
General Introduction



With this edition, we are beginning a series of reflections over the coming months around the theme of *dialogue* in the light of the charism given to the Pallottine Family through St. Vincent Pallotti.

Communion is at the very heart of our charism, and St. Vincent is rightly described as a prophet of a spirituality of communion. Dialogue is an expression of communion and a means to create it; a means to deepen it where it already exists and also to repair it where it has been damaged.

It is a means of entering into relationship with others, to share deeply the truth of our experience of life and faith, while opening ourselves to listen deeply to the experience of others and to being touched and changed by this experience.

It is a means to constructing and deepening relationships of love and mutual respect and justice among ourselves in the Pallottine Family and with the wider Church and society.

Dialogue is also a particular characteristic of the wider Church today and is Pope Francis constant invitation. We are called in a special way through our charism to play our part in creating a culture of dialogue in the many and varied

[The Union of Catholic Apostolate] is like an evangelist perpetually calling everyone ... and awakening the

of all the faithful of every class, rank and condition (C

It is vital that we continue to grow in our apostolate. The Union of Catholic Apostolate is made up of “all every class, rank and condition.” Such a compo-

... deepening dialogue among the vocations because apostolate –and therefore to the imitation of Jesus lives – will vary from vocation to vocation.

Obviously the life of a layperson compared will have different challenges as well as differences. Similarly, the single and married person will app-

... from a different view depending on the structures are present. The contemplative and active form

... differ from one another. When we look at the “new” membership, It becomes clear that in order to s relationships among the members there is indeed dialogue. This dialogue is not only necessary am for a strengthening of our understanding of one

our Founder, St. Vincent Pallotti, in terms of the broad vision of membership in the Body of Christ, we are reminded that the daily activities of each person can be a source of the apostolate – the life of Jesus Christ, Apostle of the Father – that continues through the power of the Spirit at work in our own lives.

This calls for a deeper understanding of one another and of our role in this most basic involvement in evangelization: to give new life to faith, a new spark to love and a new thrust to unity. How else can we come to this essential knowledge of the “Body” unless we dialogue?

What better way is there to “connect” each part to the Body that is working as a unit in this apostolic response to which God is calling the Union of Catholic Apostolate?

The idea of apostolate and the name apostle, according to the scriptures, is not such that it cannot be separated from ecclesiastical jurisdiction ... Therefore, one who is not a priest can be honoured with the name “apostle” and the work can rightly be called an “apostolate”. (OCCC, III, p. 140)

Dialogue and effective collaboration are intertwined. When Vincent Pallotti lists the vocations, talents and activities of individuals, he is doing so with a vision that embraces the one body and its many parts. He sees the work of each one as a part of the whole. It is therefore not in isolation that we respond to the call of God, but in communion with one another. If every person is a part of the one body, then every activity becomes a part of universal

Questions for our reflection:

1. How can we grow as one body in the Union of Catholic Apostolate and in the understanding of our role in this most basic involvement in evangelization: to give new life to faith, a new spark to love and a new thrust to unity. How else can we come to this essential knowledge of the “Body” unless we dialogue?
2. How are dialogue and collaboration associated with our assets to the development of the Union of Catholic Apostolate?
3. In what ways will dialogue assist us to acknowledge the essential role of the laypersons in the Church?
4. What can we do to deepen our experience of the Body of Christ and to broaden our knowledge of the vocations within the Union – to use every person as a means to a more effective apostolate?

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