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Circular Letter of Father General

MARY TEACHER OF HUMANITY



***To be formed and to grow
in the footsteps of Jesus
in the school of Mary***

INTRODUCTION

Why do we need a new study on formation?

My predecessors have already written texts of great importance on this topic: Fr. Gerard Lemire on *Ongoing Formation*; Fr. Bill Considine on *Temporary and Perpetual Profession*. These are texts that I invite you to take up and read again to update their message.

I myself wrote a letter on accompaniment: *Wisdom, the depth and vitality to let oneself be accompanied*.

The Congregation has drawn up the *Ratio* for Montfortian Formation: *Walking Together... In the Footsteps of the Poor Apostles (Vol. I: Inspirational Principles; Vol. II: A practical guide to Montfortian formation)*.

But while visiting the various entities of the Congregation, I have noticed the urgent need to continue the journey so as to give greater force and depth to our mission of accompaniment. All of us are called to remain true missionaries in Montfort's way, full of apostolic zeal based in a humanity that is integrated in all its aspects. Also, I feel the need to propose a few reflections both for the formation personnel, the young men in formation, but also for all the missionaries who are still active, for, rooted in their life witness, they indicate the way we need to go. Equally, this concerns our confreres who are advancing in age, that they might continue to ask the Lord, through the intercession of Mary, his Mother, for true missionary vocations for this "little" company.

Throughout the reflections that I want to suggest, I hope that we might let ourselves be accompanied by Mary, our teacher of humanity beside the Son of God himself. This is the invitation made to us by the first volume of the *Ratio* (146) when it says: "*Montfortian formation introduces us into the same dynamic of fidelity which Montfort lived. He knew how to appropriate and welcome in an exceptional way the role of the Virgin Mary as mistress and guide on his path of becoming conformed to Christ (cf. PM 25).*" In fact St. Louis Marie de Montfort asks in his *Prayer for Missionaries* (11) for: "*Liberos: true children of Mary whom she has conceived and begotten by her love, nurtured and reared, upheld by her and enriched with her graces.*"

But also our founder asks for men who are free, like "*the clouds that sail high above the earth, filled with the dew of heaven, and moving, without let or hindrance, according to the inspiration of the Spirit*" (PM 9), always ready to "leave Jerusalem" like the Apostles (*Ratio I*, 20). We must all be evangelisers for our people, able to welcome, love and proclaim, **according to the inspiration of the Spirit**, the new life that the Risen Lord wants to offer also to our world today.

1. TO LOOK UPON EACH PERSON AS A “TREASURE”

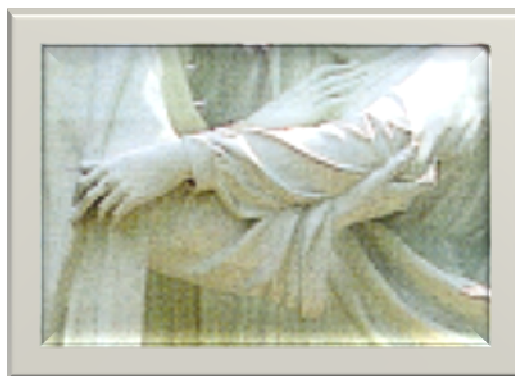
In the light of the Gospel texts that tell us of Mary, taking account of the attitudes of the Virgin, let us take some time to reflect on the mission of formation in the Congregation. This is the route that will help us to be formed and to grow in the footsteps of Jesus in the school of Mary.

MARY

The Annunciation : *“You are to conceive in your womb and bear a son... The Holy Spirit will come upon you... so the child will be holy and will be called Son of God” (Lk 1:30,35). If Mary had thought about all the consequences of this announcement, probably doubt and fear would have invaded and paralysed her. But the Virgin, called to be the one to form the Son of God, does not let herself be intimidated. She shows no sign of insecurity or of passivity. She asks one question. Then in giving her full response, she manifests an attitude of availability and openness to pursue the course she must take in life and in faith: “You see before you the Lord's servant, let it happen to me as you have said” (Lk 1:38).*

The Flight into Egypt : *this Gospel event that we are used to reading as a known fact and so simple and clear, shows a physical strength and a courage which are quite uncommon. It is the courage to put up with the privations she will experience during this flight; it is an adaptation to the new realities of the journey and of exile; it is faith in the plan of God despite any preoccupation with a future without certainty.*

Mary, along with Joseph, has the capacity to face all this with serenity, so as not to transmit fear to her son. This strength and this energy come from her own interior self. Also, she has the capacity to endure and to overcome difficulties with dignity. Here we have the audacity of Mary and Joseph to cope with the flight: together they have what it takes to find a way out.



1.1 Community as a place of formation

A first attitude that is necessary for this journey is the positive attitude of seeking, of the discovery of the person who is being accompanied, as a unique treasure that God has placed in our hands. We must be aware that we are not creating the personality of the people we are accompanying. We are only called to help them to be able to know themselves better in their personal internal truth and to be able to take coherent decisions that will make them free with the liberty of the children of God.

Often we come up against a challenge from the reality of our own times, that speaks of the fragility of people today. From this there flows even more the urgency of the need for formation for everyone, so that we may know how to face up to unforeseen events and challenges after the example of Mary. It is important that, in our mission of accompanying people, we can verify their capacity to go forward and overcome difficulties.

Therefore it is necessary to create an environment of apprenticeship, a community that helps in formation, with the necessary interventions for bringing about the growth of the person. As an example, here are a few of these stimuli:

Creating the conditions for a stimulating community life. The community is the prime location of confrontation; there must be an interaction between the people forming the community:

where it is possible to stimulate one another, to provoke one another: this calls for attention to diversity and to the ability to accept different ways of functioning; for fraternal correction and mutual aid,

where it is possible to pray for one another, and to feel responsible for the whole community.

Creating a framework of life as a laboratory stimulus on the pastoral level, the social and affective levels, so as to strengthen the personality and above all to develop the interior part of each person.

Helping people not to fear forming themselves when faced with the risks of life, so as to prepare themselves to face up to new situations, to be capable of accepting and of challenging themselves in the light of criticism, of knowing how to cope positively with failures, and to remain active in the face of challenges.

An environment of apprenticeship that is lacking in challenges does not develop the personality. But at the same time, too many challenges can block people: it is not even formation. To teach and to form demands that we have this interior view that allows us to see what challenges are necessary in view of the balanced growth of the person.

1.2 Welcoming the person

The mission of accompaniment in formation must be very much developed by intuition. To be able to see with the heart and then be capable of looking upon each person under different aspects, allows us to understand the mechanisms of that person's behaviour and to foresee situations.

The positive attitude of the formator who approaches each person as Mary approached Jesus, is not a moralising attitude that judges and does not forgive. By excluding the person, the bond necessary for walking together is destroyed. On the other hand, to accompany is to listen, to understand and to bring about growth.

We must open the windows of our hearts in order to welcome and accord a place for each one's responsibility, to provoke creativity and stimulate responsibility.

In this, the one who accompanies must be aware that he has a great deal to teach, but at the same time he has many things to learn. There is no greater joy than knowing how to uncover the riches of others and contributing to their manifestation. Each person is a unique world and has a particular history.

Hence the importance of not being impulsive in this ministry of accompaniment. We do not have to react to every action, but we do have to interiorise and observe the facts. It is often said that, because of the first movements of impulsiveness and anxiety, we make the greatest mistakes in our formation activity.

Here also, we need internal balance, like Mary, that will not be too severe, for too much control does not help development, any more than does laxity, because this attitude does not contribute to the formation of the personality.

We are called, with patience, to develop intuition in the person being accompanied, and to help him to "observe" difficult situations under various aspects, to examine the various possibilities for viewing the facts, to develop the art of reflection and inner vision. God himself invites us to be also little revealers for one another, so as to help us to be reborn and to bring to view the light within us. Moments of personal evaluation in the presence of the accompaniers can help to provide regular balancing to the path of formation.

CHALLENGES :

► **Frequent personal accompaniment :** If each person being accompanied is a unique treasure: on the part of the formator, it is necessary to have frequent personal meetings with that person in his unity in order to know him better and to appreciate his inner being and to enlighten him in his search for the will of God in his life. Leaving aside resort to force, power games, comparisons and jealousies, calls for a trusting dialogue that can give a taste for truth in order to enter into a dynamism of joy, peace and complementarity.

► **Responsibility for one's own life :** If studies take up a good part of our time, we must not neglect responsibility for our own life. Hence the importance of manual work and taking in hand all those things necessary for allowing collaboration in the needs of our personal and community life. These are aspects that are not often taken into account, but that have negative consequences if one does not know how to form and collaborate in ameliorating one's own subsistence and that of the community.

2. EDUCATING FOR INTERIORITY AND FECUNDITY

MARY

Magnificat : *this song coming from the heart and the spirit of Mary is a profound revelation of her interiority, her personal being that she loves and that loves her neighbour, her relationship with God, her vision of the world. She does not have the human knowledge of the Pharisees become “owners” of fields of knowledge, dominating others; the interior wisdom of Mary has made her into a humble human being who has experienced a deep relationship with God, with herself and with others, ever open and listening.*

Presentation in the Temple : *Simeon announces that Jesus will be a light for the nations, and the glory of Israel. Mary welcomes this announcement and, little by little, enters into the plan of God which is a project for humanity. Jesus is taught to become a light not just for a few, but for all peoples.*



2.1 Humility and interior harmony

A person grows in maturity to the extent that he learns to live by himself, in his own interior identity.

In the light of the spirituality of Mary in the Magnificat, we must cultivate the attitude of “humble” people, that is, of those who have an open spirit, an intellectual attitude that leads them to always be learning something new and beautiful. While being aware of their smallness, they feel drawn to give the little that they have and to accept from others, so as to grow together. Those who are humble in heart embrace all these aspects, are open to differences and live their vocation to build bridges of peace and brotherhood. In the words of Simeon, they give light to the peoples.

The mature person who grows in internal humility is the one who gives up the internal attitude of the proud who set themselves above others and crush them. On the contrary, this person lets himself be guided by a passion that is full of humanity,

coming to wash the feet of others, like the Master. And it is only the person who is free and humble in his interior being, that will come to forgive like Jesus on the cross. Instead of getting angry and blaming others, he will let himself be transformed by the merciful love of God, who causes all things to work for the good of each one.

After the example of Mary, starting with an interior harmony, a constant dialogue with the Lord is vital. This dialogue is not a routine or formal thing, but is open, sincere, without obstacles, full of joy. Interior harmony is a sign of the presence of the Lord and of his Word: every day, these nourish the interior spring from which flow our actions, our feelings, the vision of the world and of others that guides our lives.

Not to nourish our interior life is to fall into the category of the “rich” of the Magnificat, that is of those who live in an unhealthy self-sufficiency, with an attitude of superiority and arrogance, then return with empty hands. This kind of riches makes people possessive, manipulative and domineering. Crises then arise and undermine such rigidities. It is then that those who accompany and those who are accompanied must learn to question themselves for the sake of greater openness and tolerance, and learn to begin with everyday life to be open to welcome others, to build fraternity and to grow **towards a spirit of internationality.**

Having this interior harmony, at the deepest level of our being, fills us with courage. This gives us the wisdom to discern, engages us in the community and in the world, gives us a thirst for knowledge and for creative inspiration, and causes us to live in interior peace and unconditional pardon.

2.2 Service and the gift of one’s life

To mature in one’s interior life, like Mary, is to learn, day by day, to include in our lives gestures and actions for the benefit of others. It is to take on an attitude of service. The mature person does not live for himself, he does not want to overvalue himself, to be served, to be applauded. He tries to be a light by his fidelity to life in order to help others to make progress.

We need to help our young people to humanise their lives, reacting against all forms of individualism, a virus which often penetrates our communities. There should be no future for anyone who would want to live as parasites in the community, in other words for those who think everything is owed them and everyone must serve them.

A fundamental mission in formation is to educate the young for a fraternal life. We must help our young people to be people characterised by contact and by listening, who know how to live in any environment. All must be able to live in gentleness and tranquillity in the midst of difficult situations. Otherwise there is the danger of becoming isolated in negativity, dramatisation, exaggeration, nagging guilt, obsessions, fixed ideas, hasty judgements... We must educate them to be capable of governing their emotions so as to avoid the risk of becoming slaves to them or of being carried away by them.

Degrees and doctorates serve no purpose if they do not help to widen horizons and to grow in service. The measure of this growth in maturity is seen when the act of service gives joy, when solidarity lights up the face of those who give, and when, in the service of others, differences are respected, letting each person be themselves.

That brings us to be able to give our lives without expecting any reward. It is an important internal aspect for the establishment of relationships: to live oneself freely is a source of tranquillity. On the other hand, to expect a reward is often a source of unease and frustration.

At the same time, it is important to take account of what Jesus tells us: “*You must love your neighbour as yourself.*” In order to love others, we must take account of our own life and appreciate it despite mistakes and limitations. Only the one who loves himself in a mature way knows how to love others in the same way. To love one’s own life and that of others is a sign of good spiritual, mental and psychological health.

CHALLENGES :

► **Lively and sincere dialogue with the Lord :** Daily prayer, both community and personal, must have its prime place as the food that nourishes the heart and the interior self. Like Mary with her Magnificat, we must develop a contemplative form of prayer with ***Lectio Divina*** in order to allow the Word of God to nourish us every day and to shape our decisions, our relationships and the deepest dispositions of our hearts.

► **Studies :** To accumulate diplomas in life, without having a humble heart or an interior life, is likely to produce people who are “rich”, authoritarian and falsely independent. We have to be able to transform information and knowledge into life experience. So it is necessary to move from the head to the heart in the pursuit of knowledge, and to hold on to the thirst for knowledge one’s whole life long, in order to learn and to keep in step with our world.

3. TO FORM ONE SELF IN THE SCHOOL OF LIFE

MARY

The Finding of Jesus in the Temple : *“My child, why have you done this to us?” There was pain and fear in Mary’s question, but not uncontrolled despair. She was a mother who was intuitive and full of affection. So, after this event, she nourished her intuition by a profound interiorisation before acting and giving a response. She had no fear in the face of her Son’s question in response. On the contrary, she was in a position to ponder in her heart, close to her child, his liberty and responsibility.*

The Family of Nazareth, a school of life : *Jesus passed many years in the family in Nazareth so as to grow “in wisdom, in stature, and in favour with God and with people.” This journey allowed him, throughout the years of his public life, to not let himself be tempted by power or applause, and not to deviate from the plan of the Father, who had sent him to give his life for the good of humanity.*



3.1 Life project and discipline

In the process of accompaniment, *to have a life project, open to gift*, is indispensable for constructing a coherent and solid personal story. Without a clear plan of life, we cannot achieve our objective. But the project must be well prepared and the objectives well defined. It is the clarity of the project that gives us the strength and the courage to face up to and overcome difficulties, obstacles and the crisis moments through which we all pass.

What gave Mary the courage to be able to deal with all the difficulties she met with in life, was the clarity of feeling herself called to be the Mother of the Son of God.

This awareness sustained her in all situations (giving birth far from Nazareth, the flight into Egypt, the path of faith that she had to take to pass from human motherhood to the motherhood of faith, the fact of standing at the foot of the cross). And above all, she was to discover, bit by bit, the project of her Son, Jesus: *“Did you not know that I must be in my Father's house?”*

Pope Paul VI, in his address in Nazareth on 5 January 1964, told us that Nazareth was *“the school of the Gospel... It is here, in this school, that one comes to grasp how necessary it is to be spiritually disciplined, if one wishes to follow the teachings of the Gospel and to become a follower of Christ... (it teaches us) the lesson of silence... the need and value of preparation, of study, of meditation, of interior life, of secret prayer seen by God alone... The lesson of work... to understand and to praise the austere and redeeming law of human labour, here to restore the consciousness of the dignity of labour.”*

After the example of the school of Nazareth, accompaniers must help people to clarify before them their life project and to cause them to be aware that it is necessary to have a well-ordered discipline and to make many very precise renunciations, having the strength to say “no” to the many temptations our society places before us.

3.2 Life witness

The most important aspect of the mission of formators is to offer to those they are accompanying the witness of their lives. To share the positive and promising aspects and actions, but also the difficulties and incoherent parts, the fears and crises of their history, is a help that gives security in the formation of people. No doubt the parents of Nazareth would have found themselves in this situation.

Education is not only the giving of information and directives, moral teaching and the correction of behaviour. It is above all the creation of a communion of life and experience, through which the encounter is lived more deeply.

If the use of guidelines and teaching pedagogy, and those of reflections and rules that are appropriate to life, form part of a methodology of formation, yet the greatest influence on people is provided by gestures of mutual respect, instinctive reactions, wise behaviours and fraternal words. What is lived is what will influence formation the most. It is the same as with the family, where the best heritage of fathers left to their children does not consist in material goods, useful though they are, but in having prepared the children for life. Material possessions can be present or not, but the heritage of the inner being is the true treasure that nobody can take away.

To cause people to grow in the art of reflection, to prepare them to take up the challenges of the present life, to be formed in the question of leadership, to stimulate intuition, to transmit courage and constancy, to strengthen sensitivity and to help them to manage their emotions, and above all to humanise life: all this contributes to formation.

A formation that concentrates on success at school in order to become the centre of attention is capable of ensuring success and gaining a position above others. *Accompaniment adapted to life*, however, stimulates the fraternal vocation, favours relationships of understanding and communion, helps people to work through the difficulties and crises of life, and forms generous thinkers. Herein lies the education of someone who shares his own experience of real life, and that is the force that allows progress.

To be afraid of losing one's authority through sharing the weaker points of one's life, is to miss the possibility of overcoming one's limitations. It is also to show that we too are human beings, but that we have had the courage to continue on the way. Even though we are imperfect, we remain people of life.

CHALLENGES :

► **Confidence in those who accompany :** bearing in mind the need on the part of superiors to form people capable of carrying out well the educative mission, it is therefore important that superiors have confidence in their formators. It is they who live day by day with the young, it is they who must bring forth in the candidates the best qualities, but it is also they who carry out a discernment regarding the conditions for continuing or not, in our community, the realisation of a life project for our candidates.

► **Choices and renunciation :** for a clear choice of life for someone who wishes to respond to a vocational call, it is important to be trained in a discipline that permits one to be faithful to that choice while rejecting whatever goes against it. Here, I would like to propose for the reflection of our communities some actions that occur often but do not contribute to fidelity to the project:

- excessive consumption of alcohol;
- particular relationships with people that bind interior liberty and full availability for the service of others;
- any behaviour that shows a tendency to possessiveness with one person or leads to the exclusion of others;
- excessive concern for the human family, that often leads one to feel still a part of that family, but not of the religious family in which we have chosen to live in order to realise our vocation.

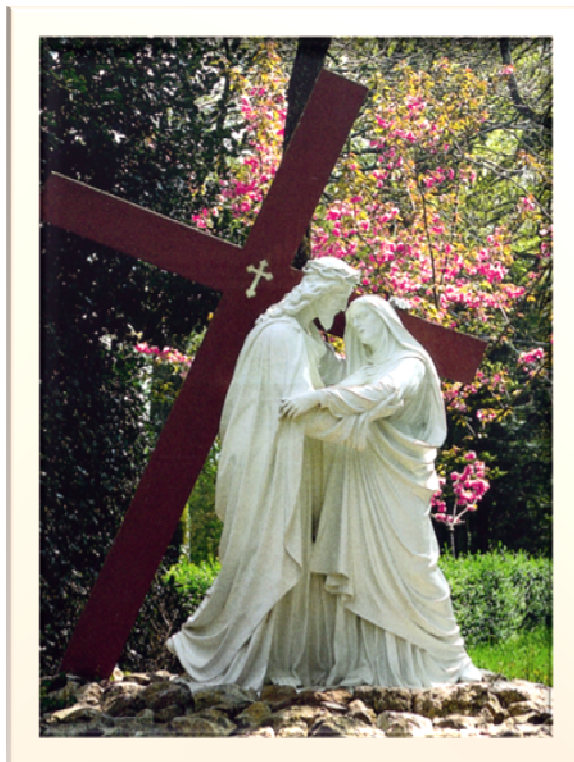
And all this affects our relationship with money: it is no longer a case of the common goods of the mission, but they are goods used for other purposes: which prevents us from making sacrifices compatible with our choice of vocation.

4. TO FORM TRUE MISSIONARIES

MARY

Cana in Galilee : *In the public life of Jesus, Mary develops bit by bit in her awareness that she must move from being a person with a maternal function to the mother in faith: “Woman, what do you want from me? My hour has not come yet” (Jn 2:4). And Jesus worked the miracle as a “sign” so that the first group of disciples might believe in him. “Do whatever he tells you,” she says (Jn 2:5): it is the whole point of the maternal mission of Mary: to follow the Son in the realisation of the will of the Father and to invite us all to follow. Mary invites Jesus to react, she is a dynamic person. She knew what she was embarking on... After the sign of Cana, the disciples follow Jesus in company with Mary.*

Mary at the foot of the cross : *for the disciples, the dream of greatness, of a just society, of a new world, is lost at the foot of the Cross. Mary had the courage to follow her Son whether in those moments when he was applauded, or, like today, at the moment of the cross. The humility of a servant, of the woman of faith, gave her the strength to let the Son make her maternity fruitful, for all the disciples.*



Calvaire de Pontchâteau

4.1 Missionaries in Montfort's way

Father de Montfort asks for missionaries and goes out looking for them. For our Founder, formation is integrated into the mission, the missionaries are formed in and for the mission, with the maternal aid of Mary, the true teacher. So it is not enough just to form; we must form for the mission in the school of Mary, “*in the footsteps of the poor Apostles*”, abandoned to Providence in order to proclaim the Good News to the poor. (cf. *Ratio I*, ch. 2: The Icon of the Montfort Missionary, nos. 6-30)

Pope Francis makes us think often of Montfort when he presents for us the ideal of the missionary: “*When the Church is closed, she falls sick, she falls sick. Think of a room that has been closed for a year. When you go into it there is a smell of damp, many things are wrong with it. A Church closed in on herself is the same, a sick Church. The Church must step outside herself. To go where? To the outskirts of existence, whatever they may be, but she must step out. Jesus tells us: ‘Go into all the world! Go! Preach! Bear witness to the Gospel!’ (cf. Mk 16:15). But what happens if we step outside ourselves? The same as can happen to anyone who comes out of the house and onto the street: an accident. But I tell you, I far prefer a Church that has had a few accidents to a Church that has fallen sick from being closed. Go out, go out!*” (Vigil of Pentecost with Ecclesial Movements; St Peter’s Square; 18 May 2013).

Formation personnel need to recognise in the young people in formation the capacities and attitudes for this. They must discern and look to those candidates with these qualities and not be preoccupied with numbers. To be a Montfort Missionary is not an easy vocation. This is why Father de Montfort had such difficulty finding companions in his work.

The formator must also live out his own service as a mission. For all of this, the witness of our apostolic communities is necessary: there can be no good formation without authentic apostolic communities. The way of formation for disciples of Father de Montfort must possess the apostolic dimension as a fundamental dimension and this demands the cultivation of a missionary spirit with significant apostolic experiences.

4.2 Missionaries in contemplation

Missionaries, formation personnel and the young people in formation must all grow with a heart that knows how to contemplate, in both good times and in difficulties, the life that must be defended and must become fruitful.

The gaze of Jesus on the cross, seeing his mother and the disciple he loved, led him to give to them the inheritance that makes us his disciples and the children of Mary.

God contemplated the humility of Mary, his handmaid, and gave her a great mission for the life of the whole of humanity.

To be capable of contemplating the life that God has placed in our hands and the treasure of the lives of others, leads us to give thanks. The person who has achieved a human depth and who lives in a constant attitude of thanksgiving, is able to see and contemplate the details of everyday life that give taste and value to life.

To be able to contemplate and to give thanks gives emotional stability and depth to life. This allows us to uncover the treasures which are found in the heart of each person over and above the transitory reality of the exterior and of material goods.

These attitudes are then the basis of a fruitful life. Mary, at Cana in Galilee, was able to contemplate and ask her son to give the first “sign” that signalled the start of those signs that gave rise to faith in the disciples. Jesus, on the cross, embraces the whole of humanity. He gives his life to make fruitful the lives of every man and woman who seeks him in the depths of their vocational journey.

If we do not know how to contemplate and give thanks, that means that we are slaves to dissatisfaction. If we do not know how to act when faced with difficulties, that means that we are slaves to passivity. And at the same time, if we take an attitude of complaining, that means that we are losing the energy we need to be active in seeking new ways and new solutions. Those who are weak protest; the strong seek new ways to start again.

CHALLENGES :

► **Pastoral experience to produce apostolic zeal :** both throughout the time of formation, but also, as is laid down in the statutes of the scholasticate, through the provision of a special year of pastoral experience. This direct contact with the real life of our people keeps us always in relationship with the people of God. We are all called to serve as true shepherds who love their flocks. It is up to us to maintain the level of our lives close to that of our people. The process of formation must lead to an apostolic maturity that allows us to be passionate for humankind. A person who does not vibrate with love for his people means that he has an interior void and that his life will become sterile.

► **The possibility of coming to a decision in a doubtful situation :** the mission of maternal fruitfulness that Jesus entrusted to Mary at the foot of the cross, ought to make us aware that we are called to form genuine missionaries after the heart of Father de Montfort. If doubt subsists in the educational process and remains constant, we must have the courage to make right choices in order not to let those people continue in a situation where they would be unable to live in happiness with their choices and thus be incapable of witnessing to the joy of living out their mission.

CONCLUSION

With Mary awaiting the Spirit

This document does not aim at setting out a treatise on formation; competent people have already done that and continue to write on this subject, and I invite you to read them to learn more from them.

The aim of these simple lines is to draw attention, on the part of everyone, the formation personnel, the young people in formation, superiors and confreres, to the fact that we have “*to form a small band who have put aside fear and live in great hope ... to face the ambiguities and difficulties of our age and to take risks in order to do great things for God*” (Ratio I, 23).

We need, for our world of today, genuine missionaries, full of zeal and of wisdom, as Father de Montfort made the 33 White Penitents of Saint-Pompain ask for on their pilgrimage to Notre-Dame-des-Ardilliers in Saumur.

Mary, in the upper room, in the company of the Apostles, was at prayer in view of the coming of the Spirit who was to be given for a witness to Jesus and for the future of the mission of the disciples. Like Mary, we too are called to bring forth the Lord through the work of the same Spirit.

But that demands of us **time, means and an attitude of learning**. It is never too late to pursue one’s own formation. If by chance we find that it is too late to form ourselves, that it is no longer of our time, if it is true that we risk becoming crystallised, of becoming rigid through ageing, let us never forget the whole journey we have accomplished and what the Lord says to us each morning: “*Accept change.*” “*I am with you to the end of time.*” “*I have come to set the captives free.*” “*Get up and walk.*” “*Was not our heart all aflame with love.*” “*Do not be afraid; I am with you in all that you undertake and wherever you go.*” “*Go out to the whole world. Make disciples of all nations.*”

“*It is within this real world, with all its hopes and struggles, that we seek to become liberos, free with the freedom of God (cf. PM 7); conformed to Christ – Wisdom Incarnate in Mary and the apostle of the Father; and capable of distinguishing true wisdom from false wisdom*” (Ratio I, 48).

Today I would hope that we would all commit ourselves once again to give a renewed impetus to our mission and to ask the Lord for new vocations: “*Liberos: true servants of the Blessed Virgin who, like a Dominic of old, will range far and wide, with the holy Gospel issuing from their mouths like a bright and burning flame, and the Rosary in their hands*” (PM 12)



S. M. M.

Rome, 7 October 2013
Our Lady of the Rosary

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