



„Centered in our Prayer“

From Hamburg to all our friends in the World from the
Committee on Contemplative Spiritual Formation

ONLINE MEETING PROGRAM

Wisdom Chapel

*09. April 2021 from Toronto 9 a.m.; London 2:00 p.m. Hamburg
3:00 p.m.; Manila 9:00 p.m.;*

Welcome to our meditation

*In which we will deepen fundamental aspects of our
Biblical Background as a Definition of “Who we are”:*

“He died for all us so that we could live together with him”

*(As a ground rule for our gathering today - for the check-in and for the rest of
our gathering today - only share what you are comfortable to. In addition, I
ask everyone to remember that this is a spiritual space of confidentiality, trust
and Hope)*

*As our check-in, I invite you now to state your name and what
county you live in. Then I invite you to share with us how you are
feeling now and what you are most grateful for today.*

**He died for all of us so that we could live together with him,
whether we wake up or go to sleep. 1.Thess. 5:10**

Above is the specific Easter message for us who are sons and daughters of the Magnificent of the Contemplative World of him, and is the Definition of us.

The fact that he was crucified especially for us so that we can live intimately in him and with him is the key to our common treasure. There we find our life and our origin and everything we need to live in his presence day and night in intimate connection with him in such a way that more and better we become one with him.

He did not allow himself to be crucified by each one of us to pay the debt that he left us created as a result of our misuse of the liberty that he gave us when he created us, but precisely so that we can live in unity with him perfect.

We are "hermits" in the middle of the world, in the middle of the city, in the middle of the day or night, at all times. We are born from an ineffable sign of the Spirit who has chosen us. This privilege is the basis for eternity to radiate us continuously in the midst of present time and every single instant, of a single ineffable sigh.

With this motion we leave behind what has just been and what will happen. He is present in me, he is my Present and my Response. This is the eternal unity in which we live today move and exist.

We do not give ourselves this task or way of life; it has been granted to us at the time provided and necessary. It is not a merit for having exercised a few virtues but rather the condition for it. Through my existence under this radiation I make it possible for God to transcend in our time and environment, because "we reflect as in a mirror, the glory of the Lord and transforming ourselves into the image of him with increasing splendor under the action of the Spirit of the Lord." (2Cor 3.18). "God is the one who produces good wishes in us and who helps us to carry them out." (Phil.2.13)

Dear brothers and sisters,

We enter the central stage of our meeting, where I invite you to a personal encounter with our inner Sanctuary of the Holy Trinity that dwells waiting for us, as we are, who we are and where we are in this world. It is an invitation to who we are: separate but united.

The invitation comes from the Holy Spirit who loves authenticity but more than anything diversity: diversity of skin-colors, languages, mentalities, ethnicities, idiosyncrasies, etc.

In the next 20 minutes we are going to proclaim the creativity and the

infinite variety and originality of who we are, as a creation of the Holy Spirit. With other words: we are Church. We are going to learn to be Church as in the Great Banquet

The foundation of our spiritual life imbued with contemplative prayer is the conviction that the Spirit of God dwells in us with his ineffable and endless inspiration and influences and works directly in our spirit, also without cognitive transmission.

If you are comfortable with a Receptive Way to pray inwardly like Centering Prayer, use it as you do it, or if you prefer a Concentrated Method like Christian Meditation, do it as usual or another interior prayer who you think will you better help to abide in silence in the Presence The Last Reality what I call The Universal God.

Perhaps some of us who do not know exactly the differences of both ways of praying inwardly can explain it.

C.P. uses a word that express the desire to let go of producing one's own words, ideas, intentions, etc. trusting that the Spirit will use that emptiness to transform me, eliminating everything that still prevents my union with God.

CM uses a holy word that has the task of concentrating us during the 20 minutes on the Irruption of the Divine in us. We silently repeats ourselves the phrase: MARAN ATHA, which means "come Lord Jesus". This prevents being interrupted by ideas, concepts, intentions, memories, plans, etc. preserving the link to The Universal Christ. With deep respect and silence we will try to enter in its splendid silent space as a multicolored group, just as we are.

Let us try to remain with Him inside us. If something interrupts our attention we can use our Word also as a cleaner that pushes water droplets off the windshield on a stormy afternoon. So, let's follow the Holy Spirit for the next twenty minutes.

Contributions

1. a) How do I transcribe God's unchanging presence within me into a way of sharing life with other people orb) what would it be like to be transformed in a living prayer in 2021?

2. What personal meaning appears to me in the biblical Motto with a little ...change? (a) so that **we** could live **together**".
 (b) with **him**,
 (c) "**He died for all of us**,

Contributions and mission

Exchange of opinions, experiences and news.

Closing Prayer

I will be in all of God, Since he is always in mine

I will serve his impulses of life

Whenever and wherever welcoming them
 with joy, Taking care of them with caring
 help protecting them with caution

Respecting them with dignity
 waking them up with confidence
 transmitting them with joy.

I will open myself to his hidden Presence
 spontaneously and without prejudice

AMEN

See down Meditation points for the next days

P.S. hermitage monk means to be a contemplative person.

The Essentials

1. Be an hermitage monk of a single day, of a single moment, of a single instant, of a single ineffable sigh. The rest does not matter. Leave behind what just was and what will happen. He is present in you, he is your present.

2. Extend these privileged moments, where time is vertically crossed by eternity in the Pauses of Love. Experience the eternal unity in which we live, move and exist.

3. Contemplation means being firmly heldgrasped in front of the Presence of God by the Holy Spirit in the center of our being, from the precise moment in which I vocally "express" my consent and surrender. The Spirit does not sleep. Act quickly, without me noticing. In this experience, new or already recognized truths emerge, but with innovative connotations, which transcend all cognitive elaboration or intellectual reflection or meditation, originating intuitive security. It is the Grace of pure Transformation.

4. Recollection is essential nourishment for the life of the rural hermit, translated into the willingness and intention to perpetuate remaining in front of the Presence of God within me or in front of his hidden Presence in each one of us as extensive as possible.