



To the Most Holy Trinity

Lord, you created me in your likeness; if in me there is the image of the three divine Persons, I want to imitate your inner life. Sanctify, O Father, my will by making it docile to Your wishes; fill my mind, O divine Son, with Yourself; infuse, Divine Spirit, into my heart a true, supernatural Charity. I know that You, Most Holy Trinity, live in the righteous soul and continue in it your eternal operations: the Father, generating the Son, and both giving origin to the Holy Spirit (James Alberione, *Orationi [Prayers]*, p. 305).

Those who hope in God are not disappointed Ps 25 (24), 1-2.4-5.10.16-21

- 1 To you, O Lord, I lift up my soul,
- 2 In you, my God, I trust:
let me not be put to shame!
- 4 Make known to me your ways, O Lord,
teach me your paths.
- 5 Guide me in your truths and teach me,
for you are my God, my saviour;
I hope in you all the day long.
- 10 The ways of the Lord are love and faithfulness
for those who keep his covenant and precepts.
- 16 Turn to me and have compassion,
for I am lonely and afflicted.
- 17 Free my heart of bitterness;
relieve me of this distress.
- 18 See my pain and sufferings
and forgive all my sins.
- 19 See how my enemies have increased,
and how violently they hate me.
- 20 Deliver me from them;
let me not be put to shame,
for I took to you for rescue.
- 21 Let integrity and righteousness be my protection,
for all my hope, O Lord, is in you.

"LET YOURSELF BE TRANSFORMED"

In the theme chosen in view of the XI General Chapter, the concept "transformation" is highlighted, which occurs very often in the Bible, especially in the prophets, most often with the term "conversion", and we find its equivalent expressions also in saint Paul. For his part, Blessed James Alberione left us the same consignment in the last of the three sentences of the famous dream: "Be sorry for sins", translated dynamically with "Walk in continuous conversion".

Truth

■ **Listening to the Word of the Apostle Paul**

The Apostle made a retrospective reading of his life starting from his change on the road to Damascus. He returns to it several times in his letters, sometimes with apologetic tones, while emphasizing the divine initiative: "God who had chosen me from my mother's womb and called me through his grace" (Gal 1:15). With the same perspective, he invites his children and disciples to let themselves be worked upon by the Lord in the continuous effort for renewal.

From the Letter to the Ephesians (4:17-24. 29-32)

New life in Christ. "I say to you then, and with insistence I advise you in the Lord, do not imitate the Gentiles who live an aimless kind of life. Their understanding is in darkness and they remain in ignorance because of their blind conscience, very far from the life of God. As a result of their corruption, they have abandoned themselves to sensuality and have eagerly given themselves to every kind of immorality. But it is not for this that you have followed Christ. For surely you have heard of him and received his teaching in accordance with the truth which is in Jesus himself. You must give up the old self of your former way of living, whose deceitful desires bring self-destruction. Renew yourselves in the spirit of your minds, and put on the new self, which is created after the likeness of God in true righteousness and holiness. [...] Do not let even one bad word come from your mouth, but only good words that will encourage when necessary and be helpful to those who hear. Do not sadden the Holy Spirit of God with which you were marked for the day of salvation. Do away with all quarrelling, rage, anger, insults and every kind of malice. Be kind to one another, understanding, forgiving one another as God forgave you in Christ."

■ ■ Listening to the Word of the Magisterium

The Church has always urged the faithful, especially the religious, to progress on the path of conformity with Christ, in the commitment to be transformed and almost transfigured by following him.

From the Apostolic Exhortation "Vita consecrata" (n. 14)

Icon of the Transfigured Christ. "The evangelical basis of consecrated life is to be sought in the special relationship which Jesus, in his earthly life, established with some of his disciples. He called them not only to welcome the Kingdom of God into their own lives, but also to put their lives at its service, leaving everything behind and closely imitating his own *way of life*.

Many of the baptized throughout history have been invited to live such a life 'in the image of Christ'. But this is possible only on the basis of a special vocation and in virtue of a particular gift of the Spirit. For in such a life baptismal consecration develops into a radical response in the following of Christ through acceptance of the evangelical counsels, the first and essential of which is the sacred bond of chastity for the sake of the Kingdom of Heaven. This special way of 'following Christ', at the origin of which is always the initiative of the Father, has an essential Christological and pneumatological meaning: it expresses in a particularly vivid way the *Trinitarian* nature of the Christian life and it anticipates in a certain way that *eschatological* fulfilment towards which the whole Church is tending.

In the Gospel, many of Christ's words and actions shed light on the meaning of this special vocation. But for an overall picture of its essential characteristics, it is singularly helpful to fix our gaze on Christ's radiant face in the mystery of the Transfiguration. A whole ancient spiritual tradition refers to this 'icon' when it links the contemplative life to the prayer of Jesus 'on the mountain'. Even the 'active' dimensions of consecrated life can in a way be included here, for the Transfiguration is not only the revelation of Christ's glory but also a preparation for facing Christ's Cross."

■ ■ ■ Listening to the Founder's Word

In the footsteps of Saint Paul, Blessed James Alberione continually pushed his children to commit to progress on the path of fidelity, always reaching forward and giving all of themselves to God. "True piety pervades our whole being so as to lift it to the love of God. It is the implementation of the whole of the first commandment: to love the Lord with all one's mind, heart and will [Cf. Mt 22:37]" (UPS I, 183).

From the volume *Per un rinnovamento spirituale* [For a spiritual renewal] p.17

Renewal of spirit. «Let us see what the renewal of spirit should consist of, considering the words of St. Paul to Timothy: "Pursue holiness, godliness, faith, love, patience and gentleness" (1Tm 6:11).

"Pursue holiness": That we are righteous towards God, towards our neighbour and towards ourselves.

"Pursue godliness": Beautiful functions, Masses full of devotion, well listened, Sacraments well received ...

"Pursue faith": There are still many thoughts that do not conform to the Gospel. Correct them.

"Pursue patience and gentleness": We too must fight the good fight [cf. 2 Tim 4:7], dominate the passions; these are forces that must be channeled; if not, they produce harmful floods...

It is necessary that we turn more fervently to the Queen of the Apostles ... She is our Mother, Teacher and Queen: from her we expect the necessary graces for everyone.

The profound and serene meditation on the *last things* has been missing for some time, and this explains many things ... Coming here, for adoration, many questions are resolved without much chatter. There are still too many words, too many thoughts that do not conform to "religion", to religious life ...

Our way will be the way of eternal joy in heaven, after being the way of peace on earth".

Way

We need to compare our attitude with what is proposed to us by the Word of God and the teachings received. "The examination of conscience is a look on the soul to see what is already good for you, and to thank the Lord for it; to see what is wrong with us and detest it. The examination of conscience is a look at our soul, before God, and before one's duties ... What fruit do I derive from Communion, from Mass, from the Visit? What fruit do I derive from the Exercises, from the Retreats, from the weekly Confessions?" (Per un rinnovamento spirituale, p. 76).

Life

The work of God in us must be revisited and strengthened in our filial relationship with him in prayer, which must invest the whole being. "True piety invests the whole being to bring it to the love of God. It is the fulfillment of the whole first commandment: to love the Lord with the mind, the feeling, the will [Cf. Mt 22:37]" (UPS I, 183).