

Spiritual Itinerary for the Jubilee Year of Foundation



Stage IV

November 21, 2022 – February 10, 2024

STAGE IV

Jubilee: a time of renewed awareness

September 1, 2023 – February 10, 2024



Let us proclaim the greatness of the Lord for his mighty deeds
(cfr *Lk* 1:46 ff).

The first duty is always to give thanks
(APD 1946-47,129).

You are called to live Jesus' love in the world
(APD 1946-47, 229).



Give thanks to the Lord for the concrete signs of his love for each one of us, for the community in which we live, for the Circumscription, and for the entire Congregation:

- The community (Circumscription) recalls, acknowledges and shares the thanksgiving in a suitable manner.

Accept the path drawn by the 10th General Chapter for the entire Congregation, in communion, participation and synodal mission.

A time of the Magnificat along the way of Advent and Christmas

- A prayer of thanksgiving because God is love, his love is infinite, he continues to guide our Congregation despite our weaknesses and our inability to respond to his love.

Let us renew our desire to walk together, with the local Church, to follow God's plan in us and in our Congregation.

USEFUL TEXTS FOR DEEPENING AND PRAYER

FROM THE CHARISMATIC TEXTS

Homilies to the Pious Disciples of the Divine Master

Oh, the Pious Disciple must make the examination of conscience and then arrive at sorrow for the wrong she may have done, according to your devotion: Jesus Christ, the Divine Master, Way, Truth and Life.

[1.] *Therefore: purification of the mind, because Jesus Christ is Truth.* He enkindled in us the light of reason and, through baptism, ignited in us the light of faith.¹ Therefore, in the first place, we must offer him our mind; sanctification of the mind: love him with all your mind and not only according to Christian principles, but according to the principles of faith. First: examine your thoughts.

2. *Jesus Christ is our Way, that is, the path set before the Pious Disciples.* He says: «The one who wishes to come after me must deny himself, take up his cross and follow me» (Mt 16:24). He says «follow me», not: walk ahead, but: «follow me», which means: you must walk where I walked and in the way I walked. Therefore, we must detest what is lacking in us with respect to following the Master in the way he has marked out for us and that is himself, because he is the way and not «a» way, he is «the» way, the only one. How can one be a Pious Disciple and walk by another way? Then they are not following the Master! And they cannot call themselves Disciples.

[3.] *Jesus is the master of our hearts. He is the Life and the supernatural life in us.* Our heart must be directed toward him, inclined toward him, not to gain esteem and pretend that everyone looks up to us, etc. Not to find a life that we prefer, or that is more suitable to our whims; not, therefore, to conduct, in church, a life that we may call supernatural, or at least that we believe to carry

¹ Cfr *Chaplet to Jesus Master*, expression borrowed from St. Thomas Aquinas.

out or attempt to carry out, a life... and keep in your heart the sentiments of Jesus, but always inclined toward him with your whole heart; it is he, Jesus, that we must love above every thing. Where does our heart go?

These are the three points of the examination that form the basis for sorrow and the basis for the resolutions. The examination thus goes according to your devotion, and that is: we want to honor Jesus Master Way; we want to honor Jesus Master Truth; we want to honor Jesus Master Life. It is only under this condition that we can call ourselves disciples, yes.

The *first attention* is to be placed here: *examine your thoughts*. The thoughts may be holy when they refer to God and to the things regarding his will. If the meditation is well done, the thoughts are regarding God. If you commit yourself to making a statue, to do the liturgical apostolate, in general you think about what is pleasing to God, to his will; therefore the thoughts are holy: they regard either God or his will.

Then there are useless thoughts. What is the importance of thinking about the others, for whom we have no responsibility? What is the importance of thinking about the world to which we have renounced? Don't you think these are things that are wasted? If one wastes or burns the bank cards, for example, we would say: fool, waste, guilty. But our intelligence is more valuable to us than bank cards. Then there are wicked thoughts: they are wicked thoughts because they offend faith, hope, or charity toward God, toward our neighbor or they are offensive to community life, poverty, chastity, obedience; then the moral virtues, especially patience and then the submission and especially humility. These are wicked thoughts.

There are persons who commit sins without being aware of it, therefore they are not responsible; in itself it is evil, but perhaps they have no guilt. But it is necessary to have custody of the mind. When a person has taken vows and admits thoughts against the vocation or perhaps makes plans and repents of the profession, see that this is contrary to the common life, it is contrary to the life that was embraced. Thus it is a return with the mind or with the heart to the

world that we wanted to abandon. They continue to love the family as before and they want to give them, to the family, I mean to the family members, the gifts and displays, etc., in a human manner and even contrary to what was said to the Congregation, according to the profession that was made. Then the thoughts are not those of a religious sister, they are not those of a Pious Disciple. (I am using this as an example).

Thoughts against obedience. These separate us from Jesus: «The one who hears you, hears me. The one who does not listen to you, does not listen to me. And the one who does not listen to me is against the heavenly Father» (Cf Lk 10:16). It is opposition to God. You can say ten times: I love you with all my heart, but it is joking with God because you do not love him with your whole heart, above everything else. Persons who are truly, in their entire soul with those who lead them and persons who are not, and therefore they are not with God. And like the communion, it is a contradiction: the tongue is with God, because it is extended to receive the host, but the heart is filled with pride, it is against Jesus. And when Jesus must enter into a heart that is against him? I want to say: examine the thoughts, on what thoughts we nourish ourselves. They can, therefore, be holy; they can be indifferent, but distractions, drawing us away from the things regarding our state in life, and they can be wicked.

Second: examine the feelings. Feelings may go against humility, therefore, pride; they can be attachments to something: they want to be independent. But this is injustice: to belong to the community, that is, and administer the things of the community without being in agreement with the Superiors. This is not only a lack of poverty. Too often there is confusion between a lack of poverty and a lack of justice, when the person takes too much liberty in administration. It is necessary to conform the heart, not pride, and even more so if it is hidden to avail oneself, or rather to abuse an illicit freedom, even if it is the administration of material things, for example, the production of beer... In justice, this is not permitted. Then, the feelings of the heart, therefore, attachments, jealousy, and against this

person or that one. This envy, how many communities this brings to ruin, how many communities it ruins! And then they want to pose as zealots of the community so that it is better because of the uniformity is preserved, perhaps. Oh, and then, the anger, the irritability. Examine ourselves well to see how we are internally. There may also be feelings of curiosity that are out of place, distracting us from God. Feelings and tendencies, particular friendships that originate in luxury, in practice, and the heart is not in God, it is not fully established in God. Always make the distinction, however, between temptation and consent, you understand. Thus the tendencies toward comfort, whether is it for a more convenient schedule or the desire for things that reduce the sacrifices in our life, that is, a life other than the religious life; and it can also be gluttony. Therefore, descend into the heart, descend into the heart. Do not believe that everything is immediately sin: much of it is temptation, much is imperfection, much is the result of the tendencies that were unleashed in us after original sin. But the evil tendencies are to be fought and many times they accuse themselves of things that are not sins, they are only tendencies, but there is no obligation to confess them, however, you must fight them, that yes. And direct the heart toward God. Do we love him with our whole heart above all things? How many times self love takes precedence, that ends up directing our life. Then life is very different from the protestations² made in church, from that which takes place outside, because no one is watching. There are persons so lacking in religion that it is enough to have a wall of separation, a tent, so that they behave differently from what they were doing and the behavior they maintained when the tent was not there, or they were protected by darkness.

Oh, and then the *examination of our words* and actions. But I will not stop on this point because the examination is much easier, because if one speaks contrary to the spirit of faith, contrary to hope, desperation, mistrust; if they always want to repeat the same confessions, which is contrary to hope and also to faith, and if one is

² Resolutions.

convinced they cannot become saints, etc. Words may, therefore, be contrary to the theological virtues or the cardinal virtues, for example, prudence. How often the words can be against prudence without paying attention! And words which may be against justice and, not only the individual must maintain themselves in truth, in justice, in poverty, but also the Institute itself. Everything must be in conformity with poverty and justice, also for the Institute in its administration, dispositions, etc. Then there are *the works to be examined*. But also here, as for the words, it is easier, rather the examination on the works often ends up being the only examination. But we know that sin is first committed with the mind and with the heart, first from the inside. Therefore, in the first place, the internal forum. How many times there is no action, that is, there is no external sin, but it is already present internally? Therefore, first the thoughts and feelings. In this way we make the examination in conformity with our devotion to Jesus Master Way, Truth and Life. And thus we practice the principal devotion.³

Today is a day of thanksgiving and of joy. Thanksgiving because the Lord has accomplished his will, despite our deficiencies. Since the time in which the Holy Father, Pius X⁴, desired that the faithful orient themselves toward the Eucharist and then the thought for the priest – thus the union between the Eucharist and the priest, the priest who must consecrate and distribute the Communion - from then the Lord continued to prepare for the birth of the Institute of Jesus Master. As well as the steps that came before and then everything that followed from the beginning, everything was guided, sustained and fulfilled by the Lord, Jesus.

Today, therefore, it is a wonderful thing to recall the fortieth anniversary. On the other hand, we must continually give thanks. Therefore, during the day, a good *Te Deum* to show our gratitude to the Lord. Gratitude that is not only one of words, but gratitude in our actions. On the one hand, that which regards each person, and that

³ APD 1958, 147-151.

⁴ St. Pius X was Pope from August 4, 1903 until August 20, 1914.

which regards the Institute as a whole, ... That there may be intimate union, an intimate union that is centered in the Eucharist, because this union is nourished by the Eucharist and, on the other hand, we are all nourished by the one Bread, which is Jesus Christ himself. Union. The divisions arise from self-love; the self-love that is the enemy of the love of God, and it is the enemy of one's own sanctification ... there is only one book of the Constitutions to be lived, and so that each one may be docile in obedience and charity in life. Therefore, *the elements that lead to union* are these: *obedience and mutual charity*, two fundamental practices in daily life.

The apprenticeship through which the Institute has gradually matured was arduous. And the events of an Institute, more or less, they conform to the life of a person: the infant who is born, the infant who develops and then the baby who is grown, child, adolescent, youth and then adulthood. It is the same for every Institute. The Institute is a person and, thus, the life of the Institute is like that of the life of a baby who is born and develops.

Oh, all of the events of the Institute are proof of the love and predilection of God over the Institute, therefore, we must show our gratitude. In the meantime, the Institute has grown in persons and in works, yes. You can perceive this and you have already perceived it. In how many nations are we located? How many initiatives are there? Especially, how many persons, how many members, are there? Since today the Institute, now definitively established, can guide the persons, the professed sisters to perfection, if there is good will and the Institute fulfills its mission according to the plans of God in the Church.

Have this intention today: that the Lord in his mercy, through the Adorations, that the Lord may desire to give us this grace:

- that the souls who belong to the Institute may be sanctified;
- and that the apostolate may continually develop.

The Institute has all of the means necessary for sanctification, and the Constitutions mark the way that is good and secure for the apostolate. Therefore, the guidance is clear and there is only one road. It is, rather, a highway, but a highway that rises, it does not descend

nor remain level; it ascends, it increases in the number of persons, in the fervor of the persons, and in the perfection of the apostolate. Therefore, bring into the Church the contribution that is in the plans of God, of Jesus Master. Expand your heart, a heart like the heart of Jesus: Come to me, all of you (Mt 11:28). The Pious Disciple must conform herself to Jesus:

- in *her thoughts*: and they are those of the Gospel;
- and in *her will*: also that of the Gospel; but in practice the Gospel is the inspiration behind all of the articles of the Constitutions; therefore, union of the will with the will of Jesus;
- and then, ask for a *heart* similar to the heart of Jesus ...

Conclusion: today, holy joy and holy resolutions and, at the same time, a declaration to the Lord: to live the vocation fully, live it fully. The first book to read is the Gospel; the second book to read is the Constitutions. There is no doubt that you will find the secure way there ... Trust, then, in this day. And the signs of love and of mercy that the Lord has given us confirm and consolidate our trust for the future. But always taking the two steps together: humility and faith, then faith and humility, and humility and faith. Always going forward.⁵

What is the spirit of piety of the Pious Disciple and what is the manner in which the Pious Disciple behaves, lives her religious life, and also the apostolate? We must belong totally to the Divine Master, to Jesus, therefore do not stop at one part; only on the liturgy, or only the priestly service, or only the Eucharistic apostolate; do not even consider only the apostolates, but in the first place that which is essential: sanctification. This sanctification always consists in two elements: renunciation or abnegation or mortification, or detachment or sorrow for sins or the struggles against defects or death of the old man, whatever it is called. And second: establish our personality in Christ, which consists in living Jesus Christ: in the mind, in the will, in the heart.⁶

⁵ APD 1964,47-56.

⁶ APD 1957, 184.

... give thanks to the Lord, who gave you such a beautiful vocation, participating both in the contemplative and the active life, thus truly the life of Jesus Master. In this way you are Pious Disciples of the Divine Master in the complete sense. It would be one thing to have only the active life and another to have only the contemplative life. Both [are needed] to be true imitators of the Divine Master.⁷

The Eucharistic apostolate is necessary for all the Pious Disciples of the Divine Master, and this is the source, the root of all of her activities, whether it is that of prayer, priestly service or liturgical service. The Source: *haurietis aquas in gaudio de fontibus Salvatoris* (Is 12:3). Saving waters that quench the thirst of souls, since the Divine Master invited everyone to drink from these saving waters. Saving waters that spread through the fields and bring life. Through them the plants grow and produce their fruits.

Second in importance, the apostolate of priestly service, since we offer a contribution to the Church through those who are ministers, ministers *Christi et dispensatores misteriorum Dei* (Cf 1Cor 4:1), which leads to a participation in the fruits of the works fulfilled by the priest, a participation in the sacraments he administers: baptism, confirmation, absolution, celebration of the Mass, Holy Oils, etc. A participation in all of the special Masses. Participation. A participation in all of his ministry of teaching and his ministry of administration in the Church, of governance in the Church and the direction of souls. Certainly, no one should envy the other sisters, but if we could be envious, if this were legitimate, they would envy those who offer their service to the priests for the spiritual fruits, for the special merits, because this enters specifically into the ministry that Mary fulfilled and through which she participated in all of the activity of her Son, as Priest, as Victim, as Divine Master.

Third, we have the liturgical apostolate, which is service to the Church, in that the Church is the perfect and supernatural society,

⁷ APD 1957, 214.

and especially since the Church is the Mystical Body of Jesus Christ. What is the liturgical service? Liturgical service is the collaboration of the sister in worship. Cooperation of the sister in divine worship. By the name divine worship we mean: the sacraments, the Mass, then all the celebrations done in Church to honor Jesus Christ, to honor the Blessed Trinity, to honor the Eucharist, to honor the Holy Spirit, to honor the Virgin [Mary], to honor the saints. It is a contribution, a service, because we are never to precede, but to follow, always recalling that we are «servants» of the Congregation and servants of the Church, servants of souls. In service. Those who do not place themselves in service, place themselves outside of the order of grace. It is as if we were to bring indoors a dry pot that needs to remain out in the rain, which would revive the plant within it. Always in service to remain with Jesus who came to serve (cf Mt 20:28) and not to impose himself, to serve, always to serve. Serve the Church, yes. Serve. It may happen that this word is misunderstood or, perhaps, it is not easy to find other words that are so poorly understood as the word «serve». But the person who possesses the spirit of God, who truly belongs to Jesus, the Divine Master, understands this word well. And if we do not serve, we will not be glorified, since it is to the extent that one lowers themselves that they are raised up, first upon the earth, in grace; and then in heaven, in glory. Service to the Church. Let us look at the conditions.

The first condition, the fundamental condition is that in serving the Church we must bear in mind what the Church does, in order to cooperate docilely, in service. The Church is the teacher of faith, it is the teacher of sanctity, the distributor of the grace of redemption, of the grace for souls. Sanctifier.

Therefore: the liturgical service is, first of all, to the Church as the teacher of truth, in that it has the duty to teach, it is a teacher, just as we are learning, part of the Church that is called «learning», that is learning, that is a disciple of the Church. Part of the learning Church. Therefore, the studies go better by always participating in the Church who is teacher, who educates. «[The] Life in Christ and

in the Church». Liturgical things, explanations of the liturgy ... Oh, in Italy we are behind with respect to certain nations, while we precede other nations. The teaching Church. Therefore, every part of the apostolate must contribute more or less directly to the teaching ministry of the Church. How? Never do anything that is contrary to dogma in the figures, in embroidery, in images, in the various productions, and then, also in the introduction of books that may be presented in the various cities in which the Center is located. An image that is heretical cannot be there. You know what was written in this regard, first by Cardinal Costantini⁸ and then later by the Holy See, because there is a purpose, it was said at that time, a purpose: to make ugly things, strange Crucifixes, Madonnas that are not Madonnas, at least not Mary, then, the secret – masonic – purpose which is to ridicule the Church and its dogmas. In his conference, Cardinal Costantini explained it well. For the rest, this is something that we have always said and that has certainly entered into your souls. You share in this conviction, you have this persuasion. Service to the teaching Church. Pure doctrine. Everything can be filmed, with wisdom; everything can be filmed, just as everything can be painted, either in its reality, which has a material part, or symbolically, when it is something so elevated that it cannot be represented physically...

Second, contribute to the Church that governs, that is, guides souls, which is a particular governance... Direct souls, guide them to holiness. Consequently, participate in this ministry ... The images, pictures, sculptures, sacred art, embroidery and even the clothing made for the priests in the tailoring, must inspire the moral, the good, the ascetic, holy living, the observance of the Gospel as it is interpreted and proposed by the Holy Father. All of the virtues; yes. All the social good and all the international good, all of the apostolic activity of many sisters, of many missionaries and of many Institutes. What a field! What a field there is! Understand well how the apostolate must be fulfilled in the Church that governs.

⁸ G. COSTANTINI, Cardinal (1876-1958), inspirer and founder of the magazine *Arte cristiana*.

Since Jesus did not only say: «go and teach», but also said: «teach them to observe all that I have commanded you» (Cf Mt 28:20), which is the second point of the apostolate.

The third point in cooperating with the Church is in accompanying her, serve her in her mission of sanctifying souls, in her mission of dispensing the gifts of redemption, of grace. ... You have done a great deal, and you will do more. Participation and cooperation, service to the Church. Therefore it is necessary that it is as beautiful as possible, always with true liturgical taste ... In substance, the apostolate must demonstrate the sanctifying work of the Church. Oh, on this point you are already advanced and you can go further: in architecture, painting, poetry, music and the complex of activities, of initiatives that you have, everything directed toward bringing souls to union with God. Because union with God means salvation, it means being children of God, and that is, if they are children of God, they are also heirs of God (Rm 8:17), that is, paradise. The beautiful form of the churches, the altars; the medals, statues, paintings, images, etc., how much these can contribute to attract souls and display the treasures and graces that the Church bestows. Enter into the spirit of the apostolate, into the service of the Church, in the cooperation in her mission of truth and guidance of souls, taken individually and collectively, and of sanctification and the distribution of grace. Pray always. These intentions of service to the Church and of humble collaboration with her works will always be graces to request in every communion. *Fac ut videam* (Lk 18:41). That we may see the road ever more clearly. «Yes, but this beautiful photograph was already done, and this beautiful image!». So what do I have to tell you? Go ahead! ... If you have taken some steps, go ahead, always go forward in this. But humility is necessary. ... Humble cooperators of the Church. Work «in Christ and in the Church», as living and active members.⁹

Consider the apostolate in the spiritual and supernatural sense. How is the Eucharistic apostolate exercised? Is it understood? Is it

⁹ APD 1957,330-335.

lived in those hours of adoration? And then the apostolate of priestly service, how is it understood? How is it fulfilled? As one who guides, does one inspire, and inspire faith in the fulfillment of the Eucharistic apostolate, of the apostolate of priestly service, and the service to the Church, that is, liturgical service? What privileges you have! Do we esteem the graces we have?

The [Eucharistic] apostolate, if it is considered merely a time we dedicate to adoration for ourselves. But it is an apostolate, *it must be at the service of the entire world*. How must the *priestly service* be done? Materially? A humiliation? *But it is the duty of the Madonna toward Jesus! And what about the service to the Church, that is, the liturgical apostolate?* Not merely art, nor merely profit. That must come because one must live from the altar at which they serve. But there is the interior, the soul, of the work, when there is the spirit of faith, it is within: why is that done? For what purpose? What is it good for? The supernatural spirit. If this spirit is lost, they become workers. No! But when it is done in the spirit, [there is] the true liturgical apostolate, when it has penetrated deeply... If only we had faith! Then we would shake. And the soul and all the energies within us, would be at the service of Jesus. Then everything is directed toward the heavenly Father.

... ask the Lord for the mentality of the heavenly Father, the mentality of the sister Pious Disciple, the mentality that Jesus is working in us and the sorrow of not feeling his presence enough, of not allowing him to live, that is, to work. *Vivit vero in me Christus, [May Christ truly live in me]*. [If] there is this supernatural life, this supernatural organism within us, then Jesus lives in us, he lives above our nature, and then, the new man, the new person, the one in Christ. We have much to ask of the Lord: the mentality of Jesus, of the Father who knows us from the mentality of the Son. «Who sees me – says Jesus – sees the Father». If we understand the Gospel, we understand the mentality of the Father, because Jesus came to show us the mentality of the Father: *Haec est vita aeterna ut cognoscant te... et quem misisti Iesum Christum*. This is the way of

sanctification, eternal life. Ask for the sanctification of the mind, ask for the mentality of Jesus Christ, which is the mentality of the Father.¹⁰

Love of the Father. This is your Eucharistic apostolate, priestly service. It is the apostolate in that it gives honor to God, because it is living in Jesus Christ, and it brings benefit to souls, spiritual help. The apostolate. And the life of the Pious Disciple is, at the same time, contemplative life and active life. The contemplative life, taken by itself, is superior to the active life; but when the contemplative life, prayer, is associated with the active life, that is the apostolate, this is greater.

Sometimes a person may have this temptation: "But in order to be more perfect, I will leave this for the contemplative life". That is, retreat in the spiritual life; that is, while they had two things, they now have only one, that is, the contemplative life. Oh, and instead, the contemplative life united to the active life, is its perfection. This is the life of greater sanctification and you have it. Do not look out the window to see what is happening to the right or to the left. Look at the tabernacle, at Jesus who took you for himself and for the souls in an apostolate that is Eucharistic, liturgical, priestly service, because the Eucharist is produced by the priest. It is a mystery of grace in you and in the Congregation. Then how is the apostolate to be considered? The apostolate is a derivation. The one who loves the heavenly Father loves his children. And all people are children of God. Even more so if they are baptized and live in grace are they children of God in Jesus Christ, as members of the incarnate Son of God, therefore it is much more sublime and in a much higher position.¹¹

The entire Pauline Family does not yet understand the individual parts and the mission it has in the world. It is God who wanted it. And your consecration is a particular consecration, yes. Experience

¹⁰ APD 1963,106-108.

¹¹ APD 1963, 122.

yourselves as members of the Pauline Family and feel that you complete it. Therefore, collaboration in whatever is possible. You have the part of collaboration in prayer and priestly service and Eucharistic apostolate, therefore, a particular part. Since you have a part that is especially delicate and that has an influence upon the other parts, *more silence*. It seems to me that there is need for this. Given that you spend some time in the Centers; some time with the Pauline Family; there are various relationships that are necessary in the life, in the society, in the Church, it seems to me that silence must be recalled. There is a silence that may be considered first class and there may be a silence that is considered as secondary; however, union with Jesus Christ in order to draw the grace, that is, to draw from the well at Sychar, that is Jesus: *fons aquae salientis in vitam aeternam*. You must draw from it that all may drink, in a manner that is invisible but real, living, active. Therefore, intimate union with Jesus, abundant conversations with Jesus, modeled upon the conversations of Mary with Jesus at Nazareth, when Jesus was 10, 15, 20, 25, 30 years of age. *Maria conservabat omnia verba haec conferens in corde suo*. Every blessing, today, upon everything that you will do. And if you can reach the point of considering yourselves in your proper position, you will be always happier to spend your life.¹²

We call Mary: *Teacher*. Teacher of the apostolate, an apostolate that is three-fold: the Eucharistic apostolate, the apostolate of priestly service, the apostolate of the liturgy. Mary is Teacher, yes. It is necessary to have a good understanding of the meaning of apostolate, of the nature of the Catholic, Christian, religious apostolate. What is its nature? Its nature is this: to give to the others what we have, because we cannot give what we do not have; it is very clear. And that is, that the soul might be filled with God and feels the need to speak of God, and feels the need to make known God, Jesus Christ, the Church, the sacraments.

¹² APD 1963,168.

The apostolate is to be compared, and this is the easiest concept to understand, to a basin, a full tub, which at a certain point becomes too full and the extra liquid overflows. A soul filled with the water of grace which, at a certain point, overflows because it is too full. *De plenitudine* [in abundance] we have received from Jesus Christ (cfr Jn 1:16), *de plenitudine*, from Mary. And the people must receive from the fullness of the apostle. Mary had God with her, the Son of God incarnate, and she gave him to the world. Then, [she gave] what she had. When a soul is empty, it is unable to give. If the soul settles down at a certain point, the apostolate is lost, and even if works are being done, the spirit is no longer in the works. But if the apostolate is present, God is in the apostolate, then they give what they have; if one has Jesus Christ, they give what they have, the soul. At times, articles are without a soul and there are articles filled with the spirit, because they come from a soul that is filled with grace, with admiration, filled with faith in Jesus Christ and of the Church itself, that is, the sacraments, the liturgy. What happens when the basin or the tub breaks and leaks? When a soul loses the spirit and the worldly spirit enters, it becomes useless in the Church, one becomes useless and the souls do not have fruit. Souls have the right to receive the apostolate from us. Why? Because in society, in the human family, all must give their contribution.¹³

Your apostolates are: The Adoration and, through the Adoration, enable the light of Jesus Christ, the redemption of Jesus Christ to reach the Church, first of all to the Pauline Family, then to the Church, then to humanity, so that all may receive the fruits of the passion and death, the fruits of the preaching of Jesus, the fruits of the sanctity of his life. Ask the Lord to establish in humanity, that is within the complex of the human being, among all people... there is need for 9 million tabernacles with their priests. In the Adoration, consider a map of the world or a globe, or a list of the nations or

¹³ APD 1963,179.

even only the continents. Understand everyone with the heart of Jesus. It is a great apostolate! There is the apostolate of the interior life, but immediately after there is the apostolate of prayer and the apostolate of suffering. Then the apostolate of the interior life. The person who sanctifies herself is always fulfilling an apostolate even if she is enclosed in a convent, with the doors barred and the windows covered with iron grates, her influence, the influence of a holy soul will spread, it spreads widely like the *bonus odor Christi* (2Cor 2:15) which is the sanctity of the soul. But prayer, the apostolate of prayer always reciting «Divine Heart of Jesus», the intentions of Jesus.

The Sister Disciple who conforms herself to the heart of Jesus, to the desires of Jesus, which are summarized in: glory to the Father and peace to humanity, the salvation of humanity.

Then comes the apostolate of priestly service. After Jesus Christ comes his minister. He is alive, he is active since he is one who produces the Eucharist and therefore the Eucharistic bread in which Jesus is present. The Eucharistic Jesus is always to be considered under three aspects, that is: sacrifice, communion, and adoration, that is the real and continuous presence of Jesus in the tabernacle ... Then: [pray] that the Church may have a sufficient number. How many are needed? Three million priests. Instead we are 140 thousand religious priests and about 260 diocesan priests. Then there are the lay religious. And, according to what the Secretary of the Congregation for Religious said: one million and 700 thousand sisters. ... Remember these numbers and tell Jesus, tell him (...).

May the one dedicated to this apostolate of priestly service fulfill it ever more willingly. Why? Because the Church needs many priests and many souls consecrated to God. Now the number of persons is growing, and the number [of priests] has not grown much, it has not greatly increased ... priests are necessary who will preach the Gospel, the Church, salvation.

Then the liturgical service to the Church. Since the priest needs vestments, altars, churches, confessionals, and all that leads to worship, that is needed, there is the liturgical apostolate. We use the

word liturgical in a general sense because, on the one hand, there are the aspects that are strictly liturgical, such as the Mass which is at the center and then there are what we call, not the sacraments but the sacramentals and all the other means that serve to lead to God, like the crucifix, the rosary, holy cards, paintings, records, etc. Under the protection of Mary because the center comes forth from her, just as Mary gave Jesus Christ to the world. Therefore all of the apostolates were within her because all of the apostolates come together in Christ, in Christ the Master, Way, Truth and Life. She is the one who gave him to the world. This is as God desired it.¹⁴

RULE OF LIFE

24.

Following Jesus Master we offer our entire being to God through the public vows of chastity, poverty and obedience.

Like the Apostle Paul, we allow ourselves to be formed by the Holy Spirit until our complete transformation in Christ, following the way indicated for us by the Founder and Mother Scholastica.

66.

We appreciate silence as a precious gift which prepares the way for an authentic relationship with God and among ourselves.

In listening we offer hospitality to the Lord and to our neighbor and learn the art of true communication.

In recollection we draw the strength of clarification, of purification and concentration on what is essential.

Silence thus leads us to the fullness of interior life and becomes the source of apostolic effectiveness.

¹⁴ APD 1963,180-182.

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”.

132.

We glorify the Father who consecrated and sent his beloved Son into the world and, in the Holy Spirit, consecrates and sends us.

The pilgrim and missionary Church entrusts us with the task of bearing witness to and proclaiming the Gospel of Jesus our Teacher and Lord.

The experience of the Paschal mystery kindles in our hearts the flame of charity which cannot be suppressed. It spreads, enlightens, warms and enflames the hearts so they may love.

133.

Our mission in the Church springs from one source and is directed toward one goal: the love of Jesus living in the Eucharist, in the Priesthood and in the Liturgy.

Enlightened, guided and nourished by Jesus Master, we multiply the inventions of apostolic charity to bear witness to the presence of God in the world.

136.

Like Mary, Queen of Apostles, and the women who were the first witnesses of the Resurrection, icons of our mission, we follow and serve Jesus Master in the Church and in the Pauline Family.

In their spirit we collaborate in the regeneration of persons and of creation so that “all may have life and have it to the full”.

SIGNIFICANT DATES FOR GRATEFUL MEMORY

September 14, 1948: Mother Scholastica embarked for Argentina from Genoa with the responsibility as Novice Mistress and arrived in Argentina on **October 2**.

October 22, 1989: Fr. Timothy Giaccardo was proclaimed Blessed.

October 27, 1936: Mother Scholastica made her perpetual profession.¹⁵

October 29: Solemnity of Our Lord Jesus Christ the Divine Master.¹⁶

November 21, 1923: Orsola Rivata and Metilde Gerlotto are set aside to begin a new work in the Pauline Family.

November 26, 1971: Blessed Father James Alberione, our Founder, dies in Rome.

November 29, 1936: Mother Scholastica, together with Sr. M. Elia Ferrero, depart from the port of Naples to establish a community in Egypt and, on **December 2**, they disembark in Alexandria, Egypt.

December 9, 2013: Pope Francis authorizes the promulgation of the decree of the heroic virtues of the Servant of God, Mother Scholastica Rivata, who becomes Venerable.

February 10, 1924: *dies natalis* of the Sister Disciples of the Divine Master.

¹⁵ *L'albero* ...p. 92. (Eng. Translation p. 98)

¹⁶ APD 1957, 85 "we must look to Jesus Master"; 118 "you belong to the Divine Master".

**CONGREGAZIONE DELLE
PIE DISCEPOLE DEL DIVIN MAESTRO**
Casa Generalizia – Via Gabriele Rossetti, 17 – 00152 – Roma

<http://pddm.org>