



CHRIST  
ABIDES  
IN US



Pope's Worldwide Prayer Network





This book is copyrighted in whole and in part by the Pope's Worldwide Prayer Network. Access in whole or in part is free of charges of any kind. The total or partial modification in any way of the content without previous and expressed written permission given by the International Office is prohibited. The Pope's Worldwide Prayer Network authorizes only the free distribution of this book. The total or partial publication of its original content by digital or printed media is authorized only indicating the source "The Pope's Worldwide Prayer Network". The sale, charged donation, or charged exchange of any kind of this book, or its content, in whole or in part without express written authorization issued by the International Office is prohibited.

# DEAR FRIENDS IN THE LORD

The Way of the Heart is the spiritual itinerary proposed by the Pope's Worldwide Prayer Network. It is the compass for our mission, a mission of compassion for the world. The Way of the Heart is part of the process initiated by Pope Francis with *Evangelii Gaudium*, "The Joy of the Gospel".

The Way of the Heart was the result of several years of international work led by Father Claudio Barriga, S.J. Like any international document, it is a group effort, which has taken into account diverse cultures, languages, ecclesial and spiritual experiences. It has its richness and its limits. We presented this itinerary to Pope Francis in a document entitled: "A pathway with Jesus, in apostolic readiness" (December 2014). It presented a new way of understanding the mission of the Apostleship of Prayer, in a dynamic of apostolic availability. The Holy Father approved it in August 2014.

The Way of the Heart is essential for the recreation of this ecclesial service as the Pope's Worldwide Prayer Network. It is a deepening of the spiritual tradition of the Apostleship of Prayer for today, and articulates in an original way essential elements of this spiritual treasure with the dynamics of the Sacred Heart of Jesus. It is the key to the interpretation of our mission, our compass. That is why in 2017 I proposed a commentary. The idea was to help the national teams of the Pope's Prayer Network to deepen each step and enter into its inner dynamics, so that they could propose, with their own creativity, materials that would help to enter into The Way of the Heart. We call this text the "Internal dynamics of the path".

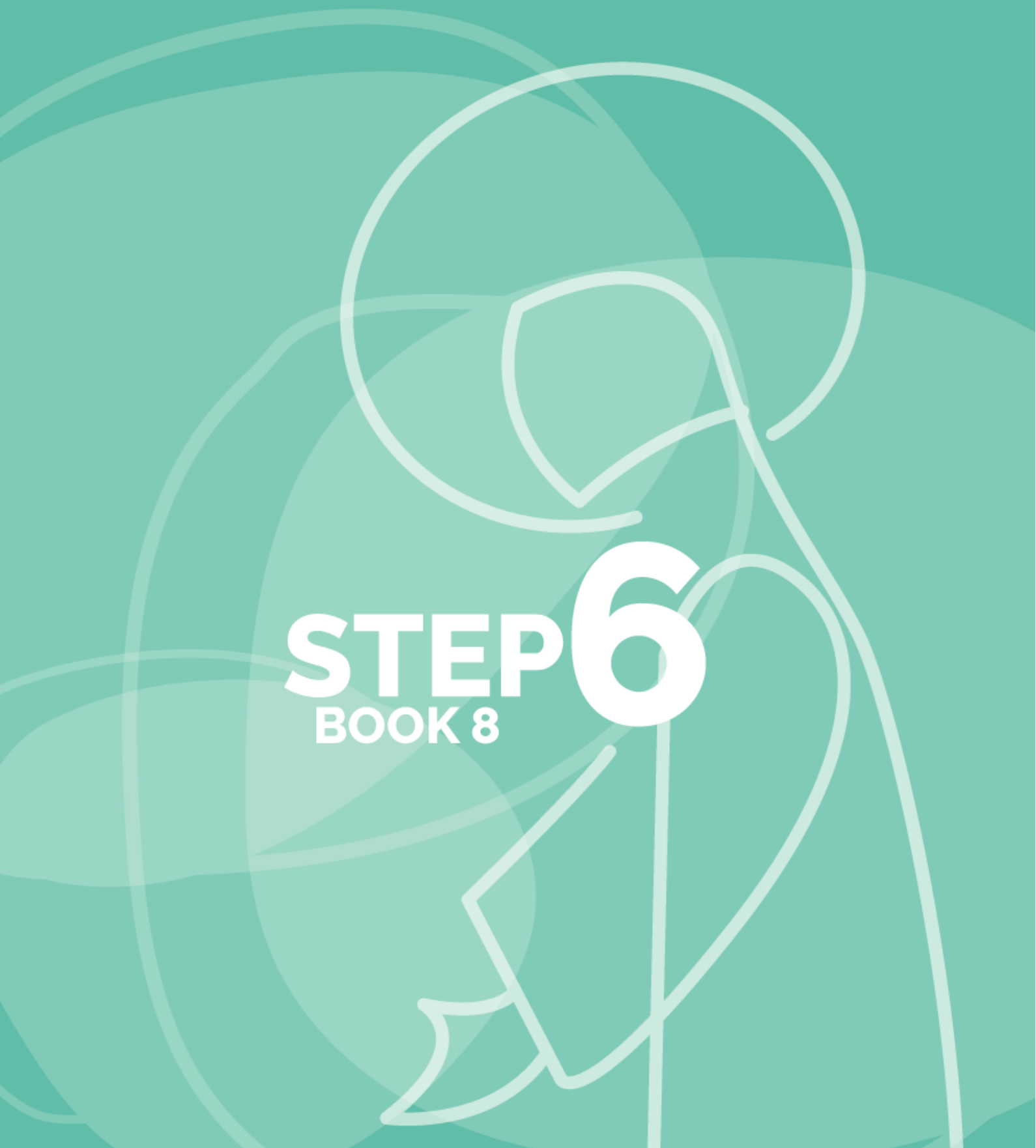
However, few teams began to create new materials and proposals with The Way of the Heart, and we quickly realized that without them, progress in the recreation process of this pontifical work would be very slow. We started in 2018, with an international team, to write 11 books. This team was led by Bettina Raed, regional director of the Pope's Prayer Network in Argentina-Uruguay. It is from the land of Pope Francis, with the support of several Jesuit companions, that this work was coordinated. I am particularly grateful to Bettina for all her availability, her writing and coordination work.

I hope that these materials will help us to propose this mission of compassion to the world with creativity (spiritual retreats, formation sessions, meetings on the first Friday of the month, etc.). This is the basis of our mission. ***The Way of the Heart helps to enter into the spiritual dynamic of recreation, the dynamic of the Sacred Heart of Jesus.***

P. Frederic Fornos, S.J.  
International Director  
Pope's Worldwide Prayer Network Original Spanish  
December 3, 2019 - St. Francis Xavier

CHRIST  
ABIDES  
IN US

**STEP 6**  
BOOK 8





## Outline to guide the step

*Keyword: TO LIVE*

*Objective: To be, to abide, to remain with Jesus*

*Attitudinal keys: Docility to the life of the Spirit. To See – To Listen.*

*What you want to obtain – Fruit: Intimacy and familiarity with the Heart of Jesus.*

*Inner dynamics for the step: Enter into the Life of the Spirit that opens us to Life in abundance.*

## Referential Framework

Because of God's overflowing love for us, God wants to dwell in our hearts. It is the amazing promise Christ made to his friends before he died. God wants to establish his abode in each of us. St Paul bears witness to this by saying that it is no longer he, Paul, who lives, but Christ who lives in him. It is the definitive horizon to which the Spirit wishes to lead the Christian. It is a total identification with Christ. It is what we desire and ask for every day, with the heart of a beggar, knowing that achieving it will never be the fruit of our own efforts. We believe that this identification with Christ is given to us in a privileged way in the Eucharist. He himself comes to us in his Body and Blood and molds us internally according to his own Heart, so that we may be and act like Him.

## Internal dynamics of the Step

As a disciple of Jesus, the role that I am responsible for is to remain in him, the closest I can be to his Heart.

### Prayer and the Word of God.

This is only possible by remaining in the Word of Jesus: "Jesus answered and said to him, ***“Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him”*** (John 14:23) ***“Make your abode in me, make your abode in my love”*** he says.

To be as close to his Heart as possible, it is necessary to meditate on his word, see him and listen to him in the Gospels, dwell in deep communion with him, as the sprouting shoot is to its root, and allow ourselves to be transformed by Him.

Yes, it is our need to dwell in his Word to know him with all his heart, to enter his Love and to recognize his voice amid so many noises that invade us. How long do I spend each day praying, to be with him and meditate on his Word? Whoever eats his Word, and ponders the scriptures, the Bible, enters into the full height, width, and depth of his Love.

### **To Be born to the life in the Spirit**

To dwell in Christ is to welcome him to remain in me to the point where I can exclaim with St Paul: *"And now I do not live, but it is Christ who lives in me"* (Galatians 2:20), And so, I must enter into the life of the Spirit.

Do you remember that man who asks Jesus how to *"obtained eternal Life"*? (Mark 10:17-21). Jesus, after lovingly looking at that man who has fulfilled all the commandments from his youth, replies: *"You only lack one thing, go, sell all that you have, give it to the poor, and then you will have treasure in Heaven; Then come and follow me."* Jesus invites this man who faithfully observes the Law of God, the Torah, to move from blind obedience of the law to a life in the Spirit. Being faithful to God's law is a good thing, but it is necessary to go further. The law, the commandments, can become lifeless. I may think it is enough to observe the law by fulfilling the last letter of the law to enter life, but I run the risk of wanting it to dominate my life, and mistakenly believe that I can attain eternal life by my own efforts. Jesus invites us to go further. He invites us to follow him.

Where to? He does not say. We must follow him. *"The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit."* (John 3:8). To follow Jesus is to enter the life of the Spirit. It is leaving port and so advance into deep waters, to exchange our safety for the unknown, our security for constant movement; life is always moving on.

"Follow Me" "Where to?" "The Son of man, does not have anywhere to lay his head." It is necessary to go on your way without knowing where you are going. You must be receptive to the Holy Spirit without seeking to direct His life. I can do it in confidence because I have discovered in my life that He is faithful. To be a disciple of Jesus Christ is to let myself be carried away by the Spirit of constant discernment, and in different contexts, to be faithful to the gospel.

Indeed, as Jesus tells Nicodemus (John 3), it is a matter of "being born again," "being born from above." Nicodemus is a man of the Torah. He knows the Law, but despite having a lot of wisdom, he is in darkness. Because accessing the "Kingdom of God", to enter a new world, is not a matter of wisdom or knowledge, but of true birth. It is not enough to practice such or such a virtue, or to obey the law and the commandments to fully access the spiritual life; it is necessary to become familiar with our inner life and, little by little, learn to discern it in order to become receptive to the Holy Spirit.



This requires listening. We often live out of externals, in doing, in constant turmoil, in an inner self-talk, but we do not listen to what is going on within us. We know that the Holy Spirit speaks to us concerning the affective resonance of events and encounters in our lives. Everything we experience produces some effect in us: peace, joy, sadness, self-enclosure. Like the rich man who "became very sad" hearing Jesus' invitation. It is in this way that the Spirit of the Lord tries to speak to us and so it is in our interest to discern.

He who enters the life of the Spirit learns to embrace these inner movements, grows in familiarity with his inner life, and gradually manages to decipher, discern, and recognize the voice of Another who attempts to speak to Him.

It is said that Saint Ignatius, *"followed the Spirit, did not go before Him, even when he did not know where he was going... he followed Him with intelligent ignorance, prudence, his heart offered to Christ in humility."*

The Holy Spirit leads us as close to the Heart of Jesus as possible.

### **Close to the Heart of Jesus**

The Holy Spirit helps us discern what Love really is: love of enemies and forgiveness of offenses. This action leads us to the depths of the Heart of Jesus. He is its interpreter. This excessiveness of Love finds its highest expression on the Cross of Jesus. *"Before the Cross, we must allow ourselves to be transformed by the force of love that is squeezed into this offered death and the forgiveness given to the executioners. It is from this madness of love that we must draw strength to faithfully follow the force of the Spirit in our lives"* (Michel Rodent, SJ... *"Laissez-vous guider par l'Esprit,"* Ed. Bayard).

"It is not without reason that the Heart of Jesus pierced by our salvation is the symbol of Love. St Paul, after his brilliant conversion, shouted, **"The son of God who loved me and gave himself up for me"** (Galatians 2:20) – Dany Dideberg, (*Le Coeur de Jésus, source de vie*). The "heart" is the symbol of "love" par excellence.

*"No one can know Jesus Christ entirely if he does not enter his Heart, that is, entering the deepest intimacy of his divine and human person."* St. John Paul II (June 20, 2004)

*"It is only possible to be a Christian when we are looking towards the Cross of our Redeemer, towards the One who was pierced."* (Benedict XVI May 15, 2006)





*"The heart of the Good Shepherd is not only the heart that has mercy on us, but mercy itself. That is where the Father's love shines; there I am sure to be welcomed and understood as I am; there, with all my limitations and my sins, I taste the certainty of being chosen and loved. As I look at this heart, I renew the first love: the memory of when the Lord touched my soul and called me to follow Him, the joy of having cast the nets of life trusting in his word" (Luke 5:5). (Pope Francis, June 3, 2016).*

The disciple whom Jesus loved most, the one who knew best the Heart of Jesus, and the one reclining his head on Jesus' shoulder (John 13:23) was also the first to recognize the Risen Jesus on the shore of Lake Galilee (John 21:7). The closer one is to the Heart of Jesus, the more one perceives his joys and sufferings for humanity, men, women, and children of this world; and one recognizes his presence today as yesterday, working in the world.

*"Where is God?" Where is God, if evil exists in the world, if there are hungry and thirsty people, those homeless, fleeing and seeking refuge? Where is God when innocent people die from violence, terrorism, wars? Where is God when terrible diseases break up the bonds of life and affection? Or when children are exploited, humiliated, and suffering from serious pathologies? Where is God, in the face of the restlessness of those who doubt and those who have an afflicted soul? (...) And Jesus' answer is this: "God is in them", Jesus is in them, he suffers in them, deeply identified with each one. He is so close to them that he becomes like one with them as in "one body". (Pope Francis July 29, 2016)*

The closer we are to the Heart of Jesus, the less indifferent we are to what surrounds us, wishing to commit ourselves to Jesus in this world, at the service of his mission.



A VIEW FROM  
**THE BIBLICAL**  
PERSPECTIVE



## A view from the Biblical perspective

Friends have found through experience, that the bonds of friendship are cultivated through time: time to be, to share, time spent in the company of the friend. This time allows us mainly to know each other, to learn who we are, what we like, what we hope for, what we are passionate about, what makes our hearts beat from the depths. And as we continuously share more and more, we become aware of each other's existence, and learn to love the other as he is and not as we imagine him. Friendships mature over time, in knowledge, and in each other's acceptance. Love in friendship grows while we spend time with the friend, sharing our mutual existence. In this sharing, one of the deepest experiences we can have is to realize that in the depths of our friend's heart, there also beats what we believe in, what we deeply desire, that which makes us vibrate. Recognizing that our deepest feelings are alive and beat vividly in our friend's heart, friendship becomes deeper.

Likewise we will only be able to mature in the experience of friendship with Jesus as we spend time with Him, knowing Him, giving ourselves time to see and contemplate the way he lived, what he did, his decisions, his choices. We know Jesus through what the communities who wrote about his life in the Gospels tell us.

Throughout the Gospels we start to enter that life of familiarity and intimacy that Jesus and his disciples built. *"The disciples approached him and asked him, why do you speak to them in parables? He answered them, for you have been granted to know the secrets of the Kingdom of Heaven, but to them it has not been granted"* (Matthew 13:10-11). *"Jesus withdrew with his disciples by the lake"* (Mark 3:7). *"He went up to the mountain, started calling those he had chosen, and they followed him. He appointed twelve, whom he called apostles, to live with him and then sent them to preach"* (Mark 3:13-14).

Jesus not only chose his disciples, but formed them, accompanied them, while slowly showing them the style and the way in which the project of His Father's kingdom is carried out. *"He called the twelve and sent them in twos, giving them power over the unclean spirits"* (Mark 6:7). And in this relationship and friendship those who followed Him often returned to Jesus for his counsel, for his welcome. They confided in His heart, they whose hearts were seeking a friendly hand to give them rest. *"The disciples gathered together with Jesus and reported all they had done and taught."* (Mark 6:30). *"After this the Lord appointed seventy-two others and sent them ahead of him, in twos, to all the cities and villages where he intended to go"* (Luke 10:1). *"The seventy[- two] returned rejoicing, and said, 'Lord, even the demons are subject to us because of your name.'" (Luke 10:17). "He was praying in a certain place, and when he*



*had finished, one of his disciples said to him, “Lord, teach us to pray just as John taught his disciples.”* (Luke 11:1). And Jesus taught his disciples to pray as he prayed to his Father. Father, hallowed be thy name...

In numerous accounts of the Gospels, we find that, after a day of intense activity Jesus would move away with his close friends, with his disciples, with whom he shared moments of solitude and deep friendship, to give time to “be and share”. Moments that will surely have forever marked their lives. Thus, after feeding the hungry crowd with some loaves and fishes, St Mark tells us that Jesus **“dismissed them and immediately embarked with the disciples and went to the territory of Dalmatia”** (Mark 8:10). “Then he took the Twelve aside and said to them, **“Behold, we are going up to Jerusalem and everything written by the prophets about the Son of Man will be fulfilled.”** (Luke 18:31).

This being and living in intimacy with Jesus was shaping the life and style of his disciples. We can imagine friendly talks, long meals, laughter, working and walking with the Master. Experiences that permeated them with the style of Jesus, until they felt they were becoming like their Master, liking what He liked, doing, and choosing like Him. This identification with Christ led the Apostle Paul to exclaim in his letter to the Galatians **“It is not I who lives but Christ who lives in me”** (Galatians 2:20). Or as Paul says in (2 Corinthians 3:18). **“All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit.”**

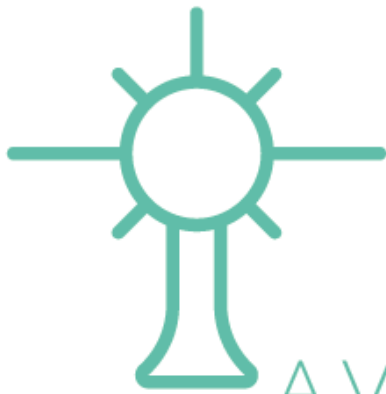
In his farewell, Jesus will ask his friends not to turn away from his Love. He asks them to remain faithful to the Love they shared, **“Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine; you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire, and they will be burned. If you remain in me and my words remain in you, ask for whatever you want, and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples. As the Father loves me, so I also love you. Remain in my love.”** (John 15:4-9)

Just as he did with his disciples, we are invited by Jesus to abide with Him, to share his Life, his style, his way of proceeding. Jesus wants to be with us, more than we want to be with Him. He wants to count on us. He wants to accompany us on the way, so that we imitate his style to help him in the construction of his Father's Kingdom. He desires that we become transformed into His very image, as if experiencing a new



birth that comes from on high, to which he invited Nicodemus. "Waste" time with the Gospels; stay, imagining the accounts of the Life of Jesus; let your heart be impregnated with those images. Walk along with Him, talk, ask, enter the different moments of the Life of Jesus. The Gospel story is a living and effective word, always current. In other words, these are moments in Jesus' history on earth that today have a renewed message for your life, and through which Christ speaks to your heart. Let yourself fall in love and everything will be different.

- ***"On that day you will realize that I am in my Father and you are in me and I in you."***  
(John 14:20)
- ***"Jesus answered and said to him, "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him."***  
(John 14:23)
- ***"Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me...As the Father loves me, so I also love you."*** (John 15:4 and 9)
- ***It is not I who live, it is Christ who lives in me*** (Galatians 2:20)
- ***"Do you not know that you are the temple of God, and that the Spirit of God dwells in you... If anyone destroys God's temple, God will destroy that person; for the temple of God, which you are, is holy."*** (1 Corinthians 3:16-17)
- ***"Let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you will remain in the Son and in the Father."***  
(1 John 2:24)
- ***"...and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God."***  
(Ephesians 3:17-19)
- ***"All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit"***  
(2 Corinthians 3:18)



A VIEW FROM  
THE PERSPECTIVE  
**OF FAITH.**

## A view from the perspective of Faith

In Christ, with Christ, on mission

*"For in God we live, move, and exist" (Acts 7:28)*

What is at the origin of our existence? What impulse in life does it give us to be, what moves us? Am I my own creation or am I a permanent recipient of a life force that inhabits me? Or both?

We could divide our life into two parts, active and passive. In general, from our perspective the active life takes the first place, because it tends to be more pleasant and perceptible. But the second is infinitely more extensive and profound.

It is so natural for us to naturally grow that we do not usually think of distinguishing our action from the forces that feed it, nor from the circumstances that favor its success. And yet, to be honest, what do we possess that we have not received before? Man, says Scripture, cannot add a single inch to his stature. Even less can he increase in a single unit the fundamental rhythm that regulates the maturation of his spirit and heart. Ultimately, the fundamental life, the nascent life, escapes us absolutely.

But in the face of anguish, vertigo, or fear that arises from the experience of this "non-control" of life flowing and escaping, the Lord's words resound strongly: "It is I, do not be afraid." It is He who is at the origin of the impulse, who vivifies my existence with his omnipresence. In the life that springs in us, in the universe that sustains us, we find something even better than the gifts of the Lord, we find Him Himself; it is He who makes us partake of His Being and who at the same time molds us with his hands. What is most divine in God is that we are nothing, outside of Him. It has been revealed in Jesus Christ that we may be fully inhabited by Him. The Son reveals us to ourselves, children in the image of the Son. Inhabited by Christ, dwelling in Christ. Inhabited by Christ to be born in ourselves.

From the active part of our lives, we see that God, faithful to his promise, really waits for us in all things, or when He has himself not yet eagerly come out ahead of us, in order to meet us. St Paul clearly expresses that anything we do, if we do it in the name of our Lord Jesus Christ, is holy.



The Church declares the whole of human life to be holy, in all its nuances, from the entirely spiritual to the entirely human, "when you eat, when you drink..." St. Paul says. By virtue of the Incarnation of the Word, our soul is totally surrendered to Christ, centered on him.

God, our Father, is inexhaustibly accessible in the totality of our action. In what is most alive and embodied in him, he is not far from us, outside the sphere of the tangible, but awaits us every moment in our action, in the work of the moment. In a manner of speaking, we could say that God is at the tip of my pen, my pick or shovel, my brush, my needle, my heart, and my thoughts. Carrying to its ultimate natural completion, the line, the blow, the stitch I am busy with, I will comprehend the ultimate End to which my deepest will tends.

Living in Christ, being inhabited by Christ, also implies "being with him" -- an intimate relationship that leads to an inner knowledge of his person. However, this intimacy, this personal and profound relationship, must not lead us to the error of believing that it is only passive intimacy. On the contrary, it is a revelation for the mission: "that it may manifest itself to all people"; being with Christ should not lead to a privatism, or restrictive intimacy. It is the means by which people are enriched with the graces of the encounter with Christ.

Being with him implies an inner knowledge, such a degree of identification, that we come to have the same feelings that Christ had, who did not hold on to his being equal to God, but emptied himself as a servant; and so invites us to serve him in others, eager to meet us in others.

The grace of an inner or living knowledge of Christ, who for us became human, by which we can come to have the same feelings as his, is a knowledge given by the Spirit, which penetrates deeply. It is therefore not merely intellectual, nor sentimental; rather this inner knowledge is Love, which manifests itself more in works than in words.

Jesus is perceived more fully and indivisibly at every moment of His life if I look at Him through the cross-and-resurrection mode. Everything he does and says in any scene gives us the complete measure of his interior, of his infinite divine-human coherence, of His person totally dedicated to the mission received from the Father, of what he feels and experiences, beyond words. That inner world of Christ is the one to which we are invited to come and make visible.





God does not create anything complete, but he allows everything to realize itself little by little. Throughout all our earthly days, the human soul comes to fullness; and at the same time collaborates with another work, which overflows itself infinitely, while surely mastering the possibilities of individual success: the culmination of creation.

Through our collaboration, which He himself desires in us, Christ completes himself, and so attains his fullness starting from every creature. St. Paul tells us. Perhaps we used to think that creation ended a long time ago, which is a mistaken thought, because it continues to be perfected, completed. And our service contributes to collaborate in that work, even by the humblest work of our hands.

In our actions, we are instruments of the creation of the world and of the manifestation of the fulness of Christ Jesus. Our dedication to this work, as God sees it, is a work of art and expression of our faithfulness. Aware of this intimate bond with Christ who dwells in me, when we act, we act with Him and encounter Him in our actions!



A VIEW FROM  
**THE SPIRITUAL**  
PERSPECTIVE.



## A view from the Spiritual perspective

### Life in the Spirit

The disciple of Jesus Christ is called to enter the life of the Spirit. He is called to discern how to follow Jesus in today's world. How can we discern the voice of the Lord among the many voices that today deafen us and are confused with His?

St. John tells us in one of his letters: *"Beloved, do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world. This is how you can know the Spirit of God: every spirit that acknowledges Jesus Christ come in the flesh belongs to God, and every spirit that does not acknowledge Jesus does not belong to God. This is the spirit of the antichrist that, as you heard, is to come, but in fact is already in the world."*

(1 John 4:1-3).

That is why entering the life of the Spirit is listening to the Word and discerning its echo in us by distinguishing it from "other voices". Discernment asks us to "contemplate" the Word of Jesus made flesh, made Life on earth. From Him comes all discernment of the Will of the Father in us. Looking at Jesus and listening to his word I can recognize the true face of God. He went all the way to the extreme end of love; He loved us all the way to the end at the cost of his own life. He loved to the point beyond which one can no longer love, to free us from the perverse images of God. In Jesus Christ, "God leaves (the Temple) that is the sacred precinct where he was enclosed. He frees us from the weight of religion and the sacred with all the terrors attributed to them and all the consequent slavery" (J. Moingt), in order that we may *"worship the Father in spirit and truth."* He is a God who reveals Himself to us in Jesus, who loves life and desires the happiness of humankind. A Father who wants us to be like his Son, deeply free men, and women, boys, and girls who inhale the breath of "the freedom of God's children."

Who is this God revealed to us in Jesus? Which God are we addressing? A God who would have determined from all eternity my place and what will be good for us in life and in the church? No, it is not such a God who reveals himself in Jesus. The God who calls, whose voice we are called to hear and distinguish from among other voices, is the God who always brings back human beings to their own desires: *"what are you looking for?", "whoever wants to come after me", "if you want to enter eternal life", "whoever wants to be my disciple";* etc. It is to seek and find. His will shall consist of our delving deeper into ourselves; His Will is for us to discern our most authentic desire in the depths of our being. The will of God is not alien to our life; it is not about looking far away from ourselves, beyond the seas where we cannot reach it; rather, He



joins us in the depths of our desire, in our hearts, so that we bring His will to reality, so that we make God's will concrete. I do not discover His Will the way I find something in a "treasure hunt". His will is that everyone be completely happy and completely alive. God does nothing for us -- he does not replace us. For this reason, any decision that makes me more alive, that makes me grow in freedom and that puts me in communion with others, will be part of the project of God and of the gospel.

Jesus asks, then: ***"What do you want me to do for you?"*** So that the person can exercise his freedom; he can express his desire. ***"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened."*** (Matthew 7:7-8) Expressing what we desire allows us to recognize our own desire, and it is God Himself Who comes to join me. Recognizing this desire is like finding the hidden treasure of which the Gospel speaks. This hidden desire is not achieved by force of introspection, but is a desire worked out in the reality of existence, in action and in service to others.

### **To be determined to follow Christ**

Those who desire to follow Christ to love and serve him more intensely are called to commit themselves to Him. Jesus asks us, ***"Who do you say I am? Who am I to you?"*** Thus, to decide to be in relationship with Christ is to decide to live the gospel, with all its consequences: ***"If anyone wants to be my disciple, let him deny himself, take up his cross, and follow me."*** Therefore, to become truly disciples of Jesus and live in the light of the Gospel is to accept it with all its consequences. Even this spiritual struggle is a criterion for fidelity to Jesus because ***"the servant is no greater than his master"***. We all live this experience. There is in us a tendency to collude with the evil spirit, with the lies, with all that is a rejection of life, but Christ does not leave us alone, nor does He just pacify us. He sent the Holy Spirit, the Spirit of Truth, who comes from the Father, who unmasks our adversary and gives us the choice for life. To be disciples of Christ we must be docile to the Spirit, constantly discerning the "deceptions of the enemy" and how to be faithful to the gospel in all circumstances.

### **To Be Receptive to the Spirit**

To enter this openness to the Spirit, the spiritual review of the day or examen is of great help and benefit. This review as we have seen in the previous steps teaches me to discern between the events of the day, the works, the encounters, that which opens me to life, to joy, to peace. Thus, recognizing him, thanking the Lord. The Sacred Scripture says that what leads me to life directs me to God. Jesus, in fact, says, ***"I have come that they may have life and have it abundantly"*** (John 10:10). This is the true north for my discernment.



In the second moment I will be able to identify, as a guide, without judgment on my part, the moments when I felt locked up, divided, when I went into desolation. If I have sinned, I will ask the Lord for forgiveness.

Finally, in a third moment, I will offer the Lord the next day asking for help in choosing life and removing obstacles that prevent me from being faithful to the gospel. Entering the option for the Spirit of the Lord involves considering my spiritual life by paying attention to the emotional echoes left in us by the events and encounters of the day. The spiritual life is about "feeling", "recognizing" and "making a choice". "Feeling is, letting yourself be affected/interiorly touched: by feeling joy, peace, sweetness, etc. But it is not enough just to feel, we must be able to "recognize", that is, identify the differences, name, and interpret, that which is understood as discernment. Finally, this process leads me to "make a choice" because I discover in me "thoughts", "internal movements", which open me to life and other, deadly ones that close me to life. This is the way I can discern the deceptions of the enemy and choose life.

#### **Love shows itself in actions.**

Finally, we need to talk about how "entering the life of the Spirit" leads us to availability to the Lord that takes place in our own reality, making my own decision. The decision of God to incarnate in our humanity, in our concrete existence of every day, awaits then our own decision. No life grows without the risk of planning, no matter how big or small the plan is. My move from a desire to reality implies a risk. There may be a lot of love and generosity in my desires, but if they do not lead to a proper decision, they are just empty feelings. Likewise, if this love and generosity are leading to a life-giving decision, however small, it can even shake the whole world. This is the implied action in the incarnation. Mary's "Yes" brought us salvation. Small decisions gradually give us a pattern for our existence, that is imitating the lifestyle of Jesus; this is the pattern of the Gospel as well. For Ignatius of Loyola "the evangelical decision, that is, the decision that opens us to life, which humanizes us, according to the Spirit of Christ, is also a decision that leads to union with God".

#### **Our sensibility defines us**

We have said so far that entering the life of the Spirit is the process of listening to the voice of the Lord and welcoming it into my life so that I can make a decision based on what His voice inspires in my heart. But we must be alert and not naive. I can believe that I am open to the Lord, yet I may be entertaining a story that is not the voice of the Lord but the fulfillment of my expectations. That is why it is so important in order not to deceive myself, to learn to discern reality as the Lord does. For if I can let things affect me, as He sees them, listens to them, likes them, smells them, touches them, I will be able to connect with people and events in a way more similar to that of Jesus



and my following Him will be more real. For I will be able to judge, to think, to discern what enters through my senses, as Jesus does. And finally I shall make decisions and choose as the Lord would in my place.

But attaining the Lord's way is not the result of an effort of my will but a grace that the Lord himself bestows upon us. A grace to be transformed by Him. For this reason, I need to receive grace in prayer, contemplating the life of the Lord, and learning from His style that He communicates to me.

To deepen this process of allowing the style of the Lord to permeate my life, his way, his ideas, his judgments, his sensitivity, can help us in a form of prayer that St Ignatius of Loyola gives us in his book of *The Spiritual Exercises*; he calls it *the application of the five senses*. This way of praying is one way to help us educate our sensitivity and make it look more like Jesus's.

Our sensibility is what defines the Lord's following because our senses are the gateway to the reality we live. I have my way of looking, my way of listening, what I feel like or my aversion to certain things; I welcome or reject situations and people according to the value I judge them by when they enter through my senses. For then, in order to follow Jesus and make this following truly real, implies that I make my choices as Jesus does, that I become his image, and that I am moved by the same things as , etc., and it will definitely depend on my sensitivity being like His.

And our sensitivity is not transformed by ideas or feelings, but by concrete realities, which enter through our senses. From what I come in touch with, what I see, smell, listen, and taste. I need to transform my sensitivity into the way of Jesus. For this is what is proposed in the "application of our five senses", that is, to dispose my soul and my senses so that through my imagination they come into contact with the realities that Jesus lived in the accounts of the Gospel. And so, in that way of seeing, liking, touching, smelling, listening with and like Jesus, my sensibility will be transformed. Then I will be able to approach and touch the hand of Peter's mother-in-law as Jesus **"approached her, took her by the hand and raised her up"** (Mark 1:31). And so, I will try to imagine Jesus as when he **"felt compassion himself, reached out, and touched"** the leper who knelt before Him begging to be healed, and imagining myself trying to imitate touching the leper (Mark 1:41). And so, in every story I choose to pray, imagine, and place myself in the scene touching, looking, smelling, listening, liking, feeling as the Lord would.



And I will be able to ask myself how to touch, smell, look, listen, taste, with the imagination, how do you do this? Well, it is just experience. And it is not so much about my doing as it is about letting the Lord lead me on the scene. It is a prayer in which I seek to be there and perceive with the senses and the imagination what happens there. We do not quite know how it happens, because it does not depend on our efforts. We must plead for the grace that the Lord will grant us as we prepare and imagine ourselves present in the scene describing the life of Jesus, and we try to feel with our senses as he feels himself. The transformation of our sensitivity to feel similarly to His, will define everything, change everything, and our following Him will be more real, with a way of proceeding more like His.

And so that you can make this experience and delve into this way of praying, we suggest to you a prayer of Father Pedro Arrupe, SJ, Jesuit, so that in your time and with deliberate pause you can pray and taste, and enter into this way of applying your five senses to prayer so that the Lord may transform your sensibility.

**To dig deeper. Resources. Appendix One. "Arrupe Prayer: Lord, Show Me."**

**To dig deeper. Resources. Appendix Two. "Our way of being".**



A VIEW FROM  
**THE POPE'S**  
PERSPECTIVE.





## A view from the Pope's writings

### We are all missionary disciples

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible in credendo. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation.[96] As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith – *sensus fidei* – which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression.

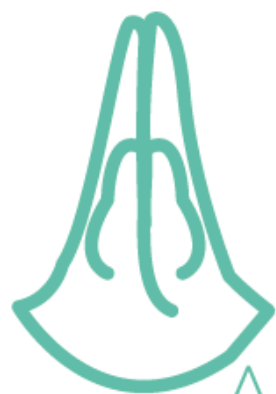
In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Mt 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are "disciples" and "missionaries", but rather that we are always **"missionary disciples"**. If we are not convinced, let us look at those first disciples, who, immediately after encountering the gaze of Jesus, went forth to proclaim him joyfully: **"We have found the Messiah!"** (Jn 1:41). The Samaritan woman became a missionary immediately after speaking with Jesus and many Samaritans come to believe in him **"because of the woman's testimony"** (Jn 4:39). So too, Saint Paul, after his encounter with Jesus Christ, **"immediately proclaimed Jesus"** (Acts 9:20; cf. 22:6- 21). So what are we waiting for?

Of course, all of us are called to mature in our work as evangelizers. We want to have better training, a deepening love and a clearer witness to the Gospel. In this sense, we ought to let others be constantly evangelizing us. But this does not mean that we should postpone the evangelizing mission; rather, each of us should find ways to communicate Jesus wherever we are. All of us are called to offer others an explicit witness to the saving love of the Lord, who despite our imperfections offers us his closeness, his word and his strength, and gives meaning to our lives. In your heart you



know that it is not the same to live without him; what you have come to realize, what has helped you to live and given you hope, is what you also need to communicate to others. Our falling short of perfection should be no excuse; on the contrary, mission is a constant stimulus not to remain mired in mediocrity but to continue growing. The witness of faith that each Christian is called to offer leads us to say with Saint Paul: ***“Not that I have already obtained this, or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own”*** (Phil 3:12-13).

*(Pope Francis, “Evangelii Gaudium” no. 119 to 121).*



A VIEW FROM  
THE PERSPECTIVE.  
**OF PRAYER**



## A View from the Perspective of Prayer

### Staying in love

There is nothing that the person in love longs for more than being with the one they love. The one who loves wants to be with the loved one. That is, he wants to be in her presence, share his life with her, listen to her words, her dreams and projects.

Telling a person "I love you" is not only a rhetorical expression, but the announcement of how I want to live with her: staying in her presence. Loving is an action and a decision. It is an action that takes us out of ourselves to go to meet each other and a decision, because it is the ultimate expression of freedom to decide whom to offer all that I am.

Love is an action that includes the appreciation of gestures, words, and attitudes. No one can truly tell another person that he loves her if he neglects those expressions that manifest his love for her. It is true that we can enclose the word "love" in formalities and "empty of meaning my 'I love you'" as a song says. That is why we must be aware that love requires an everyday decision.

The great temptation we face in the Church is to assume we "ensure" salvation behind the religious formulas and practices we perform, but without much meaning. Religious practices are intimately related to gestures of love for God. If we empty our spiritual practices of love, we will have corrupted some of our faith. Staying in his love does not mean getting trapped behind religious formalism but nourishing ourselves from the gospel.

How is it possible to remain in love with Jesus? One thing we should never forget is that it was Jesus who came out to meet us, He who found us and invited us to follow Him. He says so when he says, **"You did not choose me, I chose you."** (John 15:16-18) His LOVE has chosen us. It is not our merits that have brought us close to Jesus, but the free love of the Father. **"He loved us"** (1 John 4:19). That is why our religious practices should not become an egocentric search for God's recognition, but rather an expression of the desire to remain in His love, in His presence. Prayer with the Word of God is a way to remain in His love.

Giving oneself time to be in prayer is a concrete decision of my desire to be with Jesus and to remain in His love. We rarely "give ourselves" time to balance the heart, cleanse the soul, and purify the spirit through meditation on the Word of God. Perhaps the lack of time to be with oneself and delve into one's own life, reflecting on the first principle and foundation of my existence, is one of the greatest poverties that plagues



our humanity. Can I pretend someone else is comfortable with me, if I cannot spend some time alone with the one I love? When we cannot spend time to immerse ourselves in prayer and enter our inner world and, as Jesus recommends, enter the room and close the door, we will not be able to hear the Father's voice. And so, we will not learn to know and distinguish the thoughts and feelings that nest within us and that are so important to acquire the skill of spiritual discernment. Assertiveness in our decisions depends greatly on the knowledge of the diversity of spiritual movements that arise within us.

Another aspect of the desire to remain in Jesus' love is to grow in spiritual discernment. One way to manage our life and to live it fully is to learn to discern between the voices within us, which are those of the good and bad spirits and where they lead me, and which are the very voices that arise from our own freedom. Sometimes you meet people who are out of touch with their own inner selves. They are unable to understand what is going on inside. Personal reflection, meditation, or prayer are ways to communicate with ourselves while being in touch with God, to delve into our own existence and filial relationship with the Lord. It helps us to value our achievements and celebrate them, to enjoy the work done, while it also gives us a broad capacity to recognize our errors and make amends for mistakes. When we lack the ability to recognize the voice of God, which meditation or prayer gives us, we become strangers to ourselves. Our heart becomes a house taken over, inhabited, usurped, by intrusive tenants and undesirables. When you have a communication with Jesus within your heart, you encounter the source of Wisdom that dwells in every human being. Reflection, meditation, or prayer help us find new points of view or perspectives that enrich us as a person. Without inner communication, we go through life blindly.

Prayer and spiritual discernment place us remarkably close to the Heart of Jesus, helping us to rest our heads, as the beloved disciple, on the master's chest. The Austrian psychiatrist Viktor Frankl said: "There is much wisdom in Nietzsche when he says: "Whoever has a "why" as a reason to live by can withstand almost any how to." Closeness to the Heart of Jesus fills our lives with meaning. For many persons, their lives end when they reach their goals or achieve their immediate purposes. When you do not have a motive that transcends time and space, or the availability of the heart to "feel and taste" life with others, one's life becomes dull and heavy. When our motives for living fit God's purpose for our lives, they tune in to the Heart of Jesus, and then something different happens. Faith gives us a broader perspective on life than immediate goals and allows us to have a creative visualization of reality. To create, you need to believe. In the Heart of Jesus, we hear the desires, dreams, supplications, desperate cries for help and for freedom that raises to heaven a humanity in need of



love and compassion. Devotion to the Sacred Heart of Jesus, so present in our faith, is not an invitation to "stationary" or self-absorbed prayer, but an impulse to go on mission. By listening to the Heart of Jesus we cannot be indifferent to what is in his heart. To remain in love is to listen to His Word, to discern his voice, and to let it set us in motion to collaborate with Him in his mission of compassion for the world.

**To dig deeper. Resources. Appendix Three. "Adoration."**

## Suggested Exercises

### Exercises

We invite you to perform the following exercise. Take some time to return to those moments of this step six "Christ Abides in Us", to discover those words, phrases or pictures that echo in your heart. Especially those that resonate in your heart. Pretend you are before the same Christ who called you. Before the Heart of Jesus, I ask myself, "Towards where is my heart oriented?" "Where does my heart look, where does it point me to, what treasure do I seek?" Because, Jesus says, "**where your treasure is, there will your heart be**" (Matthew 6:21). Pope Francis June 3, 2016

### Practice of the Examen/Spiritual Review

*Drawing Close to the Heart of Jesus.*

We propose an experience "from heart to heart", to learn to remain close to the Heart of Jesus. It is a practice of entering the silence of the heart and listening to the voice of the Lord. It is not achieved from one moment to the next, but with His grace and your personal disposition, you can take small steps to achieve it. Learning to stay with Him is getting used to being there, with Him, out of love. We give you some tips to cultivate "the silence of the heart" that helps the encounter. Practice and re each time, to see how you have done in the practice of these suggested steps.

*Abiding in the Word of God*

The disciple is the one who walks behind, who follows the Master, but also the one who remains faithful to the Word of the Master. The disciple relishes this Word, as if chewing it over and over day and night, until he is transformed by it and become like Him. Take the time to relish this Word, enjoy it, without trying to understand it at all costs, simply by letting it resonate in your heart. Nothing may happen, nothing that enlightens your heart or that you can feel, but stay close to Him, out. of love.



*The key to the spiritual life is to be "available", to be ready*

If I hasten to ponder a gospel text, to speak to the Lord, to pray, I run the risk of encountering myself alone, in an inner monologue: me/the text/I. The first thing is to "prepare", prepare the body and the heart for an encounter. If I do not take the time to be present to myself, I run the risk of not being present to the Other. First, I must pay attention to my body position, to my bodily presence, breathing slowly and deeply, and thus gradually becoming aware of another Presence.

*To Go from Head to Heart.*

Indeed, the problem is that we are so full of ourselves, of our inner talk, of our thoughts, wishing so much to do well, that we reach the point of wanting to dominate the prayer itself and so, we accumulate obstacles. For the rest, fortunately, nothing stops the Holy Spirit nor His love! However, "making yourself consciously ready" can help.

It is about going down from the head to the heart so that any possible thoughts go away, and silence settles in. The "heart" is the center of the human being. It is not only emotions and affections, but it is the center of life itself, from which life comes and in which all spiritual life converges. That is to say: "the heart" is the very human being in his or her very depths.

To "go from head to heart", we must pay attention to our body position. Indeed, it is a question of finding a body position that will help me and allow me to find what I seek and desire. The goal is not to find a comfortable position or a position that allows me to forget the body so that I can meditate, but to find a body position that makes me present to the One Who is the Source of Life, the Lord.

*Entering silence*

Staying silent allows me to hear what I no longer hear: everything that happened to me unnoticed until now, everything around me, all those little things that seem unimportant and yet, through which the Other person comes to speak to me. This is because in the Christian spiritual tradition, silence and listening go hand in hand. Indeed, it is a question of allowing silence to deepen in us until the words of the Other awaken us and are heard. Silence is always the promise of an encounter.

The Fathers of the desert insist not only on the outer silence, the silence of words, but on the inner silence, the silence of the heart. Silence makes us present in the now. And little by little, he awakens us into a deeper silence, a silence that is granted to us



by Him who is there and wants to find us. Often, however, it is enough to reach this silence so that many thoughts are made present in us.

So, what should we do? To help us enter inner silence, spiritual teachers insist on our natural perception. Indeed, it is about listening, seeing, touching, feeling, and tasting "What Is" in order to enter the Presence of "the Source of What is". To pray is not to think about God, we know that, but it is to make ourselves present to the One who seeks us and wants to communicate with us. In the desert, what is accessible to us disappears and the essentials are revealed. Perception, not discursive thinking, is the way to encounter Him who is the source of life.

I invite you to do this exercise again. Take a walk paying attention to your breathing, your body, your senses, and simply be there, with an attitude of perception. If you perceive some thoughts, nothing happens, go back to your inner perception. **Listen to the silence!** Even in the midst of noise, you can hear it. Discovering the silence of the heart is to discover the key to the encounter.





CHRIST  
ABIDES  
IN US

**RESOURCES**

## Resources

### Appendix One

#### Arrupe's<sup>1</sup> Prayer: Lord, teach Me

*Father Pedro Arrupe S.J.'s Prayer Meditation on  
"Our Way of Proceeding" [Nuestro modelo de proceder].*

**Lord, teach Me.** ["Lord, Teach Me Your Way of Proceeding."]

Lord, meditating on "our way of proceeding", I have discovered that the ideal of *our way* of acting is *your way* of acting. For this reason, I fix my eyes on you; the eyes of faith (Hebrews 12:2) see your face as you appear in the gospel. I am one of those about whom St Peter says: **"You did not see him, yet you love him, and still without seeing him, you are already filled with a joy so glorious that it cannot be described, because you believe"** (1 Peter 1:8)

Lord, you yourself have told us: **"I have given you an example to follow"** (John 13:15). I want to follow you in that way so that I can say to others: **"Be imitators of me as I am of Christ"** (1 Corinthians 11:1). Although I am not able to mean it as literally as St John, I would like to be able to proclaim, at least through the faith and wisdom that you give me, **"what I have heard, what I have seen with my eyes, what I have contemplated and touched with my hands concerning the Word of Life; the Life manifested itself, and I have seen it and give witness."** (1 John 1:3;) (cf. also, Gospel of John 20:25-27; 1:14; Gospel of Luke 24:39; Gospel of John 15:27). Although not with bodily eyes, certainly through the eyes of faith.

Above all, give me that **sensus Christi** (1 Corinthians 2:16) about which St Paul speaks: that I may feel with your feelings, with the sentiments of your heart, which basically are love for your Father (John 14:31) and love for humankind (John 13:1). No one has shown more charity than you, giving your life for your friends (John 15:13), with that kenosis (Philippians 2:7) of which St Paul speaks. And I would like to imitate you not only in your feelings but also in everyday life, acting, as far as possible, as you did.

**Teach me your way of relating** to disciples, to sinners, to children (Luke 7:16) to Pharisees, Pilates and Herods; also to John the Baptist even before his birth (Luke 1:41-45) and afterwards in the Jordan (Matthew 3:13-17). Teach me how you deal with

---

<sup>1</sup> Pedro Arrupe s.j., "Our Way of Proceeding", (January 18, 1979), in *The identity of the Jesuit in our times*, (Santander: Sal Terrae, 1981), 80 – 82.

your disciples, especially the most intimate: with Peter (Matthew 10:2-12), with John (Mark 3:17), with the traitor Judas (John 13:26). How delicately you treat them on Lake Tiberias, even preparing breakfast for them! How you washed their feet!

May I learn from you and from your ways, as St Ignatius did: how to eat and drink (Mark 2:16; 3:20; John 4,8.31-33); how to attend banquets (John 2, 1; 12, 2; Matthew 9, 19; Luke 7,16); how to act when hungry or thirsty (Matthew 4, 2; John 4,7; 19, 28-30), when tired from the ministry (John 4, 6); when in need of rest or sleep (Mark 4, 38).

Teach me how to be compassionate to the suffering (Matthew 9:36; 14,14; 15-32; 20,34; Luke 7,13) to the poor, the blind, the lame, and the lepers; show me how you revealed your deepest emotions, as when you shed tears (Luke 19: 41; John 11, 33-38) or when you felt sorrow and anguish to the point of sweating blood and needed an angel to console you (Matthew 26:37-39; John 11, 33-38). Above all, I want to learn how you supported the extreme pain of the cross, including the abandonment by your Father (Matthew 27, 46).

Your humanity flows out from the gospel, which shows you as noble, amiable, exemplary and sublime, with a perfect harmony between your life and your doctrine. Even your enemies said: "Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone's opinion, for you do not regard a person's status." (Matthew 22:16). The gospel shows your virile manner, hard on yourself in privations and wearying work (Matthew 8:20), but for others full of kindness, with a consuming longing to serve (Matthew 2:28; Philippians 2,7).

It is true that you were hard on those in bad faith, but your goodness drew the multitudes; the sick and infirm felt instinctively that you would have pity on them (Matthew 9, 36) you so electrified the crowds that they forgot to eat (Matthew 14, 16); with a knowledge of everyday life you could offer parables that everyone understood, parables both vigorous and aesthetic. Your friendship was for everyone (John 15,15) but you manifested a special love for some, like John (John 13, 23; 19, 26), and a special friendship for some, like Lazarus, Martha and Mary (John 11, 36). Show me how you expressed joy at festive gatherings; for example, at Cana (John 2, 1).

You were in constant contact with your Father in prayer, and your formal prayer, often lasting all night, was certainly a source of the luminous transcendence noticed by your contemporaries (Mark 1,35; Cfr. Matthew 14, 23; 26, 36-41; Luke 5, 16; 6, 12; 9, 18; 11, 1). Your presence instilled respect, consternation, trembling, admiration, and sometimes even profound fear from various types and classes of people.

**Teach me your way of looking at people:** as you glanced at Peter after his denial (Luke 22, 61) as you penetrated the heart of the rich young man (Mark 10, 21) and the hearts of your disciples. I would like to meet you as you really are, since your image changes those with whom you come into contact. Remember John the Baptist's first meeting with you (Matthew 3, 14)? And the centurion's feeling of unworthiness (Matthew 8, 8)? And the amazement of all those who saw miracles and other wonders (Matthew 8, 27; 9, 33; Mark 5, 15; 7, 37)? How you impressed your disciples (Luke 4, 36; 5, 26) the rabble in the Garden of Olives (John 18, 6), Pilate (John 19, 8) and his wife (Matthew 27, 19) and the centurion at the foot of the cross (Luke 23, 47). The same Peter who was vividly impressed by the miraculous catch of fish also felt vividly the tremendous distance between himself, a sinner, and you. He and the other Apostles were overcome with fear (Luke 5, 8-9).

I would like to hear and be impressed by your manner of speaking, listening, for example, to your discourse in the synagogue in Capharnaum (John 6, 35-39; Matthew 5, 2) or the Sermon on the Mount where your audience felt you "taught as one who has authority" and not as the Scribes (Matthew 7, 29; Luke 4, 22). In the words of grace that came from your mouth the authority of the Spirit of God was evident (John 7, 46). No one doubted that the superhuman majesty came from a close bond between Jesus and God. We have to learn from you the secret of such a close bond or union with God: in the more trivial, everyday actions, with that total dedication to loving the Father and all humanity, the perfect kenosis at the service of others, aware of the delicate humanity that makes us feel close to you and of that divine majesty that makes us feel so distant from such grandeur.

Give me that grace, that *sensus Christi*, your very heartbeat, that I may live all of my life, interiorly and exteriorly, proceeding and discerning with your spirit, exactly as you did during your mortal life.

Teach us your way so that it becomes our way today, so that we may come closer to the great ideal of St Ignatius: to be your companions, collaborators in the work of redemption, each one of us an *alter Christus* (other Christs).

I ask Mary, your Most Holy Mother, from whom you were born, with whom you lived thirty-three years and who contributed so much to embossing and forming your way of being and proceeding, that she may form in me and in all the children of the Society of Jesus [and members of the Pope's Worldwide Prayer Network (Apostleship of Prayer)] as many other Jesus-type people like You.

Pedro Arrupe, SJ. (January 18, 1979)

## Appendix Three

### Our way of being.

*“ Jesus saw Nathanael coming toward him and said of him, ‘Here is a true Israelite. There is no duplicity in him.’ Nathanael said to him, ‘How do you know me?’ Jesus answered and said to him, “Before Philip called you, I saw you under the fig tree.”*

(cf. John 1:45-51, esp. 47-48).

### Being authentic

We hear of person that he/she is authentic or false when what he/she "says matches what he/she does". However, this is a very partial assessment. For example, a person might say they like drugs and proceed to get high. In this case, he does what he says, but he is off his axis. The authenticity we speak of is not a purely external coherence, but an interior process of being in God's eyes who we are: His children and living according to this identity.

In a society where the false expectations of others come down on us like a ton of bricks, being authentic or "being myself" can be a difficult task. However, we are called to authenticity. We are not created as a series, but as originals. In any case, each of us is meant to be a "faithful copy", a true image of God and directed towards resembling Him. Authentic persons are those who have their own "charisma" and who live without duplicity. In this sense, there is a fundamental condition for being authentic, and that is to know and accept oneself.

Authenticity is therefore part of a spiritual process in which we learn to "feel and know the various movements that are caused in the soul" [The Spiritual Exercises No. 313]. To live authentically, we must acquire, through spiritual discernment, the ability to discover and follow the action, grace, of the Spirit of God in us. It is a dynamic process acquired through the examination of our "inner movements", that is, through knowledge of our inner affective movements, composed of our thoughts and feelings.

Why is it important to understand authenticity in this way? Because with the intention of helping people to be "themselves" and guiding them to find "their mission" in life, it is often not realized that one can fall into the error of believing that authenticity is to express one's own thoughts and feelings, and to say everything that "passes through the mind and the heart" without due discernment. We have fallen into the tyranny of free speech and our individuality emphasized above the common good, forgetting that an authentic person is one who can even distance himself from his own thoughts and feelings, free himself from his own opinions to seek and find the Will of God that as the Father of All makes us brothers and sisters.

### **Be Kind and Compassionate**

It is true that we live in a time when goodness is appreciated by all, yet power seems to be the predominant force. Those who hold authority and do so with power are held by some to be strong persons and so good leaders, while those who are good and meek, often are regarded as weak, fragile, and even lacking in character.

It is not easy to be kind in a world that seems to appreciate the "law of the strongest" or that enshrines violence as the way to express oneself. But regardless of this reality, we can choose whether we want to reinforce with our attitudes the harshness of any society, with the use of harsh and hurtful language, or we strive to transform it by expressing goodness that lives in us.

Goodness is not an ethereal reality but is intimately related to a capacity that is inherent in us and it develops by practicing it first with ourselves. How? There are persons who treat themselves harshly, become angry very easily, and are constantly in an "open battle" with themselves and punish themselves harshly because they cannot attain the "ideal of the Self" they possess.

That ideal, falsely built on the expectations that others have placed on them, makes them behave aggressively when they cannot realize it. To develop the goodness that is inherent in our nature, because we were created in the image and likeness of God, we must begin by believing in that goodness that is in us, despite our mistakes, wrong choices and failures. When we learn to be good to ourselves, we imitate the goodness of God, who does not judge, but rather a God that opens paths to reconciliation and conversion.

This kindness that we can practice with ourselves is what allows us to manifest it later to others. But it is necessary besides to believe that goodness dwells in others, despite their faults, bad choices, and mistakes. It is true also that it is difficult to see goodness in the acts and words of those who behave in a hurtful or aggressive way, but if we consider that we too sometimes act in that way, we will be able to go beyond appearances and see the goodness of others.

When we address the kind heart that exists in every human being, sometimes hidden behind a shell of indolence and apathy, the person becomes aware of his inner goodness and makes room for it. If I confront his errors, if I criticize his failures, if I condemn his mistakes, we will only reinforce our hardness of heart and the other will find sufficient justification to continue acting violently.

### **Being empathetic**

One of the most beautiful experiences in human relationships, is when you are talking to a person, and you feel that he really listens to you, understands you, and even seems to put himself in your place, acting with empathy. And, in contrast, one of the most frustrating experiences is not being able to understand someone, or not being understood by someone, even if you both speak the same language.

Through empathy we place ourselves far beyond someone who pretends to understand what a person is trying to say. I place myself on the threshold of his mystery, at the door of his soul, so that it is my intimate being, who listens to his being that expresses itself. When you stand before others simply "being", without the intention of interpreting any role or playing any role, the other's being finds an open door to express its mystery with clarity and beauty. Empathy encourages the soul and frees it from fear of judgment to wrap its mystery in the right words, which, being intimate and personal, always carries with it a flash of shyness.

To empathize with others we must be fully present. This is the first condition. To be free of egoism. Can I be a more empathetic person with others? Can I learn to be like this?

There are empathetic persons by nature, however, it is an attitude that can also be learned. First, you must give up your tendency of judging others and not keep track of their mistakes, and possible bad choices. Secondly, we must choose to recover the goodness in the hearts of others and believe that, by helping to forge the right conditions, the other's capacity will develop. Third, you must be aware of the other and perceive when it is best to help, and when it is best to let them learn from their own experiences. Do not pretend to be indispensable to others or seek to be in the "customer service center". Fourth, choose to help others, without seeking validation or approval, but with the inner conviction that arises from spiritual discernment. We must avoid being overbearing with our desire to "help" and free ourselves from the inner urge of solving other people's problems "knowing that we are not God".<sup>2</sup>

---

<sup>2</sup>

## Appendix Three

### Adoration

*"Notice how the flowers grow. They do not toil or spin. But I tell you, not even Solomon in all his splendor was dressed like one of them. If God so clothes the grass in the field that grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? As for you, do not seek what you are to eat and what you are to drink, and do not worry anymore. All the nations of the world seek for these things, and your Father knows that you need them. Instead, seek his kingdom, and these other things will be given you besides."* (Luke 12:27-31)

#### Adoration is to sanctify time

Our culture, so strongly marked by schedules, agendas, and commitments, has been disconnected from adoration as an inner **desire** of openness to transcendence. This disconnection has made our daily work, our bonds, and everything we do feel very pragmatic. It has made us insensitive to beauty. Superficiality is the norm, because of the pragmatism we live in, and has taken depth away from us.

We can ask ourselves without any shame, how can adoration be an inner desire that allows us to live a good and fuller life?

Adoration is an invitation and, at the same time, the opportunity to "be". Adoration opens the possibility for the Lord to inhabit our existence and fill life with meaning, with renewed meaning. It allows us to access a different understanding of the experiences of each moment.

*"Adoration means that I allow something to be great. Today we tend to make everything small so that we may feel bigger. We don't want to accept anything greater than us."*

Faced with the strong tendency to live in the superficiality that pragmatism has managed to impose in today's life, the inner desire felt for adoration comes to teach us how to sanctify time. It offers the possibility to discover the beauty that exists in things, people, and events. Every moment is full of meaning. This is a particular call. And it is from a special inner sensitization that we become aware of that Voice that resonates in what exists and allows our gaze to penetrate the crust of reality and so, reach more and more deeply and connect with The One who is creator of all things and the Potter of humanity.

Our life, when it is permeated with the attitude of inner adoration, ceases to be a canvas in which we scribble our conclusions about one's life and history, to give rise



to the light of the Lord, to help us understand the fabric of the threads with which history is woven. When we recognize that our perceptions have a temporal limit, we make room for worship, contemplation, and so, bond with The One who transcends us.

### **Adoration is being free of myself (my ego)**

Contemplation, inner adoration demands humility, lowering of self, an act of surrendering. It is a primary attitude that we tend to resist many times because we like to go through life believing that we own and create/originate everything. We want to feel we decide, above all. Nonetheless, we must be careful not to believe that this type of adoration is a kind of *spiritual gimmick* to ask for or obtain something from the Creator. We do not control Him. This approach to our prayer/adoration does not have this purpose, nor do we seek to play a "game of strength" with His will. *In our act of adoration, we prostrate before God because God is the Lord.* Nor do we need to seek anything "special" through our act of worship, nor beautiful feelings, nor serenity, nor calmness. In contemplation/adoration I do not talk about myself or my problems. I simply prostrate myself before Him who believes me because He is my Lord, He is my Creator. During my time of adoration, I stop *"spinning around myself and my problems and I try to gaze only at the Lord my God. I forget myself, because He has completely absorbed me, because only He is important to me.*

The wonderful thing about the attitude of contemplation/adoration is that, by forgetting about myself, I stand before God, fully present, totally authentic, totally myself. I do not take care of any problems or anyone else. I let God fill me completely, flood me, and inhabit me. *"In adoration there is also a deep hidden longing: to be at last free of myself, free of my ego, free from the constant goings around myself, from the desire to relate everything to me, to want to find something for me everywhere. By forgetting about myself, I am completely free, God absorbs me completely. My problems are no longer important, neither my faults nor my mental state. Only He counts."*

Accepting yourself is a wonderful grace but being able to forget about yourself is the grace of graces. By forgetting about myself, I free myself from everything so that the Creator will inhabit me.

### **Adoration is an exclusive relationship with God**

The attitude of adoration puts us in a direct relationship with God, with his work, with his transcendence and at the same time, with his closeness and constant presence in the world and me. In the face of a sunset, for example, I forget myself because I



contemplate the mystery of the sun. One feels so trapped by that beauty, *moved by its existence, and absorbed by its own colors and how it acts and forgets about itself.*

It also does us good to stop being a little "referential" to everything and rather, pay attention to God and others. *There is an ancient yearning within us to simply forget for a change about ourselves, and prostrate ourselves before something greater than us; to let ourselves be completely moved by God, by the beauty of creation, of an image, of a concert... Adoration means bowing to something greater. And this something greater is not only found in God, but in all that is beautiful and true and good.*

When we let something really touch and move us, deep in our being, we forget about going round and around ourselves. We are simply there. And that reality, that presence, that event in which we are capable of seeing through our attitude of adoration, is ultimately a deep experience of our relationship with God. *"I am just there. This means adoration in itself: simply being before God and in God, but with the attitude of humility, prostration, of devotion, which thinks of nothing else but what it observes."*

Eucharistic adoration helps us the worries and problems that afflict us to vanish. If I manage to forget about myself, I become calm. The back and forth of thoughts and feelings stops. When we decide to stop spinning around navel-gazing, we finally arrive where we always wanted to be: in the presence of God. It is like feeling at home at the end of a long day. *"Adoration then is the experience of feeling at home. When we prostrate ourselves in the face of the mystery of God, we have truly arrived. Then, our soul calms down; we notice that our deepest longing has been fulfilled, that we have finally found something to which we can bow down. And it is that which humans seek throughout their lives that someone that unites all their energies and satisfies all their longings and needs."*

### **We adore with our whole body**

When we adore God we bow, kneel, or sit before Him, offering ourselves to Him with our open hands and soul. *"Adoration means that I am completely focused on God, that there is no longer any private space in me to which I retreat to self-admire and daydream."* There are Christians who attempt to pray with their hearts closed and the soul imprisoned in their own judgements and worries. They reduce their lives and prayers to their own arsenal of thoughts, requests, and claims, etc. My encounter with God in adoration aims then, at opening all the *enclosed spaces in me and let God's loving and life-giving gaze enter my whole being.*

*Adoration does not seem to be any attitude/behavior that could change the world. And yet, precisely adoration is, where I forget myself, is the place where I can observe the*

*world with other eyes. This becomes evident in the Eucharistic adoration, as practiced in the Christian tradition. We contemplate the consecrated host, the transformed bread in which we see the image of Christ himself. As we contemplate the consecrated host, we observe the whole world with new eyes. All the world and my world is permeated by Christ.*

*Adoration as a natural primitive gesture of man characterizes not only our relationship with God, but also our relationship with ourselves, with other people, and with the whole world. It is also an inner desire to let it all be. I let God be God, humans, be humans and nature, be nature. I give up on my tendency to evaluate or change everything to my likeness and pleasure. By letting man be who he is, I allow him to grow, to become the person who he is by nature, as created by God. Letting nature be, I allow it to flourish and become a blessing for me and others. Thus, adoration is an inner desire that today, at a time when our human actions exploit, while at the same time, hand over everything to the tyranny of money, is when adoration is most needed. Adoration ultimately is the deep inner desire for the inner liberation of ourselves and a remedy for our greed to always want to use everything for us alone. If in this inner desire is also felt a need for our inner freedom, we come out changed to meet people and creation, and we will not only live life differently, but we will also experience that everything blooms and flourishes around us.*

**Original : Spanish**

CHRIST  
ABIDES  
IN US

**STEP 6**  
BOOK 8

