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General Audience

This morning's General Audience took place at 9.00 in Saint Peter's Square, where the Holy Father Francis met with groups of pilgrims and faithful from Italy and all over the world.

In his address in Italian, the Pope continued his cycle of catechesis on *Discernment*, focusing on the theme: "The elements of discernment. Self-knowledge" (Bible reading: *Sir 17:1, 6-7*).

After summarizing his catechesis in various languages, the Holy Father addressed special greetings to the faithful in attendance.

The General Audience concluded with the recitation of the *Pater Noster* and the apostolic blessing.

Catechesis of the Holy Father

Dear brothers and sisters, good morning!

Let us continue to explore the theme of discernment. Last time we considered prayer, understood as familiarity and confidence with God, as its indispensable element. Prayer, not like parrots. No: prayer as familiarity and confidence with God; prayer of the sons of the Father; prayer with an open heart. We saw this in the last Catechesis. Today I would like, in an almost complementary way, to emphasize that good discernment also requires *self-knowledge*. Self-knowledge. And this is not easy, eh! Indeed, it involves our human faculties: memory, intellect, will, affections. Often, we do not know how to discern because we do not know ourselves well enough, and so we do not know what we really want. You have heard many times: "But that person, why doesn't he sort out his life? He has never known what he wants...". There are people who... And then, yes, his life goes like that, because not even he knows what he wants. Without arriving at that extreme, it happens to us too that we do not know clearly what we want, we do not know ourselves well.

Underlying spiritual doubts and vocational crises, there is not infrequently an insufficient dialogue between religious life and our *human, cognitive and affective dimension*. A writer on spirituality noted how many difficulties on the theme of discernment are indicative of problems of another kind, which must be recognized and explored. This author writes: "I have come to the conviction that the greatest obstacle to true discernment (and to real growth in prayer) is not the intangible nature of God, but the fact that we do not know ourselves sufficiently, and do not even want to know ourselves as we really are. Almost all of us hide behind a mask, not only in front of others, but also when we look in the mirror" (TH. GREEN, *Weeds Among the Wheat*, 1992). We all have the temptation to wear a mask, even in front of ourselves.

Forgetfulness of God's presence in our life goes hand in hand with ignorance of ourselves – ignoring God and ignoring ourselves – ignorance of our personality traits and our deepest desires.

Knowing oneself is not difficult, but it is laborious: it implies *patient soul-searching*. It requires the capacity to stop, to "deactivate the autopilot", to acquire awareness of our way of acting, of the feelings that dwell within us, of the recurrent thoughts that condition us, and often unconsciously. It also requires that we distinguish between emotions and spiritual faculties. "I feel" is not the same as "I am convinced"; "I feel like" is not the same as "I want". Thus, we come to recognize that the view we have of ourselves and of reality is at times somewhat distorted. To realize this is a grace! Indeed, very often it can happen that erroneous convictions about reality, based on past experiences, strongly influence us, limiting our freedom to strive for what really matters in our lives.

Living in the age of information technology, we know how important it is to know the password in order to get into the programmes where the most personal and valuable information is stored. But spiritual life, too, has its "passwords": there are words that touch the heart because they refer to what we are most sensitive to. The tempter, that is, the devil, knows these passwords well, and it is important that we know them too, so as not to find ourselves where we do not want to be. Temptation does not necessarily suggest bad things, but often haphazard things, presented with excessive importance. In this way it hypnotizes us with the attraction that these things stir in us, things that are beautiful but illusory, that cannot deliver what they promise, and therefore leave us in the end with a sense of emptiness and sadness. That sense of emptiness and sadness is a sign that we have embarked on a path that was not right, that has disoriented us. They can be, for example, degrees, careers, relationships, all things that are in themselves praiseworthy, but towards which, if we are not free, we risk harbouring unreal expectations, such as confirmation of our worth. For example, when you think of a study you are undertaking, do you think only of promoting yourself, for your own interests, or also to serve the community? There, one can see the intentionality of each one of us. From this misunderstanding often comes the greatest suffering, because none of those things can be the guarantee of our dignity.

This is why, dear brothers and sisters, it is important to know ourselves, to know the passwords of our heart, what we are most sensitive to, in order to protect ourselves from those who present themselves with persuasive words to manipulate us, but also to recognize what is truly important for us, distinguishing it from current fads or flashy, superficial slogans. Many times, what is said in a television programme, in some advertisement that is made, touches our hearts and makes us go that way without freedom. Be careful about that: am I free, or do I let myself be swayed by the feelings of the moment, or the provocations of the moment?

An aid in this is *examination of conscience*, but I am not talking about the examination of conscience that we all do when we go to confession, no. This is: "But I sinned in this, that...". No. A general examination of conscience of the day: what happened in my heart in this day? "Lots of things happened...". Which? Why? What traces did they leave in my heart? Carrying out an examination of conscience, that is, the good habit of calmly rereading what happens in our day, learning to note in our evaluations and choices what we give most importance to, what we are looking for and why, and what we eventually find. Above all, learning to recognize what satiates the heart. What satiates my heart? For only the Lord can give us confirmation of what we are worth. He tells us this every day from the cross: he died for us, to show us how precious we are in his eyes. There is no obstacle or failure that can prevent his tender embrace. The examination of conscience helps a great deal, because in this way we see that our heart is not a road where everything passes without us knowing about it. No. To see: what passed by today? What happened? What made me react? What made me sad? What made me joyful? What was bad, and did I harm others? Seeing the route our feelings took, the attractions in my

heart during the day. Don't forget! The other day we talked about prayer; today we are talking about self-awareness.

Prayer and self-knowledge enable us to grow in freedom. This is to grow in freedom! They are basic elements of Christian existence, precious elements for finding one's place in life. Thank you.

Greeting in English

I greet the English-speaking pilgrims taking part in today's Audience, especially those from England, Scotland, Norway, Sweden, Australia, India, Vietnam and the United States of America. I offer a special greeting to the new seminarians from the Pontifical Beda College and to the Catholic Association of Preachers from England. Upon all of you I invoke the joy and peace of Christ our Lord. God bless you!
