



“LET YOURSELF BE TRANSFORMED” – CALLED TO BE

Every improvement in one of the faculties of the person, starting with the intelligence, converges on the realization of our being, always reaching out towards the goal of one's own perfection. Transforming oneself by renewing the way of thinking places us in the dynamism of the progressive path towards the new man, grafted onto Christ. Our reason does not consist in a simple gift received and possessed in a closed, accomplished way, but implies an incessant operation that pushes the flow of life; in fact, each of us is not a thing by now done, but a person who has to do, reaching out in being, always projecting towards the future trying to reach the stature of Christ. We could say that in reality we are not, but we try to become: we are projected, mission, vocation, an arrow in search of the target.

Truth

■ *Listening to the Word of the Apostle Paul*

The existential angle of St. Paul is based on the healthy Christian optimism resulting from the healing work of Christ which has opened for us the path of full realization according to the original plan of God in creating us. Everything converges to this purpose, despite our limitations and our weaknesses, since the Spirit - the very strength of God - comes to our aid.

From the Letter to the Romans (8, 28-35.37-39)

God's love is the foundation of all hope. “We know that in everything God works for the good of those who love him, whom he has called according to his plan. Those whom he knew beforehand, he also predestined to be like his Son, so that he may be the firstborn among many brethren. And so, those whom he predestined, he also called; those whom he called, he also put right with himself; those he put right with himself, he also glorified.

What shall we say after this? If God is with us, who shall be against us? God who did not spare his own Son, but gave him up for us all, how could he withhold from us all things along with him? If God put right with him those he has chooses, who can accuse them? Who will dare to condemn? It is Christ himself who died for us, who was raised from the dead, and is seated at the right hand of God, interceding for us. Who shall separate us from the love of Christ? Will it be trials or anguish, or persecution, or hunger, or lack of clothing, or dangers or sword?

We know that we cannot respond to our own fulfillment and vocation, with the profound commitments it entails, except by the grace of God, which we draw from the continuous individual and community contact with him in prayer (cf. Const. 50). Our Founder has never ceased to indicate this path: Prayer ... is the first and most important duty. We can make no greater contribution to the Congregation than prayer ... Therefore prayer first of all, above all, life of all (cf. CISP 97-98). And for this purpose he also left us many formulas of prayer.

To Jesus Master

Introduce me, good Master, to the knowledge of your mysteries and enlighten me to understand the teachings that your life gives us. Your every action is for me an address and precept that I must meditate and follow docilely. Help me with your grace; support me in the difficulties of the journey; give me perseverance until death. With you, Jesus, today; everyday; as long as I am with you forever in heaven (J. Alberione, *Orazioni*, p. 308).

The smallness of man magnified by divine favour (Ps 8: 1-6, 9)

¹ O Lord, our Lord

how great is your name throughout the earth!
You have exalted your glory above the heavens.

² Out of the lips of babies and infants
you have built up praise because of your foes,
to silence the enemy and the rebel.

³ When I observe your heavens, the work of your hands,
the moon and the stars set in their place --

⁴ what is man that you should be mindful of him,
a mere mortal that you should take notice of him?

⁵ Yet you have made him little lower than the angels;
you have crowned him with glory and honour.

⁶ You have given him dominion over the works of your hands;
you have put all things under his feet...

⁹ O Lord, our Lord,
how great is your name in over the earth!

No, in all of this we are more than conquerors through him who has loved us. I am certain that neither death nor life, neither angels nor spiritual powers, neither the present nor the future, no cosmic powers, neither the world above nor the world below, nor any creature whatsoever will ever be able to separate us from the love of God, which we have in Christ Jesus, our Lord.”

■ ■ ■ *Listening to the Word of the Magisterium*

The Church, attentive to changing situations in the world, has seen in the "signs of the times" not a source of solution to problems, but rather as questions that reality poses, and to which it is necessary to seek answers with the strength of intelligence and in the light of the Gospel.

From the constitution "Gaudium et spes" of the Second Vatican Council (n. 15) *Dignity of intelligence, truth and wisdom.* “Man judges rightly that by his intellect he surpasses the material universe, for he shares in the light of the divine mind. By relentlessly employing his talents through the ages he has indeed made progress in the practical sciences and in technology and the liberal arts. In our times he has won superlative victories, especially in his probing of the material world and in subjecting it to himself. Still he has always searched for more penetrating truths, and finds them. For his intelligence is not confined to observable data alone, but can with genuine certitude attain to reality itself as knowable, though in consequence of sin that certitude is partly obscured and weakened.

The intellectual nature of the human person is perfected by wisdom and needs to be, for wisdom gently attracts the mind of man to a quest and a love for what is true and good. Steeped in wisdom, man passes through visible realities to those which are unseen... It is, finally, through the gift of the Holy Spirit that man comes by faith to the contemplation and appreciation of the divine plan.”

■ ■ ■ *Listening to the Founder's Word*

In the teaching and attitudes of our Founder, this invitation to set the mind in motion is constant, developing it in order to progress, albeit a little every day, and to go forward in search of wholeness. «The first virtue is exercised by the mind: “faith”; the first four gifts of the Holy Spirit are directed to the mind: wisdom, intellect, science, advice. From faith, as from a seed, the other virtues unfold» (ACV 19).

From the volume "Anima e corpo per il Vangelo", *opera omnia* (pp. 100-101) ***The mind is filled with grace.*** “May Communion be complete: union of body and union of heart, union of will, union of mind: thinking like Jesus, reasoning

inspired by faith, judgments according to the divine mind, both natural and supernatural. The action of the heavenly gift: ‘Lord, take possession of our minds and our bodies’.

Faith is unifying and transforming. It unites us to God, infinite truth, making us enter into communion with divine thought; to know God as he revealed Himself in the creation and incarnation of the Son. ‘By faith the light of God becomes our light; the wisdom of God, our wisdom; the science of God our science; the mind of God our mind; the life of God our life.’

There is a virginity of mind and of faith! It is preserved as the purity of the senses.

Not a Communion only of body or only of heart or only of will, but first of all of mind; to unite with our noblest faculty to the mind of Jesus; to have only one mentality with him. ‘It is the higher being that assimilates the lower.’ ‘Lord, fill us with your light’, according to the Liturgy.

The first part of the Redemption wrought by Jesus Christ concerns the mind: he preached his Gospel. This redemption applies to everyone who detesting any falsehood becomes similar to Jesus Christ in mentality. This is the fruit of our communication with him. In Communion, Jesus also heals the sickness of the mind: ‘Let the mind also arise healed,’ to overcome ignorance, thoughtlessness, forgetfulness, dullness, superstition, prejudice, etc. Jesus will think in us: ‘Christ lives in me’ [Gal 2:20]. Now intellectual life is the first and most necessary.”

Way

In order to foment in us an intimate and affectionate union with God, the source of every apostolate, we need to measure ourselves about the consistency of our vital pulse with the deep convictions acquired on the basis of the teachings received. One of the noblest operations of the intelligence is to make a comparison of our life with regard to the commitments undertaken, examining one's own conduct in what concerns the effort to walk in search of God.

From the letter of the Superior General (2017) on the subject of study

"To what extent are we aware of the changes through which all humanity and the institutions themselves are going? Do we really feel prepared to live and announce the Gospel and Christian values in today's cultural environment? Do we know the current reality of communication? What must we do as apostles-communicators in the context of study / studiousness to respond to the challenges of our mission?"