

Spiritual Itinerary for the Jubilee Year of Foundation



Stage II

November 21, 2022 – February 10, 2024

STAGE II

JUBILEE: A TIME OF RETURN AND OF PARDON

Ash Wednesday, February 22 – Holy Thursday, April 6, 2023

Disciples freed and healed by the Master
On the Day of Atonement, the trumpet blast
shall re-echo throughout your land.
It shall be a jubilee for you
(Lv 25:9-10).

The spirit of the Lord God is upon me,
he has sent me to heal the brokenhearted,
to proclaim liberty to the slaves,
to announce a year of favor from the Lord,
to comfort those who mourn in Zion.
They will be called oaks of justice,
I will make a lasting covenant with them
(cfr Lk 4; Is 61:1-3.8).

Like ancient Israel, chosen by the Lord, we also receive the proclamation of a year of favor, for which we must prepare with a moment of conversion, while, with the entire Church, we live this lenten season, a time of penance, just as the ancient people of God celebrated the Day of Atonement (cfr Lv 23:27-32), because we also are aware that we have not always responded fully to God's plan, that we have

deviated from the indicated path, wounding ourselves and our Sisters.

In the luminous awareness of our call, which is renewed in this year as an eternal covenant, we re-appropriate the wedding garment received at baptism (we are in cycle A of the festive lectionary) and are redefined in the consecration, which blossoms from it.

Purified and renewed from our Lenten journey, we now contemplate the Risen Lord, united with him in the resurrection (cfr *Rom* 6:5), understanding in his light our spousal relationship with him, in the consecration lived each day in following him.

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The foundation of our Congregation unfolded in the Church through reciprocal events which bear the seal of the Cross. In this stage we are invited to return to the past, both personal and as Congregation, to recognize the fidelity of God and his mercy to which, too often, we have not responded out of laziness or rivalry. We invite everyone to acknowledge the importance of taking steps in a journey of reconciliation/purification/forgiveness to recognize that the benevolent and regenerative action of God, Creator and Lord, is the source of everything.

The Superior General, Sr. M. Micaela Monetti, wrote in her circular N. 2/2022:

« The jubilee year is a time of grace in recognizing the gift that comes from God. It is a time of Deuteronomistic memory, as the Psalmist prays: “I remember the days of old; I ponder all your deeds” (cfr Ps. 143). It is a time of reconciliation for the infidelities and lack of correspondence, for the divisions and the wounds that we have caused or that we have received, because of our sin and the frailty of human nature. It is a time to look to the future with confidence, convinced that God is faithful: his gifts and his call are

irrevocable (cfr Rm 11:29). It is a time of renewed trust in Jesus Master, who continues to call new generations to be women of the Gospel, transformed by the encounter with him and courageous in making the proclamation resound, through gestures and words: “Jesus Christ, loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you” (EG 164). ».

We all bear within ourselves the experience of wounded relationships that have marked our history and often condition the present: among us, in our communities, among the Circumscriptions and in the Pauline Family. Become aware of this, giving it over to the paternity of God, not only on a personal level but also on a collective level, signifies preparing oneself to live the liberating and regenerative experience of forgiveness, of returning to the original plan. Jubilee is a time of *returning* in this sense.

Each Circumscription is called to prepare ways of reconciliation or celebrations that express the awareness of wounds – received or provoked – and the regenerative embrace of forgiveness received and given, first of all from God and then also among ourselves. They may be ways or experiences that are not limited to this exact time, but broader expansions of time, with the spiritual sensitivity, a method and favorable conditions to receive and experience the grace of reconciliation.

USEFUL TEXTS FOR DEEPENING AND PRAYER

FROM THE CHARISMATIC TEXTS

Homilies to the Sister Disciples of the Divine Master

Here it is useful to ask the Divine Master for a heart like his, that is, a heart that loved all people: “let everyone come to me, all people” (Mt 11:28). And to the Apostles he gave the command: «Proclaim the Gospel to every creature» (Mk 16:15). Go to all peoples. Now, in this we have the example of Saint Paul; the *Oremus*¹ says: “Lord, you who have instructed a multitude of peoples through Saint Paul...”. The heart of Saint Paul was a great heart, a heart conformed to the heart of Jesus.

There are some hearts that are very narrow, to the point that in Italy they distinguish from one region to another: this one is from the south, this one from the north. Broaden your heart. Because, when these tendencies are present in Italy, they will experience the nationalism even more when they go abroad. A big heart! If you go to a foreign country it is necessary to be informed about many things and to love the region to which you are going. And, on the other hand, to bring the good we need to bring and not to take the bad things that we find. Adapt yourselves to many things without creating too many difficulties, just as we adapt for the language. We do not pretend that the Japanese speak Italian! Adapt yourselves in many things. The Son of God came down to us, he took a body and a soul like ours. He was made like us in all things except sin. Thus, going abroad, be like them, except in evil. Adapt yourselves to the food, to the climate, and all the other things, to the customs. But begin by having a big heart. It is also useful to always have a mixture of persons: from the north, the south, Spaniards and Americans, to the extent that it is possible. Not in a manner that is absolute, because then the persons are formed also for every region, because

¹ *Messale Romano Quotidiano* (Latin-Italian). Commemoration of St. Paul, June 30, Collect.

it has advantages. But, in general, it is good to keep, for a certain number of years, for many years, Italian superiors even abroad. And procure what is being done now, so that there are aspirants, young sisters who come from abroad, who are carefully chosen, to make the novitiate in Italy, or at least spend a certain amount of time to learn the customs, the thinking of Casa Madre so that the Institute maintains unity, which is the greatest good. Unity. There are those who are attentive to unity, attentive to the Institute, those who create divisions.

Going abroad, bring the heart of the Catholic Church. Catholic means universal. Have a big heart. And in every nation, the Sister Disciples are to aspire to three things: first: to establish the Formation House; second; a national liturgical Center, for the nation, third: publication of your own magazine, perhaps like «Life»: the *Vita in Cristo e nella Chiesa*². One thing is to be done first, then the other, according to the possibilities. Aim constantly for these three things. Bring all the good that comes from the Congregation to the various nations so that ... They understand that the Institute is in Christ, that is, you are the Sister Disciples of Jesus Master. And what was he like? All people; all people. Then, think about all and in the meantime begin to pray for all people, for all nations and especially for those who have not yet received the light of the Gospel, or where it is hindered or has arrived in a manner that was inadequate: India, China, the people, in general, the Oriental people, the African people. Africa is so close in territory with respect to other nations, yet it is slow to receive Catholicism. In these last years, however, great progress has been made. We have many requests to send personnel to Africa, but it is important that they are formed. Be humble, pray, that we may be worthy to reach all nations. Humility, to become worthy, and then, faith in your most beautiful vocation. This means: with the beautiful vocations that there are, there are beautiful graces to correspond to the vocation. Faith. Because the entire body of the Institute is pervaded by the action of the Holy

² Monthly periodical of liturgy drawn up by the PD since 1952.

Spirit... and then, a broad mind, not pettiness (...) for little things: this one has a longer nose, that one is shorter; is it necessary to come down to this? No pettiness over little things.

Second: besides a broad mind, a broad heart. And then, adaptability, agility in adapting: today in this office; tomorrow in another; one may be Superior General, and tomorrow be the cook; it may be that one is a student today, and tomorrow goes to help in the kitchen. Adaptability. Do not offer resistance to the will of God, do not close yourselves in particular things, it is important that the heart is entirely used and offers all to God. This is love. Love God with your whole heart, with your whole mind, with all your strength... First, one is a Sister Disciple and our personality is fused in Christ, and «fused in Christ» means fused in the Institute. Then, sanctification depends upon this promptness to conform ourselves to all that is disposed in the Institute ... Here: you are Sister Disciples of Jesus Master. And our heart must blend with the Heart of Jesus; our mind must blend with the mind of Jesus, so that he truly lives in us with his thoughts, his sentiments, his desires, his virtues.³

The easiest (of the practices of piety) to slacken, because there is no external control, is the examination of conscience. Noting that it is necessary to form the habit, not doing it occasionally, or during aspirancy or the novitiate, or even during temporary vows, but that a habit is formed so that the sister, when she omits these practices (examination of conscience, meditation, adoration), feels bad, almost as if something is missing, as if she is unable to receive communion even though she has a great desire for it, it seems to her that the day is empty, and she does not feel Jesus as being so close. Feel the need, arrive at that point and, in addition, acquire a taste for these practices, a consolation, a satisfaction of the spirit. It is not that it is easy, but the effort brings joy, the effort to be recollected, to enter into ourselves, to communicate more intimately with God.

³ APD 1957,159-162.

First: the examination of conscience. The examination of conscience, as you well know, is becoming aware of our position, awareness or knowledge of our position before God. We are created for him and we are going to him. That is our sole intent, it is our only desire in life: the desire to go to him, God, the Highest Good and eternal happiness. The position: sisters. In the community: the duties toward those who lead, the duties toward the sisters who are equal and to those who are inferior. Do I truly feel the intimacy of the Congregation? In its way of thinking, programs, desires, in the spirit, in the apostolate? How do I feel? – each one must examine herself -. Her own positions. How do I get along with the sisters? Is there good behavior? And for my part, do I give good example? I have a ministry: how do I fulfill it? How do I understand it? How do I love it, how do I focus on it, how do I put my heart into it? Do I truly dedicate myself to the activities that are possible for me? According to my health? Do I offer a contribution to the Congregation? The contribution that each one is called upon to bring because being a member of a society means: bringing everything for the common good, what each one has, because it is through the Congregation, as well as to God. One's own positions. On the other hand, when we no longer examine ourselves, we become blind on the journey of life and, sometimes, also leaders of the blind, of other persons beside us, who are influenced by the contact. What happens when the examination of conscience is omitted? It happens that we begin to examine the others, their defects, forgetting our own. We begin to become proud, no longer knowing what we are missing, and then, we believe ourselves to be something great and in prayer we no longer ask for the graces that are truly necessary, therefore, obedience becomes more difficult, and charity is also more difficult.

The exercise of the examination of conscience requires, in the first place, that we reflect upon the graces received and, secondly, about our correspondence. *The first point of the examination is always on the graces received*, because the obligations are in proportion to the graces. A person cannot speak to God about what they do not have

and the Lord does not require it of them. If one lives until 40 years of age and the other 50, the one who enters into eternity at 40 must render an account to the Lord only for those 40 years. The one, instead, who enters into eternity at 50 must render an account for 10 more years. It is the same for the one who has received greater intelligence, more inspirations, the one who has a greater longing for holiness, who has more education, or better health. Give thanks to the Lord.

Then examine to see if there is correspondence to the graces received. For example: if we utilize all of our health, if we utilize all of our intelligence for the Lord, if we dedicate for the benefit of the Congregation and of the apostolate what we have learned, what we have studied.

In addition, in the examination of conscience, always be attentive to the causes of our defects. Many times, it may be pride, by which we are deprived of that intimacy with God because we do not deserve it. Often it may be laziness that is expressed in lukewarmness, in indifference, even with regard to piety, but especially with regard to other things. Thus, envy may occasionally arise in the heart, a torturous envy and then, when envy is born, it overturns our thoughts and sentiments, and also our life to some extent, as happened to Cain. Then, in the examination of conscience, always examine the interior first, that is, the thoughts and sentiments, the words and then the actions; the words and the actions will be a consequence, but the root is always interior. The person says what they think and does what they want.

Then pay attention to what has often been repeated: in the examination of conscience, always bear in mind that we have the need for more light, for grace to know ourselves better, not to go to God's court to be judged, but to go already judged. In other words, we ourselves have already recognized, we have already judged ourselves on our behavior and then, have already asked pardon for the evil in order to wipe it out. Therefore, already judged. And the examination is to be done well, recalling that after this life, we will undergo a specific examination that will bring to light the good

done, but also the bad. «Lord, that I may know myself», yes «that I may know you» (St. Augustine) The word of St. Paul: *Attende tibi* (1Tm 4:16). Attend to yourself.⁴

*The Tree Seen from the Roots*⁵

In his notebook, he (Fr. Timothy Giaccardo) wrote:

Alba, April 3, 1947

Blessed Jesus, on this Holy Thursday, on this birthday of the Eucharist, of the Priesthood, and of the Liturgy, you have given me the gift to receive, like St. Joseph, from the womb of the Virgin Church, in their juridical, spiritual and mystical birth, your Pious Disciples of the Divine Master, who were born from your love, in your love, through your love to a life that is new, full, and specific to them for the devotion to the Divine Master, to be Sisters of the Eucharist and of the Priesthood and of the Liturgy. Amen!

FROM THE RULE OF LIFE

43.

The process of Pauline formation is a continuous journey of conversion. It aims at holiness through the development of an integrated personality, capable of living in community and of working with and for others.

Mary, Queen of Apostles, and Saint Paul the Apostle, Fr. Alberione and Mother Scholastica guide us along this itinerary of sanctification and of apostolate.

⁴ APD 1959,27-28.

⁵ R. CESARATO – G. OBERTO, *L'Albero visto dalle radici 2*, PDDM, Roma 2000 *pro manuscripto*, p. 179. (English edition, p. 192)

63.

We bless the Father who, through Christ living in the Church, calls us to form a community of sisters, filled with joy and the Holy Spirit, to fulfill his plan. In response to this gift we become human space inhabited by the Trinity which extends the fruit of communion throughout history.

65.

Gathered around the table of the Word and of the Eucharist, we draw strength from the presence of the Lord.

We grow together in the ability to dialogue and in co-responsibility, sharing life's joys and sufferings.

Aware that the Eucharist is the source of reconciliation, we forgive one another with patient love as the Father forgives us.

We give thanks for the talents of each person and accept each one in her diversity.

Solicitous for the needs of the sisters, we respect their rhythm of growth and foster periods of relaxation.

71.

Throughout our vocational history God has worked powerfully and tenderly, calling us to belong to the Congregation, our family, and to duly observe inherent rights and duties.

We commit ourselves to be faithful to the covenant God has established with us and to make this gift bear fruit for the common good. We are united with our sisters, especially in moments of greater difficulty.

We encourage them with trust and love to a renewed commitment to the Lord, who is always faithful.

We walk joyfully in hope, steadfast in trial, and persevering in prayer.

We ask God that our faith in the values of consecrated life may never weaken and that we may understand "what rich glories he has promised the saints will inherit".

134.

Formed by the Word and the Eucharist, we constitute apostolic communities attentive to the signs of the times and open to intercultural dialogue. We walk in continuous conversion, committed to communicating Jesus, our only Master, the Way, the Truth and the Life.

SIGNIFICANT DATES FOR GRATEFUL MEMORY

March 24, 1987: Sanfré (CN - Italy) Mother Scholastica Rivata dies.⁶

March 25, 1924: the eight postulants make their investiture and profession with private vows at the hands of the Founder. Orsola receives the name of Sr. Scholastica of Divine Providence.⁷ And for many years, March 25 was the day of the religious profession of the novices.

April 3, 1947: Holy Thursday, the Decree of the diocesan approval, *Virginis ecclesiae*, is promulgated in Alba.⁸

April 4, 1884: James Alberione is born at San Lorenzo di Fossano.⁹

⁶ «Rome, March 25, 1987 – Solemnity of the Annunciation of the Lord – Circular N. 3. At the beginning of this liturgical day (during First Vespers), particularly significant for all the Sister Disciples, the Divine Master came to call Mother M. Scholastica Rivata to the community of Heaven. We express our affection by invoking her intercession and finding in her a model as mother and sisters who lived to the fullness the charism drawn directly from the heart of the Founder». *Circular* of Mother M. Tecla Molino, in the PDDM General Archives.

⁷ Cfr *L'albero* ...pp. 44-46. (English edition p. 45-49)

⁸ Cfr *L'albero* ... pp. 177-180. (English edition p. 189) Cfr referenced texts.

⁹ James Alberione is born into a poor family of farmers and is educated in a strong Christian life and work ethic (cfr RV 2).

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