



CURIA GENERALIZIA DELLA COMPAGNIA DI GESÙ

Morning Points for Prayer

Sunday, 6 January 2019

To emphasize that we are celebrating the day on which Our Lord revealed himself with full clarity as the foundation of all and of everything, beginning and end, alpha and omega, we should speak of a “dia-phany” and not of an “epi-phany.”

For it is less a question of a sudden bursting into history of him who is its creator and saviour than of a mysterious and silent “dia-phany” by which Christ sheds light on the true foundation of all beings, by acting in them and by them to lead all toward their fulfillment, God becoming all in all (I Cor.15, 28).

(P. Kolvenbach, 6 January 1995)

Initial prayer

Lord, make your star appear, that our eyes may see it, our heart rejoice, and our will be disposed to seek and find the road to follow. ...

Texts: Mt 2,1-12; P. Kolvenbach, On the Mission and Body of the Society (6.1.1995)

Preparatory prayer

- We ask you, Lord, for indifference, fruit of the detachment that leads to interior freedom.
- We ask this so that we may be able to sense internally your Holy Spirit making us able to choose what is more conducive to the service of reconciliation and justice.



Petition

- Teach us, Lord, to choose as you did, as you yourself knew how to choose the redemptive plan of the Father above all difficulties and suffering.
- Teach us, Lord, to choose the life that arises from love that gives itself radically.

Composition seeing the place

- Let us imagine the **road** of the Magi who come from the East. As often happens in Scripture, one who opens oneself to God and trusts in God immediately takes to the road ...
- Following the way of Ignatius, we make ourselves present interiorly to the story of the Magi; as one who serves the caravan, who collaborates in everything necessary during the long trip (preparing the camp, the meals ...); a servant who listens attentively to the conversations among the Magi, their dreams, their doubts, their momentary disillusionment when the star disappears (desolation), their intense joy when seeing it again (consolation)...
- Let us walk with them each leg of the road that leads to Jerusalem, the City of David, then to Bethlehem, and then home again by a new road, chosen in discernment (warned in dreams).

Points for contemplation:

- 1) How does the Lord become transparent to us in the history of the world yesterday and today ...

The Magi develop an acute sensitivity to perceive the presence of the Lord in history. The signs that make them set out on the road are simple: the rising of a star ...; the fragility of a poor child, accompanied by his parents in a remote town of Israel. Signs that went unnoticed by the great ones of Israel but not by the simple ones (the shepherds, the neighbors ...)

Does my style of life help me to develop my sensitivity to the signs of the action of the Lord in human history?

Where is the active presence of the Lord revealed to me today? Where do I find that light that illumines the depth of human history? How do I perceive the Lord in the fragility of our brothers and sisters?

Does perceiving the signs of the action of God put me on the road?



I can ask the same questions about the body of the Society: does our style of life lead us to encounter the Lord, to adore him, to set out on the road?

- 2) What transforms is the encounter with the Lord, the child Jesus, the crucified-risen one, who gave himself even to death to conquer death and open for us the way to the Life of God.

In the words of P. Kolvenbach: *This adoration is concretely expressed by the gifts: gold for the King, incense for God, myrrh for the mortal in expectation of immortality. But if the Magi gave only gifts, they would have given nothing. In adoration they gave themselves and thus made "offerings of greater value and of more importance" (SpEx [97]). These Magi whose profession it was to search, to discern, to see, saw only a small infant, but they recognized what went infinitely beyond their perceptions: there appeared --- diaphanously – in the weakness of this infant the glory of "the eternal King and Lord of all" (SpEx [97]).*

Am I among those who, even against their sensuality, are disposed to make oblations of greater value and importance (SpEx 97)?

Is it the spiritual and apostolic tone of the body of the Society to offer not only its work but its persons, energies, resources ... in the style of Jesus?

- 3) The Society of Jesus is for us the *other road* -- revealed in dreams -- that leads to God, through the incarnation in the world, collaborating in the reconciliation of all things in Christ.

Ever since the adoption of the Formula of the Institute (1550), one seeking to join the Society has been asked to *take care, as long as he lives, first of all to keep before his eyes God and then the nature of this Institute which is, so to speak, a pathway to God; and let him strive with all his effort to achieve this end set before him by God* (n.1).

The world is our house ... *another road* that crosses this human history, this world with unjust social structures, a world that has become a permanent threat to ecological equilibrium, a world in which resources, science and technology exacerbate the inequality between rich and poor.

Along the *other road*, following the child incarnate poor among the poor, we ourselves come close to the poor and make their path our own.

This *other road* leads to the proclamation of the Gospel not just with words but above all with the witness of life and with works born of total and loving self-gift. The grace received in the encounter with the child Jesus, Mary, and Joseph is not for intimate personal consumption; it is to be shared as Good News of liberation and the pathway to God.



The *other road* is mission, the reason for being of the Church and of the Society of Jesus. We are sent with others to collaborate in the mission of reconciliation and justice (CG36, D1).

The basic condition for being sent is disponibility, readiness to set out on the road trusting in the Lord who will tell us where to go.

Our vocation is that of companions along the way with many men and women who have set out on the road toward reconciliation with God through promotion of justice and reconciliation among human persons and peoples and reconciliation with created nature.

Our missionary vocation is to show that road to all human beings and to invite them to follow it, counting on companionship with those who have become followers of Jesus.

Colloquies

- a) To Mary, accompanied by her husband Joseph in caring for the child, asking that she help us to receive those who arrive to encounter the child Jesus and that she accompany us on the long road of following him. Ave Maria.
- b) To the child Jesus: offering him what we are and have without any limitation, finishing with the prayer of n. 98 of the Exercises: *Eternal Lord of all things, in the presence of Thy infinite goodness, and of Thy glorious mother, and of all the saints of Thy heavenly court, this is the offering of myself which I make with Thy favor and help. I protest that it is my earnest desire and my deliberate choice, provided only it is for Thy greater service and praise, to imitate Thee in bearing all wrongs and all abuse and all poverty, both actual and spiritual, should Thy most holy majesty deign to choose and admit me to such a state and way of life.*
- c) To Abba-God to thank him for the gift of his presence among us and his transparent self-revelation through the created world. Our Father.