



# INITIAL DISPOSITIONS



Pope's Worldwide Prayer Network



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## 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

# INITIAL DISPOSITIONS

**INTRODUCTION 2**  
**BOOK 1**

The background is a solid dark purple. Overlaid on this are several large, semi-transparent, overlapping circles in a lighter shade of purple. A white line drawing of a figure, possibly a person or a stylized animal, is positioned in the lower right quadrant, partially overlapping the circles. The figure has a long, curved tail and a head with a pointed snout.

### **Outline to guide the steps.**

We propose some guidance to help you in the use of the books. You can use them as indicators of the path that mark you the "places" that you will have to walk through.

Keyword: AVAILABLE

Objective: To place the participant at the beginning of the spiritual path to be traveled.

Attitudinal keys: Openness to experience and inner freedom.

What you want to get: Increase in the virtue of Trust.

Internal dynamics of the step: from "self-absorption" to "inner opening".

### **Reference framework.**

He said to them, *"Come away by yourselves to a deserted place and rest a while.' People were coming and going in great numbers, and they had no opportunity even to eat. So, they went off in the boat by themselves to a deserted place. People saw them leaving and many came to know about it."* (Mark 6:31-44)

### ***Where am I? How am I doing? What am I here for?***

We often say that "we don't have time" and that "we are tired of this or that," even some express their disgust and repulsion, saying they need to "make a change in their lives." Imagine you can do it now. You will take some time to think and reflect on "those things" that you need to pay attention to them because they are taking energy, beauty, and flavor out of your life. "That" about what you need to seriously reflect on is what for you today is time to put in order. It can be many things, and of the most varied kinds. For example. You may need to take time to "order your time." A time to "order your affections", a time to "pray in the planned time", a time to "be alone," a time to think about "that" that today demands your attention. Etc.

### **Internal dynamics of the step.**

Think about your situation and try to define How do you feel? Avoid saying "good," "well" or "bad."

Rather try to "describe" what this time is like: how am I living my life, how am I living with my family and my community, what is my relationship with God like?

Read the Scripture text slowly, without haste and delighting the words of the evangelist. What words of the gospel resonate strongly in you? What do you feel like he is telling you?

Think God is present, and He tells you.

*" Therefore, I will allure her now; I will lead her into the wilderness and speak persuasively to her. Then I will give her the vineyards she had, and the valley of Achor as a door of hope. There she will respond as in the days of her youth, as on the day when she came up from the land of Egypt. I will betroth you to me forever: I will*

***betroth you to me with justice and with judgment, with loyalty and with compassion; I will betroth you to me with fidelity, and you shall know the Lord.***  (Hosea 2:16-17, 21-22.)

After feeling and thanking God's presence, look at every word: what he wants to tell you, how important it is to you, to your life. Think, why is God telling you by this now, what are the things in your life that you are living-experiencing now or that have happened to you before, and why do I need God to conquer me again, what can those things be? You feel in your heart that God does not speak to you of punishment, but of something exceptionally good: of conquering you, of speaking to you of love, of marrying you forever.

After feeling all this in your heart, thank God because it is so and because he proposes something so beautiful for your life and what it tells you comforts you a lot. Finish with a Hail Mary asking Mary to help you stay close to God's Love.

Feel that God speaks to you, to your heart, to reveal to you the way He loves you. Feel what you will read next: ***"Arise and go down to the potter's house; there you will hear my word. I went down to the potter's house and there he was, working at the wheel. Whenever the vessel of clay he was making turned out badly in his hand, he tried again, making another vessel of whatever sort he pleased. Then the word of the Lord came to me: Can I not do to you, house of Israel, as this potter has done?—oracle of the Lord. Indeed, like clay in the hand of the potter, so are you in my hand, house of Israel."*** (Jeremiah 18:2-6)

Once the text is read, very slowly, repeat the reading, to understand it well. Now, when you re-read the text, stop at what catches your eye. If it's a word, a phrase, repeat it to the rhythm of your breathing several times. Stay there liking it. If it's an image that gives you the text, look at it. God is communicating with you in this way. Imagine you're going down to the shop. It's your heart. There's God modeling your heart. The vessel is your life.

Today, right now, in this time of prayer, God is taking the mud, your life in his hands, and he continues to believe you, healing you, giving you life, strength, encouragement. Sometimes life breaks, the mud breaks, because it is precisely mud, but your life is in God's hands, and if you let him act, he will rebuild it.

Breakups, small breaks-ruptures, crises are part of our lives. It is in vain to want to avoid them because they are part of our particular condition of being alive. We must not seek them, let alone generate them, but rather prepare to live them in depth with the trust placed in Jesus. These circumstances energize our lives and if we know how to welcome them as part of our existence, they open new paths and different

possibilities.

Maybe you are in a moment of rupture, breakup, or crisis. At the same time, you just feel like you need to restore something and that's why you want to start this path of the heart. Whatever reason brought you here, don't doubt that The Potter will take your life into his hands to remake it again. Remember! He will take from you what you offer him for transformation and will do nothing without your consent. He is respectful of our decisions, but if you want to discover why he brought you here, prepare to enter the sacred realm of prayer with encouragement and freedom.





APPROACH FROM THE  
SPIRITUAL PERSPECTIVE.

*"On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, 'Peace be with you.' When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. [Jesus] said to them again, 'Peace be with you. As the Father has sent me, so I send you.' And when he had said this, he breathed on them and said to them, 'Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.'" (John 20:19-23).*

Fear, fearfulness, risk, courage, any effort as well as love are experiences that color our lives every day. These emotions go through all the layers of our lives, appear at any time, without warning, and invade our inner house. They settle within us as a sweet host of the soul or as an undesirable visitor. Fear, like love, exerts a very great influence on our will. They wield some power over us.

Both fear and love have their existence in our lives. Pretending to eliminate fear because we do not like it to give rise to love, without any discernment, can be an act of extreme unconsciousness. Fear is harmful when it makes us lock ourselves in and makes it difficult for us to trust in God. When fear does not let us move forward towards God, even knowing that that way can be uncertain to us, or when fear closes the doors to hope and faith. But fear also has its benefits. For example, it makes us more cautious and prudent, it allows us to be awake and conscious so as not to let ourselves be deceived. Fear helps us to be alert so as not to let go of God's hands and makes us more careful in dealing with others.

Love is that other inner force that, unlike the negative aspect of fear, makes us forget about ourselves and reach out to others. It's the energy that transforms us from the inside out. But love has a very big risk too. Human love has a tendency to disguise itself as divine and to take on a certain omnipotence. Human love can be corrupted by dependence, voracity, and domination, destroying people and relationships. Thus, sound attention will alert us to the deeper motivations of the movements of our affectivity; about how they move within us and what love and fear lead us to.

This spiritual journey that you begin and which we call the Way of the Heart, seeks to lead you to the depths of yourself, to the center of your being to live from there in the heart of the world. In the depths of your being, where God dwells, everything becomes clearer. There will be no time when fear makes its appearance and you feel that it paralyzes you, but you will also not lack the experience of divine love that will make you come out of that crossroads and trust Him more. Encourage yourself to go out to the open sea, to immerse yourself in your own mystery to meet the Divine Mystery where every human response finds an answer.

Jesus' disciples were frightened by what just happened. The teacher had been killed by religious and political authorities. Wouldn't we be next? And when fear, hopelessness, and loss of faith seemed to have spread a cloak of darkness upon their hearts, Jesus became present in their midst to bring them peace and give them the Holy Spirit. Who is the Holy Spirit? He is the sweet host of the soul, the promise of the Father. He is the lawyer/advocate. The one who comes to our aid when we invoke him. It is who comes to bring to fullness the that we are about to begin. He who forges in us the likeness with Jesus. This process of likeness restores in us what sin destroyed; our status as free men and children of God. The Way of the Heart that we will initiate makes us itinerants of the spirit in the manner of the apostles, to stop being spiritual vagrants. The itinerant has an orientation, a north that drives it.

**How can we discern whether our itinerary is one of true itinerants or one of wanderers/vagrants? How to know if our itinerancy happens under the action of the Spirit of God?**

The itinerants of the spirit know how to find God in the created things. They know how to appreciate God's work, and they have respect and admiration for it. On the contrary, the homeless flee from contact with reality towards "spiritualist" dimensions that do nothing but dehumanize them. They even tend to define themselves as "religious persons" and "committed" people while judging others with cruelty.

Itinerants, docile to the Spirit, tend to establish deep friendships, with others to collaborate. They feel the desire to be part "of", to collaborate "with", to donate their time "for a cause." On the contrary, spiritual vagrants are not prone to healthy and lasting relationships. They tend to have communication problems and are basically little sociable. They are the ones who want to reach God by breaking up with the world. But if they commit or take responsibility, they do so by setting others aside and not letting anyone stand between them and what "should be done." The homeless man, with an egocentric personality, seeks his own holiness independent of charity and solidarity with the other, is focused on his own itinerary.

Itinerant people are committed to the reality they must live. They do not vainly spiritualize reality, but know how to take the good of events and weigh the difficulties that life itself entails. Homeless people, on the other hand, are often people who often deprive themselves of joy and pleasure. And when they find pleasure in something, it gives them guilt and remorse. Christian asceticism and self-discipline will always be necessary, but within their own limits and under the magnifying glass of discernment.

Spiritual itinerants usually think more about others than themselves. They are attentive to the needs of others and willing to give up their own criteria to promote

union and increase communion. Spiritual vagrants close themselves and refuse serious commitment. They do not want to get involved and are generally prone to justify their lack of integration by holding others accountable for being "little spiritual and devoted." Homeless/vagrant people often shelter under some "spiritual authority" for protection and care. They seek closeness to power to feel strong.

The spiritual itinerant is not one who remains attached to things but lives his commitment to the depths of his being, transcending all that is created, until he manages to find God in all things. But he does so by facing the "here and now" of his life. In touch with the reality that fate brings into his life. The itinerants of the spirit are willing to take risks. When they realize that God marks a new path for them, they are willing to abandon their security to plunge themselves into the new and unknown, as Jesus tells Nicodemus (John 4). The spiritual vagrant, quite the other way around, clings to his security. It is attached to the norm, to the law, to the authority to safeguard himself. He distrusts changes and calls himself "prudent" to disguise his cowardice.

In the face of discernment, the itinerant/traveler with the spirit are open to discovering God through common sense, legitimate authorities, friends, the countless situations they have to live. Spiritual vagrants refuse to find God in the "common realities" and everyday happenings of their lives. They tend to put all kinds of restrictions on how God can communicate to them. They stubbornly reject questions or suggestions from others. Demanding from themselves and others a rigid adherence to the letter of the law, remaining oblivious to the spirit of the law. Self-appointed guardians of orthodoxy to justify their actions and to hide their true motivations.

Finally, to know if our walk/itinerary is one based on the relationship with the spirit or one of spiritual wanderers it is necessary to see how we relate to loneliness. The spiritual pilgrim seeks to be alone as an integral necessity of his personal relationship with God. It arises from the yearning for a loving and serene inner intimacy. On the contrary, the spiritual tramp/vagrant wants to be left alone to remain isolated. His loneliness is more to run away from everything than to be with the Whole, and is more a retreat from life, than an effort to penetrate the depths of it. Or, on the contrary, they over-multiply/exaggerate their commitments to keep the agenda full. They seek to be in "everything" and not to miss "anything".

In short, the spiritual pilgrim is a person who fully lives his "being in the world" without "being of the world"; while the homeless/vagrant person not only flees the world, but also builds his own by ignoring everything and everyone.

May this journey help you enter harmony with the Heart of Jesus, being docile to the Spirit of the Lord to discern your way to that intimate union with God. He will transform your heart of stone into one of flesh so that you may open yours to collaborate with His mission of compassion for the world. Finding Him in all things, in all that is your turn to live, and then recapitulate your whole story in Him, making you determined to collaborate with Him in His mission with His style and in His way.

### **Prayer of Trust.**

Father, I put myself in your hands  
 Make of me what you want,  
 Whatever it will be, I thank you.  
 I am willing to do anything.  
 I accept everything.  
 As long as, your will,  
 be fulfilled in me.  
 And in all your creatures.  
 I do not want any more, Father,  
 I trust you with my soul.  
 I give it to you with all my love  
 because I love you and I need  
 to give myself to You.  
 Putting myself in your hands,  
 without limitation, without measure,  
 with infinite confidence,  
 Because you are my Father.

### **Colloquy / conversation**

Take some time now to talk to Jesus. How? Making clear with Him what happened in prayer. It is a way to talk to confirm "those things" that happened during prayer.



A LOOK FROM THE  
POPE'S WRITINGS.

### **A Look from the Pope's writings.**

The great danger in today's world, pervaded as it is by consumerism, is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience. Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. God's voice is no longer heard, the quiet joy of his love is no longer felt, and the desire to do good fades. This is a very real danger for believers too. Many fall prey to it, and end up resentful, angry and listless. That is no way to live a dignified and fulfilled life; it is not God's will for us, nor is it the life in the Spirit which has its source in the heart of the risen Christ.

I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day. No one should think that this invitation is not meant for him or her, since "no one is excluded from the joy brought by the Lord".[1] The Lord does not disappoint those who take this risk; whenever we take a step towards Jesus, we come to realize that he is already there, waiting for us with open arms. Now is the time to say to Jesus: "Lord, I have let myself be deceived; in a thousand ways I have shunned your love, yet here I am once more, to renew my covenant with you. I need you. Save me once again, Lord, take me once more into your redeeming embrace". How good it feels to come back to him whenever we are lost! Let me say this once more: God never tires of forgiving us; we are the ones who tire of seeking his mercy. Christ, who told us to forgive one another "seventy times seven" (Mt 18:22) has given us his example: he has forgiven us seventy times seven. Time and time again he bears us on his shoulders. No one can strip us of the dignity bestowed upon us by this boundless and unfailing love. With a tenderness which never disappoints, but is always capable of restoring our joy, he makes it possible for us to lift up our heads and to start anew. Let us not flee from the resurrection of Jesus, let us never give up, come what will. May nothing inspire more than his life, which impels us onwards!

The books of the Old Testament predicted that the joy of salvation would abound in messianic times. The prophet Isaiah exultantly salutes the awaited Messiah: "You have multiplied the nation, you have increased its joy" (9:3). He exhorts those who dwell on Zion to go forth to meet him with song: "Shout aloud and sing for joy!" (12:6). The prophet tells those who have

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already seen him from afar to bring the message to others: *"Get you up to a high mountain, O herald of good tidings to Zion; lift up your voice with strength, O herald of good tidings to Jerusalem" (40:9). All creation shares in the joy of salvation: "Sing*

*for joy, O heavens, and exult, O earth! Break forth, O mountains, into singing! For the Lord has comforted his people, and will have compassion on his suffering ones”* (49:13).

Zechariah, looking to the day of the Lord, invites the people to acclaim the king who comes “humble and riding on a donkey”: *“Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he”* (9:9).

Perhaps the most exciting invitation is that of the prophet Zephaniah, who presents God with his people in the midst of a celebration overflowing with the joy of salvation. I find it thrilling to reread this text: *“The Lord, your God is in your midst, a warrior who gives you the victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing, as on a day of festival”* (3:17).

This is the joy which we experience daily, amid the little things of life, as a response to the loving invitation of God our Father: *“My child, treat yourself well, according to your means... Do not deprive yourself of the day's enjoyment”* (Sir 14:11, 14). What tender paternal love echoes in these words!

The Gospel, radiant with the glory of Christ's cross, constantly invites us to rejoice. A few examples will suffice. *“Rejoice!”* is the angel's greeting to Mary (Lk 1:28). Mary's visit to Elizabeth makes John leap for joy in his mother's womb (cf. Lk 1:41). In her song of praise, Mary proclaims: *“My spirit rejoices in God my Saviour”* (Lk 1:47). When Jesus begins his ministry, John cries out: *“For this reason, my joy has been fulfilled”* (Jn 3:29). Jesus himself *“rejoiced in the Holy Spirit”* (Lk 10:21). His message brings us joy: *“I have said these things to you, so that my joy may be in you, and that your joy may be complete”* (Jn 15:11). Our Christian joy drinks of the wellspring of his brimming heart. He promises his disciples: *“You will be sorrowful, but your sorrow will turn into joy”* (Jn 16:20). He then goes on to say: *“But I will see you again and your hearts will rejoice, and no one will take your joy from you”* (Jn 16:22). The disciples *“rejoiced”* (Jn 20:20) at the sight of the risen Christ. In the Acts of the Apostles we read that the first Christians *“ate their food with glad and generous hearts”* (2:46). Wherever the disciples went, *“there was great joy”* (8:8); even amid persecution they continued to be *“filled with joy”* (13:52). The newly baptized eunuch *“went on his way rejoicing”* (8:39), while Paul's jailer *“and his entire household rejoiced that he had become a believer in God”* (16:34). Why should we not also enter into this great stream of joy?

There are Christians whose lives seem like Lent without Easter. I realize of course that joy is not expressed the same way at all times in life, especially at moments of great



difficulty. Joy adapts and changes, but it always endures, even as a flicker of light born of our personal certainty that, when everything is said and done, we are infinitely loved. I understand the grief of people who have to endure great suffering, yet slowly but surely we all have to let the joy of faith slowly revive as a quiet yet firm trust, even amid the greatest distress: *“My soul is bereft of peace; I have forgotten what happiness is... But this I call to mind, and therefore I have hope: the steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning. Great is your faithfulness... It is good that one should wait quietly for the salvation of the Lord”* (Lam 3:17, 21-23, 26).

Sometimes we are tempted to find excuses and complain, acting as if we could only be happy if a thousand conditions were met. To some extent this is because our “technological society has succeeded in multiplying occasions of pleasure, yet has found it very difficult to engender joy”.<sup>[2]</sup> I can say that the most beautiful and natural expressions of joy which I have seen in my life were in poor people who had little to hold on to. I also think of the real joy shown by others who, even amid pressing professional obligations, were able to preserve, in detachment and simplicity, a heart full of faith. In their own way, all these instances of joy flow from the infinite love of God, who has revealed himself to us in Jesus Christ. I never tire of repeating those words of Benedict XVI which take us to the very heart of the Gospel: “Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction”.<sup>[3]</sup>

Thanks solely to this encounter – or renewed encounter – with God’s love, which blossoms into an enriching friendship, we are liberated from our narrowness and self-absorption. We become fully human when we become more than human, when we let God bring us beyond ourselves in order to attain the fullest truth of our being. Here we find the source and inspiration of all our efforts at evangelization. For if we have received the love which restores meaning to our lives, how can we fail to share that love with others?

(Pope Francis, *Evangelii Gaudium* No. 2 - 8).

### **An exercise for the spiritual reviewing of your life.**

I have learned that the closer I get to Christ, the more I truly long to be with Him. It’s not like I want to spend the day on my knees praying. I’m passionate about living and getting engaged in the things of the day. However, I long to be with Christ and may He accompany the adventure of my life.

I desire to share my life with the Lord, with the Creator. And in that dynamic discover Him in my heart and in all the things created. I want to feel His presence in every step I take, whether I go to church, in a meeting of friends, in the midst of my daily tasks, when I answer the telephone and even in every little detail I am called to live. I don't want to miss the Lord's passage through my life. I want to find Him when I meditate in His Word and when I go shopping, when I answer the phone or when I am studying or in my work. Also when I enjoy an ice cream or a good meal. I want God to be everything in my day.

I want to discover the Lord during my fun times and in boredom, when I get angry or when I am sad, having fun, cooking, or playing sports. That is why my review is so surprising and powerful. It puts daily life before God and helps me discover Him in it. Reviewing unites me more and more closely to God and reveals to me His gaze on the things I live. It moves me to praise and thanksgiving for the gifts God gives me and His presence in them, for the times He opens me to joy, to life in abundance, to peace. Reviewing is an opportunity to discover my faults, apologize for them, and recognize the need for reparation. It helps me discover my motivations behind my actions, thoughts, and self-deceptions. It helps me discover that from what I live daily brings me closer to God's life, and what takes me away from it. I invite you to discover for yourself the impact on your life of daily reviewing.

### **Practical advice, some pointers.**

I propose the following exercise to enter this practice:

Buy a notepad, notebook or hard cover writing tablet that is really of your liking and that you are comfortable to carry around with you. Add on the first page, a photo, a phrase, a stamp that inspires you for the encounter with the Lord. It can also be the lyrics of a song that inspires you, a poem or a prayer that reminds you upon seeing it that you are about to begin a moment of encounter with your Creator and Lord.

Choose an activity, the day lived, a space of time on which you will make the review. It can be the full day, or just your working hours, or a few hours dedicated to a special activity, or a chat or meeting you've had with someone. Bring it to memory and take note of your focus point. "My day", "my work", "this conversation", "this task."

### **Listen to the affective resonance within you.**

As you can feel so far, this kind of reviewing requires listening to the affective resonance in yourself of the events and encounters experienced. How did what you've been able to say or do also affect you? How do the things you have experienced resonate with you: do they relate to openness? That is, peace, joy,

dynamism. Or are they related to inner self closing? That is, sadness, irritation, coldness.

Considering these movements in you, you will recognize what leads you most to life and what takes you away from it, which helps you serve and love the Lord more and what does not help you.

Reviewing is an exercise that compromises your affectivity and that is an important dimension to consider in your relationship with the Lord.

At first instance in your reviewing, you recognize what opens you to life in abundance and thank the Lord for his presence in your life. In a second instance, in the light of his love for you, you identify your sin, your lockups, and ask forgiveness. In light of all this, you **can now look into tomorrow and decide to choose what opens you to Life, to Christ, and to ask the Lord for grace to set aside what you identify as an obstacle.**

### **Review your life to find God - Summary**

**"Here I am" – I introduce myself to the Lord with all that I am,** everything I live: projects, joys, disappointments, rebellions, good or bad mood. To offer all these to the Lord who is there, present, in an inner attitude of availability. Ask him for the grace to receive his light to receive my day with his gaze.

I introduce myself to the Lord, I wake up in his presence, who looks at me and loves me.

### **Say thank you**

**It is about acknowledging what I received** today. To do so, I let my whole day parade before me, from morning to night, and take the time to see how I was present in the encounters and activities and events I experienced. I only stop at the moments that could resonate in me as openness, light, life, joy, peace. They can be both very small and big things. I can then thank the Lord for what I received.

### **Ask for light and forgiveness**

Now I pay attention to what might have been a source of discouragement, coldness, confinement, which perhaps also separated me from the Lord and which I can designate as a sin. It is a **simple balance, without judgment** on my part, to learn from experience what leads me to life in abundance, with Christ, or to turn me away from His presence. I take the time to identify Him and, with all my heart, I ask forgiveness from the Lord, in confidence, because his Love makes me live.

I will also ask for your light to enlighten me and understand how it happened. Was I negligent in my spiritual life (prayer, mass, Bible reading) or in relation to the determination I had made?

**Consider tomorrow.**

**Now, I turn to tomorrow and offer the Lord the day and what I will live.** I have the experience of what leads me to more life and freedom, to Christ, but also of what takes me away from him and leads me on paths of death. I present to Him "what I want and desire" to live tomorrow, in confidence, because He is faithful. I ask For His strength, his grace, to be completely turned to Him, and only to Him. With the words of Jesus, I turn to Him who is our Father. (Pray the Our Father).

Now I invite you to write in your notebook or tablet, the resonances, the echoes that this exercise has left in your heart, to keep them, thus, in your memory.

**Original : Spanish**

# INITIAL DISPOSITIONS

**INTRODUCTION 2**  
**BOOK 1**

The background is a solid dark purple. Overlaid on this are several large, semi-transparent, overlapping circles in a lighter shade of purple. A white line drawing of a figure, possibly a person or a stylized animal, is positioned in the lower right quadrant, overlapping the circles. The figure has a long, curved neck and a large, rounded body.