



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.***

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International Director  
Pope's Worldwide Prayer Network Original Spanish  
December 3, 2019 - St. Francis Xavier

IN A  
BROKEN  
WORLD

**STEP 3**  
BOOK 5

## Outline to guide us through step one

*Key word: DISCOVER.*

*Objective: : To contemplate the various dynamics of the world and my participation in them.*

*Attitudinal keys: Collaborating in a process of humanization/incarnation. What have I done for Christ? What am I doing for Christ? What should I do for Christ?.*

*What you want to obtain.- Fruit: humanization, get out of oneself approach.*

*Internal dynamics of the step: From "unconscious complicity" to "the humility to come out of oneself," to open up to others.*

## Referential Framework

We look with admiration at the beauty of our world and the great feats achieved by human intelligence throughout history. But the world we inhabit is also wounded by painful contradictions that cause death and destruction. Life and love are often drowned out by violence and selfishness. The little ones and the vulnerable suffer the aggression of the powerful, natural resources are preyed on, there is sadness and loneliness. We have departed from the ways of God's love and His project for humanity.

## Internal dynamics of the step

The challenges of our world are numerous: economic, climate and social challenges, religious fundamentalisms, and many others. In the face of these challenges, rather than hope, there is often a disenchantment. The Western person is often obsessed with the end of the world, his world. All the films that deal with today's fears about the progress of science, robotics and artificial intelligence (Terminator, The Matrix), biotechnology or viruses and mutations (The 12 Monkeys, Doomsday, World War Z, Contagion, The Son of Man, Prometheus), Meteorites (Armageddon, Deep Impact) or aliens that come to destroy humanity (War of the Worlds, Edge of Tomorrow, Oblivion, etc.), in addition to all movies set after a global disaster (Divergent, Hunger Games, etc.). The end of the world is almost always presented as a quasi-annihilation or destruction of the human species. Today another end of the world seems more plausible: global warming (Tomorrow, 2012). Global change is expected to lead to irreversible consequences over one or two generations.



Even if it makes less noise, there is also hope in our world, people who are supportive and generous, away from television cameras and interviews, but who nevertheless give light. We all know someone like that.

God's plan for humanity is a purpose of love, "from the creation of the world." Not only does the Spirit of the Lord engender humanity over the centuries, but, as St. Paul says, all creation, the universe itself *"moans and suffers labor pains" "anxiously awaiting the adoption of God's sons and daughters."* We participate in this work of all history, which transforms not only humanity, but the entire cosmos.

With the Resurrection nothing can hinder the love of God manifested in Jesus Christ! This love, vulnerable and fragile but stronger even than death, reveals a new future for humanity. By His Spirit, which is love, He begets us in a new life, and makes us like Him. Love can only be understood by looking and listening to Jesus, following His path to the end. Let's put our trust in Him. Let us enter with Him in this process of humanization to which He invites us.

**To dig deeper in your Spiritual Reflection: Resources, Appendix Four. "God's embroidery. Grow in Wisdom."**



A VIEW FROM  
**THE BIBLICAL**  
PERSPECTIVE





## A view from the Biblical perspective

The ambiguity that inhabits the human heart also manifests itself in the world we inhabit. Beauty in the world is immeasurable, from the immensity and beauties of nature, in its great exponents such as seas, rivers, plains, forests, diversity of animals, people of different ethnicities, colors, cultures, with a diversity of gifts and talents, to the smallest and seemingly insignificant expressions such as aromas, flavors, small insects, flowers in their colors. We would need several volumes to describe the cultural beauty that human beings with their creativity and ingenuity have contributed to this world since the beginning of time. Goodness, compassion, and beauty have embraced the earth in an imposing and germinal way. Good is everywhere. *"For from the greatness and the beauty of created things their original author, by analogy, is seen."* (Wisdom 13:5). God has given us this world so that we may inhabit it, enjoy it, and so that it may be our common home. *"Ever since the creation of the world, His invisible attributes of eternal power and divinity have been able to be understood and perceived in what He has made."* (Romans: 1:20a) *"God looked at everything He had made, and found it very good."* (Genesis 1:31a)

Also, as soon as we take a look around us, the symptoms of disease that germinate everywhere assault our eyes -- in the soil, in the waters, in the air, numerous endangered species, denuded forests, floods, polluted seas, tens of thousands of men and women inhabiting the world as unworthy survivors, in a world that seems to belong to a few who have decided that hundreds of thousands of other human beings will have to survive, almost as if they had to ask permission to exist. Incurable diseases in plagues, children who do not get to see the light, others who die without enjoying the unparalleled beauty of inhabiting this world in a dignified way, in a humane way. And at the same time hundreds of thousands of people who give their lives daily generously and without measuring personal efforts to continue beautifying the world and mitigate harm and pain, even without seeing the immediate fruit, but trusting that love and mercy have the last word. Taking a walk around the world through social media and virtual communication would not be enough to take dimension from this color palette in situations in which nature in all its expressions suffers the manifestations of life and death, the result of the ambiguity that inhabits the hearts of people of all times



The Bible can help us to size this mystery of evil and good coexisting in the world, so the Lord rebukes His children so: ***"Two evils my people have done: they have forsaken me, the source of living waters; They have dug themselves cisterns, broken cisterns that cannot hold water."*** (Jeremiah 2:13)

The world suffers the consequences of the illusion of appropriation, a tendency that lurks all over humanity, but for which we can act out of freely feeling, administrators of a world given to all men, and not just to some, to grow, beautify and reach its fullness. ***"If on the road, you come upon a bird's nest, in a tree or in the ground, with chicks or eggs and the mother bird sitting on the chicks or the eggs, you shall not take the mother as well as the chicks..."*** (Deuteronomy: 22 6). ***"They will wander from east to west, wandering from north to south, seeking the word of the Lord, and they will not find it"*** (Amos 8:12)

But the desire to possess all has wreaked havoc, and so in a perverse dynamic, the gifted world is priced, bought, and sold, a few feeling as owners, subject others to live "paying" to inhabit the world. We have lost sight of the hand that the world gives us and we have, stayed in the world, wishing it disorderly, objectifying everything, land, water, vegetables, animals, people, to be able to submit it and take over and dispose of it as we please.

And in this dynamic we all suffer the damage because the world is denaturing, and we are putting in check and destroying our common house. ***"Why do you sleep, Lord? Wake up, wake up! Don't reject us forever! Why are you hiding? Why do you forget about us, suffering so much, so much?"*** (Psalm 44:23-24). ***"Evil stretched over the face of the earth"*** (Genesis 6:5). In the book of Leviticus we find that in the people of Israel there were some patterns of administration of goods also on behalf of the brethren: ***"When you reap the harvest of the earth, you shall not reap to the very edges of the field, nor will you gather the gleanings of the harvest nor will you strip your vineyard bear, nor gather in the fallen grapes. You will leave them for the poor and the stranger each the last shore of your field or try to take advantage of the remains of your being. Do not rummage through the vineyard or pick up fallen fruits from the orchard. You will leave them for the poor and the stranger"*** (Leviticus 19:9-10).

Paul in his letter to the Romans tells us how torn creation suffers and puts his hope that men and women will humanize the world by collaborating with good and beauty, ***"For creation awaits with eager expectations the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all***



*creation is groaning in labor pains even until now, and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.”* (Romans 8:19-23).

We are called to look and determine ourselves along the way, to decide whether we will be accomplices or collaborators, generators of life or death *“Look: today I put before you life and happiness, death and misery. If you obey the lord's commands, your God. You will live and grow... But if your heart turns away and you don't obey, if you let yourself be dragged... I announce today that you will die hopelessly”* (Deuteronomy 30 15-18).

*Two evils my people have done: they have forsaken me,  
the source of living waters; They have dug themselves  
cisterns, broken cisterns that cannot hold water  
(Jeremiah 2:13)*

- *They shall stagger from sea to sea and wander from north to east. In search of the word of the Lord, but they shall not find it.* (Amos 8:12)
- *Why do you hide your face? Why do you forget our affliction and oppression? For we sink down to the dust; our bodies cling to the ground.* (Psalms 44:24-25)
- *He came to what was His own,[a] and His own people did not accept Him.* (John 1:11)

**To reflect deeper. Resources: Appendix Two. "Learning to Live".**



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



## A view from the perspective of Faith

*"...And it was very good..."* (Genesis 1:31)

Today, in a world where thousands of lives are ravaged by natural disasters, where millions of people live in war situations, where billions are born, live and die in outrageous states of poverty, we will most likely wonder what God was seeing that when He completed creation, He said everything was very good.

The answer is simple, not complicated, God looked at creation and to us, human beings, created in His image and likeness, crowning it with the directive of

*"... Be fruitful and multiply, and fill the earth and subdue it..."* (Genesis 1:28). With the awareness of being the image and likeness of God, we are free beings capable of loving and in using these precious gifts with which God created us, we are co-creators of the universe. Teilhard de Chardin said that the appearance of humans had meant the beginning of the process of hominization of the universe, for human beings are the ones who give meaning to what exists.

Throughout our lives, human beings, you, me, we, are discovering that free will puts us before a crucial alternative: the one that does not consist in our choosing between good or evil as if they were on the same level. The real alternative we face in our decisions is to let go or not, the opportunity for a richer synthesis of creativity, detachment, and love, which would become a more humanizing synthesis. In other words, the real alternative is to be freer with our actions and therefore collaborators of love; or choosing not to be.

Evil is never chosen as such; the person never chooses what he sees as bad, but chooses it as good, and so seeing it the wrong way.

Love, a divine and humanizing force in humans, always requires resolving a tension between the known and new, still unknown spaces of creation. A tension between, on the one hand, caricatures of love (known paths) and, on the other hand, a creative love, a love dedicated to an ever greater good.

The wars that sacrifice lives, the poverty that dehumanizes, the abuses of one another, the excessive consumption that treats other people as things, the violent responses to what displeases us, the attachment to our comforts, are nothing more than the result of choices that, leaving aside syntheses rich in love and humanity, opted for one's comfort, giving in to deep fears that make it difficult to see God's hand in creatures.



It is our lack of faith and trust in the God who inhabits us, that leads us to take accustomed paths, lacking in love and creativity with those with whom we collaborate, with or without awareness of them, with "evil" that we do not believe and do not want to choose

Every time we judge the behaviors of others with little love, from a self-centered viewpoint, and without paying due attention to our responsibility as co-creators with God, we are inadvertently closing our choices of greater creativity and love. It depends on our daily choices whether there will be more, or less love, in the universe; each, and all of us are architects of the world in which we live.

God is present, so we can today, now, affirm without fear of making mistakes, that all that has been created is very good (Genesis 1:31), because it is a manifestation of God. It depends on our choices whether God will manifest Himself or not, in the concrete, in everyday things, through created life.

**To reflect more deeply: See Resources: Appendix Five. "The Greatest Conquest"**



A VIEW FROM  
**THE SPIRITUAL**  
PERSPECTIVE.



## A view from the Spiritual perspective

### ***The heart and the world: The battlefields.***

Numerous spiritual authors have poured rivers of ink to reflect on the combats the spiritual life presupposes. But what are we talking about when we say spiritual combat? Would there be anything to fight for?

Those who are determined to take their spiritual life seriously must know that they are determining to forge a combative heart capable of fighting against every obstacle that prevents him from being loved by the Lord, discovering with His help the tricks and obstacles "of the enemy of human nature" to prevent closeness to the Love of the Lord.

In the Christian tradition evil has various figures/images, such as that of "Satan", which in Hebrew means "adversary", or "diabolos" in Greek, that is, the one who divides or sows discord. In the biblical and spiritual tradition there is also talk of the "seducer of the world," the "father of lies," or "Lucifer," who presents himself as an angel of light, under an appearance of good, inducing deceit.

That is the real struggle, to allow God to win our hearts and let us not be fooled by what is presented with brightness and appearance of life but leads to death. It is the fight against the enemy of human nature, the devil [the one who divides], the Father of Lies, the Accuser, the tempter who does not want us to get closer to the Sacred Heart of Jesus. In this fight, it is the Lord who takes the initiative and assists us in the struggle; it is He who has overcome death. Thus, we are the ones who plead for His grace and assistance in this fight to recognize the signs of life and signs of death, to welcome the former, and to discard the latter.

St. Paul, in his letter to the Christians of Ephesus, shows us through an analogy what he means and how to prepare us for this spiritual battle, the weapons of Jesus Christ will be our weapons. ***"Finally, draw your strength from the Lord and from His mighty power. Put on the armor of God so that you may be able to stand firm against the tactics of the devil. For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens. Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. So stand fast with your loins girded in truth, clothed with righteousness as a breastplate, and your feet shod in readiness for the gospel of peace. In all circumstances, hold faith as a shield, to quench all [the] flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God. With all prayer and***





***supplication, pray at every opportunity in the Spirit. To that end, be watchful with all perseverance and supplication for all the holy ones.*** (Ephesians 6:10-18)

In the human heart, there exist forces that make themselves felt. They are thoughts, feelings, inner movements that pull in different and sometimes opposite directions. Those inner forces battle within us, entangle and move us. And by virtue of their movements they lead us in one direction or another. It is important to know how to recognize these forces, "feel" them within us and realize where they lead us. To recognize these thoughts, desires, and feelings that move within us we have to learn to look inside, take time to make contact with those forces, feel what they are like, how they move, to what they lead us -- without taking sides yet, but just looking without judging them, or dismissing them. At least, in this first moment. It is a way to meditate, to be silent, to take time, to learn to listen to the interior. And a grace that we must ask for insistently in prayer. Discernment in our spiritual combat is a gift from the Lord. This path is not done in the blink of an eye, nor is it learned from one moment to the next. It requires a gradual process of making friends with our inner world and an attitude of endless supplication to receive this light and grace from the Lord.

By looking we will learn to accept what forces inhabit us and what they are called, and by learning to accept them we will be able to distinguish what helps us to let ourselves be loved by the Lord. To better understand discernment, look at the spiritual approach of Step 2: "Knowing the Movements of Our Interiority."

If we genuinely want the Lord to encamp in our hearts, we must allow the forces that direct us to Him and that He supports, to flow within us. And for this, His weapons are the ones that we must use in the battle within our hearts.

And what are His weapons? St. Paul's letter is a good orientation for recognizing God's criteria:

- *Strength comes from the Lord who comes to the aid of our weakness. Evil is greater than our strength, so we must rely on the Lord.*
- *We are inhabited by Jesus and the seed of the Kingdom with all its potential for justice and compassion strives to prevail in us.*
- *The faith that saves us is to believe in Him, in what He promises us and wants to plant in our hearts. Jesus has victory in His hands and that firm belief is our security beyond all struggles.*
- *Simple and dedicated prayer by letting ourselves be "captured" by Him is our powerful weapon. Prayer is nothing else than this available encounter in which we seek only to be for the Lord, to be in His Presence, that He may conquer us and "entrap" us, making us truly His own.*



Each person is a God-loved unique individual with those forces that inhabit the interior and will not disappear, for the spiritual life is always a battle to choose life. Victory comes when we leave room for the Lord to reign in our hearts.

The world is also the place of struggle of these forces that we recognize in the heart of the human being and that Jesus also wants to win for Himself and His Kingdom. There will be no possible transformation of the world, which does not begin first in our hearts and that of each person. The peace and wellbeing we crave in the world must first be welcomed by us, in our inner combat, by letting Jesus transform us in His image and likeness. Our behaviors, our attitudes with our brothers and sisters, our choices could either enter in complicity with the evil we see, or accompany the forces of life that spring up in the world.

Learning to discern these forces, to see and distinguish within us what drives us to act, will help us with the grace of the Lord to choose what opens us to life. That is why we say that the world is the place where our inner combat comes alive, where we can associate ourselves with Jesus' mission of compassion for the world or enter into complicity with the forces that destroy it. The decision is in our hands.

Pope Francis in the Apostolic Exhortation, "Gaudete et Exultate," gives us some clues to this spiritual combat: ***"The Christian life is a constant battle. We need strength and courage to withstand the temptations of the devil and to proclaim the Gospel. This battle is sweet, for it allows us to rejoice each time the Lord triumphs in our lives. We are not dealing merely with a battle against the world and a worldly mentality that would deceive us and leave us dull and mediocre, lacking in enthusiasm and joy. Nor can this battle be reduced to the struggle against our human weaknesses and proclivities (be they laziness, lust, envy, jealousy or any others). It is also a constant struggle against the devil, the prince of evil. Jesus Himself celebrates our victories. He rejoiced when His disciples made progress in preaching the Gospel and overcoming the opposition of the evil one: 'I saw Satan fall like lightning from heaven'"*** (Luke 10:18). (158-159)

Hence, we should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea. This mistake would lead us to let down our guard, to grow careless and end up more vulnerable. The devil does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice. When we let down our guard, he takes advantage of it to destroy our lives, our families and our communities.

***"Like a roaring lion, he prowls around, looking for someone to devour"*** (1 Pet 5:8). (161)



God's word invites us clearly to *“stand against the wiles of the devil”* (Eph 6:11) and to *“quench all the flaming darts of the evil one”* (Eph 6:16). These expressions are not melodramatic, precisely because our path towards holiness is a constant battle. Those who do not realize this will be prey to failure or mediocrity. For this spiritual combat, we can count on the powerful weapons that the Lord has given us: faith-filled prayer, meditation on the word of God, the celebration of Mass, Eucharistic adoration, sacramental Reconciliation, works of charity, community life, missionary outreach. If we become careless, the false promises of evil will easily seduce us. As the sainted Cura Brochero observed: *“What good is it when Lucifer promises you freedom and showers you with all his benefits, if those benefits are false, deceptive and poisonous?”* Along this journey, the cultivation of all that is good, progress in the spiritual life and growth in love are the best counterbalance to evil. Those who choose to remain neutral, who are satisfied with little, who renounce the ideal of giving themselves generously to the Lord, will never hold out. Even less if they fall into defeatism, for *“if we start without confidence, we have already lost half the battle and we bury our talents... Christian triumph is always a cross, yet a cross which is at the same time a victorious banner, borne with aggressive tenderness against the assaults of evil”*. (162-163)

How can we know if something comes from the Holy Spirit or if it stems from the spirit of the world or the spirit of the devil? The only way is through discernment, which calls for something more than intelligence or common sense. It is a gift which we must implore. If we ask with confidence that the Holy Spirit grant us this gift, and then seek to develop it through prayer, reflection, reading and good counsel, then surely we will grow in this spiritual endowment. (166)

***In short:*** What is spiritual discernment? It is the art of interpreting in which direction the desires of the heart lead us, without letting ourselves be seduced by what leads us to where we would never have wanted to go. Discernment is the generic term for decision-making practice in my concrete life situation to seek God's will.



Six things you need to know about spiritual discernment:

1. That in our process of feeling three different forces can act: our natural self, the good spirit and the evil spirit.
2. Where they come from and where the motions (feelings, thoughts) of our hearts lead.
3. That each of these forces moves in its own direction.
4. That both good spirit and evil spirit act in our natural feeling.
5. That God supports the good spirit, which moves us to freedom. Evil spirit moves us into slavery.
6. That to choose well it is essential to learn to distinguish these forces and have inner freedom.

**To dig deeper. Resources. Appendix Seven. Words of the Pope, Attention to "educated demons", they lead to the spirit of worldliness."**



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

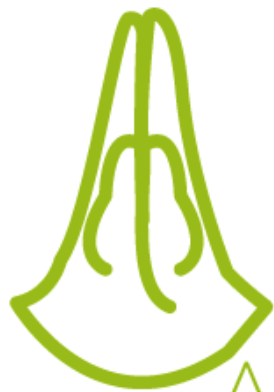


## A view from the Pope's words

In our time humanity is experiencing a turning-point in its history, as we can see from the advances being made in so many fields. We can only praise the steps being taken to improve people's welfare in areas such as health care, education and communications. At the same time we have to remember that the majority of our contemporaries are barely living from day to day, with dire consequences. A number of diseases are spreading. The hearts of many people are gripped by fear and desperation, even in the so-called rich countries. The joy of living frequently fades, lack of respect for others and violence are on the rise, and inequality is increasingly evident. It is a struggle to live and, often, to live with precious little dignity. This epochal change has been set in motion by the enormous qualitative, quantitative, rapid and cumulative advances occurring in the sciences and in technology, and by their instant application in different areas of nature and of life. We are in an age of knowledge and information, which has led to new and often anonymous kinds of power.

Just as the commandment "Thou shalt not kill" sets a clear limit in order to safeguard the value of human life, today we also have to say "thou shalt not" to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape. (Evangelii Gaudium, 52-53).

**To dig deeper. Resources: Appendix Six. "Words of the Pope, Some challenges of today's world".**



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



## A View from the Perspective of Prayer

### To Admire

*"My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of His servant."* (Luke 1:46-48)

Admiring is a daily routine action. It is a simple attitude that is hidden from the eyes of others because it is within us. There are those who say that it is the quality of the saints who reflected, tasted the nature of things, as Mary the mother of Jesus did, and kept it in her heart. In fact, the "wisdom" rooted in the verb "taste" refers to the one who tastes things in his inner self. Those who admire and savor, like, the events of their lives internally can push the boundaries of linear knowledge to unite mystically with God.

What does admiration depend on? From the ability to look at the events of our life with an inner disposition to give thanks and learn. It is an active receptivity that allows us to understand how the facts, events, and situations that happen around us resonate within us. Admiration makes it possible for everyday life to resonate within us in a new light, makes us understand how what happens around us and how it mobilizes us. The "new intelligence" that arises helps us understand how we act on the events that occur in everyday life. It somehow breaks the shell of the reality that was hidden from our eyes to reveal to us the degree of involvement we have in what we see and observe.

There are as many dynamics of life around us as there are of death. There are so many people filled with the Spirit of God who wish to collaborate with the Kingdom's project, as there are those who seem to seek the degradation of human beings and their destruction. You, where do you stand in the face of this reality? Love in the world mobilizes us to do good, seduces us, and summons us, but there are also other forces that can dwell in our hearts and move us to death.

The attitude of admiring helps us to place ourselves in one of the great battles in our lives: to live according to God's project or to die through the degradation of the human being. It is a spiritual battle that we have ahead of us in the world. The world suffers from the same diseases as the human heart since our inner disorders make the world sick. For example, one of the most destructive and deadly forces of the human being and the Kingdom of God is envy.





This disease of the soul as it is known in the monastic tradition is a degenerate form of admiration. Jesus says in the gospel, ***"The lamp of the body is the eye: therefore, if your eye is healthy, your whole body will be full of light; but if your eye is sick, your whole body will be full of darkness. If your light source is dark, how much darkness there will be!"*** (Matthew: 6:22-23).

The envious one suffers from a disease that darkens his soul. Just as the person who knows how to admire marvels at the greatness, majesty, beauty of what he contemplates, the envious remains fascinated, but it weighs on his shoulders. He cannot transcend what he sees, because he only sees himself without that which he is there to admire and cannot possess. The envious one is a selfish person who looks at the world through the hole in his navel. He does not think there is anything good outside of himself. Envy is such a bitter feeling for the soul that it makes you lose the taste of life. "Envy is a feeling that, unfortunately, is born already in childhood, especially in family relationships, and where there are brothers and sisters. The Bible offers us numerous examples: Cain envies Abel (Genesis: 4:3-5), Jacob's children envy his brother Joseph (Genesis: 37:5-8). The envious person is one who feels excluded from the good possessed by the other who is by his side: the good of the other is suffered as an evil of his own. Those who are captive to this pathology look with evil eyes (envy of in-videre) upon the happiness, the goodness, the virtue of the other, until they disfigure their image and reality, until they concentrate all their own desires on what others possess. In short, what is envy but the contradiction of the commandment: 'You will not covet the goods of your neighbor' (Exodus: 20:17); (Deuteronomy: 5-21)' (ENZO BIANCHI, Fight for Life, Santander, Sal Terrae, 2012, p.157).

Many sociologists say that envy is the social evil of the present and is very widespread over time.

Another dynamic of the world that sickens and degrades the human being, and the project of the Kingdom of God is sadness. Sadness - defined by Evagrio as a "worm of the heart" - is manifested in the heart of man and slowly corrodes his whole life, as the moth does with clothing (Proverbs: 25:20): If you do not fight it, it ends up living within us as a permanent tenant and increasingly difficult to evict. Yes, sadness is the "no pleasure" par excellence: it "strips away all pleasure and hardens the heart"; sadness is at the root of nervous depression, because it leads to the feeling of life's nonsense, to a state of lethargy in which life appears without light, without hope: life becomes, in a word, unlivable. It is significant that two psalms present as a refrain the verse: "Why are you sad, my soul, why are you moaning?" (Psalm 42:6-12; 43:5). Why does sadness remain like a shadow deep within us, like a hum that keeps tormenting us? Sometimes it is the sufferings suffered unjustly, the real contradictions of our lives, the



realization of the frustration of our desires, even those who are noblest and more just, that generate sadness in us (ENZO BIANCHI, 2012).

How does one fight sadness? Life and reality certainly contradict us in many ways, and woe to those who believe they can live in a golden world free of frustrations! And woe to those who feed on imaginary nostalgia or of impossible expectations! On the contrary, if we exercise ourselves in accepting everyday contradictions, if despite our sufferings we know how to welcome and deal with our wounds, then we can also open ourselves to that comfort that comes from God and from communion with our brothers and sisters. For Christians, joy is not the result of a psychic or emotional inner disposition, but is conjugated in the imperative, it is an apostolic mandate: "Rejoice, remain always joyful" (2 Corinthians 13:11;) (Philippians 2:18; 3:1; 4:4.) (1 Thesalonians:16.) (Romans 12:12-15.) (1 Corinthians 12:26). It is therefore not a vague and spontaneous feeling, but a state that must be sought with effort and commitment. It is a joy "in the Lord" (1 Philippians 4:4-10), so, in the first place, it is experienced as a joy of the Lord, of the God who rejoices and communicates His joy to those He loves; and second in the Christian that joy arises from living "in Christ", from knowing that Christ lives in him (Galatians 2:20).

The mandate of joy must be resolutely obeyed and properly exercised in living the present moment fully, so that we experience that neither the past nor the future can determine our lives, but only the Present Moment. This way, we discover that neither the past nor the future can determine our life, but only God's Today. Truly the Christian should begin with joy every day and start the day with the words of the Psalmist: "May you hear His voice today!" (Psalm 95:7), disposing oneself at the same time to thank God for being created (Enzo BIANCHI, 2012).

Is there an antidote to envy? Yes, gratitude, that is, knowing how to give thanks, being able to be amazed at good, whoever does it, knowing how to see with good eyes all that flourishes around us... only those who know how to recognize and be grateful for the good done by others are able to "do good", to purify their work, to raise their thanksgiving to God for all that He does in the history and in the life of every human being. He has annihilated the feeling of envy within him who knows how to say: "All the good I have managed to do, I have done it thanks to others who are with me: without these brothers of mine, without these my beloved ones, I would not have managed to do the little good that I have done."

Greed is another disease of the soul that pursues the lives of persons and destroys their project of love for others. Consumerism is one of the modalities of greed. It is an inordinate desire that turns a person into a covetous being eager to own things and



accumulate as much as they can. He is a person who lives "choked" by material things and insensitive to the needs of others. He does not have the ability to taste or enjoy what he gets; he is always looking for "more to swallow." He lives fearful that he will "miss out" on what he treasures and is afraid to empty his saddlebags, so he is unable to share what he has. Avarice is a disease of the soul manifested by the greed to possess material goods, but in some it is also present in the desire to acquire "spiritual goods" for the sole purpose of being praised by others. The greedy "spiritual" person goes through life seeking to be considered holy! He thinks he is secure, but in reality, he is very fragile and vulnerable, seeking to depend only on what he possesses.

Materialistic people **dishearten the world**. They pull out and tear down the most wonderful things that they have. The world is the place God created for us to experience, taste, and enjoy the goods of creation with others. It is a place to learn what "love" means. Anyone who fears losing what he possesses has decided to give things power over himself. He is a slave to his possessions, a being possessed by things. The greedy "spiritual" may be austere externally, but it demands to be considered "special". He believes that he should be treated differently from the rest by the spiritual riches he treasures within him. The greedy "spiritual" relies on the flattery and considerations of others to feel secure.

Avarice, whether material or spiritual, is one of the most common slaveries. The greedy person is a miserable being disguised in riches. A rich-poor man. He is a person who perceives himself fragile and who needs to resort to the power bestowed upon him by his possessions. He has a corroded and blackened image of himself, so he hides his ugliness behind his conquests.

These three diseases, of the nine that exist in the monastic tradition according to the Desert Father, Evagrius of Pontus, are the ones that damage our relationships, bonds, environments. In short, they damage the world. Recognizing them in us and in the world at the same time helps us determine to discard them and choose the dynamics of life that "give true joy and spiritual joy that is typical of God and His angels." [Spiritual Exercises No. 329]

**To dig deeper. Resources. Appendix One: "Learn to unlearn". Appendix Three. "Learn Wisdom."**

## **Exercise – The Practice of Spiritual Review**

### **Deepening the third moment of reviewing.**

#### **Contemplating the world – Consider tomorrow...**

In the Spiritual Exercises, St. Ignatius of Loyola introduces us to GOD contemplating the world: how "the three divine Persons" looked at "the whole expanse and roundness of the world full of men, and how, seeing that all descended into hell, it is determined in His eternity that the second person become human, to save humanity; and so come the fulness of time, sending the angel St. Gabriel to Our Lady."

And the word became flesh and dwelt among us (John 1:14).

We too are invited to contemplate our world with its challenges, joys, and sufferings, fears and hopes, and to carry it in our prayers.

Before the Cross, as St. Ignatius did, I can ask myself and ponder, "What have I done for Christ? What am I doing for Christ? What should I do for Christ?"

#### **Practice of thematic reviewing**

##### **Searches, desires, and future.**

We propose an exercise in your reviewing to guide your searches and good purposes. It will be a moment of prayer for the near future

Find a quiet place and quiet your heart, be aware of scattered ideas/thoughts and breathe slowly.

Let the Lord look at you, you are in His presence. Thank him for accompanying you in this time of prayer.

Is there anything you would like to be grateful for in particular?

Look at your heart and let a question from Jesus resonate within you: What are you looking for? Place in this question the people, places, activities that fill your day. Let it echo in your heart.

And then talk to the Lord about your desires and longings for your family, your friends, your studies, the work, your amusements.

Make room and allow time for the Lord to give you a word about what you bring to His presence. In the light of this reviewing put it in the hands of the Lord for tomorrow, with the choices you want to make to live more according to His spirit.

Thank the moment, take note of the feelings left in your heart and close your prayer.

**To dig deeper. Resources: Appendix Eight. "How to make a review".**



IN A  
BROKEN  
WORLD

A stylized, light green outline of a globe is centered on the page. The globe is composed of several overlapping, semi-transparent circular shapes that create a sense of depth and movement. The lines are thick and white, contrasting with the green background.

**RESOURCES**

## Resources

### Appendix One

#### God's embroidery. Growing in wisdom

*"The kingdom of heaven is like a treasure hidden in the field, which, when found by a man, hides it again, and goes off in his joy, sells all that he has and buys that field. The kingdom of heaven is also like a merchant looking for fine pearls, and when he found a pearl of great value, he went and sold everything he had and bought it. The kingdom of heaven is also like a net that was cast into the sea and collected fish of all kinds. When the net filled up, she was taken to the beach; and they sat down and picked up the good fish in baskets, and they threw out the bad ones. So it will be at the end of time; the angels will come out, and separate the wicked from the righteous, and throw them into the blazing furnace, where there will be crying and gnashing of teeth. Have you understood all these things? "Yes, " they said to Him. Then Jesus said to them, "Well then, every scribe instructed for the kingdom of Heaven is like the homeowner who brings out of his storeroom new things and old things." (Matthew 13:44-52).*

When I was little, I liked to sit at my mother's feet and watch her embroider. One day, I told her I did not understand her sewing, threads full of colored that appeared blended in a messy way. Then she invited me to sit on her lap. I was surprised and excited to see a beautiful flower in the embroidery. My mother said to me, "My son, from below she would look confused and messy, but you didn't realize there was a plan upstairs."

Many times, over the years, I have looked up at heaven and said, "Father, what are you doing?" He replies: "I'm embroidering your life. One day I will bring you to heaven, sit you on my lap and you will see the plan from here. Then you will understand...".

### Appendix Two

#### Learn wisdom

We live in a time when we know more and more about everything. There are more specialists in everything and for all things, so much so that we can get to know a little bit of many things, but not very deeply. Like never, I think, we have much more

information, more "knowledge" available, more data, than before. We are in a culture with more information available, but with very little depth in reflection. Our judgments and reasoning are superficial. We reflect little and think very quickly, of everything and "about" everything.

In the face of this reality there is something that we must not forget: The knowledge, contained in the reports, in the data, in the analyses we do, are almost strictly scientific. They are communicable and we teach them in our schools and universities. However, the information does not make a person wise. We, the whole of humanity, must learn from our experiences to be wise men and women. What makes a wise man?

"Wisdom," says José Antonio García-Monge, "is lucidity and strength to live reality; to be oneself, to know how to relate, to understand and, above all, to understand oneself in an authentic and profound way. A particularly important source of wisdom is one's own experience: if we know how to hear it, if we even learn from our own mistakes, experience will be a luminous source of wisdom. Wisdom enlightens us, awakening us to a coherent change for our vital journey, but it implies a conversion to the To Be. Wisdom is light to learn to see and contemplate. In short, to learn to live."

How then does wisdom arise in us if it cannot be taught? How to "ignite" the wisdom to "learn it?" Mostly, "at this point in our lives," we have in them as many achievements as failures, as many successes as mistakes and as many goals achieved as abandoned paths. Of all this, how much have we reflected on our achievements and how much on our failures? How much about our successes and how much about our mistakes?

## **Appendix Three**

### **Learning to live.**

The reality that we must live is complex, and is accentuated, sometimes, when combined with our own history or life experience that makes it even more difficult.

To live Christianly means to make a pilgrimage with all that we are and have become who I am today, opening spaces in our lives to reconcile the ever-existing weak humanity and the grace of God always present. Only if we stop waiting for all conditions to be given will we begin to walk, or else we will be resigned waiting for "some angel to come down" to change our lives. We must learn to live with all that is in us, with our wounds and failures. It does not affect as much if your life has been



hard as stone, cold as marble or fragile like mud, what matters is what you decide to do with it.

Loving one's life means trusting that God will once again perform His incarnation in me, that conjunction of opposite ends in one person. We must free ourselves from the deceptive illusions we ourselves have created about what "life should be like". Self-worth comes through the recognition of our dignity of being created in the image of the beloved Son of God. It is a commandment of Jesus, to love one's neighbor as oneself, and it means reconciling ourselves with one's own life story.

## Appendix Four

### To Learn to unlearn

Change or maturity, in the dimension that is made, consists not only of acquiring new knowledge, information or ideas, but in the replacement of the model of learning made from experiences, cognitive, affective or vital, now useless, to personal dimensions adjusted to the new, and more appropriate perception of reality. We need, as Jesus recommended to Nicodemus, to be born from on high **"I assure you that if one is not born of the water and the Spirit, one cannot enter the kingdom of God."** (John 3:5-7) All are born to human parents; but God's children are only born of the Spirit.

This dynamic of change in learning causes conflicts between the old and the new, the "always" and the current. This conflict is generated only by fashion, (it would be banal, frivolous, and even disposable), but by adaptation, effectiveness, survival, liberation, and justice with reality.

*It is necessary to learn to unlearn*, if we want to adapt, evolve, grow, and open ourselves properly to reality. There are provisional truths useful for a stretch of our lives, canned truths (we forget to look at the expiration date), and to preserve the dynamism of truth, we have to learn to say goodbye if we want to remain deeply true to reality in all its dimensions. To say goodbye is equivalent to saying bye, bye, a process of unlearning. In other words, to detach ourselves from the model of knowledge we had, which were our own thoughts, to welcome the voice and The Word of God that reveals to us a different approach to our lives that we had not previously considered.

This open attitude is costly and should never lead us to universal relativization. Before we learned for life, now we live to learn, and in turn what we learn brings us to life.

This does not mean falling into superficial pragmatism: what serves us is true; but rather what does justice to the vocation of the human.

There are people who keep everything; they have a hard time getting rid of something they are never going to use. Others quickly detach from almost everything: use and discard. What I want to point out is that this is the same with our learnings: ideas, behaviors, emotions, information, interpretations, etc. And it's often immature, to take something useless because it's decided by fashion or haste. The important thing is to know, evaluate, distinguish, and discern what is no longer valid and to leave room for the flow of living a responsible life.

## **Appendix Five**

### **The Greatest Conquest**

Long ago while enjoying a good reading I found the Latin proverb that says, "He who wants a flawless horse, let him march on foot." I found it simply wonderful.

There are people who believe that the way of the spiritual life is to remove their flaws, to pull the weeds or to be perfect, not in mercy and compassion as God is, but to feel better than others and to blame with "authority" other people's flaws. We must recognize that no one is born without flaws and that the spiritual life is not about removing them or attacking vices, but in cultivating love, mercy, compassion, in short, being clothed by the feelings of Jesus, because if we seek the Kingdom and His Justice everything else will come in addition (Matthew 6-33).

We have to be humble and sensible, and recognize that we may be able to remove some flaws from our lives and ways of behaving but we will hardly be able to completely rip them out of the soul, or at least we will not succeed if we become obsessed with them.

Unfortunately, there are those who believe that holiness is the result of the conquest of personal virtues and heroic minutes, regardless of love and service to the poorest and neediest. They strive to be better, but they do not come out of themselves. They live centered and revolved around their flaws and sins, making their miseries the center of their spiritual life. The center of our spiritual life should not be filled by our faults, but by Jesus Christ.

There are also people who take refuge and "shield" themselves in very refined reasoning to make up for mediocrity and lack of self-criticism, so necessary to mature

healthily. People who proceed in this way gain greater knowledge of their miseries, but they grow neither human nor spiritually.

Our flaws, limitations, weaknesses are only threats when they do not let us cultivate love. Do not focus on them. Focus your life on Jesus, and remember what the Lord answered St Paul when he asked Him to deliver him from the weakness that tormented him: **"My grace is enough for You, for My power is perfected in weakness."** (2 Corinthians 12:9). Therefore, respond as the Apostle did, **"Rather, I will gladly rejoice in my weaknesses, so that the power of Christ may dwell in me."** (2 Corinthians 12:9).

The great challenge in our spiritual life is to make Jesus' feelings our own, to welcome His way of life as our own. It is incorporate that what truly makes us human beings and heirs of the kingdom, the ability to love on its double side, ourselves and others, because it is the result of loving God **"with all your heart, with all your soul and with all your spirit"** (Luke 10-27).

## Appendix Six

### Pope's words.

#### Some challenges in today's world.

In this context, some people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world. This opinion, which has never been confirmed by the facts, expresses a crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system. Meanwhile, the excluded are still waiting. To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people's pain, and feeling a need to help them, as though all this were someone else's responsibility and not our own. The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase. In the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us.

One cause of this situation is found in our relationship with money, since we calmly accept its dominion over ourselves and our societies. The current financial crisis can make us overlook the fact that it originated in a profound human crisis: the denial of the primacy of the human person! We have created new idols. The worship of the

ancient golden calf (cf. Ex 32:1-35) has returned Page 21 of 26 in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose. The worldwide crisis affecting finance and the economy lays bare their imbalances and, above all, their lack of real concern for human beings; man is reduced to one of his needs alone: consumption.

While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation. Consequently, they reject the right of states, charged with vigilance for the common good, to exercise any form of control. A new tyranny is thus born, invisible and often virtual, which unilaterally and relentlessly imposes its own laws and rules. Debt and the accumulation of interest also make it difficult for countries to realize the potential of their own economies and keep citizens from enjoying their real purchasing power. To all this we can add widespread corruption and self-serving tax evasion, which have taken on worldwide dimensions. The thirst for power and possessions knows no limits. In this system, which tends to devour everything which stands in the way of increased profits, whatever is fragile, like the environment, is defenseless before the interests of a deified market, which become the only rule.

Behind this attitude lurks a rejection of ethics and a rejection of God. Ethics has come to be viewed with a certain scornful derision. It is seen as counterproductive, too human, because it makes money and power relative. It is felt to be a threat, since it condemns the manipulation and debasement of the person. In effect, ethics leads to a God who calls for a committed response which is outside the categories of the marketplace. When these latter are absolutized, God can only be seen as uncontrollable, unmanageable, even dangerous, since He calls human beings to their full realization and to freedom from all forms of enslavement. Ethics – a non-ideological ethics – would make it possible to bring about balance and a more humane social order. With this in mind, I encourage financial experts and political leaders to ponder the words of one of the sages of antiquity: "Not to share one's wealth with the poor is to steal from them and to take away their livelihood. It is not our own goods which we hold, but theirs".[55]

A financial reform open to such ethical considerations would require a vigorous change of approach on the part of political leaders. I urge them to face this challenge with determination and an eye to the future, while not ignoring, of course, the specifics of each case. Money must serve, not rule! The Pope loves everyone, rich and poor alike, but he is obliged in the name of Christ to remind all that the rich must help,

respect and promote the poor. I exhort you to generous solidarity and to the return of economics and finance to an ethical approach which favours human beings.

Today in many places we hear a call for greater security. But until exclusion and inequality in society and between peoples are reversed, it will be impossible to eliminate violence. The poor and the poorer peoples are accused of violence, yet without equal opportunities the different forms of aggression and conflict will find a fertile terrain for growth and eventually explode. When a society – whether local, national or global – is willing to leave a part of itself on the fringes, no political programmes or resources spent on law enforcement or surveillance systems can indefinitely guarantee tranquility. This is not the case simply because inequality provokes a violent reaction from those excluded from the system, but because the socioeconomic system is unjust at its root. Just as goodness tends to spread, the toleration of evil, which is injustice, tends to expand its baneful influence and quietly to undermine any political and social system, no matter how solid it may appear. If every action has its consequences, an evil embedded in the structures of a society has a constant potential for disintegration and death. It is evil crystallized in unjust social structures, which cannot be the basis of hope for a better future. We are far from the so-called “end of history”, since the conditions for a sustainable and peaceful development have not yet been adequately articulated and realized.

Today's economic mechanisms promote inordinate consumption, yet it is evident that unbridled consumerism combined with inequality proves doubly damaging to the social fabric. Inequality eventually engenders a violence which recourse to arms cannot and never will be able to resolve. It serves only to offer false hopes to those clamouring for heightened security, even though nowadays we know that weapons and violence, rather than providing solutions, create new and more serious conflicts. Some simply content themselves with blaming the poor and the poorer countries themselves for their troubles; indulging in unwarranted generalizations, they claim that the solution is an “education” that would tranquilize them, making them tame and harmless. All this becomes even more exasperating for the marginalized in the light of the widespread and deeply rooted corruption found in many countries – in their governments, businesses and institutions – whatever the political ideology of their leaders. (Pope Francis, *Evangelii Gaudium*, 54-60).

## **Appendix Seven**

### **Pope's words.**

**Attention to the "educated demons," that lead to the spirit of worldliness.**

Pope Francis calls us to be vigilant above all against the "educated demons", who enter the soul without one noticing. The essence of the demon is to destroy either directly with vices and wars or try to do so "politely", leading to live in the spirit of worldliness.

The devil, when he takes possession of a person's heart, stays there, as in his house, and doesn't want to get out of there. When Jesus expels the demons, they try to ruin the person, to do Him wrong "even physically". Many times, the Lord has cast out demons, his own, and our true enemies. "The struggle between good and evil" sometimes "seems too abstract." The real struggle is the first struggle between God and the ancient serpent; between Jesus and the devil.

And this fight takes place within us. Each of us is in a struggle; maybe without us knowing, but we are in a fight.

The essence of the devil is to destroy his vocation, it is precisely to destroy God's work. There is a risk of being like children who suck their finger believing that this is not the case, that they are inventions of priests. But, the devil destroys and when he cannot destroy face to face, because he has a force of God in front of him that defends the person, then, being smarter than a fox, cunning, he seeks a way to take possession of that person again.

When the impure spirit comes out of man, goes to deserted places seeking relief and not finding any says: "I will return to my house – from where I have been expelled by Jesus – from which I came".

Also, in his way of speaking he presents himself politely, saying "I have left", when he has been expelled. And, moreover, when the devil cannot destroy a person through vices, or a people with wars and persecutions, he thinks of another strategy, "the strategy he uses with all of us":

"We are Christians, Catholics, we go to Mass, we pray. Looks like everything is in order. Yes, we have our flaws, our little sins, but it seems that everything is in order. And he becomes "the polite /educated one": go, go, look for a nice gang of friends, knock on the door – 'Excuse me, can I come in?' – rings the bell. And these educated demons are worse than the first, because you do not realize it and you have them at home. This is the worldly spirit, the spirit of the world. The demon either destroys directly with vices, with wars, with injustices directly, or destroys politely, diplomatically, as Jesus says. They don't make noise, they make friends, they persuade you – 'No, go away, don't do so much, no, but... so far it is fine' – and they take you down the path of mediocrity, they make you a 'lukewarm' on the path of worldliness."

We must be warned of the danger of falling into this spiritual mediocrity, in this spirit of the world, which corrupts us from within. We must be more afraid of these demons than the former ones, when they say, "We need an exorcist because a person is possessed by the devil,' don't worry as much as when you see these people who have opened the door to educated demons, those who persuade from within that they are not so much enemies."

*"I wonder so many times, what is the worst thing in a person's life? An awareness of a clear sin or living according to the spirit of the world, of worldliness? May the devil throw a sin at you – not one, twenty, thirty sins, but of course, of which you are ashamed – or that the devil is sitting at the table with you and living with you and everything is normal, but there, he throws insinuations at you and possesses you in the spirit of worldliness?"*

Finally, the spirit of worldliness is this: "Those who have in them the educated demons." Let us remember Jesus' prayer at the Last Supper – "defend them from the spirit of the world – by exhorting them to be attentive and at peace:

*"In the face of these educated demons who want to enter through the door as wedding guests, we say, 'Vigilance and calm.' Be on the lookout: this is the message of Jesus, Christian vigilance. What is going on in my heart? Why am I so mediocre? Why am I so lukewarm? How many 'educated' live at home without paying the rent?" Source Vatican News.12/10/2018.*

## **Appendix Eight**

### **How to make a spiritual review (pause) ?**

If you want to manage time well in life, maybe all you need is something as simple as pausing. " *Thomas More, THE Care of the Soul*"

We live in a time that offers the necessary elements to live distracted, as absent, with our eyes somewhat lost on the horizon. It is true that we look a little further sideways, but not precisely because we are more aware of the value of others, although we cannot deny that there are many people who do and with a genuine interest in helping and serving those most in need. However, others are often looked at with the desire to compare ourselves. We admire others, but not always with the intention to rejoice in their achievements, but with envy and jealousy. It is also true that we are more "introverted", but not necessarily more aware of our inner world, but immersed in our thoughts, circling and circling around the same thing, bogged down, not being

able to find a way out. Although there are people who have discovered their own personal worth and are in charge of cultivating their inner world, which is where the source of life is, there are those who still ignore that they have souls.

Today's man likes what's "faster," "newer," "more spectacular." He believes he would have a better life than he has today if he were able to meet all his expectations, but he is not aware enough of what he has and is not entirely conscious of how he does things.

There are people who seem to be afraid of the "empty agenda." They are busy all day, but with the complaint on their lips saying, "I do not have enough time". **What have we achieved by living like this?** A life based on haste, personal achievement, and productivity comes at a high price. A lot of valuable things are sacrificed for being remarkably busy. Because of the occupations it is often said "I have no time" to the people who are most important and dedicates the best of the day to those who sometimes do not even know you and all, because they do not know how to stop to take a pause. **Do we want to continue living like this?**

*The Pause is an invitation, as Terry Hershey says, to "do less and be more." Terry, quoting Joseph Campbell in, The Power of Myth, says, "You must have a place in your heart, in your mind, or in your home, to be able to go almost daily, a place where you owe nothing to anyone or anyone owes anything to you, a place that simply allows the flowering of something new and hopeful."*

We can say that there are two moments in the step to pause. At first, I am more passive, I stop, I do not worry, I am calm, and I exhale. It is the moment to become aware of your breathing. In doing so we realize that something as essential and vital as breathing, we are not aware enough. And so, with many other essential things that the moment of pause will help you discover.

In a second moment, more active moment, you will be more attentive to your senses, aware of the affective moment in which you find yourself (take time to characterize it, for example, as tired, overwhelmed, worried, happy, calm, relaxed, etc.), and it will inspire you.

St. Ignatius insisted greatly upon his children the need to be aware of the pause or exam. So much so that the busiest children could be exempted from daily prayer, but never from the exam or moment of pause for the day. So much was the importance for this Saint to be aware of the pause or examination of conscience that at the end of his life he examined every hour and all his activities throughout the day, seeking to



discover how God spoke to him and how He was present in that portion of time and task he was examining.

St. Ignatius teaches us with the practice of the pause to become aware of God, of his presence in our lives. This means "seeking and finding God in all things." This desire implies a spirit, an attitude, and method of discernment. The moment of Pause is not a balance that informs us at the end of the day of the weight or density of what we did right or wrong. Nor is it an instance to keep track of our mistakes and accuse ourselves of what we did wrong, or to seek the neurotic "perfection" for oneself. If you are not sure you are free of these two possible errors while you are practicing the moment of pause, I recommend you do not practice it. Because nothing more contrary to the proposed method of Ignatius than a method for incubating guilt and neurosis. This spiritual exercise tool invites us to cultivate and cultivate a close and intimate relationship with God, seeing how He is acting in us and how we will assume his way of life in our ordinary lives.

The moment of Pause provides energy to our consciences in which knowledge of the motions that are caused in the soul and the choices we make really make a difference.

### **1. Aware of His presence**

- Find a place to PAUSE. You can do it anywhere, but surely at first you need a space where you feel relaxed and at peace.
- Just RELAX. Start by breathing for a moment while becoming aware of what you are doing. Then make the sign of the cross to feel that you begin a prayer and that you are in God's presence. You can repeat as a mantra, if it helps you, "Lord you are here, with me, now" several times as you breathe.
- Remember something especially important. Regardless of whether you like or not the spiritual, affective, physical, or psychological state you are in at the time of the moment of pause, be thankful for it. Give yourself permission to make sure everything lived is available to your conscience, but don't delve into anything yet. Why give space as well to the unpleasant moments of the day? Because we need to learn to seek and find God in ALL things and not just where we want to find Him.

### **2. BE THANKFUL, pay attention**

- Review the day. It is a first moment to identify the spiritual state (affective, physical, or psychological) you are in.
  - 1.- Start by asking yourself, how am I now? and pause while you slowly breathe. Then you can ask yourself, with what word would I identify what I am

experiencing here and now? Do not rush to answer the questions. Let the answer emerge from within you. Between questions, pause and breathe.

2.- You can also use these other questions: What did I do today? What places did I walk around? What unforeseen events did I experience? How do I react when I feel I lost control? Remember to always pause after each question, breathe and listen. Pay attention to the answers that will come from within you. We are in the stage of reviewing with the imagination what you lived in the day and thanking for all those moments whether pleasant or not. Do not make moral judgments (it was right or wrong) just walk through what you have lived. It is necessary to have a conscious awareness of what you lived in the day.

- Identify your thoughts and FEELINGS. Our daily life, like prayer, has a beginning, a process, and an end, and it is all a matter of discernment to discover where God is taking us. That is why it is important to remember how I started the day and how I ended up. 1.- **At the start of the day.** What thoughts and feelings did I start the day with? Pause and breathe. Is there an affective bad habit from the previous day? WHAT thoughts or feelings went round and around all day inside me? **During the day.** Pay attention to the thoughts and feelings. Did the thoughts and feelings of the previous day influence you today? DO you experienced any affective, meaningful changes in the day? Where there any events that influenced (almost) everything you did? Do you recognize any "disproportionate" reaction to the present moment? Can you recognize its origin? **At the end of the day.** Do you notice any inner changes in you at this time of the pause? How do you describe your feelings "here and now"? What is the difference, if any? Did the pause process have anything to do with it? What name would you give to "that something" you feel? Remember to pause and breathe between questions, give yourself time to listen to what your heart dictates.

### 3. Ask for forgiveness and purpose of amendment

- By reaching this step of the moment of pause you will realize that you are more aware of what you have experienced. And the whole journey you took culminates in an attitude, motion, state, or inner feeling that you could summarize by asking yourself, for example, the following question. What did God make me aware of in this moment of pause? Does anyone need me to ask for forgiveness? Is there a need to amend something tomorrow? With what inner attitude do you end your day to start living with it tomorrow? If you had to put a Label on your day, what would it be?



#### **4.- Close the day and be thankful**

Give thanks for the day, for the lived moments, experiences, meetings, places, people, etc. The richness of life is in its variety and inner wisdom arises from knowing how to recognize God's presence through one's own life. Remember the slogan of St. Ignatius, "Not much knowledge fulfills and satisfies the soul, but the feeling and savoring things internally."

**Original : Spanish**

IN A  
BROKEN  
WORLD

**STEP 3**  
BOOK 5