

“With continual prayer”

Father, you told me, I have committed many errors, I have made so many mistakes. I know, I replied. But God Our Lord, who also knows all that and has taken it into account, only asks you to be humble enough to admit it and asks that you struggle to make amends, so as to serve him better each day with more interior life, with continual prayer and with piety, and making use of the proper means to sanctify your work. (The Forge, 379)

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First of all, interior life. How few really understand this! If they hear about the interior life, they imagine some obscure temple. For more than a quarter of a century I have been saying that such isn't the case. I talk about the interior life of ordinary Christians who habitually find themselves in the hubbub of the city, in the light of day, in the street, at work, with their families or simply relaxing; they are centered on Jesus all day long. And what is this except a life of continuous prayer? Isn't it true that you have seen the need to become a soul of prayer, to reach an intimacy with God that leads to divinization? Such is the christian faith as always understood by souls of prayer — "A man becomes God," writes Clement of Alexandria,

“because he loves whatever God loves” [1].

At first it will be more difficult. You must make an effort to seek out the Lord, to thank him for his fatherly and practical concern for us.

Although it is not a question of sentiment, little by little the love of God makes itself felt like a rustle in the soul. It is Christ who pursues us lovingly: “Behold, I stand at the door and knock” [2]. (Christ is passing by, 8)

[1] *Paedagogus*, 3,1,1,5 (PG 8,556)

[2] Rev 3:20