

VERDAD Y VIDA

REVISTA FRANCISCANA DE PENSAMIENTO

SUMARIO

Editorial	5-7
I. ESTUDIOS	
Martín Carbajo Núñez <i>Mysticism in everyday life: the faces of God</i>	11-25
Luis Pérez Simón <i>Resurrección</i>	27-48
Francisco Javier Gómez Ortín <i>Lengua castellana española: defensa y elogio (III) (siglos XIII-XVI)</i>	49-74
Pilar Sánchez Álvarez <i>Espiritualidad cristiana</i>	75-111
Joseph Serra i Sales <i>El perdón ¿es la prueba del algodón para un cristiano?</i>	113-130
II. NOTAS, COMENTARIOS Y DOCUMENTOS	
Lorenzo García Alonso <i>Querida amazonia</i>	133-148
Lorenzo García Alonso <i>Algunos datos sobre la amazonia en general y la amazonia peruana</i>	149-157
<i>Plan de Pastoral colegios franciscanos Provincia de la Inmaculada Concepción</i>	159-194
José Luis Parada Navas <i>35 Años del Centro de Orientación Familiar (COF-SAFAMUR). Un servicio a la familia en la Región de Murcia</i>	195-213
III. BIBLIOGRAFÍA	215-225

MYSTICISM IN EVERYDAY LIFE: THE FACES OF GOD

MARTÍN CARBAJO NÚÑEZ

RECIBIDO 09/12/09

ACEPTADO 19/12/19

ABSTRACT:

In the light of the apostolic exhortation "*Gaudete et Exsultate*," this paper offers some advice on how to live mysticism in everyday life. "We are all called to holiness" and to discover, in all beings, God's omnipotence, wisdom, goodness, and beauty. This means that we have to develop our ability to contemplate the face of God in the many faces we meet, including in the digital realm. This article starts presenting some characteristics of a spirituality of everyday life (1st part) and then focuses on God's faces today. (2nd part) Finally, in the third part, it offers some indications on how to establish human and humanizing relationships in the digital environment, avoiding the real/virtual dichotomy.

KEYWORDS: Mysticism, Holiness, Everyday life, Digital realm, Contemplation

SUMARIO:

A la luz de la exhortación apostólica "*Gaudete et Exsultate*", este artículo ofrece algunas indicaciones sobre cómo vivir hoy la mística en la vida ordinaria. "Todos estamos llamados a ser santos" y a tener una mirada contemplativa, siendo capaces de descubrir en todos los seres la omnipotencia, la sabiduría, la bondad y la belleza del Creador. Para ello, necesitamos desarrollar la capacidad de contemplar a Dios en la diversidad de los rostros que encontramos cada día, también en el ámbito digital. El artículo inicia presentando algunas características de la espiritualidad de la vida cotidiana (1ª parte) para luego focalizarse en los rostros de Dios hoy (2ª parte). Finalmente, en la tercera parte, ofrece algunas indicaciones sobre cómo establecer relaciones humanas y humanizadoras en el entorno digital, evitando la dicotomía entre lo real y lo virtual.

PALABRAS CLAVE: Mística, Santidad, Vida ordinaria, Ámbito digital, Contemplación

“We are all called to be holy” and to have a contemplative look “wherever we find ourselves.”¹ The believer lives with love “in ordinary affairs,” (14) perceives the world as a sacrament, a mirror of the invisible, and, therefore, feels moved to a reverential contemplation. He is a contemplative who, in all beings, sees the omnipotence, wisdom, goodness, and beauty of the Creator. For him, everything is theophanic.

Francis of Assisi was a mystic who contemplated God in everyday life, even on the disfigured faces of the sick and the abandoned. His encounter with the leper helped him discern properly, transformed his way of seeing reality, and eventually led him to “leave the world.”² That experience was so decisive in his conversion that he asked all his friars to live with the lepers for some time.³

Pope Francis invites us to revive our contemplative capacity, so that we can recognize on each face, including in the blemished ones, “a human being with a dignity identical to my own, a creature infinitely loved by the Father, an image of God, a brother or sister redeemed by Jesus Christ.” (98)

The first part of this article presents some characteristics of the spirituality of everyday life. The second part focuses on the faces of God today, following the four fundamental relationships of the human being. (God, self, others, creation) Finally, the third part offers some indications on how to establish human and humanizing relationships in the digital environment, avoiding the dichotomy between the real and the virtual.

1. A SPIRITUALITY OF EVERYDAY LIFE

Bonaventure of Bagnoregio affirms that sin has put an end to that original innocence that enabled us to perceive immediately the reflection of the Trinity

¹ FRANCIS, «*Gaudete et Exsultate*. Exhortación apostólica» (March 19, 2018), [GE], n. 14, LEV, Vatican City 2018. In the body of the text, the quotations of GE will be indicated with just the numbers in parenthesis. A shorter Italian version of this article: CARBAJO NÚÑEZ M., «Vita mistica nel quotidiano: i volti di Dio secondo *Gaudete et Exsultate* n. 98», in BORRIELLO L. – GENIO M.R. DEL., (ed.), *Mistica e Santità nella Gaudete et Exsultate*. Atti del V Convegno internazionale di mistica cristiana (Assisi, Sept. 7-8, 2019), LEV, Vatican city 2019.

² FRANCIS OF ASSISI, «*The Testament*», [Test], 1-3. (FAED I 124-127)

³ «The Assisi Compilation» («The Legend of Perugia»), n. 9, in ARMSTRONG R.J. – HELLMANN J.A.W. – SHORT W.J., ed., Francis of Assisi: Early documents, 3 vol., [FAED] II, 118-230, New City Press, New York 2001.

in each creature⁴. Now, we “have eyes and not see, ears and not hear.” (Mc 8,18) We need to “develop a spirituality” (LS 240) and a mystique that again opens our eyes, so that we can discover the Invisible in everyday life, experiencing “the intimate connection between God and all beings.” (LS 234)

Instead of welcoming and contemplating, the current technocratic paradigm prefers to analyze, objectify, dissect. The other is not recognized as a unique and unrepeatable “thou.” A dualistic anthropological conception is at the base of this incapacity, because it makes “a net separation between man and other forms of life”⁵ (ontic dualism) and even divides him internally, distinguishing clearly between his body and his spiritual & rational dimension (ontological dualism). The body is considered marginal to the essence of the human being and, therefore, is subordinated. This dualism has led to describing man using multiple oppositional pairs: body/soul, rationality/affectivity, need/freedom, nature/culture, instinct/morality, etc.⁶ The mystic, on the contrary, manages to keep together, in perfect harmony, these apparently contrasting elements.

This dualistic anthropology has led to a disembodied spiritualism, which considers the material world as an obstacle to overcome, because it hinders our ascent towards God and thwarts our pilgrimage. More than “coordinating” all that we are, (soul and body) it insists on “subordinating” and “subjugating.” The path to holiness would require subduing the body, along with its sensuality and with all material things.

1.1. A mystic of open eyes

To overcome “such unhealthy dualisms,” which “left a mark on certain Christian thinkers in the course of history,” (LS 98) we need to assume an awakend spirituality, a “mysticism of open Eyes,”⁷ both inside and outside,

⁴ Bonaventure “teaches us that *each creature bears in itself a specifically Trinitarian structure*, so real that it could be readily contemplated if only the human gaze were not so partial, dark, and fragile.” FRANCIS, «*Laudato Si'*». Encyclical letter» (May 24, 2015), [LS], n. 239, in *Acta Apostolicae Sedis*, [AAS], 107 (2015) 847-945.

⁵ SCHAEFFER J.M., *El fin de la excepción humana*, Fondo de Cultura Económica, Buenos Aires 2009, 24.

⁶ SCHAEFFER J.M., *El fin de la excepción humana*, 25. In the seventeenth century, Descartes claimed that the rational soul is the essence of human beings, (*res cogitans*) while the body would be only a material addition. (*res extensa*) “Mon âme, par laquelle je suis ce que je suis, est entièrement et véritablement distincte de mon corps.” DESCARTES R., *Oeuvres complètes et annexes*, Arvensa, Kindle ed., 2015, 224.

⁷ METZ J.B., *Mistica degli occhi aperti. Per una spiritualità concreta e responsabile*, Queriniana, Brescia 2013.