

**Preparatory Prayer [46]:** *I will beg God our Lord for grace that all my intentions, actions, and operations may be directed purely to the praise and service of His Divine Majesty.*

**Preludes[150-52]: 3**

*Three Classes of Men: Each of them has acquired ten thousand ducats, but not entirely as they should have, for the love of God. They all wish to save their souls and find peace in God our Lord by ridding themselves of the burden arising from the attachment to the sum acquired, which impedes the attainment of this end.*

**Mental Representation:** *The place. Here it will be to behold myself standing in the presence of God our Lord and of all His saints, that I may know and desire what is more pleasing to His Divine Goodness.*

**Grace:** *This is to ask for what I desire. Here it will be to beg for the grace to choose what is more for the glory of His Divine Majesty and the salvation of my soul.*

**Classes [153-55]:**

*The First Class: They would like to rid themselves of the attachment they have to the sum acquired in order to find peace in God our Lord and assure their salvation, but the hour of death comes, and they have not made use of any means.*

*The Second Class: They want to rid themselves of the attachment, but they wish to do so in such a way that they retain what they have acquired, so that God is to come to what they desire, and they do not decide to give up the sum of money in order to go to God, though this would be the better way for them.*

*The Third Class: These want to rid themselves of the attachment, but they wish to do so in such a way that they desire neither to retain nor to relinquish the sum acquired. They seek only to will and not will as God our Lord inspires them, and as seems better for the service and praise of the Divine Majesty. Meanwhile, they will strive to conduct themselves as if every attachment to it had been broken. They will make efforts neither to want that, nor anything else, unless the service of God our Lord alone moves them to do so. As a result, the desire to be better able to serve God our Lord will be the cause of their accepting anything or relinquishing it.*

**Colloquy.** *I will make use of the same three colloquies that were done in the contemplation on the Two Standards. [147]*

**Note [157]:** *It should be noted that when we feel an attachment opposed to actual poverty or a repugnance to it, when we are not indifferent to poverty and riches, it will be very helpful in order to overcome the inordinate attachment, even though corrupt nature rebels against it, to beg our Lord in the colloquies to choose us to serve Him in*

*actual poverty. We should insist that we desire it, beg for it, plead for it, provided, of course, that it be for the service and praise of the Divine Goodness.*

**Additional points to consider:**

God wishes to test our faith, and by doing so, to move us along the way of perfection.

Abraham's Example of Greatness:

The Lord spoke to him, "Go from your country and your kindred and your father's house to the land that I will show you"...Abraham did not know all of this would take place, but he did know to put his faith into concrete actions, earning the title, "Our Father in Faith".

When the Lord promised him great prosperity, Abraham was not carried away by his own desires. The secret for him obtaining so many blessings from God was *holy indifference*--not preferring to be rich or preferring to be poor, only considering what was the will of God. This is seen vividly in Abraham's willingness to sacrifice his son Isaac. *Because you have done this, and have not withheld your son, your only Son, I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore.* (Gen22). This was the simple and profound indifference of the third type of man.

Example of the Saints:

- Saint Anthony of Egypt was twenty years old when he happened to hear a reading from the Gospel of Matthew, where Jesus tells a rich young man, "If you want to be perfect, go and sell everything you have and give the money to the poor." Antony believed he was that rich young man and immediately did exactly as Jesus instructed.
- Saint Ignatius asked himself: Why not me? Reading the lives of the saints he thought - If they received the grace to be perfect, why not also me?
- The Ethiopian in Acts of Apostles: Philip met the Ethiopian man who was returning from his travels to Jerusalem. After inquiring about the truth and learning about baptism, he asked Philip: What is to prevent me from being Baptized? (Acts 8,37).

Saint John of the Cross on indifference:

If it is in some way tolerable to rejoice in riches, it is when they are spent and employed in the service of God. The same is true for other temporal goods, titles and positions, and so on. They are not good if they do not serve God by them and walk more securely on the road of eternal life.

(Ascent, bk3,ch17)

Words of Christ in the Gospel about riches:

How difficult will it be for those who have riches to enter the kingdom of heaven!  
(Lk18.24)

“...The young man said to Jesus, “All of these I have observed; what do I still lack?” Jesus tells him, “go sell what you possess and give to the poor, and you will have treasure in heaven, and come, follow me”. Jesus even says it is very difficult to be indifferent, to which the disciples, almost exasperated, ask him: Who then can be saved. Jesus looked at them and said to them: With men this is impossible, but with God all things are possible.” (Mt19)

Fool, this night your soul is required of you; and the things you have prepared, whose will they be? (Lk12,20)

“Not every one who says to me, “Lord, Lord,” shall enter the kingdom..., but only the one who does the will of my Father..” (Mt7,21)