

## NEWS

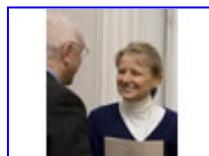
### France: Marseilles - Chapel Dedicated to Fr. Alberione (2009-04-30)



On 19 April 2009, a picture of Blessed James Alberione, Founder of the Pauline Family, was put on permanent display in a chapel dedicated to our Founder in St. Vincent de Paul Church, Marseilles, France. Three years ago the pastor of the parish, Fr. Michel-Marie Zanotti-Sorkine, had held a Lenten conference on "Fr. Alberione, Bold Evangelizer of the Modern Era."

This time, the homage to our Founder was offered in concomitance with homage to 10 other witnesses to the Faith in the diocese of Marseilles. All these individuals, some of whom were baptized in St. Vincent de Paul Church, were accorded this distinction because of their contributions to the diocese in the form of religious foundations and charitable works, some of which are still vigorous today. The solemn Mass that preceded the inauguration ceremony was presided over by Archbishop Georges Paul Pontier and concelebrated by numerous priests, including Fr. Michele Leone, superior of the SSP Region of France-Canada, and Fr. Ignazio Cau, general director of the SSP apostolate. About 800 people participated in the liturgy, among them Sr. Elisa Zanello, FSP Delegation Superior of France, the FSP Marseilles community, a group of Pauline collaborators, several journalists and a photo-reporter. The blessing of the chapels took place in the joyful atmosphere of "Divine Mercy Sunday" and the anniversary of the election of Pope Benedict XVI. The ceremony consisted of an appropriate hymn, the unveiling of the picture of each witness and the reading of a biographical sketch of that person, followed by a prayer and blessing on the part of the Archbishop. The first chapel inaugurated was dedicated to the Gospel, where a copy of the Bible will now be on permanent display. This was followed by the blessing of the other chapels, each memorializing a specific witness to the Faith in the Marseilles diocese. The ceremony concluded with a small party in the church hall. The Pauline Family thanks the Divine Master for this opportunity to extend the knowledge of our Pauline charism to even more people in the Church in France.

### Poland: Lublin – A Daughter of St. Paul is awarded first prize in Journalism and Communications (2009-04-21)



On Sr. Ewa Glowinska received the first prize in the field of Journalism and Social Communications at the Marie Curie-Sklodowska University in Lublin for her thesis entitled: *The Myths of America in Cinema- Ideas and Interpretations*. Sister's thesis was discussed in the Faculty of Political Science, specialized section for study of Journalism and Social Communications at UMCS of Lublin. Excerpts from the text will be published in *Annals of Marie Curie-Skoldowska University, section K:*

*Political Science*. The purpose of the thesis was to demonstrate the great importance of images, above all in movies, for the formation of the person and his/her worldview. In communication, the image carries out the role given in the past to the press, and before the printed word, to storytelling. The thesis, using the example of the American movies, presents the myths of popular culture, which in ancient time passed on to the receivers their worldview and their sense of the transcendent. The paper points out the great responsibility of those who work in the field of social communications regarding the contents of what they transmit, but at the same time, the responsibility of the receivers to educate themselves to a critical sense.

During the Pauline Year, Sr. Ewa Glowinska presented her thesis on Biblical theology to the John Paul II Catholic University of Lublin. The theme of the thesis was: *Episodes from the Life of St. Paul as Interpreted by Film Producers*. Sister's thesis accented the necessity of communicating the Biblical message with a new language, especially with images. Many people today know Biblical personages

and stories from screen productions, so Biblical scholars and theologians need to use cinema as a channel of announcement. The thesis highlights the importance of professional analysis of film productions that have biblical content to insure their fidelity to the Biblical texts.

### Italy: Palermo - Town Square Dedicated to Fr. Alberione (2009-04-20)



On Saturday, 4 April 2009, the city of Palermo commemorated the 125th anniversary of the birth of Blessed James Alberione, Founder of the Pauline Family, by dedicating a new town square to him. The site will now be known as *Fr. James Alberione, Mass-Media Apostle Square*. The event was preceded by a Congress on the theme, “*Fr. Alberione’s Charism in a Multimedia Society*,” held in the conference hall of the FSP book center in Palermo.

The inauguration ceremony was attended by Sr. Giovannamaria Carrara, provincial superior of the Daughters of St. Paul; Bishop Paolo Romeo, Archbishop of Palermo; Bishop Salvatore Di Cristina, Archbishop of Monreale; members of the Pauline Family from various parts of Sicily, civil authorities and many friends of the Pauline Institutes. The inauguration was simple but moving and everyone burst into applause when the statue of Fr. Alberione was unveiled. The bronze statue (1 meter and 58 cm. tall) depicts the Blessed James Alberione in the act of blessing the city of Palermo. The figure of Alberione contemplates a cross mounted on a low wall slightly to the side of the statue. From the cross radiate seven rays resembling sound waves, symbolizing the life that springs from the seven sacraments and that must be communicated to everyone.

Architect Francesco Polizzi, who concretized this “town square project,” showed his grasp of Fr. Alberione’s spirituality by positioning the statue in such a way that it can be seen by everyone crossing the piazza, creating a “prayer corner under the sky.” Two marble markers are set into the wall under the cross. One identifies the statue as that of Fr. Alberione and lists the Institutes of the Pauline Family. The other, emblazoned with the letter “M” in honor of the Blessed Mother, bears the Founder’s words: “Mary is the surest and easiest route by which to anchor our life in Jesus Christ.”

During the inauguration ceremony, the Archbishop of Palermo said: “We dedicate this square to Blessed James Alberione, a fervent communicator of the Gospel, who was always urged on by the need to take Jesus Christ to everyone. May his vibrant presence here provide us with company, consolation and example and be a blessing to all its visitors. May the memory of this Servant of God inflame us with love for the divine Word and with the yearning to proclaim it from the rooftops. May it move us to believe in God and convert our lives to the Father, Son and Holy Spirit, whom we praise and glorify forever and ever. Amen.”

### Italy: Rome - Pauline Award 2009 (2009-04-19)



This year Fr. Fortunato Di Noto, founder of Meter Onlus, a non-profit association established to combat child abuse, will receive the *Pauline Communications and Culture Award*, bestowed on media workers and cultural associations that have best concretized the Pope’s message for World Communications Day through their activities.

The award ceremony, scheduled for 23 April, will conclude the Congress held each year in preparation for World Communications Day (this year, 24 May 2009). The event is organized and coordinated by the Pontifical Lateran University, the Pauline Communications and Culture Center and the National Office of Social Communications of the Italian Bishops Conference. The theme chosen by Benedict XVI for WCD 2009 is *New Technologies, New Relationships: Promoting a Culture of Respect, Dialogue and Friendship*.

During the Congress, various aspects of the theme will be highlighted by guest speakers Domenico Pompili, director of the National Office for Social Communications; Diego Contreras, from the Pontifical Holy Cross University; Michele Sorice, from the Pontifical Gregorian University; Maria Antonia Chinello, from the Auxilium University’s Faculty for Education, and Fabio Pasqualetti, from the Pontifical Salesian University.

The event will be opened by Bishop Claudio Maria Celli, president of the Pontifical Council for Social Communications and will be moderated by Dario Edoardo Viganò, president of the Pontifical Pastoral Institute Redemptor Hominis, and Massimiliano Padula, a professor at the same Institute. The day will conclude with a “lectio magistralis” entitled *The Social Network and New Anthropological Profiles* by Derrick De Kerckhove, director of the University of Toronto’s McLuhan Program for Culture and Technology.

The Congress will also feature two online experiences: the first, *A Netbook for Every Child*, will be presented by Paola Limone, an elementary school teacher, and the second, *Living Online: Experiencing the www.paoloditarso.it Network*, will be guided by Favio Gallo, an expert on interconnectivity.

## DATA BANK

### Section Communication

#### The Pauline Community: a Community of Communicators (First part)



AT THE TABLE OF THE WORD AND EUCHARIST

This essay on the **Pauline community** makes continual reference to the **Word**: both the words we use to communicate and “Word” with a capital “W”—the Lord who brings us together in his name so as to transform us into “living Words,” that is, signs of communication in the Church.

#### **FROM THE CONSTITUTIONS OF THE DAUGHTERS OF ST. PAUL:**

*Our living together manifests the presence and the love of Christ, who is the heart of the community. Vivified in him through the action of the Holy Spirit, the community is built up by listening to the Word and sharing it, by prayer and the sacramental life, by the communion of goods and fraternal charity.*

*We examine our life in the light of **Christ, the living Word**, so that we can grow in faith and discern and interpret the events of history in order to respond to the new invitations of God.” (Art. 59)*

#### SUMMARY

1. Words and Communication
2. The Pauline Community: A Community Born of the Word and Eucharist
3. A Community that Welcomes the Word
4. A Community Transformed into “Living Word”
5. A Community Sent Out by the Word

## I. WORDS AND COMMUNICATION

### 1. Using Words to Communicate

Our adventure as communicators began on the day on which we opened wondering eyes to gaze upon the faces of our mothers. The fact that ours was a wordless, emotional communication did not make it any less genuine, and this initial parent-child “dialogue” went on to develop by means of gestures, smiles, and infantile babbling.

This marvelous beginning illustrates that communication is at the root of our existence as human beings. The need to interact with others develops as we grow and increase our contacts with other people. To become true communication it needs time and space, and must be facilitated by a particular atmosphere, a sense of ease in each other’s company, and appropriate training.

Words use the different instruments of communication to build a bridge between “I” and “Thou,” between self and others. These words are exteriorized, received and accepted. Without this exchange—which can also consist of gestures, a handshake, a smile, a sound, a picture, or a piece of writing—there is no communication.

If my words are not inspired by the desire to communicate, to “put something in common,” to come out of my own little world and adventure into the uncertain territory of another, then all they communicate is noise—an acoustical disturbance masking emptiness. But when employed positively, words become an effort to reach a perfect “meeting of minds” and manifest our desire for contact, dialogue and true sharing with others.

Contemporary human society displays a marked inability to communicate. Either no effort is made to speak or we are overwhelmed by a deluge of words, which bombard us like clashing cymbals but fail to evoke a response, even within the family circle, where relationships and dialogue are becoming always more difficult between husband and wife, parents and children. Often there is a refusal to speak, to risk self-exposure and, even more, to genuinely listen to others (something that happens even in our own religious communities). In-depth listening is a sensitive gesture of love that we can offer another person as a precious gift. Listening is not a passive act, but something very active and at times very demanding. It means placing myself at the disposition of another, welcoming that person into my life, making discreet and profound contact with him or her. This type of listening gives rise to truth, trust, esteem, commitment and friendship.

Communication, that unifying element of peoples and nations, takes place wherever an "I" and a "Thou" (or an "I" and a "We" within a community) decide to communicate with each other in an ever-more constructive way.

Today many political, civic and religious communities are falling apart because people do not know how to dialogue and share ideas with one another. They do not have a deep enough desire to overcome their divisions and conflicting interests, and accept one another's differences.

### *Some Challenges to Communication*

Surveying the contemporary world situation, we can identify several attitudes, phenomena and situations that block interpersonal sharing and prevent us from building communities whose members are open to one another and truly able to communicate among themselves.

One phenomenon is the upsurge of "*protagonism*": "leaders" with varying degrees of charisma are multiplying—a state of affairs that prevents the general population from growing toward maturity and from contributing to society in a healthy way. The result has been the splintering and weakening of ethnic groups and the establishment of elite circles or movements that often absolutize themselves and seek their own interests, ignoring the needs of others. Thus a culture of factionalism is born—a phenomenon that bodes ill for the future and offers little hope for communication or communion.

Problems with communicating have also increased due to the fact that the cultural foundations of many *ideologies have collapsed*, throwing them into crisis. Today's secular (or "atheistic") culture has lost the certitudes on which it was based, since these have been called into question by the passing of time, as well as by societal, political and scientific transformations which in their turn have been turned upside down by new advances in the fields of technology and information.

This collapse has led to *fragmentation* with regard to the subjective aspects of experience. Young people today do not have clear ideas about where they are heading in life and find themselves faced with a bewildering choice of opinions and ideas, and a wide array of differing and often conflicting values. Such a situation can easily confuse young people and prompt them to retreat to the fringes of society. As a result, these young people are emptied of their innovative potential—a situation which often leads them to reject or fail to participate in the life of society. This, in turn, diminishes their hope, that great energizing force of life, and undermines the meaning they give to existence and to community. Without a striving for the "new," for the future, there is no life. The split between faith and culture, between faith and the ways in which we view life and compare values, is increasing.

In many countries, especially Third-World nations, situations of *marginalization* and *oppression* exist not only with regard to material goods but also with regard to communication. Large segments of humanity are illiterate, deprived of information and of access to the media, and thus cannot make their voices heard.

The Church, called to live the mystery of the Incarnation in every period of history, must free herself from everything that prevents her from interacting with people in a profound and genuine way. She needs to be a "neighbor" to every human being; to share humanity's worries, yearnings and hopes; to promote true growth on every level. She must also respond in an adequate way to the spiritual questions at the basis of the many *movements, groups and religious sects* that have emerged in society. These groups are striving to satisfy the thirst of contemporary humanity for meaningful religious experiences, but at the same time they also create problems because they encourage people to search for false security and to avoid making concrete commitments.

Another phenomenon that blocks communication and communion (and that can also be found in our Pauline communities) is the rise of *individualism*: the retreat into one's private world, the selfish pursuit of one's own interests and self-realization, while ignoring the people with whom we live. Persons with an individualistic attitude are unable to dialogue with others in a meaningful way. They make no effort to understand others on a more than superficial level. They have no desire to actively and sincerely collaborate with them. Within a religious community, individualism is revealed not only in the area of apostolic action, but also in the members' life of faith and community life.

A further obstacle to genuine communication is an attitude of *excessive introversion*, which prevents us from sharing something of ourselves and our time with the other members of our community. Such an “isolationist policy” does not allow us to examine things together. To this list we can also add the phenomenon of *resistance to change*, which prompts a person to cling to personal securities and routine behavior, and to live for herself. Such a person is not open to others, cannot accept their differences and makes no real effort to communicate with them or forge bonds of communion with them.

Problems with communicating can also be augmented when people *scatter their energies*, searching for compensations outside the community or in groups (even prayer groups) and activities that do not help to foster communion.

A final threat to communication might be termed the “*exhaustion crisis*,” often the result of too much work and advancing age, but also the consequence of a static or waiting attitude characteristic of one who merely stands at the window and watches, without getting involved in life. This crisis is triggered by a lack of balance and possibly a lack of courage, hope and imagination.

### *Several Positive Experiences and Hopes*

Of course, positive and more authentic phenomena and experiences are not lacking. Significant among these has been the rise of *basic Christian communities* in the Church: groups that are often homogeneous with regard to age, culture, membership, or religious sentiments, whose members in many cases have banded together to put into practice the Christian ideals of evangelization and human promotion. These groups are very active in Latin America in particular but they can also be found in other parts of the world. If they do not fall victim to political or ideological influences, such communities can be key elements in parish and diocesan pastoral work, especially in poor areas.

A number of countries have seen the rise and consolidation of various lay movements, whose members participate in the pastoral activities on the parish level. These movements, each with its own particular orientation, offer their members solid spirituality and apostolic impetus, as well challenge them to live in such a way as to realize the ideal Christian community.

Also noteworthy is the commitment of *volunteer groups and associations* to supporting those in need. Such groups are composed of both young and old members who dedicate their time to the delicate service of Christian charity in the form of service, companionship, listening...

We can also mention the numerous families that have opened their homes to abandoned or disturbed children, offering them the opportunity to rediscover the joy of living and growing together within the framework of a healthy family life.

A positive element in our own Pauline communities is our sisters' search for *deeper experiences of prayer*, as well as their desire *to share both the Word of God and their life experiences with one another*.

We can also mention here our sisters' positive desire for *more incarnated communities*: communities that are more open to the world and more genuinely evangelizing; communities that continually examine their role within the local Church so as to ensure that the Pauline mission reaches everyone; communities whose members both communicate and forge bonds of communion.

Our sisters also want to help create *communities that are more humane*: communities whose members truly communicate with one another; communities in which each member is truly attentive to the others, able to listen to, share with, collaborate with and establish deeper and more concrete relationships with her sisters. Our sisters yearn for communities whose members are open to one another, who actively work to overcome conflicts, and who strive to build and foster a family atmosphere.

Another positive aspiration is the desire of our sisters to give our communities *a more feminine imprint* by emphasizing the specific contributions we can make as women to the community, Church and society.

A final aspiration of many people today is for *unity* on all levels—ecclesial, ecumenical, political and communitarian—in spite of the undeniable problems that must be surmounted to reach this goal. This yearning is a sign of hope and an essential condition if we are to widen and deepen our communication and communion so as to grow on both the human and religious levels.

## **2. Christ: the Living Word**

### *“In the beginning was the Word”*

True communication, which helps both the whole community and each member to attain self-realization, has its point of reference in Christ, the living Word. The Prologue of John's Gospel presents us with the Word as the protagonist of a marvelous story which takes us back to the beginnings of human history and from there even further back into the depths of God.

The sacred text declares that in the beginning was the Word, that is, God's communication of himself. He is "the true light that enlightens every person," the One who gives "the power to become children of God" to all those who accept him.

#### *Christ: Perfect Communication of the Father*

The divine plan was fulfilled in the Incarnation of the Word. Christ, the living Word, entered our history as the perfect communication of the Father to humanity. The God of the covenant expressed himself in a concrete way and communicated with us through his Word, who illuminates the universe, speaks our language, calls us to share his life, reveals to us the glory and incomparable wealth of the Father, and offers everyone the opportunity to communicate with him.

At the conclusion of his poetic introduction, John says that no one has ever seen God, but his only Son has revealed him to us in a perfect way. Later, Christ himself says: "To have seen me is to have seen the Father" (Jn. 14:9). Christ is the One who "speaks God's own words" (Jn. 3:33). He became human so as to share with us, by means of human words and actions, the divine mystery, which is a mystery of love, communion, and salvation. He gave up his life on the cross so as to gather the scattered children of God into a community of believers (cf. Jn. 11:52). Thus the Church is a mystery and prophetic sign in history of the communion-communication of the Father and the Son, in the Holy Spirit.

Fraternal union, the primary purpose of every communication, is rooted in the mystery of the eternal communication of the Trinity, its highest model, and in Christ, the perfect Communicator (cf. CP 8, 11).

#### *A Yearning To Communicate*

Every human being is called to take part in the mutual exchange that characterizes the process of communication. This is the reason why, as Cardinal Martini says, each of us has "a deep yearning" to communicate, to build communion.

It is also the reason why Jesus began his teaching ministry by gathering around himself a group of people (cf. Mk. 3:14) whom he treated as friends (cf. Lk. 12:4).

*Our commitment to communicating becomes truly authentic when it mirrors God's communication with human beings and evokes a response, a dialogue of faith, and a longing to live in communion with everyone.*

## **II. THE PAULINE COMMUNITY: A COMMUNITY BORN OF THE WORD AND EUCHARIST**

### **1. Brought Together by the Word**

In Christ, the living Word, God has not only communicated with human beings, but has communicated *himself*. Jesus' word has brought together the new people of believers. This new community, the Church, came into being through participation in the nature of God, the Love who communicates himself to others. It is he who is the source of fraternity and total communication. An indissoluble bond exists between the community and the Word of God communicated to us in Christ.

Just as the People of God in the desert were born of the Word of God given to Moses on Sinai (cf. Ex. 24:7-8), so too the new community, the Church, is born of the Word of Christ. This community grows and is unified if its members listen faithfully to that Word and strive to incarnate it in an ever-new way in history.

The religious community belongs to the most intimate mystery of the Christian community. Generated by the Word, it is made up of a multiform group of believers whose members "propose to render more intense, more continuous and therefore more perceptible the reality of 'koinonia,' which constitutes the foundation of the one Church of God" (Tillard).

### **2. The Word Consecrates Us Through Our Covenant with God**

The Pauline community is therefore a community brought together by the Word. The Spirit has called us together by means of a charismatic gift, so as to conform us to Christ in a special way in the Church and send us forth to carry out a particular mission. Our community is the place and instrument by means of which the Word can continue its "glorious race," and reveal its most profound treasure, that is, the mystery of Jesus Christ Way, Truth and Life, the living and definitive Word of God.

Consecration and mission are two essential dimensions of a single vocation, of a single covenant with God. God brings us together and consecrates us to carry out a mission, making us his exclusive property. Our vocation commits us to personal and communitarian adherence to the Gospel, which transforms us into living words: communities of consecrated persons conformed to Christ the Master; little "Churches" set up to evangelize.

### *The Master's Lifestyle*

We are conformed to Christ by following him and reproducing his style of life in the Church. Virginity, obedience and poverty, lived in community, are the substance of that lifestyle. Through our virginity, we express our total and immediate love for the Father and for all human beings by means of a communication which also includes the affective dimension and which makes us apostolically more effective. Our obedience is lived in complete, filial submission to the will of the Father, and in a readiness to carry out that will as it is manifested to us through the discernment, human intermediaries and reciprocal obedience that form an integral part of our common life and mission. Our poverty is manifested as absolute trust in the Father, detachment, complete availability to others, and a total sharing of all that we are and possess so as to serve the Gospel.

The more we immerse ourselves in God through his Word, the more we lose ourselves in our brothers and sisters. In doing so, we discover that we have been created to interact and communicate with them and live in communion with them—a situation reinforced by our specific charism.

### **3. Word and Eucharist: Sources of the Pauline Charism**

*Lumen Gentium* summarizes the action of the Spirit in the Church when it says that he “guides her in the way of all truth, unifies her in communion and in the works of ministry, bestows upon her various hierarchic and charismatic gifts...adorns her with his fruits. By the power of the Gospel he permits the Church to keep the freshness of youth. Constantly he renews her and leads her to perfect union with her Spouse” (n. 4).

Thanks to the Spirit, the Word attains its full effectiveness in the Church by making individuals and communities fruitful (cf. Is. 55:10-11). It is a two-edged sword—living, effective, incisive and penetrating (cf. Heb. 4:12); it is a light to guide the footsteps of human beings (cf. Ps. 119), a wellspring of eternal life (cf. Jn. 4:14).

#### *The “Word” of Our Charism*

The Spirit brings about this progressive growth through the gift of charisms. Religious families are born of the Word, which they incarnate by means of their founders, who probe a specific aspect of the mystery of Christ and allow it to make a powerful impact on their lives, to the point that it becomes a source of inspiration for initiating a new work and brings about the birth of a new religious family.

Thus our Founder became a “word of God” spoken in an effective way to the world, and our communities are called to be this living Word which the Spirit has caused to resound in the Church. In *Abundantes Divitiae*, we read: “Considering now the small Pauline Family, one could compare it to a river which becomes larger as it flows on, because of the rain, the melting of the ice and the streams that flow into it. The waters thus gathered are then divided and channeled to irrigate the fertile plains, to produce energy, heat and electricity” (n. 5).

Our community is part of this marvelous flow of water destined to grow so as to become “energy, heat and light” for the world. Fr. Alberione’s spiritual experience helps us discover the “word” that gave rise to the Pauline Family. Our Founder recognized this “word of inspiration” in a moment of “particular light” on the night between the two centuries.

The experience of God in light is basic to Fr. Alberione. His entire mission must be seen from the perspective of light—successive lights, by means of which his project became clearer and took on substance. The initial light he received was concretized in an invitation: “Come to me, all of you...” (Mt. 11:28). Still a young man, he experienced the Word as a divine command that made him feel deeply obliged to prepare himself to do something for God and the people of the new century (cf. AD 15).

Later, in continuity with this extraordinary experience, Primo Maestro recalled the successive steps by which he moved from the idea of an organization of lay people (writers, technicians, propagandists) to that of a religious community, “where efforts are joined, where the dedication is total...” (cf. AD 23-24). It was by means of such a religious community that he was to concretize his project and respond to the inspiration he had received from God.

This Word, which radically changed his life and pointed it in a completely new direction, was offered to him in a very meaningful context: “A particular light came from the Host...”

#### *The Two Tables*

During the night between the two centuries, we find our Founder already seated at the table of the Word and the Eucharist—two realities that hold a major place in the Pauline spirituality and mission. Christ’s vital and personal approach to the young James Alberione through the words “Come to me” already manifests the whole Christ: he is *Truth*, light for our intellect; *Way*, model for our spiritual-apostolic journey; *Life*, for us and for the world.

The apostolic dimension of the Pauline vocation is inseparable from this invitation. The community that listens to the Word of God, celebrates the Eucharist, seeks to anchor itself in Christ the Master, conform itself to him, and live the spiritual life profoundly cannot help but receive light and be inflamed with the desire to reach out to its brothers and sisters so as to lead them to the Lord so that they too can share the banquet of the Word and Eucharist.

As Fr. Alberione says, "The Bible and the Eucharist must be inseparable in your hearts. They must always be the center of your life and apostolate. How can we love Jesus Christ and not desire that his Word reach the entire world? How can we bear the burdens of the apostolate without the strength of the Eucharist, which is our spiritual nourishment?" (*Haec Meditare*, I, p. 80ff.)

Our Founder also found great light and comfort in the phrase "I am with you." It is beautiful to recognize in this Word a sign of God's promise to remain among us, accompany us on our journey, and enlighten and encourage us in our efforts to lead everyone to communion-communication with Christ.

The charism we have received from our Founder is a charism of communication in every sense of the word. This means that we must become persons and communities capable of communicating with one another and with the world, taking advantage of all the instruments provided by progress.

We have been brought together and consecrated by the Word, for the sake of the Word. In creative and dynamic fidelity to the charism we have received, we are called to be "signs of contradiction" in the contemporary world; to witness to the fact that God is the only Absolute that can satisfy human beings, who are seeking meaning in life; and to grow as fraternal communities consumed with a burning desire to communicate, in order that the Gospel may continue to spread quickly (cf. 2 Th. 3:1).

Sr. M. Agnes Quaglini

## CALENDARIO DEL GOVERNO GENERALE



### maggio

### Provincia Italiana

### Visita fraterna

06 -08 10 - 12 13 - 15	Milano Roma/RA Roma/DM	sr. M. Antonietta Bruscato
4-6 8-10 11-13 14-16	Messina Taranto Lecce Roma/DP	sr. Luz Helena Arroyave
8-10 11-13 14-16	Roma/RA Roma/DM Roma/DP	sr. Francesca Matsuoka
6-8 9-11 14-16	Novara Torino Roma/DP	sr. Anna Caiazza
6-8 14-16	La Spezia Roma/DP	sr. Samuela Gironi
8-10 11-13 14-16	Roma/RA Roma/DM Roma/DP	sr. Anna Maria Parenzan

Best wishes from the PaolineOnline editorial team

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