

BEING FREE AND READY TO FLY



REFLECTION

Freedom is not simply the ability to choose or to do whatever one wants.

From an evangelical and Teresian perspective, freedom is an inner process: a way of standing before life without being trapped by what constricts us, binds us, or conditions us from outside or from within. To be free is to live without duplicity, with a will that is not held hostage by the need for approval, by the fear of not measuring up, nor by the pressure of a culture that wants us always available, productive, and exposed.

In our present time — so fast, so saturated with screens, stimuli, and expectations — freedom becomes more difficult. We feel divided between who we are and what we show; between what we need inwardly and what social dynamics demand of us. We lose the inner space that allows us to think slowly, contemplate what is happening, listen to our emotions, and discern what comes from life and what is mere noise. Constant exteriorization and acceleration weaken our ability to fly: they keep us grounded, scattered, reactive, without a firm center. From the Teresian charism, freedom is a way of living with depth. Teresa speaks of a will that “is not a slave to anyone but Jesus,” that is, a centered will, unified in what is essential, not available for everything, but available for what gives life. Freedom is an inner disposition: being light, without unnecessary baggage; open to moving when the Spirit urges; capable of leaving behind the “cloak” that protects but limits us — like the blind man in the Gospel — and setting out on the journey.

Freedom resembles flight: **it requires trust, detachment, a lifted gaze, and lightness of soul.** It is not about doing great things, but about living with the nobility of spirit that Teresa describes: without rivalries, without holding back those who fly faster, without fear that another’s good might eclipse our own. To be free is to rejoice in another’s growth because it does not compete with our own; it is to live without the need to display ourselves, with authentic simplicity and the audacity of one who knows that her center does not depend on external approval.

Freedom, understood this way, is not a spiritual luxury: **it is a condition for loving better.** When we are free, we serve with joy, discern with clarity, and walk with deeper hope. We fly because we trust, and we trust because we know in whose hands we are.

**TEXT OF THE WORD. Lk 21:1-4 (Mk 12:41-44)**

Be careful not to practice your righteousness in front of others to be seen by them, or you will have no reward from your Father in heaven (...) Look at the birds of the air: they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not worth more than they? ... (Mt 6:1-34).

In the face of the culture of exhibitionism, caring for and contemplating the beauty of Creation gives us an intuition of what it means to be free.

**CHARISMATIC TEXT
(DP CHAPTER II)**

Teresa of Jesus encourages us to cultivate nobility of spirit in the way we relate to others. "For this reason, I would like us to remember the many years we have been in the profession and the years of prayer we have had, and not to tire those who are quickly advancing by making them turn back to walk at our pace, and those who fly like eagles with the graces God gives them, wanting to make them walk like crippled chickens..." (Life 39, 12)

Henry de Ossó encourages us to contemplate Teresa of Jesus as one who walked a path of authentic freedom. For this reason, her manner of presenting herself to others, far from any hint of exhibitionism, manifested a lifestyle filled with the Gospel: "She had great respect and due reverence for everyone; but when dealing with great lords or ladies, she spoke and behaved with natural dignity, as if she were one of them, and said whatever was necessary, and rebuked faults, and if she thought it appropriate to break with any of these people, she did so with great courage and little sadness, as was seen on several occasions.

Being so fond of poverty, she was generous and willing to spend where necessary, even if she did not have the means, and she was very thorough in everything. Her speech was very graceful and her conversation very gentle, serious, cheerful, plain, and sensible, and whatever she talked about came out very well, and she entertained wonderfully all who heard her..." (Teresian Magazine/No. 1 Oct. 1872/Portrait of Saint Teresa of Jesus).

QUESTIONS FOR PRAYER

**How is the loss of privacy and the crisis of internalization affecting you?
And how is it affecting our Teresian family?**

**Do you notice any signs of concern in your capacity for solidarity and
work on behalf of the most vulnerable?**

**What strengthens you and how are you cultivating nobility of spirit to
deal with rivalries?**



FOR FREEDOM – JM. Serrat

For freedom, I bleed, I fight, I survive.

For freedom, my eyes and my hands, like a carnal tree,
generous and captive, I give to the surgeons.

For freedom I feel more hearts than grains of sand in my
chest: my veins foam, and I enter hospitals, and I enter
cotton wool as if it were lilies.

Because where empty sockets dawn, she will place two
stones of future gaze and make new arms and new legs
grow in the felled flesh.

Winged relics of my body, which I lose in every wound,
will sprout anew, without autumn.

Because I am like the felled tree that sprouts again:
And I still have life.

