



30 October 2016
Feast of the Divine Master

To all the Sisters

Dearest Sisters,

In the midst of visiting the teeming metropolis of India, I want to send you all, in the name of the whole General Government, our most affectionate best wishes for the Family feast we are about to celebrate. The Feast of the Divine Master is an ideal occasion for rediscovering in Christ, Way, Truth and Life, “the unifying center in whom every human being and the whole of history find complete fulfillment” (Const. 7).

The yearning for a more unified and integral life, which is very much alive in all of us, is in perfect harmony with the orientations of the Founder, who vigorously reaffirmed in his preaching, spiritual direction, circular letters and personal life, the need to “establish oneself in” and “graft oneself onto” to the person of Jesus Christ so as to be conformed to him, live in and for him, and reach the point of “Christ truly lives in me” (cf. FSP59, p. 115). It is a process that involves the whole person in an ongoing and progressive transformation until “there is no longer anything in us that blocks the work of the Holy Spirit, the work of Jesus” (SdC, 164). In fact, “to live the whole Christ means not only to reach union of life with him, but also union of action with him through the apostolate” (FSP55, p. 270). In this regard, he spurred us on, saying: “In the Pauline life, all we have to do is live the life of Jesus Christ in the most perfect way possible—and this is no small thing! We do not have specializations; all we have to do is live Jesus Christ as he is—Way, Truth and Life—and help others do the same” (FSP60, p. 275).


The Founder considered the whole itinerary of conformity to Christ to be a *process of incarnation*: we are called to “incarnate” Jesus so that his life will be revealed in our works (cf. DF 36). We are called to place all our energies at the disposition of the Master so that he can carry out the apostolate in us. In short, we are called to live our Baptism, to surrender ourselves to Christ to the point that he alone lives, thinks, works, loves, wills, prays, suffers, dies and rises again in us (cf. DF 64).

Fr. Alberione’s vocabulary is enriched by words and adjectives that help us understand the fullness of this vital relationship, which leads to “the integral, whole and complete Christ” (FSP59, p.114). In fact, life in Christ and the proclamation of the Gospel are inseparable attitudes: we must “give what we have received, what we are!” (FSP58, p.47) in the awareness that “Jesus speaks, feels, communicates in us.... He is at work and he wants us to serve as his loudspeakers by repeating his words” (FSP55, p. 271).

While we reflect as communities on the single, dynamic priority that emerged from the Inter-chapter Assembly, namely: **to deepen and live Pauline apostolic mysticism**, let us also strive to get to better know the thought of the Founder by reading some very meaningful pages of the text, *Explanation of the Constitutions*, especially the chapters entitled “The Degrees of Prayer” and “Feel the Apostolate.” This book has already been translated into the primary languages of the Congregation.

May the words of our Father help us to become ever more aware—and to concretely express in our lives—the fact that we have not been consecrated in view of “what we do” but in view of **“how we do it”** and **“for whom we do it,”** making our own Christ the Master’s way of thinking, loving and willing, and introducing into our lives all the values of the Gospel. In this way we will manifest and irradiate the Divine Master who dwells in us and witness to the joy of the Gospel (cf. EG 21), communicating hope and trust in our time (cf. WCD theme, 2017).

With warmest and most affectionate best wishes to all of you,


Sr. Anna Maria Parenzan
Superior General