

Rome, May 26, 2013

Circular letter on occasion of the  
Solemnity of the Most Holy Trinity

To all Vocationist Religious around the world

Subject: Vocationistality

May God the Holy Spirit unite us always more with the Son to the Father!

The need of the congregation is primarily this:

*"That you personally become holy in it", the rest comes by itself (Opera Omnia XIV, 335).*

My dearest brother,  
Jesus, Mary and Joseph!

As you know, I wanted to start my duty as Superior General of the Congregation by visiting all of our communities throughout the world, the last one are the communities of Indonesia that I will visit in December. During these eleven months since the chapter elected me, I have had the privilege to meet most of our confreres. Our Vicar General, Fr. Ciro Sarnataro, has visited as well the communities of Madagascar, Brazil, Colombia, Ecuador and England. Fr. Armando Palmieri, General Councillor for the Parishes and Vocationaries has visited Brazil and is preparing to visit England in June, Philippines and Indonesia in the month of July and August. Fr. Giuseppe Fasano, our Treasurer-General has visited Madagascar. Fr. Salvatore Musella, Councillor for Formation has visited our Indian Delegation during the month of May and is preparing to visit the Philippines and Nigeria. Fr. Anthony Ezebuio, Assistant General for the Missions is continuing to assist our mission as Delegate of Nigeria.

In addition to the service that we are called to offer to our religious family, the purpose of these trips was to express the anxiety of a father towards each of their children and to confirm them in the faith that identifies us as Christians, in that consecration that unites us as brothers and in that special charism that we have inherited from the beloved father founder and that we made our own.

The first reaction I had while I met our all of you confreres and our youth in formation, was that of a deep reverence, awe, respect for the mystery of the call that you have received. Thinking that we were created, elected, called by God, because of his love and predilection, from eternity to eternity, even before everything would exist, is something that should make us full with joy, gratitude, and thankfulness. I am beginning to understand more that vow of charity, that passion for each possible saint, the torment of pain for every vocation betrayed, that spending himself entirely until the last breath for the elects of the divine vocations of our beloved Blessed. While he was still very young, he realized that God calls because he loves, and because the divine actions of calling and loving always go together, he made it his own way of life and action and accepted that covenant of love with the Holy Trinity from whom is born our congregation, our

being religious, our priesthood. In each of us fr. Justin reveres, loves and serves the divine call. Together with our Blessed, I invite each of us to renew every morning this prayer of thankfulness and gratitude: *in my vocation I recognize the evidence of adorable predilection, the proof of an ineffable esteem that the Lord has for me, among the possible, among the living, among the christians* (Opera II, 232). And then continuing to open up more and more to that mysterious call not yet completed, *since not once but perpetually you have called me out of nothing to life, among the living to faith, among the christians to a religious state of holiness always increasing* (Ibid).

I consider myself an optimist by nature, and now even more than before. It is impossible not to notice the hand of God leading the congregation when He continues to use us, so imperfect and unprepared individuals. It is impossible not to touch with your hands the immense love of the Holy Trinity for this small religious family desired by God; it is impossible not to feel the protection of Blessed fr. Justin that now, more than ever, continues in heaven the mission he received in time (Opera XXVI, 378).

A Christian by vocation needs to be optimistic, and we Vocationists, because are called to call, cannot be otherwise. The temptation of pessimism comes when we linger in our pettiness and we close ourselves in our selfishness, when we measure the Congregation by the same standard that we measure our mood. Those who are not able to see the beautiful, the praiseworthy, the uplifting, the good in our Congregation, has long ceased to see these things within themselves. Here, then the invitation of the Founder: *When each one on his part strives to become holy and fulfills well his office, everything will be better* (Opera XVI, 284). There is much to improve, it is true, because the congregation is each and everyone of us, made out of clay, not always docile to the action of divine sculptor, but certainly there is a lot more to be improved, to be thankful. I still believe that the Lord knows how to work in us and through us, as long as we make room for Him.

Our congregation with his charism, in my opinion, continues to be alive, actual and necessary. It is nice to see our Blessed founder known in many parts of the world. It is comforting to find in our young religious a passion more unique than rare for everything related to the Congregation. It grows in the new generation a keen interest in our spirituality, our charism and our formation, and of this we have to thank God and at the same time strive to provide support and encouragement.

In this letter I would like to share with all of you my impressions about the Congregation, the result not only of my travels but also of correspondence, of personal meetings with some religious, of sharing with our general councillors, but also a result of listening to the voice of many lay people who are part of our family. It is certainly not a full report because it is still early in my term, but a sharing that I believe will be productive if we have to intensify all that is good while correcting some attitudes that do not honor us and the Congregation. As you know one of the tasks of a superior general is to promote the intellectual and moral progress, the spiritual and apostolic life of all religious (Const. 147,2).

I will consider four aspects of our life and work of a Vocationist religious:

### **1. Fraternal Life in Community**

The sacrifice of Christ has merited for us the love of God shed in our hearts by the Holy Spirit. Imitating the perfection of love that gives of itself, the Vocationists are offered in the common life to the brothers who share the same vocation. Therefore, partakers of the love that unites Christ to the Father in the Spirit, they strive to make effective the joy of living together in the communion of the end, in the application of resources, development of the fields of the apostolate proper of the congregation (Constitutions 45 - 46).

I am never tired of repeating that based on the spiritual level of a community we can measure the standard of its community life. It seems nothing new the fact that the reason of so many hardships in some communities is to be found in the absence of a spiritual life. What is really strange is to note that many of our brothers are so focused on other desires as not to notice this serious urgency.

Proud of a great spiritual heritage and formation path developed along the years by our Congregation (Rules, directories, books, circular letters, codes, ratio, etc.) I would have expected from the majority of the confreres a greater attachment to the common life, to the Founder, to the Congregation, to its charism and spirituality. How many writings, how many exhortations, how many events and many other initiatives we have in order to rediscover the beauty, richness, singularity, urgency, and actualization of the goal of the charism, that is, of our vocationality, but I need to lament that we pay little attention to this and I am increasingly convinced more and more that our most urgent need is "conversion."

Besides the houses of formation, there are very few Vocationist communities in Italy and around the world who have a regular rhythm of prayer and are almost non-existent those communities where you can see all religious together at least for the community main events of the day. I find it inexcusable that some religious never participate in the prayer life of the community and others who take part every so often, causing more distraction than edification. For many of our confreres the Liturgy of the Hours and our Devotional seem optional. Meditation, visit to the Blessed Sacrament and other moments that should strengthen the spiritual life seem things of the past. If things continue this way in the spiritual life, then you understand the reason for the discomfort that you can breathe a little everywhere. It is the spiritual life that ensures the supernatural bond of our communities and it offers us the joy of belonging, that leads to the tenor of grace, of mystery, of predilection, that justifies and enriches our being together.

Before asking a flood of holy works, Fr. Justin asks a deluge of saints. He knew that a reality is impossible without the other.

*We can be sure that for the Lord is more important our personal sanctification than the success of our external works. We need to convince others that the only real happy success of any work in the Church and in the world consists in the personal sanctification of the subjects, without which all is failure, ruin, misery (Opera XVI, 431).*

There is no holiness without a constant, faithful, generous and authentic prayer. It is prayer that moves us and gives us the lungs and arteries, for the internal functions of life. It is prayer that moves us and gives us the legs and feet, to march on the streets of this life. It is prayer that moves us and gives us the arms and hands to accomplish the great work of life. It is prayer that gives us and let us use the weapons and ammunition to fight the battles of life. It is prayer that gives us and puts the wings in motion to lift us up to heaven and gives us levers to lift up the world (Opera I, 54).

A community that prays together stays together, and will be able to manifest this unity and this communion in all our fields of action, avoiding the isolation of the individual, the quarrels, envy, competition, prejudice and many other attitudes that are not at all edifying for the Congregation and for the lay faithful. Communities that are steadfast in spiritual life generate other communities, because it is proper of communion to expand more and more. I remain of the opinion that we should never close our communities but open them, open them and open them again. Today more than ever the words of our founder should spur us on: *We must regain the christian people, soul for soul, family by family to bring all to the Lord, to live his life, not only to bear his name and to sit at his table ( Opera XXVI, 84).* And the reality is that in certain situations, both in Italy and in the rest of the world, the prospective that lies ahead is

unfortunately that of closure of some communities. I do not think that the reason of certain closures is for lack of religious members, but certainly for lack of religious community spirit. A community cannot stand for a long time facing its particular challenges when each religious follows his own path and seeks his own systematization. If certain problems peculiar to certain religious communities had found religious more united, compact, and sensitive, some closures could have been avoided. The tragedy is when the community is falling apart and everyone is concerned with preserving their own interests.

I note with sadness, in turn, that some confreres use often the expression "my projects", when one is tempted to look outside of the congregation for what he judges to be his own personal realization. There are confreres who seem to struggle to stay in the congregation if they are not in charge or involved personally in administration. They consider themselves as religious of second class, as if the members of our congregation were identified or distributed in different classes. If we let go of such a behavior or trend, not before long, they will some who will ask to delete the denomination "vice", and since the day of priestly ordination, we would have a religious congregation where all are pastors, rectors, treasurer, etc.. We are living in a time of so great "protagonism" and personalism and for the most part there is not even considered the possibility to learn from others, since some pretend to know everything and better than others.

How I wish we understood that the greatest grace that we find in the congregation is the ability to reach the divine union by living as saints. Everything else is secondary. In the following words of our founder we find the reason why we Vocationists exist:

*It is very good for you to grow in the love and esteem of the congregation, that is for us, mother, heaven and everything in it because the Lord has established to celebrate the meeting and his divine mission with our soul (Opera XIV, 328).*

And again:

*United as children and spouses to the congregation, with the holy Church, with the Holy Family, with the Most Holy Trinity, we need to feel more than the duty, the need to persevere, advancing in the esteem of its goal, its means and its works (Opera IX, 287).*

Dearest brothers! Do not waste the time that the Lord has reserved for your sanctification. Also keep in mind our primary goal and do not get distracted by the secondary. Today the world needs saints; if a single saint is enough to rekindle hope and optimism, imagine an entire congregation of saints. Do you want more reasons to be Vocationist, and a Vocationist in love with the Congregation? Listen again our father founder:

*Considering the whole world in all circumstances, with all the holy topics, [Every Vocationist] is constituted as an ardent defender and promoter of the Congregation, aiming at making universal his life of prayer, especially the Offertory, and to establish a house in every locations of the world, in order to let all souls in all spheres of Divine Union (our external association) (Opera IX, 287-288).*

*The Congregation of Divine Vocations to the divine union will stand, and will fill the universe of God's glory and human happiness (Opera XI, 41).*

*I see the holy Church as the rose of the Lord. The corolla with every petal are all religious families. At the center, in the heart, our congregation, from which departs the seed for continuous reproduction and flowering of the Rose (Opera XI, 231).*

A religious who does not take daily the arms and ammunitions to fight the battles of life is unlikely to have the strength to face the difficulties and struggles that we will never be lacking. The difficulties, however, should not make us forget that the sacrifices are part of the normality of a religious and, as such, should be addressed. It is a sign of maturity not to blame the Congregation for all the inconveniences inherent to consecrated life. It is true that sometimes we handle situations that seem beyond our human capabilities, due to confreres who act as they want: they do not realize that the work entrusted to them is not their private property but belongs to the congregation, while they are only serving as administrators. It would be a good thing to start looking within ourselves for the roots of our unhappiness: *The creature that most of all, prevents us freedom of movements, leaps and progress of the soul is our own person, with that exaggerated personalism* (Opera V, 259). Fr. Justin reminds us again that *is indeed in our hardships that triumphs the grace and there is spiritual ascension* (Opera XI, 121). And again: *All difficulties will point the way, they don't close it.* (Opera XVI, 249). Victimism is not the ideal attitude to overcome difficult situations: no Vocationist has outdone or will ever outdo the Founder when it comes to suffer misunderstandings, disappointments and hardships.

Let us listen again to what he says himself in the time of testing:

*It is very good for you and for the work of the congregation live in this twilight of misunderstanding, opposition, contradiction and humiliation. The full benevolence, complacency, protection and favors would hurt the soul as much light and heat would to still tender plants* (Opera XI, 192).

I wonder if this temptation of some Vocationist religious to break away from the maternal heart to look for another love is not the reflection of a void that only a serious and constant spiritual life is able to fulfill.

Dear brother, especially you who have the honor of serving a community as a superior: I ask you to zeal the spiritual life of the community and of the individual before anything else. Do not be tempted to neglect the essential of the common life. Be the faithful servant able to dispense spiritual food for all those whom the Lord has entrusted to your care. Stay true to this principle and your perseverance and conviction will entice your brothers to rediscover the essential standard of living that is indispensable for those who desire the Divine Union for a life of holiness. Let us welcome the pressing invitation of Blessed Fr. Justin conveyed to a rebellious religious that is profitable for religious of all ages:

*I recommend to you an hour of meditation every morning (in honor of the Holy Spirit); a sacred hour of study (I say sacred) also daily (in honor of the eternal Father); the hour of the ministry of the Word, such as catechism to any group of listeners, children or adults, (in honor of the Divine Word). These are our three holy hours each day* (Opera XIV, 462).

## **2. Sharing of goods**

The first ordinance of the XIV General Chapter asks to educate the mentality of personal and communal responsibility to the sharing of the fruits of the apostolate and of any other income, deposited into the community account. For this reason during the family council, every religious will present its monthly note and the fruit of his labor.

I am infinitely grateful and proud for all my Vocationist brother, past and present, who have lived and are living evangelical poverty in a joyful and constructive way. I had the grace to know confreres who have never usurped or misused the fruits of their labor and which have channeled wisely and with transparency all that Divine Providence has put into their hands for the support of the elect of Divine Vocations. Are undeniable the countless miracles that the love of many confreres have made possible in the life of the Congregation. I sincerely thank all the true benefactors of our Congregation.

I thank the confreres of the Italian Province who have maintained with fidelity and constancy their contribution in this special moment of the congregation and encourage them not to diminish it, because now more than ever we need transparency, sharing, and so much generosity. Many thanks also to the confreres of the United States with whom we can always count especially in the most critical moments for our missions. A heartfelt thanks to the brothers of United Kingdom (priests and students) who with their sacrifices have made possible the Second International house of Study of the Congregation, relieving a little the weight from that of Rome. I thank all the members involved in the initiatives for the benefit of our missions, but I thank especially those religious, especially in the missions, which are aware that the congregation is going through economical difficult times, that I would call the dark night of its journey, and get busy in finding that financial autonomy, even though is still far from being reached.

Beside these signs of hope and a chance to dream of a better future, unfortunately we must also acknowledge, not without a deep disappointment, that one of the most terrible scourges of our Congregation is the attachment to money that not few religious have.

I confess that since several days I am suffering the torment of an economic situation at the level of the Congregation, which worsens day by day. The bureaucracy for many years has blocked even those properties that the Congregation has decided to sell in order to meet the debts that we have. The support to our missions narrows more and more and we are already suggesting to some confreres to reduce the number of the candidates who must enter into our Vocationaries. Many communities lament the fact that there is a lack of commitment from the General Curia regarding some construction to be completed. We are risking to see suspended some essential services of the Congregation for lack of payments. As if these and other torments were not enough, there are rumors that, if we were to lose some lawsuits in some courts, half of the assets of the Congregation would not be enough to pay them.

I have a sad feeling that we are facing a new economic collapse that can be avoided only if we begin to be more cautious, more transparent, more supportive, more attached to the Congregation, more consistent with our choices, more evangelical in managing the assets that are always the fruits of Divine Providence. There is an evangelical poverty among us to be regained. I have the impression that the we will not gain it until we would be forced to eat bread and water. From that day on, we will be able to evaluate a lot of money wasted, so many unnecessary expenses, even by those who should not have done them, many secondary investments, so much personal management.

I confess that I still do not have a clear vision of the current financial state, also because numbers can be easily manipulated to show what you want to show. But I believe that our total debts amount to €1,300,000.00 (one million three hundred thousand euros). To speculate about the reasons why we are in this situation, I do not think it would be the most urgent thing to do, despite being aware that we need urgently to review the way we manage the resources of the congregation. "Personally", I might as well stay calm and peaceful because I have always expressed my concern when I see the fact that, in a state of debt in which we are, there are always constructions that never end and exorbitant projects by some of our religious who can not walk with their feet on the ground. I absolutely can not shy away or feel quiet, because the Constitutions leave no room for a bit of compassion and clearly state that the Superior General is primarily responsible for the goods of the Congregation (Cost. 147, 4).

I would gladly assume the task of being the first responsible of the assets of the Congregation, but I also need to count on solidarity, maturity, generosity and the spirit of belonging from all my brothers who are children of this congregation.

It is true that another economic collapse would fill us with shame but perhaps it would bring us back to the essential. The thing that hurts me is that our standard of living does not prove at all that we are members of a congregation in financial difficulties. For my part, thank God, I have no difficulty to eat once a day: in my house it was not a rare thing. I am willing to be a beggar as many of our brave lay brothers did in the past and the way I did it as an Assistant to the Vocationist Mission Cooperators. I am sure that I would do better as a beggar than as a Superior General.

I want to continue to continue, with all my heart and my strengths, this service that the general chapter has entrusted to me, but alone I can not do this, and I need the support of all of you. We need to begin to put in the common fund the amount that is surplus in our pockets or in our personal accounts, and begin as soon as possible a standard of living voted to essentiality.

### **3. Apostolate**

A great joy and consolation that I find in Italy and in other countries where we operate, is the true note of the parish communities animated by religious who love the flock, who promote a truly authentic Christian life devoted to holiness, which in return fill of vocationistality the ordinary pastoral action. I can assure you that during my travels, I have found everywhere a great esteem for our Congregation, especially by the thirty bishops of the dioceses where we are present, by the secular clergy, by religious of many other congregations, by the faithful assisted by our religious and by the many branches of the Vocationist family. I truly believe that many of our brethren have taken seriously the intuition of our Blessed: *If as a religious you are called to strive for personal perfection, as a religious pastor you have to make sure that all the souls entrusted to you would tend to perfection as well* (Opera XVI, 374). I encourage all my brothers involved in our parishes to strive more and more for a free and disinterested service to the entire people of God entrusted to us.

Too bad I can not say what I wish I could say: that all Vocationist religious are acting at least in the normal pastoral work that is expected by every priest. Unfortunately I also had to witness, and it is really scary, the laziness, the comfortable life and the indifference of certain religious who live in their small world, locked in their rooms, lover of television, of the cellphone, of facebook and other hobbies. Religious who are young, full of strenght, and that do not feel remorse to know their parishes are abandoned, with many lost sheep, poor sacramental life, spiritual paralysis, in conformity with the minimum. There are religious who are so enthralled by a small group which cater to their needs, that the rest of the world could well collapse. I beg you with all my heart, please, live up to the Vocationist constitutions and return to an essential lifestyle, eliminating the superfluous because this is what draws us to infidelity.

I do not know how to face and hear our people which do not ask for nothing more than the right to be heard in confession, to be supported in their hardships, to participate in a daily Mass, to know on whom to rely, especially on occasions when the priest seems to be the only point of reference left. To ask to these people to be patient, prayerful, and understanding of some priest's behavior, once, twice, three times it may seem right; however, when it becomes a litany of complaints, the impression is that we superiors are complicit with this kind of priest and religious who alter the message of the Gospel and disfigures the face of the Congregation. It is sad to watch the laziness and comfort in some religious who have industriousness as some of their characteristics. And even more sad to know that these brothers close the door to holiness.

Fr. Justin warns us that *those who want to look after their own comfort, their physical well-being, will never become saints* (Opera VI, 99).

*It would be good if only we would really assimilate all the aspects of healthy and approved modernity* (Opera XXII, 129) for the purposes of the apostolate, but we know very well that this doesn't happen often. Some of us have become dependent, if not spoiled, by the cellphone and can not live without it. Some switch from the personal dialogue to a conversation on a cell phone as if it were the most natural thing, without realizing that we are becoming not only more superficial but also less polite. And the worst thing is that we eventually have stolen and usurped the time for meditation, for prayer, for spiritual reading, and for the apostolate, to visit the sick, to study, and to be alone with Him. How far away from us seems that ideal designed by the Blessed Founder, namely, that *the lover of the divine union is characterized by frequent recollections during the day, by ourselves, from frequent visits to the blessed sacrament of the altar and longs for the hours destined to silence in order to retire more in solitude with God, this being all the spirit and reason of the religious silence; a need of the love of God and of the soul* (Opera IX, 207). And again: *A soul that does not long for solitude in order to focus on his God, a soul that does not feel the need to sit alone with his God anytime, anywhere, could well be in the grace of God, but is not yet a lover of God in the true and more beautiful sense.* (Opera VI, 310).

#### 4. Missions

*The Society of Divine Union embraces the whole world, with its center and epicenter, with its spheres and constellations: it is our work, and field action. Who has no mind and heart to embrace the whole world with the divine union and become a inventive to the whole world for the divine union, it is not a Vocationist* (Opera X, 254).

I pay my deep respect, reverence and gratitude to all my Vocationist brothers who have left everything, driven only by the desire to save souls, bringing to the world the good news of salvation, animated by the spirit of the Founder and of the holy desire to see His work spread everywhere. To all my brothers around the world, simply because driven by a love that never says enough, goes my spiritual closeness and deepest gratitude.

Our confrere, Father Vincenzo Pelella told me once he would like to write the biography of some of our religious who wrote beautiful pages in the history of our congregation with their life and sacrifice. I believe that among these there will be outstanding missionary figures. I have encouraged him to do so and quickly in order to help the new generations to understand that we are not the result of chance or of improvisation. We had the grace to have good and holy confreres who can not be considered only as pages of the past history but surely as stars that continue to illuminate the Vocationist firmament and nourish our faith in the mystery that the church calls the communion of saints.

While I have good reason to believe that the Congregation is what it is today, thanks to the courage, selflessness, faith and the missionary zeal of so many of our brothers, I do not want to think that anyone among us could possibly reject or stay closed to that availability in departing when asked by the superiors. I see the attitude of some religious that concern me, especially when he has to move to another community. There are religious who are causing great turmoil when they need to be transferred, as if obedience is not part of their consecration, or even a more powerful mean of sanctification. Torchlight processions by parishioners, mobilization of the faithful, and even politicians, are very trendy today when a religious is asked to move, which cause me shame and confusion. Do our people know that we are

religious? That we have no fixed community? That we are citizens of the infinite? That we pay a service to the Church in the Congregation for the time that the Congregation deems it necessary? And if they do not know it, who is to blame?

If a transfer of a religious within the same nation causes a warzone, imagine when the transfer concerns a mission abroad. It is increasingly difficult today to count on religious when we need to open a new mission where sacrifice is required, especially when the community has to be built by scratch. Many religious want a guarantee of a salary, a security, a house ready and many other comforts. The congregation does not need salaried officials, because it not a business company. We need Vocationists who do not use the calculator for their interest, but instead trust fully in the Divine Providence who has always provided the essential, both for the Founder and for to those who trust in Her.

Fr. Justin reminds us that the *Lord wants through you, the salvation and holiness of the world, that is, of that man, and then of the other man, that is, each and every person, one by one, just all of them* (Opera VI, 381). And again: *We must regain the Christian people, soul for soul, family by family to bring all to the Lord, to live his life, not only to bear his name and to sit at his table* (Opera XXVI, 84).

Every time that the Congregation has asked a religious to collaborate for the realization of a world of saints, just as Blessed Fr. Justin desires, she did it because she trusted and saw in that religious unlimited opportunities to develop talents that every vocation entails. Too bad that the initial enthusiasm of many who have said yes, it has then changed into a perspective quite materialistic and selfish. I pray the Lord with all my heart that every Vocationist is animated by that same Spirit that led the early Christians in the whole inhabited world, with the only desire that God's love would be known and reciprocated, just as our beloved founder continues to desire.

## Conclusion

*Always resounds inside me my divine vocation, who wants my continuous conversion for my progressive ascension to consummate union* (Opera II, 233).

I still believe with conviction that our greatest need is personal conversion, which then contributes to that of the community. Our Blessed reminds us that: *light, peace, strength and victory is within you, do not come from outside* (Opera XI, 123). Let us undertake, dear brother, the journey of conversion. Let us recognize together this shortcoming and urgency of ours. It all depends on your will. See how fr. Justin helps us regarding the will:

*Our spiritual dominant disease is the weakness of will: therefore, the need for continued care of strength, of training, of exercise in order to make it strong. A cause of the weakness of will is the lack of strong convictions, that is of great ideas, so bright to enflame us, excite us and then conquer us and fascinate us, that is, to excite and move our will to implement them* (Opera V, 241).

*All that it is said to me or done to me, or that eventually happens to me, without my own will, it is all predisposed and wanted, in my regards, by the will of God* (Opera II, 334).

*For me the only will that less reflects and repeats the will of God and that more it opposes itself and would like to prevent it, it is my own will* (Opera II, 336).

*What is lacking in us while we may want it, and while we begin to want it, already begin to obtain it (Opera VI, 310).*

It all depends by our will. Let us love this family that came from the will of the Triune God and from that vow of charity that will continue to support it for all eternity. Let us reciprocate to the Trinitarian love who made us a Vocationist. *A love that never says enough to the effusions and communications with the beloved; never says enough to the correspondence and reciprocation that is expected from her beloved (Opera IV, 159).*

For the new Pope has been enough to choose the name of a great "poor" saint and 5 words (to walk, to erect, to build, cross and joy) to arouse in the world a wave of hope and to give back to the church a confidence that seemed at stake.

Let us hasten, dear brother, to attain holiness. Make no mistake! For us it does not have to be matter of speech but it is an obligation.

*Life runs away, reminds us our Blessed; let us hasten to respond to his grace. When life is over without reaching the divine union, our life has been lost (Opera VI, 40). Our Blessed still reminds us that man either is constantly changing for the better, or is always changing for the worse (Opera VI, 55).*

I wish with all my heart, an infusion of grace and holiness on the part of the most Holy Trinity.

P. Antonio Rafael do Nascimento, sdv  
Superior General

P. S

I think you might have heard that last month, an Hindu extremist group has damaged our Novitiate house in Thalassery (India). They destroyed the image of Our Lady of Divine Vocations, located in the garden entrance, the windows and the front of the house. Thank God that they did not physically assault our confreres who had gone into hiding. Despite the insecurity and uncertainty for the future, our confreres seem willing to stay in the place. For them I ask your spiritual closeness and also a concrete action to help in the reconstruction of the house. I heard it was a tradition among us to offer something to the Superior General on the occasion of his name day, St. Anthony on June 13. Here is a good opportunity to help our confreres of the community of Thaleserry. Thank you in advance!