

- Above all, can I listen to the voice of the Father who tells me to listen to his Son?
- Do I then know how to listen to the voice of Christ, the Master, who speaks to me in Scripture, in the Liturgy, in my neighbour, in the events of life, good and bad?
- To what extent do I see the Visitation as an ideal place to realise our daily transfiguration, as presented to us by the Founder?
- Is the daily Eucharist really the place where I ‘hear’ the word of Christ and the Father, which is prolonged and deepened in the Visitation and extends to every moment of the day, making my life truly a Eucharistic life, bread broken and blood shed for others?

6. Prayer

We adore you, o Jesus, eternal Shepherd of the human race.

You are present in the Eucharist

to live continually in the midst of your flock.

You nourish it, guard it and guide it to the heavenly fold.

We do not live of bread alone,
but of your doctrine of truth and love.

Your sheep listen to your voice and follow it with love.

Have mercy on those who are straying
—like a flock without a shepherd—
in the darkness of error and ignorance.

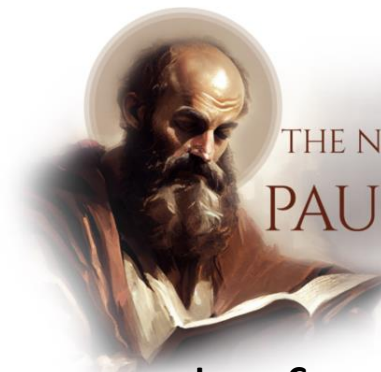
Attract them to your truth.

Multiply evangelizers, catechists
and apostles of social communication.

Give us the grace to listen to and love your Word
so that it may produce fruit in our hearts.

Speak, O Lord, your servant is listening.

(Prayers of the Pauline Family, p. 130)



THE NECESSARY METAMORPHOSIS
TO LIVE AS
PAULINE “EDITORS”

December 2024

LIFE IN CHRIST AS A RELATIONSHIP THAT TRANSFORMS

We conclude the reading of the Superior General's Annual Letter for 2024 by recalling that it is actually ‘Life in Christ as a relationship that transforms. The transfiguration of Jesus makes us realise the importance of nourishing ourselves with the Word of God, the Eucharist, the Visitation, because only in this way will we be transformed like the apostles: Those who welcome enter into such a profound relationship that they are transfigured into the image of the Son’. This is the fourth suggestion of the Superior General.

1. From the Superior General's Letter

«This fourth suggestion tries to focus on our life as disciples of the Master. The quality of the relationship with Jesus also defines the fruitfulness of being apostles. We thus return to the theme of metamorphosis, of that process which is the vocation of the world, a world – we could add in the light of Mt 17:1-9 – in continuous “transfiguration.” The Gospel episode of the Synoptics uses evocative terms, describing the transfiguration of Jesus according to the images of the shining face and the clothes as white as light (Mt 17:2). But it is the voice of the Father that explains what is happening and how to interpret this fact... We thus understand the importance of nourishing ourselves with the Word of God, with the Eucharist, the source and summit of the Christian life, of the Pauline life. We understand the meaning of the Eucharistic Visit. The Eucharist creates a new mentality in us; the Eucharistic Visit “transforms” us, as being with Jesus transformed the Twelve... Whoever welcomes enters into such a strong relationship that he is transfigured in the image of the Son... Ultimately, this time of ours “in profound metamorphosis” is understandable only starting from the Risen Jesus» (Annual letter 2023-2024, 5.4 *Life in Christ as a Relationship that Transforms*).

2. The encounter with the Word of God

The voice of the Father explains the event of the transfiguration to the three disciples and to all of us, who must live in continuous “transfiguration” by listening to the voice of Jesus.

«Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, “Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.” While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, “This is my Son, the Beloved; with him I am well pleased; listen to him!”» (*Matthew 17:1-5*).

3. The Magisterium of the Church

In the Liturgy the most perfect ‘listening’ takes place, which leads us to the true knowledge of Christ, which is not ‘a mental and abstract process’, but the possibility of arriving at the ‘conformation to Christ’, to ‘become Him’. This is the ideal proposed by the Founder to all Paulines.

«The nature of the Liturgy it becomes clear that knowledge of the mystery of Christ, the decisive question for our lives, does not consist in a mental assimilation of some idea but in real existential engagement with his person. In this sense, Liturgy is not about “knowledge,” and its scope is not primarily pedagogical, even though it does have great pedagogical value. (Cf. *Sacrosanctum Concilium*, n. 33) Rather, Liturgy is about praise, about rendering thanks for the Passover of the Son whose power reaches our lives. The celebration concerns the reality of our being docile to the action of the Spirit who operates through it until Christ be formed in us. (Cf. Gal 4:19) The full extent of our formation is our conformation to Christ. I repeat: it does not have to do with an abstract mental process, but with becoming Him. This is the purpose for which the Spirit is given, whose action is always and only to confection the Body of Christ» (Pope Francis, *Desiderio Desiderio*, no. 41).

4. Thought of the Founder

Our Founder never tired of insisting that Pauline life acquires its full meaning and apostolic potential to the extent that it can be identified with Christ.

«Jesus Truth works on the mind and confers faith; Jesus Christ is Way and works on the will, which then complies with God’s will; Jesus Christ is Life and works on the feelings, conveying a supernatural life. If the graft is inserted successfully the Christian will be able to say: “*vivit vero in me Christus*” » (UPS II, 148-149).

«The means of evangelisation are various, but the method is one: to give Jesus Christ the Way, the Truth and the Life, to sanctify the whole man and the whole society» (*Predicazione sulla Regina degli Apostoli*, 1955).

5. From the Word to Life

“He was still speaking...” suddenly a bright cloud overshadowed them, and from the cloud a voice said, “This is my Son, the Beloved; with him I am well pleased; listen to him!” This account reminds us of the cloud that accompanied Israel during the exodus, through which God manifested Himself on Mount Sinai (cf. Ex 19:16-18), the cloud where Moses spent forty days (cf. Ex 24:18), the cloud that descended on the tabernacle of the conference (cf. Ex 24:18), and the cloud that descended on the temple on the day Solomon inaugurated it (cf. 2 Chron 5:13-14).

“He was still speaking...” The voice of the Lord comes in the ordinary part of our lives. That is why we must always be attentive so as not to miss it. On this occasion, it was the voice of the Father, confirming that the road Jesus was walking was the right one: the Paschal Road of death and resurrection, and that this same road was the one the disciples were to walk, even if they were afraid at the time.

To overcome fear and to be authentic disciples of the Master, there is only one way: “to listen to him”. And we listen to him above all in the Word and in the Eucharist: celebrated, adored, and lived. And in our neighbour. There is no other way. If we try to find another, we waste time and energy, and we risk losing our identity and draining the content and effectiveness of our apostolate.