



In one of his last interviews, Pope Francis pointed out that "spiritual reform is what, at this moment, worries me most", in response to the question "Why do you think that there are sectors that are disoriented, that say that the" boat is without rudder", especially After the recent synod on the family?"

There is no point in hiding that, indeed, within the Catholic Church, in which we are all those who call us Catholics: laity, priests and consecrated persons, there are people who have the idea, fed by conspiracy theory and misinformation , that Pope Francis is an actor of progress, openness or Marxist theology of liberation.

Some of these characters from various groups, associations or institutions, sometimes sought "amend what the pope says", or clarify that "the pope is not what some say" or "there are those who misunderstand" because "what he said is not as he said."

We can't ignore reality. This happens, it has happened, and it will happen, not only in the Catholic Church, but in a multitude of institutions, organizations, States or macro-structures that group free people, with intelligence and will.

What we cannot do is lose ourselves in these hesitations, generally exposed by the press, which seek as a goal greater impact and rating, in pain of closing our minds and our hearts to the call that in a particular way makes us the Holy Spirit through the person of Peter's successor. It should be clarified that this institution, the Catholic Church, although made up of men, was constituted by Christ, God and man.

## **A paradigm shifts**

Indeed, the Pope Bergoglio is proposing to all, in a constant and insistent form, a change of paradigm, a renewal, a spiritual reform, which, far from an openness or progress, as some point out, is a very serious call to a personal transformation, to take another step towards the center of our faith that is Jesus Christ, God and man,

to become, as the Pope himself points us in his colloquial and contemporary language, in Decentered Catholics, because the center is Christ.

This call has nothing to do with relaxing the faith; on the contrary, it is extremely demanding and implies leaving our comfort zone, that Catholicism or that "faith" that is so supported in the forms and not in the experience, that immature faith that solves everything in a magical way, forgetting that the greatest of the gifts that God has Given is freedom and that, therefore, for the Holy Spirit to act in us, it is necessary of us, of that disposition to understand and to listen to what it wants to tell us, which is manifested in people and events present, part of the signs of the Times.

In addition to the above, there is the message of Christ embodied in the Gospel, always alive and always present, as well as the magisterium of the church that adapts the act and the message to each epoch.

Whoever listens and reads to Francis seriously, it can be clearly realized that the Pope's message is profoundly evangelical, relies on the Magisterium, is supported in the sacraments, but above all is eminently testimonial.

The message calls us to go to meet with all people, starting with those around us, with preference in those who need us the most: the poor, the discarded (among whom are the babies in the womb of their mothers, whom they want to eliminate), the old people (who are no longer useful) and the young, for whom there is no space in this world of "homo economicus".

The encounter is a word that implies an action. To find myself, I have to be willing to approach, which is a pre-solidarity action, a word that, according to Bergoglio, "This world seeks to draw from the dictionary". An action that the pope did not invent, because it is in the same Bible and in particular in the Gospel. God meets man in different ways in the Old Testament, Adam and Eve, Noah, Moses, David, etc.; And in a personal way, Christ-God meets the people of his time and at the same time with each one of us. Your message is clear and forceful.

### **Also, Christ was born poor...**

To be a priority to go to the meeting of the poor and the neediest is not a communist message (as some have interpreted), it is common sense. A clear example of this is that of the father of several children, among whom one of them has a problem whatever, from a disability to an accident. What do parents and the whole family do about this family member? No doubt they will attend you with priority, above the rest. It's just human, it's just solidarity.

In this sense, the Pope calls us to do something concrete, because many times as

Catholics we are lost in the concepts, in the ideas, in the "must-be" of the forms; but very little time is spent, and we care about others. Let's imagine for a moment that all Catholics echo this call of Pope Francis; with a thousand two hundred million Catholics, I have no doubt that this planet could be an immensely better world.

This call does not imply leaving our own vocation; on the contrary, it reinforces it, but with a new approach, in such a way that the politician, doctor, communicology or any professional seeks the common Good above all, starting with the poor and most needy.

On the other hand, one cannot be effective in this "spiritual revolution" if we do not do it -as Francisco says- on his knees: prayer and knowledge of our faith are necessary foundations to become true actors and not only observers of this "reform Spiritual".

And you... have you started yet?