JAMES ALBERIONE

OPERA OMNIA

"UT PERFECTUS SIT HOMO DEI"

JAMES ALBERIONE

UT PERFECTUS SIT HOMO DEI

Month of Spiritual Exercises April 1960



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Seen and approved for printing Rome, 4 April 1998 FR SILVIO PIGNOTTI, Sup. Gen. SSP

Abbreviation: UPS

Translation by MIKE BYRNES, SSP

PRESENTATION

This book contains the Instructions which the Founder of the Pauline Family, Fr James Alberione – known familiarly as "Primo Maestro" – gave to the senior members of the Society of Saint Paul in 1960 during a special month-long retreat at Ariccia in Rome. He was well aware, and he says so explicitly, that he had reached the end of his earthly life. That is why these so lively and inspired words are seen by the members of the ten Institutions of the Pauline Family as their common father's spiritual and apostolic testament.

What Fr Alberione conveys here is the definitive interpretation of the Pauline religious life considered in the light of this gift from on High. It is a survey, extraordinary and effective, where every feature of daily living – the spiritual, the apostolic, the communitarian – appears, to use his own words, fully "illuminated by the light of Jesus our Master." Through this total identification in Jesus the Divine Master "everything is made holy"; and everything is – as it was for the Founder's every initiative – "influenced by a heart that seeks God and souls."

It gives me great pleasure to present this work to Paulines and non-Paulines alike. I am convinced that when they read it with loving attention they will discover not only rich spiritual nourishment but practical pointers for bettering their own religious commitment so that, indeed, "the man and woman of God may be perfect" (2 Tim 3:17).

Rome, 4 April 1998.

FR SILVIO PIGNOTTI Superior General SSP

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1. The title of the book

Ut perfectus sit homo Dei (UPS) are words taken from 2 Tim 3:17 – "ut perfectus sit homo Dei ad omne opus bonum instructus." They are in a context which sees the reading of the Bible as a way to Timothy's pastoral perfection. "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." The formation, or the complete preparation, of the disciple of Paul to man of God, or to religious pastor, seems the reason why this verse was chosen as a title for this collection of instructions, meditations and conferences given to Paulines by the Founder, and by other Paulines, during the month of April 1960 at Ariccia (Rome).

In a letter of 12 March 1982, in reply to one from Fr Andrea Damino, Giuseppe Mariani SSP said that the title for the four volumes, published between 1960 and 1962, was suggested by him. Fr Alberione, having always regarded the religious as a "man fully equipped" in a dynamic sense, had no difficulty in summing up the extraordinary longer exercises, held at Ariccia in April 1960, with these words of Paul to Timothy.

2. The month's meeting at Ariccia

This single volume includes the 50 instructions of Fr Alberione, together with an introduction written by him,² a *conclusion* with the address of the Founder to Pope John XXIII, and the Pope's reply to all the participants at the Ariccia meeting.

¹ Fr Rosario F. Esposito ssp regards Mariani's suggestion as of little consequence. Such a title was already in Fr Alberione's order of ideas, and he made it his own (From a 10 June 1995 written testimony).

² Published also in the *San Paolo* n. 3, 1960 (cf. *Carissimi in San Paolo* [CISP] 197-198).

UPS IIV (1960-1962) contained much more material, such as the 54 meditations (given in turn by Frs Giovanni Roatta, Desiderio Costa, Pierino Marazza, Stefano Lamera and Guido Paganini) and "about 18" conferences of a practical nature, given also by various speakers, all of them Paulines.

The 1960 "meeting" had been well prepared and on time. A close-to-definitive program had appeared in the February 1959 San Paolo. Even then there was talk of "special longer exercises, in view of a more perfect Pauline life, as set out in the Constitutions." These were to be "days of prayer and updating, with the aim of living the genuine Pauline spirit." In that same issue of San Paolo, moreover, it was made clear that this "updating concerned the practice of the Constitutions in the circumstances of life, time and place; in relation to, and in the implementation of, the apostolates." The Founder was concerned then of the danger of being misunderstood about "updating". He explained straightaway that

³ Concerning this, Fr Esposito gives a personal testimony (10 June 1995): "The 1960 'Ignatian exercises' marked a turning point in the history of Pauline spirituality; the following two retreats [of 1962 and 1964] had neither the same pentecostal charge at the time of their planning and preparation, nor the same creativity, inventiveness and fervor in their celebration. Fr Alberione steered clear of rather large assemblies, unless it was simply to give a talk. If it was a matter of taking part in a community "work" he felt rather out of place. While dialectic was not his strong point, his reflection, intense interior work and direct conversation highlighted a sensibility and exceptional charge. And yet, what was experienced in that hall, then known as the 'cinema hall', anticipated to a degree, at a domestic, cenacle, level, some events soon to be discussed in the Council Hall." Fr Esposito then lists some "evocative demands that effectively came out of this gathering": 1) a strengthening of brotherly solidarity and a reclaiming of the apostolate in its threefold dimension – writing, producing, distributing – with specific emphasis on the first dimension; 2) an organizational link-up multinational in character; 3) focus on the anthropological aspect of "recruitment" and especially on the formation of vocations: 4) emphasis on the Pauline membership of all the Congregations. Institutes, and Cooperators living in the world. Fr Esposito concludes with some advice for the reader: "I wouldn't say that the level of Fr Alberione's talks was always very high. But there are so many pages of such intense inspiration that they repay in abundance the little bit of patience needed at times to cross some rather arid plains."

⁴ Cf. CISP 193-195.

"the Pauline Family is *now complete*; it has not to be updated as do some praiseworthy centuries-old Institutes." He went on to emphasize that "The Institute has not to be updated to the times because it somewhat precedes them; rather, we have to be updated to the Institute, in knowledge, love, life and apostolate."

The Institute was the Society of Saint Paul, but gouped within the Pauline Family: "Updating – therefore – as becoming fully aware of our specific vocation, within the *completed* pauline family... (*sic*, lower case.) In truth it pleased the Lord to complete the Pauline Family, in accordance with his grace and wisdom, and in accordance with the design whereby it came into being."

The main points to be examined were the cart's "four parts" or the "four wheels": *a*) spiritual life; *b*) study; *c*) apostolate (writing, technical, and distribution); *d*) poverty.

Among the topics included for the periods of free time were internal and external relations, and those "among the Pauline Families", that is, among the Congregations and Institutes and with the Society of Saint Paul. *Government*, as an important and distinct topic would be set out in nine points.

Practically the whole of the April-May 1959 San Paolo⁵ was dedicated to the "April 1960 Meeting. Special longer Spiritual Exercises", "to give more boost to our take-off and to stay airborne; to revive our efforts; to root our life definitively in Jesus Christ Way, Truth and Life; so that *ibi fixa sint corda ubi vera sunt gaudia*; to advance under the protection of the Regina Apostolorum; to follow in the footsteps of Saint Paul in holiness and apostolate."

Fr Alberione justified this program with a presage of death: "I am at the end of my life; in proximate preparation for my death; *consummatum est.*" His exhortation to the worldwide Society of Saint Paul was a wish: "For most of you, there is still a long road ahead: my wish and prayer is for you to achieve Paul's *cursum consummavi*" [2 Tim 4:7].

⁵ Cf. CISP 190-193.

The longer Exercises were to be a kind of "final" report on what the whole Congregation had done up to then, with the fully alert 76-year-old Founder at its head, indeed at the helm of the whole Pauline Family. The purpose of the Ariccia meeting was clear. A "pause" in response to the gospel "requiescite pusillum", "in a house completely, solely, for the Spiritual Exercises", 6 it would be the right time to integrate, specify and develop those various charismatic elements which, from the outset, had been shaping the Society of Saint Paul in particular and, at last, were now channeled into his Constitutions ⁷ of 1957. 8

This "extraordinary" retreat, the first of three scheduled for 1960, 1962 and 1964 to allow all Pauline priests and brothers to be present and take part, can be considered a

⁶ Cf. San Paolo, April-May 1959.

⁷ The exercises were to have been a reading and explanation, as well as a free commentary on the articles of these Constitutions, perceived as the Pauline summa, approved by the Holy See. Fr Alberione promoted something similar for the Daughters of Saint Paul: cf. Spiegazione delle Costituzioni, Instructions for the Longer Exercises (Ariccia, 15 May - 6 June 1961), Rome, Daughters of St Paul, 1962; as well as for the Pious Disciples from 12 May to 1 June 1963: the Instructions of the Founder are contained in Alle Pie Discepole del Divin Maestro, vol. VIII, 1963. In the Foreword to UPS I (1960) pp. 7-10, carried also by the n. 3 April-May 1960 San Paolo (CISP 197-198), Fr Alberione wrote: "They will be held for all [Paulines]. The longer Spiritual Exercises have already been announced for 1962 and 1964." In the August 1961 San Paolo, page 4, we read: "As announced already several times, the longer Spiritual Exercises will be celebrated in 1962. They will start on the evening of 30 June and close on the afternoon of 30 July." To take part were all those priests ordained up to 1945 and the Brothers who had made their perpetual profession up to 1945. In the n. 8 June-July-August 1962 San Paolo, we read: "There have been two meetings this year in the Divine Master House; everyone was moved by the lively desire for Pauline holiness, love of the Congregation and generosity in the apostolate... We then gathered for the longer Spiritual Exercises, lasting the whole month of July, 130 Religious, counting priests and brothers" (cf. CISP 201).

⁸ The Constitutions which Fr Alberione used and read during the retreat were those which were printed on 9 March 1957, with changes and additions regarding especially the juridical status of the Brothers. Such changes had been approved with a decree of the Sacred Congregation of Religious on 18 April 1956.

⁹ Cf. the August-September 1959 San Paolo (CISP 195-196). Here Fr Alberione used a kind of catechism question and answer style. "What is this

charismatic heritage, to which all Paulines, those of the first hour and those of the last, had "to update" their life so as to press on without second thoughts about the road embarked on.

The April-May 1959 San Paolo opened with the words: "In the course of 45 years (1914-1959) we have travelled far" (CISP 190). Further on, however, Fr Alberione made clear that it was now necessary to travel together, in the same spirit; no longer simply as Society of Saint Paul but as an enlarged family. In fact, "another purpose" of the retreat was "the updating of the members to the Congregation and to the Pauline Family; and my definitive, spiritual, testament of the mission that the Lord imposed on me."

People learn to journey together walking forwards and not backwards. In truth, "the Lord lights the lamps on the road *ahead*, *as and when* they are needed; he does not light them all, immediately, in the beginning, when they are not yet needed. He does not waste light; but he gives it always *tempore opportuno*."

We learn from a guidebook given to the participants – *Pauline Meeting, April 1960*, Retreat House 1960 – that those taking part in this "special retreat" came from Italy, ¹⁰ the majority, and from abroad. ¹¹ There were 77 members expected from Italy, 56 priests and 21 brothers, while 48 priests and 11 brothers, mostly Italians, were expected from abroad.

The presence of so many Paulines (125-126) 12 at Ariccia,

¹⁹⁶⁰ meeting? It is an extraordinary retreat, four weeks of Spiritual Exercises. What is its principal aim? Updating of the life of each one and of the houses in accordance with the Constitutions... Will there be other gatherings like that of 1960? Yes, as stated: a second one in 1962 and a third in 1964, so as to give everyone, as requested, the possibility of making similar Spiritual Exercises and for the same purpose."

¹⁰ From the General House, Alba, Albano, Bari, Catania, Florence, Milan, Modena, Ostia, Pescara, Rome Vocation House, Rome Good Shepherd Parish, Rome Sampaolo Film, Sanfrè, Turin, Vicenza, Vatican City.

¹¹ From Argentina, Australia, Brazil, Canada, Chile, [the then] Belgian Congo, Cuba, France, Germany, Great Britain, India, Ireland, Japan, Mexico, Philippines, Portugal, Spain, United States.

¹² Recorded in the Register of the Divine Master House in Ariccia, for the

learning from the Founder and from other members, specialists in matters Pauline, highlights the importance of this gathering.

The day was structured in a "spiritual" way typical of a retreat. It began at 5.30. Prayers were at 6.00, followed by the first meditation. Low Mass was celebrated individually from 7.00 to 8.30, while at 9.00 everyone was present for the solemn Mass, followed by the first instruction of the Founder and personal reflection. The Visit was at 11.30, in common, with lunch at 12.30. At 3.30 p.m. the Founder gave the second instruction, followed by reflection, and a coffee break. At 5.00 p.m. the Via Crucis was made in the grounds, while the Rosary, followed by a second meditation, was at 6.30 p.m. At 7.30 p.m. Benediction was preceded by Pauline prayers and hymns. The evening meal followed. During the second, third and fourth week, the Visit was anticipated by a half hour to make room, at midday, for an hour's conference - a half hour for the talk and a half hour for discussion. Lunch was moved to 1.00 p.m. and the rest of the timetable remained mostly unchanged. Sundays were free. The celebration of the Easter Triduum, however, brought some minor changes to the intense work and prayer program. The time for the recitation of the Divine Office was left to each one's free choice. During the first week (1-9 April) there was absolute silence, as required for the ordinary eight day retreat. In the following three weeks some talking (or "muttering") was allowed, but only after lunch, and moderate, submissa voce. During meals there was reading of the Bible. Immediately after lunch a short visit to the Blessed Sacrament was recommended with the recital of the Pange lingua.

Even this sub-division of time, while testifying to how Fr Alberione then thought and acted and what he demanded from his own, can provide a clue as how to interpret – or implement – the collection of instructions in this volume.

month of April 1960: "1-30 – Special long retreat for Pauline Priests, and Brothers of the Divine Master (95 Pr. and 30 Bros.)."

3. The ecclesial environment in which to place this book

The date to keep in mind when reading these texts is April 1960.

Angelo Giuseppe Roncalli (born on 25 November 1881, a few years before Fr Alberione) was elected Pope on 28 October 1958, took the name, John XXIII, and on 25 January 1959 announced the celebration of a forthcoming Ecumenical Council.

In the immediately preceding years, especially after the publication of the *Miranda prorsus*, of 1957, there had been a lively discussion of Catholic films, but also of radio and television. ¹³ As formerly for the press, so now the limits and the pastoral and apostolic potential of the new means offered to the Church to express itself, were openly acknowledged.

In his instructions on the apostolate, on the formation of young candidates and on the ongoing formation of all the Institute's members, Fr Alberione welcomes the documents with the Church's teaching in this regard.

But in this April meeting, it is too early to perceive the radical and profound changes about to take place with the Council. What is perceptible is the struggle to "be updated" together, in tune with the rest of the ecclesial community.

On the Sunday afternoon of 25 January 1959, feast of the Conversion of Saint Paul, and the final day of the Octave for Christian Unity, the Pope had convoked a secret consistory in Saint Paul's Basilica outside the Walls. *L'Osservatore Romano* (26-27 January 1959) published a brief report and a précis of the Pope's talk on that occasion. "To meet the present-day needs of the Christian people, the Holy Father, drawing inspiration from the centuries-old customs of the Church, announced three very important events: a Synod for

¹³ Cf. G. Pasquali, *Stampa, cinema, radio nella parola di Pio XII*, Rome, Edizioni Paoline, 1953, pp. 158; *Le cinèma dans l'enseignement de l'Eglise*, Vatican City 1955, pp. 548. The teachings of the Church on the cinema are the 1957 encyclical *Miranda prorsus* of Pius XII, which replaced the 1936 encyclical *Vigilanti cura* of Pius XI, and the *motu proprio Boni Pastoris* of John XXIII, 22 February 1959, on the cinema, radio and television, the first solemn document of his pontificate.

the diocese of Rome, the celebration of an Ecumenical Council for the whole Church, and the updating of the Code of Canon Law, preceded by the imminent promulgation of the Code for the Eastern Churches. As regards the celebration of the Ecumenical Council, its aim, in the thinking of the Holy Father, is not only the edification of the Christian people, but also an invitation to the separated communities in the quest for unity, which is desired by so many people today from all parts of the world." ¹⁴

According to a testimony of Fr Renato Perino, "the perception of a Church under siege, on the defensive, changed to that of a house open to the whole world, ecumenical in the most universal sense. Fr Alberione, while unwavering in his devotion and fidelity to the Pope, had, for some time, felt the Church needed a profound renewal. Talking confidentially with a Pauline, ¹⁵ it was apparent that while he valued the magisterium of Pius XII for his almost daily interventions on the most disparate spiritual and human situations, he was resolute in hoping for concrete and incisive 'reforms' for the Church."

When John XXIII, for his part, summons the Ecumenical Council and invites our Founder to take part, Fr Alberione does so enthusiastically both in the sessions and in the great undertaking of the "updating" of the Church. ¹⁶ He does so, not in any theoretical or abstract way, but by small stages and along his "Way", the straight line, which for all Christians is always Christ the Teacher and chief Shepherd of the Church. The full force of this gospel method makes him see the need for new impetus, and to insist again on the effec-

¹⁴ Cf. *Civiltà Cattolica*, 1959, I, 316. Edited by the Secretariat of the Pontifical Preparatory Central Commission of the second Ecumenical Council of the Vatican. In 1960, at the same time as the Paulines' retreat in Ariccia, the Acts of the Supreme Pontiff John XXIII, which refer to the Council were published (*Acta et Documenta Concilio Oecumenico Vaticano II apparando*, Rome, Vatican City Press 1960, pp. 168).

¹⁵ Fr Perino himself.

¹⁶ See, in this regard, *Don Alberione al Concilio Vaticano II*, Proposte, Interventi e Appunti, (ed.) Andrea Damino SSP, Edizioni dell'Archivio Storico della Famiglia Paolina, Rome 1994.

tiveness of concrete apostolic initiatives, consonant with the new needs and the signs of the times, and employing the quickest and most effective means.

The ecclesiastical world now addresses the "separated brethren" no longer to condemn them as "Protestants", but to invite them on a journey towards unity, and talks of an *ecumenical* council. Before its celebration, however, Fr Alberione has in fact assembled from around the world his own little UN ¹⁷ at Ariccia, to instil in his own a renewed spirit of Family, which is universal as regards time, place, means, and the content of the great mission received from the Lord.

Of particular significance in this new way of dealing with things was perhaps the Founder's taking part in the First General International Congress of Religious Institutes, held in Rome from 26 November to 8 December in the 1950 Holy Year. In fact, the theme of this meeting was the *updating of the Institutes of Perfection* to the present times and circumstances as regards their life and discipline, the instruction and formation of members, and the apostolate, ordinary and extraordinary. The Second General Congress, from 8 to 14 December 1957, was instead charged, as Pius XII said in his closing speech, to draw up a balance sheet of the progress made everywhere in the drive to organize and renew the Institutes themselves.

¹⁷ Cf. the article which appeared in *Orizzonti*, n. 8, 1960 on "L'ONU dei Paolini", written by Fr Eugenio Fornasari and picked up by *San Paolo* n. 3, 1960

<sup>1960.

18</sup> The meditation given by the Founder on the morning of 6 December in the Church of Santa Maria in Vallicella, in Rome, to religious coming from the whole world, was entitled "Jesus Christ is the Apostle." Its points were: a) zeal; b) the apostolate of Jesus Christ Way, Truth and Life; c) some practical principles. It concluded with a list of the principal apostolates to answer the needs of the modern world. Cf. *San Paolo*, January 1951 (CISP 557-563). For this gathering, the fact is that Fr Alberione felt himself authorized to commission interventions from other Paulines. He did so with Fr Federico Muzzarelli and Fr Esposito. He entrusted the latter not only with the topic of the Catholic press, but gave him the outline of the subject to be treated, discussing it then with him and correcting the text. The *Acts* were edited by Fr Muzzarelli and practically by the Pauline Family (Fr Esposito, 10 June 1995).

At Ariccia, besides the themes of universality and unity, Fr Alberione also brought "international organization" to the surface. He reflected on the need to speak the language of all modern-day media, so as to reach, in reality, all of "today's" human beings with the Gospel of old. Synodality — soon to be extolled by the forthcoming Council — seen as a necessity for the Church to journey together to meet God and to meet the world of its own time, appears also to Fr Alberione a method worthy of merit. He makes it his own through the "completion" of his Family which ranges as wide as the Pope's parish, the whole world.

Journeying together can renew us.

The very complexity of mission, one open to all and using all the means, new and old, develops into a principle of continuous updating, ¹⁹ if this is perceived as spiritual growth and, at the same time, as pastoral adaptation to time's changing circumstances.

When Fr Alberione takes up another topic of the retreat, which he knowingly passes on to his heirs, and one which is open to interpretation, he speaks of progress as being a duty, looking for the best for the apostolate.

"The Pauline religious" he said in an instruction "has chosen the better part, that is, perfection." ²⁰ By "perfection" he means that steadfast inner drive at the core of each individual's formation, brother or priest, as well as of the Institute and the Family.

"History is life's teacher. We can benefit from other people's experiences, but our own experiences teach us much more. Keep the company of learned persons, seek out opportunities for discussing and communicating, for advice and guidance. The wise person favors the best talks, conferences and books. He chooses the best schools, the best teachers, the best centres of learning." ²¹

¹⁹ Fr Alberione was already reflecting, in 1953, on how up to date our Constitutions were: "There are articles in the Constitutions which do not allow the Pauline Family to grow old or to be useless in society", cf. *AD* 130.

²⁰ Cf. III:58

²¹ Cf. II:213.

In Fr Alberione's thinking, improvement is ongoing. It is achieved not by isolating oneself but by learning also from others.

Fr Alberione was, as always, very sensitive to pastoral renewal. ²² It would be a leitmotif of the forthcoming Council. The third edition of his *Appunti di Teologia Pastorale* was published in 1960. ²³ Fr Domenico Grasso S.J., had this to say:

"The publication of the Constitution Sedes Sapientiae on 31 May 1956, integrated by another no less important one on 3 June 1958, whereby Pius XII established the Pontifical Pastoral Institute at the Pontifical University of the Lateran, induced Fr James Aberione to edit an updated version of his 1912 Appunti di pastorale. Pastoral science is, at present, a 'buzz' word. Every book published on this topic stirs up interest and discussion. The idea, therefore, to revise a book which in its time enjoyed great success, was more than opportune. Fr Alberione entrusted the task of revision to Monsignor G. Pistoni of the seminary in Modena. The result is a study which every priest in pastoral care should be aware of, because it is an authentic mine of practical advice and initiatives on how to make our apostolate more fruitful" (Civiltà Cattolica, 1961, II, 408).

What Fr Alberione shows with this 1960 meeting, apart from his other writings, is his wish for the Family to move more and more with the Church and the times, aiming at the essence of its religious and apostolic life.

As a man of his time, Fr Alberione adopts an ongoing modernity, making the Gos pel topical and adaptable to every age, to all places, to all people, with all the languages that man uses and understands today.

4. Background to this collection

In reading these fifty instructions one must necessarily bear in mind the background to UPS. A complex work, it

²² Cf. the "Pastoral Year" program in San Paolo, December 1957, II.

²³ Alba, Edizioni Paoline, 1960, pp. 422.

came into being in various stages, prior and successive to what was said in April 1960 at Ariccia.

We have already mentioned that a program and the description of the content and purpose of the "meeting" had been published at least a year before in two issues of *San Paolo*.

According to the testimony of Br Silvano De Blasio (Fr Alberione's personal secretary) to Fr Antonio Da Silva, Fr Alberione followed handwritten notes, ²⁴ contained in his notebook, when dictating his talks.

In doing so, he drew inspiration from the "four-part program" published in the February 1959 issue of *San Paolo*, and in general following the "Way, Truth and Life" method (dogma-morals-worship; mind-will-heart).

Just prior to the retreat, the aforementioned booklet ²⁵ was published. This detailed the list of participants, the daily and weekly timetable, as well as the titles of the instructions (of the Founder) and the meditations and conferences (to be given by other Paulines).

In setting out his arguments Fr Alberione did not follow to the letter either the program or the booklet, and probably not even his own notes. Fr Damino writes:

"Usually [Fr Alberione] began by reading some articles of the Constitutions. These acted as a starter for the Instructions he had carefully prepared. Every so often, putting aside his text, he made

²⁴ Fr Esposito testifies to this: "It is a fact that Fr Alberione wrote out his sermons and instructions in long hand. I saw the texts when I was preparing *CISP*; I have never seen such torturous, modified, and muddled writings of Fr Alberione as those of the '1960 Meeting'." However, up to now, no trace has been found of these manuscripts in the SSP Archives.

²⁵ The *Pauline Meeting* booklet was tracked down by Fr Antonio Da Silva, listening over and over to the recording of the instructions of Fr Alberione. The Founder mentions it in one of his instructions: "Now then, let us put aside other things to mention what concerns these days. A week of total silence, the present week which we have started, that is, yes, the first. In the guidebook it is written... So let us thank the Lord for this particular retreat, this grace, perhaps the only one in a lifetime, to think about our soul... And to think about our Pauline life, with its four wheels: spirit, study, apostolate and poverty...". Cf. A. DA SILVA, *Il Cammino degli Esercizi spirituali nel pensiero di Don G. Alberione*, Pauline Spirituality Centre, Divine Master House, Ariccia. 1981.

observations and additions of a practical and very lively nature. His talks were recorded, then typewritten. Not everything that was said in the instructions went to press. On the other hand, the Founder admitted, almost with a sense of deep regret, that many other things remained to be said, even on important topics like the apostolate and the government of the Congregation: '...and I cannot even say everything in this retreat!'"²⁶

He had personally charged Fr Paganini to record all the instructions on tape. ²⁷

The typewritten transcript itself of the recordings contains corrections, cancellations and handwritten additions by Fr Alberione. Even the four printed volumes have further changes with respect to the corrected typed manuscript, evident signs of successive and laborious revisions by several people, before the final approval of the Founder.

In the edition we present here, we have considered as definitive the text printed between 1960-1962. 28

5. Principal ideas

Among the important arguments in this present edition the following should not be overlooked:

1. The *Constitutions* (obviously the 1957 edition), almost a spiritual encyclopedia of the Pauline, a charismatic synthesis approved by the Church. "We wanted the maximum. Well then, let us joyfully embrace the book of the Constitutions, kiss it and meditate on it, for herein are set out the best means to achieve the *optimam partem*, which is holiness." Our Constitutions are among the best; from the finest that were consulted we took what was best... and the Holy See

²⁶ Cf. A. Damino, *Bibliografia di Don Giacomo Alberione*, Rome 1994³,

²⁷ In the April-May 1959 *San Paolo*, Fr Alberione wrote about the retreat: "Everything is to be recorded for the future and for those who are absent" (Cf. CISP 192).

²⁸ In the multimedia process which the Pauline Spirituality Centre is preparing of this and all the other works of Fr Alberione, it is possible to compare simultaneously the voice of the Founder, when available, with the manuscript, the typescript or the printed text.

²⁹ Cf. I-43.

has given its highest seal." 30 The Constitutions describe our Pauline spirituality in an authoritative way. "The leges credendi, orandi et agendi are intertwined and form basically a single law; just as a human being, although he has three faculties (intellect, feeling, will), is a single person. This is the spirit that has guided everything in setting up the Institute [the body corporate] of the Pious Society of Saint Paul: the Pauline Constitutions, the Pauline prayer life, the Pauline apostolate. The canons and articles are as cold as marble. But they have been infused with spiritual life. The introductions to the acts of devotion in our prayer book – its spirit – are more important than the formulae. At the beginning there is... a special introduction that explains how prayer breathes life into the rules and individual articles; it communicates the spirit that shapes the Pauline day and the apostolate. In this way everything is directed to the goal of the glory of God and the peace of men. Above all, there is the grace of the Holy Spirit, which is the soul of the soul." 31

- 2. Our *spirituality* is then clearly enunciated in the description of Jesus Christ Master, Way, Truth and Life, as the "method" for our spiritual life, studies and apostolate; then comes the description and exaltation of Mary, Mother, Teacher and Queen of the Apostles, to whom belongs "the present time"; finally there is the presentation, but not in any systematic way, of Saint Paul, Apostle of the Gentiles, who lives of Christ, with Christ, and for Christ.
- 3. The *four wheels*, or "four parts" into which the whole retreat is divided (spiritual life, study, apostolate, poverty) must all be taken care of by superiors, and work as a unit, on a level keel, at top speed, so that the cart, which is the community but also the whole Pauline Family, moves forwards and not backwards.
- 4. The *Pauline Family* is now "complete", ³² with its ten institutions, of which the Society of Saint Paul is the "altrice".

³⁰ Cf. I:52.

³¹ Cf. I:310-311.

³² Although Fr Alberione says, several times, in his instructions that the Pauline Family is *complete* in April 1960 (cf. I:19; 357; III:184), we probably do not have to take this adjective as meaning that the Pauline Family has been

5. The *Apostolate*, considered the special end by the second article of the (1957) Constitutions: "that its members expend their energies for the glory of God and the salvation of souls, in propagating Catholic doctrine, by the apostolate of communications – that is, the press, motion picture, radio, and television – as well as by other more effective and expeditious media or inventions of the age which human progress may make available, and the necessities and conditions of the times may require. Therefore, Superiors should take care that whatever advancements, by divine disposition, the progressing age shall introduce into the field of human disciplines and the technical arts... be utilized and truly made to serve the glory of God and the salvation of souls in spreading Catholic doctrine." Fr Alberione's thinking on apostolic progress is expressed also in articles 242-243: "In accordance with the special purpose of the Pious Society of Saint Paul, the apostolate requires appropriate technical means which become, as it were, sacred instruments in the spreading of the Gospel and the doctrine of the Church." Therefore "The machinery and the other equipment of the apostolate are to be of the best that the progress of the technical art supplies in this field." Common life is also geared to the apostolate: "The state of perfection indisputably implies common life... Thus the Church wants to point out publicly the importance of community for the work of Christian sanctification. 'Common life' does not always have the same deep meaning. For example, in the Benedictine abbey it has a wide-ranging and important task and shapes the Christian life itself of the members, both as regards their personal holiness and the sweep of their apostolate. Instead, for many clerics regular, as well as for us, 'life in common' stems from the apostolate and in view of the apostolate. This type of society characterized by a purpose includes, to be sure, the common good of

brought to its close. From a piece of paper inserted in the flap of his personal diary which he starts in October 1957 and finishes in 1963, there is a declaration signed in full by the same Fr James Alberione (with the date: Ariccia, 10 August 1963) in which he states: "This the holy heritage to my successors to complete the work", with a reference to all the female institutes which should have "at their side a respective male institute with a parallel goal."

the members; at the same time, however, the very observance of conventual life has an organization which takes into account that 'we are at the service of people's souls': we are religious-apostles; we have to pass on what we have acquired, following on the example of the Divine Master." ³³

Other important topics are listed in the indices at the end of the book.

6. Reading suggestions

The reading of a work such as this, no longer immediately appreciated as actual, presents not a few problems.

Fr Alberione speaks and writes before the second Vatican Council, before that radical change in the customary way of seeing the realities of the world we live in; before the promulgation of the new Code of Canon Law and before the new Constitutions of the Society of Saint Paul (1984). He was quoting the 1957 Constitutions which have since been "updated". Is there therefore anything valid in the things that he said in 1960?

A "Pauline" approach to these texts may help.

Paul, apropos the Scriptures, speaks of a "letter" that kills and of a "spirit" that brings to life. He has in mind the Old Testament that he knew, observed and enthused over. After Damascus, however, he considers such a Law as "a loss" visà-vis his personal encounter with the crucified but living Messiah.

For us, too, the interpretation of a charismatic work such as this cannot, in the main, be simply or chiefly a return to 1960. It has to be a re-reading starting from the Teacher who is always alive and present, today.

From a "Pauline" point of view a fidelity to the letter, which would take us backwards rather than forwards, would not be valid.

Another danger to be avoided is to regard as false, or of no concern to today's readers, what is "old". To be sure, we

³³ Cf. I:285.

can presume that Fr Alberione would not use the same la n-guage today as of old. He was certainly conditioned by his times, as we are, by ours, today. Perhaps he would no longer say *certain things*, while he would talk about other things as, for example, the situation of women,³⁴ or the use of the quickest and most effective means of apostolate. The awareness of women's dignity and the progress of technology have moved on since the 1960s, in both society and the Church. Post-conciliar theology itself has developed in other directions. People's way of seeing the Church has, in general, changed.

And yet, if we are to avoid the risk of fundamentalism, scepticism is not the right approach either when we are faced with a text which, albeit of 1960, because of its very charismatic character, transcends our time as well.

Behind this work there is the authority of the Founder. It is, as it were, like a root which, although invisible to the human eye is always present and active, life-giving, making the tree grow, producing blossom and fruit. Dig up the roots and the tree dies. To lose one's past is to lose one's identity and one's projection into the future.

What direction then should we take, from these "instructions" of April 1960, for our Pauline life today?

Descriptive of a creative fidelity to the Pauline charism, these talks, as do so many other texts, highlight words and expressions – signposts on a reading journey – that signal movement, a stress on drive and ongoing perfection. They are implied by the very image of the "four wheel cart", the reference to "today", the stimulus to push even further "ahead", to "progress" in everything; the indication of the "Way, Truth and Life" method; the necessity "to move" with the times, that is, with the Church and with the world; to move together, in a synodal way, as an "Institute" or "Congregation" and now, even more, as "Pauline Family", in unity, with an ever greater and better organization; embracing the most "modern", "the quickest and most effective"

³⁴ However, to charge Fr Alberione with paying little attention to the women's movement seems quite out of place.

means necessary for the apostolate; aiming at that "universality" of content, receivers, and setting; "bettering oneself" right on up to "perfection", made definitive only with the endorsement of the "crown of glory."

Fr Alberione thus moves the stages and the target over and beyond what we have achieved up to now. Even with these instructions, he gives sure guidance for the journey ahead; he proffers a method for working with a spirit of initiative as well as with a spirit of conservation. What he sets before us is an enduring spirituality which is made new in a perception of the Way of the Master, and which becomes "Pauline" through "vivit in me Christus."

* * *

In conclusion, "the fifty instructions given by our Founder in the 1960 'meeting' have a charismatic relevance that integrates and, to a certain degree, surpasses *Abundantes divitiae*. Here there is his anxiety to pass on to his sons his spiritual and institutional heritage with assurances of fidelity and dynamism. Over and over, in fact, he makes known his testamentary concern and insists repeatedly on the unity, completeness and complementarity of the Pauline Family." ³⁵

Those who read these texts bare their mind, will and heart to a synthesis of Fr Alberione's thinking, perhaps his most mature and authoritative; they can also end up going into rapture over his modernity and surpassing merit.

Rome, 1997

THE CENTRE OF PAULINE SPIRITUALITY

³⁵ Written testimony of Fr Renato Perino, 10 June 1995.

TO THE READER

I. Although it should be obvious, after a reading of the Foreword, we repeat that what is reproduced here is the *authentic* and *integral* text of Fr Alberione's "Instructions" contained in the four volumes of *Ut perfectus sit Homo Dei* (Rome-Ostia, 1960-1962).

This present, single volume edition allows for a unitary and continuous reading of what was, in the original edition, interspersed with talks by other speakers. It allows for an easy comparison with the original edition, thanks to the *marginal enumeration*, in bold type, which refers to the page and volume of the original.

The whole text has been faithfully reproduced, including the articles of the now outdated Constitutions, and the Author's usual style, except for some punctuation here and there, required by correct syntax.

- II. The *editors* are responsible for the following additions:
- Where previously there were asterisks to divide the material, *titles* and *subtitles* now indicate the argument and topics concerned. Original subtitles are here reproduced in italic.
- The explanatory or integrating *notes*, at the bottom of the page, to improve understanding of the text.
- The *translation*, in the notes, *of the Latin quotations*. Scripture texts, often quoted without references or indicated with Roman numbers, have been brought into line with current criteria.
- The *Contents* and the *Indices* which facilitate thematic consultation or an overall view of the text.

III.To make reference quotations uniform, from any edition and in any language, it has been decided to use the marginal numbers which refer back to the page and volume of

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the original [1960-1962] Italian edition. All references to the pages of this edition are to be avoided when quoting the text. This holds especially true for the Indices.

IV. What still remains to be undertaken is a study of the sources from which the Author draws and quotes without any reference. This task will be undertaken in the critical edition of the *Opera Omnia Multimediale Don Giacomo Alberione*, which is being prepared.





I

INTRODUCTION ¹ OBJECT OF THE COURSE

Last April's gathering for the special longer spiritual exercises in the Divine Master House at Ariccia, had, thanks be to God, a successful outcome. Present were 125 Paulines – Religious who have already done a great deal in the Institute – representing 21 nations and 48 houses. Everything was carried out following the pre-arranged program: 54 meditations (Fr Roatta, Fr Giovanni Costa, Fr Marazza, Fr Lamera, Fr Paganini), 54 instructions of the Founder, three [weekly] conclusions by the Vicar General; as well as some 18 very productive conferences on what was to be done.

* * *

I had previously been to receive the Pope's blessing, accompanied by the Vicar General and the Councillor General, Fr Gambi. The [month] concluded with an extraordinary audience on 30 April for everyone. All of us were quite moved by the Holy Father's goodness and familiarity.

* * *

Humanly speaking it could not have gone better; as regards the spirit, it was something divine: updating of our life to the Constitutions; updating of the Institute to the Pauline Family; programs for recruitment and training of vocations; re-examination of the four parts (or wheels): piety, study, apostolate, economy (human); link-up of same-language countries in view of press and film apostolate production; updating on many points which led to such expressions as: "This is progress!", "A real eye-opener", "This has cleared up many things."

Most of all there was the great joy to meet one another again, to pray and live together; to give mutual encouragement; to reaffirm and renew our offering to the Lord of our

¹ Cf. San Paolo, April-May 1960 (CISP 197-198).

Pauline-religious life and our ever more intense and pastoral apostolate.

During the first three weeks in particular our life was rooted in Jesus Christ, Way, Truth and Life, to the point where we could say: It is no longer I who live, but Christ who lives in me.

All those taking part stressed, in one way or another, the utmost value of this spiritual gathering.

Among the things we became better acquainted with, and which can be a good guideline, is what Sedes Sapientiae lays down as regards final probation, known also in other Institutes as: second novitiate, apostolic novitiate, year of perfection, schola affectus, tertianship. This training takes place at about thirty years of age, when a person has gained experience but feels the need of further light and grace in order to take a more definitive step into life, ministry and the apostolate.

TASK: a) By means of prayer and with the guidance of a prudent Director to re-examine the state of one's attitude and one's personal formation.

- b) Consolidate one's moral formation and the practice of religious and priestly virtues by means of prayer and instruction.
- c) Strengthen one's apostolic spirit, preparing oneself for the rest of one's life.
- d) A more thorough knowledge of the Institute to be sure of being in tune with it.

² Cf. The Apostolic Constitution Sedes Sapientiae and The General Statutes annexed to it on the religious, clerical and apostolic training to be imparted to clerics in the states of perfection, The Catholic University of America Press, Washington 1957. The Sedes Sapientiae was published on 31 May 1956 (AAS 48 [1956], 354-365). Part III concerns the Religious, Clerical and Apostolic Training considered singly, and is subdivided as follows: The Religious Training – The Clerical Training in General – The Individual Stages of Clerical Training – The Apostolic Training – The Final Perfection of Training. In UPS, Fr Alberione mentions the Sedes Sapientiae explicitly in I:9, 145, 149, 416f., 496; II:231, 233, 237; III:102, and in IV:204 as a title of Our Lady.

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PROCEDURE: the thinking in our Congregation was to achieve these results with the requiescite pusillum. There were, however, many difficulties. Meanwhile, the Apostolic Constitution Sedes Sapientiae was published. Among the ways of effecting this final probation, or second novitiate, it suggests that five years after Ordination "longer spiritual exercises be held and suitable instructions be given..." (art. 53).

Here then are these longer Spiritual Exercises which include the requiescite pusillum as well.

* * * *

These longer exercises will be for everyone. And so the Spiritual Exercises for the 1962 and 1964 groups have already been announced.

The date will be made known in due course.

FR. J. ALBERIONE

NB. At the bottom of page 10 of Volume I was the following note in bold type:

In accord with the desire expressed by the members taking part that the sermons and conferences be printed, this volume marks the publication of the first week's sessions.

³ "Rest a while" (Mk 6:31).

APART WITH THE MASTER 1

Welcoming those taking part

Dear Brothers, I welcome you for a reflection on and an updating of our ministry and apostolate in this house, &signed wholly to reconciliation and the sanctification of our souls. This is a very precious gift, one among the many precious gifts granted to the Pauline Family by Jesus our Master; and not only to the Pauline Family!

The Divine Master welcomes you lovingly to his house and invites you to rest from the pressures of bearing so many responsibilities: "venite in desertum locum, requiescite pusillum." ²

Mary welcomes you. It is she who Jesus has empowered as "Matrem Ecclesiae, Magistram et Reginam Apostolorum." Mary, who has loved us, helped us and comforted us so much from infancy up to the present; and about whom you have preached a great deal.

Saint Paul, our Father, Teacher and Protector, welcomes you. With what love he has guarded and supported us! You

¹ The title-summary of this Instruction, like those which follow, is gleaned only in part from the *Raduno Paolino* guidebook, April 1960. The booklet had the following title for the first Instruction, scheduled for 2 April: "The Constitutions, how they oblige, the first two articles." But the point concerning "the first articles" (the present Instruction) was, in reality, dealt with already on the evening of the entrance day, Friday 1 April. This shift upsets the scheduled dates for the instructions of the Founder. During the first week, then, the meditations (two a day, on the Creed) were given by Fr Giovanni Roatta; they supplemented Fr Alberione's two daily instructions. The first meditation for 2 April (at 6 a.m.) was entitled "I believe in God the Father almighty, creator of heaven and earth"; the second (at 7 p.m.), "I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit and born of the Virgin Mary." Fr Ferrari was to celebrate the second Mass of the day, at 9 a.m., during the first week of the meeting.

² "Come away by yourselves to a lonely place, and rest a while" (Mk 6:31).

³ "Mother of the Church, Teacher and Queen of the Apostles": an expression taken from Leo XIII's 1895 encyclical *Adjutricem populi*.

have glorified him, taking his teaching, devotion and name to so many countries. He was both Father and Mother for all his sons and daughters. And the Pauline Family, which is his, flourished. Truly, were you to have ten thousand teachers, one alone is your father: "per evangelium ego vos genui". (1 Cor 4:15).

Updating our life to the Constitutions

The primary purpose of these spiritual exercises is *to update our life to the Constitutions*. ⁵ To put it more concretely:

⁴ "I became your father through the gospel."

⁵ Various editions of *Constitutions* of the Society of Saint Paul had been published prior to 1960. A first draft is to be found in a folder of 1922, prepared for presentation to the Bishop of Alba. It is a sixteen-page pamphlet with a straw-colored cover and bears the title: I.M.I.P [Alberione Giacomo] Pia Società San Paolo, Per l'Apostolato della Buona Stampa, Scuola Tipografica Editrice, Alba [1922]; 17 p., 25 cm. The main points are: Purpose and make-up of the Pious Society; Studies; History of the Pious Society. Activity: Typographical School. Publishing activity; Other pious undertakings to spread the Good Press; the Auxiliaries (Supporters, Cooperators, Daughters of Saint Paul: pp. 11-13); the backing of the Episcopate. Interesting items on the structure of the Institute are to be found in the booklet. It is stated, for example, that the Pious Society "is made up of ecclesiastics called Teachers [Maestri] and lay brothers" (art. 6); that the members, after a year of novitiate (art. 10), "bind themselves with promises of poverty, chastity, obedience and fidelity to the Roman Pontiff' (art. 5); that the Pious Society of Saint Paul "is governed by a Primo Maestro" (art. 11). - A. Damino (Bibliografia, 1994, pp. 76ff) distinguishes various stages in the formation and the development of the Constitutions: 1. The Rules of 1927. Prepared in 1926, and ready at the beginning of 1927, they were presented – not yet printed – to the Bishop of Alba for the approval of the Institute. The Bishop had examined them and on 12 March 1927 had issued the decree of erection of the Pious Society of Saint Paul as a clerical congregation of diocesan right. These Rules begin with a sentence taken from Saint Paul "...et quicumque hanc regulam secuti fuerint, pax super illos et misericordia Dei (ad Gal. VI, 16)." Besides some changes and corrections passed on to Fr Alberione on 1 June 1927, the Bishop also asked that they conform to the Code of Canon Law in those matters where Fr Alberione had distanced himself (for example, regarding the length of the novitiate, years of temporary profession, and so on). -2. Constitutions of 257 articles. a) Italian edition. A more complete and systematic edition, with progressive numbering of the articles, is the following: G.D.P.H., Costituzioni della Pia Società San Paolo, Rome-Alba-Messina, 1936; 111 p., 16 cm. Flap: picture of Saint Paul. b) Latin edition: Pia Societas a S. Paulo. Constitutiones. Size 22 x

the good Christian has to upgrade his or her life daily and conform it better to the Gospel. The good religious has to upgrade his or her life daily and conform it better to the Constitutions. These, according to Pius XI, are the concrete application of the Gospel to the practice of the evangelical counsels, in view of [one's] perfection and the apostolate.

We will therefore have to read all the articles, dividing them up over the course of the month.

In this first meeting we shall read the basic articles and then reflect on the first two.

Art. 1. The general aim of the Pious Society or the Clerical Religious Congregation of Saint Paul the Apostle is the attaining of the glory of God and the sanctification of its members through the observance of the three vows of obedience, chastity and poverty, and the regulation of their lives in the practice of the common life in accordance with the norm of the Sacred Canons and of the present Constitutions.

Art. 2. The special aim of the Pious Society of Saint Paul consists in this – that its members expend their energies according to their abilities for the glory of God and the salvation of souls,

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^{14.5} cm. No Index but an indication of the canons of the Code of Canon Law from which the articles were taken. This is a kind of private edition, printed with wide margins on the external edges of the pages and sent to the senior priests of the Institute for corrections. Articles and pages vary. The Italian edition just mentioned above is a translation of this Latin edition and, so it would seem, does not yet take account of all the corrections, nor of some errors in quoting the canons. – 3. Constitutions of 373 articles. Latin edition: Pia Soc. a S. Paulo: Constitutiones. 75 p., 24 x 17 cm., no date. The articles have become 373. It seems it was prepared at the end of the 30s, in view of the Decree of Praise. – 4. Constitutions of 374 articles. Latin edition (Constitutiones) 1941. At the end it has the Decree of Praise. Italian edition: Costituzioni della PSSP, Alba, 1942. – 5. Constitutions of 453 articles, with the definitive approval of 27 June 1949: a) Latin edition: Constitutiones, 1950; b) Italian edition, 1951. – 6. Constitutions with changes, 463 articles: Latin edition 1956 and Italian edition 1957. Six years after the definitive approval, the Sacred Congregation of Religious "confirms and approves... some changes and additions to be inserted in the Constitutions, regarding especially the juridical status of the Brothers." There are translations in several languages of this edition used by Fr Alberione in the 1960 Ariccia meeting. Fr Alberione, who had composed the Regole [Rules] practically by himself, involved others in the various editions of the Constitutions.

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in propagating Catholic doctrine, particularly, by the apostolate of communications – that is through the press, motion picture, radio, and television, as well as by other more effective and expeditious media or inventions of the age which human progress may make available, and the necessities and conditions of the times may require. Therefore, Superiors should take care that whatever advancements, by divine disposition, the progressing age shall introduce into the field of human disciplines and the technical arts, be not left to work for the ruination of men, but be utilized and truly made to serve the glory of God and the salvation of souls in spreading Catholic doctrine.

Art. 3. In attaining this special aim, the Society does not seek monetary profit. Accordingly, let the offerings or compensations not be accepted or anticipated, except in so far as, in the prudent judgment of the Superiors, to do so is required for the need of the Society or its works in keeping with its development and stability.

Art. 4. It is illicit, without the authorization of the Holy See, to change this special aim of the Society as defined and circumscribed by the present Constitutions, or to take up in a permanent way works in no way therein contained.

Art. 5. The Society, founded under the title and patronage of Saint Paul the Apostle, Doctor of the Gentiles, shall likewise profess a devotion to Our Lord Jesus Christ as the Divine Teacher and to the Blessed Virgin Mary as Queen of Apostles.

Thus the first five articles of the Constitutions.

Preparation for two reports

The primary purpose of this Pauline month is unquestionably the upgrading of our life to the Constitutions. Our thanks go to the Lord for this extraordinary favor of a month of spiritual exercises. I must say that when I made mine, I found it very helpful. This is particularly so when you are ordained or professed a number of years; even more so when you realize you are close to life's halfway mark. Of course, our life is always in God's hands, but we use the ordinary human expression regarding its length.

From past experience, surveying the road we have trav-

elled, we can deduce a number of useful conclusions. If history is a teacher of life in general, then our particular history is a teacher of our particular life. The history of our past life is a teacher for the rest of that life we hope God will grant us.

At the end of our earthly life we have to present two reports: the first concerns us as individuals, as Christians, and as religious; the second regards our role in the apostolate and ministry. The greater our responsibilities in the Congregation the more momentous will be the report. And then there are the graces the Lord has endowed us with. Oh! if only we were to reflect on our past life and picture a twofold story: the story of God's mercy towards us; in other words, how "the hand of the Lord which is over us" has guided us, and the story of our response to the Lord's countless graces. The sensible thing for us to do is not to spend time on the partic ulars but to consider the whole span of our life: from the time our soul left the creative hands of our heavenly Father to the time when we shall sit at that table of eternal happiness, "ut sedeatis et bibatis in regno Patris mei." 6 Reflect always on the whole of life – time and eternity. Many things seem useful and helpful to make life easier in this world, and more satisfying. But we have always to ask whether they are useful for eternal life: "quid hoc ad aeternitatem?" 7 Our way of thinking will then become quite different. There are those who gear their life towards what this world has to offer or they aim for honors, satisfactions, money and so on. Such people are rightly called worldly because they think only of this world. Life can, instead, be ordered towards eternity. In this case our human planning is turned upside down because reasoning starts from other principles and leads to new and different conclusions: "homo aeternitatis sum." 8

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⁶ "That you may sit and drink in the kingdom of my Father" (cf. Lk 22:30 and Mt 26:29).

⁷ "What use has this for eternity?"

⁸ "I am an eternity man": a man destined for eternity.

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What have we to do during these days? Since we have professed the three vows and embraced religious life, in conformity with the first article of the Constitutions, this then is our first report. On the first vow, that of poverty. On the second vow, that of chastity. On the third vow, that of obedience. A report, moreover, on common life, since the vows are practised within the life described by the Constitutions; as is clear from the formula of profession.

Common life is not required of secular Institutes. Indeed, in general, members of secular Institutes are enjoined to live in the world, to undertake their apostolate in the world, with the means of the world.

Ours is a clerical Institute of common life. Moreover, its peculiarity is that the priests and brothers are bound together and constitute a single group, in view of the one apostolate and the same goal.

Let us therefore examine how we have observed the vows of | poverty, chastity and obedience in our life. A time came when the Divine Master called us: '\$i vis perfectus esse'', and we replied "yes". So we reflect on our obligations: "leave everything, come, follow me and you will have treasure in heaven": a treasure of eternal happiness.

The second article refers us to the apostolate. The priest's ministry in particular is a ministry to people and to the publications' apostolate, while the Brothers have only the publications' apostolate. We have joined forces to make this voyage through life together and thus to reach the goal more ecurely. "Congregavit nos in unum Christi amor." Some members of the Congregation can already be in the Church triumphant; others could be in the Church purgative; while we, at present, are in the Church militant. Before making our commitment [to religious life] we considered all its advan-

⁹ "If you would be perfect" (Mt 19:21).

¹⁰ "The love of Christ has gathered us in unity" (from the liturgical hymn, *Ubi caritas et amor...*).

tages and merits. The Church is quite prudent. There is not the same preparation for marriage as there is for religious profession. Before a person arrives at perpetual profession there is aspirantship, the novitiate, and the trial period of temporary profession. Thus there is a long time for reflection, taking advice, prayer and testing. There are great benefits in the Congregation but there are also great responsibilities.

"I have felt the hand of God"

It might be helpful to go over some particular aspects of our beloved Congregation. I am coming to the end of my life and there is no point in deceiving myself; as well, I am speaking to you, brothers well qualified and endowed with many merits.

As regards the component parts of the Pauline Family, I was guided every step of the way by obedience concerning their foundation, development, spirit, expansion, and apostolate.

In a matter of such great responsibility three ingredients have proved necessary: the assurance of divine inspiration, the advice of the spiritual director, dependence on legitimate superiors.

These are the ways that the Church teaches and makes available "ne in vanum currerem aut cucurrissem." ¹¹ These were the ways I followed exhaustively, making use of the insight of people more learned, pious and trustworthy.

I have felt the hand of God; a fatherly and wise hand, in spite of the countless shortcomings, for which I recite, trustingly, in the Offertory prayer: "pro innumerabilibus peccatis, offensionibus et negligentiis meis." ¹² The houses sprang up and developed almost spontaneously, following the line my

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¹¹ "Lest somehow I should be running or had run in vain" (Gal 2:2).

¹² "For my innumerable sins, offences and negligences" (cf. *Missale Romanum, Ordo Missae*: "Suscipe...").

superiors taught me, arranged for and had me fulfil from 1900 13 onwards. Canon Chiesa 14 played an important part; after his death I found myself being directed by a venerable Father in Turin, who provided also other help to the Congregation. 15

¹⁴ Francesco Chiesa (1874-1946) had degrees in philosophy, in civil and canon law, and in theology. He taught philosophy to the young Alberione from October 1900 to June 1902. He was a canon from 27 August 1913 and parish priest from 21 September 1913. On 11 December 1987 he was declared Venerable.

¹⁵ This reference is to FATHER DOMINICO DA OVADA, OFM.CAP., in the world Daniele Beccaria (1882-1961), a notable personage in the Piedmontese Capuchin Province. Ordained priest in 1904, he held various offices – as Preceptor, Guardian, Professor of Philosophy, Definitor, Vicar and Provincial – living successively in places familiar to Fr Alberione: Bra, Busca, Sommariva Bosco, Villafranca, Fossano, Racconigi, Turin (Monte dei Cappuccini). – In the early part of 1938 he visited the Capuchin missions in Italian East Africa

¹³ On 7 April 1900, without having completed his fifth year of high school classes, James Alberione left the archdiocesan minor seminary at Bra and returned to the Cascina Agricola on the plains of Cherasco, in the diocese of Alba. With the 11 May Bull Properante ad exitum Pope Leo XIII promulgated 1900 as a Holy Year. An apposite international committee had asked the Pope that the night, which was to close the nineteenth century and usher in the twentieth, be solemnized with a suitable act of public worship; particularly the celebration of Mass. The Pope accepted the request, extending the concession not only for the night between 31 December 1900 and 1 January 1901, but also for the night between 31 December 1899 and 1 January 1900. The "night" of light to which Fr Alberione will refer in Abundantes divitiae (nn. 13-22) was not the first day of 1900. Of this night there is no trace in the remembrances of Fr Alberione who then was still a seminarian at Bra. The event celebrated a year later, on 1 January 1901, in the cathedral of Alba, and in which he took part as a student of the seminary of Alba, where he had entered in October 1900, not quite seventeen years of age, was, instead, to have a lasting effect on him. In the cathedral, events unfolded thus: the people were animated with a cycle of sermons and the Forty Hours; around midnight on 31 December 1900, in the cathedral and in the churches of the diocese which had the requisites to solemnize the celebration, there was exposition of the Blessed Sacrament, the singing of the Te Deum, and the celebration of solemn Mass. After the Gospel, an occasional sermon on the topic indicated by Pope Leo XIII in his encyclical letter Tametsi futura prospicientibus (1 November 1900). After the Mass and general Communion, adoration of the Blessed Sacrament continued, on the part of men, up till six o'clock in the morning when the usual Masses began in the parishes for the Feast of the Circumcision of the Lord. – Alberione remained at Alba from 1900 to 1936. He studied in the seminary of Alba from 1900 to 1907; he was there as spiritual Director and as a Professor from 1908 to 1920.

The wonderful vocations sent by the Lord have been and continue to be plentiful; they are the external proof of God's pleasure. The flowering of vocations in a House is always a sign of fervor. Vocations and their success are the result of prolific spirituality; otherwise you end up only with more or less good Christians.

What puts the matter beyond discussion and is a surety of God's | will is the Church's seal – definitive approval – so that the Congregation becomes *iuris pontificii*, ¹⁶ after all the usual, sometimes special, tests and practices.

In fact, as regards our approval, there was something particular; an exception, as it were. This is the ordinary way: a request to erect a religious Institute *iuris diocesani* ¹⁷ is made to the Ordinary of the diocese; the Ordinary then petitions the Holy See for the *nulla osta* for the erection; after the Congregation for Religious has received all the information, examined it from every angle, and determined the usefulness of the Institute, it grants or denies this faculty to the bishop. For the Pious Society of Saint Paul, given the uniqueness of both its nature and its apostolate, the Congregation for Religious decided to hand everything over to the Pope, leaving to

(at Arussi and Addis Ababa) and on 21 April of that year he took part, in an official capacity, at Piovà d'Asti, in the solemn celebrations for the 50th anniversary of the death of Cardinal Guglielmo Massaja. - The Pauline Family contributed to these celebrations with the production of the film Abuna Messias (Volpi Cup Award at Venice), and it was probably on that occasion that the "venerable Father" offered the Society of Saint Paul the "other helps" mentioned, consisting of brotherly assistance by way of advice and financial loans. – But the principal merit of Fr Domenico da Ovada, for Paulines, is the fact that he was the counsellor and spiritual director of Fr Alberione from 1946 to 1961. This role was mentioned in the necrology of the Capuchin Friar, published in the periodical Sentiero francescano on the occasion of his death, where we read: "He was in spiritual relationship with the Founder of the Pious Society of Saint Paul. Every time Fr Alberione came to Turin he had him sent for or he went to Monte to see him. He visited him at the Molinette Hospital and a few days before [the friar's] death he went to see him at Monte, staying alone with him for his final few minutes."

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^{16 &}quot;Of pontifical right."

¹⁷ "Of diocesan right."

him all responsibility in a matter of such originality, importance and consequence.

Time passed. Why this perplexity? I was told: "A Congregation of common life which hopes to undertake these apostolates would encounter so many difficulties and require members of remarkable spirit and qualities...". And the great Pope Pius XI, open to all the needs of the times, gave his approval. So we had diocesan approval. The same happened for pontifical approval; again it was the Pope who wanted the Institute. Thus the Congregation issued directly from the Pope.

The Pauline Family

We shall present the Lord with a second report. This will deal with our priestly ministry, apostolate, and office: "ut referat unusquisque propria corporis, prout gessit, sive bonum sive malum." ¹⁸

The PAULINE FAMILY is now complete.

- 1. The *Pious Society of Saint Paul* which is, as it were, the Mother of the other Institutes, and has to give them the Pauline spirit; while it fulfils its apostolate in conformity with the second article of the Constitutions.
- 2. The *Daughters of Saint Paul* who have a corresponding apostolate, but directed from the point of view of women, in harmonious cooperation, in accordance with the thinking of the Holy See.
- 3. The Sisters Pious Disciples of Jesus Master, with their apostolates: eucharistic, priestly service in the houses of the Pious Society of Saint Paul, liturgical.
- 4. The *Sisters of Jesus the Good Shepherd*, whose purpose, in accordance with their talents and condition, is to cooperate with parish priests; they bring the Pauline spirit into direct contact with individual persons and people at large.

¹⁸ "So that each one may receive good or evil, according to what he has done in the body" (2 Cor 5:10).

- 5. The *Sisters of Mary Queen of the Apostles*, who are still in their adolescence; their goal is prayer and vocation initiatives, with the motto "all vocations, for all the apostolates."
- 6. The secular Institute of "Jesus the Priest" for the diocesan clergy, with the characteristics, the benefits, and the duties attached to similar institutions.
- 7. The secular Institute of *Saint Gabriel [the Archangel]*, whose members are men consecrated to God and dedicated to the apostolate in the world and with the means of the world.
- 8. The secular Institute of *Our Lady of the Annunciation*, whose members are women consecrated to the Lord and dedicated to apostolates in the world and with the means of the world.

These three secular Institutes form, as it were, a Pauline union; they are aggregated to the Pious Society of Saint Paul and are definitively approved; first of all, they cooperate with it [SSP] in the world; they profess the three usual vows, which they practise in conformity with the pontifical documents, under the guidance of the Superiors of the Pious Society of Saint Paul.

9. The *Cooperators' Union* embraces those lay people who, in accord with their status, want to imitate the Pauline life and give it their contribution of prayer, works, and offerings.

With these characteristically international organizations, each with its own apostolate, the Pious Society of Saint Paul can extend its riches to all and give Jesus Christ, Way, Truth and Life to the world.

Such fervor and life-giving light must flow from the Pauline priest, who has here a great and delicate ministry. Thus, secondly, what is needed is his *updating to the various Institutes*, so as to give what is his to give, in conformity with the rules of Canon Law, and to receive in exchange that which conforms to the nature and the spirit of the Church.

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A great responsibility! There must be that one *spirit* which filled the heart of Saint Paul: "cor Pauli, cor Christi"; the devotions are the same; and the various *goals* are geared to a common and general goal which is to give the whole Christ to the world, in the way he defined himself: "I am the Way, the Truth and the Life" [Jn 14:6].

The vocation problem

At the outset of announcing these longer exercises our thinking was that, as regards vocations, there had to be a convincing, intelligent and shared effort to double the number of professed members within five years.

Everyone sees the need; there is the harvest that awaits the harvesters. Lift up your eyes! See how plentiful is the harvest and how vast the field, the world: 2,900,000,000 people, and increasing by 45 million every year. Harvesters are needed!

Every day attention is drawn to works to be undertaken, initiatives to be supported, houses to be opened. But gospel workers are needed for these works.

It is something the Divine Master wants. He tells us to pray to the Lord of the harvest to send good workers into his harvest. He himself sought out his future apostles, he trained them, he sent them out! He sanctified them at Pentecost so that they could undertake their work.

In the December 1958 San Paolo we read:

"The underlying problem is that of vocations. At present (October 1958) there are about 800 professed members.

But now the Congregation has the infrastructure and means to expand more rapidly.

Am I asking too much of God and of you to double the number to 1600 by October 1963? It is a question of five years.

It depends on the Lord, but also on our love for the Congregation. Love is resourceful, love is dynamic" [CISP 736].

^{19 &}quot;Paul's heart was the heart of Christ."

As this book goes to press [1960] the number of professed members is over a thousand.

Let us examine our conscience over the coming days on this matter of vocations; in other words, on wise recruitment and a truly Pauline formation.

This gathering has a number of objectives and all of them are important. The range of sermon and conference topics is an indicator.

However, the principal goal is spiritual provision. When there is *the soul of the apostolate* – the spirit of prayer life – all is made clear in the light of Jesus the Master; there is a concern to seek out God and the souls of people; everything is made holy; everything is a source of merit; religious life is lived in shared joy.

Before this month started I made my spiritual exercises and I meditated on the things to communicate to you on God's behalf.

We can distinguish two types of Paulines: those who do indeed pray and those who pray infrequently or insufficiently. Here is the explanation of why there are those who advance and produce results; and why there are failures in undertakings or even in life.

So as to present ourselves at the judgement already judged, let us anticipate God's judgement, and make our twofold report now, not to God, a just judge, but to the merciful Lord Jesus.

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Means for a successful outcome to these spiritual exercises:

- a) Intense recollection and a lot of prayer.
- b) Reflection that lasts more or less the length of the 23 meditations and instructions.
- c) Examination of conscience, with a confession that concerns the whole of one's past life.d) Resolutions and a program of spiritual work, ministry, and apostolate.

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THE CONSTITUTIONS: LAW AND SPIRIT

Means for the Retreat

We need a special light and grace of the Holy Spirit as we 43 begin this present reflection. Let us ask it of Mary, our Mother, Teacher and Queen; and of Saint Paul, our Father, Teacher and Protector.

Far back in our memories of holy days we experienced a quite special fervor: it was the dawning prospect of a life dedicated wholly to God and to others, a rich harvest of merits, the daily sacrifice of our lives – all in view of a magnificent mansion in heaven. No longer were we reduced to do what is indispensable for salvation – the observance of the commandments. We asked instead for what is perfect, and because we wanted to be perfect, we took up the invitation, "leave everything, come and follow me."

To this end: there are natural means, there are Christian means, there are religious means, and there are priestly means.

To each series of duties there are corresponding graces and rewards.

We wanted the maximum. Well then, let us joyfully embrace the book of the Constitutions, kiss it and meditate on it, for herein are set out the best means to achieve the *optimam partem*,¹ which is holiness. Total faith, buoyant hope, and loving zeal will have us accept in saintlike joy every article of the way of perfection. We will gladly give God everything in order to get everything in return! our life running always on high voltage power!

¹ "The better part" (cf. Lk 10:42).

Obligations and guidelines

Before undertaking these longer spiritual exercises I thought it proper to ask for an audience with the Pope and thus guarantee us his paternal blessing. So characteristic of him in things both big and small, he gave it wholeheartedly. I likened it to the patriarchs of old blessing their sons.

If the main purpose of these exercises is to upgrade our life to the Constitutions, we need to read them and meditate on them, and then bring our thoughts and our whole life into conformity with them. The Constitutions outline our particular way of life as regards our spirit, study, apostolate, and poverty.

Every religious Institute, whatever it is called (Order, Family, Congregation) is always a society. Thus it requires a rule. People with high ideals come together to achieve a determined goal, *viribus unitis*, under an authority which organizes their potential. If not, it is better to work as individuals. As the saying goes: "Serva ordinem, et ordo servabit te."

To train the aspirant means, first and foremost, to introduce him to poverty, scrupulousness and obedience; to our Pauline prayer life and apostolate; *fortiter et suaviter, attingens a fine usque ad finem*, ⁴ just like a mother acts with a child she wants to grow up healthy and strong.

The first two articles are the basic ones, the others are explanations and practical applications. It helps to read the last chapter first.

How do the Constitutions oblige? It is a grave mistake to propose, as a general principle, that "the Constitutions do not oblige under pain of sin."

Art. 458. In the present Constitutions: 1. The prescripts which refer to divine and ecclesiastical laws, retain their own oblig ations, as usual.

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² "With combined strength."

³ "Keep watch over order and order will keep watch over you."

⁴ "Mightily and sweetly, reaching from one end of the earth to the other" (cf. Wis 8:1).

- For example: all the commandments, the Christian virtues, work, avoiding sin and the occasions of sin, daily Mass, the Visit, the Rosary, the Breviary; all the canonical prescriptions that regard admission to the Novitiate, how it is regulated, professions, departures, studies for the candidates to the priesthood, ordinations; and in general all the canons of Canon Law from n. 499 to n. 672; because religious life is, in reality, regulated by the Church. Of the 463 articles of the Constitutions, over 300 are ecclesiastical laws, which fall under obligation.
 - 2. The prescripts which concern the vows, as they define their remote and proximate matter, and point out the manner of observing them, oblige in virtue of the vows themselves.

Consequently, articles 104 to 151 which refer to the vows, their matter, and their observance, receive their binding force from the vows themselves of poverty, chastity and obedience. For example: the arrangements regarding cloister, the way of administering goods, the monthly meetings of priests and brothers, the residence of the superiors, common life, role assignments, drawing up financial reports, and so on.

3. The prescriptions bearing upon the government of the house as well as those defining the necessary performance of it, or the duties and offices by which it is exercised, insofar as general statutes are concerned, or those prescripts which determine and consecrate the nature and special end of the Society, oblige in conscience according to the gravity of the matter.

For example: the elections of the Superior General, the Councillors general, Procurator, Bursar general, Secretary general, Provincials, local Superiors, Masters of Novitiates, censors for books; everything that concerns our apostolate, its organization, our pastoral oriented productions — magazines, books and films — marketing, technical work, and so on; the duties of the major and local Superiors... All this constitutes at least 85 per cent of the articles of the Constitutions, which oblige in conscience, because they contain either divine or ecclesiastical laws, or those of Canon Law.

4. Prescripts merely disciplinary or ascetic, which are not covered by the foregoing rules, by themselves do not oblige drectly under pain of sin although they may constitute matter of both the vow and virtue of obedience. However, transgression, even of the least of them, out of formal contempt, constitutes a sin. And if the transgression is committed for an evil motive or purpose, or gives scandal, or serves to promote laxity in the religious life, a sin is likewise committed against the virtues concerned in each particular case.

For example: the community and particular notices for the day, vacations, games, orderliness in things and activities, the way of praying, and so on.

Formal contempt can be internal or openly manifest, in word or in deed, either for the matter concerned or for the person giving the order. Such transgressions can often lead to laxity or scandal in young people. Neglect of disciplinary or ascetic prescriptions ends up, generally, undermining the commitment and basic duty of religious life, which is perfection. If this is the basic and prime duty there is also the obligation to use the means to achieve it.

In Italy, incidentally, at the beginning of the Institute, the study of liturgy and the participation of the faithful in the liturgy was almost unknown, even though there was a missal translation available, published in another country. Our students, with great good will, set to and prepared our own Missal, which has now had several reprints, and is judged the best among those published in the meantime.

Nonetheless, while a worthy place is to be given to liturgical prayer, the various forms of personal prayer, especially the meditation, the examination of conscience and the Visit to the Blessed Sacrament, must not be neglected.

The soul of the Constitutions

The articles of the Constitutions are cold and bare. What they need is a soul. This soul was given to them with the composing of prayers, chaplets and instructions as are found in our prayer book. Love them and recite them with all your I

heart; little by little the spirit of the Congregation will take over your mind.

The articles that establish the prayer practices for each day, week, month and year retain the whole of their value.

The manner of carrying them out, instead, can be an ascetic prescription. Even so, it has its importance, because it always considers prayer life as a means for living Jesus Christ, Way, Truth and Life; while not having, each and every time, the obligatory nature of the other articles. Nonetheless, overall, it too obliges in conscience.

Without exception, the best praise and summing up of a religious is that he is observant. Contrariwise, if one has to say that he is not observant it would be the total condemnation of a religious as such.

Art. 459. The Apostolic See alone enjoys the power to render an authentic interpretation of the Constitutions. However, Superiors, for just causes, and each in proportion to his authority, can exempt, temporarily, individual members, or the entire community, if it is a question of a major Superior, from the observance of some prescripts of the Constitutions in matters merely disciplinary.

> Art. 460. No one is permitted to pass out the present Constitutions to persons outside the Congregation without the permission of the major Superior.

> Art. 461. The Constitutions must be read publicly in each house in such a manner that, at least once a year, they are gone through completely. Superiors ought also to foster diligently the private reading of them.

> Art. 462. Long established practices and customs which are according to the nature and purpose of the Society are to be held in honor and faithfully observed by all religious members.

Authentic interpretation is reserved to the Holy See.

Treat dispensations from the prescriptions like the plague. Moreover, minimize requests to the Holy See for dispensations regarding age, admission to Professions and Ordinations, and so on. The consequences would be quite distressing; it would diminish esteem for and the observance of the very Constitutions which, in turn, would imperceptibly lead to general ne-

glect and disorder, and thus the best fruits of religious life would be lost. Fidelity assures the blessing of God, dependability, the spirit of discipline and the very joy of religious life.

The Constitutions are to be read in public every year, or during the spiritual exercises. Or again, some articles can be read each day before the meditation, or at other times, for example, as spiritual reading.

Having considered the articles individually and as a whole, their spirit and interpretation, and their consequences, we could well ask which articles do not oblige under pain of sin. In the instructions, particularly during novitiate, do not leave any uncertainty, or allow people's consciences to be upset; everything is to be explained clearly, and all doubts dispelled.

As regards article 462. On the monthly day of recollection, it is a practice and custom that the group Master himself or the house superior should give the sermons, at least the final one. This is a more practical instruction and acts as a moral balance sheet of the past month and a preview for the incoming month. The Master is, moreover, to listen to all those who present themselves spontaneously, or to call those in greater need.

The "sure way"

The Directory, which clarifies the meaning and the spirit of the Constitutions, also sets out our traditional uses and customs.

Art. 463. The Constitutions contain for us the certain will of God and point out to us the secure and necessary path to attain sanctity (Canons 488, 1; 593), which is the sole purpose and reason of the religious state. Hence, all the members should strive to conform their whole life to the norms of the Constitutions which they must hold in great esteem, be familiar with, and observe faithfully. Upon this fidelity depends to a great extent not only the progress of everyone, but the prosperity and growth of the Society as well. Wherefore, not so much the fear of sin and punishment should impel all the members to the exact, faithful, and constant observance of them, but rather the de-

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sire and eagerness for their own personal perfection, the love of God and of Our Lord Jesus Christ as well as the love of the Society, always mindful of the divine promise: "You who have left all, and have followed me, will receive a hundredfold and will possess life everlasting."

Thus the Constitutions are the *sure way*. We can err; but the Holy See does not.

When the Constitutions are presented for the nulla osta, they are examined in various ways and by several people; likewise for the Decree of Praise⁵ and the definitive approval; the examiners have already the result of the experiments made and the letters of recommendation of the Ordinary where there is at least one house. When the Constitutions are consigned to the Institute, suitably revised and corrected, it is the voice of the Vicar of Christ who speaks as Supreme Superior of Religious. He says with the facts: Here is your way of holiness, follow it faithfully. Moreover, he recognizes that the Institute is useful to the Church and its people, in accordance with the times. At this point, the Founder steps aside and the Holy See steps in as Supreme Moderator. This gives complete assurance to the newly-professed member who has recited the formula of his consecration to God in our beloved Congregation. The Superior who has received this profession declares: "And I, in the name of the Lord, declare that if you remain faithful, you will receive a hundredfold and you will possess eternal life."

Once we make profession, the Constitutions become our *one way* of sanctification. What is done contrary to them, or even just outside of them, is against God's will or outside of God's will. On the day of eternal recompense God will pay only what is in conformity with his will. Beware, then, of the *magni passus extra viam*, even if we believe that they are more useful and necessary than what the Constitutions teach. You cannot follow a *subjective* morality or asceticism &

⁵ See below: I:52, note 11.

⁶ "Great steps, but out of step" (Virgil).

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pending on the *situation*, the *moment*, or on what is *better*. This is a grave error! The best is within the Rule, always. An example: Are you free to administer independently, as you see fit? No! it has to be *sub ductu et dependentia superioris*. Likewise for the way of governing, and so on.

Once we make profession, the principle we hold as valid for all practical reasoning is the "si vis esse perfectus", which is the raison d'être of the Religious State.

The Rule for everyone; the whole Rule.

The Rule for Superiors and subjects: always and everywhere.

Live the spirit of the Institute. The prayer that Jesus recited for all the members of the Church, "ut unum sint", 9 is just as valid for the Pauline Family. Such union is accomplished by conforming our lives to the Constitutions in every house and in every country.

The spirit of the Institute

The spirit of an Institute is defined as "such a characteristic and stable way of seeing, experiencing and desiring, that we reproduce it in our way of living." It comes down, basically, to this: to live wholly the Gospel of Jesus Christ Way, Truth and Life, as interpreted by Saint Paul, under the gaze of Mary, Mother, Teacher and Queen. The Congregation is not confined to national borders. Once an Institute becomes *iuris pontificii*, that is, directly subject to the Pope, it assumes universality. You no longer look to see where the Congregation originated. In Italy, Institutes originating in Canada, Spain and France are freely welcomed — all of them, once they are recognized by the Church. Is it the case not to accept the Gospel because Jesus was a Jew? Or because he was born of Mary, a Jewess? Would we refuse the Letters of Saint Paul because he is a Jew? We are duty-bound to show affection for the people of

⁷ "Subject to and dependent on the superior."

⁸ "If you would be perfect" (Mt 19:21).

⁹ "That they may be one" (Jn 17:21).

our country of origin. To give them Jesus Christ Way, Truth and Life and to bring them the riches of the Congregation is a sign of true, supernatural and dutiful affection. But Jesus sent his Apostles out with these words: "Go and make disciples of all nations" [Mt 28:19]; Saint Paul, become *Magister gentium*, ¹⁰ lived for this bidding and died for it.

Our Constitutions are among the best; from the finest that were consulted we took what was best. And I must say that if I had found something better, more suited to the times, either as regards prayer life or the apostolate, I would have introduced it. To you, dearly beloved, I have proposed the best; I have tried – how to put it? – to prepare the table with the richest fare; and the Holy See has given it its highest seal.

There are articles, in the latest edition, which are marked with an asterisk. These set out the latest proposals, *ad experimentum*, for twelve years. After that trial period it will be judged whether to make them definitive or not.

DECREE OF APPROVAL (N. 5611-38 A. 77)

The Pious Society of Saint Paul the Apostle, on the 10th of May 1941, was granted the *Decretum Laudis*¹¹ and the approval of its Constitutions, for a period of seven years, by way of probation.

¹⁰ "Teacher of the Gentiles" (that is, of the pagans).

^{11 &}quot;Decree of Praise." The nulla osta for the erection of the male Institute Pious Society of Saint Paul as a religious Congregation of diocesan right, with public and simple vows, already bears the date 30 July 1926 (and the signature of Cardinal Camillo Laurenti). The official decree of erection of the Pious Society of Saint Paul as a religious Congregation, issued by Bishop G.F. Re, of Alba, bears the date 12 March 1927, which was then the feast of Saint Gregory the Great, Pope and Doctor of the Church. Fr Alberione suggested to the bishop to sign this decree on 19 March, the Solemnity of Saint Joseph, [the bishop's] feast day. He replied: "The Pious Society of Saint Paul is a work of Divine Providence, not a merit of mine." - The date of the Decree of Praise (decretum laudis) and of pontifical approval of the Constitutions of the Pious Society of Saint Paul, is 10 May 1941, experimental for seven years. After the seven years the approval became definitive. – The Holy See, giving definitive approval to the Constitutions (27 June 1949) intended to reward what had already been done, especially from 10 May 1941 onwards, to live out the Constitutions and to implement the special aim of the Society, in other words, the apostolate of the press, cinematography and radio, defined globally also by the

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The growth and the success of the Society during this period of time, its sound structure, the spirit of religious perfection by which its members are animated, the apostolic zeal with which the religious members pursue its special aim, are also manifested by the letters of recommendation of the Bishops of the Dioceses in which houses exist. The Society, indeed, is producing abundant fruits for the good of the Church, not only in the countries of Europe, but of America and Asia as well, especially by extending the Apostolate of Communications, namely, the press, the motion picture, and the radio for the purpose of promoting the knowledge of Catholic doctrine throughout the world.

Moreover, the Superior General and his Council have submitted the Constitutions to the Apostolic See for examination – with several additional articles and a few modifications – humbly petitioning the approval of the Society together with its Constitutions.

Therefore, our Most Holy Father Pius XII, by Divine Providence Pope, in an audience granted to the undersigned Cardinal Luigi Lavitrano, Prefect of the Sacred Congregation for Religious Affairs, on the 27th day of June 1949, considering the abundance of salutary fruits which the Pious Society of Saint Paul the Apostle has produced; having studied also the letters of recommendation of the Most Reverend Bishops of the Dioceses in which houses of the Society exist; and having approved the vote of the Committee of the Most Eminent Consultors, has graciously vouchsafed to approve the aforementioned Society under the government of the Superior General: and also to grant definitive approbation and confirmation to the Constitutions, written in the Latin language, as they are drawn up in this copy – namely the Latin text – whose authentic original is kept in the Archives of the Sacred Congregation; and therefore, by the tenor of the present Decree, the Society itself and its Constitutions are approved and confirmed without prejudice, however, to the jurisdiction of the local Ordinaries, according to the sacred canons.

Anything to the contrary, notwithstanding.

pontifical Decree as "apostolato dell'edizione." In the 1949 *Constitutiones Piae Societatis a Sancto Paulo Apostolo*, in article 2 which speaks of the special aim of the same Pious Society, it mentions that the said aim consists in the "spread of Catholic doctrine by way of the publications' apostolate, that is, the press, films, radio, and television as well as with whatever other effective and rapid means that human progress will provide, and the conditions of the times require."

Given in Rome, from the Secretariat of the Sacred Congregation of Religious, on the aforementioned day, month, and year.

1.s.

AL. CARD. LAVITRANO, Prefect Fr. L.E. PASETTO, Secretary

Incidentally, Dogmatic Theology specifies that "the Church is infallible when it *definitively and solemnly* approves the Constitutions of a religious Order, inasmuch as it cannot approve Institutes that are contrary to the faith or morals, because it would not be the true guardian of revealed doctrine if it could err in such a solemn matter and regarding the whole Church. It is not infallible however for what concerns the opportuness of a determined Rule in time and in the circumstances of place or persons; but even here the Pope's opinion carries a very great weight" (A. Tanquerey). ¹²

¹² Cf. also UPS II, 14. A. TANQUEREY, cf. The Spiritual Life. A Treatise on Ascetical and Mystical Theology. This book, still kept in Fr Alberione's study room, together with the four volumes of theology by the same author, had several editions and influenced generations of Paulines. A knowledge of the structure of the work can thus be useful. Part First. Principles. 1. Origin of the Spiritual Life; 2. Nature of the Spiritual Life: a) The role of God in the Spiritual Life (the Blessed Trinity, Christ, the Blessed Virgin, the Angels and the Saints); b) The part of Man in the Spiritual Life (the fight against spiritual enemies, Merit, the Sacraments); 3. The Perfection of the Christian Life (consists in charity); 4. The Duty of Tending towards Perfection (Christians in general, Religious, Priests; Obligation incumbent upon Priests of tending to Perfection); 5. General Means of Perfection (Desire, The Knowledge of God and the Knowledge of Self, Conformity to God's Will, Prayer, Spiritual Direction, A Rule of Life, Spiritual Readings and Conferences, Social Relations). Part Second: The Three Ways. Book One: Purification of the Soul, or, The Purgative Way. 1. The Prayer of Beginners (Method of St Ignatius and of St Sulpice); 2. Penance (Mortal Sin and Venial Sin); 3. Mortification (of the body, of the memory and imagination, of the passions, of our spiritual faculties); 4. The Struggle against Capital Sins and Vices (Pride, Sensuality, Avarice); 5. Struggle against Temptations; (The Discernment of Spirits). Book Two: The Illuminative Way. 1. Affective Prayer (Nature, Advantages, Dangers, Methods); 2. The Moral Virtues (Infused, Moral; Prudence, Justice, Fortitude, Temperance); 3. The Theological Virtues (Faith, Hope, Charity – The Sacred Heart, model and source of charity); 4. Counter-attacks of the Enemy (Capital Sins, Lukewarmness). Book Three: The Unitive Way. 1. The Simple Unitive Way (the Gifts of the Holy Ghost; The Prayer of Simplicity); 2. Infused Contemplation (in general and its different phases: "Arid" Quietude, "Sweet" Quietude, Full Union, Ecstatic Union (Spiritual Espousals) - Quiet-

The "religious state"

Lastly, let us meditate on the consoling conclusion of the Constitutions: the assurance of the hundredfold and eternal life.

What the Lord asks of us is always very little; it is always a wise and loving request in view of giving us the *aeternae gloriae pondus*.¹³ Pius XI puts it this way: "In religious life you advance along the path of perfection in such a sure and straightforward way that you feel you have already dropped anchor in the harbor of salvation."

The religious state has its roots deep within the Gospel.

Christianity will always be seen by this world as a living paradox, a madness for some, a scandal for others. For us it is a divine truth and reality. It is implied in the eight beatitudes announced by the Divine Master. The religious state, which is the full development of Christian life and a complete living out of the whole Gospel, seems even more of a paradox: to sacrifice one's life in order to save it; to lose everything to gain everything. And the peak of the paradox is that poverty becomes wealth; abasement, exaltation; virginity, motherhood; slavery, freedom; sacrifice, beatitude; service, apostolate; death, life. "You have died and your life is hid with Christ in God" [Col 3:3]; "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" [Gal 2:20]. The mystical crucifixion of the religious is accomplished with the nails of poverty, chastity, and obedience. This is the greatest and most meritorious act, after that of the Mass, and martyrdom. Every morning, in the renewal of the sacrifice of Jesus, I affix my being to that same cross of his, renewing my three holy vows.

ism or False Mysticism); 3. Extraordinary Mystical Experiences (Private Revelations, Various Psycho-physiological Phenomena, Supernatural and Morbid Phenomena; Diabolical Phenomena: Obsession, Possession); 4. Controverted Questions. Appendices. Here we find also The Spirituality of St Paul (Putting off the Old Adam and Putting on the New Man, Christ). There is also a chapter on The Study of Characters.

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¹³ "An eternal weight of glory" (cf. 2 Cor 4:17).

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VOCATIONS: CROSS AND FATHERHOOD

The understanding of the cross

Someone said: "We die because we are born; Jesus Christ was born to die." The religious has a twofold mission in common with all human beings which is to renounce oneself and to follow Jesus Christ. But it is more typical and complete in the religious. Saint Paul, reflecting on the obstinacy of his fellow countrymen, wrote: 'Tristitia mihi magna est et continuus dolor cordi meo: optabam enim ego ipse anathema esse a Christo pro fratribus meis." Mortify ourselves for the salvation of our brethren. A quite simple and suitable mortification during the Exercises is silence; complete silence; silence in view of speaking with God. And also punctuality. Every sacrifice, even the least, will be rewarded with some grace. Let us trust God to give us understanding and love of the cross as well – a knowledge and practice of which is always necessary for the apostle. He has specifically to make his own the text of Saint Paul: "Adimpleo ea quae desunt passionum Christi in corpore meo, pro corpore eius, quod est Ecclesia." ² I make up for what is lacking in the Passion of Christ, for his mystical body, that is, the Church. What can be lacking in the Passion of Christ? Is perhaps the Redemption insufficient? Of course not; indeed, in se, it is more than sufficient, it is superabundant. What is lacking is its application; and its application is everything for us, for all of the two billion nine hundred thousand people in the world. May this Redemption reach everyone! Faced with this problem everything else is secondary. What matters is to save ourselves and to save others!

¹ "I have a great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren" (Rom 9:2-3)

² "In my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col 1:24).

Prayer and humility

A further thought. The advice often given in retreat houses is that when priests are serving each other's Mass they should mutually correct each other about defects that come to light in the celebration. That should be easy enough for us. Moreover, see that the Breviary is recited, digne, attente ac devote.³ A retreat master who had given hundreds of retreats to the clergy, said that so many errors are committed in the recitation of the Breviary! He insisted that it be recited together, because each one can then notice the mistakes. Since our breviaries have not the same translation, and the Brothers, instead, recite the Office of the Blessed Virgin Mary, communal recitation is out of the question. But in the peace and quiet of these holy days, each one will be able to recite everything slowly, and improve this great prayer. We are persons consecrated and appointed to represent the needs of the Church and its members; we join in union with the heavenly choir which proclaims: Holy, holy, holy is the Lord; the heavens and the earth are full of his glory, work of his might and his love.

When I went to see the Pope a few days ago, he welcomed me with such paternal affection that I felt moved to say: "Your Holiness, I had not yet come, having to give way to the seniors; we are the least in the Church of God." "Continue to be the least!" he answered. "That way you will fill the world with your word."

How right and true, to stay in our place: "Non plus sapere quam oportet sapere, sed sapere ad sobrietatem"; "not to think of ourselves more highly than what we are." Our glory is to be Christians, Catholics, Paulines; but let us always hold on to the last place: "Ego sum minimus apostolorum." ⁵

God is great. We are lowly offspring of his wisdom and

³ "In a worthy, attentive and devout manner."

⁵ "I am the least of the apostles" (1 Cor 15:9).

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⁴ "I bid everyone among you not to think of himself more highly than he ought to think, but to think with sober judgement" (Rom 12:3).

mercy: 'Misericordia Domini quia non sumus consumpti."6 To him alone belong all honor and glory; justice, truth and order demand it be so. Therefore "ut sint minores" should also be our thinking. Each one of us can and must believe himself the least if he wants to be holy and effective in the apostolate. But no stupid humility! The teacher cannot sit at the desk and have the pupil give the lesson. Let it be the humility the Teacher shows: "Learn from me; for I am gentle and lowly in heart" [Mt 11:29]. "Unless you turn and become like little children, you will never enter the kingdom of heaven" [Mt 18:3].

Admission to the Congregation

Articles 17 to 29 of the Constitutions concern admission to the Congregation.

Art. 17. Any Catholic capable of fulfilling the obligations and of carrying out the works of the Society, who is motivated by a right intention and is free of any impediment, can be admitted into the Society. Let those be excluded, therefore, who seek admission motivated by some intention other than that of pursuing their own sanctification and devoting themselves to the good of the Church according to the present Constitutions.

Art. 18. Admission into the Novitiate is *invalid* in the case of: 1. Those who have lapsed from the Catholic Faith into a non-Catholic sect; -2. Those who have not completed their fifteenth year; -3. Those who enter religion under the influence of violence, grave fear, or fraud, or who are admitted by a Superior thus constrained; – 4. Married persons, as long as the marriage bonds last; -5. Those who are or who have been bound by the bonds of Religious Profession: – 6. Those who are menaced with punishment for the commission of a grave crime of which they have been or can be accused; - 7. A bishop, either residential or titular, even though only designated by the Roman Pontiff; – 8. Clerics who by the law of the Holy See are bound by oath to serve their diocese or the missions, for such time as the obligation of the oath lasts.

Art. 19. Admission into the Novitiate is *illicit*, but valid in the

⁶ "It is through God's mercy that we have not been consumed" (cf. Lam 3:22). ⁷ "To be the least."

case of: – 1. Clerics in Sacred Orders, without the knowledge of the local Ordinary or against his will if his objection is based on the serious loss to souls that their withdrawal would impart, when that loss cannot by any means be otherwise avoided. -2. Those who have debts to pay and cannot settle their obligations. - 3. Persons who are under the obligation of giving an account, or who are implicated in other secular affairs, which might involve the Society in lawsuits and other annoyances. 4. Children who are necessary for the support of their parents (i.e., father, mother, grandfather, grandmother) who are in grave need; and parents whose help is needed for the support and education of their children. – 5. Those who in the Society would be destined for the Priesthood, from which, however, they are excluded by an irregularity or other canonical impediment according to the norm of Canons 984-987 of the Code of Canon Law. – 6. Those who belong to an Oriental rite without the written permission of the Sacred Congregation for the Oriental Church.

Art. 20. Only the Apostolic See can dispense from the impediments listed in articles 18 and 19.

Art. 21. Since it is the intent of the Society to train its own future cleric members as set forth in article 183, as a rule, Aspirants already in Sacred Orders are not to be admitted; especially does this apply to the prescript set forth in articles 18, 8, and 19, 1.

Art. 22. Not without grave reasons and mature deliberation can the following be admitted to the Novitiate by the Superior General with the consent of his Council: – 1. Those of illegitimate birth, and those who at one time were married, without prejudice to the prescript of article 19, 5. – 2. Those beyond the age of twenty-three. – 3. Those dismissed from a Seminary or College.

Art. 23. Before Aspirants are accepted, they must submit certificates of Baptism and Confirmation. In addition they must furnish testimonial letters from the Bishop of the place where they were born, and from the Bishops of any other place where, after completing their fourteenth year, they have resided for more than one morally continuous year.

Art. 24. If there is a case concerning the admission of those who have been in a Seminary or College, or in a Postulancy or Novitiate of another Institute, there are required, in addition, testimonial letters properly given under oath from the rector of the Seminary or College, issued after consulting the local Ordinary, or from the major Superior of the Institute, as the case may be.

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These letters are to be directly transmitted to the Superiors of the Society.

Art. 25. For admitting Clerics, in addition to the testimony of ordination, it suffices to have the testimonial letters of the Bishops of the dioceses in which they have lived for more than one morally continuous year after ordination, the prescript of article 24 being observed.

Art. 26. A Religious who was professed in another religious Institute and who in virtue of an apostolic indult passes over to our Society, needs only the testimonials of the major Superior of the religious body to which he first belonged.

Art. 27. In addition to the testimonials required by the preceding articles, Superiors should diligently seek such other information as the situation warrants, to this end, that they may become fully acquainted with the Aspirant's disposition, endowment, and will, in so far as it is possible to do so.

Art. 28. Superiors who have received the aforementioned information are strictly obliged to keep secret both the contents of the letters and the names of their informants.

Art. 29. Superiors who have accepted unsuitable candidates without regard to the prescript of Canon 542, or who have received candidates into the Novitiate contrary to the prescript of Canon 544, or who have admitted them to Profession without the requisite testimonial letters contrary to the precept of Canon 571, §2 must be punished according to the gravity of their fault, and may even be deprived of their office.

A particular provision of ours, to be noted immediately, is that "for admission to the Novitiate the candidate must have completed his seventeenth birthday."

Vocational commitment and holiness

First of all, everyone has to have a resolute commitment to the recruitment and formation of vocations. It is not something that depends on the Superior alone; it concerns, obliges and depends on everyone. Let us not forget the Brother who lays claim to twenty-five vocations; twenty-five who have already made their profession and reached their field of apostolate. It depends a great deal on God's grace, but also a great

deal on one's zeal. This is one of the clearest signs of love for the Congregation.

How essential it is to train a Christian! How much more essential it is to train a person consecrated to God! because that person will better promote the glory of God and the salvation of people's souls.

Holiness is to give God everything. This is the "euge, serve bone et fidelis, quia in pauca fuisti fidelis, super multa te constituam." 8 The Divine Master praised the woman who had given two small coins, because that was all she had; unlike others who offered larger sums, but not all they had. Besides, do we or do we not have an understanding of our fatherhood? Now, fatherhood is immensely sublimated when we give new lives to God. For a very good reason people call us fathers. Let us hold dear in our hearts those many people that God calls and waits for, but who often encounter many difficulties. There are vocations who are ambushed: most are snuffed out in the environment of school social life, often in the family circle. The devil combats to snatch these elect souls from the grasp of Jesus: "Expetivit vos ut cribraret sicut triticum...". Let us identify with these persons, extending them a helping hand, by means of prayer and action.

Among commitment-initiatives the issue of vocations has to be in the foreground. Preaching was not the first thing Jesus did in his public life. He started by calling disciples. He sought them out by the lakeside and invited them. James, John, Andrew, Peter, Philip, and the others all accepted. Thus, when they saw the water turned into wine, at the wedding feast of Cana, they believed in him: "crediderunt in eum discipuli eius." ¹⁰

If we do indeed love our neighbor as ourselves, we would want many others to have what we possess – the great gift of

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⁸ "Well done, good and faithful servant; you have been faithful over a little, I will set you over much" (Mt 25:23).

⁹ "Satan has demanded to have you, that he might sift you like wheat" (Lk 22:31).

¹⁰ "His disciples believed in him" (Jn 2:11).

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a vocation. If we are happy with the grace we have received, we should want everyone else to share in it. If our mind is geared to holiness, our desire should be for others also live out this ideal.

In the December 1958 San Paolo, ¹¹ I wrote: "The basic issue is the vocation house." I set out the following table which explains the contribution expected of the various houses.

86 ANNUAL CONTRIBUTION OF PROFESSED PERSONNEL EXPECTED FROM THE VOCATION HOUSES BY 1963

HALY.		
Rome	n.	20 for 5 years = 100
Alba	n.	20 for 5 years = 100
Milan	n.	10 for 5 years = 50
Catania	n.	8 for 5 years = 40
Bari	n.	$6 ext{ for 5 years} = 30$
Modena	n.	$6 ext{ for 5 years} = 30$
Pescara	n.	4 for 5 years = 20
Vicenza	n.	8 for 5 years = 40
Total:	n.	82 for 5 years = 410
ABROAD:		
Australia	n.	$2 ext{ for 5 years} = 10$
Colombia	n.	$6 ext{ for 5 years} = 30$
France	n.	2 for 5 years = 10
Germany	n.	1 for 5 years = 5
Great Britain	n.	3 for 5 years = 15
Ireland	n.	3 for 5 years = 15
Venezuela	n.	$2 ext{ for 5 years} = 10$
Argentina	n.	4 for 5 years = 20
Chile	n.	$1 ext{ for 5 years} = 5$
Brazil	n.	15 for 5 years = 75
Japan	n.	$6 ext{ for 5 years} = 30$
Portugal	n.	$4 ext{ for 5 years} = 20$
Spain	n.	20 for 5 years = 100
U.S.A.	n.	8 for 5 years = 40
Canada	n.	3 for 5 years = 15

¹¹ Cf. CISP 736-738.

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India n. 4 for 5 years = 20 Philippines n. 4 for 5 years = 20 Mexico n. 4 for 5 years = 20 \frac{4}{5} for 5 years = 20 \frac{4}{5} for 5 years = 460
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82 a year in Italy and 92 a year abroad over five years totals 870. The other houses, non-Vocation Houses, are each to give at least three professed over five years.

There are greater possibilities now compared with 1915 and even 1935:¹² more houses, more stability, more professed who can devote themselves to recruitment and formation, even if still below the number needed.

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¹² 1915 and 1935. These two dates are highlighted by Fr Alberione, probably because they mark respectively the first and the second expansion of his foundation. Meanwhile, in 1915, two important books which postulate future Pauline institutions are published: G. Alberione, Appunti di teologia pastorale (Practice of priestly ministry for young clergy), 2nd revised edition, corrected and enlarged. Turin, Pietro Marietti, 1915, and G. ALBERIONE, La donna associata allo zelo sacerdotale (For the Clergy and Women) Alba, Scuola Tipografica "Piccolo Operaio", 1915. - On 5 May 1915 the little community of Piazza Cherasca moved to a locality called "Regione Monfreddo Solano e Moncaretto", on the outskirts of Alba. Between March 1915 and March 1916, the printing plant in via Baluardi continued to print books, parish bulletins, L'Avvisatore Ecclesiastico, the Foglio dei Giovani, as well as starting on the Class Catechisms, edited by the theologian Giuseppe Priero. – Canon Chiesa was also the spiritual director of Angela Maria Boffi. Seeing in his wish an invitation of the Lord she accepted to manage the Women's Workshop which Fr Alberione wanted to open. The Workshop (of the future Daughters of Saint Paul) started on 15 June 1915. Since Italy had entered the war on 24 May 1915, the first girls had to tailor clothes for the soldiers. At the end of the 1914-1918 war the San Cassiano locality became Borgo Piave. Fr Alberione asked the bishop for permission to build a church there. However, it was only on 25 October 1936 that the church of the Daughters of Saint Paul in Borgo Piave, dedicated to Jesus the Divine Master, could be blessed and opened for worship. – The second expansion of the Society of Saint Paul took place in 1934-1935. The first foundation in Japan goes back to 1934: the first in China to 1934; the first in India to 1935, as does the foundation in the Philippines. In 1931 there are the first houses in Argentina, Brazil, and the United States. The foundation of the Society of Saint Paul in France goes back to 1932; that in Spain and in Poland to 1934. The attempt to open a house in Belgium fails. In 1938 there were the following Pauline houses in Italy: Alba (1914); Rome (1926); Sanfré (Cuneo) (1930); Milan (book shop) (1935): Messina, (1931-1936, when it was transferred to Catania); Rome, Parish of Jesus the Good Shepherd (1937).

When I was in high school people would talk of Saint John Bosco's work as being like "a ships' harbor; a continuous coming and going." Little wonder, because in the beginning every Institute has to find its feet. Consequently, neither the boys nor their parents are yet convinced of its stability. It was the same for the Pious Society of Saint Paul in the beginning; now, however, it has acquired its own distinct features and characteristics, in many nations. Therefore the percentage of successful vocations has to increase, as it did, a great deal, for the Salesians.

Only those called

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Our vocation houses, apostolic schools would be a better term, are to accept only genuine Aspirants; in other words, youngsters who *aspire* to the religious life, to the degree possible at their age. In no way are we talking of a shelter, a diocesan seminary, a stepping stone to a position, or of a college. It is always and only a vocation house of the Pious Society of Saint Paul. If it comes to light that candidates or their close relatives have other intentions they are to be dismissed. Clarity is to be the hallmark of recruitment.

Regarding age. Here there is disparity regarding acceptance. There are pre-vocation houses, directed mostly by Sisters, where children of 8 to 9 are accepted. At 15 years of age these boys are then sent to religious Institutes or to seminaries. In some countries there are good results. A pre-vocation house in Rome has nurtured 40 priests in a few decades.

Elsewhere, either because of particular circumstances or because civil law obliges children to frequent school up to a set age, young men are accepted at 17 to 18 years of age, or even older. Religious Institutes and bishops have established houses for the formation of late vocations. Here too there are consoling results.

The Pious Society of Saint Paul has an article where it states that it intends to train religious from a young age. The

aim is to accustom them more easily to its characteristic lifestyle, which requires its own particular mentality, customs and spirit. Thus the choice of religious life will be more discerning.

Nonetheless, the Society of Saint Paul adapts itself to particular circumstances. From the outset it accepted late vocations, under certain conditions; that is, when they are quite docile and malleable and, although no longer young, they manifest simplicity, fervor, a spirit of sacrifice and complete dedication. Although adults, they do sometimes have the compliant mind of the child. It is a great asset if the candidate has already decided on his life's choice.

In the November-December 1959 San Paolo, we read:

"Article 22 of the Constitutions says that 'Only for grave reasons and after mature deliberation, can the Superior General with the consent of his Council admit to the Novitiate... (n. 2) those beyond the age of twenty-three.'

"The criterion for our Pauline vocation houses is to show great love for late vocations up to 23 years of age; however, let us do much more to look for young candidates when they show positive signs of the Lord's call.

"The Constitutions require *serious reasons* and the *consent* of the general Council (not just its opinion) for accepting those over 23 years of age. It follows that even more serious motives are required to admit them after thirty years of age. Therefore, as a general rule, it is better not to ask."

There are cases today where it is advisable to suggest secular Institutes, whose members carry out our apostolate in the world. It is rarely advisable to suggest the contemplative life.

The members of secular Institutes need to have already settled on their life's choice, and be able to count on a sound financial future, given the eventuality of sickness and old age.

Let us not accumulate old people who have spent their best energies elsewhere! For our activities and battles we need brand-new recruits whose minds, hearts, and bodily and spiritual assets are unspoiled. People who have adored one God only! Are there some Augustines? Undoubtedly, but these are exceptions. We have to count on the ordinary. But

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if real Augustines are found let us accept them wholeheartedly. Those who have had full sexual relations with a woman are to stay in the world. Those whose shortcomings lead to sins against nature or with persons of the same sex are to remain in the world, since they would be unable to amend their ways permanently. Those who are close to Profession or Ordination and unable to master self-abuse are to choose another way of life.

The Redemption was accomplished and accompanied by three lilies: Jesus, Mary and Joseph. The application to be drawn from this is "apostoli vel virgines, vel post nuptias continentes." ¹³ By and large, the same norms hold good for acceptance into the secular Institutes as well.

Help God and seek help

The desire to increase the number of the Institute's members is a praiseworthy one. At the same time, however, there must be a guiding principle, since love of the community has to stand above love of the individual. The practice of charity, in this sense, is to be first of all to the Institute, then to the aspirant.

To help make a wise choice of candidates read the February-March 1959 San Paolo ¹⁴ regarding "The psychological and neuropsychiatric problems that can come to light in formation." Intellectual, moral, spiritual and physical qualities; taking due account of inheritability and the family background. It is thus necessary to consider all the circumstances. It is a matter of concern to Superiors, group Masters, Confessors, and Spiritual Directors, who not only are masters of discipline but responsible especially for moral formation.

May the Lord grant us his wisdom. We should not pretend that candidates be without defects. We all have them – more

 ^{13 &}quot;Apostles: either virgins, or capable of continence after marriage."
 14 A slip. It is actually the February -March 1960 San Paolo (cf. CISP 763-771).

defects than virtue. But what must effectively be required is the good will to seek correction and perfection, the true ideal of the religious.

First of all we need to look for vocations; a wide-ranging search in order to make a choice. If there are ten candidates in the first intake, how many will reach Profession or Ordination? Among his many followers Jesus chose twelve, whom he called apostles, "ut essent cum illo", 15 to live with him, to learn what he was teaching, and to imitate his most holy virtues, in order, then, to pass on what they had seen and heard: "eritis mihi testes." 16

Let us invoke this Divine Teacher who is the Way for us even here.

Invocations for the Vocation Director:

O Jesus, our light: Show us who you have chosen among these.

O Jesus, our hope: Let your chosen ones experience your "confortare et esto robustus." 17

O Jesus, grant your grace so that their response may be: "relictis omnibus et patre secuti sunt eum." 18

Jesus, Divine Teacher, you said that "the harvest is great but the laborers are few." We lovingly take up your invitation: "Pray the Lord of the harvest to send out laborers into his harvest."

Raise up a holy crusade for vocations: "All the faithful for all vocations." More priests! May they be salt of the earth, light of the world, the city posted on the hilltop, for the salvation of humanity redeemed by your blood. More women and men religious! filling the land with institutes and houses which welcome your favored sons and daughters, and become hearths of light and warmth, sources of prayer life, gardens of saints, singing "Glory to God and good will among men."

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¹⁵ "To be with him" (Mk 3:14).

¹⁶ "You shall be my witnesses" (Acts 1:8). ¹⁷ "Be strong and of good courage" (Deut 31:7).

¹⁸ "Having left everything and their father, they followed him" (cf. Mt 4:22).

Mary, "God's chosen one", Mother and Guardian of holy vocations, pray with us, pray for us, pray for all who are called by God.

AUTHENTIC VOCATIONS

I am not giving real sermons but lessons, each of which includes more than one topic and requires a greater amount of time.

The three parts of the Exercises

The Spiritual Exercises, consonant with our spirituality, are divided into three parts. The first part, *Truth*, that is, *I believe*, emphasizes the Last Things; *Way*, the second and moral part, is concerned with the commandments, virtues, roles and duties; the third, *Life*, deals with liturgical and personal prayer (prayer practices).

The Exercises are made in order to live Christianity better. Now the Christian religion is dogma, morals and worship, and thus this requires faith, hope, and charity, whether people are ordinary Christians, religious, or priests.

There has to be a greater participation in the fruits of the Redemption. Here, too, there are three elements: redemption from *error*, by means of the teaching of Jesus Christ, who is Truth; redemption from *sin* and vice, by means of the examples of Jesus Christ and his moral teaching; redemption from *death* and superstition, by means of the death of Jesus Christ who reclaimed the life of grace and established once more a worthy worship of God. In this way:

- 1. Faith, the first virtue, increases until we achieve the spirit of faith: *iustus ex fide vivit*.¹
- 2. Hope, the second virtue increases. Thus we hope for paradise and the grace to get there by means of the good works (virtues, duties) that are required and we want to do: *quaerite primum regnum Dei*.²

¹ "The righteous shall live by faith" (Rom 1:17).

² "Seek first the kingdom of God" (cf. Mt 6:33).

3. Growth in love of God increases, the merging with him of our whole mind, our whole heart, and our whole will; as increases, likewise, love of neighbor, loving him or her as ourselves: Diliges Deum tuum; hoc est primum et maximum mandatum; the second precept is similar to the first: diliges proximum tuum sicut te ipsum.3

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Art. 6. The Pious Society of Saint Paul the Apostle consists of Clerical and Lay members, who, although distinct by divine institution but conjoined in the unity of the same Society, must tend to the same end, according to their respective vocation, aptitudes and condition. The Lay-Brothers are called by a name proper to them – Disciples.

Art. 7. The Disciples should profess a sincere respect and reverence towards the Priests. They must, in genuine faith, consider them as ministers of Jesus Christ. The Priests, on the other hand. should, with all zeal, foster esteem and love towards the Disciples as dearly beloved brethren and co-laborers in the same apostolate; with abounding charity let them instruct and direct the Disciples to religious perfection and in the more perfect exercise of the works proper to their own apostolate. Let them solicitously furnish the Disciples with the means of sanctification, and excel them in the example of virtues and of deeds well done.

Art. 8. All the members profess the same religious life, are governed by the same constitutions, enjoy the same spiritual graces and privileges, and must give themselves fully to the works of the Society under the leadership and direction of the Superiors, according to their aptitudes and condition, in accordance with the norm of article 6.

Art. 9. The Clerics shall wear the ecclesiastical habit in accordance with the legitimate customs of their locality, but girded with a black-fringed sash when they wear the cassock.

Art. 10. The Disciples wear a cassock different from that of the 115 Priests according to the form prescribed in the Society, but girded with a leather belt from which the Rosary must be suspended.

³ "You shall love your God; this is the first and the greatest commandment; you shall love your neighbor as yourself" (cf. Mt 22:37).

Art. 11. Let the dress of all members predominate in simplicity and modesty and be congruent with the spirit of poverty; but let it be appropriate.

Art. 12. All the Religious shall wear the habit proper to the Society, in the house as well as outside, unless in the judgment of the major Superior – or in case of necessity, of the local Superior – there is a grave reason to make an exception.

God's call

"Nemo sumit sibi honorem nisi qui vocatur a Deo tamquam Aaron." God's call is necessary.

Religious life is not what makes a person holy; but fulfilling God's will does. Religious life places a person in the canonical state of perfection, and here it is easier to become holy.

The person who is sure of God's call must heed it, because it is God's will. The person who has entered religious life must be observant in order to carry out God's will.

God, a just remunerator, compensates always but only those who carry out his will. To discover the will of God is at once, simple and complicated; clear and obscure; sorrowful and pleasant; natural and wonderful, according to the individual case. Therefore, there is to be neither carelessness nor an exasperating, tormented uncertainty; but prudence, examination, prayer, advice, and a faith decision.

God's call is often made clear soon after the use of reason, when there is still innocence and the right environment.

Often, too, it is exiting a dark forest into the sunlight; passing from sorrow or disenchantment to reality; from a sickening mundane experience to the gentle and coaxing sound of God's invitation: "Come and follow me"; from a humiliating experience to a vision filled with hope; from a carefree, lazy, sumptuous life to a thirst for sacrifice. "Spiritus ubi vult spirat." 5

⁴ "And one does not take the honor upon himself, but he is called by God, just as Aaron was" (Heb 5:4).

⁵ "The Spirit [the wind] blows where it wills" (Jn 3:8).

Choice criteria

Do we want an Institute cluttered up with unproductive people who only make up the number, linger about in bed and at table, judge everything and evade every responsibility?

Don't let the charming face, or feigned piety, or irresponsibility fool you! Saint Paul condemns the "superbos, insipientes, sine affectione, sine misericordia." ⁶

Be discriminating in the choice of vocations; do not be in a hurry; not for us the selfish, or the constantly hesitant.

Saint Pius X insisted that what is needed are positive signs which are the result of real aptitude and facts. Negative signs are never sufficient as, for example, "He's not bad"; "It could be that later on he will improve and give himself wholeheartedly." Almost always they will be less Paulines later on than when they were aspirants or novices.

In general, superiors are more suited to judge a vocation than is an outsider or a part-time counsellor.

The *characteristic* signs of a vocation are:

- a) An enlightened, deeply-felt and constant prayer life, nourished by faith, hope, the sacraments, and love of Our Lady.
- b) Sufficient intelligence for what one hopes to do. Better still if it is above average. It is to be balanced, cultivated, and used for learning.
- c) Attraction and inclination for the works and life of the apostolate, for the ministry of the Institute that one wishes to enter.

Warnings for Masters, Recruiters, Spiritual Directors

1. They must not assume they are the ones creating a wcation. Their task is to discover it; that is, to examine what God's designs are over this person.

⁶ "The proud, the foolish, the heartless, the merciless" (cf. Rom 1:30ff).

- 2. Parents, and relatives in general, and many so-called friends are bad or unsuitable counsellors: "A man's foes will be those of his own household" [Mt 10:36]. Thus Saint Alphonsus following Saint Thomas Aquinas.
- 3. Not infrequently a young person experiences a dislike, a distaste and even an aversion to the religious state rather than an attraction; and yet, below the surface, there are real, clear and resolute signs of suitability. Put them on their guard against the temptation of the devil; apply the "compelle intrare" principle, because you will soon discover a person's true depth of feeling, a deeply-felt and steadfast inclination for the religious life. And what steps will Satan not take to thwart such a wonderful vocation, he who so shamelessly tempted | Jesus Christ at the beginning of his public life, when he demanded that the Son of God kneel down before him as a sign of adoration!

In those critical times which come to everyone, the Master and the Confessor are to be, at one and the same time, father and mother; let them have recourse also to personal penances in the factious battle with the devil, the flesh and the world.

- 4. The particular aptitudes of the aspirant are to be studied with a view to the type of Institute. The contemplative life is one thing, quite another is the active life; missionary life is different from school teaching; a modern apostolate is different from a traditional ministry.
- 5. During the time of aspirantship and the Novitiate the candidate studies the Institute and the Institute studies the candidate. Profession is a kind of bilateral contract *sui gene-ris*; the parties need to have a clear understanding of what they are consenting and committing themselves to, and to what they are entitled. Ignorance can also lead to invalidity; for example, to conceal a sickness with malice aforethought.

For Paulines, love for the apostolate is a positive sign; it is also a guarantee of perseverance. Community life demands

⁷ "Compel them to come in" (Lk 14:23).

sociability; this can be a character trait or it can be acquired through virtue. To be excluded are the introverted, liars, the rebellious, the intractable; those who suffer from listlessness or who lack will-power, the indecisive, the unstable, the quarrelsome, and the sensual. Particular importance is to be paid to the psychological and actual background of the family.

The case of the single child often leaves one perplexed; a careful examination is needed.

A large family is generally a pointer to physical and spiritual health. Anomalies in the nervous system, or to be more exact, nervous and mental disorders, today quite frequent, now 119 include more *veiled* and *disastrous* pathological forms; rather latent in childhood, they come to the surface almost always between 30 to 35 years of age; the victim becomes marginalized with little hope of recovery or of returning to normal. Masters of aspirants are to be trained and alert to the symptoms which can often be detected early on, at least to some degree. Each aspirant is to have his *personal file* (medical or health) which is to be filled in by a qualified person. At the opportune time, prior to the various admissions, the logical consequences can be drawn. See the San Paolo, n. 2, 1960 [cf. CISP 763-771].

Means for promoting vocations

There are many means for recruiting aspirants. The most befitting is the prayer of every day; since the best vocations are to be found in heaven. Moreover:

- 1. Candidates who have already entered should invite other youngsters to do so, choosing among the best. Once settled into the Institute, they can, either by correspondence during the year or by personal contact during the vacation period, invite suitable youngsters in the parish or among their own relatives to follow them. This is a very good way.
- 2. Make good use of printed matter by outlining the Institute's program and explaining its goals and works. Distribute these over a wide area.

- 3. Vocation weeks, triduums or days in the parishes, colleges, schools or associations, with talks aimed at parents or young people. To be promoted also are general confessions and communion, solemn eucharistic and marian celebrations. Mary is the Mother of good vocations.
 - 4. Spiritual retreats in the houses of the Institute; offer hospitality to young people for a few days in the Institute **t**-self; it is a way for them to know the Institute and vice versa; spiritual exercises exclusively for parents.
 - 5. Visits to families and parishes, by a priest or brother renowned for zeal and piety, where there are youngsters of a suitable age.
 - 6. Make use of the help of Cooperators. Besides their prayer they can also be active and give material help.
 - 7. There should be one or more vocation promoters. This role is essential for every Congregation.
 - 8. Each Institute has its own means which are consonant with its nature. We can make great use of our periodicals (*Vita Pastorale*, *Cooperatore*, *Famiglia Cristiana*); as well as movies, radio and television.
 - 9. What is needed is vocation awareness. There are about 40 products that I know of filmstrips, films, books and periodicals that are taking care of this, the Church's greatest problem. What is needed today, given the painfully insufficient number of vocations, is wise recruitment and a formation that is complete.

For these very lofty goals too, we must put our apostolate, our audio and visual techniques, at the service of the Church.

Let us listen to the words of Pope John XXIII:

"...Our wish is to address Our paternal exhortation in a quite special way to prayer and action, so that their priesthood may become fruitful, pledging themselves to speak frequently, in their catechetical instructions and preaching, of the dignity, beauty, necessity and lofty merit of the priestly state in such a way as to persuade all those who God wills to call to such a sublime honor, to respond wholeheartedly and without delay.

Let them also have the people entrusted to them to pray, while the whole Church, in accord with the exhortation of the Divine Redeemer, unceasingly invokes Heaven for the same intentions, so that the Lord 'may send laborers to his harvest', especially in these times when 'the harvest is great but the laborers are few'" (Encyclical Letter, *Princeps Pastorum*).

The "Pontifical Primary Work for Religious Vocations"

It pleased the Lord for our Congregation to work for the institution of a Pontifical Work for Religious Vocations, side by side with the pre-existing one for Ecclesiastical Vocations. Merit is due in great part to Fr Federico Muzzarelli. We refer to the motu proprio Cum supremae regarding the Pontifical Primary Work for Religious Vocations:

The Sacred Congregation of Religious, in answer to Our supreme and paternal concern, had deemed it most opportune to set up a primary Work for religious vocations. The aim of this body – making use of all suitable means, but especially those already in existence – is to stir up in the faithful the resolve to foster, defend 122 and help vocations to the States of Christian perfection; to communicate an exact understanding of the dignity and usefulness of the States of perfection; and lastly, to link the faithful from the diverse parts of the world, and other pious works with this same purpose, into a closer union of prayer. And so We, motu proprio, and with the fullness of Our Apostolic Authority, desire, decree and declare constituted at the same Congregation the Work for Religious Vocations, to which We shall give the title Pontifical; with the faculty to aggregate those Works and persons who shall so request it, as well as to extend to all the members the indulgences and spiritual favors that have been or will be granted.

Our wish is that this be effective and remain so, anything to the contrary notwithstanding, even if worthy of particular consideration.

Given in Rome, at St Peter's, on the eleventh day of the month of February, 1955, the sixteenth of Our Pontificate.

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The "Regina Apostolorum" Institute

As a follow-up to the insistence of the Superiors who guide us, that a start should be made on an Institute for vocations, I have complied by promoting the *Regina Apostolorum* Institute. Its spirit and activity can be gleaned from articles 1-2-3 of its Constitutions:

- "1. The general aim of the 'Regina Apostolorum' Institute for Vocations is the glory of God and the sanctification of the members through the faithful practice of the three vows of obedience, chastity and poverty, and conducting one's life in α -cordance with the sacred canons and the present Constitutions.
- 2. The special aim of the Congregation, using traditional means and modern means (press, movies, radio, television, photography, and so on) is to undertake a threefold type of work in view of vocations; that is to say, recruitment, training, and assistance:
- *a) Education*: instructing all the Church's faithful about this fundamental problem, that is, vocations.
- b) Action: organize and set up guidance centres for candidates to the priesthood or to the life of perfection; exhibitions in parishes, institutes, and so on; hold meetings, weeks, triduums, spiritual retreats, and days for vocations; prepare flyers, books, periodicals, films, radio and television broadcasts; organize conferences and entertainment, set up workshops to make habits, and all else needed for poor vocations.
- c) Prayer: devotion to Jesus Master, the Queen of Apostles, Saint Paul the Apostle; adoration of the Blessed Sacrament; promote prayers for children, parents, institutes; have sacrifice days, and so on; all geared to recruit, aid and assist vocations.
- 3. The ideal of the Institute is summed up in these words: 'all Catholics, with all their endeavors, with all means, for all vocations, for all apostolates.'

'All the faithful for all the unfaithful; all fervent Catholics for all the indifferent, all Catholics for all non-Catholics.'

'May all those called live up to their vocation; may priests and religious be holy; may all people heed them and reach salvation'."

The same points are gleaned from the prayer which the *Regina Apostolorum* Sisters recite every morning after Mass.

Prayer:

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Our Father, who art in heaven, I offer to you, with all priests, Jesus the Victim, and myself, a lowly creature:

- 1. In adoration and thanksgiving because in your Son you are the author of the priesthood, of the religious state, and of every vocation.
- 2. In reparation to your fatherly heart for the vocations who are neglected, hindered or betrayed.
- 3. To restore to you, in Jesus Christ, whatever those called have lacked in regard to your glory, your people, and themselves.
- 4. That everyone may understand the appeal of Jesus: "The harvest is great, but the laborers are few. Pray the Lord of the harvest to send laborers into his harvest."
- 5. That in every place a family, social and religious environment be formed that is favorable to vocational development and response.
- 6. That parents, priests and educators, through their advice and material and spiritual help, may open the way for those called.
- 7. That Jesus Master, Way, Truth and Life be the path followed in the search for and formation of vocations.
- 8. That those called may be holy, light of the world, salt of the earth.
- 9. That everyone may come to a deep vocational awareness: all Catholics with every means, for all vocations and apostolates.
- 10. That all of us may recognize our ignorance and unworthiness, and the need we have to kneel humbly before the eucharistic Lord to invoke light, mercy and grace.

Divine Providence has given immediate signs of being pleased with such an Institute.

Wishes: for the members to advance in quality and quantity, and to undertake their apostolate with faith, humility and fervor; for the Pious Society of Saint Paul to make known to them the spirit of their vocation and, when opportune, to join forces; for the Church to rejoice in the results of their apostolate lived out in the spirit of Jesus, who sought out and formed his first apostles, particularly Saint Peter and Saint Paul.

The *Vocational Guidance Course* by correspondence, organized by the Sisters, has given and continues to give good results: young men have been directed towards the priestly,

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religious and apostolic life; young ladies have been directed to religious Institutes.

Their little *vocation magazine* "Se vuoi, vieni e seguimi", from the outset had 1500 subscribers, in the main from seminaries and religious Institutes, as well as priests.

The Lord wills to be helped by men and women in order to confer dignity on their cause and as an occasion for merit. For example, he wills to make use of priests to distribute Communion to those persons whom he wishes to nourish with his body and blood.

Let us help God! God helps us to help him in everything when we comply with the designs and the economy of the distribution of grace: "to God the glory, to us paradise."

DISCERNMENT: PRIESTS AND BROTHERS

The Prefect of Discipline and the Spiritual Master

The question is asked: What distinction is to be made between the Prefect of Discipline and the Spiritual Master of the Aspirants in the Pauline houses? their powers and their restraints?

The answer is that there is no distinction. There is only one person who oversees everything; in other words, he oversees both the spirit and discipline. Thus two roles are fused into one. So it is for all religious Institutes.

In seminaries instead there are two distinct roles and two distinct persons.

The problem was studied in depth and at length by experienced and learned persons. It was resolved by the Apostolic Constitution for Religious, Sedes Sapientiae. Here we read: "In the centres of clerical studies the office of Spiritual Prefect or Master of the spirit may never be dispensed with... It is the duty of the Spiritual Prefect or Master to form the minds of the students to a religious life... and, according to the Constitutions or Statutes of the Institute, immediately to oversee, under the Superiors, the work of moral, religious, clerical and apostolic training." The various and numerous paragraphs of article 28 say the same thing; it is always "the Spiritual Prefect or Master", or simply "the Spiritual Prefect." Almost the same offices and burdens as- 146 signed to the Master of Novices are assigned to the Master of the Aspirants, who has to see to discipline and form them spiritually.

Why this difference between Seminaries and religious Institutes? Because in the former the aspirant to the diocesan priesthood enters to be trained and then to leave the semi-

nary. In the religious Institute the aspirant enters to be trained and *to remain* in the Institute for life.

Diocesan priests live separately, independently; their dependence on the Ordinary is quite broad; they are not bound by vows. The religious has much stricter commitments, such as common life, the vows, a continual living and working together; a bond so close it extends even after death.

Religious profession is a kind of contract, a contract *sui generis*, between the Institute and the candidate. So there has to be a profound and mutual knowledge and love which will ensure a joyful and holy living together. Therefore the aspirant's first act is to submit himself completely to the Institute. To act differently (to direct oneself, or by means of even laudable externs) means he is not suited to the common life.

In religious Institutes there are masters or fathers who, in view of an integral formation, exercise fatherly discipline. The aspirant's aim is to consecrate himself to God through the Institute; his sole program is perfection, by means of religious observance.

Therefore, setting aside the variety of opinions, the Master or Prefect will experience the whole weight of his role before God, the Congregation and the aspirants; he oversees their combined spiritual, intellectual, apostolic, human and religious formation. He is to see himself as Jesus among the Apostles, candidates to the religious and the apostolic life.

In the light of the Gospel

The topic of this instruction is Priests and Brothers.

Points for consideration are their life, formation, and apostolate. Here we shall consider their life.

(Constitutions articles 6-12; see above I:114-115).

In chapter 6 [vv. 12-16] of Saint Luke we read: "In these days he went out to the mountain to pray; and all night he continued in prayer to God. And when it was day, he called his disciples, and chose from them twelve, whom he named apos-

tles; Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor." He conferred on them a threefold power: to preach, to oversee, and to sanctify, saying to them (Mt 28:18-20): "All authority in heaven and on earth 149 has been given to me. Go therefore, instruct (or make disciples) all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." Thus the role of the priest.

Instead in chapter ten [vv. 1-4] of Saint Luke we read: "After this the Lord appointed seventy-two others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them: 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road'..." Further on [17-20]: "The seventy-two returned with joy, saying: 'Lord, even the demons are subject to us in your name!" "Jesus cautioned them, and went on: "Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven."

Thus they are designated Disciples [Brothers], precisely because the harvest is plentiful.

Why this distinction? It is clear from the Gospel and from the Constitutions that it is "by divine disposition"; it is not a human viewpoint or whim. It is what Jesus Christ established; no one, not even the Church, can alter the distinction.

The choice

Can a young man choose either of these ways offhandedly? Or because his parents make the choice? Or out of ambition or convenience? No, there has to be a vocation. According to Sedes Sapientiae, issued by the Holy See, there are three voca-

tions: the religious (contemplative life), the apostolic (active life), and the priestly. Now the Brother has the first two: a vocation to sanctity and to the apostolate; the religious priest has also the third, that is, the priestly vocation.

Where do priests and brothers merge? Both must have physical health, prayer life, intelligence, tried and tested proof of aiming at perfection, a sincere desire to undertake an apostolate for the salvation of people's souls.

Where do they diverge? In the choice of means, for their inclination depends on nature and grace. One young man thinks of celebrating, baptizing, confessing, preaching, assisting the sick, doing editorial work, teaching catechism, giving spiritual guidance, and so on. Another loves his machine, the bindery, the typography, the many facets of distribution. These inclinations surface in carrying things out *prompte, faciliter, delectabiliter*, with a supernatural spirit, and overcoming inevitable difficulties. The former has the third vocation as well; the latter has the first two.

Parents, guardians, and lay people in general, are bad judges of a vocation; they are unqualified. They know many things about married life, but not about the religious, apostolic, priestly life. Becoming holy does not depend on doing one thing or the other; it depends on doing properly what the will of God is for each one of us. The person called to be a Brother would become an unfulfilled priest, and he would give no satisfaction even if he made the effort and did something. The same would be for the Brother who was called to the priesthood.

The choice must be made before Profession; our Congregation does not allow a transfer from the brotherhood to the clerical state; instead, a concession may be granted to clerical students, even if perpetually professed, and for a serious reason, to transfer to the brotherhood. The prudence required by article 89 is to be observed.

Everyone must be happy and grateful to the Lord for their own vocation. Could Saint Joseph perhaps be envious of

¹ "Readily, easily and joyfully."

Mary's privilege, since she was Jesus' natural mother, while he was only his foster father? On the contrary, he admired her. Or could Mary take a less reverent attitude to Saint Joseph? On the contrary, she was subject to him. When they found the child Jesus in the Temple, Mary said to Jesus: "Your father and I were searching for you." She did not say "I and your father."

What merit has the priest if God has willed to call him to such a state, giving him a triple vocation? And what discredit is it for the Brother to have a twofold vocation? Can the brother and the priest glory in being called to their respective vocation unlike the great mass of ordinary Christians? It is solely and wholly God's mercy; so, even if we were born of Christian parents while two billion people were born of non-Christian parents, "quid habes quod non accepisti?" If you have received everything, why do you glory as if it is not all a gift? So says Saint Paul. Our obligation is humbly to acknowledge our talents and to respond generously to what we have received.

In his letter to the Romans, having described the condition of the chosen people vis-à-vis the pagans and their respective graces, Saint Paul concludes: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgements and how inscrutable his ways! 'For who has known the mind of the Lord, or who has been his counsellor?' 152 'Or who has given a gift to him that he might be repaid?' For from him and through him and to him are all things. To him be glory for ever. Amen" (Rom 11:33-36).

Everyone's objective is holiness

In some ways it is easier for the Brother to become holy. Humility is a virtue which underpins all holiness. The Brother has only to comply fully with his twofold vocation. The way to great holiness is open to the priest if he complies fully with his gifts and his multiple vocation. God does not reward the gifts he has granted us, but the merits of those who use their talents wisely.

² "What have you that you did not receive?" (1 Cor 4:7).

Each one can conclude: If I want to I can be holy, a real holy person, and quite quickly too. Banish thoughts, gossip, desires, and comparisons that serve only to stir up envy, spite, discontent, and result in a waste of grace and time.

What is the exact role of the priest and the brother in the Pious Society of Saint Paul? It is set down in the second article of the Constitutions: the special aim consists in propagating Catholic doctrine, by the apostolate of communications with technical procedures, audiovisual means. It is the *docete*, reproducing the teaching of Jesus Christ and the Church so that it reaches people more quickly and on a broader scale. This is a threefold apostolate: the editorial [conception], the technical, and the distribution. These three elements together form our apostolate and make the writer, the technician and the distributor an apostle. The writer and the editorial team alone do not constitute the apostolate of publications; the technician alone becomes simply a worker; the distributor, a salesperson.

Therefore the Constitutions say: "co-laborers in the same apostolate." And so, the eye cannot tell the heart that it is blind and of no use; nor can the lung say to the head: you don't do anything. We are an organism, not a mechanism; even so, in an automobile each part has a role, the wheel just as much as the carburettor. The Congregation itself is a social body, part of the mystical body. Often the least visible members assume the most necessary roles, the humble, the pious, the martyr; whereas if they were more on show the opposite might be the case.

Noise does little good. Good makes little noise. Who will be the holier? It will be the person who has greater love for his vocation and responds more generously to it. The way that surpasses all others is that of greater love towards God and towards our fellow human beings.

Reciprocity: as in the Family of Nazareth

^{3 &}quot;Instruct."

What are the duties of priests towards the brothers? They should show them goodness, provide instruction, spiritual direction, and the means of sanctification (the sacraments) and excel in good example.

What are the duties of the brothers towards the priests? They should profess a sincere respect and reverence towards them, and be steadfast in their collaboration.

In everyday life, whether priest or brother, there must be religious fellowship, mutual understanding and service; each one in accordance with his status, talents, and office.

The Family of Nazareth is the model of every religious 154 family: in chastity, poverty, obedience and community life. Each of these three holy persons carried out the duties of his or her condition; all three cooperating and preparing for the redemption of the world, in accordance with the designs of our heavenly Father. And so are we Paulines, in bringing to humanity light, peace and grace, by means of our apostolates.

We are in the Divine Master House, in the church dedicated to Jesus Master; here present you are united as priests and brothers of Jesus Master, who wanted priests and brothers, who united priests and brothers to share the one reward.

In these few words are summed up the principles for living close-knit religious life, inspired by the charity which Saint Paul drafted as a law: enlightened, respectful, constant, joyful collaboration; a mutual program of "giving and receiving; receiving and giving", in accordance with one's condition.

Esteem one's own gifts

It is a grave mistake to envy the condition of others; instead, a secret of merit and peace is to love one's own state, and to fulfil joyfully one's duties.

If the priest were to enjoy greater freedom of action, it would only be in view of doing greater good.

At God's judgement the brother's report concerns the religious life and the apostolic life; the priest's report concerns his priestly ministry as well, and the responsibilities that go with it.

From a human point of view the life of study and writing requires a great deal more sacrifice.

A good Brother in the Congregation, who is always geared to holiness and the apostolate, can be chosen for roles of greater responsibility.

The development and the effectiveness of the publications' apostolate depends, quite clearly, apart from the conceptual stage, on promotion. This is what brings the conceptual and the technical aspects to completion and their goal.

The Brother will always be able to praise the Lord who, in having associated him with the priest, has raised him to the rank of apostle. Saint Joseph was neither a doctor nor a pope, but among the saints he is pre-eminent and, after Mary, the one who enjoys greater glory and power in heaven.

To love one another, to collaborate, to show mutual respect as two complementary components, two beings who form the new being in the Church: this is the publications' apostle. The soul has to love the body which it uses in order to merit; the body has to love the soul which guides it along the ways of holiness; after the resurrection they will be conjoined in a single and complete beatitude.

I must say a few words to priests and brothers together:

- a) We need to live by faith, always pondering things in God's light; and to live fervent lives. Thus both priests and brothers will enjoy the many and very precious fruits of the religious life; otherwise they will meet with troubles and a veil of mutual discontent.
- b) In accordance with God's plans, the government of a clerical Institute, as is ours, falls to the priest by reason of his ministry the regimen animarum.⁴ Our Institute is not one only of Brothers. I am not going to answer the objection that there are examples of Institutes in which priests and brothers are conjoined; I can't spell out here the things that ought to be said. In our Institute the Brothers already give to the government the contribution open to them, one which the Congregation also desires. This is a consequence of the arti-

⁴ "The guidance of people's souls."

cles added to the Constitutions, following the concession granted by the Holy See *ad experimentum* for twelve years. Questioned in April 1960, the Holy See replied that "If the experiment has a favorable outcome, these articles can be inserted definitively in the Constitutions."

THE SPIRITUAL EXERCISES AND THE CALL

The call according to the Gospel

Let us read an extract from the Gospel of Saint Matthew (19:16-29):

And behold, one came up to him, saying, "Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, 179 Honor your father and mother, and, You shall love your neighbor as yourself." The young man said to him, "All these I have doserved; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful: for he had great possessions.

And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible." Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" Jesus said to them, "Truly I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life.

Hence the following deductions:

- 1. The first condition for aspiring to the religious life is to have already practised the commandments.
- 2. Jesus sets out explicitly what is required for such a life: poverty (set aside earthly goods); chastity (set aside the fam-

ily); obedience (set aside one's own will). Be always frank with the Aspirants.

- 3. Disordered feelings regarding riches, pleasure, and free- 180 dom, or putting on airs are all an impediment.
- 4. In exchange for what one leaves behind, Jesus promises a hundredfold and eternal life.

Having defined the aim of the Society and its members, the Constitutions move on to the qualities required of Aspirants.

Admission to the Institute

First, those who can be admitted.

Art. 17. Any Catholic capable of fulfilling the obligations and of carrying out the works of the Society, who is motivated by a right intention and is free of any impediment, can be admitted into the Society. Let those be excluded, therefore, who seek admission motivated by some intention other than that of pursuing their own sanctification and devoting themselves to the good of the Church according to the present Constitutions.

Consequently, he must be a Catholic; if he belongs to a different rite a dispensation is required; he must be fit to carry out the obligations and the works of the Society – intelligence, health, character; he must be motivated, desirous to sanctify himself, to become a Religious, and to persevere in the Institute; he must be free from the impediments listed in the following articles:

(Constitutions articles 18-22: see above I:81-82).

Late vocations are not to be disdained. Nonetheless serious 183 reasons are needed, as well as the dispensation of the Superior General with the consent (not just the opinion) [of his Council] to admit into the Novitiate those beyond the age of twentythree. It follows that even more serious reasons and the consent of the General Council are needed to admit those beyond the age of thirty. As a rule, such requests should not be made. It is also very dangerous to start with dispensations; almost always such people who become religious then lapse or are

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non-observant. Right from the beginning everyone must be sensitive to the observance of the Rule.

Those who have previously left the Institute are to be readmitted only reluctantly.

I close, consequently, with article 30 which clarifies and settles everything:

Art. 30. The growth and stability of the whole Society will depend to a large extent on the careful selection and admission of candidates, carried out not indiscriminately, but prudently and with careful deliberation.

The spirit of the Exercises

Just as every prayer practice in our Prayer Book is imbued with a Pauline spirit, in keeping with our devotion to Jesus Master, so too are the spiritual exercises. This great annual practice, undertaken in a suitable house, favorable circumstances and time of our life, extends over several days.

True piety pervades our whole being so as to lift it to the love of God. It is the implementation of the whole of the first commandment: to love the Lord with all one's mind, heart, and will.

What the Spiritual Exercises are.\(^1\) – The spiritual exercises are a period of time (three days, five days, eight days, thirty days) dedicated to exercise oneself in acts of faith, love, and prayer, so as to prepare oneself and be united with God in view of a holier life and beatitude in heaven.

"Spiritual" exercises: as opposed to military exercises, physical exercise, piano exercises, or exercises in translation or mathematics, and such like.

Union with God is rooted in the Divine Master, Jesus Christ Way, Truth and Life.

There are different types of spiritual exercises: some are in view of conversion or perfection, others for one's vocation,

¹ For this Instruction on the Spiritual Exercises, cf. *San Paolo*, August-September 1956 (CISP 704-711).

the religious life, the priestly life. But their general purpose is always to achieve a complete renewal of the practice of religion, both inwardly and outwardly, in private and in public. The aim is, in fact, to sanctify the whole person: mind, will and feelings; in accordance with one's own state, vocation or background. Thus the need to meditate on dogma, morals and worship.

The spiritual exercises can thus be divided into three parts:

- in the first part, there is a revival of and deeper reflection on the basic principles of the faith contained in the Creed, so as to think as Jesus Christ (dogma);
- in the second part, meditation centres on the basic principles of an upright life - human, Christian, religious, priestly – on the commandments and the evangelical counsels, so as to live as Jesus Christ (morals);
- in the third part, the soul is grafted into Christ through prayer in the wider sense: "tu cum olivaster esses, insertus es... in bonam olivam" (Saint Paul), just as the good 185 olive is grafted into the olive tree, producing new life and fruit, which is charity (worship).

The outcome will be the twofold fruit of purification and complete orientation of our life in Christ: "mihi vivere Christus est."3

What the Spiritual Exercises are not. - It would be a grave mistake to reduce the spiritual exercises to readings or to listen to sermons and say a few prayers. What is needed above all is prayerful reflection. Meditate, examine yourself. work and stir up the inner life so as to reflect more deeply and make the necessary application; exercise yourself in acts of hope, repentance, offering, submission to God, requests, resolutions, prayers and so on.

² "You who were a wild olive, have been grafted... into a cultivated olive tree" (cf. Rom 11:24).

³ "For me to live is Christ" (Phil 1:21).

It is not a question of theoretical study, nor is it reading in order to learn or to relax; nor is it idle and scornful silence.

Nor is it simply a matter of abandoning yourself to the work of grace; it is to stir yourself up so as to prepare the ground for God's seed; to cooperate in its birth and growth; and to bring it to full maturity, mindful always that we are cooperators: "non quod sufficientes sumus cogitare aliquid a nobis quasi ex nobis, sed sufficientia nostra ex Deo est."4 "Deus est enim qui operatur in vobis et velle, et perficere pro bona voluntate."5 There has thus to be a holy blending of prayer and action. All of our powers must come into action: mind, heart, imagination, memory, speech, hearing, seeing, and so on. The whole being.

The spiritual exercises can be made without sermons and even without readings; but they are never made without 186 this intense toil on our part. The outcome will be in proportion to our intellectual concentration and the ordering of our spiritual and physical forces in view of achieving the goal of the exercises. That is something we must determine from the very outset.

Saint Ignatius of Loyola, the great protector of the spiritual exercises, says: "The retreatant will advance the further the more he sets himself apart from friends and acquaintances and from all earthly cares, withdrawing to a place where he can remain for as long as possible." Words that echo those of the Master of the exercises, Jesus Christ: "venite in desertum locum et requiescite pusillum." 6

Alone with God! No visits, no letters, no wandering of the senses, no conversations with friends; just interior and exterior solitude. Silence is, as it were, the soul of recollection: "iuge silentium cogit coelestia meditari." 7 Silence allows a person to speak with God, to hear God and to receive from

⁴ "Not that we are competent of ourselves to claim anything as coming from us; our competence is from God" (2 Cor 3:5).

⁵ "For God is at work in you, both to will and to work for his good pleas-

⁶ "Come away by yourselves to a lonely place, and rest a while" (Mk 6:31).

⁷ "Prolonged silence compels you to meditate on heavenly realities."

God; in holy silence the soul withdraws into itself, comes to know itself better and achieves greater union with God. It will experience the fascination of God, enter into intimate conversation with him and pray with Saint Augustine, "...noverim me, noverim Te." 8

There are three advantages: the mind will concentrate more easily on the truths; the soul will ready itself better for the infusion of grace; and the will will direct everything more easily to achieve the goal of the spiritual exercises.

"O had I wings like a dove to fly away and rest! I would fly away, far faraway; and I would lodge in the wilderness. There I should await his voice" [cf. Ps 55:6-7].

The rhythm of the year

Year of spirituality. – There is the scholastic year, the business year, the liturgical year, and there is also the spiritual year. This extends from one course of spiritual exercises in a determined year to those of the following year.

Every scholastic year a teacher prepares a program to be followed day by day, month by month, until its completion. Likewise the retreatant, during the exercises, prepares the year's spiritual work, set invariably within, or as part of, life's program – salvation in Christ and in the Church. "Vivo ego iam non ego, vivit vero in me Christus." Herein lies perfection for the Christian, the religious, and the priest.

It is to root oneself totally in Jesus Master Way (will), Truth (mind), and Life (feeling); indeed, it is to reach the high point of our personality. It is I who think in Jesus Christ, I who love in Jesus Christ, I who will in Jesus Christ; or Christ who thinks in me, loves in me, wills in me.

Practical point. – Saint Augustine presages the structure of the exercises and their outcome when he says: "Man is a pilgrim; the starting point is sin; the goal is God; the way that

^{8 &}quot;That I may know me; that I may know Thee."

⁹ "It is no longer I who live, but Christ who lives in me" (Gal 2:20).

leads to him is Jesus Christ." Now man is gifted with intelligence, will and feeling. To think in Christ we need to meditate on the truths he preached; to will in Christ we need to contemplate on his life, from his Incarnation to his glorific ation; to love in Christ we must make his heart ours; banishing every other love and focusing on the twofold love of Jesus Christ for the Father and for us human beings.

Planning and resources. – Before starting the spiritual exercises:

- 1. Decide roughly what you want to achieve.
- 2. Select the books you want to use; choose the confessor or the director you intend to consult. Make use of notebooks or writing pads for your notes and reflections, resolutions and programs.
- 3. Pray for several days beforehand, in humility and faith, that the outcome of these days will be the start of a new life.
- 4. "Ingredere totus, mane solus, egredere alius." ¹⁰ Arrange everything in view of interior and exterior recollection.
- 5. The preacher or, in his absence, the director is to lead the retreatants, mainly by giving directions and instructions, either at the beginning or at the end of the sermons or meditations on recollection, difficulties, temptations, examination methods, reasons for sorrow, organizing a program for the future, the degrees of prayer, underpinning weak points for the retreatant, a scrupulous conscience, discernment of the spirits, properly regulated penances, the occasions of merit and of sin, the means of perseverance, overall prayer life. In the third part, above all, he is to guide the retreatant to welcome the Holy Spirit, to be docile and to interact with him, in accordance with Saint Paul's words: "caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum habitantem in nobis." 11

Conditions. – If the preacher or the director is to lead the spiritual exercises properly he needs to bear in mind the

^{10 &}quot;Enter whole, remain alone, leave changed."

¹¹ "God's love has been poured into our hearts through the Holy Spirit living in us" (cf. Rom 5:5).

psychological and spiritual condition of the retreatants. Furthermore, let him:

- 1. Preach on holiness, prayer, repentance.
- 2. Preach as Christ the Teacher by showing respect for his audience and an understanding of its needs.
- 3. Find inspiration in the goodness of Jesus; and inspire trust.
- 4. Be available if the retreatants ask for confession and spiritual direction.

Topics for the Exercises

Meditations and Instructions. — In view of renewing and uplifting the human being, the exercises consist of three parts. The first, meditation on revealed truths, aims to remove error or ignorance; the second, on divine ideals and teaching, aims to remove bad habits; the third, prayer in the wider sense and meditation on the means of grace, aims to remove sin and human attachments. In this way we shall have before us a basic outline-picture of religion: dogma, morals and worship. Thus we will be following the road laid down by God to reach him, and that road is the Divine Master, Way, Truth and Life.

a) Dogma (truth)

I believe in God, the Father almighty, creator of heaven and earth.

And in Jesus Christ, his only Son, our Lord.

He was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead; on the third day he rose again.

He ascended into heaven, and is seated at the right hand 190 of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit.

The holy, catholic Church, the communion of saints.

The forgiveness of sins.

The resurrection of the body.

Life everlasting. Amen.

b) Morals (way)

To live Christ as Christians, religious, apostles, priests.

Human acts, taking responsibility for them.

Conscience.

The Commandments.

Social duties (family, Church, civil society).

The Counsels.

The Pope as teacher of the faith, of morals, and of prayer.

The will of God.

Difficulties: the devil, the world, the flesh.

Virtue and vice.

My past, present, and future (program).

The apostolate, or the duties of state.

c) Worship (life)

Sanctifying grace and actual grace.

The Gospel.

The Eucharist: Visit, Mass, Communion.

Liturgy.

Devotion to Jesus Master.

Devotion to Mary Queen of the Apostles.

191 Devotion to Saint Paul.

Life of progression by means of purification and growth in knowledge, love and union with Jesus Christ.

Ascetics and the mystical state.

Merit.

Prayer in general.

The Pauline prayer practices: daily, weekly, monthly and annual.

These are suggested guideline topics. It is a question of removing, adding, or substituting, bearing in mind that spiri-

tual exercises last from three to thirty days. These are indic ative of the topics which, globally and substantially, mirror complete devotion to Jesus Master, and will benefit the retreatants most.

Pointers

1. As a rule, for the professed who are more advanced in the religious life, more emphasis should be placed on the exercise of *union*. Thus, rather than the topics proposed being presented in the form of meditation or instruction, and simply exercising the will, the third part ought to take the form of active contemplation of the mysteries which are being referred to, so that there is a partaking of the mind, heart, and will, together with the five external senses and the internal senses.

In this way the soul is tuned to receive infused contemplation as well; it should not be forgotten that authors of mystical theology say that all the faithful, and even more so consecrated persons, have a right to ask God for the mystical gift of infused contemplation (not extraordinary phenomena, which God may or may not grant according to his designs). Only a few receive them, precisely because the many do not know 192 how to ask for them and make no provision; whereas the normal course of religious life ought, instead, to prepare them.

- 2. Whether meditation or instruction, allow for one hour. counting the sermon (or reading) and reflection.
- 3. In the last two or three days, when the Superior Ceneral or the Provincial Superior is present, the usual meditations could be given both morning and evening, while at 9 a.m. and 3.30 p.m. there could be conferences-talks on prayer life, study, the apostolate, administration, human and religious formation, as well as topics that concern the Congregation and the Province.
- 4. A period of time for reflection needs to be made after each meditation or instruction – possibly in the same place – which, combined with the meditation, should come to one

hour. It will thus be helpful if you take notes during the course of the sermon.

ASPIRANTS TO THE PAULINE LIFE

Vocations according to the Divine Master

Let us take to heart some teachings of the Divine Master as regards vocations.

Jesus says to his Apostles: "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you" (Jn 15:16).

"As they were going along the road, a man said to him, 'I will follow you wherever you go.' And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head' "(Lk 9:57).

"To another [Jesus] said, 'Follow me.' But he said, 'Lord, let me first go and bury my father.' But he said to him, 'Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God' "(Lk 9:59).

"Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' Jesus said to him, 'No one who puts his hand to the plough and looks back is fit for the 216 kingdom of God'" (Luke 9:61).

The young man of Gerasa whom Jesus had freed from possession asked to stay with him. Jesus refused, but said to him, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you. And he went away and began to proclaim in the Decapolis how much Jesus had done for him..." (Mk 5:19-20).

From these passages we can infer that:

- 1. Jesus does not accept just anyone who wants to follow him.
- 2. A vocation is something gratuitous. Those who are granted it have the grace also to fulfil it.
 - 3. The Lord wants generous people, ready for any sacrifice.

4. At times it is easy to fill our houses. First, however, we must look at the quality and not at the quantity. It can happen that a young man or even a junior professed does not give the hoped-for results; do not wait too long to dismiss them because they lower standards, damaging others or the whole community.

(Constitutions articles 23-29: see above I:82-84)

To discern one's vocation

- 218 The aspirant has three means for discerning his vocation:
 - a) Prayer, so that God's light may penetrate the soul. When the Lord created us, he assigned every person a place in which to sanctify himself in correlation to the mansion he will have in heaven. Just as he has assigned a place to every star in correlation to its role in the firmament. Let the aspirant pray to the Holy Spirit; appeal to Mary, Queen of the Apostles and Mother of Good Counsel; and frequently ask Saint Paul, our father, if he wants him among his sons, as either a priest or a brother.
 - b) Reflect on it! Choosing one's state and then sticking to it is life's great challenge. On that outcome depends peace of mind in this world and, as a rule, eternal happiness. A dislocated bone is always painful. The Lord's graces are spread along the road that he has assigned to each one.
- c) He should seek advice of someone who knows him, likes him, and wants what is best for him. Exclude people who are uninformed about the religious state and the qualities of the aspirant. Generally, one speaks to candidates to the diocesan clergy about a vocation to that state; to those to religious life, about a vocation to the religious state.

Seek out people who are supernaturally motivated. Parents, interested parties, people of little faith and virtue are not suitable.

Seek out people who have their eyes primarily on eternal goods but who have a correct assessment of the present life.

The best counsellor is the spiritual Master or the spiritual Director.

A superior has no duty as serious and as binding as the recruitment and formation of aspirants. These are to be directed to the life of a priest or a brother.

The first part of formation is *Probation*.

Aspirants to the priesthood generally have a longer period which incorporates the time of initial studies. They have a threefold vocation.

Aspirants to the brotherhood have generally a shorter curriculum, since theirs is a twofold vocation.

In the Pious Society of Saint Paul it is laid down that candidates begin their novitiate after the sixteenth year of age has been completed in the case of clerical Novices, and in the case of Disciple-Novices after the seventeenth year of age has been completed.

Art. 31. All the Aspirants must be subjected to a suitable probation before admission to the Novitiate according to the instructions of the Holy See, and the norms laid down by the Superior General with his Council.

Art. 32. Aspirants to the Brotherhood must undergo a special training according to the established custom in the Societv. They should not be admitted to the Novitiate before there 220 is sufficient evidence of their having moral and intellectual preparation, of their good character, as well as their qualific ations for the religious life and the works of the apostolate.

Art. 33. The probation and training of the Aspirants must be spent in a house where religious discipline is accurately doserved according to the Constitutions and under the special direction of a Master of tried virtue.

Art. 34. During all the time of probation, and especially during the year immediately preceding the Novitiate, Superiors and Masters should carefully examine and test the Aspirants so that they may better know their dispositions, qualities, and intentions; they should also zealously inculcate in the Aspirants the principal obligations of the religious life and the precepts of the

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Constitutions in such a way that they may embrace the Society with more mature deliberation and firmer resolve.

Art. 35. The Aspirants, or their parents or tutors, should be informed in good time of the outlay for the religious habit and boarding expenses during their period of Probation and Novitiate. It is the right of the major Superior, however, to admit Aspirants without requiring defrayment.

Art. 36. Let Aspirants be advised that they cannot exact any remuneration for their work performed in the Society, if for any cause or reason they should leave. Let the Superiors take care, prudently using every precautionary measure, that those who leave the Society may not take any legal action against it. To this end, let there be exacted from all who enter the Society, whether Clerics or laymen, a signed document to be carefully kept in the archives.

Art. 37. Before beginning the Novitiate, Aspirants shall make a retreat of eight full days, and abiding by the prudent judgment of their Confessor, should make a general confession of their past lives.

Art. 214. Superiors should employ a special concern that the junior candidate Disciples be stationed together in houses of formation especially appointed for them, so that they may be trained and prepared for the Novitiate under the special care of a Master of tried virtue. Likewise, Superiors must not permit that the junior candidate Disciples be scattered in different houses.

The conclusions to be drawn are that:

- 1. Probation is obligatory for everyone.
- 2. Its purpose is a test. For the candidate, who will now know the Institute better than when he entered, and to test his resolve; for superiors, it is a time for getting to know the candidate better, observing him and determining if he demonstrates suitability and love for the Pauline life.
- 3. It is a preparation for Novitiate in all its four parts: spirit, study, apostolate, Christian and human formation, while growing in fondness for the Institute.

To come to a judgement the general signs of a vocation are: moral qualities, whereby the candidate is really working for the salvation and the sanctification of his soul; intellectual qualities, whereby he is equipped for the roles and works

of the Congregation, in his circumstances; physical and psychological qualities, in accordance with the workload he has to undertake, as well as the psychological aptitude to live happily in community. A candidate's word is not enough; a long test is needed.

Signs of a vocation

There are particular signs for Paulines. First of all, people need to be quite scrupulous in their use of books, movies, radio, television and the other forms of technology which communicate Christian thinking, news, events, and the like so as not to misuse them. Inordinate reading of periodicals, illustrated magazines, and newspapers; frequenting movies, listening to the radio or watching television to excess are all negative signs. Positive signs are a tendency to read good books, being interested in worthwhile broadcasts and movies. A particularly positive sign is when a candidate shows a lively commitment to writing and technical work, promoting all that is helpful to truth, the Christian life, good living, and the liturgy. An excellent thing is when a person has formed an upright conscience in view of a holy and wise abstine et sustine; when joy is experienced for our successes and those of others; when there is suffering at seeing so many pulpits of error ranged against the pulpit of Jesus our Teacher, against the Church our Teacher.

There are signs that must distinguish all Paulines, and particularly our Brothers. A sensitivity for the sufferings that Jesus underwent and for the pain that the Church suffers for this spread of error and immorality, in discovering how these new means, introduced for humankind's advancement, are 223 being used to undermine the good, and especially the morals of young people.

1 "Forego and endure."

The sins committed through the misuse of these means are among the most numerous, serious and harmful. The most numerous, because every day the number of newspapers, periodicals and books runs into many millions, not to mention viewers of films and television, and radio listeners. Backing such means are imposing organizations and sums of capital, as well as very many writers, technicians and distributors.

The most serious because they run counter to the redemption, sowing error, vice and every kind of disorder.

The consequences then are among the most harmful for every class of people, in every continent, and especially for young people.

The Brothers make atonement through prayer and the apostolate, opposing book to book and film to film, through a virtuous life and as persons consecrated to the Lord.

Three "yes" to come to a decision

Three *yes* are needed for a final decision. These come from the confessor, the superior, and the aspirant. The Confessor or the spiritual Master have been following the aspirant's spiritual work of correcting his faults and building the Pauline; the superior has observed the aspirant, either directly or by means of trustworthy intermediaries, in his studies, apostolate, and religious discipline; the aspirant himself has settled in, shows fondness for the Institute, its works, Constitutions and members.

The three *yes* are blended into one yes by the candidate at profession: "I surrender, offer and consecrate my entire self to God, and profess the three vows and conform my life to the Constitutions." We have the religious; the Church accepts him through the Institute.

The judgement of the superiors and of the aspirant himself goes on maturing, as set out in the Constitutions, during Pro-

bation and the Novitiate; and, in exceptional cases, during the time of temporary vows.

A person needs, is duty-bound, to make sure of his vocation; to have a question mark hanging over it for too long is wrong. Once profession is made, one's mind must be directed towards full commitment: praying, being vigilant, living and complying with one's vocation. And this goes on for the whole of life. There are always temptations and dangers; there are always difficulties and misunderstandings; but, then, life is a struggle.

In every state of life there are particular trials; religious experience them often. But just to admit to a doubt after perpetual profession is already a serious risk, far worse than any other bad thought, since it is an attack on life itself. The time following perpetual profession is to be likened to the novitiate for eternity; for this the good religious prepares by dedicating himself to his basic commitment of "sanctification and perfection." The joy of religious life is to comply courageously each day to the immense grace of one's vocation.

This was the way of the saints.

Not to advance is to fall back.

Jesus warned the Apostles frequently about dangers and temptations. Earlier he himself willed to be tempted after his fast in the desert. The first temptation highlighted the temptation of the flesh; the second that of pride, the third that of money. These are, more or less, the temptations a religious 225 faces. But the Lord does not allow us to be tempted beyond our strength. Jesus guards those who are consecrated to him in a particular way, as the apple of his eye.

To be borne in mind at all times is that the end demands and imposes the means.

Thus the time of Probation provides both the Brother as well as the aspirant to the priesthood the same means for religious and apostolic life, as are prescribed for all.

As regards study, however, the Brother is to concern himself especially with what he will need to know in his twofold

apostolate of *technical work* and *distribution*. The aspirant to the priesthood is to cultivate those studies which are needed for writing and ministry.

When to talk about vocations

Question: When is the time to talk to a young person about a vocation?

It is never too soon, since he has a vocation from birth and through the grace of baptism. At baptism the child receives the grace to live a Christian life. Therefore when he reaches the use of reason there is a need to instruct him, start him on the way, and guide him to receive Holy Communion, to obey, and to love people. In a similar and, I would say, equal way, the same is to be done for a vocation. If a person talks to him about it, in words suited to his age, when his soul is still unsullied, he will understand the need to love Jesus a great deal If he is enticed to love Jesus above everyone else and to say a Hail Mary for those who fail to love him and are in danger of damning themselves, he will understand some-226 thing. It will be a sign, a seed. He should be taught to pray for children who are not baptized; made to approach the altar, so that he can clearly see the celebrant... If he is able to understand the wishes of the Father, of the Blessed Virgin, and of her Son crucified for sinners... a way is opened; there is to be no rush; he is to be prayed for, kept in a wholesome environment, and provided with good example.

There will not be a positive result from everyone; most do not have a vocation. Consequently, it could be said that a vocation is a highly-charged life-giving love for the Lord and for people's souls. To kindle it is to prepare the ground. Then the Lord, if such is his will, will give life to the seed. If not, we shall at least have a good, practising Christian.

Again, when vocation promoters (from the various religious Institutes and seminaries) go out looking for young people, they must always talk to them about a vocation and

about their Institute; describing its life and type of apostolate. They have to talk to parents, to the pastors in the parish, to group leaders. The clearer the description of the life the candidate will have to follow, the better it will be. No deceit or subterfuge. Speaking about the Pious Society of Saint Paul, the situation of the priest and of the brother will need to be properly clarified; thus the choice can be made straightaway. This will be a great help.

It is to be explained that we are not talking about a college, a shelter, a seminary, a printing school, or similar things. It is a religious Institute in which there are two possibilities: to be a priest or a brother, according to one's vocation and aptitudes. It is helpful to point out that if someone fails in his studies it is clearly not his fault, but he does not have a vocation to the priesthood.

All those entering Probation are to be considered as Aspi- 227 rants.

Everything is to carried out with sound judgement and faith, but candidates are to be put on the road of Pauline life.

Prayer life, study, apostolate, the timetable, religious education and training are to conform with the traditional customs in the Institute.

Getting down to basics: accustom them to loving detachment, sensim sine sensu,2 by letter writing, family visits, and short vacations; to a way of life that is disciplined, and a living together moulded on charity; to a love of the Institute and its apostolate; to uprightness of conscience, obedience and poverty; to self-restraint, little mortifications, the devout use of the technical means; to understand how formation is arranged, year by year.

See that their spiritual work is orderly, insist on their being frank with the spiritual Master; enjoin on them a tender love for Mary, Mother, Teacher and Queen of the Apostles,

² "Little by little, gradually."

and for Saint Paul; train them in what vocation means, and forge a robust personality.

The result of wanting them to love the group Master more than the Lord, to be satisfied with what is less than Christian, to work to please others, and so on, will result in a low success rate.

For the formation of our aspirants, let us pray for Masters who model themselves on the Divine Master.

THE NOVITIATE: TIME OF RELIGIOUS FORMATION

T

Follow the norms

According to the Instruction of the Sacred Congregation of Rites it is praiseworthy to use a missal when assisting at Mass; and, in view of sharing more closely in the Holy Sacrifice, to respond to the celebrant and recite with him those parts assigned to the people. This will greatly benefit our aspirants.

The novitiate is the most important period in the formation of the religious. It is understandable then why the legislation of Canon Law and the Constitutions is so detailed in this mat-

A person enters the novitiate not to discern his vocation but to follow it, by conforming completely to the rules of the Institute.

Art. 38. No house of Novitiate can be erected, nor can the Novitiate itself be transferred from one house to another without 249 the permission of the Holy See.

Art. 39. In so far as possible, the Novitiate must be separated from that part of the house where the Professed Religious live, so that, without a special reason and the permission of the Superior or of the Master, the Novices shall have no communic ation with the Professed, nor the Professed with the Novices. A separate place shall likewise be assigned for the Disciple-Novices. But, whenever possible, there should be a separate house for Cleric - Novices and Disciple - Novices.

Art. 40. Superiors must place in the house of Novitiate only such Religious as will give a good example of religious discipline, carefully excluding those Professed who need an amendment of life or who must suffer punishment for faults committed.

Art. 41. Strictly observing the prescripts regarding different types of impediments as set forth in articles 18-22, the right of 250

admitting candidates to the Novitiate belongs to the major Superior.

Art. 42. A Master of Novices is to be appointed for the training of the Novices. He alone has the right and the duty of administering that training, and on him alone the governing of the Novitiate rests, so that no one, under any pretext, may become involved in these matters, with the exception of the major Superior, his Delegate, or Visitor. Notwithstanding this, in those matters which concern the government of the house as a whole, the Master as well as the Novices, are subject to the Superior.

Art. 43. The Master of Novices must be a Priest at least thirty-five years old and at least ten years professed in the Society, reckoned from his first Profession. Moreover, he must be conspicuous for prudence, charity, piety, and religious observance so that he may worthily mould those entrusted to him, clearly discern their spirit, effectively prove them, and strengthen their will.

Art. 44. The Master of Novices is appointed or recalled from his office by the authority of the Superior General with the consent of his Council.

Art. 45. If on account of the number of Novices, or for some other reason it shall seem advisable, the Superior General with the consent of his Council can appoint an assistant to the Master and this assistant shall be immediately subject to the Master in those matters which concern the management of the Novitiate. He is to be a Priest at least thirty years old, five years professed, reckoned from his first profession, and endowed with all the other necessary qualifications for his office.

Art. 46. Both Master of Novices and his assistant must be relieved from all offices and duties which might interfere with the guidance and training of the Novices.

Art. 47. In every house of Novitiate there shall be appointed ordinary Confessors who shall live in that same house. In addition to these ordinary Confessors other Confessors are to be assigned in sufficient number that the Novices in particular cases may have easy access to them, nor is the Master of Novices to show any displeasure at their going to them. Furthermore, four times a year, the Novices shall be granted an extraordinary Confessor to whom all must go at least to receive his blessing.

Art. 48. The Master of Novices and his assistant shall not hear the Confessions of their own Novices, except in particular cases

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where the Novices themselves for a grave and urgent reason may of their own accord request it.

The objective: the best religious

Principle: In consideration of the Congregation's future let us prepare the best religious from every point of view.

The education of the novice is preparation for religious life. Experimenting how to live religious life, as undertaken in the novitiate, is the best guarantee of living it joyfully after

profession.

The discontented religious will only be able to say: "If I do not conform I am the only one to blame; I am not using the means laid down in the Constitutions."

"Educate" comes from *e-ducere* [to bring out]; from a shapeless mass of marble an artist can chisel [bring out] a beautiful image of Jesus.

The Master of novices lives and works with them – Jesus chose the Twelve "*ut essent cum illo*" ¹ – and, living among them, he represents Jesus himself as regards poverty, obedience, chastity, common life and apostolate.

Speech addresses the ear; reason persuades the mind; prayer instils prayer; life communicates life.

Candidates enter the novitiate good Christians to come out religious; there is a real transformation of mind, heart, habits and desires. One's state of life is changed, for there are three states: the Christian, the religious, and the priestly.

It is the most important year of one's life.

The Master: formator of conscience

The choice of the Master of novices is one of the most serious responsibilities of major superiors.

His life must mirror solid virtue: a life of faith, hope and charity, love for the Institute and for the apostolate.

¹ "To be with him" (Mk 3:14).

In fact his role is to mould the Pauline to a full awareness of himself.

Pius XII said that to mould a person's conscience is, generally speaking, the most serious duty of the educator.

Conscience means knowing how we act and live, before God and eternity. This means a conscience enlightened by upright principles; a love for truth; to experience the hand of God upon us, always; that we shape our eternal happiness or unhappiness with our own hands; to know how to govern ourselves; to experience responsibility for our own acts.

The educator must, little by little, fade from the scene, inasmuch as the religious has his conscience to guide him. If he needs the superior's eye on him to keep on the straight and narrow, he will not be formed. What is required is for conscience to remind him of the ever-vigilant eye of God.

When a religious is sent out to another house or goes on vacation and has a sense of right and wrong, he continues to live as if in his own community. Otherwise, 50 kilometres from the house he will have forgotten prayer life, poverty, obedience, scrupulousness, and commitments.

Three things are needed to form a good conscience:

- 1. *Study*. Necessary subjects are: The Religious State, the Constitutions, Religion and Liturgy, Church Music and Ceremonial; basic notions of Jesus Master, the Gospel, Queen of the Apostles, Saint Paul (a Letter).
- 2. *Proof* of truly loving God with all our mind, all our heart, all our strength; and our neighbor as ourselves for love of God. Thus there is complete detachment from the world and material things, from our own will, ourselves and our family. It leads to a complete giving of ourselves to God through the Congregation and the apostolate.
- 3. *Training*. This is to live already by way of virtue the type of life and the observance which after profession we will have to lead by vow. It is a test of our strength; thus there is an assurance that we will, or will not, be able to carry such a weight joyfully.

There has to be this experience of making good progress so that we can be sure of continuing to advance, in accordance with the greater commitments we shall assume as religious.

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Integral formation

Religious formation must be integral. This means:

1. To deepen our faith on the scriptural and theological principles of the religious state. Nothing vague or illusory! -a) "If you would be perfect" [Mk 10:21]. Jesus did not say "If you want to be good"; thus the net distinction between the Christian life and the religious life. A wonderful manifestation of the Most Holy Trinity, life [lived] fully in Christ, enriched with spirituality, a prelude to heaven, exquisite fruit of the redemption. God is the prime Founder. -b) "There are those who for the sake of the kingdom of heaven have renounced all the pleasures of the flesh; let those understand who can" [cf. Mt 19:12]; no greediness, no laziness. "Now concerning the unmarried, I have no command of the Lord, but I give my opinion" [1 Cor 7:25], says Saint Paul. It is of faith that virginity is superior to matrimony. Saint Paul also maintains this. It is very helpful to read Pius XII's encyclical Sacra Virginitas. - c) "Come and follow me" said Jesus. This means not only to leave one's family: it means obedience as well, in imitation of Jesus' obedience to his heavenly Father. 'Factus oboediens usque ad mortem, mortem autem crucis; propter quod et Deus exaltavit illum", 2 Saint Paul said of him. And Jesus said of himself: "Quae placita sunt ei facio semper."3 It is a life of total sacrifice, complete consecration, in which the underlying intent is to fulfil that "Be perfect as your heavenly Father is perfect" [Mt 5:48], in line with what the Divine Master says.

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² "[He] became obedient unto death, even death on a cross. Therefore God has exalted him" (Phil 2:8f).

³ "I always do what is pleasing to him" (Jn 8:29).

- 2. Loving the paradoxical: poverty is the greatest wealth; chastity is the greatest love; obedience is the greatest freedom. Saint Thomas Aquinas says: "Religious are those who consecrate themselves totally to God."
- 3. A life of prayer: the absolute basis of total union with God.

255 The sacrifice of the Religious is the most pleasing to God, after the Mass and martyrdom. Herein are to be found all the elements of sacrifice: offering, consecration, immolation, consummation of the victim.

The Christian gives the first fruits to the Lord, but keeps the tree; the Religious gives both the tree and the fruits. It is a tree planted by the stream of water that rises to eternal life.

Profession is the gift of our whole being to God through the Congregation. Our thinking must then be: "I have nothing outside of my merits; I belong to the Congregation which can dispose of me as it wills. But I acquire inalienable rights: a right to the hundredfold in this life and paradise in the next life. I am therefore a candidate for holiness."

Our guarantee

The Institute has the approval of the Church; its highest superior is the Pope; there can be no greater guarantee than this; in other words, that the way is holy, it is suited to the times, and there are all the means of sanctification.

The more we die to self the more Jesus Christ lives in us. From this sepulchre of our self there springs forth, resuscitated, a new man.

Religious life is the governing and supernaturalization of the three concupiscences, placed then at the service of God, of holiness and the apostolate.

The supreme pontiffs, Saint Pius X and Pius XI, have 256 stated, over and over, that the negative signs, that is, no faults, are insufficient to promote people to clothing, novitiate, profession, or ordination. What are needed are positive

signs: knowledge, proven virtue, love of God and of people's souls, the apostolate, ministry.

Strictness in admission

Exclude the secretive and the parasitic; likewise, the unenthusia stic and the lukewarm, those who instead of pulling their weight stand by and watch those who toil.

The story is told that while Saint Francis of Assisi was assisting at the Chapter of the so-called Mats, he saw another chapter where devils were studying how they could get noble and refined men, people used to easy living, into the Order.

Read the exhortation of Pius XI where he says to superiors: "Be strict. A harsh word, but a love-filled word, because only strictness can satisfy true love, a love worthy of the Friends of Our Lord. A certain strictness especially when it is a matter of the discipline that keeps life alive, for without such discipline, life can still survive, but it will be labored, enfeebled and indolent...". His Holiness was referring not only to the strictness of discipline in general, but above all and in a very special way to strictness in accepting postulants. If people were to remark that there is too much strictness the Pope authorizes us to reply that it is he who wants it this way, because from his position and with his responsibilities he can see the need; even more since God has granted him a rather long pontificate and he has acquired great experience in this field.

"If, in fact, the desire is to safeguard the splendor of the religious life, there is a need to be strict, especially as regards vocations, for the grace of God aids but does not destroy 257 human nature. And so there remains the need for struggle which in religious life is greater. Therefore one needs to stave off the danger that unsuitable persons infiltrate a religious family, for not only will they be of no advantage, but they will, rather, pose an obstacle, a hindrance, and be the cause of defects. It is not exaggeration but experience which tells us that in groups of people, even small ones, almost in-

evitably there are defects. Not that a religious family must cut back, since there is a need rather to increase its members, but it must see that they are all top quality, outstanding soldiers. Something that is difficult but necessary. It is a fact that when many people gather, their good qualities, especially their exceptional qualities, are not aggregated, but each one retains his own; while, contrariwise, deficiencies and bad qualities are aggregated and consolidate."

Conditions for a happy outcome of the Novitiate

Three conditions are necessary for a successful outcome of the novitiate, and to achieve permanent results:

- 1. A good preparation during Probation. The aspirant must have decided to persevere; kept his baptismal innocence or at least acquired it anew through penance, reparation and a firm resolve; have a love of prayer; shown docility to allow himself to be formed; given total input, removing every obstacle to grace.
- 2. During the year of the novitiate, the novice is to maintain an internal and external solitude. Every thought, all reading, concerns, visits, and excessive letter writing must be eliminated.

Let him enjoy prayer, experience God; let him learn to speak with him; let him make room for the Holy Spirit in all his faculties; let him lead a life of joy with the guardian angels.

Let every day be marked by good victories.

3. After the novitiate. There is not to be a brusque return to the life lived beforehand. Superiors are to consider the newly professed member in another light: he is a person who is consecrated to God, one who has to be helped to put into practice his resolutions. There is to be a suitable environment; he is to be lovingly cared for; let it be for him a continuation of the novitiate.

For his part let the newly professed member choose his confessor; be open with his spiritual guide; conserve his recollection; consider himself as the new man who has to grow right up to the fullness of Christ.

4. A particular preparation is needed then for perpetual profession. Such preparation consists in religious observance and a more enlightened and determined decision.

For the brothers there are the apposite two years of preparation. For the clerics there is the *practical* year and the first year of the theology course.

Novitiate for Paradise

Following *perpetual* profession there is the novitiate which prepares for eternal profession at the gates of heaven.

Thus there is the transition from a naturally good life to the Christian life; from there, on to the religious life; and then on to the heavenly life. It is a profitable journey, a marvellous goal: happiness without end.

Saint Bernard writes: "The religious leads a more virtuous life, the falls are fewer, the return to God more eager, the 259 journey more secure, the outpouring of grace more frequent, the peace deeper, more serene his death, shorter his purgatory, loftier his place in heaven."

Louis Veuillot wrote to his daughter, a nun: "I assure you that the thought of having a daughter who is a religious gives me great consolation; it both humbles me and comforts me. What a beautiful lady she has become that little scamp Lulù. How beautiful and majestic she is. She will be among the privileged band who follow the Lamb... and yet she is always my daughter; and I have adorned her dress with some of that splendid embroidery which will last for ever."

LIFE IN COMMUNITY

The mystical body of the Congregation

"Congregavit nos in unum Christi amor." A self-same love has brought us together around the Heart of Jesus Christ. This is true of every religious Institute, for death does not lead to dissolution. Thus the Congregation can have members in the Church triumphant, others in the Church purgative, others in the Church militant. All are linked by a single bond: charity.

Thus we have already recalled that our brothers and sisters in the Church triumphant come to the aid of those in the Church purgative and in the Church militant. Those in the Church purgative give glory to their brothers and sisters in the Church triumphant, while (as is our belief) they pray for those in the Church militant, and await help from both the one and the other. The members in the Church militant pray for those in the Church purgative and seek the help of the members in the Church triumphant and in the Church purgative. A wonderful exchange of gifts! "Admirabile commercium" through the Communion of Saints in the Mystical Body, formed by the one Church.

282 "So we, though many, are one body in Christ", says Saint Paul (Rom 12:5); we are all parts of the whole; and all of us are members *Mystici Corporis Christi*.³

The Congregation is strengthened and brought to perfection through death. Members in different states but still linked purposewise: glory to God, peace among men.

The experience of the Novitiate

 $^{^{1}}$ "The love of Christ has gathered us in unity" (from the liturgical hymn *Ubi caritas et amor...*).

² "Wonderful exchange" (of spiritual gifts).

³ "Of Christ's Mystical Body."

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Life in common has its preparation especially in the novitiate.

Art. 49. When the Spiritual Retreat, as required by article 37, has been completed, the candidates begin their Novitiate, according to the rite observed in the Society; the period of Novitiate is reckoned from the inscription of their names in the register of the Novitiate. Art. 50. For a valid Novitiate, besides immunity from the impediments listed in article 18, it must be made after the fifteenth year of age has been completed, in the House of Novitiate canonically erected, for a complete and continuous year in the case of Clerical Novices, and for two complete years in the case of Disciple-Novices. For a licit Novitiate, however, besides immunity from the impediments listed in article 19, it is required, in the case of Disciple-Novices, that the Novitiate begin after the seventeenth year of age has been completed; from which prescript the Superior General, with the consent of his Council, can dispense for a grave reason in individual cases.

Art. 51. To safeguard the integrity of the Novitiate the day on 283 which it commences is not counted; and the prescribed time ends at the completion of the day of that same date; wherefore, the first Profession can be validly made only on the day following the anniversary of his reception into the Novitiate.

Art. 52. The year of Novitiate is interrupted in such a way that it must be commenced again and completed,

- 1. if the Novice is sent away by the legitimate Superior, and actually leaves the house;
- 2. if he departs from the house without due permission with the intention of not returning:
- 3. if for any reason even with the permission of the Superior he has remained outside his house of Novitiate for more than thirty days, consecutive or otherwise, even though with the intention of returning.

Art. 53. If a Novice has remained outside the house of Novitiate for over fifteen days, but not over thirty days, consecutive or otherwise, either with the permission of the Superior, or through force of circumstances, and continued under the obedience of the Superior, it is necessary and sufficient for the validity of the Novitiate that he supply the number of days so passed outside; if for a period not exceeding fifteen days, the supplementing of this period can be prescribed by the Superiors, but it is not necessary for validity.

Art. 54. The Novitiate is by no means interrupted if the Novice is legitimately transferred to another house of Novitiate, but the days required for the journey are reckoned as days of absence according to the norm of articles 52,3 and 53.

Union and unity

A basic task of these exercises is to be aware of, experience and live union and unity.

Although people may be together, for example, in a hotel, college, boarding house, old people's home, jail, or barracks, they cannot be said to be living a true common life.

The reason is that there is no unity in their purpose, thinking or feelings. Each one is in such a place for a special reason, need, or personal motive, which is temporary or occasional. There is no duty of obedience based on vows.

Life in community in the religious sense, instead, depends on the nature of the society, whether it is called congregation, institute, or religious family. It is always an association of people who want to help one another in the pursuit of holiness.

There is thus a supernatural aim, to be achieved by reciprocal help, under the guide of an authority, *viribus unitis*,⁴ in an arrangement set out by the Constitutions, timetable, occupations, roles and so on, which are determined by the superior.

There is therefore a union of minds, hearts, works, and prayer.

It requires a commitment and emulation in spiritual progress.

Common life which is displayed especially in assistance in old age and sickness, in death and in suffrages.

It is something alive, not a machine; but the individual is at the service of all, and all are at the service of the individual.

One's personality is not smothered; rather, it develops and grows given the new social and supernatural ingredients.

⁴ "The combined efforts of all."

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The state of perfection indisputably implies common life. 285 We are not considering it here in all its "communitarian" aspects, but in the particular meaning given to it as a constitutive part of the state of perfection. Thus the Church wants to point out publicly the importance of community for the work of Christian sanctification.

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"Stems from the apostolate in view of the apostolate"

"Common life" does not always have the same deep meaning. For example, in the Benedictine abbey it has a wideranging and important task, and shapes the Christian life itself of the members, both as regards their personal holiness and the sweep of their apostolate. Instead, for many clerics regular, as well as for us, "life in common" stems from the apostolate and in view of the apostolate. This type of society characterized by a purpose includes, to be sure, the common good of the members; at the same time, however, the very observance of conventual life has an organization which takes into account that "we are at the service of people's souls": we are religiousapostles; we have to pass on what we have acquired, following on the example of the Divine Master.

For "Secular Institutes", which are an authentic canonical state of perfection, this requirement can be reduced to the more *conventional*.

Common life in a conventional or formal sense is the incorporation and membership of a person in a society or crganization with a view to living out its spirit.

Common life in a *material* sense, instead, is life lived under the same roof, with the same people, with the same practices and observances, and so on.

In the Secular Institutes there is this incorporation of the members in a society. There is therefore what constitutes the essence of common life. What is missing is common life in 286 a material sense; in other words, living in the same house, meals in common, the same practices together, and so on.

The Secular Institutes must nonetheless have one or more central houses, and so there is an element of common life in a material sense. That at present is sufficient for the state of perfection. The rest depends on the particular ideal of each Institute.

Lastly, there is in all forms of common life a material and a financial aspect, which results in a better organization of property and goods, the pursuit of duties on a material level, an appropriate freedom in the undertaking of the directly apostolic occupations, a regulating of meals and relaxation, in view of common edification.

Still, common life must be vigilant about deviations and the almost inevitable imperfections.

Dangers and failures

First of all there are general and common dangers: a reluctance to change which results in an overgrowth of detail and specifics; an inability to work with others; narrowmindedness in the way of striving for an ideal, a lack of understanding the ideals and apostolate of others, and so on.

There are also the partial failures of common life to the detriment of the life of holiness. An environment where there is a lack of enthusiasm, a sterile community life, a constant and at times malicious misunderstanding by people with opposite and mean character traits can disarm even the most 287 courageous and hinder, at East humanly speaking, the full outflowing of authentic holiness.

The result is a group of disheartened and unhappy people whose lives centre either on memories of the past or on pessimism, or on criticism that leads nowhere; and this, between religious and religious; at times between house and house.

There are even more serious defects, which are a form of transposing to the collective level less virtuous tendencies which people have freed themselves from in their private and individual lives. Thus, personal humility and smugness or ambition for one's own community; personal poverty and de-

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tachment and attempts and tricks to enrich the institution; personal impartiality and exaggerated propaganda for the community's achievements; lastly - and from a particular point of view – concern for general obedience and efforts to increase every kind of personal exemption.

Advantages. It is a source of so many merits for our continual self-denial, since we have in common food, dress, lodging, and timetable.

Continual fidelity to prayer to keep us fervent and to encourage development; letters, preaching, correction.

Help on the part of superiors, so as to avoid the many dangers encountered in a free and independent life.

It leads to happy and serene living together among good people who have the same goal.

The eucharistic goal in the Pauline Family is the source, nourishment and guarantee of unity; unity achieved by communal sacrifice, by the eucharistic banquet; Jesus living as member and head of the members in community, through his continually working real presence; inasmuch as he is Way, Truth and Life.

Studies are made easier by recollection, excellent teachers, good libraries, reference books, and so on.

The Pauline *apostolate* calls for an effective group of writers, technical people and distributors. Everyone must be in harmony just like orchestra players tune up before giving a performance. How much will-power and energy, uncoordinated and disorganized, ends up in wishful thinking, pain and failure! The bread of the spirit and of truth needs to be prepared by all together.

Sociability, not gregariousness

Common life requires *sociability*. A human being is made for society. Except for the case of a special and rather rare vocation people do tend spontaneously to mix, to listen to

one another, to live together, whatever their age group. Loneliness is, for the most part, feared.

Sociability is not a *sheep-like attitude* which absorbs willy-nilly everything from surroundings and company, following along blindly, to the point of losing one's personality. It is to know how to keep company and at the same time how to stand aside; not to allow oneself to be so engrossed by the crowd, by empty reading, the radio, films, and television as to become dull, inert, enslaved, unable to reflect and think for oneself.

Common life requires *obedience*. Professing the vow we commit ourselves to observe it. What will happen if, later on, we start to quibble about the power of superiors, the instructions given, the freedom to do things, and so on? It will lead, little by little, to our reclaiming what was given to God; it implies injustice. When the newly professed makes his vow of obedience he is signing, literally, a blank cheque. The superior fills it in and we are obliged to pay personally, whatever our own wishes may be.

Injustice as well? Yes, because each one as a member must contribute to the common wealth just as he can partake of the common benefits.

Charity, not selfishness

Common life requires *charity*, while self ishness is its enemy. In fact, selfishness leads, little by little, to a personal, one's own *modus vivendi*.⁵ Each one then lays claim on the Congregation for the most of everything while giving the least in return.

A sometimes painful sight is to see generous confreres overwhelmed with work, while others, like bystanders, comment, pass judgement, and highlight defects. "Sic currite ut comprehendatis." ⁶

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⁵ "A way of living" (an accommodation).

⁶ "So run that you may obtain it!" (1 Cor 9:24).

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In common life burdens must be distributed like offices and goods. Sometimes superiors have the defect of giving too many offices to some, who are always ready to accept. Other times they face unjustified refusals from those who find ways and excuses for getting out of common burdens. These, then, are often the most demanding when it comes to food, clothing, holidays, comforts, exaggerated health claims, 290 rest, and so on.

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"Let us consider how to stir up one another to love and good works" (cf. Heb 10:24).

"May the Lord direct your hearts to the love of God and to the steadfastness of Christ" (2 Thess 3:5).

"God is love, and he who abides in love abides in God. and God abides in him" (1 Jn 4:16).

"Bear one another's burdens, and so fulfil the law of Christ" (Gal 6:2).

"Owe no one anything, except to love one another; for he who loves his neighbour has fulfilled the law" (Rom 13:8).

Docility, not infantilism

There are individuals in the community who steer the ship and take over; others, then, who follow them, applaud, without any check or self-control. Thus one such person suffices to lower the moral standard.

Let superiors teach members to reflect, to be guided by principles; let them encourage members to be docile but not to become infantile. What a lot of religious are subject to group influence, to exaggerated and depersonalizing influences! To achieve sound self-discipline one also needs to know how to be alone, to decide, to live as an adult. Determination, strength, tenacity and sound principles will result in very good religious, teachers, and spiritual guides.

It is a great gift to know how to make a place welcoming, joyful and relaxed. Uplifting jokes, to be sure, but seriousness at the opportune time; flexibility, but not weakness; or- 291 der, without it becoming an obsession; compliance but not

favoritism; respect for the many ideas and customs, but holding to one's own when they are safe and sound.

Obedience, not division

Charity in obedience and obedience in charity. Internal divisions in an Institute lead to the most serious consequences: divisions in thinking, objectives, roles, teaching, works and so on. They destroy the foundation and very lifespirit of the Institute. Unity is such a good as to merit sacrificing particular advantages and points of view.

The worst kind of division is between Major Superiors, the General Council, Provincial Superiors. Cordial understanding is something edifying instead.

Still serious are divisions in Provincial Councils; whereas brotherly union strengthens and consolidates the whole of religious and apostolic life.

No less serious, but always a cause of great suffering, are divisions in the local Council; contrariwise, harmony is what lightens daily fatigue and leads to joyful living together.

In the same way, the spiritual union and joint efforts between priests and brothers in a single house fosters vocations, as well as progress in each of the four parts.

In meetings of the Council each person is free and dutybound to express his opinion, humbly yet clearly. At the end, however, there can be but one opinion. No one may tell others outside who in the Council supported this or that opinion.

The *unum sint*,⁷ repeated four times by the Divine Master in the priestly prayer, is an inspiration for us.

Has not a misunderstanding of nationalism itself been, and is still, the cause of schism and heresy, disagreement and impediment to the apostolate and ministry?

In the priestly prayer Jesus prays thus for his Apostles: "...Holy Father, keep them in thy name, which thou hast given me, *that they may be one*, even as we are one."

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⁷ "That they may be one" (Jn 17:11.21.22.23).

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Continuing the same prayer, Jesus the Teacher adds:

"I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them" (Jn 17:20-26).

We are all in service; no one a master. All of us are aiming for perfection, no one is already perfect.

AUDIOVISUAL MEANS: USE AND MISUSE

Residence of the Superiors

We need to clarify some matters concerning the residence of Superiors.

1. According to article 335 the Superior General cannot transfer his abode, that is, his residence, to a house different from the General House. Were he to do so, he would automatically transfer the place of the General House. To do this he would require the permission of the Holy See.

He can visit the houses of the whole Congregation by way of *ordinary* canonical visitation, every three years, and, if he believes it opportune, by way of extraordinary visits.

The only thing therefore that the Superior General cannot do as regards his residence is to transfer the General House elsewhere.

- 2. According to article 404 the Provincial must reside in the Provincial House and, without the consent of the Superior General, he cannot change residence to a different house.
- Each year he must visit the houses of the Province; but he *cannot go* beyond its confines without the permission of the Superior General.
 - 3. According to article 449 the obligation regarding residence for local superiors is even more strict, because they cannot leave their houses without the permission of their respective major superior.

In line with the rule laid down by the (1957) General Chapter, and which remains valid, Paulines resident abroad

¹ Cf. C. Dragone, "The First General Chapter of the Pious Society of Saint Paul" in *Cooperatore Paolino*, May-June 1957, pp. 10-15. In UPS reference is often made to this Chapter (cf. e.g., III, 54). The 1957 Chapter of the Pious Society of Saint Paul was its first. It was convoked for the month of April and held in the Albano Laziale (Rome) house, in via San Francesco di Assisi, 52.

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(outside of Europe) are able to return home for vacation, updating, and so on, every six years. It is advisable to have such a return coincide with the spiritual exercises or during the country's political elections.

We were asked: "Is the death of one's parents sufficient reason for anticipating one's return?" Other Institutes and superiors were consulted. The response was that it is not sufficient: it is a sacrifice linked to our renunciations.

The spirit that has guided our Congregation

The leges credendi, orandi et agendi² are intertwined and form basically a single law; just as a human being, although he has three faculties (intellect, feeling, will), is a single person.

This is the spirit that has guided everything in setting up the Institute [the body corporate] of the Pious Society of Saint Paul: the Pauline Constitutions, Pauline prayer life, Pauline apostolate.

The canons and articles are as cold as marble. But they have been infused with spiritual life. The introductions to the acts of devotion in our prayer book – its spirit – are more important than the formulae. At the beginning there is a general *Invitation*; then, before the various practices (Confession,

More formal than juridic the Chapter was personally convoked by Fr Aberione who oversaw all the work. There were 33 members present: those by right and those delegated. They met on the evening of 4 April 1957. The preachers of the spiritual exercises, held from 4 to 10 April, were Fr James Alberione, Bishop Antonio Bergamaschi of Pennabili, Pesaro and Urbino, and Fr Arcadio Larraona, secretary of the Sacred Congregation of Religious. Work sessions began on 11 April and on the same day Fr Alberione was reconfirmed Superior General. The following day the general Councillors and Officials were elected: Fr Luigi Zanoni, first councillor and vicar general; Fr Eugenio Pierino Marazza, Fr Carlo Tommaso Dragone and Fr Valentino Gambi, councillors; Fr Aldo Cipriano Poggi was appointed Procurator General for the Holy See; Fr Fedele Pasquero, Secretary General; Fr Torquato Armani, Bursar General. During the afternoon session of 15 April the Chapter came to a close with a talk by Fr Alberione. The day after, 16 April, Pius XII granted a special audience.

² "The rules of believing, praying and acting."

Communion, Mass, Meditation, Monthly Day of Recollection, Examen of Conscience, Visit to the Blessed Sacrament, and so on), there is a special introduction that explains how prayer breathes life into the rules and individual articles; it communicates the spirit that shapes the Pauline day and the apostolate. In this way everything is directed to the goal of glory to God and peace to men. Above all, there is the grace of the Holy Spirit, which is the soul of the soul. Through grace, we experience living in Jesus Christ: in him-Truth, the working of our intellect; in him-Way, the working of our will; in him-Life, the working of our heart, feelings.

From this point of view the introductions are more useful than the formulae themselves.

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Art. 55. The purpose of the year of Novitiate is that, under the guidance of the Master, the mind of the Novices be formed by the study of the Constitutions, by pious meditations and assiduous prayer, by instruction on those matters which pertain to the vows and the virtues, by suitable exercises conducive to the eradication of faulty habits, the control of the passions, and the acquisition of virtues.

Art. 56. The Disciple-Novices shall be diligently instructed in Christian doctrine and in other branches of learning proper to them. Therefore they should be given sufficient time for studying, besides the daily classes given to them.

Art. 57. In order that the Novices may be able to read and meditate on the Constitutions and understand the explanation given by the Master, a complete copy shall be given to each one of them at the very beginning of the Novitiate.

Art. 58. Novices ought to have a special devotion in their hearts towards the person of Our Lord Jesus Christ, whose examples and teachings they should earnestly strive to reproduce in themselves as much as they can. In addition they must foster, to the highest degree, a love for the Society, zeal for the works of the apostolate, faithful observance of the Constitutions, perfect obedience towards Superiors according to their authority, lively charity towards their confreres, as well as an utter self-denial in fulfilling their duties.

Art. 59. In the Novitiate year, Priest-Novices shall not be ap-

pointed to preach, or to hear confessions, or to attend to outside duties of the Society; nor shall they engage in extensive studies of literature, sciences, or the arts.

Art. 60. The Disciple-Novices may, within the house of Novitiate, attend to the particular duties proper to them – not, however, as Brothers in charge of departments – and only in so far as such work does not interfere with the exercises prescribed for them in the Novitiate.

Art. 61. During the time of Novitiate the Novices shall not be promoted to Orders.

Art. 62. During the time of Novitiate, under pain of invalidity, the Novices cannot renounce in any way their benefices or goods, or pledge the same.

Art. 63. The Novices enjoy all the privileges and spiritual favors granted to the Congregation, and if they die while Novices they have a right to the same suffrages prescribed for Professed members, even if they did not make the Profession at the point of death.

Use and misuse of audiovisual technology

The Pauline apostolate is defined and summed up in the second article of the Constitutions. It parallels the thinking of Pius XII in his Apostolic Letter ³ (12/01/1951) in which he proclaimed Saint Gabriel the Archangel protector of all those inventions geared to communicate ideas, news, and whatever is useful to humanity; as well as protector of all those who work with such means in the conception, procedure and distribution stages.

At present, the press, motion pictures, radio, and television are the most pressing, rapid and effective means of Catholic apostolate. It may be that the future holds other, even better, means. But for the present it seems the heart of the apostle can desire no better means for giving God to people and people to God.

May it please the Divine Master, through the intercession

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³ Cf. *Acta Apostolicae Sedis*, Year and Volume XXXXIV, n. 4, 30 March 1952, pp. 216-217.

of the Apostle Saint Paul, to raise up a host of generous people who will direct the whole of their activity – prayer, work, sacrifice and daring – to these and other similar noble forms of apostolate, setting as their one goal | Redemption's program: "Gloria Deo, pax hominibus."

Speech, which God has given to humans, is a great gift. It enables them to communicate among themselves and with God. If it is used, then, to bring the gospel message of salvation and peace, the result is the apostolate of preaching: "In omnem terram exivit sonus eorum et in fines terrae verba eorum."

But today's technological means give speech a boost of immense value – scope, speed, and immeasurable power. Thus the Pope's words can be heard by the whole world; he can give catechetical (parish) instruction to all of humanity, which thus becomes his immense parish. He can pray with everyone. Pius XI used to say: "This is tantamount to obeying and discharging completely God's mandate: "Docete omnes gentes."

Teaching of the Popes

"... Just as these discoveries (telegraph, telephone, radio and television) can wreak great damage if they are not put to proper use, as befits them, so they can be very useful to foster and strengthen brotherhood among men, ennoble life, propagate the fine arts and the loftier realms of knowledge, as well as to communicate the teachings of religion, carry the voice of the Supreme Pastor from the Chair of Peter to the earth's boundaries, and raise public prayers to God's Majesty in a wonderful unity of minds and hearts from every part of the world. Therefore, Holy Mother Church has not only aided this progress of peoples but, as in the past, takes care to nourish, promote and, as far as possible, safeguard it; for any true and new thing which is arrived at through

⁴ "Glory to God, peace to men" (Lk 2:14).

⁵ "Yet their voice goes out through all the earth, and their words to the end of the world" (Ps 19 [18]:4).

⁶ "Teach all peoples" (cf. Mt 28:19).

investigation is to be acknowledged as a vestige of the divine Mind and a sign of divine Power. For this reason We consider it most appropriate that these wonderful discoveries and their technical directors and employees should enjoy a special heavenly favor and a particular protection from on high..." (Pius XII).

"No less useful is the spread of the good press. However, We do not consider it necessary for Us to dwell at length on this argument, since everyone knows how great an influence papers and magazines have, both to fittingly uphold the light of truth and to inculcate Christian virtue in people, as well as to uncover error appearing under the guise of truth, as well as to confute anti-religious and antisocial principles. Therefore We warmly praise those bishops and pastors who are concerned to spread the good press as extensively as possible. Much has been done in this field, but there is still a great deal more to be done..." (Pius XII).

"...What seems to Us to be not only the gravest evil, but the root of all evil, is that quite often falsehood is exchanged for truth, which is then employed as a tool of conflict. Religion is neglected by many as something of little consequence, while elsewhere it is absolutely banned in the family and society as a remnant of former superstitions; private and public atheism is extolled so that, once God and his law are abolished, morals no longer have any foundation. The popular press all too often attacks religious beliefs, while not hesitating twice to spread the most base obscenities, stimulating the minds of young children and misguided youth, and leading them, with untold damage, into bad habits..."

"In school teaching, whether at junior or university level, and likewise in magazines and papers, either there is no effort to set out and defend the Church's teaching or it is so constrained and controlled by official censorship that the arbitrary claim that truth, freedom and religion must serve and be submissive only to civil authority, seems to acquire the status of a principle..." (Pius XII).

"Yours, gentlemen of the press, is an illustrious calling and one of vital importance for society. Living in accordance with its dignity and demands you are in a position to exert an influence (not fully appreciated by everyone) in resolving the world's complex and tragic problems" (Pius XII).

When these means of progress are used for evangelization they receive a consecration, they are ennobled. The writer's office, the machine room, the book centre become church and pulpit. I

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Those who work there take on the dignity of an apostle.

Those who work there, innocens manibus et mundo corde, transmit a supernatural power to an ordinary means which, as a result of this divine stimulus, enlightens and stirs people to action.

Pulpits of error against the Divine Teacher

The misuse of such technical means (as the press, movies, 317 radio and television) leads to countless social evils and the destruction of people's souls. Thus the publications' apostle must be inflamed with zeal.

People often use these technical means as a power base to oppose the heavenly Father who "after having spoken in many ways through the fathers and the prophets, in these last days has spoken to us through his Son" [cf. Heb. 1:1-2]; to oppose Jesus Christ who spent his time in this world to testify to the truth; to oppose the Holy Spirit, who is the spirit of truth.

When these audio and visual means are misused they destroy the spiritual life of human beings; they sow discord and immorality.

They are *premeditated* sins: indeed they often demand long-time, sang-froid preparation.

Writers, technicians, distributors, organizers and the like who spend weeks and months, brains and money at the service of error and iniquity; Protestant bible societies, producers, magnificent halls... Behind all the secret causes are money-making, hate, ambition, and the like.

Moral theology holds responsible for grave scandal and public harm all those who, in one way or another, spread whatever contributes to wrongdoing, whether by means of the press, movies, radio or television, or as musicians, artists, and so on.

⁷ "He who has clean hands and a pure heart" (Ps 24[23]:4).

Sins that are easily multiplied. During the night thousands of massive and high-speed presses throughout the world are printing millions and millions of magazines and newspapers; every evening crowds of people swarm to cinema halls; almost the whole day radio and television channels air their programs... Who can say what percentage is good and what 318 instead is dangerous?

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Apostolic use: "Combat press with press"

The Church has intervened with solemn documents and instructions (Holy See, Episcopacy, Clergy, Teachers) challenging producers, readers, viewers and listeners to use these great means to promote the good of human beings; never to lead them astray. Too often, sad to say, young people the mselves are the victims.

- 1. Study these audio and visual means. There are some which are used in every vocation house; but there needs to be an understanding of the others as well. Study and be familiar with the book *Apostolato dell'Edizione*; it is in Italian but it is being translated into other languages.
- 2. Combat press with press, radio with radio, movies with movies, television with television.
- 3. Put people of good faith on their guard with all the means available so that they will not cooperate in wrongdoing, or commit it directly.
 - 4. Prayer and sacrifice:
 - a) Daily Mass and Holy Communion;
- b) Private and public hours of adoration to the Blessed Sacrament:
- c) Celebration of the first Sunday of the month in honor of the Divine Master, with a day of recollection, confession, communion of reparation, and meditation on God's word;
 - d) Daily reading of a passage from the Gospel;
 - e) Small sacrifices and voluntary self-denials;

- f) Recitation of the Divine Praises during the morning and evening prayers, and after Mass;
- g) Daily recitation of the following prayer For those who thirst for souls as does Jesus:

Pauline Prayer and Offering

"Lord, in union with all the priests who today celebrate the Eucharist, I offer myself, a small victim, with Jesus, the Victim:

- 1. In atonement for the untold blasphemies, errors, and offences which the radio and television, movies and press spread throughout the world.
- 2. To appeal to your mercy for the many people who, deceived and seduced, are snatched from your Fatherly heart by these modern means of evil.
- 3. For the conversion of those so many ministers of Satan who, taking advantage of radio and television, the movies and the press, have set up pulpits against the Divine Teacher, poisoning the mind, the heart and the activity of men and women.
- 4. That I may follow him alone whom you, Father, in your boundless love, have given to the world, proclaiming: 'This is my beloved Son, hear him'.
- 5. That I may grasp that Jesus alone is the perfect Teacher: the Truth which enlightens, the Way and the model of all holiness, the soul's true Life, sanctifying grace.
- 6. For an increase of priests, of men and women religious and lay apostles who will commit themselves to the spread of Christian doctrine and morals by means of prayer, and with the quickest and most effective means.
- 7. That writers, technical personnel, and promoters may be holy, wise and zealous for God's glory and the salvation of people's souls.

8. To ask you that all Catholic publications may | flourish, go 320 from strength to strength, and swamp the voice of error and evil;

9. That all of us be aware of our lack of knowledge and worthiness, of the need that we have to kneel humbly before your holy Tabernacle, O Lord, invoking light, compassion and mercy."

For the Dead. In our Prayer Book there is a section in the Chaplet for the Dead which refers to those who are in Purgatory through the misuse of audio and visual technology. It says: "I thank you, Jesus Divine Master; you came down from heaven to raise up human beings from their fallen state through your doctrine, holiness and death. I plead for the souls who are in Purgatory on account of the press, the movies, radio and television. I trust that these souls, once freed from their pains and admitted to eternal joy, will make supplicant prayer to you for today's world; so that the many goods you have endowed us with for the present life, may also be used for the apostolate and for eternal life."

Necessary cautions

Our specific vocation demands an especial care in the use of the audio and visual means. We need to understand them better, use them better, and have a greater fear of misusing them.

Misuse would be a more serious sin for those called to the publications' apostolate than for others. Such misuse would be:

- a) reading dangerous or immoral papers, magazines or books; likewise for photos, cards, drawings or illustrations, and so on:
- b) films causing scandal because of their plot or outcome; 321 those which are unbecoming or advised against because of age restriction, or are reserved to special groups of people;
- c) radio and television broadcasts contrary to morals, Christian truths, or the decorum of Christian worship.

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It is also a serious matter when it is a question of books, broadcasts or movies which are simply pointless. The end result is a waste of time, or damage to one's personality, leading to a sense of confused feelings.

This is why the Sacred Congregation of Religious has outlined wise measures which oblige in conscience:

- "After careful consideration, this Sacred Congregation establishes the following, and draws the attention of Superiors to see that all these matters are faithfully observed *'graviter onerata eorum conscienția.'* 8
- 1. There is no reason to justify the introduction of television sets into the communities of contemplative life, whether of men or of women; a radio set may be permitted for the sole purpose of allowing the Religious to listen to the words of the Holy Father who speaks to the whole world and to receive his Blessing, or for some other exceptional celebration of a religious nature.
 - 2. For those engaged in the active life:
- a) The use of private radios, not to mention television sets, operated indiscriminately and without the consent of the Superior, is never allowed:
- b) Radio and television sets must always and exclusively be in one of the community rooms, clearly visible, and under the control of the Superior or a delegate of his;
- c) Superiors are to see that the time dedicated to television or radio programs does not interfere with the occupations and duties of one's state and the office entrusted to each one, the apostolate, prayer practices, the exercises of common life, the time set aside for rest, in accordance with the community timetable;
 - d) Superiors must forbid viewings or broadcasts which for reasons of morality or worldliness are not suitable for the religious life. Since, apart from daily newscasts or programs of an instructive or religious nature, all other viewing must or at least can be considered such vis-à-vis the religious life, they are therefore to be forbidden if they are simply for the relaxation of religious;
 - e) If the needs of the apostolate clearly demand reasonable exceptions for certain Religious and in determined cases, the judgement regarding such exceptions is always reserved to the Superior who, "graviter onerata conscientia", will make sure that the dan-

⁸ "Weighing heavily on their conscience", that is, under pain of serious defence.

ger is the most remote possible, having regard to choose suitable Religious, who have a solid religious spirit, a healthy experience of life and know very well how to distinguish, not only what could be dangerous to the said Religious, but also to those for whom the show is provided."

The right use of such means, on the other hand, is a contribution to culture, education, and to the life of the Christian and society.

VOCATIONS: PROMOTION AND GUIDANCE

Works for Vocations

From the outset of the Pauline Family the largest number of aspirants have come through *Vita Pastorale* and *Il Cooperatore*.

It has also to be said that among the most effective means is the promotion that the aspirants themselves make, either when they write to their parents, their parish priest, their former school companions and younger relatives or when they say, in their letters, that they are happy, and extend an invitation to others. That is effective persuasion.

There are two Pontifical Works for Vocations: one is for the secular clergy, the other is for Religious, but it holds true also for Secular Institutes.

Our "Regina Apostolorum" Institute is committed to pray and to work for all vocations and for all the apostolates. Their spirit comes through in the prayer the Sisters recite every day:

The Apostolines' Prayer for Vocations

Our Father, who are in heaven, I offer to you, with all priests, Jesus the Victim, and myself, a lowly creature:

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- 1. In adoration and thanksgiving because in your Son you are the author of the Priesthood, of the religious state, and of every vocation.
- 2. In reparation to your fatherly heart for the vocations who are neglected, hindered or betrayed.
- 3. To restore to you, in Jesus Christ, whatever those called have lacked in regard to your glory, your people, and themselves.
- 4. That everyone may understand the appeal of Jesus: "The harvest is great, but the laborers are few. Pray the Lord of the harvest to send laborers into his harvest."

- 5. That in every place there be formed a family, social and religious environment suitable for vocational development and response.
- 6. That parents, priests and educators, through their advice and material and spiritual help may open the way for those called.
- 7. That Jesus Master, Way, Truth and Life be the path followed in the search for and formation of vocations.
- 8. That those called may be holy, light of the world, salt of the earth.
- 9. That everyone may come to a deep vocational awareness: all Catholics with every means, for all vocations and apostolates.
- 10. That all of us may recognize our ignorance and unworthiness, and the need we have to kneel humbly before the eucharistic Lord to invoke light, mercy and grace.

The Institute is in its youth. Nonetheless it has already produced results: a correspondence *Course on Vocational Guidance*; a book entitled *E tu*, *che farai?*; ordinary | promotional devices; a vocation magazine called *Vieni e seguimi*. All have been received warmly.

If the Institute responds to God's designs, it will give a good contribution to vocations, the Church's greatest problem.

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Art. 64. A Novice, in danger of death, for the comfort of his soul, can be admitted to make his Profession by the major Superior, or the Superior of the house of Novitiate, or a Delegate of theirs, even though the time of Novitiate has not yet expired, according to the ordinary formula of Profession in so far as it is possible and without any time limitation.

Art. 65. A Novice making his Profession in this manner gains a plenary indulgence in the manner of a jubilee indulgence, and becomes a partaker in all the indulgences, suffrages, and graces which those who die as Professed religious in the Society receive. But this Profession has no other juridic effect.

Art. 66. Hence, if the Novice survives he is reduced entirely to the same status as if he had made no Profession, and is conseΙ

quently free, if he wishes, to return to the world; Superiors may dismiss him; he is bound to fulfil the entire period of Novitiate, at the completion of which, if he perseveres, he must make the regular Profession.

Art. 67. A Novice is free to leave the Novitiate, and the major Superior, having consulted his Council, may dismiss a Novice for any just cause without obligation on the part of the Superiors to inform the Novice of the reason for the dismissal. Whatever belongings the Novice brought with him and have not been consumed by use, shall be restored to him if he leaves the Congregation without making a Profession, articles 35 and 36 being always strictly observed.

Art. 68. When the year of Novitiate is completed, the Novice, if judged qualified, shall be admitted to Profession according to the norm of article 76; if judged otherwise, he must be dismissed. Nevertheless, if there should remain doubt as to his fitness for Profession, the time of probation can be extended by the major Superior, having consulted his Council, but not beyond six months.

Art. 69. Before the profession of vows, the Novice must, in good time, cede the administration of his temporal goods for the whole time that he shall be bound by the vows to a person of his choice, and shall also dispose of their use and usufruct at pleasure. This cession and disposing no longer has force in case he leaves the Society.

Art. 70. The cession and disposing spoken of in article 69 takes place through an instrument which may be either public or private but in such a way that difficulties may be effectively avoided, and a revocation may be made at any time.

Art. 71. The Novice, before the profession of vows, must freely dispose, by last will, of goods which he actually possesses, and of such as may, perchance, be conveyed to him in the future.

Art. 72. Novices for the Priesthood, before the profession of vows, must submit in writing, to the Superior, a petition in which they expressly give testimony to their vocation to the religious and clerical state, and likewise declare their firm resolve of dedicating themselves perpetually to the clerical life in the religious state, inasmuch as it lies in them. This petition and declaration must be kept in the archives of the Society.

Spiritual Direction

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Spiritual direction is part of pastoral ministry; it is the spiritual care of people on a one-to-one basis; it stems from the mission attested to and carried out by the Divine Teacher: "Teach [people] to observe all that I have commanded you" [cf. Mt 28:20]. It is the pastoral art of leading people progressively from the initial stages of the spiritual life to the heights of perfection, in accordance with each one's respective vocation, gifts and graces.

In the projected Catechism for the universal Church there are these questions and responses:

1. What is spiritual direction?

Spiritual direction is the giving and receiving of wholly reliable norms of conduct suitable for the state of mind of the person to whom they are directed.

2. What difference is there between confession and spiritual direction?

The difference between confession and spiritual direction is that the former refers to the accusation of faults; while the latter goes to the causes of sin to put right what is hindering spiritual progress.

3. *Is spiritual direction helpful?*

Spiritual direction is very helpful if one wants to make sure of advancing in the virtues, and not to be easily deceived by relying on oneself, without the help of a good guide.

4. Who is the spiritual director?

The spiritual director is a priest who helps a person to advance in the way of perfection, and to whom, for this purpose, are manifested the good and bad secrets of conscience.

5. What does the spiritual director have to do?

The spiritual director has to have a quite deep knowledge of the person who is entrusted to his care so as to direct him or her according to God's designs.

6. What must the spiritual director know about our soul?

The spiritual director must know about our inclinations, temperament, character, habits, temptations, imprudences and especially our degree of will-power.

7. Whom must we choose to be our spiritual director?

For our spiritual director we have to choose a priest who is renowned for his spiritual life, prudent, and practised in the direction of souls.

346 8. Is it helpful if the spiritual director is the same person as the confessor?

It is very helpful if the spiritual director is one's confessor because his knowledge of us will help him to direct us better.

9. What obligations do we have towards the spiritual director?

Our obligation towards the spiritual director is to be perfectly open with him, to pray to the Lord to enlighten him, and to be docile in carrying out his advice.

Necessity. Scripture says: "Consilium semper a sapiente require." "Seek advice from every wise man, and do not despise any useful counsel" (Tob 4:18). "Fili, sine consilio nihil facias; et post factum non poenitebis" (Sir 32:19/24).

The reason is obvious. Those who have to set off on a journey for the first time ask advice of those who have already made the trip and have perhaps seen others do it. And what journey could be more difficult than the snare-filled road of Christian perfection?

Jesus Christ founded his Church as a hierarchical society. There are those who guide and rule. Thus we must always turn to God's representatives who have the grace of state. In ordinary circumstances God does not speak to individuals; he manifests himself through his ministers. When Saint Paul was thrown from his horse, on his way to Damascus, he asked: "What shall I do, Lord?" Jesus Christ answered: "Get 347 up, go into the city, and there you will be told what you must do." There the Lord sent Ananias to him to instruct him and baptize him [cf. Acts 22:6-16].

In a letter to Cardinal Gibbons, Pope Leo XIII insisted on the usefulness of spiritual direction, stating that it was a con-

¹ "Do nothing without deliberation; and when you have acted, do not regret it."

stant practice in the Church. It is established practice in every religious Institute; more so than in seminaries, although there, too, there is the obligation to make provision always for a spiritual director for the candidates.

The spiritual Master or Prefect will, in due course, have to have his say about a person's calling; it is now necessary in religious life to have a thorough knowledge of the aspirant.

There is a need for spiritual direction at certain times in life: there is the critical time of youth; then in the early stages of ministry; and, later on, when new works requiring more serious commitment are undertaken. History shows that side by side with people of outstanding holiness you always find a spiritual director.

Qualities of the spiritual director

The following are required of the *spiritual director*:

- a) Knowledge of moral, ascetical and mystical theology.
- b) Sound judgement, so as to discern the good of the person being directed. This requires considerable prudence in coming to a decision, clear advice, coupled with firmness and frankness. The gift of counsel, as is the virtue of prudence, is very important.
- c) Experience of people's souls. If a person knows how to distrust self, to pray, and probe, maturity will come quickly. There are cases, however, where a special light of the Holy Spirit is necessary.
- d) Intense prayer life. This is the principal gift. You cannot give what you have not got. A Christocentric prayer life 348 which reflects Jesus Christ Way, Truth and Life in our way of living, facilitates direction.
- e) Zeal. Become all things to all people. No one person is the same as another. There is a need to adapt. Good direction is hard work.
- f) Goodness. True goodness does not break the bruised reed; it esteems those who aspire to perfection. Saint Francis

de Sales used to say: "You obtain more with an ounce of honey than you do with a barrel of vinegar."

- g) Deep humility, unselfishness, detachment in relationships with people. The Holy Spirit is unable to work if the human being gets in the way. Saint Lawrence Justinian warns about *sacrilegious theft*, that is, to make oneself loved rather than lead people to the Lord.
- *h*) Above all, a great love for the Congregation; a love which is supernatural and enlightened.

Work of the Director: a) Know the person; b) instruct him or her in doctrine and patience; c) keep a check on his or her spiritual life; d) correct faults; e) proceed step by step; f) keep secrets; g) arouse a person to true spiritual work.

The *person being directed*: *a*) Choice of a holy Director, "among ten thousand" says Saint Francis de Sales; *b*) complete and sincere openness of one's conscience; *c*) complete and constant docility; *d*) prayer, discretion, trust, supernatural love.

Particular points. Spiritual direction should rarely be by letter; and only in cases where the two persons have already had direct contact. Almost never with women; and never with Sisters.

349 If questioned for some particular reason, the spiritual Director will respond with a monosyllable or just one word.

A Director who would assume to impose on all persons his point of view would commit a very serious mistake, no matter how good those views; worse still, if he demanded they should all follow a way of life he believes to be the best.

The true Director of souls uncovers the gifts of nature and grace, the designs of God, the circumstances, and so on; he knows that the real Director is the Holy Spirit. It is for us to chaperon this action by enlightening, recalling and demanding fidelity to grace, one's vocation and daily duties. The physician and medicine do not create nature; they are a help. Likewise the physician of souls.

Does the Confessor and the spiritual Director have necessarily to be the same person?

Not necessarily, because these are two distinct roles. Even less necessary in religious Institutes, because the Master of Novices cannot be their confessor.

Nonetheless, apart from this case, it is helpful if the Confessor and the spiritual Director are the same person; direction will be easier and more effective both on the priest's part as well as on the part of the person being directed.

A difficulty. It is said that in our houses the spiritual Master or Prefect is changed quite often. The result is that the aspirant finds himself disoriented because of the changes of direction.

If the person being directed and the Director do their job properly there will be a greater stimulus rather than disorie ntation.

Initially, the Director has what I would call a negative role. 350 He has to listen to the resolutions of the aspirant, the advice he has already received, and so on. Then he plays an active role: he encourages him, he reminds him of his resolutions, the advice he has received, and so on; in this way he bolsters him, convinces him, and instils in him fresh confidence. Thus the penitent will more easily forge a resolute character and personality by this continuing, constant and uniform work.

Holiness and ambiguous friendships

A good spiritual Director is the ideal of a true friend; what one can call a "real treasure." At this point we need to make a clear distinction.

True and false friendships

We find written that true friendship is something rare and divine; it is the sure sign of a noble soul and one of the visible recompenses linked with virtue.

"A faithful friend is a sturdy shelter: he that has found one has found a treasure. There is nothing so precious as a faithful friend, and no scales can measure his excellence. A faithful

friend is an elixir of life; and those who fear the Lord will find him." Thus speaks the Holy Spirit in the book of Ecclesiasticus (Sir 6:14-16).

Experience confirms this truth daily. The stimulus of a true friend is a most effective way for self-mastery and for doing good. In fact, true friendship, as Bossuet says, is "an alliance between two persons who bond themselves to do good." True friendship is unselfish, patient to the point of heroism, sincere and transparent. It is not duplicitous or hypocritical; it praises the other for his good works, but reveals to him in holy free-351 dom his defects and weaknesses with the aim of correcting him. There is no hint of sensuality. Friendship esteems and loves solely the moral value of a friend. "Friendship" says Bossuet again, "is the perfection of charity." For this reason, there can be no true friendship unless it is rooted in virtue. Fr Lacordaire writes: "I can no longer love anyone without reaching the soul behind the heart and having Jesus Christ as our common possession. I cannot see how conversations can be called intimate if they are not supernatural. What intimacy can there be where you can't get to the bottom of thoughts and affections that may be in a God-filled soul?" Aristotle distinguished three types of friendship: one based on pleasure (sensual), a second on interest (utilitarian) and a third on virtue (honesty). Only this last is true friendship.

True and holy friendship has three principal advantages:
1) a friend is a *close adviser*, to whom we can entrust the problems of our soul and thus be helped to solve them; 2) a friend is a *prudent mentor*, who will tell us the truth about our defects and save us from many an act of imprudence; 3) a friend is a *comforter*, who will listen with sympathy to our sorrows, and will find in his heart words of comfort and encouragement. This is how a good spiritual director works.

How to avoid deviations

But in the world we can sometimes encounter dangerous deviations. We need to be on our guard so that friendship is

always kept within its true boundaries and does not escape from the domain of virtue. There is no more destructive force against good than a bad friends hip.

"Some people begin with virtuous love", writes Saint Francis de Sales, "but if they are not careful it is soon mingled with vain love, then sensual love and afterwards carnal love."

The *characteristic signs* to know if the heart is starting to deviate towards sensuality are the following:

- a) the need for persons to seek each other out unnecessarily; prolonging discussions under various pretexts;
- b) frequenting each other through meetings or letters; secret meetings and conversations; perhaps the friend appears in a dream, because there is a lack of control over the intellect and the will. Lastly, passion comes to the fore in all its force.

Practical guidance:

- a) When the first inclination proves to be unrelenting, break it off energetically. One is still in time. Do not dwell upon that person for an instant. If necessary, make a particular examination on the matter.
- b) If things have moved on to a serious stage, perhaps it is better not to break off these feelings too brusquely. This could open a breach in the heart and produce a psychological disorder perhaps worse than the malady itself. It is better to quench the fire in stages, preventing new outbreaks by constant vigilance and a resolute struggle to extinguish it completely. The Director's work, while one of patience, is wholly necessary.

Note that these dangers are frequent in communities among 353 people of the same age, particularly when young people and adults live together. These are dangers that are very difficult to correct; often it is necessary to cut things short, but the least one can do is always to remove the occasion.

I maintain that it is very dangerous, under a spiritual pretext, to have personal exchanges of prayers, little gifts, or photographs; [we need] to pray always for everyone, in general; except in cases of particular necessity. Such pacts as "between your spiritual mother and my spiritual son" or between "your spiritual sister and my spiritual brother" and

such like are not to be used by religious and persons of the opposite sex, even if they are holy and fellow religious.

This is not a pleasant duty for Superiors, but a duty it is.

"Let their guardian angel always stand between the two of them!" This was how a wise and experienced spiritual director put it.

THE PAULINE FAMILY AND ITS "PARISH"

The Exemplar: the Triune God

There is a straight line running between "in principio erat Verbum; et Verbum erat apud Deum" and the end of time and our eternity in God through Jesus Christ. This line (or way) is Jesus Christ, Way, Truth and Life.

In God there is one nature and three Persons. To these three Persons we attribute power to the Father, wisdom to the Son, and love to the Holy Spirit.

What God does ad extra² is the work of the three Persons. God said: "Let us make man in our image, after our likeness" [Gen 1:26]. But each one of the three Persons communicated something of his attribute. God's design is attributed to the Son: 'Per [quem] omnia facta sunt." As God is one so is man one; but man is gifted with three faculties which reflect the Father's omnipotence (the will); the Son's wisdom (intelligence); the Holy Spirit's love (feelings).

God raised man to the supernatural order; he conferred 369 grace on him; it is a gratuitous gift, precisely because it is grace. This grace, reflected on man's intelligence gave rise to faith; reflected on his feelings it communicated a supernatural love; reflected on his will it communicated a special strength. God "erat simul condens naturam et fondens [infundens] gratiam." 4

Adam sinned. He lost the grace that made him a friend of God, and was in deterius commutatus,5 as also were his mind, feelings, and will. He needed to be restored to his primitive state through grace and the benefits connected with

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¹ "In the beginning was the Word, and the Word was with God" (Jn 1:1).

² "Outside" (of the intratrinitarian life itself).

³ "Through whom all things were made."

⁴ "He was at the same time creating nature and infusing grace."

⁵ "Changed for the worse."

grace. The Son of God came to repair the original construction, and to restore man and his faculties.

Thus the Son of God restored man's mind (He is Truth), his will (He is the Way), and his feelings (He is Life).

Jesus Christ lives in the Christian who is refashioned in the image and likeness of the Triune God; the Christian lives in Jesus Christ in heaven, in Jesus Christ of whom he is a member; and through Christ he will be immersed in the Triune God. All three divine Persons contribute to the blessedness of man and his three faculties. So that this happiness will be complete each faculty will achieve its pinnacle.

It is the beginning of eternal happiness; the way was Jesus Christ; the straight line has reached its goal.

The whole world is a complete exemplar ⁶ of the Triune God.

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Art. 73. At the end of the Novitiate the Novice makes Profession (in the same Novitiate House) of the vows of obedience, chastity, and poverty, and fidelity to the Roman Pontiff, to be in force for one year, the prescript of article 68 being observed; when the year of vows has expired, he renews his Profession for a second year in a house designated by the Superiors, and afterwards for the third year or for a longer time if he has not arrived at the age required for perpetual Profession.

Art. 74. At the completion of the three years of temporary vows, a Professed clerical member may be admitted to the perpetual Profession, unless, because of the necessity of a longer

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⁶ Exemplar. Cf. E. Dubois, *De Exemplarismo Divino* seu doctrina de trino Ordine exemplari et de trino rerum omnium ordine exemplato, Typis Societatis sancti Johannis Evangelistae, Desclée, Lefebvre et Soc. Pont. Edit. 1897; E. Dubois, *De Exemplarismo Divino* seu doctrina de trino Ordine exemplari et de trino rerum omnium ordine exemplato, in quo fundatur speculativa et practica Encyclopaedia Scientiarum, Artium et Virtutum, Cuggiani, Romae, t. I, 1899; t. II, 1899; t. III, 1900; t. IV, 1900. In a "Study Outline on Jesus Mæter", published in the August-September 1959 issue of *San Paolo* (CISP 1230-1237), Fr Alberione had already espoused this teaching of Dubois' Trinitarian Exemplarism. Along the same lines was a project concerning an encyclopedia (cf. T. Dragone, *Maestro Via Verità e Vita*, 3 volumes, Edizioni Paoline, Ostia Lido [Rome], 1961-1964). In UPS cf. II, 150ff.

period of probation, the time of temporary Profession must be prolonged; this prolongation, however, may not extend for more than three years.

Art. 75. At the expiration of the three years of annual Profession according to the norm of article 73, the Disciples are required to make a new temporary Profession for a two year period. This time can be extended, but not beyond another year, provided the temporary Profession has been duly renewed.

Art. 76. If it is a case of the first temporary Profession, the Superior who is competent in deciding on the admission to the religious Profession is the Superior General with the consent of his Council – the Provincial making the presentation of the candidate after having obtained the consent of his Council. In the case of perpetual Profession, it is the Superior General, having consulted his Council - the Provincial making the presentation after having likewise consulted his Council. If it is a case of renewing or extending other temporary Professions, it is the Provincial Superior having consulted his Council, the Superior 371 General having been informed.

Art. 77. For the validity of the religious Profession in the Society it is required that:

1. The candidate have the legitimate age according to the norm of article 79; – 2. A legitimate Superior admit him to the Profession according to the norm of article 76; -3. A valid Novitiate has been made; -4. The Profession be made without duress or grave fear or deceit; -5. The Profession be explicit; -6. The Profession be received by the major Superior or his legitimate Delegate. In the renewal of vows the Delegate ex officio is the local Superior, who may also subdelegate.

Art. 78. For the validity of the perpetual Profession it is required in addition that it be preceded by a period of three years of temporary Profession. The two year period for Disciples is not required for validity, but it can be dispensed with in whole or in part only by the Holy See.

The "immense parish" of the world

The whole world ("euntes in mundum universum") ⁷ can be likened to an immense parish; the Pope's parish. This is T

⁷ "Going into all the world" (cf. Mk 16:15).

your field, in which the gospel workers continue to sow good seed during the light of day; but the prince of error and evil sows weeds in abundance during the hours of darkness. Thus good seed and weeds grow together; until, that is, the *dies Domini* when the angel harvesters will separate the wheat from the weeds. And the separation will be eternal. In the Church militant good and bad are mixed together; in the Church triumphant there will only be the good.

The Pauline Family, inserted in the Church with its apostolate following definitive approval, has the duty of rendering a most humble and devout service to the Pope in his immense parish, joining forces with the gospel sowers with the use of its own technical means. It occupies a place of great responsibility, participating in the mission of the apostles, and carrying out the divine mandate: "docete omnes gentes."

[I wish] to clarify several points in this instruction: What is the task of the Pauline Family? What is its make-up? What means does it use? To whom does it address itself?

The Pauline mission is *universal as regards mankind*:

It is not a mission for just a group or a sector of mankind as are, for example, social works, migrant groups, the protection of young women, or youth education, to which various praiseworthy institutes dedicate themselves exclusively. Nor is it simply for charitable works, to take care of orphanages, the elderly, the sick and the handicapped, or public elementary schools, or mission work among unbelievers.

Through the use of technical means, our mission is, instead, addressed to some degree to everyone: to every class, condition, age, nation and continent; preferably and realistically to the masses, so as to bring to all the message of salvation which is contained in the Bible, in Tradition and in the teaching of the Church.

Our mission is universal as regards the *technical means*. What is said in the second article of the Constitutions is to be

⁸ "The day of the Lord" (Judgement Day).

⁹ "Teach all nations" (cf. Mt 28:19).

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noted: "that whatever advancements, by divine disposition, the progressing age shall introduce... be utilized and truly made to serve the glory of God and the salvation of souls in spreading Catholic doctrine." Thus in our time much use is made of filmstrips, records, tape recorders, and so on; as well as the present-day's four most widely-used means: press, movies, radio and television.

Our mission is universal as regards the times: because the Constitutions tell us to use the means required by the circumstances of the times. Thus not just for a century or for a period of history as, for example, the Orders founded to free the Christian slaves of the Turks or those of the Negro slave traders (Mercedarians, Trinitarians, and the like). The military Orders have had their day, as have the Institutes created to aid the plague-stricken. Still, as long as there are people in this world, the Bible began by Moses will be reproduced for every age, in various technical ways to be sure, but right up to the end of the world.

Our mission is universal as regards the *object*, since it is concerned with christianizing everything: philosophy and art, literature and music, sociology and morals, history and law, governments and the legislature, school and work, and so on. Saint Paul writes: "And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Phil 4:7-8).

"The hand of God upon me"

The hand of God has been upon me, 10 from 1900 to 1960. 11 The Lord's will is accomplished, despite the wretch-

¹⁰ A profound expression of a special assistance on God's part, recurring in the prophets and psalms; frequent in Ezekiel (from 1:3 onwards). In Fr Alberione it indicates an awareness of his charismatic vocation.

edness of the one who was to be its unworthy and unsuitable instrument. Both at the outset and along the way everything came from the Tabernacle: light, grace, warnings, strength and vocations. There is something in *Mi protendo in avanti*:¹²

¹¹ For a personal history of Fr Alberione, at least until the 1950s, see also SAC. GIACOMO ALBERIONE, Abundantes divitiae gratiae suae. Storia carismatica della Famiglia Paolina. Text and notes edited by Fr Giuseppe Barbero ssp. [Rome] Edizioni Paoline, 1971, 164 p., 19.5 cm. (hardbound). [English version, FSP Boston]. It corresponds to the work entitled *Io sono con voi*. Two successive drafts of the original notes have come down to us: one manuscript and the other typewritten. This second appeared in *Io sono con voi* but, according to Fr Barbero (Foreword, p. 7), this was a "rushed and quite defective" edition. The title, which is a key to the reading of the work, comes from Saint Paul (Eph 2:7). - A further critical and enlarged edition of Abundantes divitiae was published, (ed.) E. Pasotti and L. Giovannini, E.P. 1985, 272 p. [English version, FSP Boston].

For this expression of Saint Paul cf. Phil 3:13-16. Instead, for the book, see: Vv. Aa., Mi protendo in avanti. Ed. Paoline 1954; 571 p. + illus., 24 cm. This work was published to commemorate the 40th anniversary of the foundation of the Pious Society of Saint Paul Institute and the 70th birthday of the Founder. [The unpublished passages – except for the first three – are to be found in the article by Fr Federico Muzzarelli, "Ad pedes Petri", pp. 493-566]. - On p. 106: In a letter to the bishop of Alba, Fr Alberione summarizes the stages of his foundation (21/11/1921); - p. 121: Report to the Holy See on the profession of first vows and the Constitution of the Pious Society of Saint Paul (23/11/1921) (cf. G. Rocca, La formazione della Pia Soc. S. Paolo, doc. n. 31, p. 568f.); – pp. 138f.: Letter program sent to the first two Pauline missionaries, Fr Saverio Boano and Fr Benedetto Trosso, who had set out for South America (Alba, 4/8/1931); - pp. 408-410: The Prima Maestra (Thecla Merlo) (cf. Abundantes divitiae 1985, pp. 159-162); - pp. 504f.: Letter to Cardinal Laurenti on the purpose of the PSSP (no date. Cf. Rocca, o.c., n. 42, pp. 591f.); – p. 506ff.: Letter, with attached sheets, sent to the Congregation of Religious, on the nature of the PSSP (14/1/1923); - p. 509: Declaration concerning the goods of the PSSP (26/1/1923); - p. 513: Three letters to Fr Timothy Giaccardo who, in Rome, was pursuing the practices for the approval of the Institute (14, 18, and 26 April 1926); - pp. 514f.: An appeal addressed to the Holy Father to obtain the approval of the Institute (10/5/1926); - p. 518: Formula of Profession and proceedings of erection of the PSSP (13 and 14/3/1927); – pp. 521f.: Draft of the Rule of the Daughters [of Saint Paul] (1916); – p. 522: Report to the Holy See on the transfer to Susa of a part of the Daughters [of Saint Paul] (31.12.1921); - p. 533: Letter to Bishop Ermenegildo Pasetto, new Secretary of the Congregation of Religious (29/12/1935); – p. 545: Letter to Bishop Pasetto regarding the Pious Disciples (27/8/1946); – p. 547: Letter to the Holy Father on the Pious Disciples (22/2/1947); - pp. 553f.: Letter to Cardinal Giuseppe Pizzardo for the approval of the Pastorelle Sisters (10/6/1953); - pp. 561f.: Letter to the Congregation of Religious re-

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but paper conveys what is written on it. However, every priest goes towards two judgements: one by men, the other by God. For the latter, which is the only one that actually counts, I beg everyone to obtain for me in good time the mercy of God; that God to whom in the "nobis quoque peccatoribus" of the Mass we say, "non aestimator meriti, sed veniae quaesumus, largitor admitte" 13 into the company of the saints.

"Before God and man, I feel the gravity of the mission entrusted to me by the Lord who, had he found a person more unworthy and unfit, would have preferred him. Nevertheless, for me and for everyone, this is the guarantee that the Lord has willed and has done everything himself; just like the artist who picks up a paintbrush worth a few coins and is unaware of the work to be executed, were it even a beautiful picture of the Divine Master Jesus Christ.

We are founded on the Church and on the Vicar of Jesus Christ. This is the conviction that gives cause for security, joy and courage."

No matter what: Fr Alberione is the instrument chosen by God for this mission. This is why he worked for God and in accordance with the inspiration and will of God. This is why everything was approved by the highest Authority in this 375 world, and why he was followed by so many generous people. As for the future? Fr P. Colin replies: "When an institute with its rules has been approved the Superior or the Founder (unfortunate expression) must be obeyed and must demand obedience."

garding the Cooperators Union (January 1923); - p. 562: Notification to the Cardinal Vicar of the transfer to Rome of the Cooperators Union (March 1937). In UPS, cf. II:12.

¹³ "To us sinners, also... Admit us into the company of the saints not through our merits but through the richness of your pardon" (Missale Romanum, Ordo Missae: "Nobis quoque...").

As an individual, instead, Fr Joseph James will present himself at God's judgement with the enormous responsibilities he has faced in life.

It has pleased the Lord to continue to give me the health and the possibility of being able to complete the Pauline Family with the three Secular Institutes begun after the 1957 General Chapter. They are making headway, with Aspirants, Novices and professed members.

Our life began in Jesus Christ and, like Jesus Christ's, it began in the crib: "Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis." I can assure everyone that everything has been done, only and always, by the light of the Tabernacle and in obedience. The approval then of the Church is an assurance that the Institutions are good, can lead to holiness, and conform to the needs of the times.

The Institutes of the Pauline Family

- 1. The *Pious Society of Saint Paul* is made up of priests and brothers; it represents the leadership: Parish Priest, Assistants, Brothers. While each one has his own role, all work together in a close and ordered way. This is the hub from which radiates the spirit, the organization of the various activities, the word of God that enlightens the component parts. It exerts a widespread influence; it consoles and encourages; it points to the way of salvation and holiness; it coordinates and encourages the work of all the parts.
- The overall idea is to impart with technical means what the pastor preaches orally.

The Pious Society of Saint Paul and the other parts of the Family have each their respective government and administration; but the Pious Society of Saint Paul is ALTRICE ¹⁴ as regards the others.

¹⁴ The term "altrice" applied to the Society of Saint Paul in reference to the Pauline Family appears for the first time in 1953, in the *San Paolo* bulletin, in an article by Fr Alberione, "Towards a social conscience", and thus in

Before it was started a book entitled *Appunti di Teologia Pastorale* was published. ¹⁵ It is a pastoral work.

the context of a sociological, religious and ecclesiological discourse. Cf. San Paolo, November 1953 (CISP 1069f.); cf. also Abundantes divitiae, nn. 25, 33-35 (of 1953). "Altrice", from the Latin, is rare in Italian and used poetically. Cf. S. Battaglia, Grande dizionario della lingua italiana, Turin, UTET, 1961: "Altrice", noun, feminine, poetic. Nourisher, nurse; generatrix, mother (in a translated sense). Cf. also paper by F. Pierini "Ruolo della Società San Paolo 'altrice' della Famiglia Paolina secondo Don Alberione" in Il Ministero dell'unità nella Famiglia Paolina (5th Meeting of the General Governments, Ariccia, 12-20 September 1987), Rome 1987, pp. 135-159, and the concluding document ("Concetto e funzione di 'altrice' nella Famiglia Paolina oggi") on pp. 161-165.

¹⁵ G. Alberione, Appunti di teologia pastorale. Turin, lit. Viretto, 1912; xiv, 484 p., 25 cm. – First edition typewritten photostat printing. In the Foreword (*To the Reader*) the Author himself sets out the origin of this book: "In the 1911-12 scholastic year thought was given to set down some practical suggestions of pastoral theology for the Students of the second year of moral conferences in our seminary. The aim was to set out for them some practical suggestions on how best to make use of their prayer life, knowledge, and zeal for the benefit of people's souls. They themselves had forwarded the request. However, since the person who was to do this lacked that practical knowledge which in these matters is better than any teacher, he turned to and picked the brains of some eighteen of the more zealous and senior pastors of the diocese. He examined a number of tracts of pastoral theology, as well as booklets, magazines and newspaper articles regarding this subject. A number of other priests helped him to collect the material, select items, catalogue and correct them... The summary of these notes is now published for three reasons: to comply with the advice and wish of many good people; to give the young priests who graduate from the seminary each year a remembrance of the priestly instruction they received; to solicit from the priest-specialists who read this book any observations, corrections, and additions they deem necessary" (Alba, 1 August 1912). Its rich and vast *content matter*, its clear and simple style, the unction which impregnates it, all help to merit it every praise. It is divided into three parts: Basis of Zeal, Practice of Zeal, Works of Zeal. The first part includes further useful teachings regarding prayer life, the priest's knowledge, followed by an appendix regarding the care of temporal goods. The second part deals with the pastoral action of various people: vicar forane, pastor, chaplain, teachers. Interesting too are the norms that regulate relations between pastors and different people: neighboring pastors, assistant pastors, chaplains, teachers, officials, relatives, hired help, the sacristan, the sick, families in general, sisters, the kindergarten, the hospital, the doctor, municipal authorities, enemies. The third part deals with particular works based on a priest's fervor and here there is a wealth of suggestions and lively considerations. Very useful are the observations regarding forms of preaching: instructions and meditations, spiritual exercises, gospel explanations, as likewise on certain particular subjects as dancing, amusements, and the like... Quite original is the part regarding the Catechism and the preparation of cateΙ

What we mean by pastoral spirit is to communicate to people the Jesus Christ that he defined in his own words: "I am the Way, the Truth and the Life." It is to uplift and sanctify the whole human being — mind, feelings, and will — by way of dogma, morals and worship.

2. The Sisters, in general, characterize the *Donna associata allo zelo sacerdotale*. This book was also published before 1914, ¹⁶ which was the year when the first aspirants were assembled and the first small printery opened.

chists, as likewise that of the principal devotions to be promoted. Catholic Action is given a clear and summary treatment, as regards both its general principles and its particular projects: tasks relative to the question of education, male and female oratories, schools of religion, evening and winter schools; mobile libraries, culture circles, leagues against obscene language and blasphemy, and the like. To round off there are three quite original chapters on vocations, organizing feast days, and church building. This book was a handbook for the clergy. Above all it bears the inestimable mark of practicality.

¹⁶ TEOL. G. ALBERIONE, La donna associata allo zelo sacerdotale (Per il clero e per la donna). Alba, Scuola Tipografica "Piccolo Operaio", 1915; 342 [1] pages, 18.5 cm., L. 2.50. On page [7] the Dedication: To Mary, an ardent woman's loftiest ideal, and counsellor of apostolic zeal. On pages 9-11: A few introductory words: "I was quite struck by these words which Bishop Mermillod addressed to women and young girls: - You have a mission to fulfil in the world: to look after a family, to edify society, to serve and console the Church. You have to be apostles. - Reflecting on these words I experienced their profound truth and I have attempted to instil something of this belief in these pages, in order to communicate them to priests and to women. Alba" (Feast of Mary, the Immaculate Virgin). In Abundantes divitiae gratiae suae (n. 109), Fr Alberione states that he had started drafting the book in 1911. At the end of the book there is the *imprimatur*. There follows the *approval* of Abbot Molino. Contents: Part I: Women can and must be trained as helpers for zealous priests. Part II: The works women can undertake in our time to assist zealous priests. Part III: Training and direction of women in their mission. There follows a "Final advice" (a couple of ideas for an examination of conscience). It is one of the more original works of Fr Alberione. It was translated into other languages. In Italy it had the following editions: 2° in 1925; 3° and 4° were probably only reprints; 5° in 1928, Alba; 6° in 1932, Alba; 7° in 1937, Alba; 8° in 1940, Alba; 9° in 1954, Albano, Up to 1937 the text remained unchanged. One or two Daughters of Saint Paul, appointed by the Author, made corrections and variations to the eighth edition; as well, a scripture verse was added at the beginning of the 29 chapters, while, at the conclusion of each there was a biographical example entitled In margine alla storia [On the fringes of history]. The preparation of the ninth edition was entrusted by Fr Alberione to Sr Cecilia Calabresi fsp. This edition was considerably reworked. Following the express request of Fr Alberione

The Daughters of Saint Paul have a parallel apostolate; they use the same technical means, they undertake distribution; their work depends on their situation. Their apostolate is addressed in a special way to women across their whole age range and status in society.

The pastor has his lady catechists who carry out a much appreciated, quite effective and almost indispensable apostolate in educating children.

- 3. The *Pious Disciples of the Divine Master* Jesus. They have three roles in the Church and in the Pauline Family. It is to be hoped, therefore, that Divine Providence will supply plenty of vocations. These roles are eucharistic adoration, service or assistance to priests, and liturgical apostolate. In the Pauline Family their Congregation goes to the root of 377 the vine to obtain the sap that will nourish the plant so as to produce fruits of holiness and apostolate. This is not only useful, it is a necessity in what we call our parish. Their presence in our vocation houses and religious communities is worth more for their daily two hours of adoration than for their household apostolate.
- 4. The Sisters of Jesus the Good Shepherd. These Sisters carry out a direct contact apostolate with people and families; they are the bearers of what the Pious Society of Saint Paul wants such people to have. They do this attending to and undertaking parish works, in accordance with their condition.

many passages regarding women, taken from the writings and messages of Pius XI and especially of Pius XII were introduced. As regards the uptodateness of this work Fr Alberione himself, in a handwritten note (1/8/1966), humbly recognized the need to bear in mind the present times and Vatican Council II. "The principles are always from Scripture and Tradition; whereas their applications to the present times must be made wisely, in accordance with the age, place and social conditions" (cf. CISP 1284). A course of further study, dedicated to this work and its present-day implications, was undertaken by the Centre of Pauline Spirituality with the help of five specialists (Ariccia, Divine Master House, 20-27 September 1992). The result was a stimulating book: Donne e uomini a servizio del Vangelo, Rome, 1993, 259 pages. The Secretariat of Spirituality, FSP General House, published a booklet entitled La donna nel pensiero di G. Alberione e di Giovanni Paolo II, Rome, 1990, 80 pages.

As angels of light and comfort they have to deal with everyone: from the new-born child to the dying man or woman. They are, as it were, a bridge, a motherly intermediary between the people and the pastor by means of their prayers, works and words of comfort.

That this Institute is answering a need of our times is shown by the many requests from pastors seeking their help. Up to now there have been over one hundred every year.

5. People from all sides have asked me to start institutes for the missions, for studies, for the contemplative life, for charitable works and so on. They would be a repetition. Those who are so inclined will easily find institutions to their liking.

Insistence has come, instead, from our higher Authorities. Since I had worked with Fr Federico Muzzarelli for the setting up of the "Pontifical Work for Religious Vocations", a start was made on the "Regina | Apostolorum" Institute. It is in its youth, with only a few members, but they are developing well. However, the "Vocational Guidance Correspondence Course" has been successful, and likewise their little magazine Se vuoi, vieni e seguimi. Their means are prayer, instruction and activities.

6. Secular Institutes. This has been a great step forward in the states of perfection. Previously, in the history of the Church, only Orders were classified as religious. This was the contemplative life. Then, a few centuries ago, the members of many Institutes, of both men and women, took up apostolic activities. Under Leo XIII they were considered to be in a state of perfection. Now the state of perfection extends also to those who are consecrated to God, live under legitimate authority, dedicate themselves to the apostolate in the world, and are guided by a Rule approved by the Church, even though they have no particular habit or material common life. The Apostolic Constitution of Pius XII Provida Mater Ecclesia sanctioned such a state and then it was regulated with its own rules.

There are now three Pauline Secular Institutes: "Jesus the Priest", reserved to diocesan priests; "Saint Gabriel the Archangel", for men; "Our Lady's Annunciation", for women.

The general purpose is always God's glory and the sanctification of the members, through the observance of the three vows of obedience, chastity and poverty, and the ordering of one's life in accordance with a specific Statute. A requirement in the Statute is an imitation of our religious life.

The special end is the apostolate which parallels that of the other Pauline institutions, as results from articles 3-4 of 379 the Statute:

Art. 3. The special end consists in exercising the apostolate in the world and cooperating in the particular activities of the Pauline Family. Besides their prayer and good example, members shall:

- 1. collaborate in the editorial or distribution phase of the Catholic press and, in a special way, of books and magazines of the Pauline Congregations; solicit subscriptions; promote libraries in parishes, homes, schools and places of business; set up distribution centres for good literature; help organize Gospel Days, Bible Weeks, good literature exhibitions, catechetical days, liturgical days, and so on;
- 2. foster the distribution of good films; publicize and uphold the C.C.C. film classifications; open, operate, or work to increase the number of Catholic film halls, and so on:
- 3. in countries where it is possible, prepare programs for radio and television, or help Catholic broadcasting stations; support everywhere efforts to make these powerful means instruments of human and Christian formation;
- 4. commit themselves to atone for the sins committed through the misuse of these modern technical means of communicating human thought: radio, cinema, television, press and shows;
- 5. organize Eucharistic adoration, give assistance to priests, 380 take care of sacred furnishings, foster initiatives for the liturgy;
- 6. develop and help as much as possible parish and diocesan projects, especially those of an international stamp;
- 7. pray for the clergy and religious; seek out and assist vocations for the Pauline Family and for the diocesan clergy; promote and foster vocation days and exhibits, as well as others projects in connection with the recruiting of vocations.

- Art. 4. The members of the clerical branch, "Jesus the Priest", in accordance with their status, shall specifically regard as their first and principal apostolic duty the one assigned to them by the Ordinary of the area. To this end they shall:
 - 1. accept it willingly and in a spirit of obedience;
- 2. carry it out in a spirit of generosity, following the directives and wishes of the Ordinary;
- 3. give it up, even at the cost of sacrifice, while accepting a less pleasant duty, if the Ordinary judges it opportune.

It could be that such a duty takes up all their energies and time. In this case it suffices to carry it out to the best of their ability. If, instead, they do have the time and energy, they can add an apostolate of their own, according to their aptitudes and the local and general needs. Among such works are, primarily, the apostolate of the press, cinema, radio and television.

Nonetheless they can also undertake their own aposto-381 lates, such as social work, catechetical classes, charitable works, and so on.

Members' vows are recognized by the Church; the Institute has its definitive pontifical approval with a Decree of 8 April 1960. They are extern members of the Pious Society of St Paul.

7. Then there is the "Union of Pauline Cooperators." These are ordinary Christians who wish to live better lives than many Christians. They are like a Third Order but they cannot be called that since we are not an Order (as are the Benedictines) but a religious Society. They must be started off to practise the virtues (not the vows) of poverty, chastity and obedience, in accordance with their state of life. Thus they will be in harmony with the Pauline apostolic life by their prayers, offerings, and works carried out in the Pauline spirit.

Diversity and unity

These institutions are, as it were, the steering committee, just as in a big parish you have the pastor, assistant pastors, Catholic Action, counsellors for catechetics, the movies and the press; leaders for youth activities, sodalities for men, those in the arts; groups for the sick, vocations, church music,

social and political action, charitable works, the conversion of the separated brethren, atheists, unbelievers, and the like.

These Institutes find their link in:

- 1. their common origin;
- 2. their general purpose;
- 3. their same Pauline spirit, albeit in the diversity of their tasks;
- 4. their converging, interacting and dynamic activity which 382 is nourished by the one sap.

Who are the parishioners?

The whole plebs Christi; and "aliae oves quae non sunt ex ovili et illas oportet ad Christum adducere, et fiet unum ovile et unus Pastor": ¹⁷ a single parish around a single pulpit, the Pope; around a single table, the Eucharist; around a single authority; all "conformes imagini Filii Dei; haeredes Dei, cohaeredes Christi." ¹⁸

Three practical principles:

- 1. The various institutions of the Pauline Family will draw nourishment and vitality from the Pious Society of Saint Paul. The more fervent the latter, the more so will be the other parts.
- 2. What counts today, more so than in times past, is organization, especially at international level, in every sector and in a particular way for the apostolate. Be more 'catholic' [universal] as beloved sons and daughters of the Catholic Church. Be united for the apostolate.
- 3. Mutual understanding and love: "Congregavit nos amor Christi unus"; ¹⁹ mutual exchange of prayer and help. Individual selfishness destroys community life; social, political

¹⁷ "The people of Christ" and "other sheep that are not of this fold: they also need to be led to Christ, and there will be one fold and one Shepherd" (cf. Jn 10:16).

¹⁸ "Conformed to the image of his Son, heirs of God and fellow heirs with Christ" (Rom 8:29; 8:17).

¹⁹ "The sole love of Christ has brought us together."

and familial selfishness can even destroy institutes, or at least condemn them to impotence.

Let there be, at all times, the Divine Master's prayer "ut unum sint." ²⁰ It is to be focused not on one institute alone but experienced throughout the whole Pauline parish whose confines are the world's bounds and whose flock is just as much those who are already in the fold as those we wish to lead there.

The army of Religious

"The Holy See has communities of religious at its service for works of general interest. The great vision is to have an ever more numerous army, ever more spiritually and scientifically trained, ever more closely joined to the Vicar of Jesus Christ, ever more prompt to respond to a call, ever more tenacious in carrying out the work given to the institute within the framework of its particular goals... We spend our lives well when we serve the Church, the Pope, and Jesus Christ in this way. Jesus Christ is the author, comfort, model and reward of religious. Our affection for the Pope, our submission and dedication to him testify to everything: we are the Pope's, so as to be Jesus Christ's, so as to be God's."

²⁰ "That they may all be one" (Jn 17:21).

PASTORAL-ORIENTED FORMATION

This regards the reports on the Aspirants to be made by the local Superior to the Provincial or Regional Superior; and, when prescribed, of the latter to the Superior General.

- 1. Reports are prescribed for clothing, for the various admissions (Novitiate, individual Professions, Sacred Orders) following the formularies in use in the Congregation; but in accordance with the *norms of the Constitutions*.
- 2. These reports are to be signed by the Superior and his Council. The person who forwards these is to keep a copy in the Archives.
- 3. Reports to be sent to the Superior General must arrive two months prior to the step that the aspirant is to take.

* * *

Art. 79. Anyone about to make his temporary Profession must have completed his sixteenth year of age; his twenty-first year, if it is a case of the perpetual Profession.

Art. 80. The formula for the religious Profession is:

"I, *N.N.*, in honor of the most holy Trinity, of the Immaculate Virgin Mary Queen of the Apostles, of Saint Paul the Apostle, and of all the Saints, for the greater sanctification of my soul and of my neighbor's, with the assistance of divine grace, surrender, offer, and consecrate my entire self to God, and profess the vows of obedience, chastity, and poverty, and fidelity to the Roman Pontiff (for one year, or, for two years, or perpetually) in the Pious Society of Saint Paul the Apostle, according to its Constitutions. So help me God. Amen."

Art. 81. Special indulgences are attached to the private renewal of Profession after the reception of Holy Communion.

Art. 82. When the time expires for which the vows have been made, there is to be no delay in their renewal. The major Superior has the faculty of permitting, for a just cause, that the re-

¹ On the seventh day of the exercises, Friday 8 April, Fr Roatta gave the 6 a.m. meditation on "Sacred Scripture and Paulines." The 7 p.m. meditation was entitled "Tradition and Paulines."

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newal of the temporary vows be anticipated by a period of time not exceeding one month, but always maintaining the integrity of the three year period of temporary Profession before perpetual Profession.

Art. 83. When the period of temporary Profession has been completed according to the norms of articles 73, 74, 75, the Religious shall be admitted to the perpetual Profession if he is judged worthy; otherwise let him return to the world without any further time of probation being given.

Art. 84. In making the religious Profession the rite accepted and approved in the Society shall be observed.

Art. 85. Care must be taken that the document of Profession (with due indication of place, day, month, and year) is signed not only by the Professed himself but also by the person who legitimately received the Profession, and by two other witnesses, and that it is carefully kept in the archives.

Pastoral spirit and pastoral year

"I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (Jn 10:11-16).

The priest is always a pastor: "Ex hominibus assumptus pro hominibus constituitur", says Saint Paul. He can be a pastor in various ways; but this is in essence his mission. If he is alter Christus he cannot do otherwise than what the Teacher of the Apostles did: "Propter nos homines et propter nostram salutem descendit de coelis; et incarnatus est de

² "Chosen from among men, appointed to act on behalf of men" (Heb 5:1).

Spiritu Sancto, ex Maria Virgine, et homo factus est; crucifixus, mortuus."3

It is the Church's wish that candidates to the priesthood be together in seminaries, apostolic houses, halls of philosophy and theology so that, besides learning about priestly virtue, they can also do practical work, and carry out their apostolates as far as possible.

The Apostolic Constitution Sedes Sapientiae prescribes:

Art. 47. The Apostolic and Pastoral Training throughout the entire initiation period:

- 1. Throughout the time of training and probation Superiors and Teachers must *not* omit to attract the minds of the students towards the apostolate; they should even moderately employ them in it, according to the mind of the Church and the nature and aim of each Institute.
- 2. Moreover, the students are to be prepared step by step for the special apostolate of their own Institute, by thoroughly studying its end, spirit, and works; its beginning and historical development, the life of its illustrious members, the means these used for their success so that the younger men become more attracted to their religious family and correspond better to their own divine vocation.

The December 1958 San Paolo explained its practical application:

It is the year that runs between the fourth year of theology and the *full* beginning of priestly ministry. It is like a period 417 of initiation to the priesthood; a prudent start for the priestly spirit and activity; it is the rounding off of studies and training.

In the thinking of Pius XII and the Sedes Sapientiae it has a threefold role. During this year the students "under capable teachers: 1) practise more carefully the priestly virtues; 2) exercise some priestly ministry; 3) extend and complete their theoretical and practical knowledge of pastoral theology in

³ "For us and for our salvation he came down from heaven. By the power of the Holy Spirit he became incarnate from the Virgin Mary and was made man. [He was] crucified... [he suffered] death" Missale Romanum, Ordo Missae: "Credo").

accordance with the Apostolic provisions and instructions" (cf. art. 48).

When Pius XII inaugurated the church and the adjoining buildings dedicated to Saint Eugenius I, his wish, as set out in the *motu proprio "Quandoquidem"*, was that the newly ordained priests of Rome should spend some time there for specialized training in ministry (15 April 1949). These are his words:⁴

Quando ex studiorum domiciliis sacerdotes novensiles proficiscuntur, ut sibi creditum ministerium suscipiant, etsi sunt sacris disciplinis pietatisque fervore praediti, nihilo secius cum saeculi afflatum sentiunt, atque in media rapiuntur aetatis huius nostrae pericula difficultatesque, non raro experiuntur se haud satis esse ad increscentibus populi necessitatibus occurrendum instructi, atque interdum etiam animo concidunt, cum se cernunt non sine proprio discrimine a christianae doctrinae christianaeque virtutis hostibus acerrime impugnari.

These new priests need therefore to be trained in those appropriate disciplines and matters so that they can deal competently with the new forms of apostolate consonant with our times, in a well-equipped and proficient way.

Everyone knows that the early years of priesthood, when the newly ordained pass from the refuge of the seminary to the open coal face to put into practice what they have learned in classes, are particularly important and not without some danger. In fact, the rest of their life and the perfecting of their conduct and priestly ministry depends often on these early years. It is easily understandable therefore how opportune and necessary it is that, at the beginning of their priestly soldiering, they have the best guides and teachers, not only in the principles of doctrine but in the exercise of their sacred ministry.

This is not new in the Church. In this regard, everyone knows what Saint Philip Neri accomplished in Rome, what Saint Charles Borromeo effected in Milan and, in the last century, what Saint Joseph Cafasso did in Turin with the running of his "Ecclesiastic Hall of Residence"; not to mention the many other works and institutions of this kind that contributed markedly to the good training of priests.

Since We have carefully considered these matters, and greatly desire that the young clergy of this beloved city, so dear to Us by a special title and in a

⁴ Although the newly-ordained priests who leave these halls of study to undertake the ministry entrusted to them have an ardent prayer life and are instructed in the sacred sciences, yet when they experience the world and are thrown into the midst of the dangers and difficulties of our age, it happens that they often experience not being sufficiently ready to meet the growing needs of people, and they sometimes lose heart when they find themselves harshly attacked by the enemies of the faith and of Christian virtue.

Oportet igitur iuvenes a sacerdotio recentes opportunis illis disciplinis ac rebus exerceantur, quibus iisdem opus sit ut novas etiam apostolatus formas, quas | nostra induxerit aetas, expedite, apte alacriterque tractare valeant.

Norunt profecto omnes primos potissimum sacerdotii annos, cum sacri administri ex Seminarii claustris in apertum campum prosiliunt, ut quae in scholis didicerint ad rem deducant, peculiarem habere momenti gravitatem, atque interdum etiam non leve discrimen. Ex iisdem siquidem saepe numero pendet futurae eorum vitae cursus, atque adeo eorum morum eorumque sacerdotalis muneris processus. Hac de causa facile cernitur quam opportunum ac prorsus necessarium sit eos in sacrae militiae initio optimos labere duces æ magistros, qui eis non tam doctrinae praeceptis, quam sacerdotalis ministerii exercitatione in exemplum praeluceant.

Id quidem non novum in Ecclesiae annalibus est; quod Romae S. Philippus Nerius hac in re peregit, quod S. Carolus Borromaeus Mediolani gessit, ac superiore saeculo Augustae Taurinorum S. Iosephus Cafasso "Ecclesiasticum Convictum" moderando obtinuit, id omnibus perspectum est; at multa alia hoc genus opera atque instituta memorari queunt, quae ad optimam sacerdotum conformationem summopere contulerunt.

particular way, should not lack these helps, We welcome and wish to establish in Rome a Pontifical Institute, which will be entrusted with this most important work. Therefore, with this Letter, given "motu proprio", We decree that the buildings which We mentioned above, should be for the use not only of the new parish but also of the Pontifical Institute for the training of the young Roman clergy.

Moreover We establish and decree the following:

I. The Rector of this Pontifical Institute will be appointed by Us or by Our Successors, having consulted the Cardinal Vicar of Rome.

II. The new priests of this beloved City will reside in the Institute for a period of time, so as to be trained not only in priestly virtue, but also in the sacred ministry, particularly in those forms of apostolate suitable for the times.

III. They will be instructed in the demands of our times, its needs, the risks and the dangers they present. They will be acquainted with all those matters whereby they can easily overcome these dangers and respond readily and in a appropriate way to our age and present-day needs.

IV. They will be trained in the art of sacred preaching and in the teaching of Christian doctrine; at established times they will therefore go to the parish centre for suitable and useful guidance in such work.

V. They will likewise be trained in the running and organization of parish work under the guidance of the best teachers.

VI. They are to live in community from which they will derive great spiritual benefit

Haec Nos mature considerantes, cum vehementer cupiamus ut iuvenis Almae Urbis Clerus, qui peculiari modo ac titulo Nobis carissimus est, hisce adiumentis ne careat, optamus ac volumus Pontificium Institutum Romae condere, cui quidem sit gravissima haec causa demandata. Quapropter per has litteras motu proprio datas decernimus aedificia illa, de quibus supra mentionem fecimus, non modo novae paroeciae, sed Pontificio etiam Instituo attribuenda esse, Romano Clero novensili hac ratione instituendo.

Haec praeterea, quae sequuntur, statuimus ac discernimus:

I Pontificii huius Instituti Rector a Nobis Nostrisve Successoribus eligetur, audito Cardinali in Urbe Vicario.

- II. Novi Almae Urbis sacerdotes per certum tempus in ibi commorabuntur, ut non modo virtute, sed sacro etiam in ministerio exerceatur, peculiarique modo in iis apostolatus formis, quas rostrum invexit saeculum.
- III. Addiscent iidem quid nostra tempora postulent, quibus necessitatibus angantur, quae pericula ac discrimina praebeant; atque adeo opportunis omnibus rationibus instruentur, quibus et haec pericula facilius superare, et praesentibus hisce necessitatibus modo aetati nostrae pari actuoseque respondere queant.
- IV. Sacris concionibus exercebuntur, impertiendaeque christianae doctrinae institutione; qua de causa in paroeciales aedes statis temporibus se conferent, ubi eorum opera apte utiliterque dirigetur.
- V. In gerendis administrandisque paroecialibus officiis sub optimorum magistrorum ductu pariter exercebuntur.
- VI. Vitam communem agent, ex qua quidem magnum experientur spiritualis utilitatis profectum.

Priestly virtues and specific apostolate

a) Congrua congruis referendo, in other words, applying these norms to our particular needs. From his profession to his priestly ordination the dedicated religious cleric has applied himself especially to prayer life and the virtues of religion. At the start of his priesthood he has to add prayer life and the priestly virtues.

Prayer broadens his heart and his spirit; he feels the responsibility, the *onus* of people's souls – pax hominibus – and experiences the means of immense power and efficacy to

glorify, thank, and make atonement to God – gloria in excelsis Deo – per Ipsum et cum Ipso et in Ipso.

Before it was he and God; now it is he and his flock and God. He is no longer alone.

He is a minister of God and of the people (in Saint Paul's meaning). Minister of God whom he represents before the people; minister of the people whom he represents before God: "omnis pontifex ex hominibus assumptus pro hominibus constituitur in iis quae sunt ad Deum ut offerat dona et sacrificia pro peccatis." ⁵

He renders to God honor and glory, atonement for all people and, in a special way, for those entrusted to him in particular, in Christ; and to beseech God's mercy on all. The Mass, the Breviary and the liturgical services, in general, are in his hands.

He offers to all the means of salvation: belief in God's truths, observance of God's will, the reception of the sacraments, putting one's present life in order in view of the life to come.

And so all his endowments, his knowledge, experience and goodness, his physical and moral strength must be channeled into a prudent, unmistakable and untiring zeal. For his salvation is bound up with that of others. This requires, consequently, such virtues as prudence, generosity in ministry, enthusiasm for all that gives glory to God and peace to humankind. It means learning to keep a balance between the two duties: to bring to perfection his studies and virtues, and to devote himself generously and wisely to prayer life, study and works of zeal. The priest must always add and never bankrupt or wear himself out and thus be of no use to either himself or others. In all this he has to train himself in holy habits for the whole of his priestly life.

In the *motu proprio* above Pius XII insists that the new priests be trained to the needs of our times; but that they be

⁵ "Every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins" (Heb 5:1).

likewise immunized against dangers old and new; and not be overwhelmed through inexperience by dangerous occasions and relationships; not even under the pretext of enthusiasm, or by a less than wise use of the new forms of apostolate.

b) Through moderate employment in the apostolate. The priest has a general apostolate and a specific apostolate.

General apostolate: administering the sacraments in a fitting way, particularly that of Penance. Therefore, during the pastoral year, they will sit the so-called examination for confessions and then be available for the confession of children, men and so on, according to the rules of the diocese or the Institute.

Preaching the word of God. First, prepare a good catechism lesson, arranged and presented according to modern methods. Then an explanation of the Gospel, short talks to various groups, a few panegyrics, and so on. Of great importance is *formative* eloquence for a certain category of faithful.

He has to dedicate himself to those works which help form the upright and Christian character of the faithful; in particular he has to give people a clear and sure understanding of their duties according to age, status and position. In this way they will live out the commandments of God and of the Church; Catholics will be the best citizens, each one in his or her role. Likewise are they to experience their family and social duties, as well as the needs of their neighbor and the virtues of the apostolate.

Specific apostolate: Moreover, Pius XII wants diocesan priests to begin parish work because that will be their future mission. Likewise, it is clear that religious priests are to begin work in the specific areas of their future apostolate. Therefore our dear new priests are to begin the practical task of school teaching, editorial work, and formation of the aspirants; to take up a leadership role in the technical apostolate and in

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⁶ A laudatory discourse on the occasion of particular liturgical solemnities, or of circumstance.

promotion, to make a start in films, radio and television, in so far as is possible; as well as in all the other new forms of apostolate that the times require; being open to ever wider horizons, bearing in mind the various countries and continents.

These specific apostolates are now part of the Pontifical Institute for Pastoral Studies in Rome, erected by Pius XII. Its aim is also to prepare graduate teachers in pastoral subjects for the dioceses and religious Institutes.

The Pope thus calls to mind in the Apostolic Constitution that the priest must be, as Saint Paul says, "perfectus homo 423 Dei ad omne opus bonum instructus."7

He has placed the Institute under the protection of Mary, "Regina Apostolorum", Saint Gregory he Great and Saint Pius X.

There was a need for such an Institute and it is frequented by both religious clergy and diocesan clergy.

Subject matter for study

c) The instruction to be given is to embrace the following subjects in particular:

Fundamental pastoral theology. Today this has achieved status as a true science, while in a bygone age it was simply a composite of practical advice.

The priest needs to have two areas of knowledge. First, he has to know what he must give the faithful and the nonfaithful; secondly, how to give it. For the first he has his theological studies; for the second he has the pastoral year.

The history of pastoral care, pastoral literature, the situation and present-day methods of pastoral care worldwide need to be studied as one unit.

The teaching of truth: this embraces catechetics, editorial work, and sacred eloquence in its various forms: e.g., confer-

⁷ "A man of God, complete and equipped for every good work" (2 Tim 3:17).

ences, guiding spiritual exercises, days of recollection, and the like.

Practical pedagogy and psychology.

Youth apostolate which includes the vocation apostolate; and Catholic Action.

The religious life in its various forms: Orders, Congregations, Societies of common life without public vows, Secular Institutes.

The spiritual direction of various classes of people, especially those consecrated to the Lord.

Press, television, radio and film-making apostolates.

Christian sociology.

Liturgy and Art in view of pastoral care.

The sacraments and pastoral care.

Missiology.

Outline of the pastoral activity of the Supreme Pastor, the Pope; outline of the pastoral activity of bishops; outline of the pastoral care of pastors. All of this to take into account times past and the present day.

Conclusion. – The Pious Society of Saint Paul has always given very special importance to pastoral care; anticipating the times, *Appunti di Teologia Pastorale* was prepared and two editions were published. A third completely revised edition was also published.

In the Constitutions we read: "The apostolate ought to have a pastoral character" (art. 232) The explanation is given in articles 227, 229, and 230.

The Vita Pastorale magazine has always been published.

The reason for pastoral care is obvious. Pope John XXIII explained it in the homily on the occasion of his incoronation. He said that in the Pope you are not to look for the scholar, the diplomat, the statesman, and so on, but the Pastor, modelled on Jesus the Good Shepherd, and he went on to describe in broad outline what the qualities and roles of the pastor are.

The priest writer and the whole apostolate are there precisely to carry out the task of enlightening, guiding and sanctifying.

A very valuable collection is the three-part pastoral series: 425 I Magisterium, Ministerium, Regimen (Edizioni Paoline, Alba).

Pius XII: "In fidelity to Our High Office, We must draw attention to the fact that, over and above sanctity and proper science, the priest needs a detailed and absolutely complete pastoral preparation for the dutiful performance of his apostolic ministry" (Apostolic Constitution, n. 35).

- Art. 48. Special Disposition Concerning the Pastoral Training and Exercises.
- § 1. In order to profit rightly from the pastoral training, the students, immediately upon finishing their theological studies, must spend a year at least in a special apprenticeship (art. 11, § 2, 4°; 21 § 1, 4°, 42 § 3, 3°). During this period, while they practise more carefully the priestly virtues and exercise some priestly ministry, they will strive, under capable teachers, to extend and to complete their theoretical and practical knowledge of pastoral theology in accordance with the Apostolic provisions and instructions. [61]
- § 2. Unless, on account of special rigorously weighed circumstances, the Sacred Congregation has granted dispensations, the Major Superiors may except only those students who must pursue higher ecclesiastical studies. In these cases, the Superiors are bound in conscience to have the apostolic formation completed in other ways.

Laity and Pauline Institutes

The expression "Catholic Action" is bandied about. Pius XII has clarified its meaning. The expression is a genus [kind], not a *species*.

Everything that is done for the salvation of people in the Church of God, in union with the Hierarchy, comes under 426 the umbrella of Catholic Action. Thus the Third Orders, the Protection of Young Women, the catechetical work of the laity, the Apostolate of the Sea, the Pauline and Salesian Cooperators, the Union of Catholic Editors, the POA, the ACLI,

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the Union of Catholic Teachers, the lay apostolate in general, the many international organizations, for example, for films, radio and television, missionary works, social weeks, and so on, are all *Catholic Action*. It is a word that indicates a *genus*. Often this expression is instead misused to indicate the *species*, that organization of lay people to be found in Italy and other countries at the service of the hierarchy.

But the Pauline Family goes beyond all these bodies which are in the Church. Ours are religious Institutes which carry out a ministry, and whose membership is made up of consecrated people. Catholic activists instead give a little of the species or fruit of the plant, but not the plant. Religious give both plant and fruit to the Lord; in other words, they give themselves and their works: 'Et erit tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo" [Ps 1:3]; it is the tree planted by the stream of water that rises to eternal life; and which will produce its fruits in due time. Here is the religious who gives everything: plant and fruit; it is the shepherd who gives his life, everything.

Direct and indirect pastoral care

Every priest is a Christian: "Christianus sibi; Sacerdos aliis." ⁸ But what, for the most part, is our pastoral care?

Pope John XXIII replied to the question when he spoke to the clergy of Rome in one of the Synod's sessions.

There is direct pastoral care and there is indirect pastoral care. The former entails oral preaching, the administration of the sacraments, spiritual guidance: "Magisterium, ministerium, regimen." He explained that in Rome there are many diocesan and regular clergy. They are a make-up of two complementary divisions. There are 220 diocesan priests and 370 religious priests in parishes who see to direct pastoral

⁸ "The Christian is for himself; the priest is for others."

⁹ "Teaching, ministry, guidance."

care. Then there are many priests of both clergy who undertake other roles, mostly for the good of the *whole* Church, *everyone*: Vicariate, schools, associations, colleges, pontifical congregations, embassies, priest superiors of religious women, and so on. Their pastoral care is *indirect* but it is more essential, extensive and exalted. This is where the apostolate of publications inputs in a way that is direct, complementary, necessary, wide-ranging and arduous. All priests are pastors! even within the meaning of the *Regula Pastoralis* of Saint Gregory the Great, even within the meaning of *De Sacerdotio* of Saint John Chrysostom, and equally so in the *II Oratio* of Saint Gregory Nazianzen. So, in reality, there is only one pastoral care which is the *ars artium regimen animarum*. ¹⁰

Because of their link to the priest in the publications' apostolate the Brothers enter upon a mission unheard of in centuries past, one which is adorned afresh with a new and specific dignity.

That we have always had a pastoral conviction and purpose in our apostolate stems also from the fact that in the Pauline Family there is, as I recalled above, an Institute called Jesus the Good Shepherd. These women are the unsung cooperators in priestly zeal.

Conclusion: read the life of Jesus the Good Shepherd. When it is a matter of writing or giving approval for a book to be printed or a film to be made, bear in mind the needs of people.

Let us pray: "Bone pastor, panis vere - Iesu nostri miserere - Tu nos pasce, nos tuere - Tu nos bona fac videre - in terra viventium." 11

10 "The guidance of souls is the art of arts."

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¹¹ "Come then, good Shepherd, bread divine, Still show to us thy mercy sign; Oh, feed us still, still keep us thine; So we may see thy glories shine in fields of immortality" (Sequence, *Lauda Sion Salvatorem*).

VIRTUE AND VOW OF POVERTY

Saint Francis of Assisi wedded *Lady Poverty*. Dante described this mystical wedding in his "Paradise"; Giotto frescoed it in the Basilica of Assisi. One day the Saint met *Lady Poverty* on a road in Umbria. She was on her way back to heaven because no one on earth had offered her hospitality. She was in rags; but to Saint Francis she looked so beautiful that he won her heart; and he took her as his spouse.

The five functions of poverty

Poverty is the greatest wealth; every little renunciation in pleasure, clothing, living conditions is a great conquest for heaven.

Pauline poverty has five functions: it renounces, it produces, it conserves, it provides and it edifies.

It *renounces* the administration and independent use of goods; it renounces comforts, pleasure and preferences; everything is for use only.

It *produces* by diligent work; it produces enough for undertakings and personnel.

It conserves the things it has in use.

It provides for the Institute's needs.

It edifies, countering the tendency to greed.

Gospel faith in Providence

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the

body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we 448 eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Mt 6:24-33).

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Art. 86. Only the Holy See can dispense from the religious vows, whether temporary or perpetual, once lawfully made in the Society; Superiors have no power to release from them with the exception of the case of legitimate dismissal of a Professed member in temporary vows according to the norm of article 95.

Art. 87. By the effect of the religious Profession, a member is bound by the obligations of his state and enjoys its rights, according to the present Constitutions, under the authority of the Superiors, each according to his condition and rank. Professed in temporary vows enjoy the same privileges, indulgences, and spiritual favors which the Professed in perpetual vows enjoy; if death should overtake them, they have a right to the same suffrages as well.

Art. 88. The time for enjoying active and passive voice is to be computed from the first Profession made in the Society. However.

a) All Professed members in temporary vows, likewise Clerical students who have not yet been raised to the priesthood, even if perpetually professed, lack active and passive voice.

b) Professed Disciples in perpetual vows enjoy active and passive voice in the elections, whether of delegates to the Provin-

cial Chapter or of delegates to the General Chapter; however, in the elections which are held in the General Chapter they enjoy only active voice.

c) Priests in perpetual vows enjoy active and passive voice in all elections, according to the norm of the Constitutions.

Art. 89. A transfer to the state of a Clerical member is not granted to the Disciples after they have been professed. To the Clerical students, even if they are perpetually professed, there can be granted, for a grave reason, a transfer to the status of a Disciple; and they are not thereby held to make their Novitiate over again. However, it is always advisable to exact from them a suitable probation.

Art. 90. Those who leave the Society for any cause or reason whatsoever are to know that they can demand nothing from it, either for labors performed or under any other pretext, the prescript of article 36 being strictly observed.

Art. 91. A Professed in temporary vows, once the time of the vows has expired, can freely leave the Society. So likewise can the Superior General, following on the decision of the respective major Superior with his Council, and after consulting the General Council, for just and reasonable causes, exclude the Professed from renewing his temporary vows or from making his perpetual Profession, but not for reason of infirmity, unless it be proved with certainty that the infirmity had been deceitfully concealed or misrepresented before Profession.

Effective and affective poverty, virtue and vow

There is *effective* poverty, side by side with affective affluence; people who live in poverty but who have disordered desires that lead to stealing, deceit and illegal work.

There is *affective* poverty, side by side with effective affluence; to the point of begging alms to give to God and to one's neighbor.

"Blessed is the rich man who is found blameless, and who does not go after gold" (Sir 31:8).

Poverty as a virtue has a positive side: it is the pursuit of spiritual goods which are eternal, the ongoing yearning for the greatest good, God! It is to detach the heart from the

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things of this world and to use everything as a springboard to reach him. Even food and rest are taken to "sustain us in God's service and in the apostolate."

The vow is a means; it is a stronger commitment so as to practise the virtue better.

The spirit of poverty (the first beatitude) is a top-rate virtue when there are deep convictions, when there is love and delight in privation and sacrifice so as to carry them out *prompte*, *faciliter*, *delectabiliter*. Thus it was for countless canonized saints and for many more non-canonized ones.

Jesus, Teacher of poverty

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By example. Saint Bernard says of him: "Pauper in nativitate, pauperior in vita, pauperrimus in cruce." ²

Saint Paul wrote of him to the Corinthians: "For your good the Word of God who was rich became poor, so that his poverty might become your wealth" [cf. 2 Cor 8:9].

The stall for animals, the manger which was his first cradle, the exile in Egypt, the little home at Nazareth, his carpenter's trade, his public life supported by alms; stripped of his clothes, given gall, myrrh and vinegar to drink, a cross for a bed, a sepulchre lent out of charity. The eucharistic clothing, species, is a piece of bread, common nourishment. His preferences were for the poor: "pauperes evangelizantur."

By teaching. The first beatitude concerns poverty: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" [Mt 5:3]. If it is the first rung of holiness then those who fail to go up, or those who step down, are in fact renouncing perfection.

It was said of him: 'Nonne hic est fabri filius? Nonne hic est faber?" ⁴

¹ "Readily, easily, joyfully."

² "Poor at birth, poorer in life, poorest on the cross."

³ "The poor have good news preached to them" (Mt 11:5).

⁴ "Is not this the carpenter's son? Is not this the carpenter?" (Mt 13:55; Mk 6:3).

"Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head" [Lk 9:58].

"If you would be perfect, go, sell what you possess and give to the poor... and come follow me" [Mt 19:21].

"You who have left everything and have followed me, will receive a hundredfold and inherit eternal life" [cf. Mt 19:28-29].

"Seek first his kingdom and his righteousness; and all these things shall be yours as well" [Mt 6:33].

"Take no gold, nor silver, nor copper in your belts" [Mt 10:9]

"Whoever of you does not renounce all that he has cannot be my disciple" [Lk 14:33].

Those who strip themselves of wealth become rich in grace, merits, peace and glory. In poverty holiness is easier.

It is a source of purification, ardour and charity.

"Poverty does away with lust and pride; it prepares an atmosphere of spirituality" (Saint Ignatius).

Poverty is the guardian of so many virtues.

It is a fact today, generally speaking, that some religious Institutes ask for alms in a way that is in keeping with the area in which they live. But the Capuchin friar, who goes from door to door and has much poorer clothes, housing and food, prepares more saints for the Church. And, among them, the most canonized are beggars, sacristans and door-keepers.

Authentic holiness is only and always gospel holiness.

Those who have a true spirit of poverty acquire more easily the spirit of prayer and the desire for heaven. That is where their treasure is: "Ubi thesaurus vester est, ibi et cor vestrum erit." ⁵

Poverty in an Institute guarantees good spirit and stable development, and the blessing of fine and numerous vocations.

⁵ "For where your treasure is, there will your heart be also" (Lk 12:34).

God does not send candidates where people do not work 453 or where there is waste, even in little things, such as smoking.

He who is attached to a person, even by a strand of thread, is like a caged bird. He cannot launch his flight towards the heights of holiness.

I

Mary, a poor woman

Mary. We think of her as she was: a woman of the people, the wife of a carpenter. Because she and Joseph did not have much money they could not afford to rent a room in Bethlehem.

The wise and hard-working woman who took care of the house, kitchen, cleaning, washing and the like, concerned for Jesus in his infancy, childhood and adult life; concerned for Joseph for as long as he was alive; concerned for John the Apostle and the other Apostles after the death of Jesus; concerned right up to the time she was assumed body and soul into heaven. She lived the life of the perfect housewife as described in Proverbs (31:10-31).

Very few words of Mary's are recorded in the Gospels but those that are full of scriptural wisdom. As regards poverty: "[God] has put down the mighty from their thrones and exalted the humble. He has filled the hungry with good things, and the rich he has sent empty away" (Lk 1:52-54).

Mary comes to the aid of the poor and uses her power of entreaty for them. At the wedding of Cana the wine ran out during the celebration. This was a sign that it was a poor family. Among those invited were Mary, Jesus, and a few fishermen, the first disciples of Jesus. Mary is aware of the situation and mentions it to Jesus. The water is changed into wine and the newly-weds are saved embarrassment.

For those who desire the virtue of poverty Mary obtains the 454 grace to love work, to support deprivation and sacrifice with equanimity, to aspire to spiritual gifts and to receive them.

Many times religious enjoy a more comfortable lifestyle than they had at home.

Let us remember that the needs for daily life are to come from our work. For extraordinary expenses (a church, a house, a machine and so on) at least part of it can come from the charity of others.

A person who had a right to do so gave me this opinion of a religious who presented himself elegantly dressed, affectedly polite, pretentious at table, in his dealings and demands: "The more cultivated his external behaviour the more barren his interior life; in other words, his knowledge, prayer life, and zeal."

Saint Paul: teacher and witness

Saint Paul writes to Saint Timothy: "As for the rich of this world, charge them not to be haughty, nor to set their hopes on uncertain riches but on God..." (1 Tim 6:17).

He praises the charity of Philemon towards the Christians of Colossae: "For I have derived much joy and comfort from your love, my brother, because the hearts of the saints (the faithful) have been refreshed through you" (Philem v. 7).

He writes to Saint Timothy: "There is great gain in godliness with contentment... but if we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. 455 For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs" (1 Tim 6:6.8-10).

To the Hebrews: ..."You joyfully accepted the plundering of your property, since you knew that you vourselves had a better possession and an abiding one" (Heb 10:34).

To the Philippians: Paul thanks them for the offerings received; then he adds: "...I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the se-

cret of facing plenty and hunger, abundance and want" (Ph 4:11-12).

"Paupertas est veluti muras religionis diligenda" 6 (Saint Ignatius of Loyola).

"Woe to you that are rich, for you have received your consolation!" [Lk 6:24]. Woe! Look at all the abbeys, monasteries and institutes that are set to fall or have already tumbled down. It is a warning for us.

The rich are not only those who have a lot and delight in it. Some people have only a little but they treasure it and go out of their way to increase it in any way they can. This is effective poverty but affective wealth.

Various forms of poverty. Work

All Institutes are bound to poverty but not all of them to the same degree. The poverty of a Cistercian is one thing; that of the Jesuit another. Saint Thomas Aguinas outlines the norm: "Religious poverty's value is instrumental, that is to say, it is in view of the twofold goal to which it is ordered: sanctification and the apostolate."

It is more difficult to observe poverty where, of necessity, 456 there is more than one person administering goods; it &pends on the nature of the Institute. Still, vigilance is needed.

The virtue of poverty then is more for the individual than for the Institute. The latter has to ensure the development of its undertakings and guarantee its own existence and progress. Still, there are limits even here. Bear in mind: trust in God, the spirit of poverty, no wasting time or food, appropriate assistance to the needy, and so on.

All Institutes are bound to work; it is a natural law, and a penance due to sin. Profession adds new laws; it does not dispense with them.

⁶ "We must love poverty as a mainstay of the religious life" (cf. Saint Ignatius, Constitutions, P. VI, Ch. 2).

An obligation on all Institutes, rich and poor, is that before seeking donations there is the duty to work. The possibility of working is already God's providence. Pius XII set this out very clearly in the Constitution *Sponsa Christi*.

To train a young person for work means to promote him, enrich him, and to provide for him in this world and for eternity.

When a person lives a disciplined life, masters his senses and circumstances, he will be respected and admired within his family and society; his life will be beneficial to himself and to others; he will give a good contribution to humanity and to the Church. Be a man! *Vir, vis, strength*.

The saints were all great workers. In proportion to their lifespan, how much they worked and how many avenues their initiatives opened up! Such saints as Thomas Aquinas, Francis of Assisi, Bernard [of Clairvaux], Francis de Sales, Joseph Cottolengo, John Bosco, Alphonsus Rodriguez, John Baptist de la Salle, John of the Cross, Albert the Great, Camillus de Lellis, John M. Vianney, Dominic [Guzman], Alphonsus de Liguori, and many others: all of them worked! They gave pride of place to interior work; this then resulted in those marvellous, prolific and humanitarian undertakings that arouse such admiration in everyone.

Saint Paul wrote to the Thessalonians: "When we were with you, we gave you this command: If any one will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living" (2 Thess 3:10-12). "We labour, working with our own hands" (1 Cor 4:12). He was a great worker. He insists over and over that "ministraverunt me manus istae" for his necessities and for those who were with him, working even at night in the trade learned in his youth. He speaks of himself: "in plagis...

⁷ "These hands ministered to my necessities" (Acts 20:34).

in laboribus, in vigiliis..."8 (2 Cor 6:5). He is the most fitting interpreter and imitator of Jesus Christ; even in work his life is in Christ: "Mihi vivere Christus est." 9

The work of the Pauline

Jesus the worker produced commonplace things; Saint Paul made army tents; whereas the work of the Pauline (priest or brother) has a particular trait: it is a direct apostolate. Through his work he gives the truth; he discharges a role of preaching which has now become mission and is approved by the Church. Saint Paul, in fact, praises "maxime 458" qui laborat in verbo et doctrina" (1 Tim 5:17).

A sound rule is "early to bed and early to rise."

When you have worked and you are not making ends meet, invoke Divine Providence, make a dignified request for beneficence, and enjoy being able to imitate the poverty of Jesus, Mary and Saint Paul, living in hardship.

Confessors, preachers, teachers and the like are among workers unsurpassed.

Some want the luxury of the vow but not the exercise of poverty; they take and demand everything. Drone religious are sometimes the most demanding.

There are those who use a car as if it were their own. They decide on its use, deprive others of it, and manage it independently and freely, which is precisely what the vow forbids.

If there are needs these can be met through our printing and our distribution in an intelligent and prudent way.

When we work in an apostolic way vocations increase, we pay for machines and houses, we conform to our mission, we win the approval of God and men, we win heaven.

Enemies of poverty

⁸ "In beatings..., in labours, sleepless...".

⁹ "For me to live is Christ" (Ph 1:21).

¹⁰ "Especially those who labour in preaching and teaching."

The enemies of poverty are:

- a) The concupiscentia oculorum.¹¹ Someone wrote: "Given the lust for money, every person is basically, to some degree, an owner, a capitalist, a covetous person who is sleeping. But, on reaching adulthood, he wakes up." Thus it happens that some people do work for outsiders and then keep the money.
 - b) The concupiscentia carnis.¹² This occurs when there is laziness, when people want money to satisfy their passions, greed, curiosity, independence, amusements and convenience. The Institute has to provide for necessities.
 - c) The *superbia vitae*. This is ambition. While decency is necessary, vanity is a passion. Judging superficially, the world shows partiality to the rich, even in church.
 - d) A worldly spirit, the bad example of confreres, the negligence of superiors, the material prosperity of an Institute. People reach a point of keeping even the Mass stipend.

In a religious Congregation the vow [of poverty] *forbids*:

- a) appropriating something of the Institute's for one's personal use. Consequently, the so-called peculium (a nestegg) is ruled out by the Constitutions;
- b) giving things away, selling, changing or disposing of them, spending independently, lending, or ruining things through carelessness;
- c) accepting things for one's personal use and without permission; unjustified claims for one's health;
 - d) Refusing roles and tasks.

Qualities of poverty:

It is to be loved, chosen, preferred to wealth and comforts, out of love for Jesus Christ.

It is to be practised in food, dress, housing, furniture; preferring common life.

¹¹ "The lust of the eyes" (1 Jn 2:16).

¹² "The lust of the flesh" (1 Jn 2:16).

¹³ "The pride of life" (1 Jn 2:16).

Understood in the gospel sense poverty in spirit is to love 460 the poor; it is to avoid frequent contacts with the rich; it is to preach, in a gospel spirit, on detachment from earthly goods.

Ι

Observations

- a) For as long as he enjoys good health, the religious in perpetual vows should provide for the support of at least threefour persons. This is for the expenses incurred in his formation, for those of other aspirants, for the needs of his old age. Is not this the obligation the father of a family shoulders?
- b) Accustom the aspirants to the practice of poverty: they are to pay what is prescribed by the Institute; they are to become accustomed to community food and to work; there has to be cleanliness and order; they are to take care of things, furniture, and clothing; they are to learn how to master the mselves practising mortification.
- c) To educate people without the "abneget semetipsum" 14 will not produce good Christians, much less good religious. If, instead, the aspirant is accustomed to modest self-denial he will be prepared for overall renunciation when he makes profession and lives in accordance with the Gospel and the example of Jesus Christ.
- d) The "folly of the cross": Saint Paul, the Curé of Ars, Saint Alphonsus Liguori, Saint Francis of Assisi, Saint Joseph Benedict Cottolengo, Saint Teresa.
- e) In God's Church only those who loved and practised poverty did things that lasted. Either they left examples which were a source of edification, or they devoted the m- 461 selves to apostolic works, or they reached true holiness.

f) Fr Chevrier has outlined a concise and complete program of the holy life of the true "poor person of Jesus Christ":

¹⁴ "Let him deny himself" (Mt 16:24).

"He is content with little...;

he lets nothing deteriorate;

he is grateful for everything;

he believes he has always more than he merits;

he is happy with the courtesies shown him;

he bemoans nothing, seeking the poverty of Jesus Christ;

he works to earn his daily bread;

he loves doing the more difficult and lowly things;

he dreads what savors of luxury, vanity, affluence, comfort;

he seeks how to help others;

he takes care of what he has;

he avoids waste and lavishness;

he does not make useless expenses for clothes, housing, food, adornments:

he is economical without being mean."

g) There is a clear distinction between shortcomings against poverty and shortcomings against justice. The Master of Novices and Superiors have to explain this; reminding those who have taken things which belong to the Institute, culpably damaged them or given them to others without permission, and so on, of the need for restitution.

462 The spirit of poverty supposes:

- The practice of justice, even in small things;
- the conviction that the goods of this world are for man's natural and eternal life;
- good health;
- cleanliness and the proper use of time;
- a correct grasp of economic management.

To take care of the house, clothes, furniture, work tools and the like is a reasonable request. A wholly common and wise administration, provident and yet farsighted, is clearly indispensable in a family; to shun ambition, passing satisfactions, the superfluous, hoarding knick knacks, says a lot.

Generally speaking, it is much easier to build churches and houses than it is to make them holy, filling them with merits, vocations, apostolate and prayer, resulting in joyful religious life; easier than to make them an antechamber and readying place for heaven. "Tuis fidelibus, Domine, vita mutatur, non tollitur, et dissoluta terrestris huius incolatus domo, aeterna in caelis habitatio comparatur." ¹⁵

If houses are to be maintained they must be taken care of. It is true that walls, doors, windows, furniture and such things must all be of sturdy material, as you would expect in a community with young people. Apart from that, however, everyone must use things with care and respect, treating them as property of the Church (through the Institute). Poverty demands care and attention on every side.

Cleanliness, order, ventilation, frequent repairs from the 463 roof to the pavement, painting, and so on, show that we have respect for ourselves and for the apostolate. Not out of place here are the words: 'Domine, dilexi decorem domus tuae." 16 When death is at hand, the view of our room and surroundings, objects, books, clothes, furniture and so on (even the prie-dieu) ought to remind us only of the holy use we made of them! In fact, everything is simply for our use, a tool for fashioning an eternal crown and preparing a beautiful place in heaven: 'Dispone domui tuae, quia morieris tu, et non vives." 17

Our corpse will exit the door for ever. And let us prepare suitable tombs for religious! But may our soul be ready to make its definitive entrance into heaven: "Veni... coronaberis." ¹⁸ After having sanctified our home on earth.

¹⁵ "Lord, for your faithful people, life is changed, not ended. When the body of our earthly dwelling lies in death, we gain an eternal dwelling place in heaven" (Missale Romanum, Ordo Missae, Preface of Christian Death).

¹⁶ "O Lord, I love the beauty of your house" (Ps 26[25]:8). ¹⁷ "Set your house in order; for you shall die, you shall not recover" (Is 38:1).

18 "Come, you will be crowned" (cf. Song 4:8).

CONSECRATED CHASTITY

When God finds a person as submissive and compliant to his will as was the blessed virgin Mary he enlists her or him to carry out his loving and wise designs. As compliant as a brush in the hands of an artist; as natural as a rag in a housewife's hands! This is how God found Mary and Joseph, the Apostles, and many holy religious.

Meetings with parents

It can be a great help to organize a parents' day of festivity and thanksgiving, especially for the mothers of our aspirants and members. Benefactors and pastors can also be invited. It is an occasion to remind parents of the great honor and value of having a son in religious life or a daughter consecrated to her Divine Spouse. Saint Ambrose wrote: "You, parents, have recognized that the virgin is God's gift, a father's oblation, a mother's sacrifice." Beforehand he had rebuked those mothers who impeded them, saying: "Does not 487 the woman who has the right to choose a husband not have the right to choose God?" Bear in mind the obligation to allow young people to choose freely their state of life, as well as to encourage and help them when they show a true calling, whether for the lay religious state, the priesthood or the secular Institutes. Let them esteem the priestly life, especially religious priestly life.

It is of faith, defined by the Council of Trent, that virginity and celibacy are superior to the married state.

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Art. 92. The Superior General with the consent of his Council, manifested by a secret vote, can dismiss a Professed member in temporary vows while the vows are yet in force, but it is gravely binding in conscience that the prescripts which are laid down in the following articles be observed.

Art. 93. The reasons for dismissal of a Professed in temporary vows must be grave, either with regard to the Society or to the member himself. The lack of the religious spirit which is a source of scandal to others is a sufficient reason for dismissal, if repeated admonition together with a salutary penance has produced no effect. Poor health is no reason unless it is known with certainty that it was fraudulently concealed or disguised before Profession.

Art. 94. Although the reasons for dismissal must be known 488 with certainty to the Superior who dismisses, and to his Council, nevertheless it is not required that these reasons be established by a formal trial. The Religious, however, must be informed of the reason for the dismissal and given ample opportunity to answer the charges; and his answers must be faithfully submitted to the Superior who is dismissing him. The Religious has the right to appeal to the Holy See against the decree of dismissal, and, pending the appeal – provided it was made within ten days from the notice of dismissal – the juridic effect of the dismissal is suspended.

Art. 95. A member rightly dismissed according to the norm of the preceding articles is automatically released from all his religious vows and obligations of his Profession; if he is in Major Orders the obligations attached to the Major Order remain, and the prescripts of Canon 641, §1, and 642 must be strictly observed. If a Cleric is only in Minor Orders, he is, by the very dismissal, reduced to the state of a layman.

Jesus Christ, Teacher of chastity

One day the disciples were struck by the very serious obligations and consequences of marriage as set out by the Lord. They said to him: "If such is the case of a man with his wife, it is not expedient to marry." Jesus replied: "Not all men can receive this saying, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs 489 for the sake of the kingdom of heaven." He concluded: "He who is able to receive this, let him receive it" (Mt 19:10-12). Virginity is a great virtue; a person chooses it in view of heaven and to be more free to see to the things of heaven.

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"Blessed are the pure in heart, for they shall see God" (Mt 5:8). "I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart" (Mt 5:28).

When the Son of God willed to become incarnate he chose a virgin as his mother. He brought about a great marvel – bringing together virginity sublime and divine mother-hood. Saint Joseph, the foster father of Jesus, was also a virgin, and guardian of the Virgin Mary.

Thus three very pure people contributed to the Redemption; three very pure and fragrant lilies: Jesus, Mary and Joseph – each one according to his or her condition.

Contributing likewise to the application of the Redemption will be other pure souls, consecrated to God: "Apostoli vel virgines, vel, post nupties [= nuptias], continentes."

Mary is the Virgo Virginum

The Church has defined the virginity of Mary. It flows from the Gospel: "Missus est Angelus Gabriel a Deo... ad virginem... et nomen virginis Maria." To the proposal of divine motherhood Mary raised the objection: 'Quomodo fiet istud quoniam virum non cognosco? Et respondens Angelus dixit ei: Spiritus Sanctus descendet in te, et virtus Altissimi obumbrabit tibi." 3

Saint Joseph was put at ease by the angel following his 490 concern: "Noli timere accipere Mariam coniugem tuam, quod enim in ea natum de Spiritu Sancto est." 4

Saint Paul teaches: "The unmarried man is anxious about the affairs of the Lord, how to please the Lord" [1 Cor 7:32].

¹ "Apostles: either virgins, or those capable of continence after marriage."

² "The angel Gabriel was sent from God... to a virgin..., and the virgin's name was Mary" (Lk 1:26.27).

³ "How shall this be, since I have no husband? And the angel said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you..." (Lk 1:34.35).

⁴ "Do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit" (Mt 1:20).

Moreover, "I want you to be free from anxieties. The married man is anxious about worldly affairs" [1 Cor 7:32-33]. "I wish that all were as I myself am. But each has his own special gift" [1 Cor 7:7]. Thus Saint Paul has around and behind him an array of saints: Luke, Timothy, Titus, Thecla and so on.

Pontifical teaching on chastity

Let us deduce some points from the teaching of the Popes, especially from Pius XII:

- 1. It is wrong to think that perfect chastity is harmful to the body and that it is impossible. It is possible: history is its proof. The will and God's grace can master the sexual instinct and concupiscence. He adds: "For perfect mastery it is not enough to refrain from acts directly contrary to chastity, but it is necessary also generously to renounce anything that may offend this virtue nearly or remotely."
- 2. We censure the opinion of those who contend that marriage is the only means of assuring the natural development and perfection of the human personality. Marriage is a sacrament, whereas religious life is not. But the grace of marriage is to accomplish the new duties of the spouses. But it is not instituted as a means of perfection while perfect chastity as a religious commitment is. What is to be remembered is that, by way of the law of celibacy, the Religious, especially 491 if he is a priest, is far from losing his fatherhood; indeed, he perfects it and broadens it to embrace many spiritual children: "Per Evangelium ego vos genui." 5
- 3. Those who are consecrated to God do not live the solitude of the heart; indeed theirs is an immensely superior love; they are comforted by a closer union with God, the surety of the joy which Saint John describes speaking of those who have not defiled themselves with women: "For they are virgins; it is these who follow the Lamb wherever he goes" [Rev 14:4].

⁵ "For I became your father through the gospel" (1 Cor 4:15).

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- 4. It is a quite false and dangerous error to think that the Church today has greater need of good fathers and mothers living exemplary lives in the world than of people consecrated to God. We cannot but censure all those who, influenced by this error, turn young people away from the religious and priestly life.
- 5. It is false to assert that those who are consecrated to God become withdrawn from society. Rather, it is such persons who contribute to the good of society through their prayers, sacrifices and generous and varied apostolates.
- 6. The requirements for the life of perfection are: free choice, a call from God, a moral guarantee that using the means (in other words, "vigilate et orate") 6 a person will persevere. Consequently the warning of Saint Paul: "Those who cannot exercise self-control should marry. For it is better to marry than to be aflame with passion" [1 Cor 7:9]. Confessors, spiritual directors and superiors are under grave obligation both to help young people to follow such a call, or to invite or oblige them to desist.

The question is asked: For this moral guarantee that the 492 candidate will persevere, how much time must pass to say that there were no falls? Authors cannot agree. Some say three years, others one year or even less. There is such a difference then between one individual and another. One case is where you have a candidate who, although physically strong, is tempted a lot but fights back, prays, is vigilant, and throws himself vigorously into his duties... Another case is the candidate who is lazy, rather neglectful in everything, phle gmatic. What will become of him when he is 25, 35 or 40 years old and he finds himself in a sticky situation; when he does not pray, is not accustomed to do battle, does not spend his energy in love of God and in the apostolate? Moreover, it depends on the type of life he will follow later on. Will he be with the youngsters? Will he spend a lot of time studying? Or in the confessional? In dangerous situations? In the house?

⁶ "Watch and pray" (Mt 26:41).

To come to a decision you need to think, to pray, to seek advice and also to do penance. In some cases it may be necessary to seek the advice of a truly conscientious doctor.

7. Pius XII says: "If there are any who do not feel they have the gift of chastity (even though they have vowed it), let them not declare that they cannot fulfil their obligations in this matter. For God does not command the impossible, but in commanding serves notice that one must do what he can, and pray for what he cannot. This is to be said against those doctors, even Catholic doctors, who are quick to counsel marriage – with a view to greater mental balance – for those whose will has been weakened by nervous upset. Saint Paul says: 'God is faithful, he does not permit temptations beyond your strength; with the temptation he will also give you the power and the merit of victory'" [cf. 1 Cor 10:13].

Means for preserving chastity: Watchfulness and prayer, in accordance with the words of the Divine Teacher: "*Watch and pray*" [cf. Mt 26:41; Lk 22:40].

Watchfulness: over ourselves and over occasions. It is absolutely necessary throughout life. We are encased in flesh and Saint Paul speaks a truth experienced daily: "The desires of the flesh are against the spirit, and the desires of the spirit are against the flesh" [Gal 5:17]. And yet flesh and spirit must make life's journey side by side.

Crucify the flesh, says Saint Paul: "Those who belong to Christ Jesus have crucified the flesh with its passions and desires" [Gal 5:24].

It makes no difference whether one is a religious or a priest, a group master or a brother, young or old. Thus Saint Paul, already advanced in years, says: "I pummel my body and subdue it, lest after preaching to others I myself should be disqualified" [1 Cor 9:27]. The Divine Teacher reminds us: "I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole

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body be thrown into hell" [Mt 5:28-29]. Woe to give in even a little!

All the Saints and Doctors advise on the need to avoid ∞ -casions. Saint Jerome says: "I flee lest I be overcome!"

It is easy to understand that danger is everywhere, even in religious houses. But they are more numerous in the world and the means are fewer.

There are some erroneous opinions abroad at present. People would have us believe that Christians in general, and the clergy in particular, should no longer be separated from the world, as in times past. Thus they should take the risk and put their chastity to the test in order to see whether or not they have the strength to resist. Thus they say, – despite ecclesiastical and natural law – let young clerics and even young aspirants to religious life read everything, see everything, experience everything, thus rendering themselves immune. People say that this is the world we live in and those who want to do something in today's world have to be in the world. This is a very serious mistake: "Whoever loves danger will perish by it" [Sir 3:25], says the Holy Spirit, Saint Augustine writes: "Do not say you have a chaste mind if your eyes are unchaste." Jesus prays to his heavenly Father: "I have sent them (the Apostles) into the world" [Jn 17:18]. Previously, he had said: "they are not of the world, even as I am not of the world" [Jn 17:14]. Then he adds: "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from evil" [Jn 17:15].

Out of centuries-old experience the Church has promulgated wise laws to ensure: 1) that vocations are protected when they are still young and tender plants; 2) that each person saves his or her soul; 3) and that it brings salvation to those who must live in the world.

Aspirants to the religious or priestly life are to be separated from the tumult of the world before being allowed into battle.

This should be done step by step, in the manner and by whom it must be done; as and when the need arises and the aspirant becomes stronger.

Christian modesty is to be inculcated.

The holy ideals of purity are to be held up for emulation.

All preventive measures are to be used. This means having a fervent environment, a wealth of preaching and a frequenting of Penance and Communion.

There is to be a wise and holy spiritual director.

Tender and filial devotion to Mary is to be instilled.

Charity is the guardian of virginity; but the guardian of charity is humility.

Is vacation time "the devil's harvest"?

Saint John Bosco spoke of vacation time as the devil's harvest.

To be followed unconditionally are the rules set out in the *San Paolo*. These reflect, in our case, the arrangements and the directions given by the Holy See.

- a) Family visits are restricted for all, whether aspirants or professed members, to the vacation period, which varies from country to country. They are never to be made during major religious holidays (Christmas, Easter, and so on), nor for civil or family feasts (as marriages, silver weddings, and the like).
- b) The period of the holidays is not to be more than three weeks. Part is to be spent in the family and part in the houses of the Institute. When the aspirants and young professed visit their families, they are to use the traditional means for Religious Institutes and Seminaries.
- c) Where possible, the Institute is gradually to acquire a 496 suitable holiday house.
- d) Where magazines have to be published during the holiday period, the Superiors are to make other suitable arrangements.
- e) Before the vacation period the Superiors are to warn of the dangers and indicate necessary countermeasures; instead of falling into harm's way let us have physical and spiritual enjoyment such as, for example, vocation recruitment.

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The superiors of the houses are to be reminded of what is laid down by the Apostolic Constitution, *Sedes Sapientiae*, concerning vacations for Religious [Art. 42]:

- $\S6.-1$. Vacations or holidays are to be determined for the various regions at seasonable time and as much as possible in the more suitable houses, so that during these days, while studies are properly suspended, mental and bodily vigor may be restored without, however, allowing zeal for spiritual perfection to grow cold.
- 2. The time left over from due relaxation ought to be spent by the students in private study of the various subjects and of literature or in attending easier courses, for the purpose of studying secondary subjects, of learning foreign languages, of exercising the arts, or also of initiating themselves in apostolic practice.
- 3. The custom of sending professed students outside a religious house of common life is condemned. But if for the sake of excursions or some other reasonable cause, it appears advisable to make such a concession from time to time, the Superiors are strictly bound in conscience to watch carefully over the religious discipline of the students.

Precautions and education in view of chastity

To give in to all that is allowed leads inexorably to what is not allowed. This maxim holds true for every kind of sin. To steal a pin is the beginning of a life of injustice and stealing. Judas began his tremendous downfall by appropriating part of the offerings made to Jesus and the Apostles. Those who grow accustomed not to overcome venial faults will end up committing mortal ones.

Keep in mind that:

- 1. The two concupiscences, greed and the thirst for sensual pleasure, go hand in hand; this is in line with experience and sacred scripture, and it is rare for the third sister, laziness, not to be in their company.
- 2. Sensuality practically always follows pride, because God allows those who become spiritually proud to fall on their face in the mud. Those who exalt themselves will be humbled.

3. The assaults of the enemy are generally more violent between the age of twenty-five and forty. Greater prayer and constant watchfulness are needed.

Bear in mind an easy and practical way of educating people in religious purity. When the senses begin to awaken 498 suggest to the young aspirants to make a temporary vow of chastity – from eight days to three months – in line with each one's possibilities; as well as frequent consecration to Mary; and the reading of the lives of young saints.

Keep young aspirants busy by means of various and plentiful forms of prayer, a firm control over study, intense apostolate, games and recreation.

Use an array of devices to awaken the life of the spirit; stimulate noble desires, the great ideals of perfection, saving souls, saintlike initiatives, the reward of heaven.

The rewards of virginity are a more joyful and morally loftier life; reaching people more effectively through the apostolate; serenity in the face of death and God's judgement; a particular halo of glory in heaven; a more resple ndent body in the final resurrection.

Yet the parable of the ten virgins, five wise and five foolish, should be meditated on.

Virginity must be crowned by a halo of virtues: the theological, the cardinal and the moral. A virginity that smacks of conceit is useless.

Here is the parable:

"Then the kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all slumbered and slept. But 499 at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.' Then all those maidens rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise re-

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plied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. Afterward the other maidens came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly, I say to you, I do not know you.' Watch therefore, for you know not neither the day nor the hour' (Mt 25:1-13).

CONSCIENCE AND OBEDIENCE

Three gemstones, three strengths

Religious shine and become effective in their ministry by means of three precious gemstones. These are chastity, poverty and meekness. History is its proof.

Those who would lead others to the ideals of holiness and eternity must be poor in spirit.

Those who would lead others to moral uprightness must be chaste and virginal.

Those who would bring others to order in the family, in society, to unity in the Church, must be submissive.

Many have wanted to reform the Church, but without first reforming themselves. Theirs was neither mission, nor virtue, nor true piety. Jesus Christ led the way through example, preached through his word, and died to win grace for us.

Every person has to fight concupiscence on a threefold front: concupiscentia carnis; concupiscentia oculorum; superbia vitae.² The first is offset by chastity: the second by poverty; the third by obedience.

By means of the three vows the Religious converts passion into virtue and apostolic strength. It is the secret of 517 eternal happiness.

Poverty, in fact, is the greatest wealth. The reason is that every renunciation will be rediscovered in heaven changed into purest gold: "possidebunt regnum coelorum." 3

¹ With this instruction the first week and the first cycle of meetings with Fr Alberione conclude.

[&]quot;The lust of the flesh and the lust of the eyes and the pride of life" (1 Jn 2:16). 3 "For theirs is the kingdom of heaven" (Mt 5:3; 5:20).

Chastity is the greatest love we can show God and our neighbor; our happiness will be in proportion: "intra in gaudium Domini tui." ⁴

Obedience is the greatest freedom. It gives us control over our unruly passions and prepares us for eternal beatitude.

Forming a person's conscience

To form the conscience of a young person is a teacher's greatest commitment. In fact, it is on an upright and enlightened conscience that the successful outcome of life and eternity depends. Without such a conscience one can foresee all kinds of moral and material misfortune.

There are three components in the formation of conscience: deep convictions impressed on the mind; good habits, corresponding to like principles; the help of grace which comes to the rescue of our human frailty.

The aspirant lives in the Institute sufficiently long enough for the formation of his conscience. It is necessary, however, that he be open with the Master, and that the Master, aware of his needs and the state of his spiritual life, should help him by advice, patient charity and prayer.

In our Institute, such an undertaking will not be difficult if there is a holy intimacy and collaboration between candidate and Master.

Once conscience is formed there is no need for detailed training or assistance, familiarity, warnings, or punishment. By now the individual has acquired a character; he is capable of supporting and forming others.

An all-round conscience must be based on a clear understanding of life: present life and eternal life; on the notion of an all-wise God, our Creator and Redeemer; on the conviction that, having come from the creative hands of God our Father, we shall return to him to render an account of the talents and

⁴ "Enter into the joy of your master" (Mt 25:23).

graces we have received; that there are two eternities beyond this life: a happy one and an unhappy one; that each person has before him two ways, the narrow road that leads to heaven and the open road that leads to hell; that we are materially free to choose either one; that death brings the curtain down on this life; that in this world good seed and weeds grow together; that at the end of time there will be the separation of both: the wheat to the Father's house, the weeds consigned to fire; that death can come to us at any time and therefore estote parati; that life is a trial of faith, love and fidelity to God.

These truths have to be inculcated in an ongoing way so that they become the guiding light of every project, thought, feeling, opinion and action.

The underlying truth is that life is ordered to eternal happiness. But to get there we need to know, love and serve the Lord as docile sons and daughters. In following the Church, God will reward everything that is done in accordance with his holy will. "In omnibus operibus tuis memorare 519 novissima tua et in aeternum non peccabis." 6

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The Superior has gradually to step aside because the Religious already has his life based on eternal principles, and in every eventuality he has recourse to prayer. Yet, with broader-based convictions, greater self-mastery and a solid prayer life, he will advance still further, day by day; he can achieve holiness by living in Jesus Christ.

For admission to Orders

We need to remember the teaching of Saint Pius X as regards admission to holy Orders. This is just as true for other admissions as well. Negative signs are not enough; what are absolutely needed are the positive signs of a vocation. It is

⁵ "You must be ready" (Mt 24:44).

⁶ "In all you do, remember the end of your life, and then you will never sin" (Sir 7:36 [40]).

not good enough for the candidate to avoid wrongdoing (at times people say, "He's not bad"!). What he needs to be is pious, virtuous, diligent, committed to the apostolate, observant of religious life and endeared to the Congregation.

A vague hope that he will improve in the future is not enough. Trust must be maintained when the candidate struggles to overcome temptation and prays assiduously.

Be careful it does not happen that, on an unfounded hope of saving one person, you lose others. For love of the Institute and the candidate himself do not put off dismissing a person. The Superior, the Master and the Confessor have, in this respect, a very delicate duty.

Saint Paul reminds his disciple Timothy of being prudent in admitting to holy Orders: "Ne cito manus imposueris." The same recommendation should be applied also for other admissions as, for example, when it is a question of an only child, hereditary diseases, children of broken families, candidates with psychological defects: something rather widespread today. The Institute is obliged to safeguard itself.

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Art. 96. The Superior General with the consent of his Council can dismiss a Professed in perpetual vows according to the norm of the following articles and with the confirmation of the dismissal decree by the Holy See.

Art. 97. In order for a Professed member in perpetual vows to be dismissed, he must previously have committed three defences, grave and external, received two admonitions with a threat of dismissal, and failed to amend, according to the norm of Canons 656-662 of the Code of Canon Law.

Art. 98. If the offences spoken of in the preceding article are committed, the Superior General with his Council, considering all the circumstances of the case, shall deliberate whether there is cause for dismissal. If the majority of the votes are in favor of dismissal, the Superior General shall issue a decree of dis-

⁷ "Do not be hasty in the laying on of hands" (1 Tim 5:22).

missal which, however, does not go into effect until it is confirmed by the Holy See.

Art. 99. The member to be dismissed has the right to defend himself freely, and his defence | must be faithfully entered in 521 the acts of the proceeding.

Art. 100. A Professed member in perpetual vows legitimately dismissed from the Society if he is not in Sacred Orders, is automatically released from all his vows and the obligations of his Profession, without prejudice to the provision of the following article.

Art. 101. A clerical member in perpetual vows who has been dismissed, if he was only in Minor Orders is automatically reduced to the lay state. But if he was in Sacred Orders, he automatically remains suspended until he obtains absolution from the Holy See, the prescripts of Canons 641, 670-672 of the Code of Canon Law being observed regarding other sanctions to which he is subject.

Obedience and the will of God

The Lord created us for happiness in heaven. He arranges or permits everything that will ensure our arriving at this goal.

Obedience is the union of our will to that of God's. It is thus the great means for salvation; it is completely to our advantage because, rather than guiding ourselves, since we lack expertise and are blinded by our passions, the world and the devil, we allow ourselves to be guided by God, who is infinite wisdom and love.

Obedience underpins the truly wise person, who is wiser than enemies, teachers, the elderly. If Eve had obeyed God, she would not have put generations of human beings on the road to error, sin and death.

Obedience is surely the way of peace, merit and grace, of 522 God's blessing on the apostolate.

God blesses only what complies with his will.

Those who live in obedience assuredly promote the glory of God and peace among those of good will.

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The Lord's will is manifested by means of his word, through Superiors, happenings and things.

By his *word*: the commandments of God, the evangelical counsels, the virtues recommended in Sacred Scripture.

Through *Superiors*: provisions made by the Church and the State. In the family, the parish, and school, in factories, associations and offices, in a diocese or in a community and so on there is always a person in charge. There is obedience also, in many cases, towards one's confessor.

Through *happenings* and *things*: the hardship of the seasons, sickness, accidents, malice, criticism, the difficulties of the environment, persecutions, our own temptations and the thousand and one other things that make up our days and years – all willed or allowed by God for our sanctification.

Virtue, vow and spirit of obedience

There is the virtue of obedience, the vow of obedience and the spirit of obedience.

The *vow*, a sacred promise made to God, obliges us to submit to every superior who commands in virtue of holy obedience, that is, in virtue of the vow.

The *virtue* inclines our will to receive and to follow up on a broader scale all the legitimate orders of superiors and what God wills.

The *spirit* of obedience is the virtue itself, but expressed in a more exquisite, intrinsic and complete way. In the spirit of obedience the religious resolves to submit himself *completely*, *promptly*, and *cheerfully*. Prudent and humble, yet desirous to depend on others, he also follows simple directives and advice; he willingly fits in with the elderly, pleasing everyone as far as possible, so as to avoid choosing and preferring what is more to his own taste.

It is the sacrifice and offering of oneself to the Lord at all times.

It is the great duty of state.

It is an Institute's underpinning, like a building's keystone. It is the virtue that safeguards the Institute's whole life.

It is the practice that facilitates the whole life of sanctification.

It is the mother and guardian of every virtue.

It is a social virtue and, at the same time, a personal virtue.

To follow one's own will, an independent will, is an attempt on the Institute's life. Those who routinely follow others rather than their superiors, put themselves inexorably on the road to ruin.

There are not many times when we are called to observe the vow of obedience; but as regards the vow, every act of obedience is in truth an act of religion as well. Thus there is always a twofold merit; life is always nourished by the sap 524 and the spirit of obedience.

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The obedience of Jesus and Mary

Jesus the Divine Teacher preceded us espousing the will of his Father from the moment of the Incarnation right up to the inclinato capite emisit spiritum,8 even up to his Ascension to heaven. At every moment and in the smallest detail he could say: "quae placita sunt ei facio semper." 9 The crib. the flight into Egypt, his life at Nazareth where he was "subditus Mariae et Joseph"; 10 his public life, the passion, his death on the cross – all of this is summed up by Saint Paul in the expression: "Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis." 11 Going on, he shows what the reward of Jesus' obedience was: "propter quod et Deus exaltavit illum et dedit illi nomen quod est supra omnem nomen, ut in nomine Jesu omne genu flectatur coelestium, terrestrium et infernorum, et omnis lingua confiteatur

⁸ "He bowed his head, and gave up his spirit" (Jn 19:30).

⁹ "For I always do what is pleasing to him" (Jn 8:29).

¹⁰ "Subject to Mary and Joseph" (cf. Lk 2:51).

¹¹ "Christ became obedient unto death, even death on a cross" (Phil 2:8).

quia Jesus Christus in gloria est Dei Patris." 12

It was in the garden of Gethsemane that Jesus repeated: "Father, not as I will but as thou wilt. Not my will, but thine, be done" [Mt 26:39; Lk 22:42]. He abased himself as far as he was able and thus he was raised up to the Father's right hand.

Mary's words are: "Ecce ancilla Domini: fiat mihi secundum verbum tuum." 13

When Paul was stopped on the road to Damascus he enquired of Jesus Christ who appeared to him: "What shall I do, Lord?" [Acts 22:10] He is given the answer, he obeys then and always. At the end of his life he obeyed the order of his executioner, bowing his head; supreme obedience! Then the "corona justitiae." 14

There is no other path to holiness and peace than this: "fiat voluntas tua sicut in coelo et in terra." ¹⁵

Risks and enemies of obedience

The religious state has many benefits. There are, however, things that are tedious and perils on all sides which make up "the uncertainties of the trade":

to receive orders that are tedious, unpleasant, depressing;

to fall into the hands of an unpleasant and difficult superior; and of living with unpleasant confreres;

to be misunderstood and sidelined – how many have suffered this fate!...

to be assigned to difficult tasks, and our health jeopardized; to be changed on a moment's notice;

to be given a thankless task, which perhaps also seems disproportionate.

¹² "Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9-11).

¹³ "Behold, I am the handmaid of the Lord; let it be to me according to your word" (Lk 1:38).

¹⁴ "The crown of righteousness" (2 Tim 4:8).

¹⁵ "Thy will be done, on earth as it is in heaven" (Mt 6:10).

And when that which is a possibility becomes a reality? Then turn to Jesus: "Non mea sed tua voluntas fiat." ¹⁶

Enemies of obedience:

Lack of clear ideas in the Superior or in the subordinate.

Rationalist spirit, erroneous principles, age, temperament.

Individualism: to establish one's own life, to be an island or to have one's own nest in the community.

Superiors who are partial when giving orders.

Present-day worldly tendencies.

Laxism and bad example.

Obedience of mind, heart and will

Complete obedience involves the mind, the heart and the **526** will.

The *mind*. This means to understand the meaning, the purpose and the constraints of the order given. For example, a person is given charge of a class of students, or the management of a magazine, and so on. A year's school work has to follow a program. Therefore there has to be preparation, explanation, application, *in patientia et doctrina*, with such suitable methods as will lead to the promotion of practically all the students.

The same is true, in due proportion, to the management of a magazine; choosing the means and achieving the goal.

The *heart*. This means to undertake lovingly the office, role or duty assigned. It means to love it in as much as it is the will of God and an occasion of many merits. In this regard there is the need to examine one's conscience often.

The *will*. This means to accept and consent docilely to such tasks, to apply one's spiritual and physical strength, to pray a good deal for success.

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¹⁶ "Not my will, but thine, be done" (Lk 22:42).

¹⁷ "In patience and teaching" (2 Tim 4:2).

In opposition to complete obedience is *semi-obedience*.

The *mind*. This is to judge, to condemn, to detest the command while all the while, for external reasons, it has to be carried out. It is to avow to obey, while criticizing the order and the one who has given it.

The *heart*. Submission, without love, is like a flower without scent because it is not a supernatural submission. A person obeys in order to win over the Superior, because he has got the position he wanted; or because *amour propre*, interest, and vanity are satisfied... What is needed instead is love of God.

The *will*. Semi-obedience leads to a spirit of contradiction, laziness, subversion, carelessness, hypocrisy, and so on, which all hinder achieving the results that the Superior intended.

Obedience has a threefold foundation: authority invested in the Superior; one's religious profession, characterized by the gift of self, "I am no longer mine, I am the Institute's"; the vow which is a sacred commitment.

Conclusion: On his deathbed Saint John Berkmans confided: "I have broken no rule since I entered the Institute." What is there left then to do? There is the final obedience to the invitation: "Euge serve bone et fidelis, intra!" by responding: Yes, I am coming!

¹⁸ "Come, faithful servant, enter!" (cf. Mt 25:21).

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SECOND WEEK

I

The second volume (*Second Week*) was printed in the Pauline printing plant of Ostia (Rome) in January 1962, with the *Imprimatur* of Bishop Antonio Bergamaschi of San Marino-Montefeltro, dated 25 January 1962.

MEANING AND PRACTICE OF PIETY

The formation environment

The Novitiate is the principal year of one's life; it is the key and decisive year of formation.

Some directives:

- 1. There needs to be a proper preparation which takes in the whole period of aspirantship. The youngsters are to be called Aspirants, not boarders, students, or such like. This preparation comprises the spirit, study, apostolate, the human side of things.
- 2. Aspirants troubled by doubts are not be sent to the Novitiate. If they are ready they will make the whole year properly; otherwise they will spend months studying their vocation.
- 3. After first profession they are to be in a setting which lends itself to recollection, a continuation of the Novitiate. They are to be helped to continue their formation in their new life, which means a correct observance of the Constitutions.

* * *

Art. 102. In cases of external grave scandal or of very grave harm imminent to the community, the Religious, even if he is Professed in perpetual vows, being immediately deprived of his religious habit, can be sent back to the world at once by the major Superior with the consent of his Council, or, if there is danger in delay and there is no time to approach the major Superior, even by the local Superior with the consent of his Council as well as the assent of the local Ordinary; the entire matter, however, is to be submitted to the judgement of the Holy See without delay either through the local Ordinary or through the

Art. 103. Those who commit any of the offences listed in Canon 646 are to be considered *ipso facto* as legitimately dismissed. In such cases it suffices that the major Superior with his Council make a proper declaration of the fact, taking care

major Superior, if he is present.

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that the evidence compiled for this purpose is carefully placed in safe keeping in the archives of the Society. Those who commit an offence of this sort are to know that the Society is not bound to re-accept them, no matter how repentant they may be.

Piety and Pauline consecrated life

The word "piety" is wide-ranging. Here I want to talk about its meaning, as well as on piety as love and practice of prayer.

a) Piety is the main constituent of the religious life. A person is called a religious because he makes more copious and perfect acts of religion. Prayer is precisely the act of internal and external worship we make to the Lord: adoration, praise, reparation, petition, the offering of ourselves to the Lord.

The person who fails to give pride of place to prayer does not merit the name of Religious; indeed, he is not.

b) Basis of the religious life. A religious is a person who wishes to reach perfection and has chosen the state of perfection. Poverty, chastity, obedience and common life demand an abundance of inner strength; the abundance of grace, however, depends on the abundance of prayer.

Thus, when Saint Paul reminds his disciple of the grave duties he has assumed as bishop of Ephesus, he urges him: "Exerce teipsum ad pietatem... pietas autem ad omnia utilis est, promissionem habens vitae, quae nunc est, et futurae." ¹

If a house has no foundation it will soon fall into ruins; so will the religious.

To set prayer aside in order to do more work is a makeshift solution. Work done at the expense of prayer is of no use either to us or to others; it deprives God of his due.

¹ "Train yourself in godliness [piety]... godliness is of value in every way, as it holds promise for the present life and also for the life to come" (1 Tim 4:7-8)

This is why the Constitutions say: "...he who, according to his talent and ability, has not yet acquired a sufficient understanding of the spirit of the Society, as well as of the method of making the examination of conscience, mental prayer, the Visit to the Blessed Sacrament, the reading of the Holy Scripture, and the other exercises of piety, and does not apply himself to them with regular steadfastness, should not be admitted to the Profession" [art. 152].

There is a loss of vocations and disturbing failures; there are pretexts, explanations, motives... But there is basically only one reason and that is the neglect and abandonment of piety. Let us acknowledge this in all honesty.

c) Given the Pauline Family's particular apostolate the hour of daily adoration is a must. People would have a tremendous responsibility had it not been prescribed because the Pauline religious would not have sufficient nourishment for his spiritual life and apostolate. Anyone who overlooks this assumes such responsibility himself; if superiors do not see that it is practised they assume the responsibility.

Our piety is first and foremost eucharistic. Everything flows from the Teacher in the Eucharist as from a life-giving spring.

Born from the tabernacle it is here that the Pauline Family finds its nourishment, its life, its way of working, its sanctification. Everything – holiness and apostolate – comes from the Mass, Communion, and the eucharistic Visit.

Piety and integral formation

"The first thing that is put into effect in piety is the process of personal formation. Each one comes to Christ with one great problem -himself. This problem, ever more urgent and inescapable, is to take the right 'road', to set oneself exactly in the 'truth', in view of a sure and full development of 'life'. Each one comes to the Master furnished with a great deal of

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potential, asking only that it be fully put into act; the *mind*, the *will* and the *heart* of each individual must be put into act so that the whole person, formed in conjunction with the Master, may bring about that growing, well-balanced and complete process deep in the aspiration of every life.

The stimulus for every Pauline act of piety is this sense of completeness. Putting to one side a series of acts, varying in form and length, distributed throughout the day, week or year, and which naturally adhere to the traditional forms in use in the universal Church, our aim is simply to highlight a factor constantly agreed upon and emphasized in the practices of piety: the employment of all the soul's faculties with a view to developing the whole person.

In the Mass and in the eucharistic Visit, which are at the centre of our spiritual life, the 'way-truth-life' method – to which the application of the *mind*, *will* and *heart* wonderfully conforms – is being more and more clarified and studied by everyone. In these practices much use is made of the Missal or the Gospels so as to experience conceptually the great lessons which flow from the Liturgy or the pages of the New Testament. Piety is above all a profound act of faith, which starts from a lively involvement of the human *mind*. Saint Thomas speaks of prayer, properly made, as an 'actus rationis.' Man's mind heralds his every act, and a daily focusing of the mind on the great truths of revelation is an absolute must in a person's sound development.

The understanding or the vision of what is true would, however, be sterile were it not followed up by the act of the will, a determining factor in our movement towards improvement. Just as the 'mind' is placed in correlation with the teaching of Christ-Truth, so the will must be committed to action with *Christ-Way*. Saint Thomas points out also that a good prayer stems from an 'explicatio propriae volunta-

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² "An act of reason" (Summa Theologica, II/II, q. 83. art. 1 ad 2).

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tis.' The will goes into action under both the impulse of grace and the attraction of the teaching of Christ, way of all human perfection.

Lastly there must be that deep and dynamic dedication that draws the whole man into correlation with God: *Cor meum et caro mea exultaverunt in Deum vivum.' ⁴ There has to be, in other words, that essential life-giving fervor, summed up appropriately in the word 'heart', which generates the profound rhythm of life: since a piety which engages the whole man, fulfils him, and results in an assured process of education: 'importat exitum de potentia ad actum.' ⁵

We mentioned previously that in the Pauline practices of piety the aim is not only the integral formation of the person but also the defining of one's social role in the apostolate, that is, in teaching. There is a move, in other words, to identify oneself *in consortio veri Magistri*', 6 clearly adopting that style and communicating it anew to the world, in a way that is ever more precise. It is thus an ongoing movement towards a well-defined ideal, adhering to a call that comes from on high and committing ourselves to attain a physiognomy in society conceived on a model which is work and a life which is new in the Church' (*Mi protendo in avanti*, E.P. 1954, pp. 276, 277 and 280).

The "gift" of piety

Once prayer is abandoned the whole spiritual edifice collapses in a heap; a once beautiful castle is now a tumble-down ruin.

Let us move on: donum gratiae et precum.⁷

 $^{^3}$ "An assertion of one's own will" (Summa Theologica, III, q. 21, art. 1, contra.).

⁴ "My heart and flesh sing for joy to the living God" (Ps 84[83]:3).

⁵ "Produces the movement from potential to act" (S.T., III, q. 21, art. 1 ad 3).

^{6 &}quot;In communion with the true Teacher."

⁷ "The gift of grace and prayer."

Let us consider piety as *a gift of the Holy Spirit*. It stirs up in the heart a filial affection for God and a tender devotion for the persons and things of God in order to make us fulfil our religious duties with a saintlike attention.

This gift shows us God not only as our sovereign Master and Judge, but as an excellent and most loving Father: "Accepistis spiritum adoptionis filiorum, in quo clamamus: Abba, Pater" 8 (Saint Paul). This gift fills the soul with confidence and love without endangering the reverence due to God; yet that reverence itself becomes devout and filial. "Ut filii Dei nominemur et sumus."

A friend as well. 10 "God gives himself also as a friend. Friendship adds to the relations between father and son a sort of equality; 'amicitia aequales accipit aut facit.' 11 It adds a kind of familiarity, a reciprocity whence flows the sweetest intercourse. It is precisely such relations that grace establishes between us and God. Of course, when it is a question of God on one side and man on the other, there can be no real equality, but rather a certain similarity sufficient to engender true intimacy. In fact, God confides to us his secrets. He speaks to us not only through his Church, but also interiorly through his Spirit: 'Ille vos docebit omnia et suggeret vobis omnia quaecumque dixero vobis.' 12 At the Last Supper Jesus declared to his Apostles that from that time on they would not be his servants, but his friends, because he would no longer keep any secrets from them: 'Iam non dicam vos servos, quia servus nescit quid faciat dominus eius; vos autem dixi amicos, quia omnia quaecumque audivi a Patre meo,

⁸ "You have received the spirit of sonship. It makes us cry out... Abba, Father" (Rom 8:15).

⁹ "...that we should be called children of God; and so we are" (1 Jn 3:1).

¹⁰ For this long quotation see A. Tanquerey, *A Treatise on Ascetical and Mystical Theology*, Desclée, Tournai 1930, n. 95B.

^{11 &}quot;Friendship accepts people as equals or makes them equals."

¹² "He will teach you all things, and bring to your remembrance all that I have said to you" (Jn 14:26).

nota feci vobis.' 13 A sweet familiarity will from now on pervade their intercourse, the same that exists between friends when they meet and speak heart to heart: 'Behold that I stand at the gate and knock; if any man shall hear my voice and open to me the door, I will come into him and I will sup with him; and he with me.' | 'Ecce sto ad ostium et pulso; si quis audierit vocem meam et aperuerit mihi januam, intrabo ad illum et coenabo cum illo, et ipse mecum' [Rev 3:20]. What an unspeakable familiarity is this! Never would man have dared dream of it or aspire to it had not the Friend Divine taken the initiative! This very intimacy has been and is an everyday fact not only between Almighty God and his Saints, but between him and every man who by leading an interior life consents to throw open the gates of his soul to the Divine Guest. To this the author of the 'Imitation' bears witness when he describes the oft-repeated visits of the Holy Spirit to interior souls, the sweet converse he holds with them, the consolations and caresses he imparts to them, the peace he infuses, the astounding familiarity of his dealings with them: 'Frequens illi visitatio cum homine interno, dulcis sermocinatio, grata consolatio, multa pax, familiaritas stupenda nimis.' 14 The life of contemporary mystics, of St. Theresa of the Child Jesus, of Elizabeth of the Blessed Trinity, of Gemma Galgani and of so many others, gives proof that the words of the *Imitation* are daily realized" (A. Tanquerey).

A new heart

Our love for Jesus our Teacher, the crucified Lord, the Holy Victim, becomes more palpable; our love for the Holy

¹³ "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you" (Jn 15:15).

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¹⁴ "He frequently visits the man of interior life, holds sweet conversation with him, delightfully consoles him, gives him much peace, and is exceedingly familiar with him" (*The Imitation of Christ*, Book II, Ch. 1).

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Spirit is experienced as his working in us; our love for the blessed Virgin, our Mother, is motivated by 'b clemens, o pia, o dulcis Virgo Maria"; our love for Saint Paul becomes at once tender and intense; our love for our guardian angel sees him as a brother and companion on our journey; our love for Saint Joseph supports every step of our life; our love for the souls in Purgatory is a construct of compassion and caring charity.

For the gift of piety: Here Holy Scripture will be our most prized reading; this letter from our heavenly Father inviting us to heaven, communicating to us his secrets, his most loveable truths and his designs over us.

Holy Church is for us the Spouse of Jesus Christ, born of his sacred Heart, perpetuating his mission upon earth as his Mystical Body; the supreme institution in the world, invested with God's own infallible authority; our mother who has brought us forth to the life of grace and nourished us with her sacraments; a society of which we are members and sharers in her sorrows and joys, partners in her initiatives; in filial love and joyful veneration we delight in obeying the Pope, the supreme Pastor of the lambs and sheep, as if he were Jesus Christ himself who lives in the Church.

Through the gift of piety we entertain these same sentiments of the Heart of Jesus towards our Superiors who represent God for us; towards our confreres made in God's image; towards the unfortunate, towards vocations. Let us love all forms of worship, Masses, beautiful ceremonies, the church, sacred images.

Piety fosters in us a threefold sentiment:¹⁶ 1) filial respect towards God which makes us adore him with a holy joy as our beloved Father. Then our practices of piety become a need of the soul, a longing of the heart for God; 2) a gener-

¹⁵ "O clement, O loving, O sweet Virgin Mary" (Hail holy Queen).

¹⁶ Much of the following has been taken and adapted from A. Tanquerey, *op cit.*, nn. 1325-1329.

ous and tender love that leads us to sacrifice self for God's glory in order to please him: "Quae placita sunt ei facio semper." ¹⁷ Hence, it is not a selfish, inert, sentimental piety which loses itself in idle dreams; 3) an affectionate obedience which sees in the commandments and in the counsels the wise and paternal expression of the divine will, leading us to heaven.

All Christians stand in need of this gift if they are to fulfil joyfully and readily their duties of religion towards God, of respectful obedience towards their superiors, and of condescension towards their inferiors. Without it they will act towards God as towards a master, prayer will be a burden, God's providential trials will appear as punishments, our neighbour will be regarded from a human point of view only. With the gift of piety we see and experience everything in a new light.

Piety for priests and religious

This gift is even more necessary for priests, for religious and for all who strive to live a perfect life in the world.

- 1. Without it, the numerous spiritual exercises which form so great a part of their life would soon become an intolerable burden. Piety transforms them into sweet communion with Jesus our Teacher: "ubi amatur, non laboratur." ¹⁸
- 2. With the gift of piety a fraternal, paternal, dare I say maternal instinct pervades our heart to help us fulfil our office. We share the goodness of Jesus towards all, the sentiments of Saint Paul towards his spiritual disciples: *'Filioli miei, quos iterum parturio donec iterum formetur Christus in vobis.*' 19

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¹⁷ "I always do what is pleasing to him" (Jn 8:29).

^{18 &}quot;When one loves, one labors not."

¹⁹ "My little children, with whom I am again in travail until Christ be formed in you!" (Gal 4:19).

Means for cultivating piety are the reading of Holy Scripture and taking part in the Liturgy.

Holy Scripture outlines for us God's goodness and paternal mercy. The Liturgy introduces us to the most beautiful and touching ways of conversing with our heavenly Father, with Jesus our Teacher, with the Holy Spirit. These are all prayers that are taken from the Bible or formulated by the Church.

We should accustom ourselves to ejaculatory prayers, to reflect that the just person is a temple of the Holy Spirit, to renew from time to time the offering of all our actions to the Heart of Jesus.

Piety as a source of joy

Piety makes the religious a happy person.

Those who would savor the joy of the person consecrated to the Lord must experience a deep spirit of piety; there is nothing better.

It brings with it peace of mind and the happiness of a good conscience, the benefit of union, the experience of growing in love of God and of deeper union with him.

These are some of the rewards that the Lord bestows, even in this life, on his faithful and best servants, holding out the joyful hope of eternal bliss. All this even in the midst of trials; indeed, at times, the trials themselves increase the soul's trust that the Lord is leading it to holiness and joy; for sacrifice, in the mind, is more closely associated with the Cross. "Superabundo gaudio in omni tribulatione", ²⁰ says Saint Paul. When the heart and feelings are fixed firmly in God and in the things of God the religious experiences such satisfaction with his life that he will neither be attracted to nor relish anything else. On the contrary, he will experience revulsion for the world, its pleasures and its values. Does not

²⁰ "With all our affliction, I am overjoyed" (2 Cor 7:4).

Saint Paul say: "omnia arbitror ut stercora, ut Christum lucrifaciam"? 21

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 $^{^{21}}$ "I count all things as refuse in order that I may gain Christ" (Phil 3:8).

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THE CELEBRATION OF THE MASS

The day-star of piety

The Mass: the day-star of piety, the queen of devotions, the source of the water of life and of the graces which the sacraments communicate.

The Mass: the most effective suffrage for the souls in Purgatory.

The Mass: light, sacrifice, the grafting of the precious olive into a wild olive, sinful human beings.

The Mass: the glory of the priest, the strength of martyrs, the nourishment of virgins, the hidden power of the apostle, the writer and the preacher, and the joy of the true Christian.

The Mass celebrated in eternity by the supreme high priest in heaven glorifies God and brings joy to the Blessed.

* * *

Art. 104. By the vow of obedience, the Religious binds himself to obey the orders of the legitimate Superior in all those things which directly or indirectly pertain to the way of life of the Society, namely, the observance of the vows and of the present Constitutions.

Art. 105. However, the vow of obedience is violated only when a member disobeys the commands which the legitimate Superior shall have expressly issued in virtue of holy obedience.

Art. 106. Superiors should issue commands in virtue of holy obedience rarely, with caution and prudence, and only for a grave reason, namely, when the common or a private good of great importance warrants it. Moreover, it is advisable that such commands be given either in writing or at least in the presence of two witnesses. Local Superiors should refrain from issuing injunctions of this nature unless a most grave and urgent cause warrants the procedure. In this case the major Superior should be informed as soon as possible.

Art. 107. By the virtue of obedience, the Religious endeavors not only to observe faithfully the Constitutions and the disposi-

tions of Superiors, as perfectly as possible, but also to submit in all docility his own judgement and will.

Art. 108. Obedience must be rendered not only to Superiors, but also to all confreres who have charge of any office in the Society or in the community, in proportion to the measure of authority committed to them either by the Constitutions or by a legitimate mandate of Superiors.

The effects of the Mass

- a) Praise: adoration (latria) of God's supreme Majesty; he is the beginning and end of everything and of each one of us as well.
- b) Thanksgiving: for God's supreme goodness; it is from him that every good comes, for us and for the world.
- c) Propitiation: in atonement for the sins of the world and satisfaction for the temporal punishment of those for whom the Mass is offered.
- *d) Impetration*: for the general and particular graces for which we pray.

The fruits of the Mass

- a) Very general: to glorify God, for the benefit of the Church triumphant, purgative, and militant.
- b) General: for all who play a part in the Mass: the one who vested the priest, those who prepared the church and the wine and water; altar servers, singers, helpers and so on.
- c) Special: for whom the Mass is applied, by reason of charity or justice.
- d) Very special: for the celebrant in as much as he performs the sacred rite.

The great effect and fruits of the Mass are explained in line with what the Council of Trent says:

- It is the same Victim, Jesus Christ, the immaculate Lamb, the incarnate Son of God, who is offered on the altar as once was offered on the cross;
- it is the same principal celebrant, Jesus Christ the Priest, who celebrates; the ministerial priest who presides acts in his

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name;

the effects and fruits of the sacrifice are the same; the difference is in the manner of offering; in other words, the Mass is an unbloody oblation.

Every sin is the result of some evil committed by a person. Atonement requires a sacrifice: the sacrifice of Jesus, and our sacrifice with Jesus

Threefold dimension

The Mass is divided into three parts: Instruction, Sacrifice, Communion.

The first part is from the *Introit* to the *Creed* included (when it is said). After the preparation at the foot of the altar, the *Introit* is read which is, as it were, a summary of the teachings given in the following parts (*Epistle, Gradual, Tract, Gospel*); the *Oremus* asks for the grace corresponding to the instruction; with the *Creed* we proclaim our faith in the teaching set out for us.

The Sacrifice is prepared with the *Offertory*, the *Secret* Prayer, the *Preface*, the first part of the *Canon*, calling to mind and invoking the saints. The *Consecration* makes present the sacrifice of the Cross. This is the central moment: Jesus offers himself as Victim; the priest and those present offer themselves to God with Jesus Christ. The elevation is for the adoration. Afterwards, up to the *Pater*, comes the distribution of the fruits: to those in heaven, to the souls in Purgatory, to the Church militant, with the devout conclusion: *Per ipsum...* [through him] everything; glory of the Blessed Trinity through Jesus Christ.

The preparation for *Communion* (unitive part) starts with the *Pater noster* up to the *Domine*, *non sum dignus*. The communion of the priest and of the faithful follows.

Then thanksgiving with the *Communio*, *Postcommunio*, *Blessing* and the last *Gospel*.

The *Ite missa est* is the greeting to the people who took part in the Sacrifice.

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The Mass as Sacrifice

The Mass as Sacrifice of Jesus Christ, who offers himself anew as Man-God in adoration, praise and thanksgiving; such acts are of "infinite moral value." There is parity in what God receives and what is his due; nothing can impede these effects.

Moreover, in the Mass Jesus Christ atones for sin and petitions grace. He purifies and obtains everything; but the whole is applied to us in proportion to our disposition, repentance and trust.

The Mass as Sacrifice of humanity. The Mass is offered "pro nobis et totius mundi salute." The Cross is the centre of human history. Humankind of old could save itself by hoping in the redemption of the future Messiah; from the Cross to the end of time humanity can save itself by looking at the Cross as its centrepoint. Just like those Hebrews in the desert, bitten by the serpents, could be cured by gazing on the bronze serpent, lifted up by Moses. It was on Calvary that Mary, by means of her Son, crushed the serpent's head: "ipsa conteret caput tuum." 2

The Mass as Sacrifice of the Community and of our Family. It too has sins to be atoned for and graces to be sought. It too has to bring glory to God and peace to humankind by means of the apostolate. Once a month the Superior General celebrates Mass for the whole Family and its members; the Provincial for the Province; the local Superior for his community; the Master for his disciples; the writer for his readers; the head of the "San Paolo Film" for his viewers.

The Mass as Sacrifice of the Religious. Jesus "humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him..." [Ph 2:8-9]. The religious renews his self-offering, offering his will in uniformity with the will of God; and in Christ he will be a

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¹ "For our salvation and that of the whole world."

² "She will crush your head" (cf. Gen 3:15).

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victim, awaiting glory. Glory in proportion to the death of oneself; what an exaltation in the final resurrection!

The Mass as Sacrifice of the Priest. The consecration is the day's focus point. He learns the price of loving souls: "I shall sacrifice myself for you." "Greater love has no man than to lay down his life for his friend" [cf. Jn 15:13]. Being an "alter Christus" he has already cast his lot: to consume himself wholly for others – time, health, talents, rest, money, esteem, convenience, feelings... A servant for others: "Sacerdos aliis." The people are his master for whom he will sacrifice everything: "so that where Jesus Christ is there will also be the priest."

The Mass as Sacrifice of heaven, of Purgatory, of the Church. The Mass gladdens the whole of heaven and secures the prayers of the saints and the angels.

As its main suffrage the Mass brings respite to the souls suffering for their delayed entrance to heaven; it ensures their friendship for us.

The Mass is the Church's great power and surety: Jesus ever-present is the crucified Lord, the Lamb that was slain but who lives for ever: in every instant renewing his passion through the continual celebration of Masses throughout the world.

Universal oblation

The history of the nations, the prophecies, the personages, the sacrifices which were a foreshadow and a preparation for the sacrifice of the immaculate Lamb: Abel, Abraham, Melchizedek. "Ab ortu solis usque ad occasum offertur nomini meo hostia munda", 4 the Jewish passover with the sacrifice and eating of the lamb; all the sacrifices of bulls,

³ "The priest is for others."

⁴ "From the rising of the sun to its setting... a pure offering is made in my name" (cf. Mal 1:11).

sheep, wheat, oil and so on had value, relatively speaking, inasmuch as they evoked the sacrifice of the cross.

How good and wonderful it is for a Master who celebrates and offers with his own around him! "...et omnium circumstantium quorum tibi fides cognita est et nota devotio." The solemnity of the consecration! with all the fruits that flow therefrom; to God: "iube haec perferri per manus sancti Angeli tui in sublime altare tuum"; to Purgatory: "Memento etiam, Domine, famulorum famularumque tuarum, qui nos praecesserunt cum signo fidei"; to the whole Church: "nobis quoque peccatoribus..." concluding with, since everything goes to God's glory alone, "Per ipsum, et cum ipso, et in ipso... omnis honor et gloria."

Ways and degrees of participation

There are various ways of assisting at Mass; the more perfect the way the better will be our participation in the sacrifice. Understand it, experience it in its various parts, offer it with the priest (who represents the people), partake of the divine Victim by means of Communion.

This is the Instruction of the Sacred Congregation of Rites:

"Diligence is to be exercised so that the faithful assist at the Low Mass 'not as outsiders or passive spectators', but with that attention required by such a mystery and which can lead to more abundant fruit.

The first way in which the faithful can take part in the Low Mass is when the individual persons, of their own initiative, offer their services either in an internal way, in other words, by devout attention to the most important parts of the Mass, or in an external way, in accordance with the customs in force in the various places.

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⁵ "[Remember] all those here present whose faith and devotion are known to you" (*Missale Romanum*, Roman Canon).

⁶ "May your holy angel take this sacrifice to your altar in heaven" (*ibid.*).

⁷ "Remember, Lord, those who have gone before us marked with the sign of faith" (*ibid*.).

⁸ "For us, sinners also..." (*ibid.*).

⁹ "Through him, with him, and in him...all honour and glory" (*ibid*.).

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A most praiseworthy custom is where the faithful, using a missal suitable to their needs, pray with the Church's own words, together with the priest.

However, since on the one hand, not all alike have a complete understanding of the liturgical rites and formulas, and on the other, the needs of people are not all the same, nor remain always changeless in a person, another more suitable and easier way of participation is called for. Such a way is 'to meditate piously on the mysteries of Jesus Christ or to carry out other exercises of piety or recite prayers which, although different from those of the sacred rites, are of their nature, in harmony with them.'

The second way of participating is when the faithful take part in the eucharistic Sacrifice, reciting the *common prayers* and *singing*. Prayers and songs are to be suitably adapted to the individual parts of the Mass, bearing in mind what is set down in n. 14 c.

Lastly, the third and most complete way, is when the faithful respond liturgically to the priest celebrant, 'dialoguing', as it were, with him and saying their own parts aloud.

There are four stages in this more complete way of participation:

- a) First stage: when the faithful answer the priest celebrant with the easiest liturgical formulae, as: Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et justum est; Sed libera nos a malo.
- b) Second stage: when the faithful recite the parts that are the server's, in accordance with the rubrics; and, if Communion is distributed during the Mass, they recite the *Confiteor* (now suppressed) and three times the *Domine, non sum dignus*.
- c) Third stage: when the faithful recite with the priest celebrant also the parts of the *Ordinary of the Mass*, that is, the *Gloria in excelsis; Sanctus-Benedictus; Agnus Dei*.
 - d) Fourth stage: when the faithful recite with the priest celebrant the parts of the *Proper of the Mass: Introit; Gradual; Offertory; Communion*. This form of participation can be adopted in a correct and praiseworthy way by specially-trained and educated groups (that is, in seminaries, in religious communities, and in Catholic associations better prepared in liturgical matters).

In Low Masses, the faithful can recite with the priest celebrant the whole of the *Pater noster*, a time-honored prayer and most suitable for Communion.

In Low Masses the faithful can sing popular religious hymns. To be borne in mind, however, is the rule of knowing how to adapt them to the individual parts of the Mass.

If the church is especially large and there are many faithful, the priest celebrant may say aloud those parts which, in accordance with the rubrics, he is to say *clearly*, so that all the faithful can follow the sacred rite in a suitable and appropriate way."¹⁰

A still more complete way is when the celebrant reads and explains the text of the *Gospel* and the *Epistle*.

Pointers for eucharistic catechesis

We must be well versed in the Mass and preach on it; assist at and celebrate it in a holy way; retain its benefits.

- a) Our clerics are to deepen their knowledge of the tract "De Sacrificio Missae", and those matters in moral theology concerning a person's interior dispositions, as well as the liturgical and canonical laws, the ceremonies of Low Mass, Solemn Mass and sacred song.
- b) It helps if the catechetical part of the Eucharist is explained quite early on to the Aspirants; and then deepened each year; first the real presence, then Communion, and lastly, the Mass.

Translate the *Canon* for them and comment upon it.

Explain the Sunday Mass readings as a form of instruction.

The Aspirants are to have a missal well in time; at first a simple missal and later on a more complete one.

Make sure they know the difference between Communion infra Missam and Communion extra Missam. 11

Preparation and thanksgiving

a) The personal fruit for the priest is in proportion to his preparation and thanksgiving. A good priest will take an hour for the Mass. This comprises preparation, devout celebration

¹⁰ Cf. Instruction of the Sacred Congregation of Rites "De musica sacra", 3 September 1958, nn. 28-34. II

¹¹ This was when Communion was received *during* the Mass or *outside* of the Mass.

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and thanksgiving. This will lead to deeper intimacy with the crucified Lord, a means for tapping the choicest graces for one's own sanctification and ministry.

b) A good thing is to make the Host the day's foundation. This means making the day eucharistic. From midday to the following morning you start your preparation by offering, sanctifying, and carrying out your various duties with your heart in tune with the Dweller in the tabernacle; spend the morning in thanksgiving, displaying the fruits of a holy joy, working "per ipsum, et cum ipso et in ipso" to the glory of the Most Blessed Trinity.

Prepare your spiritual purification before Mass by acts of faith, hope, and charity; fall into step with Jesus who takes the road to Calvary, with Mary.

It is advisable to follow always the same method but in an ever-deepening way. What is set out in the liturgical books is to be recommended first of all, both as regards preparation and thanksgiving. It is an instructional method. Many priests develop and follow a personal method.

Conclusion

A requirement to assist at Mass is interior holiness; even more so to celebrate it: "All is holy in this Divine Sacrifice: the *Victim* and the chief *Offerer*, Jesus Himself, Who, says Saint Paul, is 'holy, innocent, undefiled, separated from sinners, and made higher than the heavens. *Talis decebat ut nobis esset pontifex, sanctus, innocens, impollutus, segregatus a peccatoribus et excelsior coelis factus.* 12 The *Church* in whose name the priest offers Holy Mass is likewise holy, whom Jesus hath sanctified with His Blood: 'seipsum tradidit pro ea ut illam sanctificaret... ut sit sancta et immaculata.' 13 The end for which such offering is made is

¹² "For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens" (Heb 7:26).

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maculata.' 13 The end for which such offering is made is holy, to glorify God and bring forth in souls the fruits of holiness. The prayers and ceremonies are holy, recalling the Sacrifice of Calvary and the effects it merited unto sanctification. Above all is the Communion holy that unites us to the very source of all sanctity." 14

¹³ "[Christ] gave himself up for her, that he might sanctify her... that she might be holy and without blemish" (Eph 5:25ff.).

14 Cf. A. Tanquerey, *op. cit.*, n. 394.

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Ascetical and Mystical theology; spiritual progress

The two parts of theology which, more than all the rest, everyone must know, study, and aim to put into practice, are Ascetical and Mystical theology.

Ascetical theology is that part of practical spiritual doctrine which guides the soul towards perfection, from the most elementary principles up to infused contemplation. Mystical theology is that part of practical spiritual doctrine which, starting from infused contemplation guides the soul to spiritual espousal. Not included here are extraordinary phenomena such as visions, ecstasies, revelations and so on, graces "gratis datae."

All religious have the calling and the grace to reach spiritual espousal; which is the real "vivit in me Christus." ²

During the time of formation there should be progress each year, and an increased awareness of living out these two parts of perfection. They will be with us throughout life, until we reach a state of perfection and sanctification which will find us ready to enter heaven.

There are two norms in this basic assignment: 1) To follow Jesus the Teacher, Way, Truth and Life; | 2) to make progress every year, just as would happen with a good study program involving both teacher and pupils.

To this end a progressive cycle of meditations and spiritual readings is to be followed; it is to take account of particular necessities, just as there are special lessons in the school curriculum.

¹ Literally "given gratuitously." Although all grace by definition is "gratuitous", scholastic theology attributed the expression "gratia gratis data" to the grace of ministry for the salvation of others, meaning especially charisms.

² "Christ who lives in me" (Gal 2:20).

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However, for every year of spirituality (from one annual retreat to the following one) there needs to be guidance for one's life and spiritual work. Such could be a series of readings and meditations on the Last Things.

The texts for spiritual reading and meditations are to be handed out to everyone at the beginning of the year, just like the school books.

* * *

Art. 109. Members should always be prepared to accept any office in the Society or in the community, and to discharge it to the best of their ability according to the dispositions of Superiors. Reasons, however, for refusing offices or charges either offered or enjoined may be manifested, but always with humility, moderation and a perfect disposition to conform oneself to the Superiors' will.

Art. 110. Religious obedience should be not only effective but also affective, that is, it should extend to all legitimate commands, considering neither the person commanding nor one's own judgement, but only God who is obeyed in the person of the Superior.

Art. 111. Therefore, always mindful of the words of the Gospel: "Judge not, that you may not be judged," members should refrain from judging, and much more, from criticizing the actions of Superiors. On the contrary, religious subjects should assist their Superiors by filial submission and continual prayer that, in all holiness and orderliness, the latter may direct to God the family committed to their charge.

Art. 112. Let the members always consider that obedience is the safest and the most immediate path to the love of God and personal sanctification. In fact, the obedient Religious always does the will of God, and thus attains more quickly and easily to that form and degree of holiness to which he has been called by Him. Moreover, obedience greatly fortifies among members the bond of unity upon which the Society must be founded, and by which the works of its apostolate must be fostered.

What meditation is

Meditation is mental prayer. It is defined as the "application of the faculties of the soul – memory, understanding and

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will – to a truth, a fact, or a prayer so as to draw strength and conviction from it and thus evoke resolutions for our spiritual advancement."

The principal aim of the meditation is to strengthen the will. Perfection is to live, as intensely as we possibly can, the life of the Divine Teacher, Way, Truth and Life: "Vivo iam non ego, vivit vero in me Christus." ³

This is achieved by stages, small steps. But we must be constant, "advancing a little each day."

To this end we have the morning exercises of piety: Mass, Communion, Meditation, as well as the accompanying prayers. We are thus rooted in Christ. If we begin the day in this way and are vigilant we shall finish the day still rooted in Christ.

The other prayer practices will nourish this life in Christ.

There are two means for perfecting this life in Christ. The first is to purge ourselves of wrongdoing; the second is to stir up feelings of love and trust in the Lord.

If only one faculty is at work, such as the memory, or the understanding, or the will, the soul will be paralyzed; it will grow tired of meditation and there will be no fruit during the day.

The necessity of mental prayer

Mental prayer or meditation is most useful for salvation;

- it is necessary for our sanctification;
- it is laid down by the laws of the Church and the Constitutions;
- it is indispensable for a life that is at once contemplative and active.

Saint Alphonsus Liguori states that mental prayer is incompatible with sin. While practising other exercises of piety one may still continue to live in sin. The habitual practice of mental prayer cannot suffer one to remain long in such a

³ "It is no longer I who live, but Christ who lives in me" (Gal 2:20).

state. One either relinquishes mental prayer or relinquishes sin.

Fr Royo writes in his *Theology of Perfection*: "Self-knowledge, deep humility, recollection and solitude, the mortific ation of the senses and the other matters needed to reach perfection are inconceivable or not morally possible without the exercise of a well-prepared and assimilated meditation. The

⁴ Cf. A. Royo Marin, Teologia della perfezione cristiana, Edizioni Paoline 1960. This work, which can be considered an updating or a paralleling of A. Tanquerey's manual, had a great influence on Fr Alberione and on those Paulines who studied it. Fr Alberione kept these two manuals in his private study and made use of them quite often. It might be helpful to know the contents of this updated and oft-reprinted work: General Introduction (sources and method of the Theology of Christian Perfection): Part I: The Purpose. 1. The purpose of the Christian life (glory to God and sanctification of the soul): 2. Configuration to Christ (Way, Truth and Life); 3. The Virgin Mary and our sanctification (slaves of Jesus through Mary). Part II: Basic Principles of the Theology of Perfection. 1. Nature and make-up of the supernatural life (virtues: infused, theological, moral, cardinal - the gifts of the Spirit - actual graces - indwelling of the Trinity in the soul); 2. The development of the supernatural system (sacraments, merit, prayer); 3. Christian perfection (nature and degrees); 4. Nature of mystical theology (method and authors: Benedictines, Dominicans, Carmelites, Jesuits, independent Authors); 5. Relationship between Christian perfection and mystical theology. Part III: The Christian life in its ordinary development. Book I: Negative aspect of the Christian life. 1. The fight against sin (mortal; of ignorance, fragility, indifference, obstination and malice; venial sin; imperfections); 2. The fight against the world; 3. The fight against the devil; 4. The fight against the flesh; 5. The active purification of the power (of the senses, passions, the intellect and the will); 6. The passive purifications (night of the senses and of the spirit). Book II: Positive aspect of the Christian life: The basic means of perfection. 1. The sacraments (Penance, Eucharist, Mass...); 2. The infused virtues and the gifts of the Spirit (faith, hope and charity - understanding, knowledge, fear, wisdom, counsel, piety, fortitude, gift of fear and virtue of temperance...); 3. The life of prayer (degrees: vocal, meditation, affective prayer, of simplicity, contemplative prayer of infused recollection, prayer of quiet, of union, ecstatic union or spiritual espousals, transforming union or spiritual marriage); 4. Internal secondary means (understanding and will); 5. External secondary means (reading, friendships, spiritual direction - discernment of the spirits). Part IV: Extraordinary mystical phenomena. 1. The causes of extraordinary phenomena (grace, imagination, sickness, the diabolic); 2. The phenomena in particular (visions, locutions, revelations, discretion of the spirits, hierognosis, fire darts of love, stigmata, tears of sweat and blood, renewal or change of hearts, starvation or absolute fasting, wakefulness or prolonged privation of sleep, agility, bilocation, levitation, luminous rays, fragrant odors).

person who would sanctify himself by devoting himself to the

apostolic life at the expense of his life of prayer, can kiss holiness goodbye. There is indisputable experiential proof that nothing can make up for the life of prayer, not even the daily reception of the sacraments. There are so many people who receive communion and priests who celebrate Mass every day who yet lead a mediocre spiritual life. The explanation is the lack of mental prayer, which they omit completely or make in such an imperfect and habitual way that it amounts almost to an omission. The spiritual director must unceasingly insist on the need for prayer. The first thing that he must do when a person entrusts himself to his direction is to lead him to the life of prayer. There must be no compromise on this issue. The director is to ask him how he prays, the difficulties he encounters; he is to indicate the ways to overcome them, and the topics that he should instead meditate on, and so on. He will not be able to guide a person unless that person dedicates himself to prayer in an assiduous and persevering way, preferring it to all the other practices of piety."

Fr Chautard recalls these words of a priest: "My ruination was to dedicate myself to others. My natural flair brought out a joy in helping others, happiness in being of service to others. Helped by the apparent success of my undertakings Satan kept everything going for a number of years, getting me obsessed with action, deadening my senses to any kind of interior work and dragging me finally over the precipice." What this insightful author says about the necessity of the interior life, can equally be applied to prayer, which is one of the most effective ways of cultivating this life.

"When I make meditation" says Fr Chautard "I am clothed in an armor of steel and thus *invulnerable* to the enemy's arrows. But without meditation I would *surely* be struck down... For the priest in contact with the world it is a question of *meditation or a very grave danger of damnation*. Such an assertion comes from the pious, scholarly and prudent Fr De-

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surmont, one of the most experienced preachers of retreats to priests."

Questions we need to ask. What results, if any, do I get from my meditation? Do I remember it during the day? 5

Particular points for the Pauline Family

a) Meditation is the one prayer practice to be made in common, unless one is dispensed for a very serious reason. It keeps everyone spiritually united, nourishes everyone with daily food, maintains and strengthens our Pauline spirit.

b) In the Pauline Family the superior is to guide and give the meditation to all; likewise the head of a group, that is, a Master for his own.

Orders, arrangements, and general directives given during the meditation are to be prefaced by supernatural considerations, prayer and encouragement. This makes easier their acceptance and observance.

c) It is however necessary to accustom people to reflect, to pray and to renew their high ideals and particular resolutions. Therefore the superior and the group Master will start teaching people how to make the meditation properly. They will set out the method and guide them; on two or three days a week they will assign them a book and the topic; they will assist them but allowing each one freely to exercise his interior faculties – mind, feelings and will.

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⁵ Reflection or habitual recollection is an effective means of perfection. It is a continual praying in accordance with what our Lord said: "Oportet semper orare et non deficere" [the need to pray always and not lose heart (Lk 18:1)]; the same thing is confirmed and counselled by Saint Paul through example: "Sine intermissione orate... Memoriam vestri facientes in orationibus nostris sine intermissione" [Pray constantly... We constantly mention you in our prayers (1 Thess 5:17; cf. 1:2)]. But how can we pray continually and at the same time attend to the duties of our state? Is not this impossible? There is no difficulty, for to succeed we need: 1) to put into practice our exercises of piety; 2) to transform our everyday actions into prayer. Habitual recollection prepares our union and also our transformation in God: a conversing with God, each day ever more intimate and affectionate, which goes on during the course of the day, even in the midst of our occupations. (Author's note, in the printed text.)

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d) It can sometimes be helpful, in the judgement of the superior, for the clerics and brothers in temporary vows, as also for the priests and brothers in perpetual vows, to come together for the monthly day of recollection and the morning meditation.

Method: At the start of the spiritual life it is almost indispensable to keep to a specific and detailed method. The soul is as yet unable to walk by itself; like a child it needs support. But, as it advances, it finds it needs a less rigid framework; then it will act spontaneously, spurred on by fervor and the action of the Holy Spirit.

There are various methods and all of them are good when they have undergone the test of time and have proved helpful to people.

The Pauline method will be our guideline.

The conventional meditation cannot simply be a sermon where, once the priest has finished, each one goes off to his other occupations. Perhaps that could be called, but not always!, an instruction. How often it happens, even during the spiritual exercises, that people do not meditate. Nor is there in any sense a real change in one's way of thinking, outlook, or of life itself. The spiritual exercises can be made without a preacher and without books; they can never be made without recollection and prayer.

The most necessary part of the meditation is in reflection, application, examination, resolution and prayer.

The Master who oversees the formation of the young candidates is to limit the so-called sermons and to be moderate in giving warnings. He is to train them to have an upright conscience and deep convictions; to accustom them to think, and to guide them to the practice of faith, hope and charity!

He is to choose a suitable text, read part of it or rather have it read; then he will repeat it, stopping on the main point, which he will then explain and apply appropriately. THE MEDITATION 247

Then another point is read and he will do the same; and then again a third time. He will guide the reflection, emphasizing a point, perhaps questioning the listeners, and so on. Lastly, there is a lengthy examination of conscience, a practical resolution (each person will repeat the one made in the spiritual exercises or monthly day of recollection), and a well chosen prayer, recited slowly.

Let the aspirant make notes in his notebook; let him activate his spiritual faculties as much as possible. Even when there are lessons in singing, music, Latin and arithmetic the teacher gives and corrects homework, provides examples, and so on.

Rouse the pupil's active cooperation as much as possible. It is a matter of training a man, a Christian, a religious, an apostle!

If a priest or other person guides the meditation their words are to be received with a docile spirit. If the meditation is made alone, choose the book specified. There is a need to keep going back over the eternal truths and the teaching of Jesus Way, Truth and Life, as set out in the Gospels or in authoritative commentaries.

We must be on our guard against reducing the meditation to a simple instruction of the mind or a spiritual reading. Give the greater amount of time to self-examination, repentance, resolutions and prayer. Thus, if the meditation is a half hour's duration, spend about half of it on these acts.

Mind, will and heart

The meditation consists of *three parts*, apart from the prayer of preparation and that of thanksgiving.

The threefold prayer of preparation is to put oneself in God's presence, to ask the Lord for enlightenment, and the grace to make determined and effective resolutions.

The first part: After reading the topic of the meditation, sum it up briefly; or you can apply yourself to contemplate a

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truth or mystery. You will thus exercise your mind and the Divine Teacher will enlighten you with his moral and practical truths. Often, people quite simply | contemplate a mystery, an episode in the life of Jesus Christ, his Passion, a practical maxim, or one of the eternal truths.

The soul delights in the beauty, advantage and necessity of following the instruction of the Divine Teacher; it enjoys the life of union with God, and experiences a taste of the reward promised by the Lord to his faithful servants, to generous and loving souls.

The second part: This is to stir up the will to an intense desire for holiness of life and to follow Jesus who precedes us on the way to heaven.

Consequently we stir up acts of desire; carry out an examination of our past life; arouse sorrow for our past sins; and make resolutions for the future.

The third part: Here it is necessary to pray and to ask for the grace of perseverance; that what we have not yet put into practice because of human failing may, through God's bountiful help, be made possible, easy and joyful: "Lord, you know we can place no trust in any virtue of our own; grant us, in your mercy, through the intercession of Saint Paul, the Doctor of the Gentiles, the strength to conquer all adversity."

This can be followed up by various prayers: the *Our Father*, the *Hail Mary*, the *Glory be to the Father*; one or more mysteries of the *Rosary*, the *Veni Creator Spiritus*, the *Anima Christi* [Soul of my Saviour], the *Miserere*.

The final prayer combines thanksgiving for divine assistance, the offering of our resolutions and a short petition to resolve to keep them.

THE EXAMINATION OF CONSCIENCE

A Note on the Sisters Pious Disciples

The Pious Disciples of the Divine Master are a precious gift of God in the houses of the Pious Society of Saint Paul.

Their contribution is not only their assistance and domestic service; above all it is their adoration which is for vocations, for their training, for the apostolate of the Pious Society of Saint Paul, for their own ministry to priests, help in case of sickness and suffrages after death.

When it comes to building new houses see that separate quarters are set aside for the Sisters, and that they have a certain freedom of movement for their apostolate, cloister, health and religious observance.

We should be generous in ministering to their religious needs; they are to have sufficient time for rest and prayers; they are to be respected.

Matters which are to be settled together (expenses, timetable, and so on) are to be agreed upon between superior and superior; not by others.

The Sisters depend on their superior for their religious life (government and administration); they depend on the Pauline superior for their service to the apostolate. There is to be a correct separation and a wise understanding.

Foster their vocations so that their members and works may increase.

They are the best cooperators the Pious Society of Saint Paul has.

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Art. 113. By the vow of chastity, the Religious obliges himself to a life of celibacy, and, furthermore, by a new title – the virtue of Religion – to abstain from every internal and external act opposed to the virtue of chastity.

Art. 114. By the virtue of chastity, the vow having been established as a means of its safeguard and perfection, the Religious is bound not only to be well disposed toward the object of chastity, but also carefully to avoid whatever may soil in the smallest degree that angelic virtue. He must make use of all those means which are efficacious in preserving it.

Art. 115. Consequently, in their mutual relations members shall avoid excessive familiarity and manifestations of merely natural affection. This rule is all the more imperative when, by reason of an office assigned or of the exercise of the sacred ministry, one is compelled to deal with externs.

Examination and objectives

The examination of conscience is a taking stock of, or an inquest into, the *state of our spiritual life*. It is also defined as "a questioning of our conscience in order to establish the good and the bad that is in us, or done by us; it is above all to discover basically where our soul stands vis-à-vis God and our sanctification."

73 "The person who does not know himself is in the moral impossibility of sanctifying himself. Only the person who makes the examination of conscience knows himself."

It is to recognize our benefits and thus be able to say: Thanks be to God! because everything comes from him. It is to recognize our faults and be able to say: With the help of God's grace I want to remove this or that from my heart. It is to recognize what remains to be done in order to keep on working and to make progress.

Everyone has obligations which stem from the quality and quantity of their talents. Some have received five, others two, others again, one. So there is an obligation to administer them in an upright and proportionate manner. The final judgement is: "Cui multum datum est multum quaeritur ab eo."

Consequently, to come to a complete knowledge of self:

¹ "To whom much is given, of him much will be required" (Lk 12:48).

- a) We have sincerely to reflect on all the gifts that the Lord has given us. There is to be no false humility. We do so, not to glory in them but to express our gratitude to their Author and to cultivate them diligently. These are talents which God has entrusted to us and of which he will demand an account. The ground to be covered is therefore quite extensive, for it embraces natural gifts and supernatural gifts – gifts we had directly from God, gifts we received from our parents and from learning, gifts we owe to our own efforts supported by grace.
- b) But we need also to be brave enough to recognize our wretchedness and our faults. We come from nothing and we tend continually towards nothing; we cannot exist or act without God's unceasing concurrence. Drawn, as we are, to evil by a threefold concupiscence, this tendency increases through 74 our actual sins and the habits that result therefrom. We need humbly to recognize this without being disheartened, and with God's help, to reawaken all our faculties, in order to heal our wounds, to practise virtue and to aim decisively for the perfection of our heavenly Father.

We need to examine ourselves on both our natural gifts and our supernatural gifts:

- a) the qualities of our mind and the gift of faith;
- b) the qualities of our feelings and the graces received;
- c) the qualities of our will, our character, the particular contribution of the Holy Spirit;
 - d) our physical qualities and deficiencies.

The general examination and the particular examination

Reflecting on how we comply or fail to comply with the requirements of the gifts given to us by the Lord, either directly or indirectly, our *general* examination will be on the following:

- a) how we have sanctified our mind, or not;
- b) how we have sanctified our feelings, and our heart, or not:
 - c) how we have sanctified our will, and how to reinforce it;

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d) how we have sanctified our body with its senses.

Among the virtues there is one we desire the most; likewise there is a defect which holds sway. Such a virtue or such a defect will be the object of the *particular* examination.

The particular examination, in the judgement of Saint Ignatius, is of greater moment than the general one, and of even more importance than meditation itself, because it enables us to run down, one by one, our defects and thus overcome them more easily. Besides, if we examine ourselves thoroughly on some important virtue, we not only acquire that virtue, but all the others related to it. Thus, whilst we advance in the practice of obedience, we perform at the same time acts of humility, of mortification, and exercise ourselves in the spirit of faith. Likewise, to acquire the virtue of humility, means that we are perfecting ourselves in the practice of obedience, of the love of God and of charity, since pride is their chief obstacle. We need, however, to follow certain rules for *the choice of subject*. [Cf. A. Tanquerey, *op. cit.*, n. 468.]

At times it is useful, especially for *beginners*, to make this examination in *writing* so as to concentrate attention better and to be able to compare the results obtained each day and each week. Over the long term, however, we can ordinarily do without this and just examine ourselves quite openly.

The *preventive* examination of conscience is made:

- in the morning for the day, anticipating and making provision for what awaits us during the day;
- on the day of our weekly confession;
- during the day of recollection for the new month;
- during the spiritual exercises for the new spirituality year.

The *general* examination of the day is, in the main, made during the daily hour of adoration. Then, more briefly, in the evening. Instead, the *particular* examination is generally made at about midday.

Both examinations are made each week for confession; likewise for the monthly confession and the annual [general] confession.

Plumbing the depths of our heart

In any case, and above all, the question has to be asked: "Where is my heart?" Or, "What is my heart looking for to-day and in my life?" Is my mind wandering? Is my will steadfast?

That which is *habitual* in our thoughts and our feelings, in our good or bad actions, in our tendencies and our expressions, forms the *foundation* of our spirit; instead our acts are fleeting and can be casual.

Such questioning has us scrutinize our heart in a rapid, positive and active way; thus what surfaces is the *substance* of our spiritual being; it is our habitual attitude, that which springs immediately into action, unless some external or psychological circumstance stops it.

To discover this *foundation*, this *state*, this *overriding disposition* is even more necessary than to sum up victories and defeats.

Then we can move on to the secondary dispositions.

One person's dominant thought is to conserve his baptismal innocence; another feels dutybound to make reparation, to weep tears, another again is devoutly eucharistic, marian, pauline, sensitive to his priestly responsibilities, full of faith, a burning zeal for God...

There are people who are dominated by pride, envy, or avarice, people who are sensual, prone to anger, mistrustful...

All these are souls, people, whose *foundation* is clear; it is on this *foundation* that they can count for doing good or be wary of any occasion; perhaps there will be a day when they have no falls or make any virtuous acts, but their heart, their soul, their state is fixed.

Glimpsing our soul in this way can be repeated, over and over, during the day; it is always a very useful thing to do.

It is, of itself, however, not sufficient; once we have plumbed the *depth* of our spirit or heart we must follow it up with three but quite different acts:

- a) if our heart is in union with the Lord, we *thank* him, we acknowledge this and, with a brief invocation, stir up the fire of the love of God:
- b) if, instead, our heart is not in union with the Lord, we are to make a short act of sorrow, renew our resolution, and say a short prayer to the Lord. The outcome will be to avoid lots of defects, and to strengthen our spirit in view of continued progress in the virtue.
- c) Sorrow corrects the wrong and our resolution strengthens us to do good; contrition looks back over the road travelled, our resolve looks to the road ahead. The driving force of contrition has to inspire us to perfect love, love of God for his own sake and for his glory.
- d) My resolution must lead me also to the one thing that is essential: to the knowledge of God, to submission to his will, to conformity with the movement of his grace. It can, it has to be, a specific resolution which gets to the heart of things; if the tendency is to move away from God I have to bring it back on course; if the inclination is to draw closer to God, I have to consolidate it, and so direct my whole being to the glory of God, in the will of God, in the grace of God. There must always be a return to this point.

78 Some instructions

1. The examination of conscience is made first of all on our *interior acts*:

On our thoughts: the virtue of faith and interior recollection; thinking in a supernatural way; mastery over our imagination, our memory, the struggle against thoughts contrary to the virtues.

On our feelings: our love of God, our love of neighbor, our attachment to honors, riches, pleasure; thoughts of selfishness, or thoughts contrary to purity, justice and the virtues in general.

On our will: docility to God's will, readiness to obey, fidelity to our duties of state, observance of justice, good and bad habits, natural inclinations.

On our character: this is of capital importance in what concerns our relations with our neighbor. A good disposition, being able to get along with others, is a powerful asset for the apostolate; a bad disposition is one of the greatest obstacles for doing good. A man of character is one who, having the courage of his convictions, strives resolutely and perseveringly to live up to them. A good character is that combination of kindness and firmness, of meekness and strength, of frankness and tact that elicits the esteem and the love of those with whom it comes in contact. A bad character is one which is lacking in frankness, in kindness, in tact or in firmness, or which, by allowing egoism to hold sway, is rude in its manner and makes itself repulsive, at times hateful to others. [Cf. A. Tanquerey, op. cit., n. 456.]

Some people have more to fear from their sins of omission than from their sins of commission. Talents, time, dfices, works of zeal, practices of piety... omitted, abilities buried, virtues neglected... souls abandoned...

2. Seek out *the causes of evil*. Our faults against charity can stem from pride, from our character, and so on; frequent falls can be the result of lukewarmness. In general such causes could be occasions, giving rein to our senses, laziness, and so on.

Grounds for progress: keeping the same spiritual director, greater piety, the use of meditations, and so on.

3. Examine the degree of will and the spirit of prayer. The harnessing of will and grace will guarantee success in our

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spiritual work. If one is missing progress will be halted: "Non ego autem sed gratia Dei mecum." ²

- 4. At times it helps to make a *spiritual confession*, similar to a spiritual communion. It can be made in more or less the same way: a prayer that we can correctly interpret the book of our conscience, which is not easy reading; a sifting through our victories and defeats, not losing sight of our interior dispositions; sorrow for our faults; accusing ourselves before the crucified Lord; listening to his inspirations and *experiencing* his absolving us; imposing on ourselves an immediate short penance.
- 5. Most helpful is the weekly or at least monthly *report* we make to our confessor or spiritual director of the work undertaken.
- 6. *Nosce teipsum*,³ and not the multitude of things that are of little or no use, even though they are harmless. We gather so much useless information, or are concerned for things that do not regard us, while we fail to know ourselves; even less do we interest ourselves with what is our eternal concern! our one business.

"The one who judges himself will not be judged" [cf. Lk 6:37]; if we judge ourselves we condemn our evil and we will be forgiven.

Attende tibi.⁴ Of what use is it to give advice, pass judgement on the work of others, satisfy useless curiosity... if we fail to take into account the *unum necessarium*?⁵

Spend more time on reading the book of our conscience and a little less on idle reading, pointless shows and films.

Conclusions

² "Though it was not I, but the grace of God which is with me" (1 Cor 5:10).

^{3 &}quot;Know yourself."

^{4 &}quot;Mind yourself."

⁵ "One thing is needful" (Lk 10:42).

The examination of conscience will, at first, be at determined times; then it will become more frequent when we ask: "Where is my heart directed?"; lastly, it will become practised *routine*, giving rise to a *continual reflection* on what we do and how we do it. We become more and more conscious of who we are, we enjoy a serene and continual mastery over our faculties and our interior and exterior acts.

Our resolutions and our spiritual work of correcting our faults and acquiring virtues will find greater fulfilment day by day.

What this means is that we live our religious life and our life of perfection in a real sense.

An examination that becomes a habit links up everything: piety, study, apostolate, ministry, social relations and recreation.

The final act of virtue and of piety that we shall make will be our examination of conscience. (This will prove necessary in our final moments to check our interior dispositions of trust and love.)

The examen is neglected at first perhaps because of fickleness; then it is made more and more rarely; finally the soul finds itself, as it were, in a dark forest, completely confused, lacking any sense of direction; the consequences are inevitable, because the soul cannot find its way back to safety.

"Lord, give me light so that I may know myself, as you will make me know myself at your judgement. I want to present myself before you already judged and absolved."

"May I know you, O Lord, that I may love you; may I know myself, that I may despise myself."

Knowledge of God and of self means to empty this vessel (us), which has a lot of rubbish mixed in with the good, and to refill it with all the goodness of God, indisputably our greatest good and our eternal happiness. Then we shall indeed be filled with that fullness spoken of in scripture: "de

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plenitudine ejus omnes nos accepimus." ⁶ The more we empty this vessel of the rubbish it contains, the more room we make for infinite goodness, truth, grace, holiness and happiness. Sated with happiness, truth and love we shall find everything in God, the source of that living water which rises to eternal life.

⁶ "From his fullness have we all received" (Jn 1:16).

THE EUCHARISTIC VISIT

A note on the Master as educator

The group Master is to be among his own like Jesus among his disciples. He nurtures their mind, lives with them, listens to them, together and singly as the case may be. He prays with them, celebrates Mass for them, gives them communion, guides and corrects. If he can he starts off their games and fun. Let him keep an eye on everyone, chiefly at such times as after supper, going to bed, getting up, in the bathroom, holidays. He is their main aide, friend, father and mother.

He portrays the eye of God depicted in Psalm 139[138]: 1-12:

O Lord, thou hast searched me and known me! Thou knowest when I sit down and when I rise up; thou discernest my thoughts from afar. Thou searchest out my path and my lying down, and art acquainted with all my ways. Even before a word is on my tongue, lo, O Lord, thou knowest it altogether. Thou dost beset me behind and before, and layest thy hand upon me. Such knowledge is too wonderful for me; it is high. I cannot attain it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend to heaven, thou art there! If I make my bed in Sheol, thou art there! If I take the wings of the morning and dwell in the uppermost parts of the sea, even there thy hand shall lead me, and thy right hand shall hold me. If I say, "Let only darkness cover me, and the light about me be night," even the darkness is not dark to thee, the night is bright as the day; for darkness is as light with thee.

Art. 116. Except of necessity coupled with the approval of the Superior, members must shun entirely conversations and relations with persons of the opposite sex, whoever they may be. So as to remove every danger or suspicion of evil in this matter, the precautions recommended by the saints should be taken.

Art. 117. To please the Divine Master, all members shall strive to practise this angelic virtue in mind, heart and body. In order more effectively to follow this virtue, they should be constant in prayer and mortification, practise a special devotion to the Immaculate Virgin Mary, and approach the Sacraments with a humble and fervent spirit.

"Everything from the Tabernacle"

The most holy Eucharist is the principal sacrament. It not only symbolizes and communicates grace, as for example, the water in baptism, but it contains the Author of grace, Jesus Christ, in his Body, Blood, Soul and Divinity.

In the Mass this sacrament renews the sacrifice of the cross, from which, as from a spring, grace flows.

It becomes the food, true nourishment, of the soul, the benefits of which are grace, joy, strength, and transformation of our life in Jesus Christ: "vivit in me Christus." ¹

Moreover, the Eucharist is not something transitory, as is absolution; rather, it has a permanence in the Tabernacle: "vobiscum sum"; it dwells supreme in our cities, towns and villages.

We have to reciprocate this great love of Jesus by assisting at Mass, receiving Communion, and visiting the Lord in our churches.

Our Pauline life issued from the Tabernacle; that is the way it is to be lived; that is the way it will be consumed, by means of Viaticum.

Everything comes from the Tabernacle, without the Tabernacle there is nothing.

¹ "Christ who lives in me" (Gal 2:20).

² "I am with you."

What the Visit is

In the Gospel of Saint John we read: "John [the Baptist] was standing with two of his disciples; and he looked at Jesus as he walked, and said, 'Behold, the Lamb of God!' The two disciples heard him say this, and they followed Jesus. Jesus turned, and saw them following, and said to them, 'What do you seek?' And they said to him, 'Rabbi (which means Teacher), where are you staying?' He said to them, 'Come and see.' They came and saw where he was staying; and they stayed with him that day" (1:35-39). They became disciples and apostles of Jesus. One was John the evangelist; the other (Andrew) first went to look for his brother, Peter, and led him to Jesus.

This is the first *visit* to Jesus which marked his public life: a one day visit. It changed them. It was the first model of the Visit. It highlights the precious benefits that the Visit to Jesus produces in a soul.

So it is for the Aspirant, for the Pauline apostle, the Brother, the Priest. With well-made Visits they will receive light, comfort, grace, joy, perseverance and holiness.

What the Visit is. It is a meeting of the soul and of our whole being with Jesus.

It is the creature who meets with the Creator.

It is the disciple with the Divine Teacher.

It is the infirm with the Physician of souls.

It is the destitute who has recourse to Wealth.

It is the parched who drinks at the Source.

It is the powerless in the presence of the All-Powerful.

It is the tempted who seeks secure Refuge.

It is the blind who seeks Light.

It is the friend who goes to the true Friend.

It is the lost sheep sought out by the Divine Shepherd.

It is the lost soul who finds the Way.

It is the fool who finds Wisdom.

It is the bride who finds the Spouse of her soul.

It is nothingness that finds Everything.

It is the afflicted who finds the Comforter.

It is the youth who finds guidance for life.

It is the shepherds at the crib, Mary Magdalene at Simon's house, Nicodemus who comes by night.

It is the holy discussions of the Samaritan woman, of Zacchaeus, of Philip and of the Apostles with Jesus; especially in the last week of his earthly life and after the resurrection.

We go to Jesus as our Mediator between God and humanity; as the Father's Priest; as the Victim of atonement; as the 105 promised Messiah; as the Word of God; as the Good Shepherd; as Way and Truth and Life; as Saviour of the world.

In the tiny Tabernacle there is the Model of all perfection; in the small Host there is the One who made everything; He who is: the joy of the Blessed in heaven, the Religious of his heavenly Father; the Viaticum of life, the Friend, our greatest Good and eternal happiness.

Importance

It is prescribed by the Constitutions and by Canon Law.

It comprises three obligatory practices: spiritual reading, examination of conscience, and the holy Rosary.

It is to give in return what we owe to the One who is our Guest, Friend, Brother, Salvation.

He is the Teacher of faith, morals, and prayer. It is our duty to go to his school.

The Visit is the practice which guides and influences our whole life and apostolate the most.

It draws together the fruits of all our other practices and brings them to fruition.

It is the great means for living the whole Jesus Christ.

It is the great means for putting childhood aside and for ming a personality in Christ.

It is the secret for our transformation in Christ: "vivit vero in me Christus." ³

It is experiencing the relationship of Jesus with his Father and with humanity.

It is the guarantee of perseverance.

It assures serenity in death: "I went to visit Jesus every day; now that I am going to him I am sure that he will welcome me; he will make himself known, he will reveal himself, and I shall see him face to face; it is his face, his spirit, his love that I have always sought; he will not cast me away."

Method

There are many methods for making the Visit, ranging from the simple form of vocal prayer, to the prayer of simplicity, and on to transforming union.

But if you want order then follow the four aims: adoration, thanksgiving, reparation, and petition.

Reflect on and ask for the three theological virtues, or the four cardinal virtues.

Recollect yourself and speak to Jesus in a way which is comfortable for you. There is the Visit of the penitent, of the contemplative, of the teacher, of the priest, of the writer, of the confessor, and so on.

In the Pauline Family the general way of making the Visit is according to the devotion to Jesus our Teacher Way, Truth and Life. The Visit is made in three parts; the first two parts can be reversed.

Example:

a) You come to the school of Jesus Truth: "Ego sum Veritas." You start with spiritual reading which is also prescribed by the Constitutions, in accordance with Canon Law.
107 Or you can reflect on a truth in the supernatural or the natural order, taken perhaps from theology; or you can read a

³ "Christ who lives in me" (Gal 2:20).

passage from the Gospel, from the Letters of Saint Paul, or from a book on ascetical or mystical theology, and so on. Then you make your reflection, you ask for an increase of faith and light, you enter into sweet converse with Jesus. Act of faith, the Creed...

b) You make the examination of conscience. Contemplate the Divine Model: 'Ego sum Via"; or you can reflect on a virtue, a moral principle, and so on.

Reflect on Jesus at some stage of his life: in the crib, at Nazareth, in the desert, his public life, times of suffering and glory, his eucharistic presence; listen to his words on perfection, the beatitudes, charity, mortification, the call, the evangelical counsels; contemplate such virtues of Jesus as meekness, humility, toil, obedience, patience and so on. We take him as a mirror image, we can compare ourselves to him, especially as regards the virtue we wish to acquire and the resolutions we make; let us get down to the nitty-gritty of the day.

Thanksgiving and sorrow follow; recite the act of contrition; express what flows from these reflections, and close with a lively desire for perfection and a practical resolution.

c) Time for prayer: "Ego sum Vita." Pray for habitual grace and actual grace. Recite the Rosary; make a spiritual communion; renew your baptismal or religious vows. Pray with Jesus, with Mary and with Saint Paul.

Make use of the best prayers for us and for the world; make frequent use of the liturgical prayers.

At other times you can use personal prayers; many requests concern our particular needs and those of others.

If you want to mark off the three parts of the Visit, especially when it is made in common, it can be helpful at the conclusion of the first part to recite or sing the beginning of 108 the Gospel of Saint John: "In principio erat Verbum..."; 4 at the conclusion of the second part to recite the *Beatitudes*:

⁴ "In the beginning was the Word" (Jn 1:1).

"Beati pauperes..."; at the conclusion of the third part to recite the priestly prayer of Jesus 'Pater, venit hora, clarifica..."

Or other preferred prayers and hymns. When the Visit is made in common make sure you choose prayers and hymns that everyone knows.

Practical points

Make the Visit, preach on the Visit, launch the Visit.

a) Fidelity to the Visit has immense personal and social advantages.

Choose the most peaceful time.

If you get bored, lengthen the Visit by five minutes.

Since our Pauline life is more exposed to dangers it would not resist without the Visit. If this had not been laid down in the Constitutions they would not have sufficiently provided for our perfection and for our apostolate.

It is in Christ that our union of spirit, faith, charity, purpose and activity finds its roots.

b) Pep-talks can be a help for the community when making the Visit. In general there should be three points but a single object. Take faith, for example. The three points are to understand it, to live it and to ask it of the Lord.

Preach often on the Visit because people find so many difficulties and specious reasons for getting out of it.

109 c) Launching the Visit. Start off with vocal prayer and then move on to mental prayer.

Set out a fact such as the multiplication of the loaves, the Last Supper; explain prayers and then recite them; highlight a mystery of the Rosary, explain it and recite it. Use the same method but vary the application; never get tired of it.

⁵ "Blessed are the poor..." (Mt 5:3).

⁶ "Father, the hour has come: glorify..." (Jn 17:1).

To start people off on the Visit and to attain a higher degree of prayer, proceed according to their frame of mind and God's gifts:

- 1. Vocal prayer,
- 2. Mental prayer,
- 3. Affective prayer,
- 4. Prayer of simplicity,
- 5. Infused contemplation,
- 6. Prayer of quiet,
- 7. Prayer of simple or full union,
- 8. Ecstatic union (spiritual espousals),
- 9. Transforming union (spiritual marriage).

Every person consecrated to God has the vocation and the grace to achieve this highest degree. It is to fulfil Saint Paul's words, "Vivo ego, iam non ego; vivit vero in me Christus" [Gal 2:20].

Although these loftier degrees of prayer go beyond the ascetical way and belong to the mystical way they are not extraordinary phenomena as are visions, apparitions, levitation or revelations; they are ordinary prayer.

For a further explanation of these forms of prayer refer to a good book of Ascetical and Mystical Theology.

Warning: avoid formalism

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Avoid all formalism. This holds good for all prayer but especially for the eucharistic Visit. To make the Visit simply to observe a custom,⁷ to satisfy the rule, is a materialistic misuse of the timetable, a reflex action which is an end in itself. It is to make of life a compartmentalized piece of furniture. The real Visit is a spirit which pervades the whole of our time, thoughts, relationships and the like. It is a sap or life-giving current which influences everything and commu-

⁷ The Italian edition notes that the printed text has "tanto per cambiare una pratica" and says it is probably a misprint and should read "tanto per compiere una pratica."

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nicates its spirit to the most ordinary things. It shapes a spirituality that is lived out and passed on. It shapes the spirit of prayer which, once cultivated, changes all kind of work into prayer.

To achieve this unity there has to be a circulation of life's various parts. The Benedictines' life is liturgy, fully meditated on, experienced and practised. It constitutes their spiritual, active and ministerial life.

Likewise is the eucharistic Visit for the Pauline.

- If the Visit made by all those who are seeking progress were less in danger of becoming something conventional;
- if the aim were to make it the heart of the day, instead of a door to go in and out of;
- if the Visit were the life-blood that sustains all the other acts of piety;
- if it were to gush from the depths of our soul, and our everyday life, and less from conventional methods, or books, or superficial prayer formulae;
- if the Visit were to lead us to cultivate a supernatural basis illuminating everything, a spiritual generosity in our selfgiving and our actions, a deep sense of God's presence in us:
- if, after being with Jesus Christ, we were to experience his living and active presence in our being and, little by little, feel the growing need to plunge into the supernatural, to refresh ourselves:

then we would soon achieve the ninth degree of prayer, "transformation into Christ"; in other words, "vivit vero in me Christus."

Life is transformed into prayer, prayer bestows life.

OTHER FORMS OF PRAYER

A note on the "four wheels"

When the Pauline superior or Master of a house bears in mind and takes overall care of piety, study, apostolate and poverty he is performing a well-balanced work and providing for all its principal needs. These are the four wheels of the cart which have to move in unison, without jolting, without jeopardizing the cargo they are transporting. Piety is the soul of each individual and of the community as a whole; study is necessary, because you need knowledge to teach; the apostolate is the special aim of the Institute; poverty is to produce and provide for the members and their works. The other matters fall more or less under these headings. For example, poverty demands work with an income, provides for the members' health, makes shrewd purchases and keeps sedulously in service what it owns, and so on.

Study is ordered to its end; in other words, religious are to learn what they will need for their role, apostolate and ministry. The end to be achieved requires the means.

Piety is life for each and every religious, for each community and for our religious family as a whole; it supposes, however, prayer practices in sufficient quantity and quality; and such that flow continually from and nourish the Pauline spirit. The apostolate has an intellectual part, a technical part and a distribution part.

The Superior is always to guide and position his daily activity on these four wheels so as to bear the weight consistent with his position. To disregard even one of the wheels means either the cart stops or the whole lot goes over the edge.

Art. 118. By the vow of poverty, the Religious renounces the right of licitly disposing and using any temporal object having estimable value, without the permission of the legitimate Superior.

Art. 119. Every professed member in the Society retains the ownership, that is, the dominion over his goods, as well as the capacity of acquiring other goods; with due regard to article 69, he is not permitted to renounce the ownership of his goods gratuitously.

Art. 120. By reason of the vow of poverty, professed members cannot retain the administration of any of their goods. Wherefore, before the first Profession, they must yield the administration of those goods to a person of their choice, and, as laid down in articles 69 and 70, shall also dispose of their use and usufruct at pleasure. If this cession and disposition have been omitted because there were no goods, and these afterwards were obtained; or if the cession and disposition were made, but additional goods came up under any title, the cession or disposition may be freely made or repeated accordingly to the above mentioned manner, even if the Profession has already been made.

Art. 121. The Professed members cannot change the cession and disposition mentioned in articles 69, 70 and 120 without the permission of the Superior General. If, however, the change for at least a notable part of the goods is to be made in favor of the Society, it cannot be done without the permission of the Holy See. Should anyone, however, leave the Society, this cession and disposition becomes void of force, as stated in article 69.

Art. 122. The testament, as required by article 71, cannot be changed by the Religious without the permission of the Holy See. If the matter is urgent and there is no time for recourse to the Holy See, the major Superior may give permission, or, if he cannot be reached in time, the local Superior may do so.

Daily practices of piety

Celebration or attendance at Mass, vocal prayers, meditation in common, sacramental or spiritual Communion, and the preventive examination make up the *morning's exercises*.

They are the spiritual provisions of light, strength, courage, and grace for the day's journey.

Life, all-inclusive, is destined for paradise. To get there we need "to know, love and serve God."

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Each day is part of our whole life: the goal is the same, the means are the same.

On awakening in the morning: the Lord calls me for a span of life. Today I have to gear the day to paradise; today I want to know, love and serve God a little better. This means I shall use my three God-given faculties or gifts: my mind to know him, my heart to love him, my will to serve him.

But I am weak. So I turn to the Lord and ask him to enlighten my mind with a copious dose of faith-light; with a copious dose of charity, love of God and love of neighbor; with a copious dose of strength and generosity for my resolutions.

The morning's exercises (Mass, Communion, meditation, and preventive examination) stimulate our faculties; in xcordance with nature and with grace.

Life is a journey towards eternity; a day is part of that journey. The wise driver starts out with prudence, a cardinal virtue. In his mind he goes over the road to be travelled. This represents the preventive examination. He makes sure he has fuel, oil, good tyres, everything he needs. This represents God's help, through prayer.

There is a stop-over during the day. It is the *Visit* to the Blessed Sacrament. This is to take on fresh supplies. For our mind, because in the first part there is spiritual reading: 'lucerna pedibus meis verbum tuum": for our will, because the 121 second part is the examination of conscience with our resolutions, the renewal of our vows: "cibus meus est ut faciam voluntatem Patris mei" and so on; for our heart (feelings), with prayer, because in the third part we recite the Rosary, make our spiritual Communion, and other prayers of our

¹ "Thy word is a lamp to my feet" (Ps 119[118]:105).

² "My food is to do the will of my Father" (cf. Jn 4:34).

choice: 'Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos."3

The Breviary for the priests, and the Little Office of Our Lady for the Disciples [Brothers] of Jesus Master, help to consecrate all the day's hours and journey.

Paulines do not have the obligation of choir. This gives us freedom from a fixed timetable, and allows us to use our time for our service of ministry and apostolate in accordance with the needs of people. For those who are suitably disciplined it is in view of a greater good; for those who act on the spur of the moment it can be a cause of disorder.

Other great helps for the day are ejaculatory prayers, habitual self-mastery, the frequent reminder of "age quod agis", 4 or "attende tibi", 5 the management of time, and so on.

The day comes to a close in a holy manner with a review of the road travelled, with thanksgiving for graces, sorrow for our faults, and evening prayers.

Weekly practices of piety

Confession, the second Mass and Vespers on Sunday is a requirement for all. For the Brothers there is the study of religion.

122 Weekly confession is laid down by Canon Law and by the Constitutions.

Confession is called the sacrament of Penance: in reality it requires not only paenitere [repentance], but also examination, humiliation, accusation, admonition, and satisfaction; acceptance of all this is a sacrifice of our amour propre.

It is, however, a source of so many consolations: unburdening our conscience, the advice and the absolution of the one who represents Jesus Christ, the restitution or the increase of grace.

³ "Come to me, all who labour and are heavy laden, and I will give you rest" (Mt 11:28).

4 "Do well what you are doing."

⁵ "Take heed to yourself" (1Tim 4:16).

Weekly confession means that there is a constant struggle against our defects, and a persistent commitment to improve.

It goes without saying that we must confess all *mortal* sins, if any.

It is very helpful to confess our *deliberate venial sins*, especially if they are committed frequently and have taken root.

Once we master these we can concentrate on *frailty*, at least to diminish the number and the gravity of such shortcomings. It is better, however, to reflect on one of these, for example, distractions, idle wishes, lack of charity, and so on. In the following confession check to see if there is progress or not.

On Sundays there is to be a second Mass whenever possible. This is to be as solemn as possible, especially on days of greater solemnity.

The same is to be said for Vespers. Before the Benediction of the Blessed Sacrament there is to be the explanation of the Catechism, of the Liturgy, of Bible History, or of the Constitutions, as the case demands.

For the Brothers there is the study of religion, two or three hours weekly, in proportion to their age and preparation; Catechism for Adults, Bible History, the Life of Jesus Christ, Ascetic and Mystical Theology, Life of Mary and of Saint Paul, and on upwards to Theology of the Lay Religious.

Monthly practices of piety

The first is the *monthly retreat*. It has also other names: Perseverance retreat, Exercise for a happy death, Sanctific ation of the first Sunday of the month. It can be likened to mini-Spiritual Exercises because it embodies the three elements: a guideline meditation, with confession (to cover the whole month); an instruction on our duties, on the virtues, plus resolutions; and prayers for the new month, with a preventive examination, and the prayer for a happy death.

In the year of spirituality (from one annual retreat to the next) it is very helpful to have short breaks, to take a look at

ourselves and start off again – breaks for spiritual rest and nourishment for the road ahead.

Fidelity to the monthly retreat and to weekly confession are two signs of fervor and of eternal salvation.

In our houses it is better if it is preached by the Superior or, in his absence, by a senior priest. It is helpful for giving an account at the end of the past month and to budget for the following one.

It is advisable to have one subject divided into three points: meditation, instruction, prayer.

For the most part it is helpful if the perpetually professed members make it with the priests.

Not to be forgotten is that it can be of great spiritual benefit to introduce this practice among the laity. It can go under any name but we prefer Jesus Master Sunday, a monthly retreat for the parish or the community. If possible, there is to be exposition of the Blessed Sacrament and adoration on a rota basis.

The devotions of the First Week

The first week of the month is devoted to our various devotions. Monday to Saint Paul, Tuesday for the Souls in Purgatory, Wednesday to Saint Joseph, Thursday to the Guardian Angel, Friday to the Sacred Heart, Saturday to the Queen of Apostles, Sunday to the Divine Master.

On the first Monday we focus on Saint Paul in order to know him and to pray to him; to obtain and to train good vocations, to secure the spirit of the apostolate for us and for the Cooperators.

The first Tuesday is dedicated to the Souls in Purgatory; this is to procure them suffrages and to help us avoid Purgatory, by satisfying our debts with God and avoiding venial sin.

The first Wednesday dedicated to Saint Joseph has a threefold aim: protection for the universal Church; aid for each one of us and a happy death for the dying of the month; Divine Providence in all our needs.

The first Thursday is dedicated to our Guardian Angel in order to know him; to be freed from the suggestions of the devil in material and spiritual dangers; to accompany him in 125 his loving concern to lead us to heaven.

The first Friday is dedicated to the Heart of Jesus so that we may know, esteem and comply with his great gifts of the Gospel, the Eucharist, the Church, the Priesthood, the Religious State, Our Blessed Lady, his own life.

The first Saturday is in order to know, to love and to pray more and more to Mary, our Queen, our Mother and our Teacher.

The first Sunday is dedicated to Jesus our Teacher and Mediator so that in him, through him and with him the Most Holy Trinity may be glorified, thanked and prayed to. Let us reflect on the Last Things, and especially on our goal – Paradise.

The annual eight-day Retreat

It helps to bear in mind that our spiritual exercises have to lead to an enhancement of our spirit and our apostolate. Therefore a good thing is to give five-six days to the spirit and two-three days to the apostolate and ministry.

There are also shorter spiritual exercises, for example, for Aspirants, Cooperators, parents of our members, benefactors, and so on.

There are longer spiritual exercises. It is useful, once in our lifetime, to make a whole month. This will also fulfil the requiescite pusillum.6

There are preached spiritual exercises and those that are not. But what is important (and never to be overlooked) are reflection and meditation, and prayer. These two elements are essential.

You can also do without a book for meditations.

If the exercises are preached, the reflection should last about the same length of time as the sermon.

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⁶ "Rest a while" (Mk 6:31).

It is an exercise of the whole person: of faith for our mind, of resolutions for our will, of prayer and the heart's union with God. This is to root the life of Jesus Christ in our mind, will and heart.

A matter of great importance is to give oneself totally; to be alone with God; in view of coming out remade, without spot or wrinkle, and to live a new life.

Thus if the spiritual exercises are to last nine days, they can be split up into three days for the mind, especially the *Creed*, with emphasis on the eternal truths; three days for the will, with examinations and resolutions on the commandments, virtues and evangelical counsels; three days for our feelings; prayer and union with Jesus Christ.

Our solemnities

There are the feasts of Saint Joseph and of the Guardian Angels; there is the Commemoration of the Faithful Departed. The Conversion of Saint Paul is also to be celebrated.

But there are three solemnities:

- a) Jesus Master, first class, which is celebrated on the Sunday between the Octave of the Epiphany or in the month of August. In the Novena it is useful to recite the chaplet, divided into five points: three concern Jesus as Truth, Way and Life; the other two concern Jesus as a model of the apostolate, and living in the Church. A novena in Latin, with hymns, has also been published.
- b) Mary regarded as Mother, Teacher and Queen of the Apostles; first class. There is the chaplet to the "Regina Apostolorum", divided into five points, in which are set out the reason why she merits such a title. A novena in Latin, with hymns, has also been published.
 - c) Saint Paul the Apostle, first class; solemnity on the 30th of June. This is to be preceded by the novena, sung, as published; or the recitation of the chaplet, divided into five points.

Transforming our actions into prayer

The Divine Teacher insists: "Oportet semper orare et non deficere." Saint Paul advises: "Sine intermissione orate... Memoriam vestri facientes in orationibus nostris sine intermissione",8

The means to do so are frequent ejaculatory prayers, as well as the ordinary practices of piety; habitual recollection; the offering of all our actions, including rest, taking meals, and so on.

Clearly these actions must be good, carried out in God's grace and made with an upright intention.

Saint Augustine tells us to convert all our actions into a hymn of praise to the Lord: "Let the harmony of your life ever rise as a song, so that you may never cease to praise God."

Saint Thomas Aguinas says that "Tamdiu homo orat, quamdiu totam vitam suam in Deum ordinet." 9

To recite the offering "Divine Heart of Jesus, I offer you all my prayers, actions and sufferings..." is a great help.

Father J. Olier shows the importance of performing our actions in union with Jesus. He explains first how the Son of God is within us in order to sanctify us: "He dwells in us not 128 only through his immensity, as the Word... but also as the Christ, through his grace, in order to make us partakers of his unction and of his divine life. Jesus Christ is within us to sanctify both ourselves and our works and to fill all our faculties with his own Self. He wills to be the light of our mind, the fire of love in our hearts, the might and strength of all our faculties, in order that in him we may have power to know and to fulfil the desires of God, his Father, whether it be to work for his honor or to suffer and endure all things unto his glory." Father Olier then explains how the actions we perform of ourselves and for ourselves are defective: "Because of our corrupted nature, our intentions and our thoughts tend toward sin and, should we decide to act of ourselves and follow the bent

⁷ "It is necessary always to pray and not lose heart" (cf. Lk 18:1).

⁸ "Pray constantly... Constantly mentioning you in our prayers" (1 Thess

⁹ "Insofar as a person directs the whole of his life to God it becomes a continuous prayer" [Comment. in Rom., c. I, lect. 5].

of our own sentiments, our works would be of sin." His conclusion is, therefore, that we must renounce our own intentions so as to unite ourselves to those of Jesus: "You see thereby what great care you must take to renounce, upon undertaking any action, all your sentiments, all your wishes, all your own thoughts, all your desires, in order to enter, according to the word of Saint Paul, into the sentiments of Jesus Christ: 'hoc enim sentite in vobis quod et in Christo Jesu'." ¹⁰

¹⁰ "Have this mind among yourselves, which is yours in Christ Jesus" (Ph 2:5) [Cf. A. Tanquerey, *op. cit.*, n. 528].

THE DIVINE MASTER: WAY, TRUTH, LIFE

Art. 123. Whatever the religious member acquires by his own industry, or because of his being a member of the Society, he acquires for the Society. Therefore, Mass stipends, offerings for the work of the apostolate, pensions, remuneration received for services given, gifts accepted in consideration of the community, and other such offerings must be faithfully handed over to the administrator as goods acquired for the Society itself.

Art. 124. Whatever is acquired by the members according to article 123 must be added to the goods of the Society, and any money as well as all other valuables must be deposited in the common treasury.

Art. 125. Members cannot accept anything for their own personal use, nor give anything away without the permission of the Superior.

Art. 126. All things in the Society shall be in common, even those things pertaining to food, clothing, and furniture; however, everything should be handled under the prudent supervision of Superiors, who, with paternal charity, should provide each one with those things of which he might stand in need.

Art. 127. Religious are not forbidden from performing those acts in regard to property which the laws prescribe, including alienations, sale thereof, provided they have obtained permission from their major Superior, or, if the matter is urgent, from the local Superior.

The soul of our Pauline piety

The soul of our Pauline piety is described in article 159 of the Constitutions: "Piety must be particularly and continually

¹ On Holy Thursday, 14 April, day four of the second week of the gathering, Fr D. Costa gave the morning meditation on "Humility" and the evening one on "Fortitude and Temperance." The midday conference was given by Fr Aldo Poggi on the "Same philosophy text in the various countries." The celebrant of the evening *Missa solemnis* was the Founder, with Fr Borrano as deacon and Fr Ferrero as sub-deacon; Master of Ceremonies was Fr Fedele Pasquero. Altar service was provided by the Brothers present while the *Schola cantorum* was made up of priests and brothers.

fostered by the study of Jesus Christ the Divine Master, who is the Way, the Truth and the Life. This is to be done in such a manner that, after his example, all may grow in wisdom, grace, and virtue, worshipping God in spirit and in truth, and sincerely loving him with mind, will, heart, and deed."

Saint Paul is the foremost interpreter of the Divine Teacher. Jesus taught him without recourse to intermediaries just as was the case when he was converted.

In the twenty or so places where Paul mentions the mystery of Christ he speaks of the relationship between Christ and Christians as members of his mystical Body. In Paul's words we are incorporated in Christ our Head; we are part of the building which is the Church; we are grafted into him, and thanks to a successful graft we, a wild olive, become a new and fruitful olive.

Man, body and soul, is a composite being; but what characterizes him are his three faculties - mind, heart, and will. This graft, carried out on man, must raise his mind, heart and will to produce new fruits in accordance with the nature of 149 the graft and of the person "grafted". Thus it is that Jesus Truth works on the mind and confers faith; Jesus Christ is Way and works on the will, which then complies with God's will; Jesus Christ is Life and works on the feelings, conveying a supernatural life. If the graft is inserted successfully the Christian will be able to say: "vivit vero in me Christus." 2

This is the great teaching of Saint Paul.

Christocentric devotion

Man is made in the image and likeness of the triune God. All three divine Persons took part in the work of creation. Man who is *one* as a person is an image of God who is One; but the three divine Persons have something of their own, and each is represented by man with his three faculties: the Father

² "Christ who lives in me" (Gal 2:20).

by the will, the Son by the mind, the Holy Spirit by feelings. Thus man, a little trinity, is an image of the triune God.

Through the fall of Adam and Eve the whole of man was "in deterius commutatus"; 3 his mind tended towards error, his will towards vice, his feelings towards superstition, false worship, and eternal death.

Jesus Christ, sent by the Father, came and restored man, producing a second and much improved copy. Thus man, passing through Jesus Christ the Mediator, will present himself to God purified and holy in his mind, will and feelings.

This is the sum and substance of Christianity: faith in Jesus Christ; morals in Jesus Christ; worship in Jesus Christ. Here is the whole of our holy religion: dogma, morals and worship.

Man becomes once again the restored image of the triune God.

Devotion to Jesus Master Way, Truth and Life leads to perfect worship of God.

The more a Pauline lives this devotion the more similar he is to the Divine Exemplar, Jesus Christ.

Jesus Christ is the vine, we are the shoots: the divine fruit-producing sap comes to us from him. The one who is joined to Christ the Vine "hic fert fructum multum." ⁴

The whole man goes to God; God through Jesus Christ becomes one with man.

The study of the catechism and of theology helps us to grasp dogma, morals and worship; it results in an ever better knowledge of Jesus Christ Way, Truth and Life, and of his mystical Body which is the Church.

Study itself is ordered towards piety.

We find the content of theologal prayer, which leads to a theologal life, set out clearly and succinctly in the acts of faith, hope and charity.

³ "Changed for the worse."

⁴ "He it is that bears much fruit" (Jn 15:5).

Universal synthesis in Christ the Master Way, Truth, Life

As an aid to a deeper study of this topic and a guide for adoration of the Blessed Sacrament and the other prayer practices, refer to what was published in the *San Paolo*:⁵

"In following Jesus Christ, man gives perfect worship to God: his mind is faith-filled, his will is submissive, his feelings are love-charged. It is to know, to serve and to love God."

- a) God in himself is Way, Truth and Life.
- b) Since he willed to manifest his glory and to have other beings share in his beatitude he revealed himself as he is: Way, Truth and Life.
- c) This he did and does in his Son in four manifestations: in creation, in revelation, in the Church, in heaven.
- *d*) Thus Jesus Christ must be considered as Teacher Way, Truth and Life in the four progressive stages.

From creation to glorification in heaven there is a straight line, one style, a project being brought into reality.

He is the one, perfect and eternal Teacher, by rank and by nature.

FIRST MANIFESTATION – NATURAL REVELATION: CREATION

Truth

We arrive at God through the proofs of Saint Thomas, integrated with other human thought (modern philosophy and Saint Augustine).

Creation: the Son of God designer and producer, "ex nihilo sui et subiecti" ⁶ of the matter and form of spiritual beings, of man, of material things, of all energy. 151

⁵ San Paolo, August-September 1959 (CISP 1230-1237). On the whole topic, cf. CISP 1195-1254 and AD 185-200.

⁶ It is the well-known definition of creation. It means that God created *all things from nothing, making use of nothing.*

The world is a projection of God who is *One*: life, movement, order, unity, beauty, intelligence, raw energy.

The creation of the sciences, rays of divine light; each science is a chapter of nature, God's book; each reveak something of God; every discovery is a reading of a chapter of the created world.

Epoch of the Father, epoch of the Son, epoch of the Holy Spirit.

Reason and mystery.

Universal order and the order of beings.

The three kingdoms of nature with allusions to astronomy, biology, geology, and so on.

Creation of man and of woman in the biblical narration; responsible beings and associates, made cooperators of God.

Freedom and law.

God's general design for his glory and the good of mankind: creation, elevation, redemption, restoration, glorification.

Some chapters of creation as God's book and their basic unity, by way of its beginning, in itself, and in its purpose.

The traditions of peoples converge and are substantially in agreement with Genesis.

Theories on the genesis of the world and of man.

Man experiences and reproduces bible history in his own self.

Our being and our world reveal God, his perfections and the Creator's goal.

The unity of the human race in its trials.

The goal and the natural means coordinated and mobilized in their realization.

Prehistoric times.

153 Way

The Son of God is the absolute author of all the laws of nature.

Biological, moral, social, exact, historical, cosmic sciences.

The finality that rules, moves and coordinates all beings.

Man is ordained to the true, the good and the beautiful; he is God's image.

The world is a projection of the triune God.

Divine exemplarism; the traces of the Trinity in creation.

The imitation of nature; imitation of God.

The fine arts.

Human acts and conscience.

Law and duty.

The commandments of God are a requirement for man, his perfectioning.

Virtues and vice.

The laws of reason: logic and metaphysics.

The Commandments and human society.

Life

Religion is man's greatest need and his basic dilemma as both an individual and as society; the small and great concerns and events hinge on this dilemma.

Geology as history.

Religion as a requisite and natural duty for the individual and for all society: conjugal, domestic, civil, political, international.

True religion embraces the whole man: mind, feelings, will. 154

Worship of God must be internal and external, individual and social.

The individual and society: conjugal, domestic, civil and political, and international.

The various civilizations: Japanese, Chinese, Indian, Persian, Greek, Roman, and so on.

Second Manifestation: Revelation

in the Two Testaments

Truth

Revelation in the two comparative Testaments.

Historical religion: story of God's work through man's elevation and redemption.

Doctrine, its crises and its final synthesis.

The natural and historical role of doctrinal, religious and moral conflicts.

Revelation is possible and convenient from every point of view.

Fact: elevation of man, his fall, punishment.

Humanity's hope for the rehabilitation of man in accordance with the original and improved design.

The hope of the Atoner in the Bible and among ancient peoples.

Revelation: nature, fact, notes.

Holy Scripture: inspiration, interpretation, preservation.

Historical, poetical, prophetic and moral books in the Old Testament.

155 The Old Testament impregnated with Christ.

Preservation, ancient and modern translations of the Bible.

The New Testament: characteristics.

Gospels, Acts of the Apostles, Letters of the Apostles, Apocalypse, Letters of Saint Paul.

Tradition: its functions, its parts.

Physical and moral miracle.

Prophecy: Old and New Testament.

Scripture compared with the religious books of the East.

Scripture compared with the philosophies and moral codes of China, India, Japan, Egypt, Greece, Rome.

Scripture compared with ancient civil history, ethnography, geography, sacred monuments, and so on.

Way

Jesus Christ, the "Missus": proofs of his divinity.

Christianity face to face with other religions.

The law of the flesh and the law of the spirit: the "signum cui contradicetur" in the individual and in humanity.

The variety of religions, deviations and corruptions of the one religion.

Positive and negative preparation for the Incarnation of the Word.

The "Verbum caro factum est." 8

The "non solvere, sed adimplere." 9

Hebrew monotheism compared with the pagan religions.

Jesus Christ as a person: holy one, healer, prophet, 156 teacher, God.

Natus, crucifixus, mortuus, resurrexit, ascendit, iterum venturus est.¹⁰

The straight line between the Protogospel and the final "Venite benedicti." 11

God's teaching in the doctrine of the Old and New Testament.

God's teaching concerning morals in the Old and New Testament.

God's teaching concerning liturgy in the Old and New Testament.

Jesus and Mary at the centre of the two Testaments.

Traces and influence of Revelation among all peoples.

The struggles and upheavals of individuals and societies mark the stages of Christ's final victory.

Life

New life: perfection of human life.

Nature and grace.

Mary in the Redemption, in the Church, in heaven.

⁷ "Sign of contradiction" (Lk 2:34).

⁸ "The Word became flesh" (Jn 1:14).

⁹ "Not to abolish, but to fulfil" (cf. Mt 5:17).

¹⁰ "Born, crucified, died; he rose again, he ascended, he will come again" (From the *Credo*).

¹¹ "Come, O blessed" (Mt 25:34).

The life of Christ in two versions: Old and New Testament.

Jesus Christ, restorer of the whole man: mind, feelings, will, body.

How Saint Paul understood Christ.

The change worked by Christ in household, religious and social society.

The new personality in Christ.

The 'estote perfecti sicut Pater vester coelestis perfectus est." 12

Intellectual, moral and religious deviations.

THIRD MANIFESTATION: JESUS MASTER IN THE CHURCH

Truth

From the physical Christ to the mystical Christ, the Church; established by him; animated by the Holy Spirit.

The Church a perfect, supernatural, visible society; to be Christ's, membership is necessary.

The Church a hierarchical, fruitful and indefectible society.

The Church one, holy, catholic, apostolic and Roman.

The two elements in the Church: one unchangeable and internal; the other changeable and ongoing.

It is infallible in matters of faith and morals: it guards, interprets, teaches and puts forward the deposit consigned to it by Jesus Christ.

Teaching bodies: the Pope, infallible as the Church. Councils, Doctors, Priests, Ecclesiastical writers.

Saint Peter and his successors.

Evolution of theological and marian doctrine.

The Christological and Trinitarian questions, grace and free will, rationalism, atheism, modernism.

Apologetics.

Teaching with technical means.

¹² "Be perfect, as your heavenly Father is perfect" (Mt 5:48).

The doctrinal bridge between Christianity and Eastern religions.

Way 158

The religion of love: the whole law.

The Church and conduct: moral, ascetical, and mystical theology.

Religious: history, Orders, Congregations, Secular Institutes.

Development of Church and canon law.

The Church vis-à-vis slavery, Islam, humanism, atheism, liberalism, secularism, and so on.

Social questions: Christian, Liberal, Communist solution.

The Inquisition.

The Church and particular moral questions: women, the human person, divorce, freedom.

The Church and Protestantism.

Pedagogy and Christian training.

The work of the Roman Pontificate in the last two centuries.

The Church and the religious, contemplative, active and mixed life.

Life

Internal and external worship.

The centre of worship: the Eucharist.

The channels of grace.

Indissoluble marriage.

Sacred art (music, painting, architecture, sculpture, poetry, literature).

The Church an immense society of spiritual and material beneficence.

Liturgies compared with the Roman liturgy.

Liturgical evolution.

Influence of Christianity: in popular instruction, in higher education.

II

The Church and schisms. The Greek Church.

The Catholic Church as a point of comparison for doctrine, morals and worship.

The Church and the individual, the family, the State, the League of Nations.

The city of God. Church militant, purgative, triumphant. Liturgy and prayer.

FOURTH MANIFESTATION: IN HEAVEN

Truth

The splendor of Jesus Master, Way, Truth and Life in heaven: full glorification of his wisdom, holiness, divine life.

His mark on his followers who constitute his victory which he will present to the Father in eternal glory.

The complete restoration: "Omnis creatura ingemiscit et parturit usque adhuc. Ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei" (Saint Paul).

The glory of Mary as the foremost member of the Church triumphant.

The manifestation in the final judgement and the social duties summed up in charity.

The light of glory reward of the sanctification of the light of reason and the light of faith.

160 Breadth of vision, possession, joy in God.

God's possession, the reward of a wholly virtuous Christian will.

The joy of God reward of noble Christian sentiments.

The resurrection of the flesh fulfilment of the Redemption.

Way

¹³ "The whole creation groans and suffers the pangs of birth until now. Creation itself will be freed from the bondage of corruption so as to enter into the glorious freedom of the children of God" (cf. Rom 8:21ff.).

The meaning of life.

The Christian meaning of death.

The Christian meaning of the particular judgement.

The Christian meaning of Purgatory.

The Christian meaning of Hell.

The Christian meaning of Paradise.

The Christian meaning of the final resurrection.

Holiness: common, heroic, miracle-working, canonized, beatified.

The meaning of the evangelical beatitudes.

Man builds his eternity in the use of his freedom.

Virtue and vice.

Mary Teacher, Queen and Mother.

Life

The end imposes the means.

Adoption as sons of God, God's inheritance, co-heirs with Christ.

The fullness of life in man's just ambitions as a Christian, a religious, a priest.

The life of the Blessed Trinity.

Mary and her mediation of graces.

Jesus Master mediator of blessedness.

Glorious life face to face with eternal death.

The vision of heaven in the Divina Commedia.

The present life as preparation for our mind, our feelings, our will, and our body for heaven.

The *multae mansiones* ¹⁴ of heaven corresponding to the many mansions in this world.

Eternal life: "nec oculus vidit...". 15

Angelic choirs and heavenly hosts.

Conclusion: Summa vitae in Christo Magistro. 16

II

¹⁴ "Many rooms" (cf. Jn 14:2).

¹⁵ "No eye has seen..." (cf. 1 Cor 2:9).

¹⁶ "Summary of life in Christ the Teacher."

STUDY

A note on the Vocation Houses

In accordance with the norms of the Holy See, our vocation houses are to accept and keep only those who aspire to the religious life, as lay brothers or as priests. This is to be explained at the outset. If this is not the declared intention of the candidate, and it is ascertained with surety, he is to be sent back to his family. And likewise during the course of the year. The Institute does them no wrong; indeed it must defend itself and the other Aspirants from suffering any damage from the continued presence of such persons.

As regards the construction of new houses, plan the building complex in such a way as to separate the Novices, were the building itself is to be used as a Novitiate.

It is important that the Novitiate for the Brothers and that for the clerics be in separate parts of the house, while sharing the chapel, refectory and some of the meditations together. Particular things are to be made separately. If there is a high number of novices there should be two Masters.

* * *

Art. 128. Through the virtue of poverty, the vow having been established as a means of its perfection, the Religious lays aside any inordinate attachment to earthly things, and willingly bears the privation of them for the love of Jesus Christ.

Art. 129. The members of the Pious Society of Saint Paul should revere voluntary religious poverty, since the saints esteemed it to be the strength and foundation of all Christian perfection; wherefore, they should not only observe the vow of poverty, but also should seek to acquire the virtue itself, and should foster it in themselves with ever increasing effort.

Art. 130. Hence, in compliance with poverty, all members, regardless of position or office, should shun superfluities and cheerfully bear the inconveniences of the common life. If

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someone may stand in need of special items let him ask his Superior for them with humility and confidence.

Art. 131. All should be satisfied with a frugal table; nevertheless, taking into account the work and energies of the members, Superiors should guard against the careless endangering of anyone's health.

Art. 132. In order that the members become well versed and advance daily in the virtue of poverty, they must gradually sever all attachment of the heart to temporal goods. Therefore, let them not only be content with the mere necessities of life, but also cultivate interior affection for what is more poor and humble. And if at times the members should lack even the recessities of life, let them rejoice in the opportunity of imitating more perfectly the poverty of Jesus Christ, thus to receive more abundantly the heavenly reward promised for such great virtue.

Commitment for life

The word *study* in general means commitment, as for example, studium perfectionis, which is the commitment of all religious; the *studium addiscendi*, which is the commitment to learn.

In this sense we speak of a twofold study: docendi and discendi.1

Study is a life commitment, although not always to the same degree. Everyone has always to commit himself to religious instruction, in order to know God better and to im- 169 prove his worship of God. Everyone has to improve himself, by way of study, with respect to his office, social relations, ministry and apostolate.

There are three steps for improving our activities and our life. First knowledge, then love, and lastly action. "Nihil volitum quin praecognitum."2

This is all part of the duty of every Religious which is "to apply himself to perfection."

1 "(Commitment) to teach and to learn."

² "You cannot will anything without previously knowing it."

Twofold objective

In everyday speech, however, we use the word *study* to mean the study curriculum, *curriculum studiorum* – from elementary classes up to de gree courses, including the pastoral year and specialist studies.

Goal: studies have their goal, indeed a twofold goal. The first is to perfect our intelligence, nature's gift; the second is to prepare us to undertake the mission entrusted to us by God. Teaching can be by speech, paper, film, screen, pictures, and so on.

Know what you have to communicate, how to do so, the medium to use: speech, technical means, and so on.

"Non scholae sed vitae discimus." 3

Store up for life what is of use; what is of no help to life is useless baggage, often a hindrance and a disadvantage.

Study has therefore two tasks. One is the intellectual part, the other the technical.

For Paulines the technical part is worth the eloquence of the orator and the teacher.

The end helps to determine the means; in other words, the choice of matter and the degree of study; and the choice of the technical means.

1. Literary and classical studies. These have a twofold aim: for the student to grasp the subject; and then to teach when the time comes.

The sanctification of our speech: so as to be able to speak to God in prayer and to speak to others as teachers.

Every country has its own language which is today the result of centuries of evolution.

2. Scientific studies: Science is God's child; every chapter of the sciences reveals to us something of what God put into creation and what men of distinction have interpreted and learned about it.

³ "We learn not for school, but for life."

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The person of faith will always excel in raising his mind to the Author of all, to admire him and to thank him for having prepared such inestimable riches for man: "Domine Dominus noster, quam admirabile est nomen tuum in universa terra!" "Coeli enarrant gloriam Dei." 5

- 3. *Philosophical studies*. This is the art of learning to reason and of teaching others to think rationally. God created man as a rational being; philosophy, however, determines and sets out rules for the use of reasoning in view of arriving at the truth purged of error. God "Lux vera quae illuminat omnem hominem venientem in hunc mundum." ⁶
- 4. *Theological studies*. Here we mean the truths revealed by God: dogmatic truths, morals, liturgy, the supernatural elements. Such truths range from the Catechism to specialized sacred studies. Revelation and Tradition are the two sources of the Church's teaching.

Aims of study

a) To sanctify the mind. The study of the sciences leads us to know the works of God. Such study, offered to the Lord, is very pleasing to him and meritorious. The worship of God by means of our key faculty, his gift, reminds us of the saying of Jesus the Divine Teacher: "You shall love the Lord with all your mind" [Lk 10:27]. There are good thoughts and bad thoughts; there are good thoughts which comply with every virtue and thoughts which conflict with every virtue: prudence, justice, fortitude, temperance, obedience, humility, and so on. ⁷

All good and all evil have their root and initial articulation in the mind.

II

⁴ "O Lord, our Lord, how majestic is thy name in all the earth!" (Ps 8:1).

⁵ "The heavens are telling the glory of God" (Ps 19[18]:1).

⁶ "The true light that enlightens every man who comes into the world" (cf. Jn 1:9).

⁷ In his letter to the Romans, chapter one verses 21 to 27, Saint Paul lists the sins of the mind and the errors of the pagans: sins of the mind and errors that led to the basest passions in their conduct. (*Author's note, in the printed text.*)

What a waste there can be of intelligence and what a use can be made of such a faculty when it is geared to studies, good reading, reflection, educating the mind to good things, and so on.

- b) If we then move on from knowledge to the truths of faith, in order to know them and adhere to them, our destination is clearly the supernatural; here there is a direct relationship with the beatific vision in Paradise: "He who believes will be saved" [Mk 16:16]. Contrariwise: "He who does not believe is condemned already" [Jn 3:18].
- c) Study's immediate goal for the Pauline is the apostolate, which is already a *'regale sacerdotium'*'; for those whose goal is the priesthood there is the apostolate plus ministry.

Ours is a teaching Institute

Ours is a *teaching* Institute. It makes its own the Church's truths and teaching. The Pauline priest sets them out for people by word of mouth and through technical means; the brother, jointly with the priest, with the technical means alone. The overall aim is people's salvation: 'Veritatem facientes in caritate."

The Institute is to teach everything: first, what expressly promotes getting to heaven, that is, faith, morals and worship; then "quidquid bonum, quidquid verum..." 10

An upright goal. There are those who study simply for knowledge's sake; a satisfaction that is humanly good but not one that is supernatural. There are those who study in order to be admired, but that is to attribute to self an esteem which is due to God alone. There are those who study in order to teach others; this is quite meritorious, especially if it is combined with instruction.

When the Pauline reproduces a manuscript through technical means, such an act of charity is as wide-ranging as the

⁸ "Royal priesthood" (1 Pet 2:9).

⁹ "Speaking the truth in love" (Eph 4:15).

¹⁰ "Whatever is good, whatever is true..." (cf. Ph 4:8).

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number of people to whom he offers the water that rises to eternal life

Disciplining our intelligence

This means to use it for the truth, for virtue, for sanctification.

It means to moderate and to mortify its defective tendencies. These are, in the main, ignorance and curiosity, haste and obstinacy, pride and laziness.

God is the mind's true sun, both on earth and in heaven; 173 although in different ways. One is the light of reason, the other the light of faith. Those who refuse the light of either blind themselves knowingly. The vision of God in heaven will be for those who had faith.

Disciplining one's intelligence is very important because light passes from the mind to the will to do good; a mind with clear-cut ideas results in a foolproof conscience; this, in turn, regulates one's moral and supernatural life, disciplining the heart.

Ignorance is overcome by the study of religion and other academic studies. These have to conform fully to the programs in force in the Congregation which, in turn, comply with the directives of the Holy See and are in view of forming the Pauline.

Although man is one, he has the three faculties of mind, will and feeling. Thus the famous writer Bossuet could say: Man is like a trinity incarnate, an image of the Trinity as Creator; God is power, wisdom, infinite love; God is one divine nature in three Persons each of whom is infinite, distinct and necessary: Father, Son and Holy Spirit.

Curiosity induces us to peruse books, variety shows, radio and television broadcasts; to listen to useless or even harmful conversations and news; to prefer to follow other studies, but which are often irrelevant for a Pauline aspirant; to look at pictures and take trips which can be a waste of precious time.

Study what must be studied: "id prius quod est magis necessarium", 11 says Saint Bernard; not concerning yourself with anything else except as a pastime. Read novels sparingly, and only when useful; they are food more for the imagination than the intellect.

Study *what must be studied* in view of a supernatural goal and for undertaking your mission: *'ut aedificent, et caritas est... ut aedificentur, et prudentia est.''*

Saint Augustine sets out an important principle for study. Knowledge, he says, must be placed at the service of charity: "Sic adhibeatur scientia tanquam machina quaedam per quam structura caritatis assurgat." ¹³ This holds true also in matters of spirituality where, at times, the aim can be more curiosity than sanctification.

Haste and obstinacy hinder more profound study and the calm necessary for those who really want to find the truth and have life-long convictions. 'Stop to think, weigh up the truths, and find delight in those that are of greater concern; little by little they will form the basis of your thoughts and your life's guiding actions."

Pride of the mind and how to cure it

Pride must be avoided; that pride of the mind which is more dangerous and more difficult to cure than the pride of the will, as Scupoli ¹⁴ says.

This is the pride that makes faith difficult, not to mention obedience to superiors; we would like to suffice unto ourselves, such is the trust that we have in our own reasoning. We are reluctant to accept the teachings of faith, or at least we want to submit them to appraisal and the understanding of reason. There is, likewise, an excessive trust in our own

^{11 &}quot;First what is more necessary."

¹² "To edify, and this is charity... to be edified, and this is prudence."

¹³ "Knowledge is to be used as a building block for charity."

¹⁴ Lorenzo Scùpoli (1530-1610), a Theatine priest and author of *Combattimento spirituale* (Venice 1589), a classical text of ascetical theology, familiar to Fr Alberione.

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judgements; we regret having to consult others, especially our superiors. The result can lead to rashness; an obstinacy in defending our own ideas which makes us resolutely condemn opinions which do not conform to our own. This is one of the most frequent causes of those disagreements as are noted among Christian authors, and sometimes also among Catholic ones. Already in his own time Saint Augustine highlighted these divisions that destroy peace, harmony and charity: "sunt unitatis divisores, inimici pacis, caritatis expertes, vanitate tumentes, placentes sibi et magni in oculis suis." 15

To cure this pride of the mind:

1. We have, first of all, to be submissive, with childlike docility, to the teachings of the faith. It is certainly lawful to pursue that understanding of dogma which is acquired with patient and laborious investigation, making use of the studies of the Fathers and the Doctors, principally those of Saint Augustine and Saint Thomas. This is to be done, as the [1st] Vatican Council says, with piety and moderation, drawing inspiration from the maxim of Saint Anselm: "fides quaerens intellectum." 16 We will thus avoid that spirit of exaggerated criticism which, under the pretext of explaining dogmas, tones them down and minimalizes them. Such submissiveness concerns not only the truths of the faith, but also the directives of the Popes; then, when there are questions that can be freely discussed, let us give to others the freedom we want for ourselves, and let us not treat their opinions with contempt and scorn. The result will be peace all round.

2. In such debates the aim is not self-satisfaction and the triumph of our own ideas, but the truth. It is rare when there is not something true in the opinions of our antagonist and which had escaped us. Listening attentively and impartially to the reasons of our antagonists and conceding what is cor-

¹⁵ "People who are the cause of disunity, the enemies of peace, devoid of charity, puffed up with pride, self-satisfied and great in their own eyes."

¹⁶ "Faith seeking intellect", that is, faith which seeks to understand.

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rect in their observations is always the best way to come to the truth, and to preserve the laws of humility and charity.

Laziness: many people want knowledge but do not want to study. Mental fatigue weighs heavier than physical fatigue, healthwise as well. Therefore tenacity in study and to follow a well-tried method require strength and character: prayer is the greatest comfort.

In harmony with the Church

Those who adhere to the Catholic Church with profound faith are always wiser than those who wander about in search of a personal and arbitrary structure, living on illusions and building on the sand.

Contrariwise, even the newest Aspirant, who handsets the Catechism at the typecase, and the Sister who distributes the Gospel, become teachers: "Blessed are the feet of those who bring truth, peace and true good" [cf. Is 52:7]. A good which is true and eternal.

Our teachers in particular are to recall what is set out in numbers 5 and 6 of the *Ratio studiorum*, ¹⁷ pages 13-14: ¹⁸

¹⁷ Ratio studiorum Piae Societatis a Sancto Paulo. Editiones Paulinae [Rome 1959]; 159 [3] pages, 14 cm. Prepared in compliance with the Apostolic Constitution Sedes Sapientiae, it was presented to the Sacred Congregation of Religious and approved on 3 March 1959. Compiled by Paulines Fr Tommaso Dragone and Fr Aldo Poggi on the orders of the Founder, the Ratio is a completion of the Constitutions of the Society of Saint Paul. Fr Alberione revised the text, noted corrections, premised a long Foreword (pp. 7-22) in which he sets out his conception of Jesus the Teacher, pivot of all the sciences. The volume is widely expanded upon in UPS II, in Instructions 8 to 11 of the second week (cf. pp. 190, 195, 204, 210, 212, 214, 236-237 where it is explicitly mentioned). Fr Alberione proposes the Ratio as an obligatory rule to be followed in the intellectual formation of Paulines. - Cf. Ratio formationis della Società San Paolo. Ad experimentum, SSP General House, Rome 1990. This recent edition of the Ratio also includes the Directives on Formation in Religious Institutes, of the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life (2 February 1990, but made public on 13 March 1990). In the Presentation, Fr Renato Perino writes: "Our formation is 'in Christ, through Christ and with Christ' and leads to our being sent to bring his Gospel to today's people with today's means" (p. 13).

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"Quaelibet educatio in Societate sanae personalitati incrementum affert sicut et personalitates fini societatis nocivas et inutiles eliminat. Oportet ut quisque propositum paulinum assequatur: 'Vivit vero in me Christus', ita ut religiosus sacerdos et apostolus paulinus Iesum Christum, Viam, Veritatem, Vitam radiet."

"Deus seipsum profert in operibus ad extra: creatione, libro scientiae naturalis; historia quae saecula vertit et convergit ad Christum: illuminando omnem hominem aui nascitur: revelatione Veteris et Novi Testamenti; actione Spiritus Sancti in Ecclesia. Homo est semper discipulus Dei.

Valde utilis esset unificatio scientiarum naturalium et supernaturalium in unum corpus quod Iesum Christum caput habeat, cui rationabile obsequium est tribuendum et hominibus caritatem, secundum illud 'Veritatem facientes in caritate' semper in mente habentes verba S. Pauli: 'Nam arma militiae nostrae non carnalia sunt, sed potentia Deo ad destructionem mu- 177 nitionum, consilia destruentes et omnem altitudinem extol-

¹⁸ A rendering in Italian of these articles is quoted by [Fr Alberione] himself further ahead (cf. pp. 194ff.):

"The whole range of education given in the Institute is addressed to the formation of the Pauline personality, just as, contrariwise, any harmful or useless element of any other personality is eliminated. Every Pauline has thus a grave commitment to aspire to this 'vivit vero in me Christus'; so that the religious priest or brother may radiate Jesus Christ Way, Truth and Life.

Man is always a disciple of God and God himself is the great Teacher of man, through his works ad extra: the created world, a book of natural science. Human history, guided to prepare the coming of Jesus Christ; the gift of reason for every one who comes into the world; the revelation of the Old and New Testament; the ongoing action of the Holy Spirit in the Church.

A highly useful thing is the unification of the natural and supernatural sciences in one complete body which has Jesus Christ as its Head, to whom every man must render homage just as he must love his fellow men, in accordance with the saying 'veritatem facientes in caritate', bearing always in mind the words of Saint Paul 'for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ' (2 Cor 10:4-5).

This is the truly necessary 'summa vitae', apportioned and expressed by the words, way, truth and life. It is how Jesus Christ lived and taught, and it is how the Church, his Mystical Body, lives and works.

The teaching of our Mother Church is called and, as such, is Christocentric."

lentem se adversus scientiam Dei et in captivitatem redigentes omnem intellectum in obsequium Christi' (2 Cor 10:4-5). Haec est 'summa vitae' valde necessaria, quaeque tripliciter dividitur: Veritas, Via, Vita, ut vixit et docuit Iesus Christus sicut et Ecclesia eius corpus mysticum. Educatio nostrae Matris Ecclesiae est Christocentrica."

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PAULINE FORMATION

Therefore I prayed, and understanding was given me;

I called upon God, and the spirit of wisdom came to me.

I preferred her to sceptres and thrones, and I accounted wealth as nothing in comparison with her.

Neither did I liken to her any priceless gem,

because all gold is but a little sand in her sight.

and silver will be accounted as clay before her.

I loved her more than health and beauty, and I chose to have her rather than light, because her radiance never ceases.

All good things came to me along with her, and in her hands uncounted wealth.

I rejoiced in them all, because wisdom leads them;

but I did not know that she was their mother.

I learned without guile and I impart without grudging;

I do not hide her wealth, for it is an unfailing treasure for men; those who get it obtain friendship with God, commended for the gifts that come from instruction.

(Wisdom 7:7-14).

Art.133. Besides the three ordinary vows of obedience, chastity, and poverty, all the members in the Society, in order to strengthen and confirm the peculiar devotion of the entire Society towards the person of the Roman Pontiff and his supreme magisterium, profess a fourth vow, namely one of fidelity to the Roman Pontiff in respect to the Apostolate.

PAULINE FORMATION 299

Art.134. a) By the filial vow of fidelity, with which we are bound to the Vicar of Jesus Christ, we perpetually acknowledge him wholeheartedly as our highest Superior and most loving Pastor, whom we follow as Christ on earth, especially with regard to each and every matter which pertains to the religious, priestly and apostolic life, both general and specific, in our Society.

- b) As the highest Superior and most loving Father of the Pious Society, we acknowledge the Vicar of Christ to be invested with the threefold full and immediate power of ruling, namely that of jurisdiction or the power of the Keys, the dominative power, and that power arising from the vow or bond of religion. c) In all things we promise filial obedience to the commands of the Supreme Pontiff, and our vow of obedience is extended to all those things, even heroic, to which the power of jurisdiction and the dominative power extend themselves.
- d) With special solicitude the members bind themselves by the vow of fidelity to the Roman Pontiff, their Superior and Father, in those matters which pertain to the specific apostolate of the Society. Hence, whatever the Roman Pontiff shall order, teach or suggest concerning the spreading of doctrine or those things which pertain to the manner, nature, time and place of the apostolate, the members, without questioning, shall accept and carry out immediately.
- e) However, the vow of fidelity is violated only when a member disobeys the commands which the legitimate Superior shall have expressly issued in virtue of this vow of fidelity.

Christ, our one Teacher

For a general overview of our Pauline formation what is published in the *Ratio studiorum* is helpful as a summary.

1. A unitary formation

The following words of Saint Paul act as a guideline for religious and clerical formation: "Donec formetur Christus in vobis", "Vivo ego, iam non ego, vivit vero in me Christus." ²

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¹ "Until Christ be formed in you" (Gal 4:19).

² "It is no longer I who live, but Christ who lives in me" (Gal 2:20).

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This orientation is summed up in articles 154, 174, 224, and 244 of the Constitutions. Piety, study, apostolate of publications, education and poverty are of capital importance in the training of the Pauline religious.

"Unus est Magister vester, Christus." He is one because he is at once Way, Truth and Life; formation will be accomplished when what is reproduced is the image of Jesus Christ, and those features which are his hallmark. Thus we shall be able to say "the Pauline is a second teacher."

A unitary formation comprises the human, religious, clerical and apostolic life, so as to produce a perfect man in Christ. The perfect teacher will form men perfect in Jesus Christ.

In our Christocentric formation the Pauline will himself become, in due proportion, way, truth and life, in accordance with the spirit of the Constitutions; such are the conditions necessary for holiness and for the apostolate. In this balanced fusion of all the elements we can, indeed we must, speak of a "summa vitae", in which the present life and eternal life are considered together; since this present life is the origin and beginning of eternal life.

As we recalled, the "summa vitae" constitutes the matter and the form of the new personality in Christ, which will reach its perfection in heaven. In fact to truth and faith there corresponds the vision of God, to charity and apostolic zeal the joy of God, and to manhood and virtue the eternal possession of God.

In every Christian there is a natural life and a supernatural life; the former is created as a power which obeys nature and the latter is infused by God the creator by means of grace. This reaches its perfection when the natural forces are used to observe the divine law.

Human formation precedes supernatural formation. The study of civil history is the basis for the study of Church and religious history.

³ "You have one Teacher, the Christ" (Mt 23:10).

^{4 &}quot;Summary of life."

PAULINE FORMATION 301

Although man possesses three faculties – intelligence, feeling, and will - he is but one person. According to the scholarly Bossuet "man is like a Trinity incarnate, an image 192 of the Trinity as Creator; God is power, wisdom, infinite love; God is one divine nature in three Persons, each of whom is infinite, distinct and necessary: Father, Son, and Holy Spirit."

In general a formation that is farsighted, positive and optimistic is to be preferred to one that is repressive, pessimistic and negative.

A very wise thing is to impress virtue-convictions on a young person so as to form a strong will. Thus, once he has overcome his evil inclinations, and is rid of his false principles, prejudices, and worldly maxims – being guided all the while by a deep love of Jesus the Teacher – he will achieve a balanced and complete holiness, and be able to use that just freedom, in view of a supernatural goal, in such a way as to obtain eternal merit and to lead an exemplary religious and apostolic life.

The person whose formation is complete and who has achieved human development, in accordance with supernatural principles, starts to lead a godlike life, becomes a partaker in the divine nature, and is capable of acquiring many merits in this life and eternal bliss in heaven.

2. Study of doctrine [and of the means]

The goal of our studies, apart from human development, consists in forming the Pauline apostle, priest and brother, to follow his vocation as outlined in the second article of the Constitutions.

In the communications' apostolate (press, film-making, radio, television) the conceptual stage is reserved in partic ular to the clerics, while the Brothers have the technical part and the promotion work.

A general principle is that the whole of formation has to 193 be geared and arranged in a special way towards those stud-

ies which reflect the Pauline Family's own apostolate. Such a goal is to be borne in mind right from the outset of entry into our Institute, whether it be in school, or in counselling, meditations and preaching. What is to be communicated is not some generic type of life but a teaching, a piety and a religious life that is eminently Pauline.

The goal to be achieved predicates the means. Thus three elements are always required: knowledge, language, technical means. The first is what constitutes the body of truths to be communicated; the second as a means of diffusion; and the third as a network of instruments that produce quick and effective results.

Secrets of success

To obtain the best and quickest results with the minimum amount of means, effort and time, it is necessary:

- a) to ask the Lord for all the intellectual gifts of the Holy Spirit: wisdom, understanding, knowledge, and counsel;
- b) to bear in mind, at all times, the bond between the spirit and the apostolate, study and human formation, all of which are at work in the same person, acquiring a greater efficacy, and mutually perfecting each other;
- c) to bear in mind, likewise, that, apart from school and 194 study, great help can come from drawing on the experience of the history of man and of society, as well as from nature, the liturgy, spiritual enlightenment, social life and all the goods that are developing in the Mystical Body of Jesus Christ:
 - d) that to achieve good school results much depends on the preparation of the individual teachers, as does close collaboration among the teachers of the different disciplines;
 - e) that in formation recourse is had to all the helps and devices possible, especially where necessary;
 - f) that the teacher should always know how to arouse in the pupil a corresponding enthusiasm for his duties.

PAULINE FORMATION 303

"Always disciples of God"

"The whole range of education given in the Institute is addressed to the formation of the Pauline personality, just as, contrariwise, any harmful or useless element of any other personality is eliminated. Every Pauline has thus a grave commitment to aspire to this *vivit vero in me Christus*'; so that the religious priest or brother may radiate Jesus Christ Way, Truth and Life.

Man is always a disciple of God and God himself is the great Teacher of man, through his works *ad extra*: the created world, a book of natural science. Human history, guided to prepare the coming of Jesus Christ; the gift of reason for every one who comes into the world; the revelation of the Old and New Testament; the ongoing action of the Holy Spirit in the Church.

A highly useful thing is the unification of the natural and supernatural sciences in one complete body which has Jesus Christ as its Head, to whom every man must render homage just as he must love his fellow men, in accordance with the saying 'veritatem facientes in caritate', 5 bearing always in mind the words of Saint Paul 'for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ' (2 Cor 10:4-5).

This is the truly necessary 'summa vitae', apportioned and expressed by the words, way, truth and life. It is how Jesus Christ lived and taught, and it is how the Church, his Mystical Body, lives and works.

The teaching of our Mother Church is called and is, as such, Christocentric" (*Ratio studiorum*, pages 13-14).

The Pauline "International Theological College"

The quotation is from the *Ratio studiorum* of the Pious Society of Saint Paul, which was presented to and approved by the Sacred Congregation of Religious on the third day of March 1959, and signed by the present Cardinal Larraona, then the Secretary of the same: "Ad hanc Sacram Congregationem rite pervenit 'Ratio studiorum' quam periti viri Piae Societatis a Sancto Paulo parandam curaverunt. Hoc autem

⁵ "Speaking the truth in love" (Eph 4:15).

Sacrum Dicasterium eandem Rationem Studiorum laude libenter prosequitur atque commendat. Nihil obstat, igitur, quominus, ad modum experimenti, in praxim deducatur."⁶

196 Prot. N° 696/61/7

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS ⁷

Sacra Congregatio de Seminariis studiorumque Universitatibus, attenta rogatione Clar.mi et Rev.mi Rectoris Pontificiae Universitatis Lateranensis, perpensa approbataque CONVENTIONE die XIII m. aprilis A.D. MCMLXI inita inter Rev.mum Moderatorem Generalem Piae Societatis a Sancto Paulo Apostolo et Rectorem laudatae Universitatis, cum compererit sacras disciplinas in Studio Theologico Internationali Piae Societatis, electo Professorum coetu stabiliter adlaborante, omni cum diligentia promoveri et ad normam ss. cc. 1365-1366 C.J.C. necnon Apostolicae Constitutionis

⁶ "This Sacred Congregation has received the 'Ratio studiorum', prepared by a number of specialists of the Pious Society of Saint Paul. This Sacred Dicastery heartily praises and recommends this 'Ratio studiorum'. Nothing, therefore, hinders its being implemented on an experimental basis."

^{7 &}quot;SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES. – The Sacred Congregation for Seminaries and Universities - in consideration of the request of the Very Reverend Rector of the Pontifical Lateran University, having examined and approved the Convention established on the 13th of April 1961 between the Superior General of the Pious Society of Saint Paul and the Rector of the aforementioned University, and clearly proved that in the International Theological College of the Pious Society, thanks to a qualified body of Professors, the sacred disciplines are diligently promoted and arranged in accordance with the norms of the sacred canons 1365-1366 of the CCL and of the Apostolic Constitution *Deus scientiarum Dominus*' – readily welcomes the request of the aforementioned Rector and declares the International Theological College of the Pious Society of Saint Paul as affiliated to the Faculty of Sacred Theology of the Pontifical Lateran University for a four year period and ad experimentum. At the same time it grants the Faculty the power to confer the academic degree of Baccalaureate in Sacred Theology to those students who, once happily concluded the four year theology curriculum, have passed special examinations under the guidance and authority of the same Faculty, at the University or in the Theological College, abiding by all the prescriptions, starting from the particular Norms for the application of the Convention, to be undersigned by both parties on the 13th of the current month of April and approved by this Sacred Congregation, notwithstanding anything to the contrary. - Rome, from the residence of the Sacred Congregation, the 14th of April 1961, feast of Saint Justin Martyr. Signed Prefect Card. Pizzardo."

PAULINE FORMATION 305

'Deus scientiarum Dominus' ordinatas esse, petitionem memorati Rectoris libenter excipiens, idem STUDIUM THEOLOGICUM INTERNATIONALE PIAE SOCIETATIS A SANCTO PAULO Facultati Sacrae Theologiae Pontificiae Universitatis Lateranensis pro munere AFFILIATUM ad quadriennium et ad experimentum constituit declaratque, collata Facultati potestate academicum Sacrae Theologiae BACCALAUREATUS gradum iis alumnis conferendi qui, quadrienne curriculum theologicum feliciter emensi, specialia pericula, sub ductu et auctoritate eiusdem Facultatis, in aedibus Universitatis vel Studii Theologici bene superaverint, servatis de iure servandis, in primis peculiaribus 'NORMIS' ad Conventionem applicandam, ab utraque parte die XIII elabentis aprilis subsignatis et ab eadem Sacra Congregatione approbatis; contrariis quibuslibet minime obstantibus.

Romae, ex aedibus S. Congregationis d. d. XIV m. aprilis, in festo S. Justin., Mart., A.D. MCMLXI

f.to Præfectus Card, Pizzardo

NORMS FOR OUR STUDIES

Prayer for Wisdom

O God of my fathers and Lord of mercy, who hast made all things by thy word, and by thy wisdom hast formed man, to have dominion over the creatures thou hast made, and rule the world in holiness and righteousness, and pronounce judgement in uprightness of soul, give me the wisdom that sits by thy throne, and do not reject me from among thy servants.

We can hardly guess at what is on earth, and what is at hand we find with labour; but who has traced out what is in the heavens? Who has learned thy counsel, unless thou hast given wisdom and sent thy holy Spirit from on high?

(Wisdom 9:1-4.16-17).

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Art. 135. The members should greatly esteem this vow of fidelity to the Roman Pontiff, and, bound more strictly by this bond of subjection and devotion towards the Chair of Peter, they should consider it as an efficacious means to preserve more securely the unity of action in the Society, and to feel more deeply the universality of the Apostolate of Communic ations.

Art. 136. Mindful of the vow of fidelity to the Roman Pontiff, the members should strive with vigilant and constant care that, in exercising the Apostolate of Communications, they think ever more and more with the Church and its Head, the Roman Pontiff; and each one according to his condition, especially Superiors, should take care lest in the works of the Society anything ever be spread which is not in conformity with pontifical documents, the doctrine of the Church, and tradition.

Art. 137. In order that all these things may be deeply impressed on the minds of the members, Superiors and Masters shall take care that, during the entire course of training, namely in the religious, intellectual and apostolic formation of the members, special consideration be given to this bond which subjects the members and the Society itself to the Roman Pontiff, and which is to be considered as a special mark of the Society.

Particular norms

- 1. In the already mentioned *Ratio studiorum* there are particular norms that refer to our studies.
- 2. The study of the mother tongue is to hold pride of 205 place. If the Aspirants enter just after their primary schooling they are to cultivate their mother tongue and then move on to Latin. In class recitation and in reading they are to learn to train their voice; they are likewise to be trained in the technical apostolate in accordance with the goal of the Institute.
 - 3. The "curriculum studiorum" comprises:
 - a) four or five years for the lower liberal arts course;
 - b) two years for the higher liberal arts course;
 - c) the year of Novitiate;
 - d) two-year philosophy course;
 - e) one year of practical experience in the apostolic Houses;
 - f) four years for the theology course;
 - g) Pastoral year.
- 4. During the liberal arts curriculum a start is to be made on Sacred Liturgy and Patrology, including the translation of some pieces from the Fathers of the Church, as well as History and Ethnology (customs, habits and laws of Oriental peoples and those in mission lands), present-day problems (press, films, television, social issues), the Church (hierarchy, councils, allocutions and speeches of the Pope); and also the first principles of Philosophy.
- 5. To help improve studies there needs to be a well thought-out program:

- *a*) the scholastic year is to be divided into two semesters, followed by six weeks vacation;
- b) the year is to start and conclude with appropriate solemnity. The feast of Jesus the Teacher is to be celebrated as a feast of the first class;
 - c) there is to be serious commitment to school and studies in conformity with the timetable;
 - d) professors are to meet on a regular basis;
 - e) exam results are to be put on public display, preferably in a holy place.
 - 6. In the lower courses there are to be at least four hours of classes daily, and two hours of study.

Helpful hints for teaching

- 1. Make use of filmstrips and wall charts in catechism classes.
- 2. Make use of maps and wall charts for history and Church history, geography, and ethnography.
- 3. Utilize the physics laboratory, as well as natural history and suitable scientific films for physics, chemistry, and mineralogy.
- 4. The library is to be well-stocked with books and special interest magazines for each "curriculum".
- 5. Visits to museums, art galleries, and historical monuments can be beneficial.
- 6. Summaries and outlines of the main books are a help; likewise keep the students abreast of present-day movements intellectual, political, social and religious and teach them to appraise them correctly in conformity with Catholic principles.
 - 7. Students are to practise writing by taking down notes during classes, or in study time.
 - 8. Debates can be of great help during the philosophy and theology courses.

9. Students are to be trained in writing short articles and book reviews, corresponding to the subjects taught.

Courses and school subjects

1. In the liberal arts curriculum various topics are recommended for school essays: religious, social, topical and everyday issues; plus résumés of books and perhaps critiques (press, films, radio, television).

As far as possible, the correction of homework should be done in front of the class. While the student has to cultivate the study of things ancient, he must also consider them in the light of our apostolate, being mindful that, "non scholae, sed vitae discitur."

Great stock is to be placed on the reading of Church writers; in literature studies the main authors are to be examined in detail, with summaries for the others. Nonetheless, in the study of all classic literature everything is to conform to Catholic doctrine.

2. In the Novitiate the subjects are: Religion, Constitutions, Apostolate (practice and theory), Gregorian chant, Ceremonial, History of the States of Perfection, Ascetics, and Liturgy.

The year of experience includes editorial work; the student, under the guidance of the theology students' Spiritual Prefect or Master, is to send a résumé of a book or some other editorial exercise to the Master himself.

In the higher liberal arts course there is to be the necessary time to study the mother tongue, as well as Latin and Greek; likewise for Oriental languages.

In the theology course an appropriate amount of time is to be given to casuistry, concerning the problems, morals, and ideas of our time especially as regards the press, films, radio and television. To be likewise fostered is the study of apolo-

¹ "We learn not for school but for life."

getics and polemics, both speculative and practical, partic ularly with respect to today's more openly discussed topics.

In the philosophy course there is to be a broad-based study of Metaphysics, Logic, Psychology, Sociology and Pedagogy.

In both the philosophy and the theology courses consideration is to be given to the natural sciences, examining their provenance, and their relationship with the supernatural.

Since all peoples, especially the more ancient, have their own religious, moral and philosophical systems which have been handed down in various ways, every system is to be presented to the students showing how it either originated from or is a corruption of primitive revelation. When compared with Catholic doctrine the latter will be seen to be 209 eminent and trustworthy in view of eternal life. Everything positive to be found in the various systems must be used; all that is negative is to be discarded. Thus the Catholic faith will turn out to be superior, "cum omnia in Christo Iesu ad Deum reduci debeat": so "that you may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God" (Eph 3:18-19).

Pastoral curriculum

"Pastoralis curriculi programmatis haec sint capita praecipua:³ a) Quaestiones selectae ex theologia dogmatica, quarum cogni-

² "Seeing that everything, in Christ Jesus, must be led back to God."

³ What is set out in these "main chapters of the pastoral curriculum program" is substantially quoted further ahead by the Author himself, although the number of days to be given to each subject is omitted (cf. II:232):

[&]quot;a) revise particular questions of dogmatic theology, knowledge of which is particularly necessary in ministry today; b) deepen the principles of moral theology, the rules, cases, the difficulties more likely to be met in the confessional. Formulate practical methods for dealing with the various types of penitents, so as to be on guard when dealing with individual cases, and thus avoid moral dangers, either on the part of the penitent or on that of the confessor; take steps to be well informed when consulting with the various types of people, whether the faithful or those opposed to the faith; c) study pastoral psy-

tio sacerdoti, in adiunctis hodierni pastoralis ministerii versanti, maioris momenti pratici esse solent (10 dies).

- b) Theologiae moralis principia, normae, causae, quae maioris momenti sunt quaeque continuo vel frequentius occurrere solent in audiendis fidelium confessionibus. Item methodus aptior sequenda cum paenitentibus, pro varia personarum conditione; necnon cauthelae adhibendae ut quodcumque periculum aut spirituale damnum sive paenitentis sive Confessarii arceatur (25 dies).
- c) Psychologiae pastoralis praecipua capita et paedagogiae normae potiores (dies 10).
- d) Problemata maiora hodiernae Sociologiae christianae (10 **210** dies).
- e) Actionis Catholicae necessitas, principia, modi, necnon methodus in Associationum fidelium, operariorum assistentia, organizatione et apostolatus editionis diffusione (dies 10).
 - f) Sacra eloquentia et Catechesis (dies 5).
- g) Modus et media ad cultum, doctrinam et amorem erga Iesum Christum Divinum Magistrum (dies 15).
- h) Munus redactionis et eius conexio cum mediis diffusionis, propaganda et publicitate (dies 10).
 - i) Ars cinematographica, radiophonica et televisiva (dies 10)."

(Art. 104, Ratio studiorum)

This *Ratio studiorum* is to be followed by everyone. Its authentic interpretation is reserved to the Superior General. Where changes are necessary, recourse is to be had to the Holy See.

Only rarely, and for serious reasons, are Superiors to have recourse to the Holy See for dispensations, whether these be for school subjects or the frequency of classes, or exams.

This *Ratio studiorum* is devised not only for the student to be taught but for his intellectual and a pastoral education as well. As such it requires a progressive harmonization of all

chology and the rules of pedagogy, at least what could be beneficial; *d*) study the most serious problems facing Christian sociology today; *e*) be informed about the needs and the principles that regulate Catholic Action, the various lay associations, aid to workers, organization and distribution through the publications' apostolate; *f*) sacred eloquence and catechesis; *g*) ways and means for knowing, loving and expanding devotion to Jesus the Teacher; *h*) the editorial role and its connection with the means of distribution, promotion and publicity; *i*) study of the arts: film-making, radio and television."

the student's faculties, his intellect, imagination, and memory, so that he can make skilful judgements, and achieve a correct method of scientific and technical work.

Prefect and teachers

In every house where there is a student body there must always exist the office of Prefect of Studies. He helps, substitutes for and represents the Superior in so far as regulating studies. He regulates school discipline and makes sure that all teaching is carried out in the spirit of the Constitutions.

The Prefect of Studies prepares the School Calendar, under the direction of the local Superior. Moreover, he is to see

- a) that the school year begins and closes on the days prescribed;
 - b) that the academic grades are published;
 - c) that the exams are orderly, serious, and impartial;
- d) likewise he is to inspect the classes, question the students, and instil wholehearted dedication in teachers and masters.

Teachers in the disciplines of philosophy and theology are reminded that the Holy See desires that they have a degree or licentiate in their respective faculties.

In houses of studies Councillors are to be elected to help the Superior and the Prefect of Studies, in view of promoting religious, intellectual and apostolic formation.

simul et scholastica tradatur, ita nempe ut, praelucente authentico Ecclesiae Magisterio, Divinae Revelationis fontes, accuratissime congruisque subsidiis adhibitis, perscrutentur indeque hausti veritatis thesauri clare exponantur et efficaciter vindicentur. Cum enim Revelationis depositum soli Ecclesiae Magisterio authentice interpretandum commissum sit, non ratione mere humana et privato iudicio, sed iuxta sensum et ad mentem ipsius Ecclesiae fidelissime explicandum est. Sciant igitur christianae theologiae magistri se non proprio iure ac

nomine, sed nonnisi supremi Magisterii nomine et auctoritate ac proinde sub eius vigilantia et moderatione, a quo canonicum veluti munus acceperunt, suo ministerio fungi. Probe meminisse debent sibi factam non esse potestatem docendi ut sua opinionum placita cum alumnis disciplinae suae communicent, sed ut iis doctrinas Ecclesiae probatissimas impertiant" (Ratio studiorum, art. 97).4

A wealth of graces

Make use of all the means that Providence has made available for our intellectual progress.

1. *Prayer*: God is truth and the source of all knowledge: "scientiarum Dominus"; he is the giver of wisdom.

Holy Scripture attests to wisdom in many ways; not least in the "Wisdom" books: Ecclesiasticus, Ecclesiastes, Psalms, Proverbs, Wisdom, Canticle of Canticles, Solomon asked frequently for the gift of wisdom. Such a request is often re- 213 peated in the Psalter.

Jesus Christ sent the Holy Spirit to enlighten the Apostles. He had told them: "When [the Spirit] comes down on you, he will suggest everything to you, will make you understand

⁴ The present article 97 of the *Ratio studiorum* quotes practically to the letter a paragraph (32) of the Apostolic Constitution Sedes Sapientiae issued by Pius XII on 31 May 1956 (AAS 48, 1956, 354-365): "With Thomas Aquinas as teacher and guide, theology is taught by a method at once positive and scholastic, as it is called. This must be done in such a way that, with the authentic Magisterium of the Church serving as a beacon light, the sources of divine revelation will, with the help of suitable auxiliary sciences, be subjected to a minute investigation and the objective results clearly presented and effectively defended. Since the deposit of divine revelation has been committed solely to the Magisterium of the Church for authentic interpretation, it is not to be explained solely by human reason or by private judgement, but must be interpreted with most faithful attention to the mind and understanding of the Church. Professors of Christian philosophy and theology must consequently realize that they do not teach in their own right, nor in their own name, but only in the name of the Supreme Magisterium, and by its authority. Hence, they are subject to the supervision and guidance of the Magisterium, from which they have received, as it were, a canonical office. Thus, they must ever be mindful that the faculty has not been given them to teach so as to spread their pet theories among their students, but that they might teach them the approved doctrines of the Church."

what I have told you" [cf. Jn 14:26]. And so it was; the listeners marvelled that the Apostles, uneducated men, should speak so accurately of such lofty matters, and in so many tongues.

All the Fathers and Doctors of the Church, Saint Thomas Aquinas in particular, learnt more from their conversations with God than from study. Have trust! To those who pray and commit themselves to study the Lord will give the graces necessary for their vocation. One such important grace is knowledge. Pray with trust for God's enlightenment, particularly when studying the sacred sciences.

Before study always invoke the Divine Teacher, the Queen of the Apostles, and Saint Paul the Apostle.

2. Experience: History is life's teacher. We can benefit from other people's experiences, but our own experiences teach us much more.

Keep the company of learned people, seek out opportunities for discussing and communicating, for advice and guidance.

The wise person favors the best talks, conferences, and books. He chooses the best schools, the best teachers, the best centres of learning.

He discerns his choice of newspapers, magazines, periodicals and films.

What goes into our mind and our spirit is decisive in forming our personality.

3. The Institute itself is a source of teaching: There is our serene and recollected life, the Ratio studiorum, a wealth of preaching and conferences; there is the editorial, technical, and distribution apostolate which sees books, periodicals and films passing continually through our hands; we live, for the most part, among people who study; we have many opportunities for learning what is true, beautiful, good and useful.

Let us not waste such a wealth of grace but exploit it always for our spiritual life and for knowledge.

For how long? Right up to the end of life.

To always have a book to read in our free time can be a great help to keep us updated and to store up useful knowledge.

There are countries where almost everyone reads on the train or on the plane. Elsewhere it is the opposite. It is a sign of greater or lesser intellectual depth.

ΤΤ

STUDIES AND APOSTOLATE

A Note on the "International Theological College"

So as to make our studies more uniform and to give them greater depth the International Theological College was established in Rome for the following reasons:

- 1. There is insufficient personnel in the houses abroad; this necessitates bringing the Cleric theologians to Rome, centre of Christianity, and under the responsibility of the General House.
- 2. The Cleric theologians will become more accomplished in the technical means of the press, films, and so on.
 - 3. They can gradually be introduced to editorial work.
- 4. They will become more conversant with the catholic spirit of the Church, and thus be gradually inclined to extend their ministry and apostolate to other countries.
- 5. We perceive in Saint Paul's Letters his quickening desire 230 to reach Rome. From his great Basilica his relics testify also in a spiritual and apostolic sense that "civis Romanus sum." 1

* * *

Art. 138. All Religious, both Superiors and subjects, must not only faithfully and integrally keep the vows they have taken, but must also live according to the present Constitutions, and thus strive after the perfection of their state.

Art. 139. Community life shall be observed by all members in accordance with the Sacred Canons and the present Constitutions, without their seeking to be easily dispensed from any practice of the common life.

Art. 140. Religious violating an important point of the law of common life as prescribed by the Constitutions, must be seriously admonished and, failing to amend themselves, must be punished, even with the privation of active and passive voice; if they be Superiors, even with the privation of their office.

¹ "I am a Roman citizen" (cf. Acts 22:26ff.).

Art. 141. Members should greatly esteem the common life as an effective means offered to them for practising virtues - especially charity, penance, and humility - and as a most powerful aid in exercising their zeal with greater fruitfulness and security.

1. Higher studies

Mindful of the desires and provisions of the Holy See, the Institute always took care, right from 1920, to send voung 231 priests to both Church and state ² universities, for a threefold reason:

a) to prepare competent teachers;

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² This statement of Fr Alberione can be documented historically. In his diary Bishop Re of Alba noted on the 19.4.1915: Battista né Antonio Marocco... at the Catholic Soc[ial] School, Bergamo. - On 16.2.1916 Fr Alberione himself sent a letter to Bishop Re which included the first written report on the origin of his works. Among other things, he says: "The fifteen youths are good, they study; one [B. Marocco] is president of the diocesan Youth Federation; these past Sundays he has given talks to young people at Vezza, Castellinaldo, Santa Vittoria, and so on. He is preparing himself, under the guidance of Canon Francesco Chiesa, for a degree in social sciences at the Faculty in Bergamo, where he is enrolled. He already directs the Gazzetta d'Alba for me; I only read the proofs, although the paper's responsibility is mine alone. Other young men have already finished their high school studies and will then begin philosophy, civil and Church history, and apologetics." -On 14.8.1919 Bishop Re again notes in his diary: "Recom[mended] two youths t[heologian] Alber[ione] - Cathol[ic] Social School Bergamo." - The solemnity of the fifth anniversary of the opening of the house, or foundation, at Alba, was commemorated on Sunday 17 August 1919, because on the evening of that same day the assistant (Desiderio Costa) and the deputy assistant (Bartolomeo Marcellino) were to leave for Bergamo to sit the examination in social sciences. They frequented the short course, and forty days later, on 27 September, they were already on their way back to Alba, having happily passed the first year examination in social sciences. - On 28.5.1920 Bishop Re notes again: "Rome - Conte Dalla Torre - Rec[ommended] the young Bartolomeo Marcellino and Desiderio Costa, for dispensation from tax and pension. Social Sc[iences] course Bergamo." – On 22.9.1921 Desiderio Costa, the first to enter the Society of Saint Paul, received his degree at the Pontifical Institute for Social Sciences, Bergamo, for his thesis: "Divorce in law and in the Italian Chamber." Bartolomeo Marcellino gained his degree at the same Institute on 16.9.1922.

- b) to prepare priests for the editing and reviewing of books, periodicals, films, radio programs, films, records, and so on.
- c) to prepare Novice Masters who, by combining broader views and greater competence with their moral and pastoral qualities, will better fulfil their very delicate office.

2. Programs and underlying principles

The spirit that animates the whole apostolate of the Pious Society of Saint Paul, in conformity with its Constitutions, is decidedly pastoral.

Even prior to the beginning of the Institute steps and initiatives had begun in such a sense. 'Ego accepi a Domino quod tradidi vobis": 3 to instil in people the life of grace, to train them as heirs of God.

In accordance with Sedes Sapientiae and our Constitutions, throughout the whole time of the candidates' formation for perpetual Profession and for the priesthood, the students are to be instructed in the apostolate and moderately employed in it. They are to be prepared by instilling in them a love for the apostolate, studying the Institute's historical development, the life of its senior members, the necessity of the apostolate and the fruits it can bring to people.

The Holy See legislated the pastoral year for newlyordained priests with a threefold purpose in mind: 1) to prac-232 tise more carefully the priestly virtues; 2) under capable teachers to be instructed in their ministry; 3) to exercise some priestly ministry such as confession, preaching, assistance and care of children, visiting the sick, and so on.

In addition, during the pastoral year, insofar as concerns our Institute, the new priests are to devote themselves in particular to editorial work and gradually to teach and help our Aspirants.

³ "For I received from the Lord what I also delivered to you" (1 Cor 11:23).

So as to be clear on the type of instruction to be given: a) revise particular questions of dogmatic theology, knowledge of which is particularly necessary in ministry today; b) study pastoral psychology and the rules of pedagogy, at least what could be beneficial; c) deepen the principles of moral theology, the rules, cases, the difficulties more likely to be met in the confessional. Formulate practical methods for dealing with the various types of penitents, so as to be on guard when dealing with individual cases, and thus avoid moral dangers, either on the part of the penitent or on that of the confessor; take steps to be well informed when consulting with the various types of people, whether the faithful or those opposed to the faith; d) study the most serious problems facing Christian sociology today; e) be informed about the needs and the principles that regulate Catholic Action, the various lay associations, aid to workers, organization and distribution through the publications' apostolate; f) sacred eloquence and catechesis; g) ways and means for knowing, loving and expanding devotion to Jesus the Teacher; h) besides the editorial role, the study of the methods of distribution and publicity; i) the theory and practice, as far as possible, of filmmaking, radio and television.

3. Academic calendar

To be clearly indicated in the academic calendar are the number of class days, which should be about two hundred each year; the time for classes, at least three hours a day; the special holidays for our solemnities; the days for annual holidays which, taking into account travel time and that spent in the family, or in one of our holiday houses, are not to be more than twenty-five.

The Sedes Sapientiae suggests that the time left over from due relaxation ought to be spent by the students in private study of doctrine or learning languages, or in attending easier courses, or in the exercise of our typographical art, or initiatII

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ing themselves in apostolic practice. The aim is to ensure that reasonable relaxation does not turn into laziness. Recreation and laziness are two quite different terms. There can also be the showing of instructive or at least wholesome films. These should be overseen by a person able to instruct the viewers in such a way that they can form right judgements regarding the film's moral, artistic and performance value. All this can be done by way of a commonsensical discussion.

4. Interdisciplinary teaching

Many people have pointed out that, in view of a more rational and practical study of theology, it would be a great help to combine those subjects which are at present taught separately but which in reality should be merged.

For example, Moral Theology could be linked with a good part of Canon Law, and with Ascetical and Mystical Theology;

- 234 Sacramental Theology: link the dogmatic part with the moral part, and with the Liturgy;
 - the history of Revelation with Holy Scripture;
 - the history of the Church in its concerns with the world and in its inner life as the Mystical Body of Jesus Christ;
 - the history of Art with Archaeology and that part of Pastoral Theology concerning both the construction of church buildings and the furnishings necessary for divine worship, and their preservation.

5. Basic studies

Outline of the subjects for the examination for admission to the Liberal Arts course:

Religion - Mother tongue - Arithmetic and Geometry - History - Geography - Elements of the natural sciences - Physical Education and Hygiene - General Studies - Logical and Grammatical Analysis.

Subjects for the Liberal Arts course. Main subjects:

Religion - Latin language and literature - Language and literature of the country - Greek language and literature.

Ancillary subjects:

Foreign languages and literature - History - Geography - Mathematics, Geometry and Algebra - Natural History - Physics - Chemistry - History of the Arts - Knowledge and the art of Handwriting - Music and Chant - Gymnastics and Hygiene - Botany, Zoology and Biology.

Electives:

Social Sciences - In view of the purpose of our Society special studies in printing, cinema, radio and television - Other subjects.

The Philosophy curriculum

First Year:

Introduction to Philosophy - Metaphysics - General Moral Philosophy - Psychology.

Second Year:

Special Moral Philosophy - Logic - Criticism - Cosmology.

During the curriculum:

History of Philosophy - Principles of Sociology.

Ancillary Subjects:

Historical Criticism - Literary Studies - Twice a month, repetition of the subject taught, with questions - Scholastic exercises - At the end of the complete course an examination of competency is to be given, compiled from a list of theses drawn from all the tracts of philosophy.

The Theology curriculum

First Year:

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Fundamental Theology - Moral Theology - Holy Scripture - Church History - Canon Law.

Second Year:

Dogmatic Theology - Moral Theology - Holy Scripture - Church History - Canon Law.

236 Third and Fourth Year:

Dogmatic Theology - Moral Theology - Holy Scripture - Canon Law - Patrology.

Ancillary Subjects:

Liturgy - Ascetical Theology - Hebrew, and Biblical Greek.

Towards the end of the fourth year a résumé is to be made of the whole of theology, and a general examination is to be given from a list of theses drawn from all the tracts studied during the four years.

6. Pastoral Studies

In accord with the oft-repeated plea of the Popes, and given the particular pastoral spirit that imbues our whole Institute, it is helpful for some students to enrol in courses at the Pontifical Pastoral Institute, within the Faculty of the Lateran, and gain their diplomas at the end of such studies. Specialized studies at this Institute include courses on catechetics, organizational skills, sociology, the art of the publicist, as well as subjects more congenial to our Congregation such as specialization in the audio and visual techniques.

The particular explanations and the general program are summed up in our *Ratio studiorum* (pages 133, articles 145 to 153). The hoped-for benefits from such studies are two-fold: 1) specialist knowledge of the Catholic Church's organizations on an international level; 2) specialist knowledge, but often excessively speculative, of the organizations that concern our special apostolates.

7. Examinations for Priests

In accordance with the *Sedes Sapientiae* and our *Ratio studiorum*, our priests are subject to the quinquennial examinations on the principal disciplines studied in the theology curriculum. The order to be followed is:

- a) Holy Scripture (as in the first year of theology course)
- b) Dogmatic Theology (as in the second year of theology course)
- c) Moral Theology (as in the third year of theology course)
 - d) Canon Law (as in the fourth year of theology course)
 - e) Church History (as studied in overall theology course).

Patrology, for each year studied during the theology course, with a résumé of the writings of at least one of the Fathers or Doctors of the Church.

8. Ongoing Formation

Not to be overlooked are articles 203 and 202 of the Constitutions, called to mind by the *Ratio studiorum*.

The first establishes that Superiors should see that young priests have sufficient time and the availability of senior priests to help them advance in knowledge, as well as to keep abreast of new problems and to arrive at appropriate and safe solutions.

The second is that at least once a month in every regular house a discussion on moral or liturgical cases must be held. An instruction on dogmatic theology may be added by the Superior; all the professed Clerics, students of theology, and the priests who have finished their studies, must assist at the conferences.

Lastly, it is worthwhile bearing in mind the latest provisions regarding jurisdiction for confessions, as set out by the Roman Synod; the particular concessions already granted to

our Congregation; as well as the particular laws in each diocese.

Remember that no one is a *foreigner* in Rome: he is always in the Catholic Church; as a Pauline he is always at home.

STUDY FOR THE BROTHERS

A Note on the three Pauline devotions

God's wisdom and love willed to entrust the Pauline Family with a precious mission. It is of the utmost importance for the Church and the whole of humanity:

- a) To know, imitate, pray and preach better on Jesus 244 Christ, our one Teacher. It is in him that everything is summed up and brought together, "omnia instaurare in Christo" - "In ipso omnia constant" - "Magister vester unus est Christus." 1
- b) To know, love, pray and preach better on Mary, specifically as "Regina Apostolorum."

The first devotion to Mary was that made by Jesus who honored her as his Mother; the second was that of the Apostles who showed their love for her, venerating her as "Queen of the Apostles."

c) To know, imitate, pray and preach better on Saint Paul, "Vas electionis, doctor gentium, martyr"; our Father and Teacher.

We are grateful to the Lord for this threefold gift. Every year a step ahead: it is the Lord who wills it, who helps with his grace and prepares for us a great reward.

* * *

Art. 142. Superiors shall see that all Religious make their confession at least once a week.

Art. 143. Besides the regulations laid down in articles 47, 48, and 191, in every house of the Society there shall be appointed several lawfully approved Confessors, in proportion to the number of the members.

¹ "To unite all things in Christ" (Eph 1:10); "In him all things hold together" (Col 1:17); "You have one Teacher, the Christ" (Mt 23:10).

² "Chosen instrument, Doctor of the Gentiles, Martyr."

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Art. 144. Moreover, for the peace of his conscience, every Religious may approach any Confessor duly approved by the local Ordinary, and the confession made to him is both licit and valid.

Art. 145. Provided they observe all the requirements of the law, Religious Superiors who have the faculty may hear the confessions of those of their subjects who, of their own free will and choice, ask for it. Without a grave reason they shall not do so habitually. Superiors must also beware of inducing – either personally or through others – any of their subjects to come to them for confession, whether by force, fear, persistent urging, or in any other way.

Art. 146. All Religious Superiors are strictly forbidden to induce their subjects in any manner to manifest to them the state of their conscience. The subjects, however, may, of their own free will and choice, manifest their interior life to the Superiors. In fact, it is proper that the subjects should approach their Superiors with filial confidence, and reveal to them their doubts and anxieties.

Preparing oneself for life

The time of youth is a preparation for life, for the type of life one intends to embrace.

Likewise those who want eternal happiness in heaven prepare themselves by way of a good Christian life.

Again, a quite different study preparation is involved for the person who wants to be a doctor, or a lawyer or a career soldier and so on.

Each person will be happy and successful in life to the degree he has prepared himself in his specific field.

The role of the Pauline priest, apart from his ministry, is mainly in preparing work for publishing. His study preparation will thus be in that area.

The Brother's role is twofold: technical work and promotion. Only if he is prepared for this twofold role will he conform to his vocation, be esteemed and sanctify himself. No one can pretend that he be a politician, a musician, an æcountant, a doctor, or a lawyer. He is, instead, a good Brother if he is a good technician and a good promoter. These are his necessary requirements.

Therefore his studies must be completely geared to train him as such. *First*, he needs the basic and common notions of religion, language, geography, arithmetic, and so on; *second*, he needs extensive specialist technical and practical knowledge in technical work and promotion.

The technical part, in accordance with our Pauline apostolate, concerns the press, radio, television, and so on. Similarly the promotion is different for each of the various areas of the apostolate.

The programs followed in Italy at present are the following (indicative for other countries):

STUDY PROGRAM FOR STUDENT BROTHERS

Class I

ITALIAN: Grammatica by Palazzi, Ediz. Principato

Di giorno in giorno by Japichino, vol. I,

Ediz. Signorelli

Dizionario by Palazzi, Ediz. Principato

MATHEMATICS: Practical Arithmetic by Boari, Ediz. Lattes

Intuitive Geometry by Boari, Ediz. Lattes

HISTORY: Le vicende della patria by Mozzati, vol. I,

Ediz. SEI

GEOGRAPHY: L'uomo e il suo regno by Gribaudi, vol I,

Ediz. SEI

RELIGION CHANT

APOSTOLATE

Class II 247

ITALIAN: Grammatica by Palazzi, Ediz. Principato

Di giorno in giorno, vol. II, Ediz. Signorelli

Ulysses (ed.) Paperini, Ediz. SEI

Dizionario by Palazzi, Ediz. Principato

MATHEMATICS: Practical Arithmetic by Boari, Ediz. Lattes

Intuitive Geometry by Boari, Ediz. Lattes

ENGLISH: Grammatica by Russo, Ediz. Signorelli

Dizionario by Orlandi, Ediz. Signorelli

HISTORY: Le vicende della patria, vol. II, Ediz. SEI

GEOGRAPHY:

L'uomo e il suo regno, vol. II, Ediz. SEI

RELIGION CHANT

APOSTOLATE

Class III

ITALIAN: Grammatica by Palazzi, Ediz. Principato

Di giorno in giorno, vol. III, Ediz. Signorelli

I promessi sposi, Ediz. Paoline *Odyssey* (ed.) Paperini, Ediz. SEI

Dizionario by Palazzi, Ediz. Principato Practical Arithmetic by Boari, Ediz. Lattes

MATHEMATICS: Practical Arithmetic by Boari, Ediz. Lattes

Intuitive Geometry by Boari, Ediz. Lattes Computisteria by Pietro della Casa, vol. I,

Ediz. SEI

ENGLISH: As in second, continuing the program HISTORY: Le vicende della patria, vol. III, Ediz. SEI GEOGRAPHY: L'uomo e il suo regno, vol. III, Ediz. SEI

DRAWING RELIGION CHANT

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APOSTOLATE

BOOK-KEEPING:

Class IV

ITALIAN: Grammatica by Palazzi, Ediz. Principato

Gerusalemme liberata, trans. Rizzi, SEI Di giorno in giorno, vol. III, Ediz. Signorelli

I Promessi sposi, Ediz. Paoline

Dizionario by Palazzi, Ediz. Principato

ALGEBRA: Elementary Algebra by Boari, Ediz. Lattes BOOK-KEEPING: Computisteria by Pietro della Casa, vol. II,

Ediz. SEI

SCIENCE: Scienze naturali e fisiche by Onorato Dar-

besio, vol. I, Ediz. SEI

Scienze naturali e fisiche by Onorato Dar-

besio, vol. II, Ediz. SEI

ENGLISH: Texts as in Class II

RELIGION: Da Adamo a Gesù by Galli-Grandi, Ediz.

Paoline

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APOSTOLATE

NOVITIATE OF THE BROTHERS

Year I

Constitutions - Italian text - Directory - The San Paolo

Catechism of the Vows - by Pietro Cotel S.J. Catechism of Saint Pius X - by Fr Dragone

Liturgy and Ceremonial - by Fr Ferdinando Maccono - Getting

to know the Missal

Gospel commentated

Apostolate - L'Apostolato dell'Edizione by Primo

Maestro

Sacred Chant

Year II

Constitutions - Italian text - Directory - The

San Paolo

Catechism on the Religious State - by Lodovico Fanfani

Catechism of Saint Pius X - by Fr Dragone

Ascetical Theology - TANQUEREY: Treatise on Ascetical and Mystical Theology

A Letter of Saint Paul commentated

Apostolate - L'Apostolato dell'Edizione by

P.M.

Sacred Chant

Meditations (Year I and II together)

- 1. Meditations on the Novitiate (from the Directory, from the *Practice of the Vows* and *Practice of the Rule* by Colin)
- 2. Practices of Piety
- 3. Improvement various defects
- 4. Vows one month for each vow
- 5. Virtues humility, charity, and so on
- 6. Devotions to Our Lady on Saturdays
- 7. The Last Things
- 8. San Paolo articles by P. Maestro
- 9. Month of May to the Queen of Apostles
- 10. Month of June Saint Paul
- 11. First week of the month: the devotions.

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- N.B. *a*) For the aspirants to the priesthood some subjects are changed: study of Saint Paul (letters and life); study of Mary's title Regina Apostolorum.
- b) For the aspirants to the priesthood some subjects are to be studied more deeply.
 - c) The choice of school texts is left to the Novice Master.
- d) The Novitiate for Italy accepts the aspirants to the priesthood coming from the various houses (Regions) with their diverse characters, spiritual preparation, study and so on. Results obtained are a merging of minds, a levelling out with the help of study lessons, a definitive orientation for life.

250 SCHOLASTIC PROGRAM FOR THE BROTHERS IN THE FIRST THREE YEARS OF PROFESSION

RELIGION: One hour a week on *Fundamental Theology* and *Sociology*.

Study is scheduled on a rotation basis: two years of Fundamental Theology and one of Sociology.

Texts - For Fundamental Theology use can be made of *Ragione e fede* by Cardinal Massimi.

For Sociology the text of J. Alberione can be adapted, with the development of the main social encyclicals.

Technical apostolate and promotion: 2 hours.

PHILOSOPHY. One hour a week especially on questions of knowledge, anthropology, ethics.

Dezza and Giampietro (published by Ferrari)

Study is scheduled on a rotation basis for three years.

- *Texts* Much depends on the teacher to develop these issues to a greater or lesser extent. Thus, besides the texts already noted and adopted for philosophy students, use can be made of:
- 1. SOFIA VANNI-ROVIGHI *Elementi di Filosofia* (vol. II, Metaphysics and Natural Theology Editore Carlo Marzorati Milan).
- 2. PAOLO CAROSI *Ente in genere ed ente finito Dio Gnose-ologia* (correspond to n. 4-5-2 of the philosophy texts published by the house of Rome).

LITERARY STUDIES. One hour per week is scheduled for the three years with an essay once a month.

Texts - Poetry and Prose by Consonni (Ediz. SEI - Turin) Grammar and Syntax (Free choice of any text).

HISTORY. One hour a week is scheduled for the three years: *Ancient History - Middle Ages - Modern and Contemporary Age*. Study in rotation.

Texts - *Gesta maiorum* by BARBADERO and MONTANARI (Ediz. Le Monnier). Three volumes.

SCIENCES. Scheduled for the three years, in rotation:

- 1. Chemistry
- 2. Physics
- 3. Book-keeping

One hour lessons a week over the three years.

Teachers may choose their own texts.

For each year: SCHOOL OF APOSTOLATE.

This program is to be continued and completed in the two years in Rome, with the following subjects:

School of Apostolate (Promotion): 2 hours weekly in each year.

Dogmatic Theology and Moral Theology

Church History

Human Physiology and Psychology

Theory and Practice course on Graphics, Publishing, Promotion (Apostolate).

Constitutions - Concepts of Ascetical Theology.

As well as the regular classes over the whole five-year period, there needs to be a constant check-up with lesson recital, as well as some written work, and a regular examination at the end of the scholastic year.

There is a great deal of diversity between one country and another; just as there is a great diversity of intellectual preparation among the Aspirants who enter. For each Province, the Provincial Superior, with his respective local Superiors, will set out a program that suits the particular circumstances.

Consequences: No "intelligence discrimination"

1. Candidates to the Brotherhood are to have an average intelligence: the outcome of our apostolate, the technical and the promotional side as well, depends as much on intellectual qualities as on moral qualities.

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A good Superior writes in this regard: "One of our youths, Alberto González, who is in the fourth year of high school, has been insisting for about eight months that he has a vocation to be a Brother. What is significant is that he is always top of his class, from every point of view, and is exceptionally gifted, having a way with words, a spirit of enterprise, and no lack of self-confidence. We gave him six months to reflect so that he wouldn't regret his decision. We have, however, now allowed him to choose the vocation which is, at this point, clearly apparent to both him and us. While remaining among the Brothers, he will continue to follow the same curriculum as before (facilitated because the group of student brothers is, at present, with that of the student clerics).

The fact in itself is significant for us; the evidence supports what the Founder has always repeated:

The vocation of the Brother is not determined by intelligence and capacity discrimination. We are sure that this will have a positive effect on the Brothers' group. Pray that he will persevere!"

The teacher-assistant must have a great love for the student brothers; the Brothers must love their priest teacher.
 Good Brothers give such consolation and joy when they realize they are loved, understood and encouraged.

The teacher must also be demanding. Study, in general, is harder than work. The student must be encouraged, whether it is lesson recital, or correcting his study work, or at the half-yearly and final examinations.

3. United in a religious Family, the good of each one is the good of the others and the good of all. Let the Brother be thankful to his priest teacher. Thankfulness pleases the Lord; it pleases the teacher; it is a source of merit. Thus the words of Saint Paul: "Grati estote": Be thankful [Col 3:15].

THIRD WEEK

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The third volume (*Third Week*) was printed in the Pauline printing plant of Ostia (Rome) in May 1962, with the *Imprimatur* of Bishop Antonio Bergamaschi of San Marino-Montefeltro, dated 14 April 1962.

PUBLICATIONS: FIRST THE BIBLE

The Church's sources

In the order of publications, in accordance with the Constitutions, prime place goes to the Church's teaching, as found in the Acts of the Holy See, in the catechism, in approved books of theology and in liturgical books.

For its sources the Church draws first of all on Holy Scripture and secondly on the Church's Tradition (Art. 229).

As always the Church appeals to God's Revelation, contained in the holy books of the two Testaments, and to traditional teaching.

* * *

Art. 147. The Priests should so order their lives as to be able to celebrate the Holy Sacrifice of the Mass daily and in a worthy manner. Among the other members, Superiors should encourage frequent and even daily Communion. It must be freely allowed to all those who are properly disposed. Superiors should make it known very clearly to their subjects that they are generally pleased with their frequent reception of the Holy Eucharist, but they should never reprimand those who fail to approach the altar rail. On the contrary, they should make them understand that they gather therefrom a sign of liberty of action and of a God-fearing and delicate conscience.

Art. 148. If a Religious has, however, since the last confession, given grave scandal to the community or has committed an external mortal sin, the Superior can forbid the Religious to go to Holy Communion until he has gone again to Confession.

Art. 149. Priests should not neglect their preparation for the Holy Sacrifice of the Mass by means of devout prayers. Having completed the Sacrifice, they should return thanks to God for so great a gift.

Art. 150. The Priests must apply the Mass they celebrate according to the intention of their proper Superior, who has the faculty of allowing them to apply it, at least once a month, either for themselves or for their relatives, without receiving the

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stipend. If a Priest-member happens to journey to another house, he must apply the Mass according to the intention of the Superior of that particular house, unless he remains there for the benefit of the same house.

Art. 151. Sufficient time for preparation and thanksgiving for Mass and Communion should be allowed to all the members.

Inspired word

The Holy Bible is God's inspired word. Saint Paul writes to Timothy: "But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim 3:14-17).

There are 73 individual books in the Bible, of which 46 are in the Old Testament and 27 in the New Testament. They are usually divided, according to their subject matter, into historical, instructional and prophetic books.

In the Holy Books there is the human element and the divine element. If we consider the divine element, in other words, that the holy books were written under God's inspiration and entrusted to the Catholic Church then we need to interpret the Scriptures according to the genuine interpretation of the Church. No one can contradict the truly strict and unanimous judgement of the Fathers of the Church in matters regarding faith and morals; nor can we admit of an interpretation contrary to God's law in such a way as to suppose that the inspired author taught what was wrong, or contradicted himself or contradicted another inspired author. Nor can we admit of any contradiction between Scripture correctly understood and true science.

The Divine Teacher appealed often to Holy Scripture, confirming it and confirming his mission. An example: "Read the

scriptures, they speak of me and bear witness to me" [cf. Jn 5:39]. He rebutted the devil, the tempter, with three assertions taken from the Bible: 'Non de solo pane vivit homo, sed in omni verbo quod procedit de ore Dei... Non tentabis Dominum Deum tuum... Dominum Deum tuum adorabis et illi soli servies." ¹

To refute the Pharisees and scribes who accused him of making himself God, he answered by asking them: "Explain for me the first verse of the psalm [109]: *Dixit Dominus Domino meo: sede a dextris meis.*"

The why and the how of reading the Bible

Apart from the reasons that hold good for everyone the Pauline has three special reasons for reading and venerating the Bible: 1) the Bible contains the message of salvation which we have to give to people. In other words, the truths, moral teaching and worship. It is thus the most pastoral book. 2) The Bible is the book on which the apostle-writer has to model himself. God created human beings; he knows how their heart works; therefore his words respond to the inner needs of the human heart; just like a woman who makes clothes for her child makes them to measure. 3) What count today, more so than in times past, are international associations for all kinds of undertakings. All the more so for the Church which is universal, and has reached the ends of the world. Since the Society of Saint Paul has an international mission its task will be to bring the Bible, the word of God, wherever it goes.

When the Pauline can say, "This is God's revealed word", his teaching has the greatest value.

The reading of the Bible is a sacramental.

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¹ "Man shall not live by bread alone, but by every word that proceeds from the mouth of God... You shall not tempt the Lord your God... You shall worship the Lord your God and him only shall you serve" (Mt 4:4.7.10).

² "The Lord said to my Lord, Sit at my right hand" (Mt 22:44).

We should venerate the Bible. We must regard it as God's letter to human beings, an invitation and sure guide for reaching his home in heaven.

OUTLINE-PROGRAM FOR DAILY READING OF THE WHOLE BIBLE IN ABOUT FOUR YEARS ³

A) NEW TESTAMENT: Historical Books: *Gospels* (89 chapters); *Acts of the Apostles* (28 chapters); Instructional Books: *Letters of Saint Paul* (100 chapters); *Catholic Letters* (21 chapters); Prophetic Book: *Revelation* (22 chapters).

New Testament, 260 chapters in all.

B) OLD TESTAMENT: Historical Books: *Pentateuch* (187 chapters), *Joshua*, *Judges*, *Ruth*, *Judith*, *Esther*, *Tobit*, *Kings*, *Chronicles*, *Maccabees*, *Ezra*, *Nehemiah*.

503 chapters in all.

Instructional Books (305 chapters); Prophetic Books (257 chapters).

Old Testament, 1065 chapters in all.

Total chapters in the whole Bible: 1325.

Thus, in about four years, you can easily read the whole Bible, one chapter a day.

Because it is God's book it is very useful for piety. It is a help for spiritual reading, for meditation and for prayer, not simply because it contains many prayer forms, such as the Psalms, but because it links us to God in a complete way with our mind, our feelings and our will. With our mind: the Bible sets out God's truths and thus we can think as God thinks; with our heart: it stirs up feelings of love for God and our neighbor, in accordance with the heart of Jesus; with our will: it roots our life in God's will; right up to achieving the highest perfection.

³ Cf. San Paolo, October 1959, p. 7, and San Paolo, October-November 1965 (CISP 663-670).

The International Catholic Bible Society

In the publishing apostolate, characteristic of our Institute, the book that we have to distribute in particular is the Bible: more than other books, before other books, always. Now, in view of a wider and more organized promotion, we have championed the International Catholic Bible Society.

STATUTE OF THE CATHOLIC BIBLE SOCIETY

- 1. The (international) Catholic Bible Society is constituted within the Pious Society of Saint Paul, under the auspices of the "Centre for the Preservation of the Faith" within the Sacred Congregation of the Council.
- 2. It finds its inspiration in devotion to Jesus Master, Way, Truth and Life.
- 3. The aim of the Catholic Bible Society is the study, production, spread, and meditation of the Holy Bible, especially of the Gospel, so as to nourish the faith, morals and Christian piety.
- 4. The principal commitment of Members is prayer, so that the Word of God, written in the Bible, and presented in accordance with the teaching of the Catholic Church, may reach everyone. To this end they will recite, at least in their morning prayers, the ejaculatory prayer: "Jesus Master, Way, Truth and Life, have mercy on us."
- 5. As a movement the Catholic Bible Society:
 - a) Edits and produces publications of the whole or part of the Bible, especially of the Gospels and the Letters of Saint Paul. Such editions will be suited to the various conditions and degree of education of the readers, highlighting in the notes and commentary doctrine, morals and liturgical worship, and linking it up with the text. Helpful also, besides the press, are discs of the Gospel, films, radio and TV programs, biblical posters, filmstrips, and whatever technical progress puts at the service of God's word.
 - b) Promotes feasts, days, triduums, and Bible Weeks, in honor of Jesus Master in Parishes, Dioceses, Institutes and Associations; with specific conferences and sermons, and participation in the Sacraments; as well as door-to-door promotion of the Bi-

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ble, solemn Benediction of the Blessed Sacrament and the blessing of the Gospel. Where possible, promote the ceremony of handing over the Gospel with appropriate solemnity.

- c) Sees that the Bible is exposed in a place of honor in Churches, Families, Institutes, Schools and Associations.
- d) Promotes a wider knowledge of the Bible everywhere, by means of Bible correspondence courses; Triduums and Weeks for educated people; various publications pertinent to the Bible, and so on
- e) Sees that the Members possess a Bible, or at least the Gospel, and that they read it; that groups are set up for the reading of the Gospel.
- 6. The Association is headed by a President, who is *de jure* ⁴ the Superior General of the Pious Society of Saint Paul, or a delegate of his; with a council of four members of whom two are elected by mutual consent by the Superior General of the Pious Society of Saint Paul and by the Superior General of the Pious Society of the Daughters of Saint Paul; and two proposed by the Centre for the Preservation of the Faith and appointed by the President himself.
- 7. Dependent on the General Management are the National, Diocesan and Parish Centres. The National Centres are constituted under the local Bishops Conference (except for Italy); the Diocesan under the Ordinary of the diocese; the Parish under the Parish Priest.

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- 8. The obligations assumed do not bind under sin.
- 9. The priest members are able to celebrate, in accordance with liturgical law, the Mass to Jesus the Divine Master, granted to the Pious Society of Saint Paul.
- 10. Under the auspices and guidance of the Centre for the Preservation of the Faith, within the Sacred Congregation of the Council, by mutual consent, the Sisters Daughters of Saint Paul and the Pious Society of Saint Paul undertake the work of organization, editing, and the secretariat in accordance with their respective Constitutions and the Decree N. 14065, dated 19 March 1956, of the Congregation of Religious.
- 11. The particulars are set out in an apposite set of Rules.

⁴ "Rightfully", or "By right."

PONTIFICAL BRIEF OF ERECTION IN A PRIMARY UNION JOHN PP. XXIII

AD PERPETUAM REI MEMORIAM

The rationale behind the Pious Society of Saint Paul is the spread and promotion of Catholic life and teaching by means of the press and other modern means of communication. To extend the apostolate of the press through the distribution of books, magazines and other similar publications the Society had already founded the Union of Cooperators. Among these a group was chosen which would dedicate itself in a particular way to the promotion of biblical undertakings.

The pious Union of Cooperators spread throughout various dioceses of Italy and other countries. In 1937 it transferred its main centre from Alba to Rome. It was here in the same year that the Statutes were officially approved by the then Cardinal Vicar of Rome.

Then, in recent times, the Pious Union, known as the "Catholic" Bible Society", with the same purpose and governed by the same laws, was canonically erected in the Diocese of Ostia, Porto and Santa Rufina with a Decree of 16 March 1960, emanated by Our Venerable Brother Eugenio Tisserant, Cardinal of the Holy Roman Church and Bishop of these same dioceses. Likewise did other bishops in their respective dioceses. So that this Society could expand further and the members of the different Unions, constituted in the various dioceses, be more closely linked. Our beloved son James Alberione, Superior General of the Pious Society of Saint Paul, petitioned Us to confer on the above-mentioned Society the name and the right of a Primary Union. Happy to accept this request, corroborated by the recommendations of the Cardinal himself, Bishop of Ostia, Porto and Santa Rufina, and having consulted the Sacred Congregation of the Council, We, by virtue of this Brief, with our Apostolic Authority, definitively raise to the dignity of a *Primary Union* the Pious Union known as the "Catholic Bible Society." We grant its present and future Superiors, in conformity with the Code of Canon Law, the faculty to legitimately aggregate each and all the Pious Unions that, having the same title and the same purpose, are already constituted or will be erected in the future in any part of the world, and to impart to them all the indulgences and spiritual favors already granted or to be

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granted by this Apostolic See to the same Primary Union. And this notwithstanding anything to the contrary.

We grant these things and make them known publicly. We decree that the present *Brief* is, and is to remain, perennially fixed, valid and effective. May it achieve and preserve its full and integral effects and be, now and in the future, fully beneficial to the above-named Primary Union. We declare lastly that this is how the matter is to be judged and defined so that from this moment any matter to the contrary which, knowingly or inadvertently, might be decided upon by whomever or with whatever authority, is invalid and of no worth.

Given at Saint Peter's in Rome, with the Fisherman's Seal, the fourteenth day of the month of October in the year 1960, the second of Our Pontificate.

D. CARD. TARDINI Secretary of State

16 INDULGENCES FOR THE MEMBERS OF THE CATHOLIC BIBLE SOCIETY

- I. PLENARY to be gained: 1) by those who are enrolled in the Society, on the day of their enrolment; 2) by every member on the festive days: *a*) of Jesus Christ Divine Master, *b*) of Christmas, Circumcision, Epiphany, Easter, Ascension and Corpus Christi; *c*) of Pentecost; *d*) of the Blessed Virgin Mary "Regina Apostolorum", the Immaculate Conception, the Assumption; *e*) of Saint Joseph, Spouse of the Virgin Mary: 19 March and 1 May, *f*) of the Holy Apostles and Evangelists; in accordance with the norms of Canon 921 §2 C.C.L., of the Conversion of Saint Paul, of Saint Jerome, Saint Bernard and of All Saints.
- II. PLENARY *in articulo mortis* to be gained by those members who, having confessed and received Holy Communion, or at least repented, will have devoutly invoked the Most Holy Name of Jesus on their lips, if they can, or in their heart, and will patiently accept death from the hands of the Lord as the wages of sin.
- III. PARTIAL FOR 10 YEARS to be gained, at least with a contrite heart: *a*) by all members who have fostered the public reading of Holy Scripture or of the Holy Gospel; or have promoted the publishing apostolate and especially the spread of Holy Scripture and the Gospel; *b*) by priest members who have expounded on the

Holy Scripture or on the Holy Gospel in a church or public or semi-public oratory.

IV. THE INDULT by virtue of which all the Masses celebrated by any priest in suffrage for the soul of a member who died in the state of grace, will benefit that soul as if those Masses were celebrated at a privileged Altar.

D. CARD. TARDINI Secretary of State

Purpose of Bible commentary

Commentary on the Bible has a twofold purpose, which must always be borne in mind: 1) to make the text understood, and have it interpreted according to the mind of the Church; 2) to convey the teaching of the text in a practical way.

Since all must have access to the Bible, the commentary should be in proportion and suited to the mentality and needs of the various classes of people, and their level of education.

In short: a Bible full of Catechism and Liturgy; a Catechism full of Bible and Liturgy; a Liturgy full of Catechism and Bible.

The Bible is to be read with a spirit of humility and faith. Those who would have God as their Father are to consider the Church as their Mother.

The Bible is the book of the Pastor and of the flock together; it is everyone's book. Let it become our daily bread.

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PAULINE CHARITY

The recompense of charity

Given the fact that he is consecrated to the Lord, the Religious has a right to greater graces in the present life, in accordance with the words of the Divine Teacher: "centuplum accipietis." This is because the life of perfection requires greater sacrifices and commits a person to greater struggles and renunciations. Let him live therefore in peace and trust.

Moreover, if the Religious is faithful, given his position of being in a state of perfection, he will have an increase of merit.

He has, furthermore, the assurance of Jesus Christ: "*vitam aeternam possidebitis*." This is for a twofold reason: 1) he is a Religious; 2) as a Pauline he has his apostolate of charity.

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Art. 152. As piety is the foundation of all religious life, the source of all virtue, and very useful unto all things, Religious should strive in all earnestness, and to the best of their ability, to increase it in themselves. Therefore, he who, according to his talent and ability, has not yet acquired a sufficient understanding of the spirit of the Society, as well as of the method of making the examination of conscience, mental prayer, the Visit to the Blessed Sacrament, the reading of the Holy Scripture, and the other exercises of piety, and does not apply himself to them with regular steadfastness, should not be admitted to the Profession.

Art. 153. The daily practices of piety are:

- 1. Celebration of, or assistance at the Holy Sacrifice of the Mass.
- 2. Mental prayer, in common, for the duration of half an hour.
- 3. One hour of Eucharistic Visit, wherein the examination of conscience, spiritual reading and the Rosary to Our Blessed Mother are to take place.
- 4. Vocal prayer, morning and evening.

¹ "You will receive a hundredfold" (cf. Mt 19:29).

² "You will inherit eternal life" (cf. Mt 19:29).

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Art. 154. Superiors should teach young Religious the correct method of mental prayer and, as necessity and timeliness may require, direct and assist them.

Art. 155. Every day the Disciples shall recite the Little Office of the Blessed Virgin Mary, either in Latin or in the Vernacular, and, as far as possible, in common. Major Superiors, however, have the faculty to arrange that in particular circumstances or on more solemn liturgical festivals, instead of the Little Office they may recite, in Latin or in the Vernacular, a part of the Divine Office, that is, at least Matins and Lauds.

Art. 156. The weekly practices of piety are:

- 1. Sacramental Confession.
- 2. At least two hours of religious instruction for the Disciples under the guidance of a Priest, and in a way suitable for them.

Art. 157. The monthly practices of piety are:

- 1. Spiritual Retreat.
- 2. The days of the first week of each month should be dedicated according to the approved custom in the Society.

Art. 158. Every year the members shall attend to:

- 1. The Spiritual Retreat for the duration of eight days.
- 2. The solemn celebration of the feasts of Our Lady Queen of the Apostles, and the Commemoration of Saint Paul the Apostle. The feasts of the Conversion of Saint Paul, and of Saint Bernard, Confessor and Doctor of the Church, are also to be observed.

Saint Paul's "code of conduct"

The Pauline has received his own code of conduct from the Apostle who is his Father and Teacher: "charity is patient - kind - is not jealous - is not arrogant - is not boastful - does not insist on its own way - is not irritable - is not resentful - does not rejoice at wrong - but rejoices in the right - it bears all things - hopes all things - excuses all things" (cf. 1 Cor 13).

This code holds good for all Christians too. In fact Saint 31 Paul was addressing the faithful in Corinth.

For Religious there are other reasons for unity among members:

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1. With Superiors. To them we owe: veneration, inasmuch as they represent God; prayers, so that they may have God's necessary help for their office; obedience, for the office entrusted to them; continual and cordial collaboration.

Saint Paul, writing to the Romans (chapter 13) says: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgement. For rulers are not a terror to good conduct, but to bad... Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid... Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God; attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due."

Religious, especially if they are Superiors, have to submit to the Holy See, which acts through the Congregation of Religious. It is through that Congregation that we obey the Pope.

Then there is Canon Law, which plays an important part with a whole set of rules for Religious.

There are liturgical norms to which we must submit because they regulate public worship.

We must carefully follow and lovingly comply with instructions regarding study, or moral conduct, as, for example, the instructions for the best formation and choice of Aspirants, the norms for the particular care regarding new priests, the rules regulating vacations and so on.

The faithful Religious also complies with the invitations which come from those in authority to foster initiatives regarding pastoral ministry, conferences, the updating of the

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religious life, support for initiatives of the Holy See, partic ularly when they are of a general nature.

2. With one's equals. There are many Institutes in the Church which can be likened to so many flower-beds in bloom: the Religious values, loves and respects them and, as far as possible, speaks well of all. The occasion may arise to give some help, either in the form of ministry or public ations, or the like. The Pauline does it willingly, according to his possibility.

Charity in the Institute

Within the Institute the first sign of love is prayer for everyone.

The second is to avoid what could cause distaste to confreres; instead give a hand where it is appreciated, especially if asked.

The Pauline will therefore avoid rash thoughts and judgements; he will think good of everyone and excuse their faults. He will avoid all ill-feeling and revenge; he will be ready to forgive and also to beg pardon when he is in the wrong; he will repress all envy, desiring instead the good and the greater progress of everyone; he will speak well of people or, if unable to do so, excuse at least the wrongdoing.

He will avoid making his own character and problems weigh upon his confreres; rather he will make allowances and cheer them up; he will avoid sowing discord and weighing down the community with an air of sadness; instead, insofar as possible, he will instil a moderate, serene and cheerful joy.

The Pauline, following the example of Saint Paul, will bear with slanderers and persecutors.

He loves his relatives but not to the point of neglecting religious observance;

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- he loves everyone, but gives his trust only to those who merit it;
- he is respectful towards externs but he does not flock after the worldly, nor does he put his trust in those who try to exploit him financially or spiritually;
- his behavior with all clergy is dignified, but he stands out for his religious observance;
- he treats his adversaries with dignity, but not to the detriment of truth or justice;
- he is a sower of goodness, but he absolutely avoids sentimentality and particular friendships.

Charity among Provinces and Regions

3. A demonstration of charity is a *publications' link* among countries of the same language. For example, the Spanish-speaking countries, the English-speaking countries, the French-speaking countries, the Portuguese-speaking countries. Clearly, to the degree possible, but the principle has to be followed; the apostolate and the members will be the winners.

The Italian Province sends many generous and good members to houses abroad.

When they leave they are equipped in a threefold way: a) if they are priests, every priest can live initially by his ministry, while they start to get settled and open a House; b) if they are Pauline Brothers they can immediately start a form of apostolate as, for example, the promotion of the Latin Bible; start up on credit a small printing shop which pays its way through use and so on; c) all are members of a Religious Family and with a little bit of effort they will find find Cooperators, and generous ones too.

With these three means provision is made for food, for renting a house and so on, provided there is also the search for vocations at the same time. PAULINE CHARITY 349

That is how things started more or less in Italy, as well as in more difficult places such as India, China, and Japan, which had a notable development. There are already some Provinces (and others will follow) that could help Provinces or Houses that are just starting or which are in difficulty.

Help and solidarity

To train our Religious, that is our Priests and Brothers, Italy has to commit itself quite heavily in the apostolate, not only because it has to lead from the front but also for its own necessary upkeep and development, as well as providing personnel for other Provinces. The General House then has its own quite particular expenses, often not well known.

The strength of a society lies in practical and deeply-felt union. This is a source of great merit for we translate this union into love of God and love of our confreres with whom we are travelling towards eternity: the same profession, life, apostolate and reward.

As a consequence of these principles we can consider the particular position of the Italian Province:

Example: in Italy machines are tried out which, if they prove to be satisfactory, can then be bought in other countries with a guarantee of success.

Famiglia Cristiana has its own spirit and secret of success; the ten editions in other countries, even with the requisite adaptation, will have to follow that line.

The *Missal*, which has had great success, can be translated into other languages.

The same can be said of the Catechism, of *Vita Pastorale* and the *Cooperatore Paolino*.

The other countries can profit by the experience made in Italy, thus saving time and being guaranteed success.

Many illustrations, photographs and articles, even for the *Giornalino*, have been requested and used in other countries.

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It is clear that a link-up between the Central Publications

Office in Italy and those in other countries would reap many advantages.

Those Provinces which are gradually able to provide their own personnel, and in accordance with the necessities requested by the General House, are to be generous towards those less well off. Let us not forget the generosity of the Spanish Province.

The Italian Province is bound by particular conditions; it is from there that the General House has to take personnel for the Houses abroad. That requires close collaboration.

"Give and it will be given to you"

The gospel dictum "Give and it will be given to you" ³ is true in the cases mentioned and particularly as regards personnel. Those who give to the poor will be rewarded by God and often the facts have shown that the reward is given in good measure, pressed down, shaken together, and running over.

"The measure you give will be the measure you get, and still more will be given you. For to him who has will more be given; and from him who has not, even what he has will be taken away" (Mk 4:24-25). This has been verified in the matter of vocations.

When religious observance and an intelligent apostolate are accompanied by much prayer and the practice of true poverty... houses spring up and expand without notable hardship. They develop like a plant placed beside running waters and in due course they will flower and bear fruit.

The Lord does not let the gospel worker go without food. Starting off humbly and prudently, taking a step forward

³ Lk 6:38.

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each day, everything proceeds in a balanced way and merit is achieved before God and men.

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III

ZEAL AND DEDICATION

A Note on contributions to the Pauline Fund

The Chapter held in April 1957 had to establish the contribution that the Houses were to send to the General House for general expenses. With all the members present it was decided to put off imposing contributions. The Houses are, for the most part, just starting, and the General House intends this dispensation to be its own contribution and encouragement to every House.

However, what was established is that every House is to send 25% of the offerings for the Masses for the Cooperators Association, and that at the end of every year both Houses and Provinces are to send in full to the General House the Mass offerings that are surplus to requirements.

The virtues of the apostle

Saint Paul writes to the Romans: "First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine. I want you to know, brethren, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles" (Rom 1:8-13).

Is not what Saint Paul writes appropriate for our spirit, activity and zeal? To bring to the world the faith of Rome:

while our heart and mind are fixed on Rome, centre of Catholicism; on Rome where we have the Father of all, where we have the Rock on which the Church is built.

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Art. 159. Piety must be particularly and continually fostered by the study of Jesus Christ the Divine Master, Who is the Way, the Truth and the Life. This is to be done in such a manner that, after His example, all may grow in wisdom, grace, and virtue, worshipping God in spirit and in truth, and sincerely loving Him with mind, will, heart, and deed.

Art. 160. Sacred Liturgy shall be held in proper esteem. Therefore, all Religious should eagerly try to understand its meaning, learn well Gregorian Chant and the sacred ceremonies, and perform them with love, so that through them piety may be greatly fostered.

Art. 161. On Sundays and Holydays of obligation, whenever possible, there should be a second Mass, meditation on the Gospel, Vespers, catechetical instruction or sermon, and Benediction of the Blessed Sacrament.

Art. 162. Superiors shall take care that those Religious who have been unable to attend some exercise in common make up for it in the best possible way.

Art. 163. All the Religious are bound to the common oblig ations of the clergy outlined in Canons 124-142, unless the contrary is clear from the context or the nature of the law.

Art. 164. All members must hold in great esteem and diligently observe recollection of soul as the most appropriate means of fostering interior life and union with God.

Art. 165. During meals the mind should be nourished for a certain period of time with some good reading. Whenever there is a sufficient reason the Superior, exercising prudent discretion, can dispense from this rule.

Art. 166. Members are forbidden to enter each other's room.

"I am not seeking your gifts"

Saint Paul writes to the Philippians: "For God is my witness, how I yearn for you all with the affection of Christ Jesus. And it is my prayer that your love may abound more and

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more, with knowledge and all discernment, so that you may approve what is excellent, and may be pure and blameless for the day of Christ, filled with the fruits of righteousness, which come through Jesus Christ, to the glory and praise of God" (Phil 1:8-11).

These words point to Paul's lively desire that the charity of the Philippians should go on increasing more and more.

He writes to the Corinthians of the sufferings that accompany his apostolate: "...in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant?" (2 Cor 11:27-30).

Two thoughts: 1) the true Religious, and even more so the priest, because of their profession, must love sacrifice and suffering; 2) they must want to do the greatest spiritual and also corporal good for their neighbor.

Saint Paul writes: "Non quaerens quod mihi utile est, sed quod multis, ut salvi fiant." In other words, "not seeking my own advantage, but that of the many, that they may be saved" [1 Cor 10:33].

He goes on: "It is you, not your gifts, that I seek" [cf. Phil 4:17], "I will most gladly spend and be spent for your souls. If I love you the more, am I to be loved the less?" [2 Cor 12:15]. And again to the Corinthians: "You yourselves know how I lived among you all the time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials which befell me through the plots of the Jews" [Acts 20:18-19]. Instead to the Thessalonians, he writes: "For you remember our labor and toil, brethren; we worked night and day, that we might not burden any of you, while we preached to you the gospel of God" [1 Thess 2:9]. "But

¹ A slip. Actually these words are addressed to the elders of Ephesus convoked at Miletus (cf. Acts 20:17f.).

we were gentle among you, like a nurse taking care of her children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us" [1 Thess 2:7-8].

Moral portrait of the Pauline

The Pauline religious has chosen the better part, that is, perfection.

He does not have promotions that allure him; he is not aiming for recognition and titles; he does not have to achieve esteem or distinction; he is not concerned with a salary. He has renounced even the ordinary consolations of the secular clergy; not for him the distinction whether his cassock is black, purple or red. But he does put his trust in the "centuplum": to reap a hundredfold more than what he has given up.

If the Holy Spirit enlightens us, and insofar as it is up to us, let us prefer humiliation to praise, poverty to wealth, oblivion to recognition, suffering to consolation and health.

Let us consider ourselves the least; do not expect thanks; take second place to the secular clergy. Convert people, erect parishes, prepare dioceses... to cede them then to the diocesan clergy. When everything is flowing smoothly in the Church let us attend to study, prayer, ministry and apostolate. But intervene, when it is going through bad times, to give our contribution of action and prayer; to return then to the shadows and be criticized, despised, and judged harshly, because people expected more of us. Demands made without reciprocation; to confess, preach, and supply without recompense; to work for long hours in the editorial office or in our apostolate, at times to the detriment of our health, and to be judged as loafers or money-makers. All this is what the Religious chooses and accepts with his Profession... But there is the hundredfold: and if one is faithful, life eternal.

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To obey civil authority invested in unworthy people; to pay non-dutiable taxes; how many times "quae non rapui exsolvebam"? At the end of Saint Paul's various missions almost always what awaited him were persecution, false accusations and beatings.

To expend oneself to train young people who will forget the benefits received and put the blame on old-fashioned systems and ways of teaching; fatherly care manifested in total dedication and sacrifice repaid with black ingratitude and perhaps with accusations as well; long hours spent in preparing a publication only to see it flop; to show a special liking for someone and to ascertain that the more you love the less you are loved; to work and to spend your life at the service of many and to reap the whirlwind in old age. Thus Paul in his last letter, from his prison in Rome (second imprisonment), writes to Timothy: "Do your best to come to me soon. For Demas, in love with this present world, has deserted me... Crescens has gone to Galatia, Titus to Dalmatia. Luke alone is with me. Get Mark and bring him with you; for he is very useful in serving me... When you come, bring the cloak... also the books and the parchments. Alexander the coppersmith did me great harm... At my first defence no one took my part... [2 Tim 4:9-16].

This reflects what he had already written to the Corinthians about his ministry: "In multa patientia, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in ieiuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spiritu Sancto, in caritate non ficta." ³

And the result? Superabundo gaudio in omni tribulatione.⁴

² "Must I restore what I have not stolen?" (cf. Ps 69[68]:4).

³ "Through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labours, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love..." (2 Cor 6:4f.).

⁴ "I am filled with comfort. With all our afflictions, I am overjoyed" (2 Cor 7:4).

Objective: "the greatest good"

Bring the greatest good to everyone.

Help everyone with prayer, advice, a word, publications, ministry, example.

A true Religious should resolve not to allow any occasion to pass which the Lord gives him to practise charity.

- The greatest good in school: education and instruction;
- the greatest good with preaching: well prepared and suited to people's needs;
- the greatest good in the confessional: as healer, father, teacher;
- the greatest good in publications: imbued with a pastoral spirit.

Contribute to the Diocese in accordance with our vocation.

Give good example in observance of the law, including the highway code.

Make use of the means available to us to defend the truth, morals, and the Church.

Prepare good citizens and leaders for the country.

Contribute to the formation of wise rulers.

Keep out of ordinary politics, and intervene when it gets involved with the Church.

Cooperate in every apostolate: Conferences of Saint Vincent de Paul, Apostleship of the Sea, the Third Orders, the Cooperators of Religious Institutes, the Marian Congregations, the Protection of Young Women, the Apostolate of Prayer, the Missionary Unions, movements for Christian schools, parish apostolate, lay apostolate, and so on.

As well as for the various, more spiritual, initiatives: Vocation Work for Diocesan Clergy; Vocation Work for Religious; Eucharistic Unions; Legion of Mary; catechetical initiatives; works of charity; the religious Societies of Our Lady of Carmel, the Immaculate Conception, Our Lady of Sorows; Union for Sudden Deaths, and for the deceased in general, and so on.

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On the model of Saint Paul

"But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith" (Phil 3:7-9).

Patientes estote ad omnes" ⁵ (1 Thess 5:14).

The blessing of Saint Paul be upon us: "May the Lord direct your hearts to the love of God and to the steadfastness of Christ" (2 Thess 3:5).

The conclusion of this instruction is prompted by Saint Paul himself. He writes to Timothy (2 Tim 4:5-8): "As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry. For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing."

⁵ "Be patient with them all."

COMMUNITY VISITATION

"...When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and *began to speak in other tongues*, as the Spirit gave them utterance" (Acts 2:1-4).

The approval of the Institute

In 1927 I was in Rome for the practices of approval. The Congregation of Religious sent me to a famous Jesuit, a professor of Canon Law, already an experienced and specialist consultor of the Congregation itself, and a spiritual director. He read our Constitutions very carefully, and then he called me. "Very good," he said to me "these are a step forward over ordinary Institutes; the spirit is good; as for the apostolate you have foreseen and provided for everything. Not everyone will agree to approve an Institute that wants to dedicate itself to such an apostolate; but my opinion is favorable, very favorable." The approvals then followed on quite regularly, as everyone knows.

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Art. 167. The enclosure is to be strictly enforced in all the houses. Under no pretext whatsoever are women to be admitted

¹ On 8 March 1926 Fr Alberione wrote to Fr Timothy Gaccardo, in Rome: "We need someone important" for the approval. The person in question could be Fr Generoso Graziosi (1856-1934), professor of Moral Theology, Canon Law and Church History, and from 1922 to 1934 a consultor at the Sacred Congregation of Religious. Another Jesuit, Fr Enrico Rosa (1878-1938), the editor of *Civiltà Cattolica*, played an important role in expediting all the practices with the Holy See, the Vicariate in Rome, and Pope Pius XI.

inside the premises of the houses or even within the pressrooms and classrooms used by the members, unless it is a question of those mentioned in Canon 598 of the Code of Canon Law, or of those who, according to the judgement of the Superior, may be admitted for just and reasonable motives.

Art. 168. If special quarters for the Aspirants or buildings for the apostolate are attached to a house, a separate place should be reserved, as far as possible, for the exclusive use of the Religious. This part should be subject to the enclosure, as prescribed in the foregoing article. Except for a good reason, and with the permission of the Superior, women shall not be admitted even to the above-mentioned places.

Art. 169. Superiors and those concerned shall diligently take care that the doors of the house are conveniently opened and closed at the proper time. Moreover they shall also watch that religious discipline is not relaxed, nor the religious spirit weakened by useless, vain, and futile conversations of indiscreet visitors.

Art. 170. No one should leave the house without the permission of the Superior, who should be informed of the reason and the whereabouts of his going; the Superior is likewise to be notified upon his return.

Art. 171. It is not lawful for Superiors to permit their subjects to remain outside the house of the Society, except for a just and grave reason and for as brief a period as possible. Moreover, for an absence of more than six months, except for the purpose of studies, the permission of the Holy See is always required. In this case, however, care must be taken that the student resides in some ecclesiastical or religious house, approved by the competent ecclesiastical authority.

Art. 172. Letters of religious members, both Professed and Novices, either forwarded or received, are subject to the inspection of the Superiors. Those letters are excepted which are sent to or received from the Holy See or its Legate in the country, the Superior General and his Councillors, another major Superior, and the Superior of the house if he happens to be away. Superiors, however, must not forget that they are held to secrecy in regard to whatever they have read in the letters of their subjects. Likewise, the use of this right of regulating the correspondence of their subjects must be exercised with great prudence and charity.

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Art. 173. Members should so foster religious observance as to be of example to all and profit greatly therefrom. Let them, therefore, thoroughly examine themselves on their obligations and severely reprove themselves before God.

The visitation of God and of Mary

The Church, in referring to the apparitions of Our Lady to Saint Bernadette Soubirous at Lourdes, uses the words: "Visitasti terram, inebriasti eam; multiplicasti locupletare eam" [Ps 65:10]. You, Mary, have visited the earth, you have gladdened it, you have enriched it with many gifts.

Likewise, much before, the Son of God assumed flesh, and came to visit humanity to enlighten it, comfort it and enrich it with his many heavenly gifts, and to take upon himself our sins in order to atone for them, and to reopen heaven.

Here, now, is the model of every visitation to be made to religious confreres and to every community, or to family, or friends: "In those days Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zechariah and greeted Elizabeth. And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb! For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord.' And Mary said, 'My soul magnifies the Lord, and my spirit rejoices in God my Saviour'" [Lk 1:39-47].

Mary remained in that house which she sanctified with her virtues and her prayers, enriching it with heavenly gifts: Elizabeth was filled with the Holy Spirit; her child (the Baptist) was made holy in the womb of his mother; Zechariah regained his speech, for he had been left dumb over his doubts about the angel's message. Mary helped Elizabeth for three months.

There are *paternal visitations*. These are a joyful meeting between father and sons; the same to be said of the Superior General or of the Provincial, or of Bishops or other people in authority.

The purpose of such visits is to establish closer links, exchange greetings and news, to cheer up and to be cheered. Together to pray, exhort and console.

These are visits that are awaited, meetings that are longed for; they are like a ray of sunlight that brightens up everything. The greater the frequency the better will be the results.

Let the sons willingly invite their Father; the Father accepts their invitation most willingly.

Think of the visit of the shepherds of Bethlehem to the crib where Jesus was born; think of the presence of Jesus at the wedding feast of Cana together with Mary; think of the visit of Jesus to the house of Peter at Capernaum; think of the visit of Jesus to Bethany, where he was welcomed with faith and love by Martha, Mary and Lazarus. What a source of light, comfort and blessings from those visits!

Such visits, however, must always reflect the sense of intimacy that exists between Father and sons.

Fraternal visitations

These are between religious confreres. Their purpose can be manifold: they can be spiritual encounters for edification; they can be educational meetings where useful knowledge can be imparted or gained; they can be visits of simple and religious friendship, for confidence building, encouragement or edification. Such visits can also be for simple enjoyment; but as such it must be healthy and conclude in moral and

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spiritual peace of mind. Scripture warns: "hospitales invicem sine murmuratione." ²

See that meetings, visits or festivities are not marred by slander, especially of those not present; no sowing or reaping of wrongdoing, either on the part of those giving hospitality or on the part of the guests. Excel in doing good!, in accordance with the words of Saint Paul: "Aemulor vos Dei aemulatione." Remember the words of Saint James (3:17): "But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity"; no pretext of superiority, but modest zeal. Persuasiveness, not imposition, but mild persuasion; inclined to all that is good and holy. Full of mercy. Excuse everyone, encourage everyone, approve of all that is good; the fruits of holiness are sown in peace. After good example a joyful leave-taking.

Canonical visitations

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These are to be made every three years to the individual Houses; in particular cases even more often. If the Superior General is unable to do so, he is to delegate a person of trust. The aim of such visits could simply concern a particular topic and a specific object.

The purpose of the visits that are made every three years is to have a picture of the Province or particular House on the four points, that is, spirit, study, apostolate and poverty.

To this end the Visitor will proceed with great charity. First of all, when the community is assembled, the *Veni Creator* is sung. The Visitor will then address a few words of guidance to the members and invite them to express their opinion on the good that needs to be reinforced and the wrong that needs to be eradicated.

² "Practice hospitality ungrudgingly to one another" (1 Pet 4:9).

³ "I feel a divine jealousy for you" (2 Cor 11:2).

The Visitor is to listen to each of the professed members. All must be heard. If he considers it opportune he can prudently ask opinions of other persons. The Visitor is to be given a complete report of the trend of the community or Province vis-à-vis its various operations, its administration, the state of its personnel, studies and overall discipline.

The Superior who, after the visitation has been announced, transfers the subjects to another house without the consent of the Visitor; and all Religious, whether Superiors or subjects, who personally or through others, directly or indirectly, induce the Religious to remain silent when questioned by the Visitor, or to conceal the truth in any manner, or not to answer with sincerity, or who under any pretext molest the Religious because of the answers given to the Visitor, shall be declared by the Visitor disqualified of holding any offices which entail government over others, and the Superiors shall be deprived of the office which they hold [Art. 437].

After the announcement of the visitation, two things are to be done: 1) preparation by means of prayer; for example, a novena to the Holy Spirit for a fruitful outcome to the visitation; 2) all are to prepare themselves to be well-disposed to receive the one who comes in the name of the Lord, to welcome him as if he were our Father, Saint Paul.

Take note: 1) to supply the list of pupils, the school texts and the class grades; 2) to prepare the list of what was done in the past three years in the apostolate, or since the last visit. As regards accounts make a comparative résumé between one year and the other, and set out the difficulties, projects and hopes for the progress of the House or Province.

After the visitation the Visitor needs to give appropriate admonitions and exhortations and to make known those decisions he believes need to be taken for the good of the community. Such matters, faithfully recorded in the Register of Visitations of the house and undersigned by the Visitor, must be carried out by those concerned. Recourse to the Superior

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General against the decision of the Visitor is permitted, but only *in devolutivo*. It is obvious this can happen only in the case of a Visitor delegate priest [cf. Art. 438].

The Visitor delegate must submit to the Superior General a complete and thorough report of all that he has come to know and what has been done during the course of the visitation; together with his own remarks and opinions given, for the purpose of conveniently providing for the house's needs. The Superior General must refer the same things to the General Council [Art. 439].

Jesus pays a visit

81 "[Jesus] entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax colle ctor, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, 'Zacchaeus, make haste and come down; for I must stay at your house today.' So he made haste and came down, and received him joyfully. And when they saw it they all murmured, 'He has gone in to be the guest of a man who is a sinner.' And Zacchaeus stood and said to the Lord, 'Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold.' And Jesus said to him, 'Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost' " (Lk 19:1-10).

"Omnia in caritate fiant." ⁴ "In caritate radicati et fundati, solliciti servare unitatem spiritus in vinculo pacis." ⁵

⁴ "Let all that you do be done in love" (1 Cor 16:14).

⁵ "Rooted and grounded in love; eager to maintain the unity of the Spirit in the bond of peace" (Eph 3:17; 4:3).

The final prayer will be: "Visita, quaesumus, Domine, habitationem istam; et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum nostrum..." ⁶

⁶ "Visit this house, we pray you, Lord: drive far away from it all the snares of the enemy. May your holy angels stay here and guard us in peace, and let your blessing be always upon us. Through Christ our Lord. (*The Divine Office*, Night Prayer.)

THE SECULAR INSTITUTES

"After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, 'The harvest is plentiful, but the laborers are few; pray the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, Peace be to this house! And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the aborer deserves his wages; do not go from house to house' "(Lk 10:1-7).

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Art. 174. Let religious keep in mind that every good has its beginning and completion in charity. For "charity is patient, is kind; charity envieth not, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Art. 175. Wherefore, all things should be done in charity, with solicitous observance of its order, as becomes saints.

Art. 176. Members shall accept spontaneously all the mortific ations imposed upon them by the circumstances of the common life. In the morning let them rise promptly to attend to their duties; abstain from taking food between meak; refrain from useless conversations; apply themselves to their daily tasks with diligence, under the guidance of their Superiors, in the spirit of true fraternal cooperation whereby good works are so effic aciously fostered.

Art. 177. Members are to be guided by the judgement of the Spiritual Director as far as private ordinary mortifications and bodily penances are concerned. However, if it is a question of public penances, or even of private ones, which may impair reli-

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gious observance, the exercises of the ministry, or bodily health, the Superior's permission is needed. It is his duty to watch that these penances do not harm the member's health, disturb religious discipline, or hinder the work of the apostolate.

Art. 178. All members should be mindful of the precepts of Our Lord: "Learn of Me because I am meek and humble of heart," and "Sit down in the lowest place," so that those who are in authority may show forth a kind and paternal watchfulness, and those who are subjects a submissive docility.

Art. 179. All members ought to be imitators of Saint Paul in his 102 love for souls as he was an imitator of Christ, and their hearts should be patterned after that of Saint Paul who fashioned his own upon the Divine Exemplar, the Heart of Christ. Let them, then, perform the works of their apostolate in such a way that they themselves, following in the footsteps of the Divine Master, may become the way, the truth and the life of souls.

Make-up and general goals

The Secular Institutes are societies recognized by the Church in which members fully achieve the juridical status of perfection and carry out the apostolate in the world. Such Institutes constitute a complete state of consecration to the Lord. From a theological point of view their members are true and proper religious.

The documents that concern them are the following: Provida Mater Ecclesia (1947); the motu proprio Primo feliciter, Cum sanctissimum, Sedes Sapientiae.

Their principal goal is the glory of God and the sanctification of the members through the observance of the evangelical counsels of obedience, chastity and poverty. Their secondary goal is the commitment to dedicate their lives to works of the apostolate.

What difference is there between Secular Institutes and juridical Institutes of perfection? The members of religious Institutes live apart from the world, they wear a habit common to all, and carry out an activity in the name of their religious Institute, whereas members of Secular Institutes do not

all dress the same way, nor do they generally live in common; they carry out their apostolate in their own name and they support themselves.

Nonetheless, to meet requirements, some members, for their own sanctification and for the apostolate they undertake, can live together in common.

The Institute must have its own buildings for its management, for spiritual exercises and for retirement in old age.

In the past few years such Institutes have become quite numerous.

Members

What are the age limits for entrance? From 18 to 35 for lay men and women; for priests there is a wider age range.

To be a member there needs to be God's call, or vocation. This call is preceded by a desire to consecrate oneself to God, as well as by prayer, reflection, and advice from wise people. As regards actual entrance there needs to be acceptance on the part of the Institute.

Determining factors: some people would have liked to enter a religious Order or Congregation but have had to delay it for some serious reason such as health, family problems, their character not suited to common life, and so on. Others do not intend to embrace common life which they see as an impediment to the apostolate they feel called. Others again hope to find their ideal of a holy and apostolic life in a Secular Institute.

A person needs to be financially sound, with guarantees for sickness, disability, old age, and the like.

A person needs to have sufficient instruction in the apostolate he or she intends to undertake.

Other requisites are sufficient health, letters of recommendation given by capable and responsible persons.

For definitive incorporation there needs to be: at least six months of Postulancy, two years of Novitiate, Profession for one year, renewable for eight years, and then perpetual vows.

Spiritual advantages

The principal advantages are:

- 1. It opens up the state of perfection to many more people who would be otherwise impeded; people capable of greater holiness and a more effective apostolate.
- 2. A life of complete consecration to God is inserted into the midst of families, society and all human activity.
- 3. Apostolic activity is intensified and extended to those many places, professions and organizations normally inaccessible to priests.
- 4. These consecrated persons are a precious help to the Clergy and to religious Families, and can become (in times of persecution) the hidden but powerful leaven of Christian life.
- 5. Suffrages: All members are exhorted to provide for their own soul, as well as by gaining indulgences. There is also the assurance of abundant suffrages.
- 6. Those who enter a Secular Institute do not abandon their field of apostolate or their ministry; on the contrary, they can become more effective and active helpers in parish ministry, because they can introduce a new apostolic activity into the parish.

Government and obligations

Government. For our Secular Institutes: the Superior General of the Pious Society of Saint Paul is also Superior General of each of the Secular Institutes. The Provincial Superior of the Pious Society of Saint Paul is also the Provincial Superior of the Secular Institutes. The local Superior of the Pious Society of Saint Paul is also local Superior of the Secular Institutes.

The members of the Secular Institutes have three main commitments: 1) prayer practices, which conform to Pauline piety; 2) practice of the evangelical counsels, which are embraced with religious profession; 3) an apostolate agreed on in accordance with their respective Superior.

This apostolate is carried out in the world and with worldly means; in other words, making use of one's profession and activity, taking advantage of the local circumstances, as well as making use of modern technical means.

Our three Institutes share in the goals and carry out in the world the activities (even if only one of them) of the Pauline Family. This latter embraces five Congregations: Pious Society of Saint Paul, for the apostolate of the press, cinema, radio and television; Daughters of Saint Paul, for the same apostolates; Pious Disciples of the Divine Master, for adoration, liturgy, priestly service; Pastorelle Sisters, for parish works; Regina Apostolorum Institute, for vocations.

In general, the task of the members of the Secular Institutes is to cooperate with the Church - in accordance with the spirit of the Pious Society of Saint Paul - to give Jesus 106 Christ, our Teacher, Way, Truth and Life to the world by the spread of Catholic doctrine, Christian morals, and those means of grace for people's spiritual and material uplift.

In particular, for example, members can:

- a) be on the lookout and help religious vocations for the five religious Congregations, as well as for the diocesan clergy;
- b) help in the editing or distribution of books and periodicals of the Pauline Congregations: subscriptions, libraries, distribution centres, and so on;
- c) open and manage suitable cinema halls, or help in other forms of the movies apostolate;
- d) prepare radio and television programs, or give support to Catholic broadcasting stations in those countries where there are no restrictions:

- e) organize Eucharistic adoration, help those at the service of priests, organize workshops, initiatives for the liturgy; extend devotion to Mary, Queen of the Apostles, and to Saint Paul the Apostle:
- f) take part in and support as much as possible parish and diocesan works, especially Catholic Action;
 - g) pray for Religious and for the Clergy, and so on.

The three Pauline Secular Institutes

1. Institute of Jesus the Priest

This is for diocesan clergy. Many priests experience a deeply-felt need for a more incisive spirituality, to belong to a spiritual family, to commit themselves to a life of perfection by embracing the evangelical counsels, while yet remaining in their place of ministry, which is so necessary and yet 107 so onerous. We offer them the Institute of Jesus the Priest.

Let us note in particular:

- 1. As regards obedience, they are not obliged to obey their Bishop in virtue of the vow (the vow, strictly speaking, regards only the Institute's superiors, in those activities that lie outside diocesan or parochial action, concerning which each one can make his own arrangements, without depending on the Ordinary). However, every time a member obeys his own Bishop, he also acquires the merit of the vow; thus obedience to one's own Bishop remains extremely valued and fostered.
- 2. For poverty, the report concerns only those expenses which are strictly personal. Excluded are those goods of which the priest is simply an administrator.
- 3. For the apostolate. The first and foremost apostolate is the one assigned by the Ordinary of the diocese. The members of the Institute will: a) accept it willingly, in a spirit of obedience; b) carry it out with generous dedication, following the directives and desires of the Bishop; c) leave it, if the

Ordinary so judges, even if this involves the sacrifice of taking a less pleasing one.

It may be that such an office will take up all their energies and time. In this case it is sufficient to carry it out and maximize its potential, using, to this end, those means and initiatives that are suggested *today*, while keeping oneself updated.

If time and energy are available they can add an apostolate of their own choice according to their abilities and to the local and general needs.

108 2. Institute of Saint Gabriel the Archangel

The Catholic laity today are on the move and committed to many activities. The best have a lively desire to contribute to save humanity from materialism, atheism and masonic anticlericalism. There are many young men who want to attend to their sanctification in a form of life that is stable, juridically organized and guided by obedience, but without having to enter a traditional Institute; in other words, without leaving their usual life and apostolate. To these we offer the Institute dedicated to the messenger Archangel of the Incarnation and salvation, and under whose patronage Pius XII has placed the cinema, radio and television.

3. Institute of Our Lady's Annunciation

The words of the Pope

"These Institutes can confer and be a great help for living seriously, always and everywhere, the life of perfection; for being able to choose it in many cases where religious canonical life would not be possible or opportune; for a profound Christian renewal of families, the professions, and civil society, by means of close and daily contact, by means of a life perfectly and totally consecrated to sanctification; for carrying out a multiform apostolate and forms of ministry

in places, times and circumstances where it would be forbidden or difficult for priests and Religious to operate" (Pius XII, *Provida Mater Ecclesia*).

"Our fatherly recommendation is to generously promote holy vocations of this type, to offer a friendly helping hand, not only to Religious Orders and to Societies of religious women, but also to these truly providential Secular Institutes" (Pius XII, *Primo feliciter*).

THE PUBLISHING APOSTOLATE

True preaching

When we speak of our apostolate we are referring to a true mission, one that can be called preaching God's word with technical means by means of publishing. It is to oppose the arms of evil with the weapons of truth.

Publishing is an acquisition of progress; it is the use of the modern means which are God's gifts, ordained to his glory and for the salvation of people's souls (Pius XI). It is the announcement of the good news, of the truth; it is thus true evangelization.

Evangelization to be carried out in every age and every place, in accordance with God's command: "Go into all the world and preach the gospel to the whole creation" [Mk 16:15]. As all are called to salvation so all must know the truths revealed by God, the precepts to be observed and the means of grace in order to reach their objective.

Just as oral preaching spreads the Gospel so does preaching in its written or imprinted form. It multiplies it; its reach is all-pervasive. God himself gave us his word preached orally and he gave it to us in seventy-two books of the Scripture. The Church in every age has worked in the same way: Popes, bishops, priests speak and write.

* * *

Art. 180. In order to render our vocation sure in the exercise of the apostolate, we should diligently promote literary, scientific, and theological studies in the Society, together with an appropriate training in the technical arts for the special works of the apostolate.

Art. 181. In fostering these studies, the members should take care to observe ever more the mind of the Church, and to adhere continually to its directives and precepts regarding the selection of subjects, the time and schedule of studies, as well

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as the sources whence true and sound doctrine and culture can be more safely and fruitfully drawn.

Art. 182. Care shall be taken that in learning, as well as in teaching, studies be always directed and cultivated in a way that Jesus Christ, Our Divine Master, Who is the Truth, the Way and the Life, be ever more known and understood by us, and that Christ be more completely formed in our mind, will, and heart. Thus we shall become skilful masters of souls, because we have been, first, humble and diligent disciples of Christ.

Art. 183. From their early years all future members are to be prepared by the Congregation in its own houses of study, where the Aspirants are to be trained appropriately for their vocation. Consequently, the Society must have its own houses of study thoroughly equipped not only for philosophical and theological studies, but also for the secondary courses in humanities, as it is called – four years of high school, and two years of college.

Art. 184. Much care shall be taken that our pupils be formed in a true spirit of piety, along with their intellectual training, so that they may become worthy laborers in Our Lord's vineyard.

All are called to the apostolate

The official mission of evangelization was entrusted by the Divine Teacher to the priest. After Jesus Christ had passed a whole night in prayer he called the crowd and from them 126 he chose the Twelve whom he called Apostles.

Linked to this official mission is another which is subordinate, complementary, universal, and regulated by the Church. It is that of the lay brothers; just as Jesus chose seventy-two disciples.

In reality "unusquisque mandavit Deus de proximo suo", but in varying degrees. Confirmation complements Baptism; through it the Christian becomes also a soldier. Not all citizens are soldiers – only those who have the necessary age, health and strength. Confirmation confers the gift and virtue of fortitude. With the descent of the Holy Spirit, the Apostles

¹ "To each one God gave decrees concerning their neighbor" (cf. Sir 17:12).

who were at first such timid men, were filled with light, grace and zeal; so much so as to make a generous start on the apostolate. Although they were flogged they showed themselves happy to have suffered something for Jesus Christ. In Confirmation the Holy Spirit infuses love of neighbor; thus it is also called the sacrament of the apostolate.

Every true Christian is a part and member of the Mystical Body; now in the material body every member loves the others; and if one member suffers, the others contribute to the well-being of the whole.

Parents, teachers, members of Catholic Associations contribute to the well-being of all, faithful and non-faithful. Catholic Action is sharing in the Church's hierarchical apostolate: Apostolate of the Sea, Protection of Young Women, Work of Saint Vincent de Paul, Propagation of the Faith, Salesian or Pauline Cooperators; all these have an apostolate to undertake especially when they are free from other duties.

The task of Paulines

There are religious Institutes of lay Brothers who carry out an apostolate as an ordinary duty and function of their Order or Congregation. Example: the Christian Brothers, the Camillians, and so on.

There are religious Institutes made up of priests and brothers. Example: the Capuchins, where priests and ordinary Religious have a life in common; but the priests carry out their ministry; the lay brothers instead are employed in ordinary jobs or services like ordinary Christians. For example, friar porters, sacristans, beggars, and so on.

There are religious Institutes which are dedicated to the missions: the work is common to both priests and brothers, but it is clearly distinct, because the former carry out a mission of preaching, confessing, celebrating, and so on, while the latter assist the sick, build churches and schools, teach catechism and carry out all the services needed in a mission situation.

The Pauline Institute instead is quite different, and it has a net superiority: priest and brother compete to fulfil the same publishing apostolate. This, in fact, has three parts: editorial, technical, and distribution; but the three parts form one sole apostolate. Here the first part, that is, the editorial, is characteristic of the priest; the second and the third, that is, the technical and the distribution stages, are characteristic of the Brother. Priest and Brother together, linked in this publishing apostolate merit the name of Apostles. Contrariwise, the writer does not carry out the Pauline apostolate on his own; if he does he is simply a writer. The Brother without the priest writer is an ordinary worker, even if he produces with technical means what is truly good.

What does the Brother increase and multiply with technical means, or distribute through promotion? The same that the priest gives: dogma, morals and worship. The mission entrusted to the Apostles was announced with the words: "Preach, teach what I have commanded you, baptize" [cf. Mt 28:19-20]. A Brother, therefore, who constitutes and carries out with the priest a mission that is one and the same; he is raised up to the "regale sacerdotium"; in the Christian order it is the highest that he can reach; he cannot go beyond that.

Editorial, technical, distribution stages

Forms of the apostolate are the press, cinema, radio, television, discs, and so on. These various forms of the publishing apostolate are always carried out with the three parts linked: editorial, technical, distribution.

In the editorial part there is a range of subjects, from the Parish Bulletin to the Treatise on Moral and Ascetical Theology. The former requires a good understanding of the language, basic principles and the needs of people; the latter requires knowledge in proportion to the subject, and assured competency. There is a wide gulf between one and the other.

² "Royal priesthood" (1 Pet 2:9).

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If, at present, the Pious Society of Saint Paul uses two thousand quintals of paper a week, more than half of it is due to the editorial work of our writers.

There are translations and updatings.

There are catechisms for children and for adults.

There are school books for sacred and secular subjects.

There are books on science, liturgy, literature, fiction, and so on.

The editorial stage of film-making requires the study of the subject and scene-setting; radio requires the study and drafting of what you want to broadcast; television requires combined studies, that is, the needs of both film-making and the needs of radio.

The spoken word has the advantage of penetrating the mind more easily. The written word has the advantage of being better thought out, better preserved, more readily multiplied into other copies.

The Lord said: "Write..."

The Lord said to Moses: "Write this as a memorial in a book" (Ex 17:14), that is, the victory over the Amalekites and the miracle of the water that sprung from the rock.

Then the Lord wanted written down the covenant binding on him, Moses and Israel: "Write these words; in accordance with these words I have made a covenant with you and with Israel" [Ex 34:27].

God gave Moses his Law written on two tablets of stone [cf. Ex 24:4f; Deut 4:13].

God ordered Moses to write. Among the remembrances and the prescriptions to be observed in the future: "And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, from that which is in charge of the Levitical priests" (Deut 17:18).

Moses wrote the Law of the Lord and gave it to the priests, the sons of Levi, who carried the ark of the covenant

(Deut 31:9). Then he commanded that every seven years it should be read to the people in their hearing: "that they may hear and learn to fear the Lord your God, and be careful to do all the words of this law" (Deut 31:12).

After the death of Moses God spoke to Joshua: "This book of the Law (written by Moses) shall not depart out of your 130 mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it... and then you shall have good success" (Josh 1:8).

In the book of Ezra-Nehemiah (Neh 8:2-8) is a description of the solemn reading of God's Law in the square, before the Water Gate, by Ezra the scribe at the behest of Nehemiah.

God said to Isaiah (8:1): "Take a large tablet and write upon it in common characters...". Again God orders Isaiah (30:8): "And now, go, write it before them on a tablet, and inscribe it in a book that it may be for the time to come as a witness for ever...".

Jeremiah receives an order from the Lord: "Write in a book all the words that I have spoken to you" (30:2).

Again (36:2) another order: "Take a scroll and write on it all the words that I have spoken to you against Israel and Judah and all the nations, from the day I spoke to you until today."

As Jeremiah dictated Baruch wrote everything down.

But King Jehoiakim burned the book because it announced punishments for him and the people. So God gave this order to Jeremiah: "Take another scroll and write on it all the former words that were in the first scroll which Jehoiakim has burned" [36:28]. Jeremiah took another scroll and Baruch wrote down what was on the first scroll.

God's word inspired, written and printed

Apostles and evangelists, inspired by God, not only preached but also wrote. Thus Saints Matthew, Mark, Luke, 131 John, Paul, James, Peter, and Jude.

Likewise the series of Fathers and Doctors of the Church; so too the Popes, Church Writers, the Apologists, bishops, priests and lay people inspired by zeal for God and people.

There was a time in history when monks had their writing-table or room for their secretaries and copyists. In this way the Bible and many precious writings, both religious and secular, have come down to us.

With the invention of moveable type the press made enormous progress, thanks also to the continual upgrading of technical means. Yet these means were not always used for the truth and for good; many times they were exploited for error and vice. Thus the need was born to oppose a good press to a bad press. Then good films to bad films. The same is to be said of the radio, of television, discs, pictures, and so on.

Our Congregation was born for the spread of truth and of all that is useful for a loftier way of life, particularly in view of our eternal salvation.

The Publications Office studies the needs of the Church and society at the present time; it writes and gives rise to competent writers, directing and editing their work so as to achieve the best results, in accordance with the spirit and the letter of the Constitutions.

Such an office can be set up in the General House or in the Provincial House or in an individual House, always in reasonable dependence on the Superior General and in accordance with the Constitutions.

We add what Pius XI said to a Conference of writers: "The press is already omnipotent in the free world: but this expression hardly suffices to express the reality... and what shall we say then of this printed word, already supreme in its own right, when it is combined with massive production and distribution systems...? then absolute power increases beyond all measure."

Requisites for the Brother

The Brother has a twofold role: technical and promotion. These two parts require more personnel than the editorial part; hence the need for two-thirds of our total Religious to be Brothers. In this way the Lord will grant abundant blessings for our sanctification, as well as joyful charity and broad-based success in our apostolate.

If the Brother is to carry out his role in a holy and effective way there has to be faithful religious observance. This is a basic, essential and necessary component. He has, moreover,

- a) to understand his particular apostolate in the Church and in the Congregation;
- b) to identify with and, insofar as possible, have a specialization in technical work and promotion. A promotion that is not only house to house but collective and rational;
- c) to have a deep love for his office; to be enterprising, and docile towards those who guide the Institute;
- d) to have a broad idea of the content of what is written by 133 the priest so that his collaboration can result in greater success.

Requisites for the priest

The priest editor needs a good production manager, a technician and graphics designer; as well as a skillful distribution organizer; he has to see that the magazine comes out on time; and he needs a wise management team.

Let both the brother and the priest aim for the interests of God and of people's souls. Little by little, in accordance with his talents, the Brother will become a specialist in technical work and promotion.

The secret of success and spiritual gain is for promotion to be as wide-ranging as possible.

Of what use would it be to have gifted authors and superb production if they were let down by the technician and the promoter? It would be wasted effort.

Unity and pastoral awareness

The Institute is the body corporate; what we need to experience particularly in the apostolic part is the body social, unity.

The Institute can be likened to an immense parish; of which the Superior is the spiritual head. The Institute must know the moral and spiritual condition of all kinds of people: the faithful, the non-faithful, fervent Christians, indifferent Christians, heretics, the honest, the dishonest, pagans, adversaries, chosen souls, obstinate souls; children, youth, adults; professional people, artists, farmers, workers, and so on. To each and everyone it has to provide the bread of the spirit, sharing it abundantly and adapting it to the needs of the individual.

Conclusion. Each one, priest and brother, will have his own examination of conscience, his own resolutions, his own prayer.

Priest and brother work together, out of love, for God's glory and peace among men; together they will receive and enjoy their eternal reward.

INTEGRATION AMONG THE PAULINE FAMILY INSTITUTES

In Genesis 3:15 we read: "The Lord God said to the serpent, 'I will put enmity between you and the woman, and between your seed and her seed; she shall bruise your head, and you shall bruise her heel'." To Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree... cursed is the ground because of you."

Further on, at verse 20, we read: "The man called his wife's name Eve, because she was the mother of all living. And the Lord God made for Adam and for his wife garments of skins, and clothed them."

Thus God announces the Redeemer and the Co-redemptrix. In Isaiah [7:14] the idea is repeated and clarified: "The Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and you shall call his name Immanuel." Isaiah (9:5): "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace'."

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Art. 185. Superiors should place, in the houses of study, Religious who are exemplary in religious observance. In these houses a perfect community life must be observed, as otherwise the students cannot be promoted to Orders.

Art. 186. As for the other members to be assigned to the houses of study, article 40 referring to the Novitiate, is to be observed. Art. 187. During the entire course of studies, the Religious shall be under the special care of a Prefect or Master – a Spiritual Director – who shall instruct and guide them in their religious life by means of suitable advice, instructions, and exhortations. This Prefect or Master must have the same qualifications as are required in the Master of Novices by articles 43 and 46. Like-

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wise, a Prefect or Master should be assigned for the younger Aspirants to take care especially of their formation.

Art. 188. In the houses of study there shall be a council consisting of Priests who discharge the office of Master as laid down in article 187, or the office of professors. From this council the Superior is to receive enlightenment and help for the training of both the young Aspirants and the Clerics, especially when it is a question of promoting them to Orders, or admitting them to the Novitiate or Profession.

Art. 189. If the Spiritual Director is also the Confessor he is not allowed to vote for admission to Profession or to Holy Orders.

Art. 190. The greatest care is to be taken in the selection of teachers. They are to excel not only in true learning and facility in communicating it to others, but also in outstanding religious observance and priestly piety. Moreover, they shall comply with their charge, in all its phases, with great zeal and diligence.

Art. 191. As far as the assignment of Confessors for the houses of studies is concerned, those regulations are to be followed which were given for the Novitiate, but always in conformity with the requirements of the law.

"God created the man and the woman"

God created the man and the woman as helpmates. He instilled in them inclinations, qualities and tendencies that made them complement each other: *erunt duo in carne una.*¹ God instituted Marriage and the first society – married society.

After the creation of Adam, made in God's image and likeness, the Lord said: It is not good that the man should be alone; I will make a helper fit for him – Eve.

The Bible narrative – the woman formed from the rib of the man – is to be interpreted in a symbolic sense. The woman is not below man as a slave, nor above him to command; she is a companion, *at his side*, as a helpmate: "adiutorium simile sibi." ²

¹ "They become one flesh" (Gen 2:24).

² "A helper as his partner" (Gen 2:18).

Nature is a symbol and subject of grace and redemption. In the redemption Jesus Christ and Mary cooperate: Jesus as the primary and necessary part; Mary as the secondary and dependent part.

Woman is especially of *spiritual* help to man; as well as 183 playing the leading role in bearing and educating children.

Thus Jesus Christ, who came "ut vitam habeant et abundantius habeant", willed to have Mary at his side to restore the life of grace which had been lost. Our prayer is "Salve, Regina, mater misericordiae, vita..."

God created Mary's soul immaculate. The archangel Gabriel greeted her "gratia plena." She cooperated in the first place in redemption giving human flesh to the Son of God: 'fiat mihi secundum verbum tuum'; 5 "et Verbum caro factum est." 6 Thus we received from Mary the Divine Teacher, the saving Victim, the eternal Priest: the blessed fruit of her womb. Jesus.

She cooperated, accompanying Jesus in his fulfillment of the Father's will and the prophecies: Jesus is born in Bethlehem, is adored by the Magi, is presented at the Temple, returns from Egypt. He lives his private life in obedience. His first miracle and his first manifestation as Son of God happen through Mary's intercession.

Mary cooperated on Calvary. She offered her Son and her own sufferings for the salvation of all. She cooperated at the outset of the Church: in the Cenacle she underpinned the hope of the Apostles; she prayed with them; the Holy Spirit descended on the Apostles; she consoled them in the early years of their mission.

³ "That they may have life, and have it abundantly" (Jn 10:10).

⁴ "Hail, holy Queen, Mother of mercy, our life" (Salve Regina).

⁵ "Let it be done to me according to your word" (Lk 1:38).

⁶ "And the Word became flesh" (Jn 1:14).

Now, from heaven, she raises up vocations, accompanies priests in their work, and crowns with glory the efforts made by apostles of every age.

Integration in the consecrated life

The story of the Church as a Mystical Body unfolds in a way similar to the temporal life of Jesus Christ. In fact, Church History shows us a recurring providential fact which is that, for the most part, side by side with a male religious Institute we find a corresponding female Institute: Augustinian men and women; Benedictine men and women; Franciscan men and women; Salesian men and women; Blessed Sacrament men and women, and so on. This is somewhat the mature of tendencies, things and apostolates. Lacking the two collateral Institutes we look for a substitute – a counterpart.

Even if a woman is consecrated to God she still needs the priest; and in many apostolates, because they are more akin to her role, the priest needs a woman's help.

Thus Divine Providence has placed side by side with the Pious Society of Saint Paul, the Sisters Daughters of Saint Paul, the Pious Disciples, the Pastorelle and the Apostoline Sisters (Regina Apostolorum).

Completing the Pauline Family are:

The Institute of Our Lady's Annunciation;

The Institute of Saint Gabriel the Archangel;

The Institute of Jesus the Priest.

These are parts of the Pious Society of Saint Paul; they depend, in accordance with their own rules, on its Superior General.

They have pontifical and definitive approval.

Each Institute has its approval.

Each Institute has its own government.

Each Institute has its own constitutions.

Each Institute has its own administration.

Each Institute has its own apostolate.

All the Institutes taken together form the Pauline Family.

All the Institutes have a common origin.

All the Institutes have a common spirit.

All the Institutes have converging goals.

Paternal care

The female Institutes enjoy *paternal care* on the part of the Superior General of the Pious Society of Saint Paul.

The Rescript follows from articles 351-352 of the Constitutions:

Art. 351. Without prejudice to the provision of Canon 500, §3, the Superior General of the Pious Society of Saint Paul the Apostle, [in view] of the Pious Society of Daughters of Saint Paul, of the Pious Disciples of the Divine Master, and of the Sisters of Jesus the Good Shepherd, which, in their origin, spirit and aims, constitute, as it were, one family, is personally to act with paternal care in order to help them all in the moral and doctrinal preparation for their apostolate, in observing their own religious spirit, and in following their own special aim; he is also to take care that the solid connection and unity of spirit and discipline of each Congregation be firmly preserved, so that thereby he might efficaciously promote their growth.

Art. 352. In order that he might fulfil this duty, the Superior General can prudently use the following and other similar means: *a*) He is to take paternal care that a proper, solid and thorough education, namely a cultural, religious, intellectual and apostolic training, be given to the Sisters, according to the Constitutions of each Congregation;

- b) Observing all those things which pertain to the internal and external Canonical visitation according to the norm of Canon Law and the Constitutions, he can visit the houses of the Sisters, so that, if he perceives anything not in conformity with their proper religious spirit and Constitutions, he might confer with the Mother General concerning these matters. He will take care to provide for these things in the Lord, according to the norm of the Constitutions.
- c) Without prejudice to the rights of the local Ordinary and the Mother General according to the norms of the Sacred Canons

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and the Constitutions, he can assist at their General Chapter, especially when, after the elections, other matters are discussed. *d*) He is to assist the Daughters of Saint Paul with special and careful attention in accomplishing their editorial work, and in their preparation for it.

e) He is to appoint Priests of the Society of Saint Paul to censor the books which are published by the Daughters of Saint Paul, according to their Constitutions, namely with respect to the doctrine they contain. However, the right of the local Ordinary must always be observed, according to the norm of Canon Law regarding books before they are published.

f) Since a good and stable management of the Apostolate of Communications is certainly fostered, and its effectiveness for the good of souls greatly increased by the cooperation of the Pious Society of Saint Paul and of the Daughters of Saint Paul, the Superior General should take care and diligently watch that the Apostolate of Communications, with respect to editorial work, technical art and propaganda work, be harmoniously promoted and coordinated according to the norm of the Constitutions of each Congregation.

Union of spirit

Union of spirit is of 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 inasmuch 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 in the goal of the Incarnation and Redemption: "Glory to God and peace among men." No particular spirituality as one would imagine when one thinks of the Benedictine, Dominican, Franciscan, Trappist, Jesuit, Carmelite, Salesian, Liguorian, or other spiritualities. Each of these has its own proper and characteristic traits with respect to the others.

The Gospel unites everyone. Lived out completely it connotes Christian spirituality: the one, true and necessary spirituality for all. Different pursuits, but the one spirit.

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To love the Lord with all one's mind, all one's heart, all one's strength and will. To love our neighbor as ourselves. Thus a twofold role: to distance our neighbor from what is evil, error, vice, sin and death and to attract him to what is good: truth, virtue, grace.

To fulfil this to the maximum means having to leave all to gain all. It is to ensure the hundredfold and eternal life.

"Vivo ego, iam non ego; vivit vero in me Christus." 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. "Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos"; "Euntes in mundum universum: praedicate Evangelium omni creaturae."

The nourishment we have in common is the Eucharist. The Visit to the Blessed Sacrament corresponds to the real presence; the Mass corresponds to the Sacrifice; Communion corresponds to life.

In order to keep this common spirit alive: when and insofar as is possible, especially in the General Houses of the female Institutes and in their respective Vocation Houses and Novitiates, Pauline priestly ministry is a help for ordinary preaching and for confessions.

Directions

The Sisters Pious Disciples give part of their activity in the Houses of the Pious Society of Saint Paul.

Thus the need for discretion when exacting the timetable.

The need for a corresponding just wage.

The need for due separation, as laid down by Canon Law and by prudence.

¹⁸⁹ III

⁷ "It is no longer I who live, but it is Christ who lives in me" (Gal 2:20).

 $^{^8}$ "Come to me, all of you that are weary and are carrying heavy burdens, and I will give you rest" (Mt 11:28).

⁹ "Go into all the world and proclaim the good news to the whole creation" (Mk 16:15).

The need for esteem, as likewise due respect, for a person consecrated to God.

For good management the Mother and the Superior of the house are the ones to negotiate the necessary arrangements.

The greatest contribution to the Pauline Family, on the part of the Pious Disciples, comes from their hours of adoration.

The virtue of prudence is of the utmost importance when dealing with the Sisters:

- they have their own spirit which flows from the Constitutions; no other is to be given;
- they have an overflow of feelings: let them reserve them for the Lord.

Prudence in the confessional, in the pulpit, in those necessary relations for the apostolate.

"The Church and society" – declared the Holy Father, Pius XII, on 23 April 1950 – "owe much to these consecrated virgins. True, they would not exist if God did not unceasingly raise them up from all peoples with his supernatural inspiration; but who could worthily take their place? Let all learn, therefore, not only to give them due praise, not just to help them in accordance with one's possibility and to enjoy freely their favors and services, but also, each one in accordance with his condition, to tend to that perfection of virtue from which all can receive salutary benefits."

Fr Lombardi writes: "It is not easy to think of something in the world as beautiful as this army of consecrated virgins. Paganism forcefully compelled a small number of them to adorn particularly important forms of worship; the Church has always at its disposal hundreds of thousands; women who have offered themselves joyfully and spontaneously, and who are rejuvenated every year by new ranks of candidates."

"In times as serious as ours, with a thousand holy projects to be carried out, here is the typical issue with regard to the Sisters: value them for their worth; enlist them in fashioning the new age, have them contribute fully and generously with the tremendous possibilities they have."

"It would be no exaggeration to state that among the reserves of energy presently available and to be better used today for the good of humankind, is that of the Sisters, which can hold the most delightful surprises for a not too distant future...".

We need to rid ourselves of our illusions: there are works that require a spirit of robust piety, others that demand patience and sacrifice, others again that call for altruism: ordinarily there is no one except Sisters capable of carrying them out.

TECHNICAL MEANS OF APOSTOLATE

Various notes

There are devils for all ages and for all types of people.

Do not forget the midday devil – halfway through life. He comes in various guises and subtle ways, but at bottom it is a lack of self-satisfaction; sensuality that we thought we had mastered but now violently reawakened; above all, a breakdown in our prayer life.

The period of the shaping of one's definitive personality is a highly delicate and dangerous one.

* * *

So that every Brother can further enrich his spiritual life, in accordance with what was set out in the Chapter, he has a right to ask that a Mass be celebrated each month for his intentions. It is for him to ask for this.

* * *

Brothers from various countries have asked to come to It202 aly for six to twelve months to prepare themselves for perpetual profession. The General House considers this a useful
thing and desires that it be granted.

Instruments and finality

The technical means that our apostolate makes especial use of for the Gospel at present are the press, cinema, radio and television.

What they all have in common are the editorial, technical and distribution stages.

The goal is glory to God, peace among men.

They can have a merely *negative* role by keeping evil, sin and perversion at bay.

Thus there are films, books, and various programs to help pass the time, but which have no positive educational content, nothing to improve one's life, and so on.

Instead they can act in a *positive* way by imparting education and knowledge; stirring up interest in the arts, religion, business, and so on.

They can also combine usefulness and pleasure: relaxation and edification; news and information concerning business, the home, inventions, geography, languages, and so on.

But when are they a truly positive apostolate? When everything concerns faith, morals, and worship. Illustrate the catechisms with explanations and drawings; prepare films and slides on Bible History, on the Sacraments, on the life of Christ; show films on the lives of saints, on Church History, on religious events, and so on.

The efficacy of the means of social communication

Efficacy depends on several things:

- a) interest in the subject;
- b) whether the way it is presented attracts;
- c) the number of people who take part;
- d) the faculties and human senses involved.

The latest inventions – cinema, radio and television – have in no way diminished the powerful influence of the press. Indeed they have broadened its field of action and, in the publishing apostolate, form a united front.

Press, cinema, radio and television today walk hand in hand; four powers that complement one another; four masters of opinion, of the world.

They are achievements: "the progress of the arts, of the sciences, and of human technique and industry, since they are all true gifts of God, may be ordained to his glory and the salvation of souls." [Vigilanti cura.]

₂₀₃ III

Norms for the cinema

Art. 252. All that has been said about the apostolate of communications to be exercised by means of the press, should be applied, with all due references, to the other means which the Society, according to its special aim as laid down in article 2, has to make use of to spread Catholic doctrine.

204 Art. 253. Superiors should particularly concentrate their solicitude on the cinematographic art, which exerts such a great influence on the multitudes and can spur them both to good or evil, so that it may be prudently employed as a most efficacious means for the salvation of souls as well as for the welfare of human society, for it is a most effective apostolate.

> Art. 254. Films produced by the Society, or those distributed by the Society after diligent examination and censorship, must tend not merely to prevent evil, but aim, through their exemplification, to imbue the minds of the spectators with the precepts of the natural and evangelical laws so as to incite them to virtue.

> Art. 255. Therefore, we must endeavor to produce films which, though intended for an honest pastime of both body and mind, should none the less always be in conformity to uprightness and arouse the spectators to lead wholesome lives and acquire culture truly worthy of the name. Furthermore, the Society must earnestly strive to produce such films as will specifically convey Catholic doctrine. On this account, with all due references, the regulations laid down in articles 229-232 concerning the editing work are to be observed.

Pius XI wrote: "The extension and the effectiveness of this discovery of human genius is well known. An extension, one could say, that embraces all areas of life: individual, familial, social, intellectual, moral and religious, literary and 205 artistic, economic and political, national and international. An effectiveness that extends beyond any other form of popularizing ideas and of educating people, young and old.

The motion picture has in fact a psychological, one could say, suggestive power over the human spirit because it takes hold of the whole person and strikes at all his faculties, physical and spiritual. It does not even require the viewer to

make the effort to interpret, reconstruct or imagine scenes – something which even the simplest of novels does.

Effectiveness that, combined with its range, can severely undermine or strengthen – depending on whether the motion picture is good or bad – the four hinges of human society: youth and the family, social order and religious order.

These considerations take on greater seriousness from the fact that the cinema speaks not to individuals but to multitudes and that it does so in circumstances of time and place and surroundings which are most apt to arouse unusual enthusiasm for the good as well as for the bad and to conduce to that collective exaltation which, as experience teaches us, may assume the most morbid forms."

Norms for the radio

Art. 260. Pursuant to its special aim, the Pious Society of Saint Paul must also endeavor to effect a utilization of the radio and television as a forceful means of spreading the word of God. 206 Whenever possible the Society should possess its own stations.

Art. 261. Superiors should exert special vigilance to insure that nothing which is out of accord with the special aim of the Society is broadcast or televised. The transmissions produced by the Society must always be of service for the salvation of souls. Therefore, they should deal either directly or indirectly with religious matters, namely, faith, morals, and worship. On this account, with all due references, the regulations laid down in articles 229-232, concerning the editing work, are to be observed.

Let us reflect on the words which Pius XII addressed to the participants of the International High-Frequency Radio Broadcasting Conference in 1950: "Often people complain about the faults of the radio and its part in the perversion of people's minds and morals. But why should the malice of some who abuse God's gifts and the discoveries of man deprive the rest of us from the benefits which were God's providential goal? All forms of abuse must be condemned and eradicated: it would be better still to take the most effec-

tive measures to repress them. As regards the benefits with which every generation is enriched, instead, there is a need to make the most of them, and to see that the good which they yield, thanks to the work of scientific and conscientious people, surpasses and neutralizes the evil committed by unworthy speculators.

The good in this field is incalculable. Even in the directly practical field, who can sufficiently commend the tremendous service provided by radio in cases of emergency and extreme danger? Who can gainsay the social usefulness of information, the exchange of news among all the members of the great human family? Who can assess the gain for culture in general when it is possible to listen to the most varied conferences and talks, and to enjoy quite rightly the delight of wonderful recitals and beautiful music?"

Norms for television

Art. 262. In order more perfectly to attain the aim of the Society, Superiors ought to remember that according to the precept of our Father, Saint Paul, "the word of God is not bound," and that human progress always provides more perfect and effic acious means which should not be inconsiderately rejected or lightly accepted. On the other hand, it belongs to the Superior General and his Council, to examine and judge about the usefulness and fitness of these means, always with due regard to the judgement of the Holy See.

Listening to Pius XII we can have a clearer idea of this new powerful means for the apostolate; and the dangers we can encounter if it is abused.

The Pope's words were: "Nevertheless, it is on the part which television will not fail to play in spreading the Gospel message, that We wish to dwell especially. In this respect, the consoling results which have accompanied the industry of Catholics, in countries where television has existed for some time, are known to Us. But who can foresee the nature and the magnitude of the new fields opened to the Catholic

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apostolate, when television stations, established all over the world, will make possible a still closer view of the throbbing life of the Church? It is Our earnest hope that the spiritual links which bind the great Christian family will then be drawn still tighter, and that a greater knowledge, a deeper understanding, and a wider extension of God's reign on earth may follow the use of this marvellous instrument in spreading the light of the Gospel message in men's minds.

Such a consideration, however, should not make one forget another aspect of this delicate and important question. If indeed television, when well regulated, can be an effective means of a sound, Christian education, it is also true that it is not free from dangers, because of the abuses and evils to which it can be perverted by human weakness and malice. These dangers are all the more grave as the power of suggestion possessed by this invention is greater, and its audience wider and more indiscriminate." [Address to Italian Episcopate, 1 January 1954.]

Consequences

- 1. The Constitutions open up an immense field for Pauline apostolic activity: for all ages and all skills.
- 2. Considering the vastness of our undertakings we would feel overwhelmed were there to be a lack of faith in the mission entrusted to us by God. The first means, therefore, is prayer which is the outcome of great faith.
- 3. There are two rules for everyone as regards the press, cinema, radio and television: *abstine*, *sustine*. So too for the Religious: *Abstine* from forbidden books, films, and so on; *sustine*, in a positive, daily and generous work for the apostolate.

^{1 &}quot;Forego and endure."

SERVICES OF THE GENERAL GOVERNMENT

A Note on vacations

As regards vacations. Some Superiors have found it a fruitful experience to get each of the Aspirants, on his return, to bring back a new vocation; possibly even more. The result was a twofold success: the Aspirant sanctified his holidays better by looking for vocations; and there was a reasonable number of new candidates.

Sometimes the vacation period can be a cause of many losses; other times fewer. In the individual regions the Superiors are to study this serious problem and, as far as possible, to remedy it.

Publishing academic texts

It can be useful, in countries where civil law does not prohibit it, to start by publishing academic texts.

To help young people is a great apostolate. The content mirrors the program, but it depends a great deal on the writer to instil the spirit, which has to animate everything.

It is an area not without its risks. Today's youth is tomorrow's Christian and citizen. The outcome will depend on how he is trained.

Openings and closings

Are there openings to be made? In the Pious Society of Saint Paul all the good doors are already open; rather, some closures and limitations are needed to keep evil out. Closures with strong doors against worldliness!

Jesus the Teacher bore witness to the Apostles and to himself: 'Hi de mundo non sunt; sicut et ego de mundo non

sum." Sunday is the Lord's day; a day of rest, of works of charity, of relaxation. Worldly people exhaust themselves more in amusements than at work during the week. Thus, on Mondays, they are late for work or fail to turn up. That is to distort the festive and rest day from both a spiritual and a human point of view.

The Religious knows how to sanctify it and to prepare himself refreshed for his duties.

Office-bearers in the General House

All the office-bearers in the General House constitute a sole body; they are members who cooperate with the Superior General. Theirs is wholly a role of charity.

They are a necessary help and bear great responsibility.

They have the graces respectively of the office entrusted to them.

They share in the consolations, the sufferings and the work.

All in common are obliged to observe the secret of their 222 respective office. They are also to be very prudent in what they say and do.

For each one's consolation there is the surety of working on a broader basis for the whole Congregation; thus there is a greater extension of charity, a harvest of greater merits.

The assistance and help they give the Superior General is threefold. It is a contribution of insight, prayer, and prompt action so that what is decided upon or desired may have a successful outcome.

I. The Vicar General

The *Vicar General* is the first among the Councillors. His task is outlined schematically in articles 348, 349, and 350 of the Constitutions:

¹ "They do not belong to the world, just as I do not belong to the world" (Jn 17:14).

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Art. 348. When the Superior General is absent, impeded or deceased, the first Councillor General, who by right is the Vicar General in the Society, shall act in his stead.

Art. 349. The Vicar General, either alone or with the Council, as the matter to be dealt with may require, can decide only about those matters which pertain to the ordinary administration, or which cannot be postponed. As far as possible these decisions should be according to the mind of the Superior General.

Art. 350. As soon as the Superior General has resumed his duties, the Vicar General is bound to render him an account of all the affairs transacted, by himself alone or with the Council, while the former was absent or impeded. There is nothing to prevent the Vicar General from consulting the Superior General by letter, and then whatever has been decided by the Superior General should not be changed by the Vicar General.

Apart from the juridical aspect, the Vicar General's role is to give advice, to be a close helper, and to correct, so as to foresee, suggest and complete those tasks that the Superior is unable to fulfil or which are entrusted to him, and the care of his health.

He will therefore be in daily contact; he will represent the community vis-à-vis the Superior General; the Superior vis-à-vis the community: in view of a greater unity of spirit and action.

II. The Procurator General

There is a need for a priest to maintain relations and oversee business between the Holy See and our Congregation. He is called the *Procurator General*; he is elected by the General Chapter.

He is to be a person trustworthy from every point of view: love for the Congregation, well versed in Canon Law, have suitable preparation and experience, be sensitive with respect to secrets; prudent and able in transacting matters relating to his office.

The Constitutions state:

Art. 363. The Procurator General conducts all the business of the Society with the Holy See. According to the custom followed in this matter, it is necessary that he habitually resides in Rome.

Art. 364. The Procurator General is elected by the General 224 Chapter in accordance with articles 318 and following; and he cannot be removed from his office before the expiration of his term, without consulting the Holy See.

Art. 366. It is his duty to inform the Superior General of all the acts of the Holy See which might concern the Congregation. Once a year he is also bound to submit to the Superior General a report on all the business transacted with the Holy See.

Art. 367. As often as matters of importance to be transacted with the Holy See are discussed in the General Council, it is expedient that the Procurator General be invited to express his personal views, and his opinions are to be recorded in the book of deliberations of the Council.

Those who have practices to be examined by the Holy See have to apply through him; and the Holy See passes on to him the communications addressed to the Superior General, to the Provinces, and to the members of the Institute.

A spirit of unity in thinking and acting with the Superior General and his Council will contribute a great deal to the good of the Institute.

III. The Secretary General

To keep papers, documents, records, various reports and so on in order there is a need for a Secretary General. He is elected by the General Chapter. The Constitutions state:

Art. 368. The Secretary General is especially entrusted with the care of the various authentic documents or acts to be drawn up 225 and kept in the Society; he also discharges the office of Archivist of the General House.

Art. 370. It pertains particularly to the Secretary General to record in the book of deliberations the matters discussed and decided upon in the General Council. These records must be signed by the Superior General and the Secretary General, the other Councillors having given their consent.

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Art. 371. As Archivist of the Society he must take care that all the documents belonging to the Society be accurately and faithfully placed and kept in the archives, classified in perfect order, so as to facilitate their use. He is to bear in mind that he cannot draw them out or lease them except in accordance with the norms approved by the Superior General.

He is also to see that the more important events and happenings of the Institute are recorded and kept.

He is to be sensitive regarding secrets; he is to be prompt in responding to the requests of the Superior General.

The Secretary is to record the minutes of the General Council meetings; he communicates to those concerned ordinary decisions, except those which, of their nature or by disposition of the Superior General, are reserved to the latter; he sees to the printing and mailing of circulars, and of the *San Paolo* bulletin reserved to the members of the Institute.

IV. The Bursar General

The role of the *Bursar*, both in the General House and in the Provincial and local Houses of the Pious Society of Saint Paul, carries with it a responsibility and a tactfulness greater than that required in other Congregations.

What is required of him therefore are: maturity, prudence, ability, a broad outlook, docility towards his respective superiors.

It is a question of the nature of our Institute. As regards production, it has the role of an industry (press, cinema, radio, television, and so on); and at the same time it has to propagate its work, bring in revenue, and carry out what an ordinary publisher does.

Therefore a) to produce; b) to diffuse; c) to preserve; d) to provide; e) to oversee beneficience, and so on, all constitute a single and complex web of activities.

Art. 374. The Administrator General has the care, entrusted to him, over the temporal goods of both the general house and the

Society as a whole, under the dependence, however, of the Superior General and his Council according to the norm of the Constitutions, with due regard also to the office of the other administrators.

Art. 376. In order to have a convenient administration of the goods of the Society, the Administrator General must take care: 1. that an inventory be made of all the Society's goods, both movable and immovable;

- 2. that this inventory be renewed every year, that is to say, faithfully and accurately kept up to date according to the various changes;
- 3. that the bank notes, titles, bonds, promissory notes, and all valuable objects be diligently kept in the safe of the General House:
- 4. that a list be kept wherein all the obligations assumed by the 227 Society are distinctly and exactly recorded:
- 5. that the Provincial and Regional Superiors faithfully render an account of the economic state, expenses, and incomes at the appointed times; and also that the individual Provinces and Regions diligently contribute their share of contributions for the common needs of the Society.

Art. 379. The Administrator General must also exercise vigilance over all the goods of the Society lest anything go to ruin or be damaged; and see to it that anyone who has charge of these things uses them conscientiously and religiously.

Art. 387. Once every six months and at the expiration of his office, the Administrator General must render an account of his entire administration to the Superior General and his Council, handing over also the books compiled. The Superior General and his Councillors are to examine the books carefully, and, having checked the cash on hand, if they find the books to be accurate, they are to approve them by signing them. All these things, in their particular details, are to be recorded by the Secretary General in the register of deliberations.

Art. 388. As often as in the General Council temporal matters and sums of a certain importance are discussed, it is expedient to call in the Administrator General so that he may express his personal opinions which shall also be recorded in the minutes of the Council. The final decision, however, rests on the Superior General and his Council.

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In every country it is necessary to know what civil law establishes concerning administration. As far as is possible, safeguard the goods and rights of the Institute; make use of favorable facilities and arrangements.

An exemplary servant

Resolutions of Father [Timothy] Giaccardo:

"I will try to have a poverty that provides, poverty understood as providing for all and for everything with a spirit of generosity and liberality, a supernatural outlook."

"I will try not to make anyone suffer in order to save, but that all have the basics, and live well."

"Never send a poor person away without giving him something; to all at least a small offering, some bread or soup, as well as a word of encouragement, a smile."

He was economical in everything: he used nibs, pieces of pencil, paper... He wrote his articles on the back of used envelopes, on offcuts of paper. He med for himself: "I will take care to collect broken tools, strewn bits of wood, type characters, buttons. Abolish all inordinate expense; examine every necessary expense with trust... Travel still in third class and with ordinary means."

"Now I need also to acquire that spirit of greater poverty which means having to ask those who have the means and can help us. It is a sacrifice to say that we are without and in need, for there is a greater satisfaction in giving than in receiving, but it is a great service of poverty."

"I shall try to refine my zest for poverty; in other words, to love privations, to thank the Lord when he sends them, to accept them in a spirit of reparation for myself and for others. Accept them all! without admiring myself, without being pleased with myself, without letting on; in uprightness and in secret."

THE GOVERNMENT OF THE INSTITUTE

A Note on Father Giaccardo

The Pauline Family owes a great debt to Father Timothy Giaccardo; and from every point of view.

He had understood the necessity, the conditions, the efficacy of the apostolate of the press, in its various forms.

He had completely understood the spirit of the future Congregation, even before he joined.

He was a gift of Bishop Giuseppe Francesco Re to the nascent institution.

He was a close collaborator, the teacher of many academic subjects; a living example for all the Aspirants; he was the Spiritual Director of many; he helped in the formulation of the Constitutions and in the approval of Eccle siastical Authority; he started the House of Rome; he managed the Mother House for many years; he supported and strengthened the Pious Disciples in their spirit; he was a confessor, preacher and an untiring consoler. He offered his life for the Pauline Family; he passed to eternal life mourned by everyone, leaving a profound remembrance of his exemplary life. He is prayed to often; many graces are attributed to him.

The process for his beatification and canonization has a quick and promising iter. All are accompanying it with their prayer.

To govern is to love

Main principles: government is an exercise of charity. It is to love the Lord in representing his paternal concern; in the way Saint Joseph operated in the Family of Nazareth, making the presence of the heavenly Father felt.

It is to love the members of the Institute in guiding them

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to holiness and to the works of the apostolate, in accordance with the first two articles of the Constitutions.

It is to love the Congregation: 1) by securing other members for it, by vocation promotion; 2) by combining its strengths so as to better achieve the Institute's goals; 3) by being at the service of all and of each one, in life, in death, after death.

It is to love one another as brothers; use the word "superior" and the word "subject" as little as possible; and give them their religious meaning.

The Superior General

In our Institute the Superior General is called "Primo Maestro". This is to remind him, and the members, that he represents Jesus the Master. As his representative and in dependence on him he must be for all Way, Truth and Life; he must guide, give good example, instruct and sanctify.

The office is not an honor; it is a burden, and a heavy one. He is not for himself, but for the benefit of the Society and the members.

The highest Superior of Religious is the Supreme Pontiff, in accordance with article 280 of the Constitutions: "All the religious members of the Pious Society of Saint Paul are subject to the Roman Pontiff, as to their highest Superior, whom they are bound to obey also in virtue of the vow of obedience."

The members are also subject to their respective Ordinary, insofar as is set out in Canon Law.

In accordance with the Constitutions, the highest authority within the Institute is exercised by the Superior General, in an ordinary manner; and by the General Chapter in an extraordinary manner.

Article 286 speaks of the other Superiors and of their respective powers: "Other Superiors, who, though constituted under the dependence of the general government, enjoy ordinary power determined by the Constitutions, are the Provin-

cial Superior who with his Council governs a Province; the local Superior who governs a house. Regional Superiors govern a Region, but only with delegated powers."

Article 287 sets out in general their duties and powers: "Superiors, by virtue of the office entrusted to them, and each one according to his own qualifications, can give in- 243 structions and orders for the religious observance and for attaining the end of the Society, according to the present Constitutions. They can also correct the transgressors and punish them with appropriate punishments. Let them remember, however, that they are Masters and fathers, and are to govern their subjects not as if domineering them, but rather by loving them as children and brethren, and by guiding and helping them in carrying out the works of the Society."

The Superior General is helped by four members of the General Council, in which two Brother Councillors take part in accordance with article 284. "The Superior General, with the consent of his Council, can appoint two member Disciples in perpetual vows, who are to offer their services and cooperation to the Superior General himself and his Council as added councillors in those things which pertain to economic affairs and to the apostolate in respect to technical art and propaganda work. They are to reside in the General House or in another house nearby, so that they may be present at the sessions of the Council to give their opinion and to cast their consultative vote together with the other councillors, when it is a question of economic affairs and of the apostolate in respect to technical art and propaganda work."

The service of the Superior General: to be way-truth-life

Way: that is, let his life, more than his words, indicate the road of the good Pauline, in keeping with the Divine Teacher: "coepit facere et docere." 1

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¹ "All that [Jesus] did and taught" (Acts 1:1).

He is to be an example in piety, in study and in the apostolate, in the observance of poverty, in tactfulness, obedience, humility, zeal and, above all, in charity. Let him be a person with feelings! besides all the other qualities.

He is to see to the whole of religious observance, putting the Constitutions into practice and practising them himself.

Truth: He is to be bountiful in preaching, both spoken and written; in particular he is to expound the doctrine regarding ascetical and mystical theology; he is to be vigilant regarding what is taught in the Philosophy, Theology and Pastoral courses; he is to have an overview of all studies and to promote them; he is to keep himself sufficiently updated, so as to hold a line which is sure and in conformity with the Holy See, particularly as regards productions concerning the press, cinema, radio and television. On these matters he must be continually vigilant.

Life: In his heart he must harvest the needs of all; in his prayers he has to present to the Lord everything and everyone.

He is to be on his guard against any moral danger for the houses and for the individuals.

He is to preserve the spirit and the traditions of the Institute.

He is to be exacting regarding the practices of piety.

He himself is to be a man of prayer, setting time aside for it; his should be more abundant than that of the other members.

He is to take care of liturgical observance, the churches, and functions.

Therefore, in the election of the Superior General, what is set out in the Constitutions (art. 333) is to be observed: "For the good of the Society, it is of the greatest importance that the Superior General, first of all be a perfect man of God, instructed for every good work. Therefore, to this office should be chosen a Priest outstanding in all religious and priestly

virtues, especially in the love of God and of the Church, in zeal for souls, in sincere love for the Society, in wisdom, in prudence, in keen insight, in constancy, and fortitude of mind against all obstacles, so as to bring to completion what he undertakes."

General norms

The following articles hold good as general principles for the government of the Institute:

Art. 336. It is the duty of the Superior General, assisted by his Council, to govern the entire Society committed to him in accordance with the norms of Canon Law and of the Constitutions, to look assiduously after its good by word, example, and deed. Therefore, it is his responsibility to provide for offices, to distribute wisely the different charges, to further solicitously the works of the apostolate, and in a particular manner to foster religious perfection of the members through the faithful observance of the Constitutions, so as to secure therefrom the best possible fruits.

Art. 337. In order that the Society may more adequately fulfil its purpose, the Superior General, with the help of his Council, must not only insure that those most rapid and efficacious fruits of human progress which lend themselves to the furtherance of the apostolate are rightly, prudently, and advantageously utilized for spreading Catholic doctrine according to the aim, spirit and nature of the Society, but must also lead the other Superiors by his effort and example in so doing, thereby stimulating more effective works in the apostolate and steadfastly guiding the entire Society in the use of such means.

Art. 344. The Superior General shall consider his office not as an honor to excel the others, but rather as a burden that enjoins upon him more serious duties, more important cares and more distinguished virtues. Let him therefore strive earnestly to lead the others by word, example, and deed, in governing wisely, prudently providing for the needs of all, bearing with strength and pleasantness his own burdens as well as those of others, allowing all to have recourse to him with filial confidence, firmly and gently reproving wrongdoers, aiding everybody with charity as the case requires, assisting materially as well as spiritually

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those who stand in need, considering himself as the father, nay, the brother of all, so that he may really be helpful to everyone.

Art. 345. The Superior General shall gratefully receive those timely admonitions which are dutifully given him in private by his Councillors, especially the first, so that he may be able to provide more safely for his own spiritual welfare.

Art. 346. The Superior General has no power to decide by himself alone all the matters pertaining to the Society, but for many things he needs the consent of his Council or at least its opinion, in addition to the Apostolic approval and the consent of the local Ordinary required by Canon Law for various cases. However, even in those affairs which the Superior General can decide by himself, it is to be considered a wise thing that at least for matters of greater moment he does not proceed without having first consulted his Council.

The Constitutions distinguish between the matters he can do *by himself*; and those things for which he requires the *opinion* of his Council, and those for which he must ask for *consent*. In keeping with wisdom and prudence let him be disposed to ask at least the opinion, especially of his Vicar, even for those things he can decide by himself.

The Vicar General and the General Councillors

The Vicar General is to give particular help to the Superior General.

It is of the utmost importance that there be full and inherent agreement and that it appears so in the Institute. In their frequent contacts agreement will be more easily decided on and reinforced.

248 The General Council has an important role in the government of the Institute.

The Councillors are elected during the Chapter.

The qualities required, the offices they hold, the powers they possess are set out in the Constitutions: Art. 353. To the office of Councillors, who, according to article 283, constitute the Superior General's Council, are to be chosen Priests not only outstanding for virtue, piety, learning, and religious observance, but, as far as possible, possessing those special qualifications required by the particular offices which might be entrusted to them.

Art. 356. The Councillors must earnestly and zealously strive to assist the Superior General in the government of the Society; their help is needed especially in the meetings of the Council where the Superior General, according to the Constitutions, can or is bound to require their vote. As convenience demands, the Superior General can appoint from among his Councillors those who will be particularly entrusted with the care of the religious life, the studies, and the apostolate. Wherefore, they ought to acquire for themselves a more complete and more certain knowledge of the particular offices committed to them, so as to be able to report about them with more competence, more efficaciously prepare the way to the deliberations of the Council, and finally, take care that what has been decided upon is carried out.

Art. 357. As often as the Superior General, in order to act, needs the consent of his Council as laid down in article 347, or at least has to hear the Council, he must summon the Councillors and submit to them the matters to be decided upon. When their consent is required, the Superior General acts invalidly if he acts contrary to their vote, If only their opinion is needed, it is sufficient for valid action, that he consult them. However, though the Superior General has no obligation to adhere to their vote, even if it is unanimous, nevertheless he should follow their opinion and not go against it, unless a reason, which he deems grave and serious, compels him to do so.

Art. 359. Appointments are always to be made in full Council. Should one of the Councillors be impeded and the matter cannot be deferred, the Superior of the house or some other member with perpetual vows may be called in his stead.

Art. 362. The Councillors should with great reverence and prudence, bring insight and zeal in the conferences of the Council, as well as in the other relations with the Superior General; they are to acquiesce to the decisions taken and rigorously maintain secrecy, so that a perfect unity may shine forth both before God and the Society.

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Conclusion

The Church is one, holy, catholic, and apostolic. However, in comparison with the 500 million Catholics, the separated Christians number 350 million. There are always many reasons for division but basically the common denominator is pride. In closing his mission in this world Jesus Christ was concerned about such dangers.

Saint Paul writes: "Be of the same mind, have the same love, be in full accord and of one mind" [cf. Phil 2:2]. Elsewhere: "Do nothing from selfishness or conceit, but in humility count others better than yourselves" [Phil 2:3].

Therefore in the prayer composed by Jesus and addressed to the Father he insists four times on unity. In Superiors and among members there should be a oneness of intent, belief and action. Let us recite it often, in its entirety, focusing especially on the following verses of chapter 17 of Saint John:

For the leaders of the Church:

"Holy Father, keep them in thy name, which thou hast given me, that *they may be one*, even as we are one" [Jn 17:11].

For all the members of the Church:

"... I do not pray for these only, but also for those who believe in me through their word.

That they may all be *one*; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may be lieve that thou hast sent me.

The glory which thou hast given me I have given to them, that they may be *one* even as we are one.

I in them and thou in me, that they may become *perfectly one*, so that the world may know that thou hast sent me and hast loved them, even as thou hast loved me" [Jn 17:20-23].

THE GENERAL COUNCIL AND THE DELEGATIONS

A Note on Maggiorino Vigolungo

The Lord has led many wonderful, generous and faithful people into the Pauline Family. Among these let us recall the first flower, Maggiorino Vigolungo, who was soon transplanted into heaven. On 12 December 1961 the Cause of Beatification started in the Bishop's Curia in Alba. He can be considered, in so far as is humanly possible to know, the Dominic Savio of the Pauline Family. Above all he had an inner knowledge and love of the Lord, a generous way of giving himself in all his duties, a very delicate conscience, and a clear vision of the apostolate of the good press.

Read the little book of his life, pray to him in accordance with the explanation on the holy cards, spread knowledge of him, and imitate his virtues.

A "democratic" government

The Superior General and the Provincial Superior have the major responsibilities in the Congregation, and thus wider powers. Each one according to his own position.

They represent the Lord. But they must consider that Re- 278 ligious Institutes are Societies in which there is a union of forces to achieve the two goals: sanctification of the members and apostolate-ministry.

Therefore it is a democratic government in which the members can express their opinions through the Councillors in matters of great importance. And the opinion of the Councillors is of such importance that it is mandatory in many cases; and a decision would be invalid without their consent.

The Church's government is particular in nature; the so-

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cieties, which live in the Church and are part of it, must model themselves, within their albeit limited government, on that of a general nature.

The General Council

When is it *necessary* to have the consent of the Councillors so that the Superior General can act?

Art. 347. The Superior General needs the consent of his Council:

- 1. To designate the place for the meeting of the next General Chapter and to determine the date on which it has to begin;
- 2. To announce and summon the General Chapter outside the times prescribed by the Constitutions, having first obtained for this the Apostolic permission;
- 3. To appoint a member to take the place of any Councillor, or of the Procurator, Secretary, or Administrator General, in the case of cessation | of office. This new member shall remain in charge until the next General Chapter;
- 4. To appoint a Visitor General;
- 5. To transfer the see of the General Council to another house, the permission of the Holy See having been obtained beforehand:
- 6. To erect or suppress a religious house, previous written permission having been procured from the local Ordinary, and if the house is to be erected in places subject to the Sacred Congregation of *Propaganda Fide*, also the consent of the same Congregation;
- 7. To erect a House of Novitiate, or to transfer the Novitiate to another house, with the permission of the Holy See;
- 8. To designate the houses for the formation of the Clerics, as well as those for the training of the Disciples;
- 9. To appoint Provincial, Regional, Local Superiors and their Councillors, as well as the Provincial Administrators; likewise the Master of Novices and his assistant; the Master both for Clerics and Disciples; in like manner the professors of philosophy and theology, and the examiners for Confessors and newlyordained Priests; and the two Disciples as stated in article 284;
- 10. To commission members to the office of censors of the works to be published;
- 11. To admit the candidates to the Novitiate, if they are under any of the impediments specified in articles 18-22;

- 12. To admit the Novices to the first temporary religious Profession:
- 13. To admit the members to each Sacred Order;
- 14. To dismiss professed members of temporary vows, accord- 280 ing to article 92, and professed members of perpetual vows according to articles 96-103;
- 15. To remove a member from his office, for a grave cause, before the term of the office expires;
- 16. To draw up particular rules, for any reasonable cause, for individual persons or houses;
- 17. To approve the method of studies for the schools of the Society;
- 18. To approve the financial report of the Administrator General;
- 19. To grant permission to make extraordinary expenses and transfers (sales), to contract debts, to assume obligations, and, in general, to make contracts; likewise to determine the amount of money each Province and Region has to contribute to the general treasury for the common needs of the Society, according to the norm approved by the General Chapter, besides the prescriptions of the Sacred Canons:
- 20. To approve any investment of money or the exchange of it; 21. To approve the administration or the use of donations and
- bequests, provided the prescriptions of Canon 533, §1, n. 3, and §2 of Canon Law are observed;
- 22. To introduce or accept any new work which, however, ought to be within the special purpose of the Society;
- 23. To determine the conditions under which the members may work for others, according to the norm of article 243;
- 24. To decide whether or not to have recourse to the Holy See in order to obtain the dispensation from various canonical impediments affecting either the entrance into the Novitiate, or the admission to the Profession, or the reception of the Orders;
- 25. To erect Provinces, with the previous consent of the Holy 281 See; and to constitute Regions;
- 26. To decide about matters which, according to the Sacred Canons or the Constitutions, are subject to the consent of the General Chapter, or have been defined of major importance by the Chapter itself.

So that everything may proceed in a regular way in the Council meetings the provision in article 358 is to be followed:

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Art. 358. Each Councillor, beginning from the last, should express his opinion and timely remarks about the matters being discussed within the General Council. If consent is required, it is necessary that the issue be decided by an absolute majority manifested by secret vote. However, in the case of a tie, the votes being equally divided, the Superior General can decide the matter on the third ballot.

The Regional Delegations

To be considered secondly are the *Regional Delegations* and the powers of the delegate or Regional Superior.

Premise:

Art. 425. To decide about the expansion of the Society in those countries where there is no Province, pertains to the Superior General and his Council. However, houses thus founded are governed, according to Canon Law, by the local Superior who depends directly on the Superior General.

There may be a case where there is a need to establish a Regional Delegation, which will be outside the territory and jurisdiction of any province.

Art. 426. In a country where there are at least two houses, the Superior General with the consent of his Council can set up a Regional Superior to whom are delegated those faculties which the Superior General and his Council shall have judged suitable and opportune.

The powers of the Delegate Superiors are primarily those set out in the act in which a priest is elected to such an office.

Secondly he has the powers and the duties set out in the following articles of the Constitutions:

Art. 427. The Regional Superior delegate can also be, at the same time, local Superior. He exercises the faculties delegated to him for the government of the Region, either alone or assisted by two Councillors, according to what has been laid down in the letters of appointment.

Art. 428. In a Regional Delegation a Novitiate can be erected with the previous permission of the Holy See.

Art. 429. The Regional Superior enjoys the right to participate in the General Chapter.

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Note is to be taken, however, of what articles 430, 298, 283 and 431 prescribe.

Art. 430. All houses which are erected outside the territory of any Province depend directly on the Superior General, even if Regional Delegations have been established. As far as the delegates to the General Chapter are concerned, the prescript of article 298 is to be observed.

Art. 298. Those houses which depend directly on the Superior General, as far as the election of delegates to the General Chapter is concerned, constitute one unit, in which the Priests and Disciples in perpetual vows have active and passive voice. For the election of these delegates those rules which are contained in article 418 are to be observed.

Art. 431. Every member of the houses directly dependent on the Superior General, can communicate to the delegates all those things that he thinks would be for the good of the Society, and, as such, ought to be brought to the attention of the General Chapter, as was stated in article 424, concerning the provincial delegates.

Local Superiors

Authority is represented thirdly in the Congregation by local Superiors.

They are constituted in their office for a three-year term and can be confirmed for a further three years.

The qualities and conditions to be appointed are set out in articles 442, 452, 454:

Art. 442. The local Superiors who are to be placed at the head **284** of each house ought to be chosen from among the Priests of the Society who are outstanding in virtue, learning, and prudence and have been perpetually Professed for at least three years. They are appointed by the Superior General with the consent of his Council, upon previous presentation of the respective major Superior.

Art. 452. Even in the houses which are non-regular – domus non formatae - the Major Superior is to appoint a Priest to assist the local Superior as Councillor and local Vicar, and to take his place whenever it is necessary.

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Art. 454. The Superior General with the consent of his Council will appoint for every house a local Administrator who, under the direction and supervision of the local Superior, must take care of the temporal goods of the house. If the Superior General and his Council deem it necessary, the local Superior can also function as local Administrator, although it is better that the two positions be held by different persons.

Their tasks are outlined in articles 446, 447, 448, 450, and 451.

Art. 446. The local Superior is to promote religious observance and piety in the community; transact the affairs of the house conscientiously; ascertain that everyone strives after perfection and faithfully accomplishes his duties; and, as much as possible, foster the good of the house by his words, examples, and deeds.

Art. 447. He should frequently call a meeting of the members, both Priests and perpetually professed Disciples, according to his prudence even separately, so that their individual experiences and suggestions may help him in the more perfect government of the house and its activities as well as in the discernment of the various external abuses that perchance have crept into the life of the community, thus enabling him to point out the proper means to remedy them.

Art. 448. Local Superiors are duty-bound:

- 1. to promote among their subjects the knowledge and execution of the decrees of the Holy See concerning Religious;
- 2. to have the Constitutions read as laid down in article 461, as well as the decrees which the Holy See may order to be read publicly;
- 3. to give a pious exhortation to all the members of the community at least twice a month;
- 4. to provide for an ample amount of religious instruction for the Disciples, according to the Constitutions, and above all, to take care of their spiritual necessities with special solicitude and paternal affection.

Art. 450. The Superior General, with the consent of his Council, must appoint two Priests as Councillors to the local Superiors of each regular house (domus formata). In addition, the Major Superior, with his Council, will appoint two Disciples to be present at the sessions when it is a question of economic affairs and of the apostolate in respect to technical art and propaganda work.

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Art. 451. The local Superior should meet with his Council at least once a month to discuss | the economic affairs and the more serious matters of the house and, if necessary, to ask for their consent. Whatever of some importance has been discussed or decided upon in the meeting ought to be truthfully related to the major Superior, in the warranted procedure, by the local Superior, who must request of him the necessary permission and faculties.

The local Superior is to welcome the directives of the Provincial Superior. Indeed he will confide in him so as to have his guidance and support; he will ask him to visit the community regularly, especially on the occasion of the monthly day of recollection and the spiritual exercises.

The local Superior is responsible for the four parts: spirit, study, apostolate, economy.

Nonetheless his office requires that if it is a vocation house he should have particular care for the promotion and formation of vocations. If, instead, the house is composed of religious alone, his greatest commitment will be "to take care of the life of piety and religious discipline."

Preceding by example, being always a source of encouragement, radiating a healthy and supernatural optimism, he will obtain good results and demonstrate how religious life is a joyful preparation for heaven.

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FOURTH WEEK

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The fourth volume (Fourth Week) was printed in the Pauline printing plant of Ostia (Rome) in June 1962, with the Imprimatur of Bishop Antonio Bergamaschi of San Marino-Montefeltro, dated 27 June 1962.

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THE GOVERNMENT OF THE PROVINCE

A Note on Canon Chiesa

Canon Francesco Chiesa was the Pauline Family's godparent. It was he who taught us, gave us our spirit and guidance; providing help daily for many years, in various ways. His was an exceptional life, heroic in every virtue; his zeal rubbed off on every person and every initiative; a teacher who communicated the spirit through knowledge; a model pastor. In his funeral oration Bishop Grassi spoke of him as "the diocese's best son." This is why, apart from the desire of the diocese of Alba and of the Pious Society of Saint Paul, the cause of his beatification and canonization was promoted. The process is underway in the Curia in Alba. Fr Vigolungo, the seminary's spiritual director, has written a good biography. 1 Consequences: read it and draw profit from it. Now his mortal remains have been removed from the cemetery in Alba and transferred to our Church of Saint Paul. Many people stop there to pray; and there is often news of graces received.

Constitution of the Province

It is a tradition in the Church that, at the opportune time and in view of greater progress, an Institute be divided into Provinces.

The opportune time is judged by such circumstances as time, place and the state of things. Such matters are studied by the Superior General and his Council.

However, everything pertains to the Holy See: to erect, to suppress, and to change the boundaries of every Province.

¹ A. VIGOLUNGO, "Nova et Vetera". Il Canonico Francesco Chiesa, Edizioni Paoline, Alba 1961, 269 p.

Art. 389. Whenever, in any country, the Society presents evidence of a sound and vigorous establishment in respect to the personnel, the works of the apostolate and the economic conditions, so that it is not only self-sufficient but is also capable of spreading further, the Superior General with the consent of his Council may propose to the Holy See that a Province be canonically erected.

Art. 392. To erect Provinces, to join established Provinces, to change their boundaries, or to suppress them, pertains exclusively to the Holy See. However, within the year immediately preceding the summoning of the General Chapter, no erection of new Provinces is to be proposed.

To avoid pitfalls the region needs to have a solid basis: number and quality of members, organized study, good spirit and apostolate, a financial footing such that it can survive; indeed not only survive overall but be able to expand.

The territory of a Province cannot be too small. To be always borne in mind are the needs of the apostolate. If, in general, the Province follows a country's boundaries, it does not follow that the territory of a Province is necessarily defined by or restricted to them.

Art. 390. In deciding about the erection of Provinces and establishing their boundaries, the particular necessities of the Apostolate of Communications are to be taken into consideration, lest, on account of the autonomy of each Province, the progress of the apostolate and its effectiveness be hampered by an over restricted boundary of the Province itself.

Art. 391. In order that a Province can be canonically erected, it is required that there exist at least three regular houses (domus formatae); but in accordance with article 390, as a rule no more than one Province should be erected in the same country; the territory of a Province, however, is not necessarily restricted to the boundaries of one country, so that a Province may extend to several countries.

As regards a Province's personnel, article 394 is to be followed:

Art. 394. The permanent assignment of members to any Province, for all effects, is made by the legitimate designation of the Superior General, after a member makes his perpetual profes-

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sion in the case of Disciples, or after he has been raised to the sacred priesthood in the case of Clerics.

The Provincial Superior and his Councillors

The government of the Province pertains to the Provincial Superior together with his Council.

Art. 395. The Provincial Superior is appointed by the Superior General with the consent of his Council. He remains in office for six years, and can be appointed for a second term; not immediately, however, for a third term for the same Province.

Art. 397. Since the Superior General cannot efficaciously foster the good of the entire Society unless he is assisted by the assiduous and unanimous help of the Provincials, he must exert a sedulous care so that worthy and suitable members be appointed to this office.

Art. 399. The legitimately appointed Provincial Superior enjoys power over the entire Province, its houses and members, æcording to the Constitutions and under the dependence of the Superior General. However, he should allow the local Superiors to exercise their authority, although he should watch that everyone sincerely and diligently looks after his own duties, and that the Constitutions be faithfully observed. Every year the Provincial Superior should visit all the houses of the Province, either personally, or through another if legitimately impeded.

Art. 400. Four Councillors and an Administrator, appointed by the Superior General with the consent of his Council, for a term of six years, must assist the Provincial Superior; their office expires with that of the Provincial. If during the six year period one of them dies, or terminates his office for any other reason, the Superior General, with the consent of his Council, must replace him with another member.

Prudence requires great delicacy in electing the Provincial, in the way of governing, and in mutual relations with the Superior General.

Art. 398. Not by domineering but "being made a pattern of the flock from the heart," more by his example than by words, the Provincial Superior ought to lead his subjects to perfection; therefore, he should earnestly apply himself to his duty, eagerly promote the works of the apostolate, zealously foster the intellec-

tual, moral, and economic growth of the entire Province, be ever devoted with affection to the Society and the Superior General, and act always in faithful concord with him in all things.

Art. 408. Although the Superior General and his Council is not bound to follow the presentations and decisions of the Provincial Council, yet it must give much weight to its unanimous votes, and should not deviate from its decision except for a cause which, according to its opinion, is graver and weightier.

The powers of the Provincial Superior are defined in articles 399 [above] and 406:

Art. 406. The Provincial with the deliberative vote of his Council decides upon the following matters:

- 1. He admits to the Novitiate, Tonsure, and Minor Orders;
- 2. He presents to the Superior General, for dismissal, the professed members either with temporary or perpetual vows;
- 3. He presents the members to be admitted to the first Profession and the Major Orders;
- 4. He presents the local Superiors, their Councillors, and the local Administrators; the Master of Novices and his assistant; the Master or Prefect of the student clerics as well as that of the Disciples; the professors of philosophy and theology, and the examiners for Confessors, preachers, and newly-ordained Priests, in accordance with Canon 590; and the two Disciples spoken of in article 401.
- 5. He presents the Priests that must be the censors of the books that are to be printed;
- 6. He appoints the Master or Prefect of the Aspirants and Postulants;
- 7. He approves the accounts of the Province and of its individual houses;
- 8. He designates the place for the provincial Chapter;
- 9. He decides about the founding of new houses in the Province; however, after he has examined all things and discussed the matter with his Council, he submits the affair adding his own and his Councillors' views and reasons to the Superior General, to whom alone pertains the canonical erection of new houses. The same procedure is to be followed whenever it is the case of suppressing houses;
- 10. He determines, with the consent of the General Council, the amount of money each house, in ordinary circumstances, must contribute to the provincial treasury;

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- 11. He contracts debts and other obligations, and mortgages the goods of the Province, with due regard to the norms of common law, and after having obtained the permission of the Superior General, if necessary, in accordance with article 326;
 - 12. He approves the contracts and the extraordinary expenses of the houses, likewise with the permission of the Superior General in accordance with article 326;
 - 13. He decides all other business of major importance which he has to transact with the Superior General, the ecclesiastical or the civil authority.

The manner of exercising such powers is set out in articles 400 [above], 401, 409, and 410:

Art. 401. There shall also be two members Disciples, appointed by the Superior General with the consent of his Council, who are to reside in the Provincial House or in another house nearby, and who are to be present at the sessions of the Council to give their opinion and to cast their consultative vote together with the other councillors, when it is a question of economic affairs and of the apostolate in respect to technical art and propaganda work.

Art. 409. When the Provincial Superior is absent, impeded or has died, the first Councillor takes his place; nevertheless, he can only decide those matters which concern the ordinary administration or cannot be deferred, and always with the consent of the Provincial Council.

Art. 410. At the end of every year, the Provincial Superior must draw up a complete report of the personnel, the disciplinary and economic conditions, as well as of the studies and the works of the apostolate of the entire Province. This report, after it has been re-examined and approved by himself and his Council, is to be transmitted to the Superior General.

The Provincial Chapter

The Province has to celebrate its own Provincial Chapter in accordance with articles 411 and 412:

Art. 411. As often as the General Chapter is to be summoned, then there must also take place the Provincial Chapter for the election of the delegates who, together with the Provincial Superior, must represent the Province at the General Chapter. On

this occasion those matters of greater importance concerning the whole Province and subject to the approval of the General Chapter, are to be discussed and taken care of.

Art. 412. The Provincial Chapter is called by the Provincial Superior, in adequate time before the meeting of the General Chapter, by sealed letters addressed to the local Superiors.

Taking part in the Chapter are the members designated by the Constitutions in article 413:

Art. 413. Members of the Provincial Chapter are:

- 1. the Provincial Superior, his four Councillors, the Administrator, and the Secretary; also two member Disciples as reported in article 401:
- 2. the Superiors of the houses;
- 3. two delegates, one a Priest and the other a Disciple, for each major House, elected according to the norm of articles 414-416; 4. two delegates, one a Priest and the other a Disciple, for every group of smaller houses, elected according to articles 417-418.

Articles 419 and 422 concern its celebration:

Art. 419. The Provincial Chapter is presided over by the Provincial Superior himself. With the fitting changes, the norms prescribed for the General Chapter as laid down in articles 299, 300, 301, 304, 305, are to be observed.

Art. 422. As soon as the election is over and the promulgation has been made by the Provincial Superior who is acting as President, the authentic documents are drawn up and, signed by the President himself and the two tellers, handed over to the delegates, both principal and substitute, so that their lawful delegation to the General Chapter be manifestly clear.

Harmony and charity

Harmony between the Provincial Superior and his Councillors is the great means for advancing vocations, the spirit, study, the apostolate and the economy.

As in everything, so here too, an underlying spirit of charity and self-denial is needed: knowing how to sacrifice something, even worthwhile, in view of the common good; and, for

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the same common good, each one giving his support to the Provincial Superior, to the Councillors and to the Bursar.

Taking an inflexible stand can be the source of long-term dissension.

In his letters Saint Paul wrote against dissension and division; he exhorted everyone to live in harmony and peace, in accordance with Christian teaching.

"To have lawsuits at all with one another is defeat for you. Why not suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud, and that even your own brethren" (1 Cor 6:7-8).

More often it happens that heated discussions and the hardening of one's own views come about under the pretext and the appearance of what is better... But is not charity best?

In everything let the good we do be good: "Vince in bono malum." You will, in humility, discover many times that your confrere was right.

"Blessed are the peacemakers, for they shall be called sons of God" [Mt 5:9], says the Divine Teacher.

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:4-7).

² "Overcome evil with good" (Rom 12:21).

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RELIGIOUS LIFE'S FOUNDATIONS

A Note on the Pious Work Sudden Deaths

Sudden deaths, as indeed their causes, are on the increase, even among Paulines. And yet that instant of passing to eternity is the *momentum a quo pendet aeternitas*.¹

Every minute second eight persons are born and six die.

Of these lives that come to an end, almost half are sudden deaths. Millions of people die on the streets, in offices, at work, in their own beds. Many times sudden death is due to the upheaval of such natural disasters as floods, earthquakes and fires.

When we consider that death is the moment on which eternity depends, the question rises spontaneously: What are good Christians doing to obtain God's mercy for all these people who die suddenly?

It is a holy thing to undertake a crusade of prayers and good works to give spiritual help to the dying.

This is why the "Pious Work Sudden Deaths" 2 was erected.

- 1. The goal of the "Pious Work Sudden Deaths" is to have the Lord grant to all those who pass "suddenly" from this life to eternity, to die in God's grace.
- 2. All *practising* Christians can be enrolled: thus Priests, Religious, Missionaries, Sisters, Seminarians, the members of Secular Institutes, Catholic Associations, Third Orders, Catholic Action, workers, people in the professions...
 - 3. Send in your own name.
- 4. Do a good deed every day for those who die suddenly, or recite some ejaculatory prayer. The good deed can be religious, moral, or charitable. You can also choose one of the deeds you do habitually.

¹ "The moment on which eternity depends."

² Cf. San Paolo, August-November 1960, p. 4.

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Art. 192. In the secondary schools the studies are to be appropriately regulated according to the times and places. As our apostolate of communications requires, the students should be able to draw from their studies a sound training of their mind as well as a practical knowledge and the ability to express in writing, and by word of mouth, what they have learned.

Art. 193. Clerics are to be instructed in all the human and divine disciplines according to the needs of their state, namely, in the natural sciences, history, scholastic philosophy, dogmatic, moral, ascetical, and pastoral theology, Sacred Scripture, Church History, Canon Law, liturgy, archaeology, and sacred eloquence, with their auxiliary and related subjects. This training must be entirely in accordance with the norms of Canon Law and the instructions of the Holy See. To the extent of their ability, Clerics are to become expert teachers of souls and thoroughly equipped unto every good work.

Art. 194. That the members may be able to exercise their zeal with greater fruit, during the entire course of studies, they are to be properly prepared for the apostolate by a special theoretical and practical course, whence they may learn and practise the art of spreading the word of God according to the special aim of the Society.

Human life and consecrated life

Underpinning an upright human life are theoretical and practical principles. Of a threefold order, in conformity with a human being's three faculties, they concern the mind, feelings, and the will.

The *mind*: to recognize God as the beginning and end of everything, ruler of the world; on whom we depend, to whom all things must be ordered, to whom we owe legitimate worship; rewarder of good and of evil. Man is a rational being, endowed with a living body and a spiritual and immortal soul; the soul has to govern and take charge of the body.

Feelings: love and fear of God; love of neighbor, God's image; respect his good name, his goods, his life; do not do unto others what, quite reasonably, we should not want done to us: and vice versa.

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The *will*: listen to the inner voice of conscience and duty, experience responsibility for one's acts; virtue and vice; the duties of state; family and social duties; the good use of material and moral goods; the commitment to improve oneself.

The religious life is a perfecting of the Christian life; the latter a perfecting of human life.

For Aspirants, as for any Christian, salvation requires a basic love of God. Paradise is love's enjoyment; hence, in order to attain God, it is necessary to possess love to some degree. A true and necessary attitude for all is to aim for God, to search and long for him.

Even more so for those who wish to travel the more perfect road to heaven.

The religious life and the priestly life call first of all for a good Christian life; the Christian life calls for a good human life.

You can only perfect what already exists; in this case, observance of the commandments, the natural law. Thus, to the young rich man who asked what he had to do to be saved, Jesus Christ replied: "Observe the commandments"; and he set them out. Since the young man declared that he had always observed them, Jesus added: "If you would be perfect, leave everything, come and follow me" [cf. Mt 19:21].

It is absolutely necessary that the Aspirant give proof beforehand that he does observe the commandments.

The meaning of prayer

This is a wide-open field. We shall limit ourselves to what forms the basic foundation of the religious life.

The Religious is first of all a prayer-person. Hence, the Aspirant must *experience* beforehand that he is God's creature; that he must worship him, show him love and recognition, and refer all things to him: "hallowed be your name, your kingdom come, your will be done"; that he knows how to adore God and ask for his help; that he observes the vows, honors God's

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name, and dedicates part of the week to God; that he really wants to know, love and serve God in view of his future life...

Aspirants who have only a traditional and empty religiosity based on emotion, habit and outward show... have no foundation. Perhaps they have learned something and done something; but how will they love Christian worship, or give pride of place to prayer, or take part in the Mass, or frequent the Sacraments?

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True Aspirants, instead, stand out by their attentiveness to prayer, their behavior in church, their commitment to have an enlightened and solid piety that supports and betters their life. Herein is the first and principal sign of a vocation. They stand out because they delight in catechism classes, the parish, and liturgical functions; in their frequenting the sacraments; their desire to serve Mass, to be close to priests and Religious. With such a background it will not be difficult to cultivate in them the spirit of faith, real trust in God, an aversion to sin, piety and what it is to be a Pauline. They the m-selves will be the ones to seek out the spiritual Director and the confessor; they who will desire to enter into a closer reationship with Jesus and his heavenly Mother.

Worship of the truth

Worship of the truth: this is to honor God. It is a natural duty and so it obliges everyone. The study of truth and the search for truth conform to God's will and to the gift of understanding – realization that he has created us.

Truthfulness, which supposes first of all the love of truth and a hatred for lies and deceit. To lie is to say the opposite of what you are thinking with the aim of deceiving.

Hypocrisy is to bring about deception through one's works, life and behavior. It is a pretence; it is, in other words, to have others believe either through deeds or conduct what is not the real state of affairs. It is also in fact called a lie, as

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for example, when a person is full of ill-feeling and he simulates goodness and affection.

Mental restriction has some conditions attached, but to deceive with intent is another matter.

To accustom a child to be sincere is a preparation for observing the commandment: "Do not bear false witness."

And later on, in accordance with the Gospel: "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil" [Mt 5:37].

A liar is also a thief: a thief is also a liar.

There is a need for honesty; for keeping one's word; to make restitution at the time pledged.

Saint Paul says: "Nolite mentiri invicem." In the Old Testament: "Non mentiemini, nec decipiet unusquisque proximum suum." "Abominatio est Domino labia mendacia." "Os quod mentitur occidit animam." 6

Rash judgements, false accusations and calumny all cause harm to our neighbor. Besides the affront to truth there is the affront to charity and to justice. There is an obligation to retract; you cannot be forgiven if you do not retract.

How damaging certain types of lies can be in confession! Example: not to tell the full number of serious sins; to present oneself to the confessor for some external reason with serious sins, and confess only everyday sins.

Copying class work; introducing forbidden books or magazines; sending slanderous or anonymous letters, and so on.

A person can reach the point of requesting the habit, the novitiate, the vows, and ordination, for purely human reasons: to learn a trade, to pursue studies, without any personal cost, and then leave; and afterwards to live a cosy life or to aid relatives.

³ "Do not lie to one another" (Col 3:9).

⁴ "You shall not steal, nor deal falsely, nor lie to one another" (Lev 19:11).

⁵ "Lying lips are an abomination to the Lord" (Prov 12:22).

⁶ "A lying mouth destroys the soul" (Wis 1:11).

A person leaves the house asking to go to a place for which permission will be granted while planning to go somewhere else for which permission would not be granted; a person pretends to be sick; a person gives a good reason but the intention is to use it for another purpose. A person who hides serious family defects in order to reach the priest-hood or profession.

Fidelity to duty

The gift of the will follows on the gift of understanding. The practice of fidelity to duty trains and reinforces the will.

Applying this in practice:

If people enter to study, then they are to be resolute both in class and in the time set aside for it.

If they come to be Religious, they are to be prepared in accordance with the arrangements made by the Institute.

If they entered this Institute, they are to follow the regulations that are in place.

If advice is given, let them accept it and put it into practice. If they have made their vows, let them observe them.

If the Confessor or the Spiritual Director admonish them, make a suggestion, and warn them of danger, let them be submissive.

They will be if they have the habit of obeying in the family. But, sadly, in many families discipline and paternal authority are on the decline; children are accustomed to a kind of independence on the one hand and to excessive condescendence on the other; children who impose their own ideas and weak parents who give in. An error which is circulating and undermining the will is the morality of the situation, of convenience. Duty is approved in theory, but in practice people do as they want or please, according to convenience or the situation; choice falls where there is the least sacrifice and the greatest satisfaction.

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To correct such abuses you would need a lengthy practice of obedience.

Fidelity to the vows

The present time is a critical one for the vows undermined as they are by a disastrous lack of esteem. Profession is approached with little thought, and then it is endured like a great weight; people give in too easily to small things and perhaps also to serious things. There is, initially, deep remorse, but it is soon followed up by indifference. Such means of support as fleeing occasions, and prayer, are neglected; catastrophe strikes, damaging the individual and causing scandal both within and outside the Institute, with the resultant continuus dolor of the good members. Graces are lost, yet you do not bewail your fate because you are blind; the road to recovery is blocked; you carry on, externally self-confident, as though a victor, but in your heart you know in reality you are a loser and a traitor... And let us pray that you are not cast down into eternal damnation: "Quomodo cecidisti de coelo?" Those who have the light of God understand; for those who do not, said Fr Gemelli, there is only dread or a serious, prolonged illness; or imprisonment; and at times not even death is release. One of the Twelve was a traitor; but he was lost for all eternity.

We cannot assist impassively. Downfall can sometimes be foreseen; at times we can also be in part responsible. *Nemo repente fit pessimus*. Barriers are removed, evil is introduced in subtle ways, you fall headlong into danger: the attraction of the other, pride, books, infringement of the rules, full rein to the senses, a slackening of prayer life, meetings with the other; on the lookout for unseemly shows or films for adults only; you take a few steps back, you gain some ground, but then you fall back again; it becomes worse, almost a habit;

⁷ "Unceasing anguish" (cf. Rom 9:2).

⁸ "How you are fallen from heaven!" (Is 14:12).

⁹ "No one becomes wicked all of a sudden."

finally you are trapped in an unbreakable bond. You end up in what at least apparently you detested, working in a printing plant or a publishing house opposed to the teaching of Jesus Christ and his Church. When you become Satan's victim he drags you down to the ultimate shame: to employ for his use the art you learned for the Gospel; in a life of degradation and disgrace.

And yet it is a law of nature: "Make your vows to the Lord, and fulfil them" [Ps 76:11]. Religious vows are a serious matter, made after years of prayer and reflection, asked for in writing, professed in the most solemn manner, in the presence of witnesses, and ratified with a person's own signature. That Register will be used by the devil who will present it on Judgement Day. He will scoff at these vows, now in his possession, as proof of infidelity. You will say: But there are dispensations. Yes, but only to save you and others worse ruin.

The dispensation is valid: the Religious is reduced to the lay state if it is a matter of an ordinary Religious. But before God he has wasted grace; he has freely and gradually allowed himself to slip into a spiritual condition whereby, having transgressed the vows, he commits two sins; and to some degree his life becomes a scandal and an impairment to the Institute; hence, either at his own request, or through expulsion, a member, harmful to the body corporate, is amputated.

When Jesus said to Judas at the Last Supper: "What you are going to do, do quickly" [Jn 13:27] he did not free him from his responsibility: but he showed that he knew everything; and, given Judas' obstinacy, that the time had come for the betrayal and that for Jesus his hour had arrived. He had not allowed his enemies to capture him before: it was not yet his hour.

Fidelity to the commandments and natural honesty

There is the seventh commandment "Do not steal": it is a natural law. It is easy to believe that some faults are only

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against the vow, but sometimes they can be against justice, either as regards the Institute or other persons. Is restitution made?

A person's reputation is to be respected; but criticism, accusations, disparaging remarks are all against the fifth commandment. Possibly these are so grievous as to wound confreres; and lead sometimes to scandal.

Respect for others: pass the plate at table. Those who serve themselves first must also think of those coming after.

There are social duties that are natural laws. Just as people enjoy the advantages of society so they must also bear its burdens.

Why do some have all the advantages? For example, to keep a car for one's exclusive use and leave other members disadvantaged; perhaps deny them of it when they need it for the apostolate or for some other community service.

There is the vow of obedience, but first there is the fourth commandment. This affirms the obligation to heed parents and superiors. Obedience extends to all who have an office, right up to the production manager in the printing plant.

The law of the sixth commandment is also a natural law before it is a religious vow and a priestly commitment: "Do not commit impure acts."

Saint Paul recalls a natural law: "Let no one think of himself more highly than he ought to think" [cf. Rom 12:3]. On this point someone wrote: the person who esteems himself beyond measure is an arrogant person; the arrogant person is less than human; elsewhere he is referred to as a by-product of the rational person.

There is the natural obligation of gratitude: to the Institute which takes care of its members, nourishes them spiritually and physically, educates them, trains them for life, for Profession, for Ordination, for holiness.

If people do not reflect they end up little by little condemning just about everything, even if they do not have all

the facts to judge, or even the ability to judge. And perhaps they are the ones who were given extra help and attention! All this, passing over the good, while ruthlessly spotlighting faults that may be true, or surmised, or made-up.

But it is in the nature of things, and it will be verified, that those who condemn will be condemned according to the judgements they have merited: the measure they used for others will be used on them. "*Nolite judicare ut non judicemini.*" ¹⁰

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Conclusion

The natural law obliges to a greater degree than does the positive law; it is the prime law and it obliges everyone, always.

Saint Paul says in Romans 2:14-15: "Gentem quae legem (mosaicam) non habent, naturaliter ea, quae legis sunt, faciunt; ejusmodi legem non habentes, ipsi sibi sunt lex; qui ostendunt opus legis scriptum in cordibus suis, testimonium reddente illis conscientia ipsorum, et inter se invicem cogitationibus accusantibus aut etiam defendentibus." Defection on the part of Aspirants or, worse, on the part of professed members results first of all from the lack of a foundation, which is the faithful and exquisite practice of all ten commandments.

A person who fails to observe the natural law will not be a good Christian; let alone a priest or Religious.

Be vigilant: see that there is this human foundation, the observance of the commandments; then you can put your trust in being able to construct a solid and tall building.

If love of God is first of all to do his will, then the natural law, which is God's eternal law and surpasses all positive laws, must be observed first of all.

¹⁰ Judge not, that you be not judged" (Mt 7:1).

¹¹ "When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them...".

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"If man does not enjoy a good spring in youth, he will not be able to inure himself against the storms and difficulties of life. The tree must put down roots if it is to weather storms. The house must have a foundation if it is not to fall.

Let us give the upcoming generation of youth values that reflect joy, morality and sound religion; then they will build the future in accordance with the Lord's wishes."

In these words of a man of faith and experience is a pledge of happiness in this world; and in heaven!

 \mathbf{IV}

THE PEOPLE'S LIBRARIES

A Note on the Pious Union for all Vocations

There is a new Pious Union in favor of all vocations and for all ministries and apostolates. It has already the legitimate approval of Ecclesiastical Authority.

The purpose of the Pious Union "Prayer, Suffering and Charity for all Vocations" is to guarantee the Church a contribution of prayer, mortification and charity for these three graces and intentions:

- a) That our heavenly Father, the Lord of the harvest, will send ecclesiastic and religious vocations (for all the apostolates) in sufficient numbers for the dioceses, for the Church, for the whole of humanity, in compliance with what Jesus our Teacher said: "Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis ut mittat operarios in messem suam. – The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Mt 9:37-38).
- **60** b) That those called will respond and be docile to God's invitation and be made worthy of their vocation following the example of our Divine Teacher: "Erat subditus illis (Mariae et Joseph)... et proficiebat sapientia et aetate et gratia apud Deum et homines. He was obedient to (Mary and Joseph)... and he increased in wisdom and in stature, and in favor with God and man" [Lk 2:51-52].
 - c) That all those consecrated to God will persevere, become holy and commit all their talents to the salvation of people's souls, in keeping with our Divine Teacher's words: "Pater, sanctifica eos in veritate. – Father, sanctify them in the truth" (Jn 17:17). "Qui manet in me et ego in eo hic fert fructum multum. – He who abides in me, and I in him, bears much fruit" (Jn 15:5). There are two levels of participation in

the spirit of this Pious Union; people are free to take part on the first level only, or to move on to the second as well.

* * *

Art. 195. The textbooks to be used in the houses of study, especially those of philosophy and theology, should be of the best, free from the least taint of error, and should inspire devotion towards the Chair of Peter.

Art. 196. Professors shall take care to expound rational philosophy and theology in complete accord with the teaching of the Angelic Doctor, and to hold fast to his doctrines and principles.

Art. 197. During the term of studies no duties shall be imposed on the professors and students which may interfere in any way with their studies or classes.

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General Association of Libraries 1

In 1921,² the Pious Society of Saint Paul founded in its Mother House (Alba) the General Association of Libraries, commonly known, in its abbreviated form, as A.G.B.

Now it is a matter of developing it further, updating it, and reorganizing it. All these needs have become clearer in these past years.

Initially, it had developed quickly, thanks to the work of our Fr Francis Borrano:

- many thousands of libraries founded;
- many thousands of libraries supplied with books;
- many thousands of libraries helped were given advice and sometimes material help also;
- various general and local initiatives.

¹ For this topic, cf. *San Paolo*, May 1961 (CISP 891-899) and September-October 1961.

² Cf. the Cooperators' Bulletin, UCBS III, n. 5 - 15 July 1921 (in PP 148): "At present the Typographic School in Alba prints 40 parish bulletins; five editions of *Gazzetta d'Alba*; good books, devotional and catechetical books, promotion sheets, and so on... 30 libraries were established up to March; 170 depositories with good books and religious objects were opened; the good press had a turnover of over a million; several million copies of good books, pamphlets, papers, flyers and bulletins have been distributed."

Just one year after its establishment the person in charge wrote in the Pauline *Cooperators' Union* magazine: "The numerous libraries founded by the Pious Society of Saint Paul shows how useful and practical this initiative is; it answers a real need."

A militant Catholic, very much in touch with people because of his work, gave this advice: "If | the Pious Society of
Saint Paul were to make a start on *family* libraries it would
be fulfilling a holy mission; they would need to be established, however, in a wise and practical way for the moral
and cultural uplift of people."

Statute

- Art. 1. The *General Association of Libraries* is formally established within the Pious Society of Saint Paul.
- Art. 2. The object is to combine individual efforts and to develop more broad-based scientific, professional, educational and moral instruction.
- Art. 3. Means: Establish new libraries in every field, in families, parishes, schools, businesses, workers' clubs, hospitals, and so on.

Stock libraries already established, particularly public libraries, with specialist and reference publications; likewise universities, municipalities, and seminaries.

Guarantee and facilitate the supply of morally healthy and useful books, and prepare, on request, suitable catalogues for libraries and so on.

- Art. 4 All existing libraries, whether public or private, can be members of the Association.
- Art. 5 The registration fee is L. 1000, paid once and for all; L. 1000 for the annual membership card. This entitles members to the catalogue, easy terms and correspondence.
- Art. 6 All libraries are entitled to a discount of 20% on books published by the Pious Society of Saint Paul and 15% on those of other publishing houses.
- The A.G.B.'s headquarters is currently in Turin SAIE.

This centre has gone on working for many years; many libraries have been established in primary schools, starting from third, fourth, fifth classes and upwards; as well as providing small bookcases, especially for family use.

The libraries are set up and stocked with books from our various Vocation houses in Italy.

Object

To establish in every parish the parish library.

To establish a reading centre with useful, helpful, good books in every municipality, institute, and group of families.

To establish a wide-ranging library, catering for a variety of people in every hospital, business, association, ship, and prison.

To establish a small family library in every home.

To establish a library to complement school lessons and for reference work in every school.

To establish a library with books on religion and science, as well as works of specialization and fiction, depending on the type of area and demand.

Uplift the spirit, the culture, and the moral and civil level of the whole people.

Today there is much more free time. Let us help people use it in a healthy and useful way.

Promoters, booksellers, and all who can do so, should, when possible and where appropriate, promote the library; instruct people how to go about it; explain the general rules for its management and operation.

It is the hour of the libraries. There is talk of it everywhere. Our competitors are taking advantage of it.

The distribution of books

You need a capable person to take care of a mobile library and to see that readers get their books. She or he has to know 64

the various categories of books that are in the library and to which type of reader each book is suited. Every title can be recorded in the entry book with one or more signs indicating the type of reader it is suitable for.

All you need is a few hours a week, depending on the number of people and the convenience of distribution. In the smaller centres two hours on a Sunday could be sufficient. In larger centres you could count on an extra day, such as market day.

Why? Importance, necessity, efficacy

Importance. In our age the library is high on the list of the various means of distribution and education. The library, in fact, makes books available for all categories of people; it gives access to people who cannot afford to buy books. Not only, but it catalogues books conveniently in order, according to type, thus making choice easier. It gives books greater usefulness as a result of a more rapid and frequent circulation.

Necessity. At a time when there is such a glut of printed matter, combined with an increased desire to read, a library is a must. It is only right and proper then to plug this growth industry that could, and unfortunately often does, degenerate into an undeniable, insatiable and disordered craze for harmful reading.

It is no longer a luxury today to want the latest books on the market. Books, which once were the reserve of the wealthy have today become a necessity for the majority.

Efficacy. The library broadens religious instruction, it promotes the formation of the individual and the values of society, it blends the duty of teaching with its application. It thus undertakes a role, not only of preservation but also of formation and apostolate.

Particular rules for the mobile libraries

- 1. The Association is placed under the protection of Saint Paul, Patron of the Publications Apostolate, and of Mary, Queen of Apostles.
- 2. The members commit themselves to work in this branch of the Apostolate for the founding of new libraries | and by cooperating in an effective way to support and develop those already in existence.

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- 3. Action plan:
- Give the maximum importance to prayer, because this is a true apostolate;
- Undertake as wide a distribution as possible of good books, especially of those which have a sound Christian basis, and of our magazines and papers.

A periodical will keep the Associated Libraries uptodate on new publications.

Series of safeguards

Not everyone has the opportunity, the time, or the requisite knowledge of books to make a personal choice.

To get around such difficulties and to avoid people being without a library, the "A.G.B." has instituted a series of safeguards for the establishment of the library. It also selects the books more appropriate for the particular needs which are to be set out with the request for an estimate.

It is sufficient to indicate the type of people for whom the library has to cater.

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Establishing a Library

Where the importance and need of a library is more deeply felt, it can be given a set of rules and further possible expansion by establishing it as an Association with its own Rules and Board of Management which will oversee its development, normal running, promotion and the collection of the necessary funds.

The *choice* of books depends by right on the apostle himself together with the pastor.

It is axiomatic that there be a choice of *good* books and that such books *are to be read*. By books that meet the taste of readers we mean books that are wholesome and principled.

Choice will depend on the level of education, and the social, moral and religious situation of the parish.

According to the case the choice could be:

Mainly ascetic if, for example, the object is to round off the work of the confessor, the catechist, and the preacher regarding the spiritual needs of the faithful.

Mainly entertaining and educative if the object in partic ular is to deter readers from bad books and to attract them to good books.

Mainly cultural when, dealing with middle class people or a student body, the concern is more for literary, scientific and professional learning.

Mainly religious or pastoral if the object is to consolidate the work of the pastor, by means of books on formation and religious culture. This is the ideal type.

Here pride of place will be given to the Bible, to works of the Holy Fathers, Doctors and Church writers, theology for lay people, catechism, ascetical works, lives of the saints, edifying biographies, missionary reading, collections of year by year illustrated religious periodicals, and so on.

Guide the choice

Banish the thought that people do not enjoy spiritual books. They do enjoy them, they want them and they understand them more than we give them credit for. What Cardinal Mercier said remains true: "You need to stand up yourself in order to pull others up."

Quite often you will notice that readers' tastes follow

those of the librarians. When the latter know how to recommend a book they can be certain that it will be enjoyed and do good. Naturally you must not throw down your arms at the first difficulty...

Apart from mainly religious books, there is a need for light reading: novels, short stories, travel books.

Sometimes such books will have little that is positive or pastoral; nonetheless they act as an antidote and will open the way, little by little, to other more profitable and educational books. It is a good idea to add to light reading books others that will uplift the mind.

Caution is needed in the choice of novels. Harm can often be hidden in a few sentences, sufficient at times to upset a person's calm.

Books that scourge vices which young people are still unaware of are be reserved for adults. When choosing titles use such practical evaluation criteria as the Index of Prohibited Books, Church approval, the guidance of Catholic magazines and reviews, good sense, the conditions of time and place, the class of readers.

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Funding

Funding is often an inevitable difficulty; it is where many people draw back, and at times even the most wonderful initiatives falter.

A fund is a necessary and indispensable item for the organization and establishment of even a small library. Funds can be acquired by subscription, a lottery, a lucky dip, a concert, a small exhibition; through various offerings or some other initiative.

Some help can come from the allocation for the distribution of the books, which, although minimal, is a must.

There is also to be a gala day for the library. Our opponents do this to launch their newspapers or libraries.

Organization

We are referring here in particular to the parish libraries. Do not make the mistake of thinking that, once the library is established with a good choice of books, it can be left to its own devices.

Good organization includes: suitable technical installation, the means of livelihood, the way it is to run, the training of the librarian.

70 The *location* of the library is essential. Still, at times, at least initially, this can be remedied with an enclosed cupboard or bookcase.

Procuring a livelihood could at first glance seem an arduous task. But in practice it should not be so if you know how to involve all the parishioners, authorities, teachers, parents, young people, and Catholic associations.

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PROMOTION-DISTRIBUTION

A Note on temperaments and holiness

Temperaments are frequently divided into four kinds: sanguine, nervous, choleric, and phlegmatic.

Saints of a sanguine nature are: Peter, Augustine, Teresa of Avila, and Francis Xavier.

Those of a nervous nature: John the Apostle and Evangelist, Bernard, Louis Gonzaga, Thérèse of the Child Jesus, Blaise Pascal.

Saints of a choleric nature: Paul the Apostle, Jerome, Ignatius of Loyola, Francis de Sales.

Of a phlegmatic nature: Thomas Aquinas.

The consequence is that no matter what temperament nature gives us, it is always possible to become holy. It is a combination of prayer, which gives grace, and constant will-power in our spiritual work; you shed what is surplus and take on board what you lack: "In patientia vestra possidebitis animas vestras."

* * *

Art. 249. Every publication ought to deal either expressly with matters of faith, morals, and worship; or draw inspiration from them; or, at least, contain something that is useful for the salvation of souls.

Art. 250. As far as house to house propaganda is concerned, rules of prudence are to be carefully followed and precautions to be taken so as to remove all possible danger. Although it is a ministry of our apostolate, it is none the less necessary that every one take heed of himself first and in this matter Superiors should exert a special vigilance.

Art. 251. In the houses a place easily accessible to the faithful, and presenting a religious character, should be set aside for the propaganda centre. It should be opened at convenient and fixed

¹ "By your endurance you will gain your lives" (Lk 21:19).

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hours so that the regularity of the common life will not suffer any harm therefrom.

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Promotion [propaganda] ² is the third part of the press apostolate, and follows on from the other two stages, the editorial and the technical.

Nature of promotion

For the apostle, promotion is the extension in space and time of the work of the Divine Teacher.

Jesus Christ, the Father's apostle, came down from heaven to show the way of wholeness to his lost children. At the completion of his divine mission, having entrusted to the Church the task of continuing his work, he returned to the Father.

Therefore, just as in the Church the real presence of Jesus Christ is perpetuated in the Eucharist, and his authority in the sacred ministers, so, likewise, is the spread of his doctrine perpetuated.

You can easily see that promotion, understood in this sense, is essentially different from the selling of books.

It is not business because there is no barter of goods and money; its aim is not gain but God's glory and the eternal welfare of human beings.

The apostle studies the important spiritual and moral needs of people and nations; then he writes and promotes from the technical pulpit, just as the preacher does from the church pulpit.

The spirit behind promotion

The apostle gives freely what he has freely received from God.

The offering that he asks for is for the support of the apostle. It is a collaboration with divine Providence, similar to the

² For this instruction, cf. San Paolo, October 1961.

offering for the Mass; this does not pay for the Sacrifice of Jesus Christ but it contributes to the upkeep of the ministers of worship.

The offering-price helps towards the upkeep of the apostle, covers the expenses of the apostolate, procures the alms of truth for those who are uneducated in the faith and provides the spiritual bread for the indigent who live far from God.

To reach everyone

Promotion must therefore reach everyone but especially those who are most in need. The apostle will be like the Good Shepherd who, sure of the faithful flock, risks his life for the lost sheep.

Let the apostle's preferences be, consequently, for the outcasts of society; for his adversaries; for the impoverished, and for those hesitant to feed on the bread broken from the pulpit to the mass of the faithful; for the infidels who are unaware of the true God, of Redemption and the Gospel; for those whose faith is undermined by the representatives of Satan through the agency of the school, the press, worldly maxims, the cinema, the radio and every form of propaganda...; for the irresolute, for those caught up in the concerns of government, office, and work.

He will be the angel who reminds everyone of their eternal destiny and the ways of salvation; the angel that speaks of heavenly things to those children of God whose concerns are with this world alone.

Importance and necessity

The great problem for the press apostle is promotion. Geared to it are the editorial and the technical stages. It can be considered the channel through which the truths that flow from the heart of the apostle reach people.

The promoter's apostolate is like a dispensary: he takes from the Church's treasury and distributes wealth to people: 87

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"This is how one should regard us, as servants of Christ and [dispensers] of the mysteries of God" (1 Cor 4:1).

It is a dispensary which does not confine its operation to a few indigent people, but extends it to everyone; the treasures that the Church possesses are for everyone. And you have only to look at the world to see how necessary such distribution is.

Today there are almost three billion people in the world. Of these only one sixth professes the Catholic faith; one sixth which receives light, nourishment and warmth from Rome, the sun of the nations.

This is not because the faith of Rome has failed; it is steadfast and safe on the word of Jesus Christ: 'Rogavi pro te, Petre, ut non deficiat fides tua" (Lk 22:32); nor has there been an undermining of its morale.

The real cause is the lack of stewards; there is a lack of apostles who, become the voice of God, call the sheep to the fold of Jesus Christ and hasten the fulfilment of the Redeemer's prophetic words, "that there be one flock, one shepherd" (Jn 10:16).

These are the sheep that can be reached through promotion.

Get down to work

Books and magazines are more easily prepared. Moreover, the basic catechism is sufficient for the major part of humanity. But we need to convey it, make it known, have it reach people.

Therefore, mobilize all the means of distribution and promotion.

The press apostolate without promotion can be likened to a family without children.

Just as numerous progeny is indicative of the vitality of the parents and a guarantee of a great future, so broad-based

³ "I have prayed for you that your faith may not fail."

promotion is an indication of a truly apostolic mind, and a guarantee of copious results.

The greatest mistake today is that the great treasure of truth, the wealth of our Faith, of the | Fathers and of the Church remains buried; while the enemies of God and of souls, applauded and recompensed, sow darnel in abundance.

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Promotion methods

For the apostle, the principal methods of promotion are the ones taught by Jesus Christ and the Church, and those required by necessity.

Jesus Christ taught us not to wait for people, but to seek them out.

Like the Teacher, the apostle must spread God's word in the cities, in the towns, in the houses, even the most remote. He has to cross mountains, sail the oceans, go to all peoples "ut luceat omnibus;" ⁴ concern himself with the individual person, the individual family, the individual parish; organize book centres, train zealous people, go into all the associations, convince the foreman, the head teacher, people in authority... Such promotion is step-by-step, collective and rational, so as to reach everyone, gradually.

Naturally, all this involves difficulties, sacrifices and dangers; it requires the prudence of the serpent, the simplicity of the dove, and the fidelity of the martyr.

But the apostle has to learn to forget himself in order to give himself to people and to God.

IV

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The animators

The Church itself teaches the practical way of discharging promotion. The press apostolate is the counterpart and extension of the apostolate undertaken by pastors; therefore by right and duty it is from them that it must receive its greater development.

⁴ "So that it gives light to all" (Mt 5:15).

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This is why the Church teaches that it must be practised first of all by priests.

Promotion by lay people is subordinate and a help; in the same way that the parish catechist, man or woman, teaches under the guidance of the pastor and owes him obedience, trust and cooperation.

The circumstances and needs of the times, the urgency to combat organized opponents require zealous people to consecrate themselves explicitly and exclusively to promotion; a numerous and organized army that is not blocked by the constraints of time and space; one that will serve the Church, dioceses, parishes and the missions; moving decisively forward to bring the lantern of truth there where there is darkness and the shadow of death.

Promotion's three stages

1. *Step-by-step*. This is on a house to house, individual to individual basis; offering the book, periodical, picture, and so on.

It has many positive points, for personal contact.

- 2. *Collective*. When you have a group of people: for instance, a school; or you offer a number of books, periodicals, and films in general.
- 3. Rational. Here the emphasis is on intellectual work:
 - a) The study of what you want to give.
- b) The study of people and the needs you want to provide for.
- c) The study of the quickest and most effective means to accomplish it; and to do so in a useful way.

Gospel Days and Weeks⁵

These started very modestly in the early years of the Institute but are now quite widespread here in Italy and abroad.

⁵ Cf. San Paolo, November 1952 (CISP 563-567).

They are days of the Divine Teacher and of his doctrine: "You call me Teacher; and you are right, for so I am" (Jn 13:13). It is an occasion to honor the *Word of the Father*, *eternal Wisdom*, *the beloved Son* that everyone must listen to.

There is a battle between the truth, Jesus Christ, and lies, the devil. The world is separated into two schools: the school of Christ and the school of the devil; Christ sends out his apostles, but the devil has very many representatives.

The intention of these days and weeks is to make a solemn assembly around our Divine Teacher, and a specific protestation of listening to him because he, and he alone, has the words of life: "You have the words of eternal life" (Jn 6:68).

The teachings of Jesus our Teacher can be spread by the spoken word and by the press, cinema, radio, television and so on. These are powerful and effective means but often people's malice distorts and turns them against God, their Author.

The press apostolate, like the word apostolate, needs to be brought back to the altar and the tabernacle; linked up anew with the Mass and Communion. In the Mass the priest reads and kisses the Gospel, he receives Communion; the Church wants the priest to preach during the Mass and distribute Holy Communion. Let us return to the sources! Only in this way shall we have a complete worship, the perfect Christian! Only in this way can we truly love the Lord with all our heart, with all our strength and with all our mind.

Such days or weeks consist of one or more days of prayer, study and distribution of the Holy Gospel with the aim of honoring Jesus Christ, our divine Teacher. The idea is to have the Gospel in every family so that it may be read and lived.

In practical terms it is carried out in accordance with the program decided on by the local Church authorities.

For those, nonetheless, who want a detailed program for practical purposes, we would suggest the following.

Let us suppose it is a triduum.

1. Preparation

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a) Remote: by word of mouth, printed, spiritual, and α -ganizational preparation.

By word of mouth: the people are to be told about it several weeks beforehand.

Printed: distribution of books, pamphlets, posters and flyers suited to this purpose.

Spiritual: there is to be a particular appeal for prayer for success; ask the help of pious people, the sick, the suffering, and children; suggest frequenting the sacraments.

Organizational: a committee can be set up under the auspices of Church authority. In particular said committee must aim to have the Gospel in every family; in homage to the Truth, it is to collect and destroy books, periodicals, papers and all kinds of bad press. In small centres the pastor himself can see to this.

b) Proximate: this consists of three days of preaching carried out in the following way:

In the morning: solemn exposition of the Blessed Sacrament and of the Gospel (on the altar *in cornu Evangelii* ⁶); meditation on the eternal truths.

In the afternoon: instruction and Benediction of the Blessed Sacrament. Adoration is to be continuous and to be made in turn by groups of men, women, young people, and children.

Topics for catechesis

The topics for meditation can be: the Eucharist, viaticum for eternity; Judgement; Eternity; or, we are created for heaven but we have lost our way: Jesus Christ became Truth-Way-Life for us, pointing out to us once more the way to heaven, teaching us how to travel this road, and meriting the grace that makes us capable of reaching eternal glory; at the

⁶ "On the Gospel side."

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end of the world Jesus Christ will return to judge the good and the bad; the good will enter into eternal glory while the bad will be cast down into eternal fire.

The evening instructions could, instead, treat of the following matters: the duty of every Christian to listen to the teaching of Jesus Christ, to follow his example and to live his way of life.

Instead of the above, the following topics could be treated:

- 1. Jesus Christ is our sole Teacher. He is a Teacher by nature, by the will of his Father, and because in his earthly life he showed himself to be such. The Church continues in time and space the teaching of Jesus Christ. But it is hampered in its work by the "*inimicus homo*" 7 who sows darnel by means of the press, talks, the school, and tendencies contrary to the Gospel. The effects of the teaching of Jesus Christ and of the Church are verified in the world (conversions and civilization), in people (salvation and holiness), in eternity (Paradise for those who listen, Hell for those who do not).
- 2. The two standards. With respect to the teaching of Jesus Christ, people are divided into two great armies: the disciples of Jesus Christ and those of Satan.

Which standard do we follow? Practical examen on our love for the doctrine of Jesus Christ, our thinking and acting with the Church, religious instruction, good reading. Necessity to abhor the school of Satan to adhere firmly to that of Jesus Christ: "You cannot follow two leaders at the same time" [cf. Mt 6:24].

3. How to align ourselves with the school of Jesus Christ: *Declina a malo* ⁸ is to get to know the representatives of Satan; how to atone for those who have followed them; how to avoid them in the future. *Fac bonum* ⁹ is to know, love and

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⁷ "An enemy" (Mt 13:28).

⁸ "Depart from evil" (Ps 37[36]:27).

⁹ "Do good" (*ibid*.).

live out the Gospel. Choose which resolutions to make and the means of perseverance: watchfulness, prayer (Mass, Confession, Communion).

Additional initiatives

God's word is not the reserve of the few but belongs to everyone. Nevertheless, you can have special conferences for members of Catholic Action, for pious Associations or for particular groups of persons: men, women, youth, and children. Indeed you should show a particular concern for this latter group: educated people, workers, and so on.

Suitably prepared lay people can also help the priest with talks. Their style should not, however, be that of teachers, but of true disciples of the one Teacher, Jesus Christ.

In the hours of adoration have the people pray for the recognition of the teaching of Jesus Christ and of his Vicar, the Pope; pray for the apostolate of the word and for the apostolate of the press, and of the other audio and visual techniques.

The celebrations should have a sense of welcoming. Adorn the church and the altar in a festive setting. Give the faithful ample opportunity to frequent the sacraments of Confession and Communion.

2. Final day

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Having prepared the people by way of the triduum, it will be easy to organize the final day.

- a) Morning: Mass, with an exhortation prior to general Communion; solemn Mass with a sermon to fit the occasion; exposition of the Blessed Sacrament and the Gospel.
- b) Afternoon: Hour of solemn adoration to be concluded with the sincere resolve to be part of Christ's school; to be united with his disciples; to draw near to the Divine Teacher

by means of venerating, reading, and spreading the Gospel, and frequenting Mass and Holy Communion.

The day can be concluded with a blessing of as many Gospels as there are families in the parish; the distribution of these to the head of each family; the kissing of the Gospel, previously enthroned, with the following solemn protestation

- to acknowledge, to love and to follow Jesus Christ and his Church, guardian of his teaching;
- to renounce all teaching contrary to the Gospel;
- to read the Gospel and to keep it in a place of honor;
- to take part in the parish religious instruction;
- to see to the religious instruction of the family and children;
- to disseminate the Catholic press in every way;
- not to frequent the showing of immoral films.

Everything is to be concluded with the blessing of the Blessed Sacrament.

As well as the above, the following initiatives can be undertaken:

a) distribution of the Gospel to the families unable to receive it in church:

- b) registration of the participants in the "League of daily Gospel reading";
- c) creation of the Group or Section of Cooperators of the Apostolate of the Press; in other words, an organized group of lay people who commit themselves to cooperate with their pastor in the spread of the good press;
- d) a collection to give the Gospel to the poor and to help the Apostolate of the Press.

IV

AWARENESS OF THE WORLD'S NEEDS

Conditions for the Pauline apostolate

The first condition is to be clothed in the new man, who, in God's design, was created in justice and holiness of the truth [cf. Eph 4:24]. This means to experience the love of truth, to possess the Lord's grace, to observe justice towards God and our fellow human beings.

The second condition is to put on Jesus Christ [cf. Rom 13:14]. In Jesus Christ, with Jesus Christ, through Jesus Christ: for the glory of God and peace among men.

The third condition is to feel and think with the Church, to love the Church, to cooperate with the Church so as to be its holiest, most devout and active members.

Such are the conditions for giving doctrine, morals, liturgy, and worship first of all; then whatever is good, whatever is true, whatever is useful. All, of course, with the quickest and most effective modern means.

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Art. 198. Since the beginning of the priestly life is usually beset with the greatest dangers, Superiors are bound under a special obligation to watch that the newly-ordained Priests, after their sacred ordination, and after having completed the course of studies, for a certain period of time be taken care of with special concern in order to perfect their pastoral and apostolic training.

Art. 199. That this may be attained more easily, Superiors should assign newly-ordained Priests to a house where perfect religious discipline and observance are practised. There they shall be made to follow a special period of probation at least for a year, so as to apply themselves thoroughly to the study of pastoral theology and the practice of the apostolate of communications.

Art. 200. Priests must not neglect study, especially that of the sacred sciences, in which they must always follow the sound doctrine handed down by the Fathers and commonly accepted by the Church. They must avoid profane novelties of expression – and what is wrongly called scientific – so that they may become every day more effective in spreading the Divine Word.

A heart more vast than the seas

1. There are three billion people in the world. They are spread out over the five continents, broken down into countries and families.

Our heart needs to be more vast than the seas and the oceans. There are almost two billion pagans who have no religion, or who are atheists. Let them all be loved as God's children and as our brothers and sisters who are created for paradise. Our travelling companions on the way to eternity, they are ensnared by astute and dangerous enemies. They came from God; they must give a proof of faith, love and fidelity in this life; our heavenly Father awaits them in heaven. And Jesus Christ, 118 the incarnate Son of God, has marked out the way, he has become the light of the world, he has gained supernatural life by dying on the cross. And he has left the Church (of which he is the soul) which will continue to be throughout time, for every generation, and for every person the way, the truth and the life.

The Church offers the message of salvation to everyone. It is up to human beings, free agents, to give their yes or their no. Yes bespeaks a place on the right; No bespeaks a place on the left in the final judgement.

Love everyone, think of everyone, and work with the spirit of the Gospel which is universality and mercy. "Venite ad me omnes." Just like the spirit of Saint Paul the Apostle, always straining forward to those peoples who had not yet the light of Jesus Christ: 'Illuminare iis qui in tenebris et in umbra mortis sedent."2

Ecumenism and truth

2. About 350 million Christians are heretics or schismatics; they are separated from the Church of Rome either because of heresy or have become independent of it. Catholics number 450 million.

¹ "Come to me, all..." (Mt 11:28).

² "To give light to those who sit in darkness and in the shadow of death" (Lk 1:79).

The Catholic Church cannot sacrifice any dogma, even were it a question of one or more nations; just as it cannot deny itself or the primacy of Peter. It is one, holy, catholic, and apostolic.

There can be concessions of a disciplinary nature, or in non-essential liturgical forms, and so on; but not in matters of doctrine and unity.

Jesus said to the Apostle Peter: "And I tell you, you are Peter, and on this rock I will build my church, and the pow-119 ers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" [Mt 16:18-19].

Just as the Church is infallible in its Ecumenical Councils, so too is the Pope, when he himself defines "ex cathedra"³ matters concerning faith and morals.

Peter's primacy is not simply one of love, as "primus inter pares", 4 it is one of true jurisdiction and total universality: "Feed my lambs, feed my sheep": all the faithful and all the shepherds.

Those who do not have the Church as their Mother cannot have God as their Father. Outside of the Church (except for those in good faith) there is no salvation.

The apostle, with his publications, must bring light to all who have erred and make straight the way of their return to the Catholic Church. He does so with fraternal charity, with the goodness of the Good Shepherd who seeks out the lost sheep, takes it on his shoulders and brings it back to the fold.

Adaptation and inculturation

3. There are almost 500 million members united in the Catholic Church who profess all the truths of the *Credo*; they recognize and follow their respective bishops, and through them, are subject to the Supreme Pontiff.

³ Literally, "from the chair." It means the authoritative teaching of the Pope, which binds the faith of Catholics.

4 "First among equals."

Religious instruction for Catholics needs to be more broadbased as regards the truths to be believed, their moral behavior, the sacred liturgy (Mass, Sacraments, Sacramentals, and so on). This instruction extends from the child who has reached the age of reason right on up to adults and the educated classes.

4. While the Church itself always remains steadfast, it knows how to adapt to the circumstances and needs of time and place. The era of the early persecutions was one thing, the thirteenth, the fifteenth and the seventeenth century another, the present age quite another.

In every age there are errors, struggles, and political movements. The Church's doctrine and mission remain always the same; but it is always ready with its initiatives to provide for the necessities of the world and the faithful.

The Pope and the hierarchy are sensitive to such needs and apply the principles of the Gospel with wisdom and charity.

At the same time there are so many different needs between one continent and another, and between one diocese and another.

The apostolate aligns itself with the invitations and directives that come from the Pope.

The apostle with his publications, in dependence on and in collaboration with the Pope and the Bishops, will respectfully study the thinking of the Vicar of Christ, and communicate it to the masses with the technical means of the press, cinema, radio, television, discs and so on.

Likewise, the Bishops of a particular country or Province may express their particular needs of time and place. Here, too, the publications' apostle aligns his activity with that of the hierarchy so that their programs are publicized and fulfilled. For example, the diocesan, regional or national paper could render a great service.

You could then come down to the needs of a parish. Such would be a parochial bulletin, films, catechism, Gospel Days, library, and so on. Then needs of an association of teachers, young people, artists, and the like.

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The publications' apostle becomes all things to all people.

How to approach non-Catholics

As regards editorial work with respect to non-Christians and non-Catholics:

The first step is prayer and study. Prayer so as to love people with a sincere heart. To be moved by the sight of hunger, sickness and moral suffering brings us into line with the sympathetic heart of our Teacher. But even more worthy of our compassion are those who do not know God, Jesus Christ, or the Church; all those who are blinded by error and prejudice or overwhelmed by vice.

You need to study their errors, difficulties and objections in order to give suitable instruction, to reply clearly, to use the proper means.

Some rules:

- 1. Convey Christianity as the religion of goodness, order and peace.
- 2. Prepare an introduction to the study of Christian doctrine; this acts as a preliminary stage to the basic notions regarding doctrine, morals and worship.
- 3. Treat people with patience, respect and constant kindness; be like Saint Francis de Sales who converted [the state of] Chablais from Calvinism.
- 4. Avoid becoming ill-tempered: show yourself to be conciliatory to the limits of truth; avoid questions of pure politics; be dignified, honest and sincere; admit what is or was truly a mistake.
- 5. Combat error and sin, not the erring or the sinner; if possible always leave the way open to take up the written or broadcast debate later on.
- 6. Make abundant use of the defence of truth and jus-122 tice; employ discussion with a great deal of prudence.

Polemics, too, requires greater intellectual preparation, greater love for the truth, greater spiritual balance. To avoid becoming emotional is a great virtue.

7. Organize groups of people who will pray for us and are capable of mortifying themselves in view of helping our editorial, technical and promotional work.

Editorial work with respect to Catholics

The Gospel in particular, and sacred scripture in general, is God's book. The Lord who created man's heart, mirroring his own wisdom and love, has given him a teaching which is more suited, useful and effective for him.

Among the crowd that listened to Jesus during his public life, one officer said: "No man ever spoke like this man!" [Jn 7:46]. The word of Jesus was clear and reliable; it was accompanied by grace and by a light that he communicated to a person's inner being.

The less the human side appears in our writings and words so as to make room for God and the Church, so much more effective and listened to will the apostle be.

The apostle in fact is not some great thinker who proposes *his* conclusions, or has to defend *his* teachings; the apostle is a witness: "*Eritis mihi testes*." He is a witness of what he has seen and heard from the Divine Teacher, and from the Church in which [Christ] continues to live, teach and guide.

This is great wisdom and a guarantee of success.

The Church is infallible in matters of faith and morals; the Church has the mandate: "go and preach"; it propounds its teaching which is the message of salvation. It propounds its doctrine with the authority of Jesus Christ; there is the greater sanction: salvation or perdition; man is free to accept it or to refuse it.

The publications' apostle presents himself as Saint Paul: "ut sim minister Christi Jesu in gentibus" (Rom 15:16). Jesus Christ "cujus factus sum minister." "Sic nos existimet homo ut ministros Christi et dispensatores misteriorum Dei" (1 Cor 4:1).

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⁵ "You shall be my witnesses" (Acts 1:8).

⁶ "To be a minister of Christ Jesus to the Gentiles."

⁷ "Of whom I have become a minister" [cf. Col 1:23].

⁸ "This is how one should regard us, as servants of Christ and stewards of

The publications' apostle presents first of all the teaching of the Church; the Apostles preached before the Gospels were written down. Following the Church there is no need to introduce interpretations of the texts, personal opinions, studies undertaken, or opinions. The Church's teaching is set out systematically in the catechism.

Jesus Christ was the first catechist. Then came the Apostles to whom he had said: "Go therefore and make disciples of all nations, baptizing them..." [Mt 28:19]. Their preferred preaching was baptismal catechesis; the doctrine of the Teacher, set out within the story of his life.

Deacons and also some lay persons joined the Apostles. The catechumenate was the follow-up to the initial catechesis of the Apostles. Its purpose was to bring together the followers of the Christian faith, give them suitable instruction and prepare them for baptism.

Important catechetical schools sprung up in Antioch, Jerusalem, and Rome. Distinguished catechists who flourished in the Church were Saint Clement of Alexandria, Tertullian, Saint Cyril of Jerusalem, Saint Ambrose, and Saint Augustine.

Noticeable in the early Middle Ages is a certain barrenness in the catechetical program. New input was given by the Council of Trent which placed religious instruction as the basis for Catholic reform and Church discipline and law. From then on the catechism had its own organization, under the guidance of such eminent Doctors and Bishops as Saint Robert Bellarmino in Rome, Saint Charles Borromeo in Milan, and Saint Gregory Barbarigo in Padua. Then came the first texts among which the most practical were those of Saint Peter Canisius in Germany and Saint Robert Bellarmino in Italy.

The publications' apostle contributes to the field of catechetics by means of all his initiatives. Especially by helping in three great activities: catechetical instruction, catechetical formation, and catechetical organization. Catechetical teaching

the mysteries of God."

must be complete. It is not, in other words, to be limited to one part of Catholic teaching, but must embrace all three parts: faith, morals and grace, developing each part in a suitable way.

While the writer apostle is not to overlook the good that is in every method he is to prefer the progressive cyclical one. To this he will add so-called activism, in all its various aspects: intellectual, organizational, collaborative and vital.

RATIONAL PROMOTION

A Note on the aggregated Institutes and atonement

The members of Our Lady's Annunciation, of Saint Gabriel, and of "Jesus the Priest" have a special spirit of atonement. Atheism is the most serious of sins; it is a denial of all that is beyond man, a denial of all worship, of every law of God, of eternity itself. There have always been atheists, if one is to believe what they say; but today atheism has spread and is now taught, organized and professed openly. At one time man adored the goddess of reason; today he adores his own power: he divinizes himself. But, "quis ut Deus?", and Lucifer was banished to hell with his followers which was created for them.

Atonement to God the Father with devotion to the Mass.

Atonement to the Son through observance of the commandments and the vows.

Atonement to the Holy Spirit with devotion to Our Lady.

* * *

Art. 203. Superiors should see that young Priests do not lack time and the necessary aids for profitably continuing their studies. As far as possible they should assign them teachers to assist them in their studies or at least to supervise them.

Art. 204. Superiors should see that among those students who excel in piety and talent, some are prepared and sent to pursue especially the studies of philosophy, theology, and canon law, and obtain academic degrees. And this, however, not only for providing our schools with good teachers, but also for increasing the effectiveness of the apostolate.

Art. 208. Professed members are admitted to Major Orders by the title of the common table (mensa communis), and only after they have made their perpetual profession. The Superior Gen-

¹ "Who is like God?" (translation of the name Michael; cf. Rev 12:7).

eral gives the dimissorial letters for both minor and major Orders, but always according to Canon Law.

Art. 211. All candidates for Subdiaconate are bound to make the profession of faith and take the oath against Modernism in the presence of the local Ordinary or his delegate.

Art. 212. Before allowing students to ascend to the Sacred Or- 139 ders, Superiors should undertake an accurate investigation in order to secure for themselves a sure knowledge about the candidate's character, piety, modesty, chastity, aptitude for the Priesthood, progress in ecclesiastical studies, and religious discipline. A fair report of both the facts and the result of the aforementioned investigation is to be drawn up and kept in the archives.

Art. 213. Besides the above mentioned investigation, in due time before presenting the candidates for the Sacred Order of Subdiaconate, the Superior General must require from them a document in the form prescribed by the Holy See, clearly expounding the candidate's understanding and acceptance of the obligations of the clerical state and his declaration of approaching the Sacred Orders freely and of his own choice. This document is to be signed by the candidate under oath in the presence of his Superior.

Pastoral discernment

There has been good progress in the *step-by-step* promotion; collective promotion is on a solid footing; now we need to move on more to *rational* promotion.

We say *move on more* because in reality, even before the birth of the Institute, as much as possible was being done.

Rational promotion is the study of what needs to be taught for the salvation and uplift of mankind in general; it is to ex- 140 amine in particular the conditions and needs of the people to whom we are sent and to prepare editorially what is useful, essential and suitable for such people. Before starting promotion have a complete picture of the country, region, diocese, parish, association and people you are sent to; choose, bring and offer in due measure what is appropriate; use the most

effective and quickest means so that the word of God may reach everyone as widely as possible.

Jesus "Teacher of promotion"

It should come as no surprise to any Pauline, male or female, to hear that Jesus is Teacher of promotion. We promote the same message of salvation; we are moved by the same spirit of charity; we offer this message according to need and in a manner suited to men and women; we are sustained by his example and grace. Our apostolate is in Christ Jesus.

Jesus the Teacher "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom" (Mt 9:35).

He spoke in a simple and clear way even when he was teaching lofty doctrine. He adapted his teaching to the needs of every audience. The Gospel notes that he knew what was in every person [cf. Jn 2:25]. He adapted himself to fishermen and shepherds, to those from Galilee and those from Judea, to the Pharisees, to his disciples and to his opponents. How different is his conversation with the Samaritan woman and that with Nicodemus, who came by night! How different his teaching to the crowds and that given to the close circle of apostles! Yet it was always a question of the message of salvation.

He wanted his disciples to work in the same way.

Analyzing the situation

a) The minister of the word must have a working knowledge of dogma, morals, liturgy, philosophy and social doctrine. From this patrimony and treasure he chooses what is timely and better suited.

This concerns editorial work in a special way. He can use Scripture, or the Catechism, Tradition, Philosophy, History and so on. When the aim is eternal welfare, love itself will suggest the best choice.

b) The conditions and the needs of people are quite different. Some are gifted with a broad education, while others do not even know the elementary principles of Christian doctrine. There are those who are open and anxious to learn; others whose mind is closed and prejudiced against whoever comes along. There is the child and the mature adult. There is the mother of a family and the young girl on the brink of adulthood. There are the rich, the miserly, the pleasureloving; there are the poor, workers, pious and honest people.

The environment can be pagan, Communist, Protestant; but it can also be Christian, Catholic, militant.

c) The promoter's work follows. Insofar as possible he will have to be equipped with all that he needs for his apostolate.

Before starting he will begin with a general and exact analysis of the zone and the people he is sent to: religious instruction or religious ignorance? Are they Christians or pagans? Catholics or non-Catholics? Educated people or, for the most part, uneducated.

What do they read? What films do they see? Is it a working class area or an agricultural one? Are there colleges, secondary schools? Can he expect help or will he find conflict?

Get a complete picture: number and status of parishes and towns; what is already there or missing in each place; what means are available or are defective.

There is a need for an accurate *register* of families, parish by parish, region by region. This can then be updated and passed on to whoever comes afterwards.

d) Analysis and availability of personnel, means of communication and transport.

Utilize the quickest and most effective means, making widespread use of cars, the telephone, planes, trains, and so on.

You will conserve your energy and your health and, at the same time, reach many more people much more quickly. This is wisdom pleasing to the Lord.

Get men and women helpers interested; especially in the parishes and in collective propaganda.

Rational! even if some things seem novel. Make the results long-lasting by, for example, setting up a library.

Recipients

The people to whom the apostle writer addresses himself can be roughly classified into three types: beginners, proficient, and perfect.

Beginners. As regards the press apostolate these are children in the faith, those who are taking their first steps in the Christian life, people in general, those who Saint Augustine targeted in his *De catechizandis rudibus*.²

Proficient. These are adolescents in knowledge; students on the way to the ecclesiastical state or a profession; young people and adults of average education or high social standing.

Perfect are ecclesiastics or lay people who undertake a full and deep study of religion.

Of the three levels, the first and most in need of apostolate are, naturally, the *beginners*. In reality they make up the great mass of people, those who need the bread of truth and of the Christian life to be broken for them through catechetical instruction. At a rough guess you could say that of the three billion people alive, at least four-fifths of them, that is, over two billion, fall into this category; they make up the mass.

These must be the preference of the apostle who, like the Divine Teacher, has the mission to address himself in particular to the poor and the lowly: *'evangelizare pauperibus misit me.*" ³

² Tract on Catechesis for Beginners.

³ "He has sent me to preach good news to the poor" (cf. Lk 4:18).

After the beginners come the *proficient*. It is not so much their number as their quality which makes the apostolate addressed to them so important. Here we are talking of a relatively small minority of the population; however, given their 144 moral influence, that is, their social position, wealth and connections, they will be leaders in society.

Those who guide the masses are not the great thinkers or the great writers but opinion makers. Therefore, to guide them is like guiding generals in the army.

We are dealing with a most difficult group and at a time when teachers have experienced the greatest setbacks and delusions, but also the greatest cooperation and the most stable results.

With proper instruction and guidance, the proficients – generally speaking - grasp religion better than beginners, because theirs is a better preparation. Indeed, this grounding in reasoning will lead them to a greater fidelity to God and the practice of the "psallite sapienter." 4

Lastly, there are the perfect. Here the apostle will continue the ongoing work of forming the "new man" in Jesus Christ, communicating truth, morals, and grace in greater depth, "ut abundantius habeant" [Jn 10:10]. He will do this in such a way as to consolidate the rational basis of their faith, develop the true sense of morals and help them obtain the grace necessary for the particular circumstances of their life.

The importance of the religious formation of this elect group of people grows out of the need to win over for the Church the teaching part: the hierarchy of order and jurisdiction; the need to have a competent defence of the Catholic religion against the assaults of unbelief and heresy; and, lastly, the need to win over minds, wills, and hearts so as to 145 form one great Catholic school.

⁴ "Sing praises with a psalm" (Ps 47[46]:8).

To train the perfect is to promote the various apostolates; it is to permeate knowledge, civilization, the arts, morals, legislation, the school, and the press with Christian thinking.

Its significance is to render honor to God and to entreat him through Jesus Christ, that all will become true sons and daughters of God.

Check-up meetings

Weekly or monthly summing-up of the work carried out. In the small houses it is the Mother or Father Superior who oversees promotion. They receive orders, welcome them and follow them. In the bigger houses there is a person in charge but under the direction of the Mother or Father Superior.

There is a meeting; the reading of reports; discussion of difficulties; preparation of work for the foreseeable future; prayer. Thus there is spiritual refreshment and physical rest undertaken in joy.

Such meetings are completely necessary; there is a sharing of good ideas for discussion and then practical decisions are taken.

Looking at the pros and cons of all opinions and ideas you arrive at rational promotion.

Paying by instalment

Among our publications some books are of lesser value and cost less; and some readers are better off financially, others less well off.

A difficulty arises for distribution when the purchaser is unable to meet the cost of a book. In this case you can mention paying by instalment. The purchaser then places an equitable deposit on the purchase and pays the remainder in monthly instalments.

When there is Pauline personnel capable of doing this they are to be preferred.

This [sales system] has considerable advantages and disadvantages, on the part both of the publisher and the purchaser. This is obvious.

To minimize inconvenience and to guarantee the benefits you can follow these rules:

- a) Payment by instalment is to be kept within reasonable limits: at times two or three monthly payments suffice; at other times up to eighteen, which is the maximum.
- b) Bear in mind the possibilities and moral assurance that the understanding will be kept, on both sides.
- c) This instalment plan is a *concession*, not a condition. If the purchaser pays cash you can give a proportionate discount or reduction.
- d) Bear in mind the extra expenses for the organization and the extra bother for the purchaser to pay on time.
- *e*) You cannot use the instalment plan for low cost books; **147** don't agree to too small monthly amounts.

Distribution from the house

This is the principal and most advantageous form of promotion.

- 1. Publish a catalogue periodically. Bring it uptodate every year, adding new titles and deleting those out of print.
- 2. *Be methodical*. Prepare publicity pieces before the production of a book, film or periodical; or in view of particular circumstances as, for example, the month of May.
- 3. Get pre-publication orders for books, films, and other various initiatives.
- 4. Place publicity pieces in papers and magazines, in a book's blank pages, in *Vita Pastorale*, and so on.
 - 5. Make use of the radio, pulpit, conferences.
 - 6. Get communities, associations, and libraries interested.
- 7. Make a list of addresses of likely readers, category by category, in different card indices.
- 8. Opportune and reasonable agreement with the Daughters of Saint Paul. In our book centres Paulines are to be keen

to promote the books of both without any distinction. On the production side there is to be an equitable division of work to be agreed upon by the Superiors of both Congregations. Likewise as regards the conditions, discounts, and number of copies.

9. The Publications Office presides over the whole Province, in accordance with the arrangements made by the Provincial Superior.

Promotion by Cooperators

Cooperators can contribute a great deal.

Cooperators with the *promotion* of books and periodicals, films and religious objects for depositaries and libraries, schools and associations.

Cooperators for the *distribution* of the weekly and monthly periodicals; and for rallying subscribers.

They need to be trained; every house can organize a circle of friends and cooperators, subscribers to all the new titles that will come out during the year.

This is a reason why the Promotions Office needs to be well established and guided by a diligent religious.

Indirect promotion: intrinsic qualities

Such qualities are the content of the book, its author, the Publications Office, and its technical features.

Content. People are on the lookout for what interests them and will willingly spend their money on attractive newspapers, books, films and so on if they suit their tastes. Yet, no matter what you do, some things have no appeal. There are magazines that increase circulation constantly; books that go into several reprints in a few months and are translated into other languages. For many other publications the contrary is true.

With regard to content: there are some publications which are aimed at certain categories of people; for example, a Hebrew grammar.

There are periodicals which have a wealth of material and a variety of features, news items and so on. Thus they interest and satisfy a wide range of readers: the man of religion, the politician, the artist; they are a help to the cook, the gardener, the farmer, and so on.

Another point concerning content: it may be a study book, or a work of fiction; it may be drama or romance. Distribution, however, must be on the basis of its usefulness, that is, what the reader, the spectator or the lecturer is looking for.

Of great help also are conciseness, the study of the titles, the division into sub-titles, résumés and so on.

Then there are various circumstances: something could be of interest because it is topical; and the same material can be set out in a popular way or in a more scientific way for intellectuak.

Fame of the author

The author. He can already be well-known for his knowledge, prose, style, or manner of expression. There is a great difference between one film producer and another.

A book's value can be boosted by coming from a reputable publishing house, or from a studio that produces motion pic- 150 tures and works of art. Its name guarantees good productions.

People look for newspapers and periodicals simply for their editorials, or for a special columnist, or because their news and articles are current.

People often buy a series of books on the basis of the name of one or a couple of authors.

Publications Office. It has very important tasks:

- a) To know its readership: so as to meet their needs and preferences, to know what means it can dispose of; to choose from among what is on offer; to see what the market lacks and to see to its production.
- b) To be acquainted with authors, books, professionals, technical aspects and distribution; to judge a book's value, its capability, doctrine, and timeliness; to foresee with reasonable certainty expenses and income, so that every apostolate can have a life of its own and be gradually enlarged; in particular the good that the apostolic activity will engender, as a contribution to society.

Presentation

Technical aspect. Many times good presentation has a decisive role in impressing potential readers.

Some people know how to choose a cover that sums up the argument or main plot of a book, a magazine, and so on.

Some people know the mind and the psychology of the reader, even if the latter is then let down when he reads the book or watches the film.

The choice of typeface has its effect.

The page layout has its effect.

The printing and format have their effect.

The binding and type of cover have their effect.

A good production person knows how to interpret the mind of the author and the content of the book; he knows the tastes of the age; sometimes he advises the writer himself; he bears in mind the expenses in view of distribution.

A good rule and a great help is to have a good understanding among the Publications Office, the production person and the promotion team.

THE BOOK CENTRES

Apostolate centres

The spirit and spiritual background of the book centre and the distribution centre is set out on the sign-board that must be visible to all who enter. It says:

"Our book centres are apostolate centres. The Gospel and the picture of Saint Paul testify to this. They are not shops, but a service to the faithful. Not sales, but apostolate through offerings. They do not have customers but cooperators. They are not businesses, they are centres of light and fervor in Jesus Christ. The aim is not profit, but to serve the Church and people. Not to exploit people but to be of service to them. What the faithful and the clergy have to find here are help, enlightenment and direction for their ministry; not prices, but offerings. The book centre mirrors the whole Saint Paul Institute. It is the contact point between the Institute and the people; it is the distribution centre of all the initiatives of Pauline apostolate. It is God's publishing house.

The book centre is a church; the person behind the counter, which is a pulpit of truth, is a preacher; the products people are looking for are enlightenment, holiness and joy in Jesus Christ, and a Christian life."

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Art. 214. Superiors should employ a special concern that the junior candidate Disciples be stationed together in houses of formation especially appointed for them, so that they may be trained and prepared for the Novitiate under the special care of a Master of tried virtue. Likewise, Superiors must not permit that the junior candidate Disciples be scattered in different houses.

Art. 215. Superiors must see that the same be done, and much more so, for the member Disciples in temporary vows, who should never be abandoned to themselves, but rather they must be entrusted to the special care of a spiritual director, in a suitable house, whose duty it shall be to form their minds in the religious life by appropriate counsels, instructions and exhortations. In order, however, that their formation be more aptly provided for, a separate place is to be assigned for them in these houses.

Art. 216. Superiors as well as Masters shall take care that the Disciples be soundly formed in the religious and apostolic life. Hence, according to the plan and method suited to them, they should be carefully instructed in Christian Doctrine, the religious life, the social teachings of the Church, liturgy and Gregorian Chant, Ecclesiastical and Civil History, those things which pertain to a more effective furtherance of the apostolate or technical art and propaganda work, and in other subjects which contribute to human and civic culture, according to the conditions of the times and places. In this matter the norms laid down by the Superior General with his Council or by the General Chapter are to be observed.

Art. 217. Before perpetual Profession the member Disciples must pursue a special course in perfection, in a suitable house, under the guidance of a Master of tried virtue, for at least one full year, according to the norms laid down by the Superior General with his Council or by the General Chapter.

Art. 218. In the houses of this kind, there is to be a Council composed of Priests and Disciples, who exercise some office in respect to the religious, intellectual and technical formation of the Disciples, from whom the Superior may receive light and help, especially when it concerns the admission of members to the Novitiate and Profession.

Distribution centres

By "distribution centres" we mean actual book centres or stores open to the public. It is from these that there spread rays of light and grace to enlighten and animate people.

Such centres are at the service of the country, the state, the diocese, the parish, associations and communities.

Doctors, lawyers, artists all acquire their clientele because of their skills, their concern, and the way they deal with people. THE BOOK CENTRES 475

So, too, the book-seller. He needs to know what is, or should be, in the book centre; the requirements of his clie ntele; be respectful and welcoming, show an interest in what a person wants, be prompt in serving, and supply what is out of stock, if it can be found.

This is the way to acquire regular clients and to make a 165 good impression on those who pass by occasionally. They will leave, impressed that they have found not a sales assistant but a Religious who understands his mission.

Prerequisites and norms

To open a book centre you need:

- 1. Personnel who are prepared spiritually and intellectually; people who have taken basic and specialized courses.
- 2. Sufficient personnel. In any case, if you have only a small staff, start with a smaller distribution centre rather than employ externs.
- 3. No business! Therefore, in general, the proportion of Pauline published books should be superior to that of other publishers. If this is not so at the beginning, it is to be achieved, step by step, as soon as possible.

The Pauline Family has to strike a balance within the editorial, the technical and the distribution stages. This is to make sure that our apostolate is our preaching, launched with our technical means.

You can always exchange books with other publishers and book centres, provided the books are based on sound principles.

4. A book centre needs to be suitably located and have easy access. There should be sufficient space; the premises attractive and suited more to a peaceful and holy environment than to an outright sales shop. The pictures of the Divine Master, 166 the Queen of the Apostles and Saint Paul should, in fact, make this obvious.

- 5. As a general rule have only one Pauline book centre in a city or town. In the cities where the Pious Society of Saint Paul is already present it is up to them to start and manage the book centre; the Daughters of Saint Paul can do so in the other cities.
- 6. All the book centres are to reduce holy cards, religious objects and vestments to the minimum; they are to buy them from the Pious Disciples, if they stock them.

The Pious Disciples can open liturgical centres excluding, however, what is the right of the Daughters of Saint Paul and of the Pious Society of Saint Paul.

- 7. To open a centre you need the permission of civil and ecclesiastical authority.
- 8. The Brother in the book centre must be very pious, virtuous, prudent and generous.

He needs greater spiritual help. He is to have sufficient time for his prayer practices, which are to be made in the house, even if this means reducing the time he spends in the centre.

There is to be a reasonable and frequent rotation of the book centre staff.

9. A great deal of care must be invested in the book centres because, for the people who frequent them, they give a picture of the Congregation. Their judgement on the book centre and its personnel is a judgement on the Institute. That is why there has to be greater responsibility.

Organization

Management and order come under the heading of organization.

The management role is that of the General Centre for Publications and the Superior of the House.

Order concerns the furnishing and type of stock for distribution, the upkeep and decor of the premises.

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Stock for the distribution centres are all those enterprises and publications that can contribute directly or indirectly to the apostolate. This requires competency in making choices.

The furnishing of stock requires foresight as regards ordering, time of arrival, opening and checking parcels, recording the books and marking the prices-offering. The best way seems to be to divide books into subject matter. In this case those with the same or similar content can be placed where they are easily accessible.

In big centres these divisions can be in many sections with their various sub-groupings.

In the smaller centres instead the following divisions may be sufficient: Holy Scripture, Theology, Patrology, Preaching, Catechetics, Liturgy, Ascetics, Piety, Lives of the Saints and Biography, Formation, Education, Books for Youth, Light Reading for men, women, boys, girls, and children.

Decor

The upkeep and the decor of the premises are very important. The distribution centres are holy places, just like the church and the school; therefore there has to be order, 168 cleanliness and a beautiful appearance.

Keep the premises, the shelves and books clean and σderly. Brush, dust and disinfect the bookcases, windows, counters and books.

Window displays should be eye-catching and attract passers-by. People who enter should be able to see at a glance the categories of books according to subject matter, and so find easily what interests them the most.

Books in window displays should be changed regularly, bearing in mind the opportuneness of time and circumstance.

Order, cleanliness and decorum are special requirements of the staff: the administering of the word of God calls for it, as do the dignity of the apostle and the respect and charity for the people who go there.

Knowledge and presentation

A knowledge of books and the environment, as well as how to attract the faithful are requirements for the good running of distribution or book centres.

You need to know the people in the area so as to stock the right titles. This can be done through contact with Church authorities and with the faithful. You need to have a know ledge of books so as to put them in the right place and to give advice about them. This can be done directly by reading them or, indirectly, by reading reviews and book publishers' magazines.

The centre needs to be well stocked in order to attract the faithful.

Required of the manager are competence in recommending choice, ability for capitalizing on opportunities for promotion, such as, window and table displays, sending books for review, home visitation, use of the telephone, direct sales, and so on.

Window displays are to be made in such a way as to attract attention.

Sending books for examination helps to attract the faithful, religious and clergy. So as to reach everyone it is advisable to have lists of addresses of people you want to send books to, and especially of those who want the latest titles. Check on newspapers, magazines, catalogues, books in print and advertisements to keep up to date with all new titles.

Keep particularly in mind such people as friends, acquaintances, cooperators, parish priests and pastors; then such community groups as schools, barracks, institutes, confraternities, hospitals, prisons, offices, clubs, factories...

Promotional letters can be reproduced in series. It helps if they can be personalized and signed by hand. This avoids giving a sales appearance. THE BOOK CENTRES 479

Over the counter sales in the centre itself requires tact. The person who approaches the counter should see a skilled person with an apostolic mind.

The manager has to focus first of all on himself: his appearance and bearing, politeness, tact, the way he dresses, and above all, the way he behaves.

Rules of behavior

The principal rules concerning distribution can be reduced 170 to the following:

- When the faithful arrive, avoid superficial questions, such as: "May I help you?", "What would you like?". Make conversation specific, suited to the individual person, starting with the Christian greeting: "Praised be Jesus Christ."
- When the person has told you what he wants, try to help him completely and quic kly. If you do not have what he wants, undertake, when possible, to get it at the earliest.
- Always treat everyone, including children, with courtesy and religious charity.
- Keep the offerings-price at a fixed level and don't be inclined to make exceptions. Partiality turns people off.

Administration requires keeping an exact account of income and expenditure, an inventory and a budget.

Prudence and competence are needed in this regard. Don't trust your memory but write everything down in order, methodically and precisely. Observe all the rules required by religious and civil authority and by your own head office.

Practice and circumstances will suggest particular norms in this regard.

Particular rules for the Pauline

Consequently, there has to be in the book centres the subject matter of the apostolate: books dealing with religious

topics; objects of worship and devotion. The Gospel and the Bible must always enjoy a privileged place.

You cannot have anything profane in the book centre. Books that lack all spiritual content and objects that have nothing religious about them lie outside the natural content of our book centres, and could even desecrate them.

Regarding books, then, everyone needs to have a sense of responsibility in giving advice or suggestions. For books where the subject matter is of a delicate nature there is a special need for prudence.

Book centres are to stock those magazines which give an objective judgement on books. Each one should instruct himself as much as possible.

- a) The person in the book centre is not the provider of cigarettes for his friends in the community who have no access to money.
- b) The person in the book centre is not to give money to confreres; he cannot lend money to people inside or outside. Nor can he give them books.

Is it a good idea to have the mail for the department in your own name? It is generally better if it is anonymous. The person in charge will distribute the mail to the persons concerned, and thus have a global view of everything as well as the state of the book centre.

Is it a good idea to have your personal mail addressed to the centre instead of having it pass through the Superior? It is not a good idea; it is a bad idea.

Lack of trust? No, it is simply a question of elementary religious discipline. Everyone's mail, priests and brothers, passes through the Superior. Why should yours go another way? It is a question of principle.

The management of the book centre

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As a general rule, the book centre income is given to the Superior or to the Bursar every evening, who then puts it with the house's other income.

No one, not even the head of the book centre, is to sign exchange bills [cambiali]. To sign even one is such a serious matter as to merit instant dismissal. Do away also with the use of "drafts".

No one in charge of a book centre and no superior can agree to accept warehouse leftovers or even ordinary publications from other publishers. The only competent authority in this regard is the Primo Maestro or the Director of the Publications Office.

When acquiring books from other publishers a distinction is to be made between Catholic and non-Catholic publishers. You can ask Catholic publishers for those books that are reauested.

As regards non-Catholic publishers, before complying with the request or accepting the offer, check on the morality and teaching in the book.

Be on your guard against overstocking of books and objects. Today taste changes quickly, today books are coming out one after the other, and today you can get stock so quickly that you do not need to overstock. Let our mone y work for 173 us; don't let it rot in warehouses which wipes out the book centre's profit and leads to debt.

Be precise in setting out income and expenditure reports and, every so often, make an inventory of the stock.

The gossiper and the chatterbox, those who criticize their own confreres or people in authority, speak sententiously on politics or the day's news, transform the book centre into a meeting-place.

Nor is the book centre the place to complain about your health or your own personal problems.

There must be secrecy about the book centre. No one must know the daily, monthly or annual income. No externs must know what the losses, or capital, are.

You have to love the book centre and its type of apostolate. However, don't get so caught up in it as to believe you are indispensable or immovable. Take up your role with responsibility but be ready to make way for another, or to change place. You cannot always be in charge and no one says you must always be in a book centre.

THE SPIRIT OF THE DISCIPLE OF THE DIVINE MASTER

Jesus and Mary, our sole Teachers

True men and women Religious who follow the grace-filled example of the "first Religious, Mary"! Can those who seek shelter in a form of religious amateurism – this is what you hear sometimes: a poverty on the wane, a chastity wedded to comfort and freedom, an obedience so personal as to be no more than nominal – can such people consider the m-selves Religious before God and the world? No! Correct these false ideas. There are, on the contrary, countless Religious who take Jesus Christ and Mary as their sole Teachers. Perfect examples.

Sad to say, there are consecrated persons who live and lead others into a kind of *bourgeois lifestyle* (as it is called). While having solemnly renounced the goods of this world, the satisfactions of family life, and the right to choose and act freely, they neither attain the infinite goods of their chosen life nor aspire to a life of fervor and ongoing improvement. What a sad state of affairs! The children of the light, even those who should be the wisest, are at times not as shrewd and prudent as the children of darkness.

Men and women Religious need to give a sense and purpose to their life, so as to be blessed in both this world and the next: holiness and apostolate. Thus enlightened, they will understand the wisdom and the help contained in the various prescriptions and prohibitions set out in the Constitutions and in Canon Law.

The song of the angels, "Glory to God and peace among men", declared the purpose of the life of the child Jesus, born in Bethlehem.

To live in Christ is to have "this mind among yourselves, which is yours in Christ Jesus" [Phil 2:5] (Saint Paul). The Religious who has this mind in Jesus Christ has an all-powerful

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prayer, for it is Jesus Christ who prays in him, and the Religious asks in the name of Jesus Christ: "If you ask anything of the Father, he will give it to you in my name" [Jn 16:23].

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Art. 246. Propaganda must be given the most important consideration if the apostolate of the press is to attain its aim and acquire a sound stability.

Art. 247. In order that the word of God may reach the souls in a suitable quantity and frequency, publications may be spread in several ways, i.e., through advertisements in newspapers, and catalogues; through book centres or book stores; through propaganda carried out from house to house; or through displays, employing also the help of cooperators, whenever opportune.

Art. 248. In the propaganda work the duties proper to Religious are to be accurately distinguished from the others that more aptly fit outsiders, so that definite norms of action may be established according to the circumstances.

The spirit of the Disciple of Jesus Master

The term *Disciple* is much more honorific, pious and advantageous than that of Brother. Always choose the best.

Here we are considering in particular the "Disciple of Jesus the Divine Master."

The [Brother] "Disciple of Jesus the Divine Master" was born even before the [Sisters] "Pious Disciples of the Divine Master."

As a Pauline religious the Disciple's spirit is characterized by:

- a) Prayer, where emphasis is on atonement.
- b) Habitual recollection and a sense of silence.
- c) Submissive and serene participation in the apostolate, by means of technical work and promotion.
 - d) Constant striving for Pauline perfection.

Such a spirit is the outcome of:

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- 1. The choice of Saint Joseph, their protector.
- 2. The honorific title itself, "Disciple of Jesus the Divine Master."
 - 3. The Constitutions.
 - 4. The circulars, the San Paolo, and the instructions.

5. The formation given from the very beginning.

Saint Joseph, a model

To choose a name, or to adopt a particular protector, means you have an exemplar you can imitate, a spirit you intend to live, a Saint for the particular graces necessary in life.

Saint Joseph has special characteristics:

He is the first Saint, after Mary his wife, the blessed Virgin; this in spite of his not being the real father of Jesus, or an Apostle, or a Priest.

He is, after Mary, the main helper in the work of Redemption. He helped fulfil the prophecies; he protected Mary's virginity in the eyes of the world; he saved the life of the Child Jesus; he brought him back from Egypt and chose their home in Nazareth. When Jesus was twelve years old he accompanied him to Jerusalem; he fulfilled his role as foster father of Jesus; he guided and provided for the Holy Family, and so on.

He was the Saint of silence, work, and meekness.

He was always chaste, always poor, always obedient.

He did not put himself on show; but his mission, his great work, was to prepare for the world the Priest, the Teacher, the Saving Victim.

This way followed by Saint Joseph articulates and explains better than any reasoning the spirit of the Disciple.

"Disciple of Jesus the Divine Master"

"Disciple", from the Latin *discere*, means one who is learning; and, in our case, "learning from him who is Wisdom, the Truth and the Way, Jesus Christ." Ordinary teach-

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ers are able to pass on some knowledge, or principles; they are able to give advice, and so on. Jesus, instead, is the Teacher of the most necessary knowledge; he is the sure guide to eternal life; and he has grace, which is absolutely necessary for the spiritual life.

This is Jesus' entire mission, and to learn it, follow it and live it is to be his disciple.

Saint John (8:31) says: "Si vos manseritis in sermone meo, veri discipuli mei eritis, et cognoscetis veritatem..."

Jesus our Teacher is the *Atoner*. This is his basic mission. He redeemed man from error, vice, sin, and death. He took upon himself the debts of sinful humanity; he took them to Calvary and washed them in his Blood.

He came to restore that glory which man had denied his heavenly Father. He came as Priest and Victim to bring man closer to God and God to man. Man could not, by his own efforts, re-establish friendship with God. Jesus Christ, as Mediator between the Father, the One offended, and man, the offender, re-established peace, paid the consequences.

Those who accept his redemption: "Per Ipsum et cum Ipso et in Ipso", will live as children of God and heirs with Christ in heaven.

Through his mission of atonement the Disciple is inserted into the same mission of Christ the Atoner, the Redeemer. Saint Paul (Heb 9:22) writes: "Sine sanguinis effusione non fit remissio." The blood of the Martyrs is coupled with the Blood of Christ, and faith thus overcomes the world.

Every sin is against Christ, inasmuch as he is the Way, the Truth and the Life.

The Disciple makes a threefold atonement: with his *life*, with his *piety*, and with his *apostolate*.

¹ "If you continue in my word, you are truly my disciples, and you will know the truth."

² "Through him [Christ], with him and in him."

³ "Without the shedding of blood there is no forgiveness of sins."

Thus the life of the Disciple is channeled into the great river of atonement, the source of which is Jesus Christ: "Factus est pro nobis sapientia a Deo, iustitia, sanctificatio et redemptio" ⁴ (1 Cor 1:30). "Sicut Filius hominis non venit ministrari, sed ministrare, et dare animam suam redemptionem pro multis" ⁵ (Mt 20:28). "In quo (Jesu) habemus redemptionem in sanguine… ⁶ (Eph 1:7).

The image of the Disciple is that of Saint Joseph; that is, side by side with the priest: in formation, and cooperating in the apostolate. Cooperation with the priest through prayer is the most important: it is of great value for his sanctification, which every minister of God is in need of.

There has to be on the part of all something extra: mutual and holy respect, esteem, humility, loving recognition, and honor.

What I am writing has never been lacking, but sometimes it is a little more obvious, at other times a little less; and it has remained somewhat obscured. Let us bring it into the light.

The life of the Disciple

- a) Live with a sense of propriety and in holiness, avoiding every deliberate sin: "ab omni peccato libera nos, Domine."
- b) Edify everyone by the good example of religious observance, and living in spirit with the Family of Nazareth; "Christi bonus odor sumus Deo in iis, qui salvi fiunt...": "For we are the aroma of Christ to God among those who are being saved..." [2 Cor 2:15]. "Ambulate in dilectione, sicut Christus dilexit nos, et tradidit semetipsum pro nobis obla-

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⁴ "Whom God made our wisdom, our righteousness and sanctification and redemption."

⁵ "Even as the Son of man came not to be served but to serve, and to give his life as a ransom for many."

⁶ "In him we have redemption through his blood."

⁷ "From all sin, O Lord deliver us."

tionem et hostiam Deo in odorem suavitatis." "And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God" (Eph 5:2).

- c) Habitual recollection, so as to experience a joyful sense of intimacy with Jesus Christ. A question we should frequently ask ourselves is: "Where is my heart?"
- d) The spirit of the world, and sin, have a threefold root, says Saint John in his first letter: "Omne quod est in mundo, concupiscentia carnis est, et concupiscentia oculorum, et superbia vitae" (2:16). That is, the three series of sins that can dominate man: lust, avarice, and pride.

The Disciple of Jesus the Divine Master, living out his vows, by way of his very life, atones for every sin:

- with chastity he atones for sins arising from lust;
- with poverty he atones for sins arising from avarice;
- 194 with obedience he atones for sins arising from pride.

Such atonement is deep, vital and all-encompassing. Speaking of his own life, marked by sacrifice and suffering, Paul writes to the Colossians: "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church" (1:24).

A more broad-based explanation: There are seven capital sins. The Disciple atones for pride with humility; for avarice with poverty; for anger with meekness; for envy with goodness; for gluttony with abstinence; for lust with love of Jesus; for laziness with assiduous work.

The piety of the Disciple

- *a*) The ordinary atonement of good Christians, which is primarily the communion of atonement on the first Friday of the month.
- b) Private and public hours of adoration before the Blessed Sacrament.

- c) Celebration of the first Sunday of every month, in honor of the Divine Master, with the monthly day of recollection.
 - d) Daily reading of a passage from the Gospel.
- *e*) The recitation of the "Divine Praises" with the intention "in atonement for bad publications."
- f) The Way of the Cross every Friday, as part of the hour of Visit.
- g) The prayer of reparation which starts: "Lord, in union with all the priests who today celebrate Mass, I offer you, Jesus the Victim, and myself, a small victim, in reparation for the countless blasphemies, errors and irreligious acts spread throughout the world by radio and television programs, by films and the press."
- h) With small daily voluntary sacrifices and mortific ations for one's physical and inner sufferings, spiritual battles, mastering one's internal and external senses, the diligent practice of common life, the holy use of one's faculties and emotions all centred in Jesus Christ: Vivo ego, iam non ego.⁸
- i) The first chapel in the Church of Saint Paul in the Mother House (on the right as one enters) was dedicated to the sufferings of Jesus and Mary so as to preserve this spirit of atonement, characteristic of the Disciple. As a sign there is a statue that depicts Mary who enfolds in her arms the body of her Son, taken down from the Cross. Her whole attitude says: "attendite et videte, si est dolor sicut dolor meus." 9 We read in the life of Brother Borello that every day, after meals, he used to go to this somewhat secluded chapel, reluctant almost to make himself noticed. Here he passed the time with the Virgin of Sorrows so as to express more freely his feelings of devotion and atonement towards her and her crucified

⁸ "It is no longer I who live..." (Gal 2:20).

⁹ "Look and see if there is any sorrow like my sorrow" (Lam 1:12).

Son. People who were looking for him would know where to go to find him.

The hours of passion

The early morning is the time when the bad press (newspapers and magazines) hits the streets. It is also when the Disciple is in church – Mass, Meditation, Communion – in atonement and prayer, sanctifying the day. He offers consolation to the Divine Teacher.

In the evening there are broadcasts, film projections, the editorial and technical preparation of the newspapers. It is also when the Disciple closes the day in recollection; prayer, holiness, mortification; he rests on the breast of his Teacher to console his heart and to invoke repentance for so many writers and technicians.

The day is spent in the technical apostolate or promotion, producing copy after copy of the word of truth or distributing it as widely as possible in a spirit of faith and love for the Teacher, for people, for the Church.

Atonement for the terrible sin of those who, having learnt technical and promotion techniques, now betray their vocation and use what they have learnt to combat the Divine Teacher, cooperating in producing and spreading error and evil, and spreading scandal and ruin for so many people.

Experience this great pain, make atonement and pray so as to combat the bad press with the good press; and likewise film with film, radio with radio, television with television, disc with disc, and so on.

The apostolate as atonement

When the technical means of the press, cinema, radio, television, discs and so on are placed at the service of evil, they wreak havoc among people; such a sight sparks in the heart of the apostle an intense flame of zeal.

It is a question of a very serious offence against the heavenly Father, who sent his Son to enlighten the world; against 197 the Son, who rendered testimony to the truth; against the Holy Spirit, who is inner light for the soul and for the Church.

These sins are particularly malicious because they are premeditated, give grave scandal, are easily spread, and poison all human activity.

Premeditated: they are not the result of a moment of passion but thought through with cold determination.

Among recurrent scandals, moral theology lists [those of] people who write, print and distribute books and periodicals. Even more widespread is the scandal caused by the cinema, radio, television and discs. It is not a matter of one or two persons, nor of a small number of listeners, but of enormous quantities of copies of newspapers, viewers, readers and so on.

An army of writers, producers, printers, newspaper associations or businesses, Protestant Bible societies, financial backers of films and television, and so on. Their drive, for the most part, is the lure of money or ambition, or hate, or a diabolical undertaking "a delinquere."

The Church has penalized with its sanctions those who are blameworthy and with excommunication for still more serious matters.

Atonement: negative and positive

The Disciple of Jesus the Master undertakes atonement in both a *negative* and a *positive* way.

- a) As regards himself, by curbing his freedom, not allowing dangerous curiosity to overtake him egarding books, cinema, radio and television.
- b) Using convincing means of persuasion to deter writers, publishers and promoters, and to get them to direct their ac- 198 tivity towards publications that are healthy, useful, scientific or at least harmless.

- c) Persuading readers, viewers in general and young people in particular, to refrain from what could cause them spiritual harm.
- d) The positive part consists in the direct exercise of the publishing apostolate: combating press with press, film with film, radio with radio, television with television. It is to combat error with the truth, evil with good, Satan with Jesus Christ.

It is summed up in the second article of the Constitutions. "The special aim of the Pious Society of Saint Paul consists in this – that its members expend their energies according to their abilities for the glory of God and the salvation of souls, in propagating Catholic doctrine, particularly, by the apostolate of communications – that is through the press, motion picture, radio, and television, as well as by other more effective and expeditious media or inventions of the age which human progress may make available, and the necessities and conditions of the times may require. Therefore, Superiors should take care that whatever advancements, by divine disposition, the progressing age shall introduce into the field of human disciplines and the technical arts, be not left to work for the ruination of men, but be utilized and truly made to serve the glory of God and the salvation of souls in spreading Catholic doctrine."

Originality of the Disciple of the Divine Master

There were very many lay Religious in the past (Saint Benedict, Saint Francis of Assisi, Servants of Mary, Basilians, 199 Augustinians, and so on). Their time was taken up in prayer and various works. Today they are often sacristans, porters, guardians, beggars, or they do various manual jobs. The Trappists' rule says that they must gain their sustenance from the ground. Thus they cultivate crops, vines, livestock; others prepare potions, liqueurs, chocolates and so on.

In their recollected life of silence, piety, mortification and common work: a) they sanctify themselves in religious observance; b) atone for the world's sins; c) pray for the Church; d) sing the praises of God.

Our Disciples are called to do all these good things; but in place of these various jobs they add and substitute the apostolate. Thus they atone in particular for the damage done by those who turn God's gifts – the result of human progress – against God himself, against the Church and its members, against Jesus Christ the Divine Teacher. It is the great battle which, fought between Lucifer and Michael, is now acted out in this world, as a follow-up to the message "Glory to God and peace among men."

Presented correctly to upright and virtuous people, to adults already apprised of the world's vanities, or deceived by their initial experience... then the Disciple's life,

- presented in its framework of modern activities,
- considered in its unadulterated evangelical spirituality,
- reflected on in its apostolate, which is carried out in recollection and seclusion, and yet reaching out to hundreds of thousands, millions of people,
- will attract a great number of aspirants,
- who, properly trained, will begin the road of ascent, in accordance with the two precepts: "You will love the Lord with all your | mind, all your heart, all your strength, all 200 your soul. You will love your neighbor as yourself" [cf. Deut 6:5; Mt 22:37].

The result of this contemplative and active life, with its twofold religious and apostolic vocation, will be fewer temptations, commitment of all one's spiritual and physical faculties, awareness of a vast and profound apostolate, more merits, joyful serenity, a serene death, holiness, a greater eternal happiness. What an immense privilege: to have followed the Divine Teacher and cooperated with Jesus Christ in proclaiming his message of light, grace and salvation.

Vocation and formation instructions

Vocation promoters must therefore present the life of the Disciple of Jesus the Master as it truly is: especially when it is a matter of adult vocations.

During the formation period there needs to be a more delicate spiritual direction and fatherly understanding than for the candidate to the priesthood.

Studies are to be carried out in accordance with the existing well-prepared programs. But the spiritual formation given has to have its own color and spirit.

Some things can be carried out in common; others need to be for them alone.

There needs to be a semi-separation from the other aspirants to the priesthood and from the priests, while nonetheless sharing the life of the apostolate.

Mary is the easiest and surest way for entering into the religious spirit and for rooting the life of Jesus Christ in us.

The habit does not make the monk; nor does it make him perfect. You only have the complete and happy Religious, in true Pauline spirituality, when he achieves the "vivit in me Christus." ¹⁰ Jesus stirs up thoughts, faith, love of God and love of neighbor; he inspires our words and apostolic activities, and gives hope-filled peace of mind: "exspectantes beatam spem." ¹¹ Here you have the Pauline Disciple.

We all need Jesus, and Mary is the one to give him. She gave him not just to humanity in general; she gives him in particular to each person, to each one who desires and welcomes him lovingly in order to possess him for ever.

Devotion to Mary: know her, love her, pray to her, show eagerness for her.

¹⁰ "Christ who lives in me" (Gal 2:20).

¹¹ "Awaiting our blessed hope" (Tit 2:13).

Note – This conforms with what was decided on at the General Chapter, as in the minutes; and with what the Holy See decided in a letter addressed to the Superior General in 1960 (Documents of the Institute's Archives).

CHARITY AND FAMILY SPIRIT

A bond more noble than that of blood

The second precept, according to the Divine Teacher, is this: "You shall love your neighbor as yourself" [Mt 22:39].

Love our neighbor in God. Charity, however, has degrees. This demands that we have a greater love for those who are closest to God, and closest to us, such as family members.

The *religious family* is likened to and has bonds similar to the natural family, which is a natural society. But the religious one is immensely superior.

Among family members there is the bond of blood; the family is based on a contract-sacrament; God is its author; indissoluble bonds bind its members. There is a deep solidarity among them.

But the religious family, of its nature spiritual, goes beyond the natural family. Entrance is by divine vocation, which supersedes the call of blood: "He who loves father or mother more than me is not worthy of me" [Mt 10:37], says the Divine Teacher. Again "Everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life" [Mt 19:29].

The bonds of nature are not as strong as the bonds of blood. The Lord has rights which take precedence.

The religious family is much more vast than the human family.

It is the Father in heaven who sends the religious family its members; and he is their Father. Jesus Christ is the elder brother; the soul is the Holy Spirit.

¹ This is obviously a slip. The meaning to be supposed is: "not as strong as those *of religion.*"

Common ideals: holiness and apostolate. Fraternal helps: prayer, example, partnership.

Art. 219. In accordance with the special purpose of the Society, the members must devote themselves to the spreading of the Divine Word in a popular way by means of the apostolate of communications.

Art. 222. The office of the apostolate of the divine word pertains primarily to the Priests, to whom the Disciples are to be associated as efficacious and necessary coadjutors as far as technical art and propaganda are concerned; for they are called by God to become sharers, through prayer and work, according to their condition and capability, in the labors and rewards of the sacred apostolate.

Art. 223. Hence the Disciples should be suitably instructed in the different branches of the Society's apostolate, and a special theoretical and practical technical course should be established for them so that they may become more expert and efficient in the apostolate.

Art. 224. Whenever necessity or utility may require, the Soci- 214 ety may also employ outsiders of outstanding reputation, who shall give their cooperation gratuitously or for just and equitable wages. This, however, must not be done within the immediate premises of the houses unless particular circumstances or the nature of the work itself should require it, and only in absolutely exceptional cases and for a temporary period of time.

Art. 225. The apostolate of the press comprises three parts: namely, editing, technical work, and propaganda.

Art. 226. The word of editing is to be done by those who have already completed the curriculum of studies and successfully passed the prescribed examinations.

Art. 227. The members should bear in mind that in discharging the apostolate of Christ we are debtors to all, especially to the children, the unbelievers, the humble, and the poor – only thus may the manifold wisdom of Christ be made known through the Church.

The exercise of charity in general

Whatever concerns charity is to be applied to the religious family; but in a more pressing way, since family spirit is a

charity which is peculiarly loving, fully loyal, and more immediate, as befits a religious family.

Social reasons: The constant and very close bonds that life imposes on members of a religious community form that necessary social spirit in an absolute way. A religious community where family spirit reigns is paradise on earth; without it the community risks becoming hell.

Demands of the spirit proper to the Congregation

Every Congregation has a spirit and "its own gift"; a spirit which is its soul and the principle of its fruitfulness; as well as its *raison d'être*, approved by the Holy See. If the members of the Congregation, in the study of this spirit, grow enthusiastic about this gift of God, then they will experience this family spirit to a greater degree. Moreover, given this family spirit, such Religious will take an interest in and defend their own spirit. Therefore true Religious will only be those who live of the soul itself of the Institute and guarantee its fervent vitality.

A means of apostolic fecundity: "Unity is strength", and family spirit is something that unites everyone, as possessing a common soul. Fecundity has its token of success here, too, but even more so if we consider things from a supernatural point of view, for where God is present there is God's blessing; and God is love. Where "two or three are gathered in the name of Jesus Christ, he is in their midst." What then will a community or an entire Congregation not do where it is gathered in the love of Christ?

Conditions for growth: Family spirit instinctively induces every member to work for an increase in members and in ever better works. There is also a reason which has a supernatural quality: if there is fervor and a family spirit in an institute then people will be more inclined and motivated to enter and become part of it. Here they will find happiness and the means for sanctifying themselves and others.

In every religious Congregation and community there is a family of God. The Superiors must be fathers or mothers, not overseers of a business; inferiors are not employees, but sons and daughters. It is this principle that determines mutual reations.

On the part of Superiors

Paternal love, which is a sharing of the Father's love for his beloved children; generous children who have left all to consecrate themselves to love of God and to be of service to others. Superiors must remember, especially in delicate circumstances, that they are at the head of the Congregation or the community, not in their own name, but in God's name; that their subjects are sons of God and brothers of Jesus Christ; and that theirs is a role of supernatural paternity. Such a consideration will motivate their way of thinking, what they need to say and what things to regulate. Subjects, too, need to feel that they are sons who are loved with a supernatural love, for God and for themselves, and not because of the things that they can do for their superiors.

Trust: This is something all must work on, a work that involves the whole Congregation or community. On occasions Superiors should share with inferiors those matters that discretion dictates: successes achieved, difficulties met with 217 and projects for the future! Then they will find greater interest, people ready for sacrifice, happy to see their efforts appreciated. The end result will be the work of all and it will be guaranteed greater success.

Discretion: Superiors are to keep silent about matters to be kept secret; this concerns particularly the conduct of those in their charge, or matters regarding trust. Even in cases when silence is not explicitly requested they are to suppose that it is implicit.

Understanding: Circumstances arise when there is a need to know how to interpret the rule in view of effecting a

greater good or of forestalling danger. The Superior is to be a father-figure, not an official who applies a rigid and uniform set of rules. People find themselves in many different circumstances; not all life's moments are the same; even Congregations themselves are subject to crises and unfavorable circumstances, and have needs that not everyone can understand.

Responsibility: Superiors are obliged to see that the rule is obeyed and they are blameworthy if they fail to do so; they must avoid slackening off in the community. There are delicate situations where to give orders and make observations sometimes requires lengthy reflection, prayer, and advice, so that everything may be done at the right time and in the right way. Always consider whether it will effect good will or be a source of irritation.

On the part of the community

Inferiors are to be always guided and inspired by supernatural principles and aims.

Love: Let them always see and love the Lord in those who have the duty to guide them towards holiness.

Respect: Let them neither seek nor rely on the natural qualities of Superiors, but see in them, above all, the representatives of God.

Trust: Let inferiors not run the risk of following Superiors for their own personal aims and advantages. The goal to be kept always in mind is spiritual progress, apostolic progress. Superiors may have a particular competence in knowing how to govern; above all, however, they possess insights that others do not have; moreover, they are comforted by special graces in the fulfilment of their office.

Submission: "Qui vos audit me audit; et qui vos spernit me spernit. Qui autem me spernit, spernit eum qui misit me" ² (Lk

² "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."

10:16). Obedience is essential if the Institute is to achieve its general and particular goals.

Dedication: This means to demonstrate a joyful eagerness, without the Superior having to face protests, or being the cause of a source of ill-humor.

Brotherhood and community

Relations among Religious must find their inspiration in brotherly love, but to a higher degree than in the natural family. What was said of the first Christians "cor unum et anima una" is the benchmark.

It is therefore necessary to eliminate what could cause division and ill will: no insults, no unfair reports, no mutual criticism... The Book of Proverbs has a fearful denunciation 219 against those who cause divisions: "There are six things which the Lord hates, seven which are an abomination to him... a man who sows discord among brothers" (Prov 6:16.19).

Saint Basil, Saint Bernard, and Saint Ignatius wanted sowers of discord, if possible, to be dismissed from the religious Congregation, or at least separated from the community.

Different character types, defects, thoughtless acts can cause relations to break down. To re-establish unity, peace and charity members will always have to reflect that they are brothers, and sons of our Father in heaven.

Union of minds: There is no requirement on the part of charity that Religious should have no thought of their own, or be always obliged to accept the ideas of others. But in an imperceptible way charity does give rise to a coming together of viewpoints, feelings and aims; while the same principles, the same goals, the same means, and religious formation itself bring opinions closer together. At times, however, there are divergent opinions; here, the rule of Saint Augustine

³ "One heart and one soul" (cf. Acts 4:32).

is to be followed: "In certis unitas; in dubiis libertas; in omnibus caritas": where there is certainty, unity; where there is doubt, freedom; in everything, charity.

Union of hearts: This type of union will not be difficult; indeed it will be profound if we are guided by a supernatural spirit.

Union of speech and manners: What is required here is the avoidance of hurtful words and ways of acting and to have, moreover, that mutual respect inspired by faith and good manners. Accustom yourself to be reserved in your behavior and speech and open to accept the reasoned arguments of confreres.

Union of works: This is a must for the success of every initiative for the glory of God, peace among men and the sanctification of the individual. True, there are various roles in an institute but let each person play his role in the fulfilment of the whole work.

Union of prayer: Someone wrote: "Side by side with the general communion of the Saints, which unites all the members of the Church militant, purgative and triumphant, there is a communion of special saints: a communication of merits, prayers and good works of all the religious, living and dead, of each institute." The members of the same religious family must pray willingly for one another, invoke those who have died, and offer suffrages for those who could still be in Purgatory. Pray also for those outsiders to whom our apostolic work is directed: students, readers, viewers, listeners, cooperators, and so on.

Here it is completely necessary to have a spirit of faith. Every member of the religious family is to remember that this is an image of the Family in heaven and that the members themselves will be reunited there one day.

The Family of Nazareth has given us in this world the best example of such religious family life. Such attention paid to one another! Such mutual respect and concern! Everything was in common: joys and sufferings, trials and consolations; everything in fulfilment of God's design, which was the redemption of humanity.

Two conditions

"Religious life paradise on earth." This can and must be 221 achieved; but it requires two conditions:

Faith: To see always Jesus Christ in our confreres. At difficult times, recall what Jesus said in the Gospel, and foretold for the day of universal judgement: "I was hungry and you gave me food; I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me... As you did it to one of the least of these my brethren, you did it to me. Come, therefore into the kingdom of my Father" [cf. Mt 25:34-40].

Self-denial: This is indispensable in community life, which is life in society; because the diversity of temperaments, age, habits, ideas, experiences, occupations, tendencies and so on is always a cause of reciprocal suffering. Therefore you need to be tolerant, to renounce your own viewpoint, to recognize you are in the wrong, to do favors for people, and so on. All this requires sweeping self-denial.

This self-denial is not confined to obligations towards one another, but extends outwards. Self-denial is often a requisite for taking up an office and offering one's services for the needs of the community and the Congregation.

"Cor unum, anima una." 4

⁴ "One heart and one soul" (cf. Acts 4:32).

MARY DISCIPLE AND TEACHER

A Note on the Pious Union Apostolate of Audiovisual Media

A third Pious Union in particular for the audiovisual media at the service of the Gospel and the Church. Its spirit, nature and aim can be grasped from the Statute:

1. – The Pious Association "Apostolate of Audiovisual Media" is a religious body whose purpose is to spread the Church's doctrine by means of audio and visual means (cinema, television, radio, discs), and in particular to convey in a practical way the teachings and exhortations of the Popes as set out particularly in the encyclicals *Vigilanti cura* and *Miranda Prorsus*, in the messages on the ideal film, and in the Acts and Speeches of Pope John XXIII.

The Association has an eminently spiritual purpose which is to communicate Christ Way, Truth and Life to people, and to make available to those who work in this field the spiritual treasures which derive from associated apostolic action.

- 2. To this end it is proposed:
- a) to group all those persons who work for this apostolate;
- b) to give spiritual and moral support to all these persons in their difficult undertaking;
- c) to make them aware of, and sharers in, all the spiritual advantages that accrue from such an apostolate;
- d) to give a more positive outcome to the apostolate by this merger of prayer, study, and activities in collaboration and reciprocal help.

* * *

Art. 263. As the excessive concern for those things that pertain to the body is blameworthy, so the moderate and prudent care of one's own health and strength, which are God's precious gifts, is recommended to all in so far as it enables us to devote

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ourselves more diligently, and for a longer length of time, to the service of God. Therefore, should anyone come to know that something is harmful to his own health, let him in all sincerity and humility inform the Superior. On the other hand, Superiors ought to be particularly in earnest about their subjects' health.

Art. 270. Whenever a sick member is in grave danger of death, let him renew his religious Profession. The Superior should take care that the dying member be religiously assisted by the prayers prescribed by Holy Church for the dying.

Art. 271. As soon as a member has died, all the members of the Society ought to be informed, so that they may apply to him, as soon as possible, the suffrages prescribed by the Constitutions.

Art. 272. The charity, by which the members are united one to 234 another, is not at all dissolved by death, but is rather enhanced. Wherefore, the funerals and burying places of our deceased should be proper and fitting, according to the custom of Religious, and our dead should be relieved by a great abundance of suffrages. While alive, however, let each one provide for himself by doing penance for his own sins as well as by gaining indulgences, lest when he dies he run the danger of being detained for a very long time suffering in Purgatory.

Through Mary our Teacher to Jesus our Teacher

Our devotion to Jesus our Divine Teacher will be perfected if it is prepared and preceded by devotion to Mary our Teacher.

In his encyclical Adjutricem populi christiani (1895), Leo XIII writes: "... In all truth Mary must be considered Mother of the Church, *Teacher* and Queen of the Apostles, to whom she imparted also those divine oracles which she conserved in her heart."

So, Mary a Teacher. If we say: "per Mariam ad Jesum", 1 then surely 'per Mariam Magistram ad Jesus Magistrum' 2 will also be worthy [of belief]. First she was a pupil, then Teacher, then Mother and tutor of the Teachers.

^{1 &}quot;Through Mary to Jesus."

² "Through Mary our Teacher to Jesus our Teacher."

The Teacher Way, Truth and Life

Through a human and supernatural elevation, the complete and all-inclusive concept of Teacher/Master, with respect to every person and to the whole of humanity, is incarnated in Christ: "I am the Way, the Truth and the Life." Saint Leo the Great writes: "It would serve no purpose to call ourselves Christians were we not to conform to Jesus Christ, who declared himself the *Way*, so that the life of the Teacher could become the pattern for the disciple." Saint Catherine of Siena is of the same mind.

Likewise the encyclical *Divini Illius Magistri* of Pius XI: "Since education consists basically in the formation of the human being... it is clear that in the present order of providence... that is, after God revealed himself in his only-begotten Son, who alone is the Way, Truth and Life, there can be no suitable and perfect education except in Christian education."

This conformity to Jesus Christ, "conformes fieri imagini Filii sui", 3 embraces the whole person: intelligence, feelings, and will.

Clement of Alexander, speaking of education, observed that if people go to Plato they learn to become philosophers; if people go to Jesus Christ they will have a perfect formation in the likeness of the Divine Teacher and they will learn to live as the God-Man.

Mary "way" to Jesus

Jesus Christ is Man, but he is also God; and given our human weakness we find it somewhat difficult to form ourselves on him. To make this conformation to Jesus Christ easier, the Lord, in his infinite love, willed to help our weak human nature. He showed us a simple and easy way. That way is Mary, a most loveable and holy creature. Mary is the way to Jesus Christ; Jesus Christ is the way to the Father in heaven.

³ "Conformed to the image of his Son" (Rom 8:29).

We have to imitate God and conform ourselves to the 236 working of his wisdom and love.

To effect our Redemption the Son of God passed through Mary: "Conceptus de Spiritu Sancto, natus ex Maria Virgine." Thus the Lord applies salvation and sanctification to every person through Mary, as well as life, and life's growth: "Salve Regina... [our] life; "vitam datam per Virginem, gentes redemptae, plaudite." It is Mary who gives Jesus; and forms Jesus in us.

God's style, once chosen, does not change. Just like a skilful architect who, planning a church, incorporates his style right down to the design of the altar cloths, the cruets, and the lectern.

This is what Jesus Christ has done; every action of his is an instruction; indeed a law. He is Way for us even in this first stage of the Incarnation: the road marked out for us is the one to follow. He came as a Teacher through Mary our Teacher.

Mary, Jesus' Teacher and ours

The Lord equipped Mary with appropriate privileges, dignity, gifts and powers for this very lofty role of hers as Jesus' Teacher and our Teacher. Leo XIII shows how Mary was a Teacher of the Apostles and of the first Christians, in that she "wonderfully edified the faithful with the holiness of her example, the authority of her advice, the gentleness of her consolation, and the effectiveness of her prayers." Jesus is our Teacher 237 inasmuch as he is Way, Truth and Life; and Mary is therefore our Teacher because she has sanctity, wisdom, grace and life.

Jesus is our one and only Teacher. Mary is our Teacher in association with, in dependence on and in relation to Jesus Christ. Just as she is Coredemptrix and Queen in dependence on and in association with Jesus Christ, Redeemer and King.

⁴ "Conceived by the Holy Spirit, born of the Virgin Mary."

⁵ "People redeemed, applaud the life given you through the Virgin" (Hymn, Morning Prayer, Common of the Blessed Virgin Mary).

1. The holiness of Mary's example

Grace, in a soul, is like the root from which the plant evolves with its branches, leaves, flowers and fruit. Virtues increase in a soul in proportion to grace; we can thus understand how Mary, because she is "gratia plena", achieved the highest degree of virtue and holiness: in her there abounded the theologal, cardinal and moral virtues, the beatitudes, and the fruits of the Holy Spirit.

The words of Leo XIII in the encyclical *Magnae Dei Matris* bear this out: "In this Mother we have the example of every virtue."

This is a providential example, for when we reflect on it we are unlikely to lose heart and [suffer] discomfort, as could happen were we to consider the *divine* perfections of Jesus; whereas when we reflect on them in Mary, pure and holy, a creature like us, we are more attracted to them.

This is also the thinking of Saint Pius X in his encyclical *Ad diem illum.* Conform ourselves to Christ: but because the Lord is God as well as Man, he adapted himself to our weakness. Thus we conform ourselves to Christ *following the easy way, Mary!* Her motherly example is what invites and draw us towards her.

Saint Thomas of Villanova when they say: "Every saint specialized, as it were, in some virtue, such as faith, obedience, charity, zeal... Mary, on the contrary, is eminent in each and every virtue: she gathers them all to herself, and she excels all the saints in every virtue." Thus the conclusion: "Read this Book (Mary) frequently, this Book written inside and out in God's own hand. In this Book you will read of her holiness, purity, prudence, charity, meekness, humility... indeed you will read the fullness of her virtues."

2. Mary as life: effectiveness of her prayers

The Church has us greet Mary, in the *Salve Regina*, as Life; indeed, in the litanies, as *Mater divinae Gratiae*. It is not she who produced grace, but it is her role to communicate it. She is Mother because Jesus-Life passed through her.

In Mary Life. She shared not only in the grace acquired by her Son Jesus, as happens with us, but with Jesus and dependent on him, she competed to produce it in her life, and especially during the Passion of her Son by sharing in his sorrows: "tuam ipsius animam pertransibit gladius." So that receiving this grace-life, in the first place and from the source, we receive and share in the merits of Jesus Christ; secondly, in the merits of Mary, through the Communion of Saints.

Mary communicates life especially in three ongoing stages.

a) At Nazareth she conceived us. Our spiritual conception happened in the mystery of the Incarnation. Without the Incarnation we would be still buried in the death of sin. Now God has worked the Incarnation through Mary, and willed that her concourse be free, conscious, and necessary.

Her "fiat" was an act of consent for our supernatural conception and for her motherhood in our regard.

b) She generated us on Calvary. The mystery of the Incarnation finds its fulfilment in the mystery of the Redemption. Through his own death Christ merited for us to live definitively of his life. That which was came to the light.

Consequently, just as our spiritual begetting began in the mystery of the Incarnation and received its fulfilment in the Redemption, so Mary's spiritual maternity, which started at Nazareth, was brought to fulfilment and proclaimed on Calvary.

c) She generates us one by one at the baptismal font. The baptismal font is, for each one of us, Bethlehem.

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⁶ "Mother of Divine Grace."

⁷ "And a sword will pierce through your own soul also" (Lk 2:35).

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From a supernatural point of view, we are, at birth, still-born. That life, which was merited for all by Christ's death, needs to be infused in each one of us. It is Mary who undertakes this role. The son of man becomes thus a son of God.

The archangel Gabriel greeted her full of grace. The Church's ordinary teaching understood this to mean that Mary is the Mediatrix and distributor of the grace won by Jesus Christ with the cooperation of Mary.

3. Mary has wisdom: authority of her counsel

If Mary is full of grace she is also full of wisdom. In fact, the foremost grace for humanity and for every person is heavenly wisdom, divine light, the truth. Thence flow or follow the other graces.

The Church invokes Mary as Sedes Sapientiae, Mater boni consilii, Regina Apostolorum.⁸

It is not so much a question of profane knowledge, but rather of that knowledge which unites us with God and make us sharers of God's knowledge.

Mary was to become the Mother of Jesus our Teacher "forma Dei" "forma Christi". According to the Liturgy God fashioned in Mary a tabernacle worthy of the soul and body of her Son.

An axiom among distinguished mariologists which holds good as a principle is that every good which God granted to the angels, to the saints, and to his creatures he had also to give to Mary; therefore all the privileges of nature, grace and glory distributed among God's creatures were also lavished on and found in Mary; but in an eminent, that is, in a regal degree, because she was to be Queen of the prophets, patriarchs, apostles, martyrs, confessors, and virgins, of all the angels and saints. Dante, the poet theologian, summed it up:

⁸ "Seat of Wisdom, Mother of Good Counsel, Queen of Apostles."

⁹ "Pattern of God, pattern of Christ."

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"In you (Mary) is contained / all that is good in creatures." ¹⁰

Mary was a Teacher: she wrote no dissertations, she had no university chair, she did not preach, since preaching is the priest's task. But divine knowledge was hers to such a degree that her every word was like an essay and supposed that there was in her complete clarity concerning basic dogmas, such as sin, satisfaction, the Church, and salvation.

Knowledge and Wisdom

In Mary there were the richest treasures of wisdom and knowledge. Theologians distinguish three kinds of knowledge: acquired knowledge, which is natural to man; infused knowledge, which is natural to the angels, and beatific knowledge, which is natural to God.

In this regard, Saint Anselm states: "Christ, according to the Apostle, is wisdom and power of God and in him are all the hidden treasures of God's wisdom and knowledge. But Christ is in Mary. Therefore the wisdom and power of God and all the hidden treasures of knowledge and of wisdom are in Mary" (Homil. in Intravit in quoddam castellum).

"Legis scientiam et prophetarum vaticinia, quotidiana meditatione, Maria cognoverat', 11 affirms Origen (Hom. 6 in Lucam).

In Mary the Truth. We believe in the triune God, in the Incarnation, the Redemption, the Church, the Apostolate. Mary lived out all these mysteries: in the Annunciation there is the knowledge and the operation in her of the Blessed Trinity; in her is fulfilled the Incarnation, the divine nature 242 coming together with the human nature, given by Mary, in the unity of the one person; Mary shares in all the 33 years of Jesus the Redeemer's life in accordance with her condition,

^{10 &}quot;(Maria) in te s'aduna / quantunque in creatura è di bontate" (D. Alighieri, La Divina Commedia, Paradise XXXIII, 20-21).

^{11 &}quot;Through daily meditation Mary had come to knowledge of the Law and the prophecies of the prophets."

from the moment in which Jesus' sacred humanity – victim of atonement – was formed in her; Mary was the first member of the Church, Jesus being the Head of the Mystical Body, which Mary conceived by the power of the Holy Spirit; she cooperated with the Church in the Cenacle, and during the time it took its first steps.

Conclusion

Three applications:

- [1] The Pauline Family has the mission to make known, to imitate, and to live Jesus Christ inasmuch as he is our Teacher; it will fulfil this privileged mission in a holy way by training people to know, to love and to pray to Mary our Teacher: *dedit orbi Magistrum Jesum*, *qui est benedictus fructus ventris sui*.¹²
- [2] Our Pauline teaching will be immensely more effective if it is inspired, guided, and encouraged by Mary: *Ipsa duce non fatigaris*.¹³ No one would want to deprive himself of such a great help.
- [3] Our Pauline discipleship is to be grafted completely in Mary, who will form Jesus Christ in every Aspirant: that means becoming Christians, apostles, and saints.

In Mary, every true and complete teacher finds light, example, protection and encouragement. There are precious bonds between Mary and every Christian; but the bonds that link Mary and the teacher surpass by far ordinary bonds; even more so if it is a teacher who is a trainer of Religious and of Priests.

To appreciate such bonds you need to know the *part* that Mary had in the work of Redemption; the role she has now in the application of the Redemption itself in every age.

¹² "She gave the world Jesus our Teacher, who is the blessed fruit of her womb."

^{13 &}quot;Under her guidance you will never grow tired."

Saint Epiphanius writes, greeting Mary: "Rejoice, O Mary, unfathomed Book, who have presented to the world the Word, the Son of the heavenly Father, to be seen and understood."

Bishop Saint Tarasius says of her: "Rejoice, O beloved Daughter of the heavenly Father, on account of whom God became known to the ends of the world... Rejoice, O Mary, because you shine brighter than the light of the sun."

Saint Cyril of Alexander says: "Through you the Apostles announced the salvation of the nations...: through you the precious Cross is praised and adored throughout the world...; through you devils are put to flight, and man himself is recalled to heaven; through you every creature, caught up formerly in the error of the idols, has been converted to the light of truth; through you the faithful have reached holy baptism, and in every part of the world churches have been founded." Moreover, according to the same Doctor, Mary was "the sceptre of orthodox faith."

The Disciple can learn from Mary the pupil to let himself be humbly trained by his teacher who instructs, precedes, loves and prays for him.

Let the teacher never put an end to his teaching; let him utilize the most effective modern and rapid means to spread God's message.

In the Church all are called to some form of apostolate; in 244 Confirmation all receive the grace to undertake it: the apostolate of prayer, of good example, of suffering, of publications, of vocations, and so on. All can contribute to the building up of the Mystical Body of Jesus Christ. 14

¹⁴ The content of this instruction on Mary Disciple and Teacher was drawn, for the most part, from the November-December 1959 San Paolo (cf. CISP 1331-1351), published later on in booklet form. The reader needs to bear in mind the original booklet in order to understand fully how Fr Alberione's thinking is articulated. - There is a remarkable Foreword by [Br.] Silvano M. De Blasio in Maria Discepola e Maestra, published by the Pauline Family General Historical Archives, 1987, 40 p.

MARY, QUEEN OF THE APOSTLES

This is Mary's time

This is the time of the *Regina Apostolorum*.

There are many good things at this point in history, but there are also many bad things. Error is increasing; atheism has become official in entire nations: the stable bases of moral law are undermined; prayer is undervalued even by good people.

Pius XII said that we need to shore up the world's foundations. But in difficult times it is Mary who intervenes.

This is Mary's time; Mary invoked as Regina Apostolorum.

The word "apostle", applied to the Twelve, means one who is sent, as a witness of Jesus, to take away sin, to make children of God; it is to dedicate oneself to this goal with all one's strength for the whole of one's life.

Mary was created for the apostolate to give Jesus Christ to the world: He who is the Way, the Truth and the Life; He who is Teacher, Priest, and Victim, God! qui totum nos ha- 268 bere voluit per Mariam.¹

Jesus is the Apostle: 'Habemus pontificem et apostolum nostrum Jesum Christum" 2 (Saint Paul).

Mary is the Apostle with Christ, in dependence on Christ, sharing in the apostolate with Christ.

The first of the devotions

Mary, Queen of the Apostles. This is the Church's first devotion.

Jesus wanted it: "John, behold your Mother." In other words, John is to love, aid, and provide for her. Thus John "accepit eam in sua." John represented the other Apostles.

¹ "Who willed us to have everything through Mary."

² "We have our high priest and apostle Jesus Christ" (cf. Heb 3:1).

³ "He took her to his own home" (Jn 19:27).

They venerated Mary as the Mother of Jesus, as their Mother; they learned from her example how to live the Gospel; they prayed with her when Jesus was no longer present with them: "cum Maria", says the Sacred Text [Acts 1:14].

And Mary did help them; she consoled them in their difficulties; she revealed episodes of the private life of Jesus: the annunciation, the visitation to Elizabeth, the birth, the presentation of Jesus in the Temple, the flight into Egypt, the finding of Jesus in the Temple. Then the Evangelists wrote them down.

This is the time of the *Regina Apostolorum*. Today there is a multiplicity of apostolates; and we have the consoling reawakening of the apostolate of the laity.

Moreover, Mary has of late given us an example of apostolate: how to combat Satan, how to establish the kingdom of Jesus Christ.

Let us recall:

- the apparition of Mary to Saint Catherine Labouré and the Miraculous Medal;
- the apparition of Mary to two children at "La Salette";
- the apparition of Mary, the Immaculate Virgin, to Saint Bernadette Soubirous at Lourdes;
- the apparition of Mary at Fatima.

In all these apparitions, declared to be authentic, Mary always asks for prayer. Prayer to vanquish sin and to follow her divine Son. These were the aims of the Redemption; the application of the Redemption has these same aims.

Mary is Coredemptrix. As she cooperated in the Redemption so she cooperates in its application.

Mary has an apostolic mission for all ages.

Let us form apostles with Mary as their guide

I see as helpful to repeat here what I wrote in December 1950, inviting everyone to consider our special devotion to Mary.

Note: this is the time of Mary, Queen of the Apostles. And so:

Let us form Apostles! Let us give them Mary, Queen of the Apostles, as their support, comfort and guide. Let us reflect on humanity. Take an atlas of the world and color in the places that are Catholic, non-Catholic, Muslim, pagan, Buddhist, and so on. Then, among the Catholic areas, where 270 Christianity reigns in the family, in the school, in the nation's laws, in social relations, and so on, and those places where the baptized live an almost pagan life. A desolating spectacle! Only one fifth of the world's two billion two hundred million human beings enjoy all the benefits of the Catholic Church, which means all the benefits of the Redemption. There has to be a kind of pact: all the faithful for all the nonfaithful; all the fervent for all the indifferent; all the Catholics for all the non-Catholics; all the apostolates for all the necessities.

But the redemption came through Mary, and this is the road marked out by God. We must follow it as did God. He willed and wills to give us everything through Mary. We cannot therefore act differently from what he has established

Of Mary, Saint Jerome says: "No one was ever saved except through you, O Mother of God. No one receives the gift of God except through you, Mary, full of grace."

Why Mary is Queen

Mary is invoked as Queen of the Apostles and of every apostolate for *four* reasons:

1. Mary has accomplished and accomplishes everything that all the apostles accomplish together.

Every apostolate is a radiating Jesus Christ; it is to give something, if we can use the expression, of Jesus Christ. For example, doctrine with the apostolate of preaching, grace with the apostolate of the sacraments, formation, with the 271 apostolate of youth, and so on. Mary gave us the whole

Christ, Way, Truth and Life. She is the apostle empowered by God; obviously with and through Christ the Apostle; just as she is Coredemptrix with Christ the Redeemer. And this for everyone: in the Mass the Victim comes to us from Mary, in Communion we receive the son of Mary, in the tabernacle dwells the son of Mary, in the priesthood is the living Christ, son of Mary, the Church is the mystical body of Christ, son of Mary. Every good that constitutes, or flows from, the Redemption came to us from Mary: without the Word nothing in the plan of creation; without Mary nothing in the plan of Redemption. We can add: nothing in the plan of sanctific ation! which is the communication of the grace of the Holy Spirit to each and every person. As Mary carried Jesus in her womb from the moment of the angel's words, so she bore the Church in her heart from the moment she heard her Son's words: "Woman, behold your son." She carried the child Jesus in her arms; she carried the new-born Church in her arms.

Thus Jesus Christ began his apostolate in the wake of the miracle of Cana, which resulted from Mary's intervention; likewise the Church began its apostolate after the descent of the Holy Spirit, invoked for ten days by the Apostles with Mary.

Mary is the apostle: we share in the apostolate of Mary and of Jesus Christ "a quo accepimus gratiam et apostolatum." ⁴

2. Mary has the role of training Apostles in every age, giving them support and crowning them with success.

Mary plays a role in every good vocation. She chooses the best flowers in the Church's garden and brings them to Jesus. When our novitiates, studies and formation are all placed under the daily protection of Mary they will give better results. Our apostolates, in their wide-ranging variety, receive light, strength, integrity and surety if everything is consecrated to Mary. Take John the Evangelist: Jesus entrusted him explicitly to Mary; the youthful, loving, virginal John was in great

⁴ "Through whom we have received grace and apostleship" (Rom 1:5).

need of a Mother. And the results? He was the Apostle who lived the longest; he was a martyr and yet died a natural death; he was an apostle and evangelist; he was the virgin and prophet of the Church who left us the Apocalypse and contemplated the great Woman: 'Signum magnum apparuit in coelo: Mulier amicta sole... "5 This is the Assumption, Mary's crowning privilege and a consoling grace for us; Mary, universal mediatrix of grace. Let us take Mary to ourselves: "Accepit eam in sua." 6 Let us do as did Saint John.

3. Mary is Queen of the Apostles: because it is through her that we must work for the christianization of the world.

In his first encyclical Saint Pius X set out his program: "Instaurare omnia in Christo", that is, the christianization of the world. He followed this up with another encyclical in which he indicated the way to attain this christianization. It was devotion to Mary, a sure way. He wrote: "Who can fail to see that there is no surer and quicker road than Mary to unite everything in Christ and to bring about through him the perfect adoption of his sons, so that we are all holy and im- 273 maculate in God's presence?" He gives the following reasons:

- a) Mary had faith and through this faith everything that was foretold was accomplished. Thus she became a sharer and guardian, as it were, of God's mysteries: on her, after Christ, rests the edifice of faith of all ages.
- b) The Pope says: "Since it pleased Divine Providence that we should have the Man-God through Mary, who bore him in her womb, no other way remains open to receive him than from the hands of Mary." This was how the Shepherds and the Magi found him.

⁵ "A great portent appeared in heaven, a woman clothed with the sun"

⁶ "He took her to his own home" (Jn 19:27).

⁷ "To unite all things in Christ" (Eph 1:10).

- c) Mary was the only one to have such a close-knit life and knowledge of Jesus. Therefore, given this knowledge, no one will be more influential than her to unite people to Jesus Christ. This is eternal life: to know God and his incarnate Son.
- d) Mary is our spiritual Mother in a true, real and active sense. Jesus Christ, become man, is also our Saviour: "Ipse enim salvum faciet populum a peccatis." Christ had a physical body and a mystical body, that is, the society of those redeemed by him. Mary became mother of both the head and of the members: Mother of the Church. And she provides for the Church and its members in conformity with her Heart, modelled on the merciful Heart of Jesus.
- e) Mary not only gave a body to Jesus. Her role was to nourish, guard and present Jesus the Victim to the Father.
 274 The Pope concludes from this that she is coredemptrix, mediatrix, conciliator, and minister in the distribution of grace; she is indeed the aqueduct of grace.
 - f) Saint Pius X concludes: "From the home of Nazareth to Calvary Mary was the inseparable companion of Jesus; more than anyone else she knew the secrets of his Heart; and she administers with a mother's right, as it were, the treasures of his merits" [Enc. Ad diem illum].
 - 4. Queen of the Apostles because, apart from her general apostolates, she carried out particular apostolates and continues to do so.

In her *earthly* life she carried out the apostolate of the interior life, of prayer, of example, and of suffering.

The six apostolates carried out by Mary

The first apostolate is a well-practised *interior life*. The person who sanctifies himself is contributing to the whole Church, the mystical Body. For his part the holy person transfuses this body's circulation with a pure and immaculate

⁸ "For he will save his people from their sins" (Mt 1:21).

blood. Because Mary is the holiest of creatures she contributed more than any other – apostles, martyrs, confessors, virgins – to edify and make the Church beautiful and dynamic. The interior life is the soul of every apostolate.

Second apostolate: prayer. Saint James says: "Pray for one another that you may be saved: since assiduous prayer has great power before God" [Jas 5:16].

And Saint Paul: "First of all, then, I urge that supplic ations, prayers, intercessions, and thanksgivings be made for all men... [since] this is good and acceptable in the sight of God... who desires all to be saved and to come to the knowledge of the truth" [1 Tim 2:1.3-4]. And Mary prayed more than all, better than all, for the needs of all.

Third apostolate: good example. "Ut videant opera vestra 275 et glorificent Patrem vestrum qui in coelis est." 9 Someone wrote: "A person who is holy, perfect and virtuous does far greater good to souls than many other people who, though educated and active, have less spirit." Example is silent preaching which starts from life and goes on reforming life.

If words simply come out of your mouth they will only resound in a person's ears. Mary is our example in theologal, cardinal and religious virtues.

Fourth apostolate: suffering. Jesus Christ redeemed the world especially through his passion and death: 'Quia per sanctam crucem et mortem tuam redemisti mundum." 10 But there were two altars on Calvary: the cross of Jesus and the Heart of Mary. A spear pierced the Heart of Jesus; a sword pierced the soul of Mary. Fr Faber uses this expression: "Suffering is the greatest sacrament." In truth it is that which gives value to the other sacraments. And all of us have so many sufferings to offer to the Lord in a spirit of apostolate.

⁹ "That they may see your good works and give glory to your Father in heaven" (Mt 5:16).

¹⁰ "Through your holy cross and death you have redeemed the world."

Fifth apostolate: *the word*. Mary did not preach: but she certainly spoke with great charity and prudence at home and outside of it. Of her we have seven words that are true apostolate: the *Magnificat* being a special example. The Fathers tell us that it was Mary who revealed to Saint Luke the Gospel's infancy narratives. Even today every word of hers is light for contemplative souls.

Sixth apostolate: *action*. Mary's life before the Incarnation and during the thirty-three years passed with Jesus is an ongoing series of acts and deeds aimed at accomplishing her mission, her great apostolate. In the days following Jesus's Ascension, in the Cenacle, and during the period of early opposition and uncertainty when the Church was taking its first steps, it was Mary who consoled, comforted and encouraged the Apostles. No Catholic woman will accomplish among women such activity, zeal and instruction as did Mary among the women and young pious disciples of her Divine Son – right up to the end of her earthly mission.

Mary's apostolate in heaven

Assumed body and soul into heaven, Mary became the universal Mediatrix of grace.

She defended the Church from every error, as one day she had saved the child Jesus from the snares of Herod. In the age of the great heresies, in times when error spread in more subtle ways, in the 16th century and on up to Modernism, the Church says of her: "Cunctas haereses interemisti in universo mundo." ¹¹

She defended the Church from external enemies, as during the period of the great persecutions; the invasions of the barbarians, the spread of Islam, and the snares of Napoleon... and with certain faith we hold that she will defend the

^{11 &}quot;You conquered all heresies throughout the world."

universal Church in this important time. She is Our Lady of Victories.

In those periods in history when there was a reawakening of devotion to Mary, humanity immediately followed this up with a more decisive orientation towards Jesus Christ.

Mary is the refuge of sinners, consoler of the afflicted, 277 and hope of the dying.

Mary is the defender of the innocent, the mother of good vocations, the guardian of the people and of the Roman Pontificate.

Following Mary's example and grace women, weak beings, have become virgins, martyrs, apostles, and heroines of charity.

"You who work..."

You who work with such zeal in the various apostolates, choose Mary as your guide, light and comfort. Do not deprive yourselves of such great help to combat alone enemies who are ever more daring and cunning. Place your complete trust in Mary. Do not go into battle without the arms of the Rosary. Your zeal will become ever more supernatural, prudent, triumphant.

You who desire to bring everyone to the Lord and to eternal salvation, instil true devotion to Mary in every person, family, and region, in the Church and in the world. The outcome on every occasion will be just as it was for the first people who went in search of Jesus: the shepherds and the Magi found the Child in Mary's arms.

Correct idea of the apostle

An Apostle is one who bears God within and radiates him everywhere.

An Apostle is a holy person who stores up treasures; and bestows the surplus on others.

278 The Apostle has a loved-filled heart for God and for his fellow humans; he cannot restrain and hold back what he feels and thinks.

The Apostle is a vessel of election which overflows, and people rush to slake their thirst.

The Apostle is a temple of the Holy Trinity which is working in him at full power. In the words of one writer, he is a person who sweats God from his pores with his words, his works, his prayers, his gestures, his attitude; in public and in private; from the whole of his being.

Inhale God! Exhale God!

Praise to Mary Queen of the Apostles

Let us make our own the praise that Saint Cyril of Ale x-andria gives to Mary: "Because of you the Trinity is glorified; the precious cross is adored and exalted throughout the world; heaven exults, angels and archangels rejoice; devils are cast out and man himself is raised up to heaven; because of you all those entwined in the error of idolatry came to knowledge of the truth; people were led to Baptism and the Church spread throughout the world. With your help nations turned to penitence; because of you the only begotten Son of God, true light, enlightened those who were in darkness and the shadow of death. Because of you the prophets announced salvation and the Apostles proclaimed it to all."

Conclusion: Let us form Apostles and let us give them Mary as their guide.

It has been a happy time. Holy joy reflected on every face and in the good talks. The longer exercises, the most extraordinary of our lives; the solemn conclusion with the loving and confidential words of Pope John XXIII.

The revered words of the Holy Father

The audience, which lasted about half an hour, took place in the Consistory Hall, where the participants of the Spiritual Exercises welcomed the Holy Father, radiant and paternal, with loud applause.

The Primo Maestro paid his respects to the Holy Father with the following filial address:

Holy Father,

We have come from various countries, like Saint Paul, "videre Petrum", happy to contemplate in the person of the universal Shepherd of the flock Jesus Christ himself.

After a month of spiritual exercises we ask for your Apostolic Blessing on our resolutions, so that we may live our religious life faithfully. We are bound to the Pope by a special fourth vow with the commitment to bring Your name everywhere, centre of the unity of faith, morals and worship, with 280 the means characteristic of the Institute: the publications' apostolate.

Holy Father, just one word: we believe, we live, we love, and we pray in accordance with your intentions, especially for that which is closest to your heart: the Ecumenical Council.

We ask your Apostolic Blessing on all those whom we represent.

This is the reply of the Holy Father, taken down in shorthand.

¹ "To visit Peter" (cf. Gal 1:18).

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Revered Father Founder and beloved Priests and Brothers of the Society of Saint Paul.

First of all, I wish to apologize for not being able to grant your request to assist at the celebration of my Mass. I was quite disposed to honor this Meeting of the Priests of the Congregation of Saint Paul with a Mass of mine, but I was unable to do so. It does not always depend on me. As for myself I am rather inclined to say yes rather than no, but I was told (and here the Holy Father nodded to the prelates who accompanied him): Let us not start with these concessions; let us not create precedents; otherwise who knows where we will end up. And We patiently resign Ourself, and bless the Lord always!

And now, dear Priests, allow me to recall some dear rec-281 ollections from my youth; impressions that I drew from the life of Saint Giuseppe Benedetto Cottolengo. Later on those same impressions were revived in a visit I made to the Little House of Divine Providence in Turin. That small, but great House, with so many wards for every kind of sickness. And how many families to alleviate these sicknesses. Wonderful things! Wonders that only the Piedmontese can achieve. Saint Giuseppe Cottolengo, urged on by the charity of Christ, began his work destined not to stop. The Salesians, too, were already on the march. Those works of God developed, and spread not only in Italy but also in many other countries, wherever they put down strong roots and produced abundant results. There is always abundance and never a crisis of good. Their houses and their seminaries increased.

Actually, this word Seminary, in the sense intended by the Fathers of the Council of Trent, points to the Institutes of formation for the secular Clergy destined to serve in the diocese. Later on its meaning was broadened and the Religious, always more formidable than the secular Clergy, took up the name for their institutions; thus we have the seraphic Seminaries, the cherubic Seminaries, the juridic Seminaries, and so on. We

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have to agree however that, in the Council of Trent's meaning, only the Diocesan Seminary is properly called the Seminary.

And the marvels of these works flower and grow with the passing of time.

The works of the Society of Saint Paul follow in the wake of those of Cottolengo, with the difference that, whereas the latter found their inspiration in charity, the former are geared more to the mind.

Such works are inspired by love for the truth. They are destined to honor the eighth commandment which, of all the Lord's commandments, is the most in danger. See how lies are at the bottom of relations between human beings. In the world everything is resolved in a betrayal of the truth. The eighth commandment calls us back to reverence for the truth, and you, beloved priests of the Society of Saint Paul, your aim is straight, you hit the target in this battle for the triumph of the truth, which is the battle for God, for Christ, who is the Truth, the incarnate Word of God.

What a joy it is for me to have an overall view of your work. In the past I was not in particular contact with you given the circumstances that providentially guided my life and led me far away, but the few contacts I did have gave me the opportunity to appreciate, as does the Church, the good work you do.

Already the Blessed (and future Saint) Gregorio Barbarigo, bishop of Padua and founder of the Seminary and of the printing plant that bears his name, used to say that books are a great means for spreading knowledge of God, and defending the truth among the people, especially if it is proffered in a suitable form.

May it please the Lord to bless hese worthy Fathers gathered here, under the insignia of Saint Paul, with a special blessing!

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Ecce odor filii mei, sicut odor agri pleni, cui benedixit Dominus ² (*Gen 27:27*).

The blessing of the patriarch Isaac on his son Jacob.

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Your revered Father Founder's words has enlightened us on the many and wonderful manifestations of your apostolate, allowing us to ascertain the effective help that you give to the truth. What an immense flowering of good in the field of the apostolate of the press which responds so well to modern needs. I congratulate you!

Now you have completed a month of spiritual exercises with your soul filled with God's grace and light. It is right for holiness to be at the base of this great sowing. Odor agri pleni! so that it may produce its abundant and long-lasting fruits. And of that I am sure. When we are one with Jesus Christ, source of charity and of truth, all our activities have a good beginning and achieve great success. You have the ability and the strength to undertake works of apostolate befitting the demands of the times and capable of renewing the world. Cui benedixit Deus! 4

In France I was able to follow a little the workings of your apostolate. The work undertaken by the Bonne Presse in the various parts of that country is praiseworthy, as the work that the Pious Society of Saint Paul carries out in the whole world in collaboration with the associated Female Families, since even for Eve's good daughters there is reserved a wide field of activity and satisfaction in doing good.

At the Little House of the Cottolengo they told me that, in the various wards, eight families dedicate themselves to the care of the sick. You did not want to work alone either; you too have eight families who work with you, in religious life and in the world, and as your travelling companions you have such heavenly Protectors as Gabriel the Archangel.

² "See, the smell of my son is as the smell of a field which the Lord has blessed!"

³ "The smell of a fertile field."

^{4 &}quot;Which the Lord has blessed."

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How vast and meritorious this spiritual sowing! The writer, through the pages of a book, like the preacher through the word, brings the truth to life in people and it is with holy satisfaction that he discovers himself in the good done. Not out of any vain glory but to delight in a supernatural joy. To be able to say: I have given the truth! This truth came from my heart. Certainly, this outcome is the fruit of humility and of persevering faith. We are all servants, all united and compact in the service of the Church.

It is your revered Father Founder's wish to offer your prayers for the upcoming Council. I thank you. Let all of us pray. Here, too, in the Vatican we have our devotions. This year too we shall make the month of May and every day the Apostolic Preacher will offer a thought to the noble residents in Vatican City and to all those who wish to take part in the function which will be held in the Pauline Chapel dedicated to Mary, Mater Boni Consilii. Last year's intention was for the Roman Synod. It was celebrated and was successful, with God's grace. The intention this year will be to invoke God's blessings on the preparatory work of the world-wide Council. In spite of the intense work involved preparations are well in hand. Our invitation has resulted in a favorable response both among Catholics and among our separated brethren, in all parts of the world.

When Leo XIII issued an invitation of reconciliation to the dissident Oriental Christians there were only hurtful replies. Today instead the response is good and fills our heart with hope. We have to open our arms to these brethren of ours and listen to them because not all the wrong is on their side. We too must recognize our wrongs. This invitation is, however, not for the Council. It is reserved for the bishops of the Catholic world, for an updating of matters that concern us, without others coming in to discuss things and causing greater confusion. Therefore first we shall celebrate our Council and then we can discuss later on.

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Meanwhile work is going ahead briskly and is indeed blessed by the Lord. It is an intention I entrust heartily to your prayers. Be like the consistorial lawyers in Consistory sittings who petition for the causes of Saints. First they ask instanter for proceedings to start, then their appeal is instantius and finally instantissime.⁵

I entrust the Holy Catholic Church to you. Pray for its unity. Ut unum sint! ⁶ Continue in your generous efforts for ushering in a better world.

This is my greeting, my encouragement. With this wish I bless all of you here present for this meeting of priests; I bless your resolutions, your Congregations, the persons and matters dear to your heart.

The Holy Father imparted his Apostolic Blessing.

In the afternoon before the "Te Deum"

Three commitment-prayers:

1. To renew our life-long commitment-contract set out in the rite of Baptism, which began: "What | do you ask of God's Church?" And the answer: "Faith."

Another question: "What do you expect from faith?" And the answer: "Eternal life."

Again the celebrant: "If you would achieve eternal life observe the commandments."

Then followed the renewal of baptismal vows.

2. But since we wanted something more, we embraced the more perfect life, to which we felt called by God: "If you would be perfect, renounce all; and come, *follow me*" [Mt 19:21].

Then the commitment-promise of Jesus Christ: "You who have left all and have followed me, will receive a hundred-fold, and inherit eternal life" [cf. Mt 19:29].

⁵ "Insistently; more insistently; most insistently."

⁶ "That they may all be one" (Jn 17:21).

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Then the formula of religious Profession was recited.

3. The final resolutions of the spiritual exercises presented to Jesus Master by means of the Regina Apostolorum, and Saint Paul.

Let each one, in silence, humility and faith, express them as he has prepared them and experiences them in this moment.

These are our commitment-resolutions for the rest of the life the Lord wills to grant us. We shall indeed be blessed if, at death's door, we can say that we have kept them.

Then the recitation of the "Pact or Secret of Success", as set out in our Prayer Book.

⁷ The Prayer Book is mentioned a couple of times in UPS: cf. I, 183 and 320. It has a long history. Cf. I.M.I.P. Preghiere della Pia Società San Paolo. Alba - 1922. Scuola Tipografica editrice. 36 [2] p., 16 cm. This is the first edition, in vellow color paper board. Added to the ordinary prayers, our Pauline prayers were published, revised and enlarged several times. Particularly noteworthy the 1953 changes. Among other things was the addition of three new chaplets for the first week of the month: the Chaplet to the Sacred Heart of Jesus, the Chaplet to Saint Joseph, and the Chaplet to the Guardian Angel. All three were published first in the San Paolo, respectively in the issues of January, February and March, and then placed in the Prayer Book. The whole book, moreover, underwent a new restructuring, as Fr Alberione himself states in the Sept.-Oct. issue of San Paolo (1953, p. 7). New additions and changes were made afterwards by Fr Alberione and collaborators, up to the 1970 edition which marks the final prayer formulations approved by the Founder (Le preghiere della Famiglia Paolina, Rome, E.P., 1970; 397 [1] p., 12.5 cm). The various editions are, in order: Le Preghiere della Pia Società San Paolo: 1922 (38 p.); 1927 (56 p.); 1928 [?] (52 p.); end of the 1920s (123 p.); beginning of the 1930s (148 p. with the Method of Examination of Conscience); 1934 (192 p.); 1944 (174 p.); August 1944 (236 p.); 1946 (235 p.); 1952/1956 (314 p.). Le Preghiere della Società San Paolo: 1957 (384 p.); 1957-1960 (387 p.). Le Preghiere della Famiglia Paolina: 1960 (365 p.); 1962 (365 p.); 1965 (380 p.); 1968 (365 p.); 1970 (376 p.); 1971 (376 p.). The 1975 and 1976 editions copy the latter. Examining the various editions one can see the great care the Founder took with the Book of Prayers. Already in 1922 which seems to be the first edition - he gets away from the devotions of the time (Il fanciullo provveduto, Massime eterne). As well as the general prayers of the Church he adds something "Pauline": the first chaplets, the "Secret of Success" or "Pact", and so on. The 1927 edition – changed with respect to the previous one – will be the basis for the following editions up to 1944. This August 1944 edition shows further substantial changes in structure and content. It will be the basis for the following editions. In the 1950s and 1960s the

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Founder brings to completion the legacy of devotions to be left to his sons and daughters (cf. above the changes of 1953). In November 1978, the SSP circulated an inquiry among some members of the various Congregations. The result of this inquiry is the 1985 edition.

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