

# Live Christ! Give Christ!

## PRAYERS FOR THE NEW EVANGELIZATION



THE PAULINE FAMILY OF BLESSED JAMES ALBERIONE

# Live Christ! Give Christ!

Prayers for the New Evangelization

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## Foreword



The path of the New Evangelization entails the recovery of a healthful spirituality—a real condition that would enable people to return to their interior lives while transcending the noise, tumult, and contradictions that they face on a daily basis. Thus, the words of Saint Augustine are as true today as they ever were, for they remind us of the importance of contemplation that leads us naturally to silence, listening, and prayer: “Do not go outside yourself but return to within yourself; truth dwells in the inner man; and if you find that your nature is changeable, transcend yourself” (*De vera religione* 39, 72).

The primacy of contemplation in the mission of the New Evangelization continues to be a central

theme in both the teaching and preaching of Pope Francis: “What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless . . . and our fervor dies out” (Pope Francis, *Apostolic Exhortation Evangelii Gaudium*, no. 262). Therefore, in order not to “run in vain” (Gal 2:2) on the road of evangelization, we need to focus on contemplation, which is most essential in order to keep our eyes ever fixed on the face of Christ. For the “first proclamation” that every Christian is called upon to undertake is to live in Christ in order to know how to share him with others.

The following work, *Live Christ! Give Christ! Prayers for the New Evangelization*, contains prayers written by Blessed James Alberione and other contemporary Paulines. Such a valuable work will be of great assistance to modern men and women who are often deafened to the Divine because of the cacophonies of atheism, agnosticism, secularism, and relativism, and, thus, are thwarted in their intent to live lives that possess a deeper meaning. Further, the beauty and cogency of these prayers will serve to

place each individual into a more profound silence before God, which, ultimately, will lead to a uniquely personal encounter with Jesus Christ. The special graces received by means of contemplation and prayer will inspire within each person a greater capacity to know how to give an explanation of his or her own faith, showing forth Jesus Christ, the Son of God, the sole Savior of the human race. To the extent that we are capable of this, we will be able to offer our contemporaries the response they are awaiting. The new evangelization begins from this point, from the conviction that grace acts upon us and transforms us to the point of bringing about a conversion of heart, and of the credibility of our witness.

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of the New Evangelization*



# Introduction



One of the most beautiful treasures of the Catholic Church is the number and variety of spiritualities that have arisen within the great religious families. Among the best known are the Benedictine, Franciscan, Dominican, Ignatian, and Carmelite spiritualities. There are, of course, many others, each presenting its followers with a particular way of praying. For example, the Franciscans center their spirituality around the poor Christ, stressing the virtues of humility and simplicity, while the spirituality of the Benedictines is centered on Sacred Scripture and the liturgy.

From the earliest times of Christianity until today, new spiritual traditions have come into being

according to the needs of a particular era of history. In the early twentieth century, God inspired a young priest from northern Italy to develop a spirituality that would meet the needs and challenges of the Church charged with the mandate to evangelize in the age of communication.

On the night bridging the nineteenth and twentieth centuries, a sixteen-year-old seminarian named James Alberione was immersed in Eucharistic adoration in the Cathedral of Alba. He had taken to heart Pope Leo XIII's recent appeal that the Church ready herself to engage the dawning of a new world of ideologies and inventions, the likes of which had never been seen before. In his earnest prayer that evening, Alberione mulled over the pope's challenge and, before the night was over, felt entrusted with a particular vision for the new century. In time, his inspiration would give birth to the Pauline Family, which would be composed of ten foundations, both religious and lay. The religious Congregations include:

- ☪ The Society of St. Paul (founded in 1914), priests and brothers who spread the Gospel using the modern means of communication.
- ☪ The Daughters of St. Paul (1915), sisters with an identical mission to that of the Society of St. Paul.

- ☩ The Sister Disciples of the Divine Master (1924), who devote themselves to the liturgical apostolate.
- ☩ The Sisters of the Good Shepherd (1938), who carry out the pastoral apostolate.
- ☩ The Sisters of the Queen of Apostles (1959), who work for the formation and recruitment of vocations within the Church.

In addition to these, Alberione founded four Lay Institutes in 1960, whose members would bring his vision into every corner of life. They include:

- ☩ The Institute of Jesus the Priest for secular priests;
- ☩ The Institute of Mary of the Annunciation for single women;
- ☩ The Institute of St. Gabriel the Archangel for single men;
- ☩ The Holy Family Institute for married couples.

Father Alberione also invited lay collaborators to work with him from the very beginning of the Pauline Family. He relied upon certain generous lay men and women for help in evangelization as well as for prayerful and financial support. In 1918 he

organized this group into the Association of Pauline Cooperators, men and women who recognize the call to share in the spirit and mission of the Pauline Family and who, after a brief period of formation, make formal promises as part of their association.

Together these religious and lay Paulines would adopt their founder's vision and make it a living, breathing reality in the Church. One hundred years later, under the inspiration of now-Blessed James Alberione, his sons and daughters around the world continue to channel their spiritual and apostolic energies into the proclamation of the Gospel of Jesus Christ using all the means available in our digital age.

Key to Blessed James Alberione's success was his ability to integrate spirit and life. Not only did he empower those who followed him to evangelize with the means of communication (beginning with the "good press," as he called it, and then "any other means offered by technical progress"), he also undergirded this with an intense prayer life that embraced the needs of humanity in the desires and intentions of the media apostles.

In Alberione's spirituality, communication with God through prayer enlivens communication with men and women, and efforts to open the channels of

grace always take into account the necessity to make reparation for evil—especially evil done because of the misuse of the media. Alberione’s goal was the basic Gospel call: “Glory to God and peace to humanity.” He centered his spirituality in Scripture and the Eucharist. To the whole Pauline Family he declared: “You were born of the Eucharist. Your food is the Eucharist. Your spirituality is the Gospel lived in its entirety, as explained by Saint Paul. Your Mother and model is Mary.”

It is interesting to note that in developing a spirituality for these new apostles, Alberione purposefully drew on the earliest devotions of the Church. He re-introduced Jesus as the Divine Master or Teacher, Mary as the Queen of Apostles, and Saint Paul as the model Apostle, since he was the greatest evangelizer of the early Church. Pauline spirituality would develop around these three principal figures.

The one thing that all great spiritualities have in common is an emphasis on what the Church today calls the new evangelization. By this is meant the effort to redirect our lives toward Jesus and his saving message and to make the Gospel known and embraced by everyone. Pauline spirituality aims at conforming one’s entire person to Christ, so that, rooted in him, one grows in holiness and becomes

with him way, truth, and life for the world. The title of this book, which is taken from a directive Blessed Alberione issued to his followers, aptly sums up this process. Paulines are to “live Christ”—that is, to allow Christ the Master, Way, Truth, and Life, to live fully in them—so that they can then “give Christ” to the whole world. This is a spirituality for evangelizers of every age.

In the following pages readers will find prayers written by or based on the words of Blessed James Alberione, whom Pope John Paul II once called “the first apostle of the new evangelization.” In addition there are prayers arising from the hearts of Paulines living today. Alberione encouraged the men and women who came after him to revitalize the Pauline charism with new works and new prayers, so that the great ongoing communication between God and his people would continue; that all of us would be inspired and strengthened in our call to transform the world, to build God’s Kingdom for everyone; and that we would find the harmony of spirit and life of which Saint Paul spoke when he said, “It is no longer I who live, but it is Christ who lives in me” (Gal 2:20).

In Pope Francis’ apostolic exhortation *Evangelii Gaudium*, he invited all Catholics to a renewed

personal encounter with Jesus Christ, who calls us to share with all our sisters and brothers the joy of his Gospel. Each one of us, by virtue of our baptism, has been chosen and is sent by God to witness to others the incomparable gift of life in Christ Jesus. We carry out the mission of the Church each and every day by living and sharing our faith—in whatever occupation or state of life the Lord has called us to—not only with our words and actions, but especially through our prayer. Prayer is what roots us in God and keeps us in constant relationship with him. Prayer is what unites our hearts with Christ's heart, full of mercy and love for all people.

And so we offer this collection of prayers to you as a valuable means to deepen your relationship with our living God and to inspire you in accepting his invitation to announce the Gospel in our world today. May the Holy Spirit enlighten your mind, strengthen your will, and fill your heart with love as you proclaim the Gospel of Jesus Christ with your life and words, by your prayer and actions, in your home and workplace, to everyone you meet, whether in person or through social media.