



A PHENOMENOLOGICAL INVESTIGATION OF INTERIORIZATION IN THE SPIRITUAL LIFE

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*The paper, as reflected in the title, uses the method of phenomenology in investigating interiorization in spirituality. The project is carried out as it investigates the 98 appearances of interiorization in Dictionnaire de Spiritualite and 33 appearances of interiorization and related words in Kees Waajman's **Spirituality: Forms, Foundations, and Methods**. The description of these appearances were placed side by side/on top of each other noting the difference but more importantly, surfacing the invariable. Further, they were explored through the paradigms of spirituality namely, poles of reality, praxes in spiritual life; movements, moments and transformation. The paper phenomenology describes interiorization as a process/movement within the reciprocity of Divine-Human dialogical relationship, a movement that is essentially transformative. Interiorization is a transformative mystical dialogue.*

Keywords: Interiorization, Spirituality, Phenomenology, Mysticism

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“What is interiorization?” By this question, we mean its fundamental structure. The paper intends to explore this question through a phenomenological description, related to interiorization that is found in the French classic reference Spirituality, *Dictionnaire de Spiritualite*. By phenomenological, we follow Husserl’s understanding of identifying an ‘example’ as a way of moving from perception (*nosse*) to understanding (*intelligere*). Through this cognitive process, we can have an insight into the basic structure of a given reality which in our case is interiorization. This cognitive process passes through three stages: (1) the selection of a concrete datum *as* an example; (2) given this example, a range of variations are placed side by side or on top of each other; (3) in and through the differences between the variations the *invariable* now stands out: the basic structure (essence, *eidós*).¹

For this paper, we shall look into the descriptions of or related with interiorization in *Dictionnaire de Spiritualite* and explored further through Kees Waajman’s *Spirituality: Forms, Foundations, and Methods*. The main goal is to provide a phenomenological description of interiorization as we go through appearances of the interiorization in the references mentioned, putting them side by side or on top of each other; and paying close attention to the differences between the descriptions surfacing the invariable as the basic structure of interiorization. The goal is not only to come up with a lexical definition of interiorization but to understand the structure of interiorization, which includes the realities involved, the moment of interiorization, and the layers of transformation. Such have beneficial

¹ Edmund Husserl, *Experience and Judgment. Investigation in the Genealogy of Logic*, Evanston: Northwestern University Press 1973, 339-364. For further readings, see Edmund Husserl, *Cartesian Mediations*, the Hague: Martinus Nijhoff, 1967, 17; *Ideas pertaining to a pure phenomenology and a phenomenological philosophy* (1st book), the Hague-Boston-Lancaster: Springer, 1983, 57ff; *The Crisis of European Sciences and Transcendental Phenomenology*, Evanston: Northwestern University Press, 1970, 143ff.

implications not only in expanding the literature in Spirituality related to interiorization but also in the practical sense such as in the case of spiritual accompaniment and direction.

I. DICTIONNAIRE DE SPIRITUALITE

The *Dictionnaire de Spiritualite* is a classic resource in the study of Spirituality. Under the responsibility of the Society of Jesus, it is a lexicon that consists of 17 volumes, 6,500 articles, 60,000 pages, and 100,000,000 characters. Its complete title is *Dictionnaire de spiritualité. Ascétique et mystique Doctrine et histoire*.² The dictionary is a work of more than 1,500 contributors.

The project was conceived in 1928 and its publication of volumes run for 63 years from 1932 to 1995. It was Father André Derville (1926-2017) who brought to completion in 1996, the monumental undertaking of the *Dictionnaire de spiritualité*.³ The first collaborators were the Jesuits Joseph de Guibert, Marcel Viller and Ferdinand Cavallera. Other contributors are Henri-Irénée Marrou, Jean Daniélou, Hans Urs von Balthasar, Michel de Certeau, Michel Olphe-Galliard, François Roustang and Yves Congar.

The project intends to free Spirituality from the frame of dogmatic theology, which is largely deduced and obligated from the latter. In those times, Christian reflection is framed and limited to the Catholic dogma. Decades before Vatican II, this project seems to be brewing a revolution in terms of the understanding of paths leading to God, a renewal that is quiet, with a slow phasing, without noise, and without excess. With this intention, thousands of collaborators, coming from all over the world and from all walks of

² In English, *Dictionnaire of Spirituality. Asceticism and Mysticism. Doctrine and History*.





life, have contributed in making this dictionary what it is at present. For many years, it has become particularly useful to all those who want to know better the spiritual authors of various countries, to follow the evolution of ideas, of institutions, and great fundamental notions. Like an intense flame, yet still, the dictionary has spread throughout the world and in all circles. From its initial intention, as well as with the many challenges it met during its conception, the fruits of the *Dictionnaire de Spiritualité* have already exceeded its original project.

Let us now investigate the appearances of interiorization (interiorisation) In *Dictionnaire de Spiritualité*. The concept appears 98 times in the entire 17 volumes. However, there is no specific entry for interiorization. As mentioned earlier, we shall investigate it phenomenologically, relating its appearances with other appearances, and allowing the invariable to come to the fore. We shall deal with 24 appearances of interiorization that generally speak of movement into interior life, the process of self-reformation, and the moment of relation.

A. MOVEMENT INTO THE INTERIOR LIFE

1. Interiorization is seen as a “progressive interior journey, by returning to oneself, gathering forces and attention towards an ever more personal and receptive center, and by an ascent (or descent) towards God present at the bottom of the being.”³ Progression implies *a terminus a quo* and *terminus ad quem* of the process which determine the steps in a person’s journey described as a return to oneself, interior journey. What do we mean by this? The interior journey is putting together one’s energy (sensitive life and faculties) and directing one’s attention

³ Aimé Solignac. “Homme Intérieur” in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris : G. Beauchesne et ses fils, 1932-1995), Tome 7 - Colonne 650. “Il y a en effet une intériorisation spirituelle progressive par retour en soi, recueillement des forces et de l’attention vers un centre toujours plus personnel et plus réceptif, et par une ascension (ou descente) vers Dieu présent au fond de l’être.”

to God. In doing these, the person returns to oneself, not superficially but personally, an intimate encounter with God at the ground of one’s being. Such is the meaning of ascent (descent) towards God, becoming totally aware and disposed to God. Progress is the reverse of being trapped and deteriorating. All interior journey is progress, for in doing so, the person grows in receptivity to God, the person’s heart dilates and the soul expands in receiving Him.

2. Interiorization is also related to “the evacuation of the outer man to make room for the inner man.”⁴ In this description, we see the realities involved: the exterior and interior of the man. These realities are connected not only to intention and execution but in actuality. The purpose of evacuation is for it to be occupied and it can only be occupied when it is evacuated. Evacuation and making room are the key descriptions. To evacuate means to empty, to clear; to withdraw and depart from the exterior man. Evacuation is not an end in itself but the process in the spiritual journey. Man is rescued from himself so that the inner man comes to the fore.
3. Interiorization is described as to how the person is related to Christ:
 - a. “Progressive identification, with Him making the crucified Christ as the center of one’s life.”⁵ The person sets one’s being to Christ through identification with Him. Such is progressive and comes in layers of identification that is essentially transformative. The goal of such identification is to come to a point that the person’s identity closely resembles

⁴ John Michael McDermott. “Lune (Symbolisme Religieux)” in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 9 - Colonne 1191. “Augustin donna à ce thème d’ecclésiologie lunaire une puissance accrue d’intériorisation, en le mettant en liaison plus étroite avec la Pâque : dans la lune est symbolisée la Pâque chrétienne, le passage de la mort à la vie qui s’opère dans l’âme des fidèles, quand l’« homme extérieur » est évacué pour faire place à l’« homme intérieur ».”

⁵ Hein Bloemestijn. “Pascha, Carmelite, † 1539” in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 12 - Colonne 291. “Le voyage du retour du pèlerin est une intériorisation du mystère central de la rédemption dans une identification progressive au Christ crucifié devenu centre de sa vie. En conséquence, le voyage de retour ne fait que rimer le chemin de la croix.”





Christ. The description of Christ as crucified is interesting. It depicts to us that the one to be identified with is the Christ crucified, which is not only about His suffering and death but salvation and redemption. The identification is not only geared to approximate Christ's suffering and death through the human experience but more importantly to receive Christ's salvation and redemption in the crucifying human experience. The process of identification is not just going after or pursuing someone, but fundamentally receptivity and in this context, receiving redemption and salvation through Jesus. Such dynamics describe the process involved in interiorization wherein Christ becomes the center of one's relation.

- b. "The interiorization of Christ's words, which one can know the truth and be freed from sin."⁶ In this description, a specific form of interiorization takes place, that is Christ's words. How does the interiorizing of Christ's words take place? Through the hearing and observance of them. Such listening involves not only the ears but is deeply connected with the heart as the center of the person. As Christ's words penetrate the heart, the truth is brought in it, transforming it, freeing it from the obscurity in understanding Christ's words and from the sins that enslave the heart.
- c. "A sense perception of the spiritual: hearing as perceiving the teachings of Christ."⁷ Interiorization in this description involves the perception, however, not limited to the sphere of sensory experience. The sense perception of the words through hearing goes to the spiritual life. Perceiving the

teachings for Christ involves a hearing that takes place interconnectedly in the layers of the person's life – sensitive, intellectual, volitive, and spiritual.

- d. "A process of internalization of holiness, based on devotion to the humanity of Christ and the desire to follow him by imitating him both in his suffering and in his charity."⁸ Interiorization takes place through one's devotion and imitation of Christ. The Latin word *devotus* connotes faithfulness of a religious nature, the sense of one's commitment to another through love and loyalty, and in terms of God's Word, an honor given it. Devotion is set into a relationship, which in our context is between God and the human person. This is characterized by faithfulness, commitment, love, loyalty, and honor. The devotion to the humanity of Christ is rooted in the desire (one's volition, the personal life) to follow Christ that springs from the knowledge of who Christ is. Its immediate goal is imitation, a way of resembling Christ specifically His love manifested and fulfilled through His suffering and death. Imitation stands between devotion and its goal, which is holiness. One becomes holy (sanctified) through the progress of the person's devotion and imitation of Christ. Holiness, devotion, and imitation are parts of the process of interiorization.
- e. "As a start of the process of interiorization, stigmatization is a way of contemplation and sharing the passion of Christ, as a way of suffering."⁹ In this description, stigmatization becomes part of interiorization, which in the process, makes the person shares intensely with the passion of Christ and finds its goal

⁶ Ignace de la Potterie. "Vérité" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 16 - Colonne 413. "ette intériorisation de la parole de Jésus est une condition indispensable pour que quelqu'un puisse vraiment devenir disciple de Jésus ; alors seulement il pourra « connaître la vérité » et être libéré intérieurement du péché, purifié par la parole de Jésus (Jean 15, 3), libéré par le Fils lui-même (8, 36)."

⁷ Mariette Cañevet. "Sens Spirituel" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris : G. Beauchesne et ses fils, 1932-1995), Tome 14 - Colonne 598. "Dans une telle démarche, une intériorisation est nécessaire pour permettre aux sens de percevoir leur objet quand celui-ci est spirituel ; mais l'objet n'est pas forcément intérieur puisqu'il s'agit pour l'ouïe, par exemple, de percevoir les enseignements du Christ."

⁸ Thomas Špidlik. "Saints" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 14 - Colonne 196. "Ainsi apparaît clairement le processus d'intériorisation de la sainteté, fondée désormais sur la dévotion à l'humanité du Christ et sur le désir de le suivre en l'imitant à la fois dans ses souffrances et dans sa charité."

⁹ Lázaro Iriarte. "Véronique Guiliani, (sainte), clarisse capucine, 1660-1727" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 16 - Colonne 473. "Quatrième étape, les deux décennies de grande purification (1697-1716) : la stigmatisation est le point de départ d'un processus d'intériorisation (Veronica dit : intrinsécation) quant à sa manière de contempler et de partager la passion du Christ, quant à sa manière de souffrir, quant à ses désirs de macérations (qui vont jusqu'à disparaître complètement)."





in contemplation. Stigmatization, either visible (hands, feet, side, or brow the marks of the Passion of Christ with corresponding and intense sufferings) or invisible (sufferings, without any outward marks) is an intimate sharing with the sufferings of Christ. The stigmata are visible signs of participation in Christ's sufferings, sorrows, and for the same end - the expiation of the sins unceasingly committed in the world. In the absence of suffering, the wounds (stigmata) are an empty symbol, theatrical representation, conducing to pride.¹⁰ Stigmatization is a shared experience: the sharing of Christ's wounds to the stigmatist and the sharing in Christ's works of reparation for sins. Such reveals reciprocity in the relation between Christ and the stigmatist.

- f. "Interiorization of man in Christ by the Spirit and in himself becomes a sign of the authentic of the Christian life."¹¹ The movement in this description is from man to Christ. Through the works of the Spirit, a man is interiorized in Christ. That is, man is brought the inwardness of Christ. In the process of going into the innermost part of Christ, he is transformed as he is consumed in the reality of Christ. The authentic Christian life is accomplished as man comes inwardly and transformed in Christ through the work of the Spirit.
- g. "Rosary as a method of interiorizing recited words is fundamentally an "exercise" that each person must practice by himself; it is a solitary, private prayer."¹²

In this description, the repetition of words in prayer is not just babbling or making noise but initiation and exercise that one must practice in the process of interiorization. The rosary consists of the mystery in the life of Christ that are interiorized through the repetition of the Hail Mary. It is necessary emphasize solitary and private prayer. In the solitary and private prayer, the person is on his own pace and place, free from the concern of keeping up with those who are with him, which intensifies more one's attention and disposition to the mysteries of Christ's life.

- h. "...And its manifestation as a personal religion, a "religion of the heart" through the prophetic spirit."¹³ Religion is human's way of relating to Holy, Sacred, Absolute, Divine, to name a few. Such ways of relating are expressed through attitude and behavior toward God. Interiorization as a manifestation of personal religion, a religion of the heart, means becoming attentive and disposed to God that shapes one's attitude and behavior toward Him. The heart that is attentive and disposed to God hears well His commands. What the person hears, he also speaks. God's word that is heard is spoken in the spirit of a prophet.

B. PROCESS OF TRANSFORMATION

As pointed out earlier, interiorization is included transformation.

1. "One way of describing is a transformation in interiorization is the "reform of the self, in the sense of the renewal of the spiritual life."¹⁴ The reform of the self is

¹⁰ Augustin Poulain. "Mystical Stigmata" in *The Catholic Encyclopedia* (New York: Robert Appleton Company, 1912) 3 Sept. 2021 <<http://www.newadvent.org/cathen/14294b.htm>>.

¹¹ Aimé Solignac. "Pierre Abélard (1079-1142)" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 12 - Colonne 1486. "Dans sa vie concrète et par les sacrements, doit cependant faire siennes les richesses du Christ sous l'impulsion de l'Esprit dont le rôle est souligné. Weingart met en relief l'inspiration paulinienne et augustinienne; la théologie et la spiritualité d'Abélard cherchent ainsi l'authenticité de la vie chrétienne par l'intériorisation de l'homme en lui-même et dans le Christ par l'Esprit. Abélard reste sans doute une personnalité contrastée. Les études récentes n'ont effacé ni les oppositions ni les incertitudes (voir l'article de J. Jolivet, au titre significatif: Abélard entre chien et loup)."

¹² Tomas Alvarez. "Thérèse de Jésus (Sainte), docteur de l'Église et réformatrice du Carmel, 1515-1582 Connue aussi comme Thérèse d'Avila, ou Thérèse de Cepeda y Ahumada" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 15 - Colonne 611. "Les moments les plus marquants de cet exposé sont: a) l'intériorisation ou personnalisation de la vie chrétienne comme point de départ du processus: Moradas 1. — b) Le combat ascétique et la conversion: Moradas 2-3; — c) le Mystère de la grâce et son absolue gratuité: Moradas 4, avec le

beau symbole des deux sources."

¹³ Georges Marié. "Familiarité Avec Dieu" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 5 - Colonne 47. "Avec le progrès de la révélation se précise l'intériorisation de la religion en Israël; l'esprit prophétique se manifeste comme une religion personnelle, une « religion du coeur »."

¹⁴ Albert Deblaere. "Mombaer (Jean; Mauburnus, De Bruxellis), chanoine régulier, vers 1460-1501" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 10 - Colonne 1516. "Ici encore, Vignier semble dominé par le souci de faire servir les sacrements à l'intériorisation de la vie chrétienne. Plus qu'un auteur spirituel original ou profond, il est l'un de ces nombreux auteurs de son temps





not brought about by human activity. It is a renewal brought about by God's action in the soul that takes place through the spiritual life, i.e., one's relation with God. It does not just reform in the ethical or moral life but a total reformation of the self as God acts in Him in the relational process.

2. "Despising vanity that distracts man from his truth, and therefore from God."¹⁵ Vanity is one of the deceptive faces of the spiritual capital sin of pride. Vanity is an attachment to have an inflated image of oneself (good and holy), which is fragile and deceptive. The person longs for human respect and to become the favorite of others and even God. There is fear of diminishing one's good and holy reputation. When this comes to the fore, the person begins to hate what he or she has become but still harbors a form of pride cloaked in false humility. Certainly, vanity distracts from who truly He is and from God. In the process of interiorization, the person is purified so that one clearly sees his or her narcissistic spiritual condition.
3. "The unstrapping of unreal life through a progressive interiorization."¹⁶ Through interiorization, one does not only navigate through one's spiritual path but grows with the eye of discernment distinguishing what is real and unreal, what is truthfulness and deception, what is essential and optional, what is absolute Good and apparent good. The progress of interiorization shapes and forms the eye of discernment as in God's acts in the person.

4. "Recreation of the human heart in which God himself is the main actor."¹⁷ In the old heart, a man takes the center. He pursues goods according to his own thinking, liking, and acting. As God acts more in the heart of the person, it is recreated in a way that the desire of the heart is no longer direct to oneself but to God. The recreation takes place as one's heart is redirected to God as the main actor of one's heart.
5. "Silence of the tongue, of the mind, and then of the heart which leads from a conscious attitude of fear of God and dominated suffering to a spontaneous attitude of joy and compassion."¹⁸ In this description of Interiorization, the person is described as suffering due to the effect of a conscious fear of God as it silences or stills of one's speech, thought, and will. The silencing or stilling is a suffering experience for the person as it involves purgation and purification in order to effect the silence and stillness. However, once it is in silence and stillness, the speech thought, and will is attuned more to God allowing him to experience unconstrained joy and compassion.
6. "Letting itself go all the way to God so as to subsist only in him, and to retain neither form nor species of itself"¹⁹ The stripping off the self and the silencing of senses faculties as mentioned earlier are not end in itself but for the soul to subsist,

qui s'attachèrent à faire comprendre et pratiquer une foi chrétienne plus profonde et personnelle que la religion alors officiellement établie."

¹⁵ Albert Ampe. "Imitatio Christi" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris : G. Beauchesne et ses fils, 1932-1995), Tome 7 - Colonne 2338. "C'est la voie de l'intériorisation chrétienne : tout ce qui distraie l'homme de sa vérité, et donc de Dieu, pour le disperser dans les choses extérieures est vanité."

¹⁶ André Boland Jansen (Janssen, Henri; pseudonyme: Emmanuel HIÉL, laïc, mort vers 1594) in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris : G. Beauchesne et ses fils, 1932-1995), Tome 8 - Colonne 100. "Cette vie « uni-réelle » appelle à un dépouillement radical par une progressive intériorisation. Toutes les apparences, comme le culte extérieur, les opinions et les spéculations n'ont de valeur que comme moyens accessoires."

¹⁷ Augustin Léonard. "Expérience Spirituelle" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris : G. Beauchesne et ses fils, 1932-1995), Tome 4 - Colonne 2004. "Le péché ne peut être aboli qu'au moyen d'une intériorisation et d'une récréation du cœur de l'homme dont Dieu même est le principal acteur, ainsi que le souligne Jérémie : « Je leur donnerai un cœur qui me connaisse et qui sache que je suis Yahvé : ils seront mon peuple et je serai leur Dieu, car ils reviendront à moi de tout... »"

¹⁸ Guerric Couilleau. "Jean Climacque (saint), vers 575-vers 650" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 8 - Colonne 369. "L'acédie est le fruit de ce processus. La lutte contre la colère et ses filles entraîne dans un processus inverse d'intériorisation : silence de la langue, de la pensée, puis du cœur (VIII, 828c ; en sens inverse, 832c), qui fait passer d'une attitude contrainte de crainte de Dieu et de souffrance dominée à une attitude spontanée de joie et de compassion (832d, 833c)."

¹⁹ Hein Blommestijn. "Maur de l'enfant-Jésus, carme, † 1690" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris : G. Beauchesne et ses fils, 1932-1995), Tome 10 - Colonne 826. "Pourtant il reste encore un dernier obstacle à l'anéantissement de l'amour-propre et à l'intériorisation de la vie divine, c'est-à-dire une certaine opposition à Dieu, « une certaine restriction ou répugnance naturelle », « que l'âme ressent au plus intime de son fond, à se laisser tout aller en Dieu pour ne subsister plus qu'en lui, et ne retenir plus ni forme ni espèce de soi-même »."





to fully live in God. In order to subsist in God, the person must relinquish his form and species, that is, surrounding oneself to be consumed in the reality of God.

7. "Unification of powers in the unity of the heart and unification of powers in the depths of the soul under the action of the fullness of grace."²⁰ In the process of interiorization, while on the one hand, the senses and faculties are stripped off and silence, on the other hand, the powers of the faculties are unified, the heart is fully attuned and directed to God wherein the soul receives the fullness of grace which is the action of God in the soul.

C. MOMENT OF INTERIORIZATION

1. "Articulation of the path leading to union with Him."²¹ The goal of interiorization is union with God. It is a process of articulation, not only in terms of speaking the steps, path, and what one must do to God but also the very interrelating or joining the soul to God.
2. "An emphasis on the personal and intimate experience of divine realities, an eminent role given to the action of the Spirit."²² Interiorization as a relation puts its prime importance on the personal, that is, the innermost part of the person that intimately relates with God, which

is either close to or the union itself. This relation with God, taking place on the personal level, is God's action in the soul through the spirit.

3. "A new covenant (in the case of religion) between God and his people, more intimate and forever maintained."²³ Another way of looking at interiorization as a relation is through a new covenant. The Hebrew scriptures make reference to a number of covenants: Edenic, Noahic, Abrahamic, Mosaic, Priestly, and Davidic. Christians speak of a new covenant, which was instituted at the Last Supper, as part of the Eucharist. Christians see Jesus as the mediator of this New Covenant, and that his blood, shed at his crucifixion is the required blood of the covenant: as with all covenants between God and man described in the Bible, the New Covenant is considered as an intimate bond through the blood of Jesus, which is the work of God. The partaking and remembering that "this cup that is poured out for you is the new covenant in my blood," is an interiorization of the new covenant.
4. "The soul rises above all the sensible in order to reach God by an act of the intelligence."²⁴ Part of the process in interiorization is going beyond the appetites of the senses. This does not mean that the person disregards or suppresses his sensitive life rather a realization of living one's life not limited to the sensitive and emotional life but with the use of the faculties which in this case, the intellect. While the sensitive life provides the content of experience to the

²⁰ Albert Ampe. "Jean Ruusbroec (bienheureux), 1293-1381" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 8 - Colonne 659. "C'est la voie de l'intériorisation chrétienne : tout ce qui distraie l'homme de sa vérité, et donc de Dieu, pour le disperser dans les choses extérieures est vanité."

²¹ Henri van Cranenburgh. "Pays-Bas (ANCIENS)" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 12 - Colonne 705. "L'influence prépondérante de la Dévotion Moderne oriente la spiritualité vers de nouveaux pôles. L'accent est mis désormais sur l'intériorisation et les méthodes capables d'y conduire ; exercices et ascèse occupent la première place. On s'attache si bien à décrire le chemin conduisant à l'union à Dieu qu'on n'en arrive que rarement à décrire l'union elle-même."

²² Vincent Desprez. "Macaire (Pseudo-Macaire; Macaire-Syméon), moine, 4e-5e siècle" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 10 - Colonne 20. "A travers elles se dégagent quelques traits typiques d'un genre de vie ascétique et communautaire. L'auteur n'en présente pas moins une doctrine personnelle dont le présent chapitre dégagera les traits principaux : une place prépondérante accordée au combat spirituel, une certaine intériorisation de la vie spirituelle qui met l'accent sur l'expérience personnelle et intime des réalités divines, un rôle éminent donné à l'action de l'Esprit, l'importance enfin de la prière comme voie de perfection."

²³ Pierre-E. Bonnard. "Jérémie (Prophète)" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 8 - Colonne 877. "Il achète une terre, certain qu'un jour le blé y lèvera (32) ; il promet, au-delà de l'exil, le retour (3, 14-18 ; 5, 18-19 ; 16, 14-15 ; 33, sauf versets 14-26) ; il annonce par-dessus tout une intériorisation de la religion, une nouvelle alliance entre Dieu et son peuple, plus intime et à jamais maintenue (31, 23-40). Mais avant d'expérimenter ce bonheur, il faut toucher le fond du gouffre."

²⁴ Placide Deseille. "Gloire de Dieu" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 6 - Colonne 421. "La contemplation n'est donc pas simplement le fruit d'un dépouillement et d'une intériorisation par lesquels l'âme s'élèverait au-dessus de tout le sensible pour atteindre Dieu par un acte de l'intelligence : « elle est, au-delà du dépouillement, une participation aux choses divines, elle est un don et une possession « elle n'est le produit ni de l'imagination, ni de la raison » (I, 3, 17-18, p. 145-149)."





intellect, however, the former should not overpower the latter. The intellect places the passions under its care allowing the mind to soar to God for it becomes free from the shackles of sensitivities.

5. "From a contemplation of visible creatures to that of the soul and its powers, according to a movement of ascent, which sometimes leads to a mystical moment."²⁵ In this description, we see that phases of interiorization in relation to contemplation. The movement commences with the of the visible creatures, those that stimulate the senses, to the soul itself and the powers of its faculties, then, moving in a rising direction to God which leads to a mystical experience.
6. "At its profound level, the mystical life is therefore achieved through a transformation in love."²⁶ An essential part of the process of interiorization is a transformative experience in love. In the deepest layer of relationship with God, the soul is consumed in the love of God that causes the transformation. This is the mystical of life: God consuming the soul, transforming it in His love.

II. KEES WAAIJMAN'S SPIRITUALITY: FORMS, FOUNDATIONS, AND METHODS

In 2002, the Carmelite Scholar (O.Carm.), Kees Waaijman published *Spiritualiteit. Vormen, Grondslagen, Methoden* that ran its third

²⁵ Aimé Solignac. "Voies (Purificative, Illuminative, Unitive)" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris : G. Beauchesne et ses fils, 1932-1995), Tome 16 - Colonne 1200. "Chez Augustin, on trouve plusieurs schémas d'ascension vers Dieu (De quantitate animae, 33, 70-76 ; De doctrina christiana II, 7, 9-11 ; In Ps. 41 : Quemadmodum cervus..., etc.). Le schéma qu'il préfère est cependant celui de l'intériorisation : celle-ci fait passer d'une contemplation des créatures visibles à celle de l'âme et de ses puissances, selon un mouvement de dépassement ascensionnel, qui aboutit parfois à un « moment mystique » (Confessions X, spécialement la conclusion 40, 65-43, 70)."

²⁶ Hein Blommestijn. "Pierre de la Résurrection, carme, † 1673" in *Dictionnaire de spiritualité*, ed. Marcel Viller, Charles Baumgartner and André Rayezin (Paris: G. Beauchesne et ses fils, 1932-1995), Tome 12 - Colonne 1658. "L'intériorisation profonde de la vie mystique se réalise par conséquent à travers une transformation dans l'amour. « Les Liens d'Amour » font « un cercle tout d'amour: Dieu qui est le souverain bien se plaît infiniment à verser de soy, et faire couler les influences de ses bontez dans les hommes..."

edition. English translation came out in 2002 under the title *Spirituality. Forms, Foundations, Methods* published by Peeters. This work is a systematic compendium to the extensive field of spirituality. The multiform phenomenon of spirituality is thoroughly explored: lay spirituality, schools, of spirituality, and counter-movements. These become the foundation in responding to the fundamental questions, "what is spirituality?" and "What are scholarly approaches that can be taken to study spirituality?" These and more are responded well in the book. It is said that it is not equal and indispensable to scholars wishing to study the subject, but also to others who want to learn about spirituality.

In Paul Van Geest and Gerard Pieter Freeman's article *The Birthpangs of a discipline*, which is a lengthy review of Waaijman's book, they described it as 'masterly' done and 'voluminous' as a resource in spirituality. Though they have raised points, however, the authors concluded that Waaijman has laid a solid foundation for the scientific study of Spirituality.²⁷

In Kees Waaijman's book, *Spirituality: Forms, Foundations, and Methods*. Interiorization appears 26 times while its verb form, interiorize appears seven times. We now look at the appearance of interiorization in the reference.

A. INTERIORIZATION IN GENERAL

1. Inner life.²⁸ As the inner life withdraws from the external world, the public and objective world, the subject then is localized as subjectivity in the area of spirituality. In the inner self takes place the fundamental and profound spiritual relations. Since the inner self is dynamic, it is a spiritual process as interiorization: appropriation of spiritual values which

²⁷ Paul Van Geest and Gerard Pieter Freeman. "Birthpangs of a Discipline," in *International Journal for Philosophy and Theology*, 65:3 (2003): 345-363.

²⁸ Kees Waaijman, *Spirituality. Forms, Foundations, Methods*. Peeters: Leuven, 2002, 637.





is not confined to external exercises but seeks to transform the innermost self of the human person. The deepest level of transformation of the self is the mystical union, the total reciprocal indwelling of God and the soul. to be God's Indwelling.²⁹

2. *Receiving God into oneself.*³⁰ In the context of orative dynamics, the reception of God into oneself comes in this movement: appropriation, admitting, absorbing, and interiorizing.

a. Reciting. Repeating the name of God, saying the prayers, tasting proverbs, or memorizing sacred texts orally in tune with one's breathing rhythm is an initial form of appropriation. This process is somatic.

b. Perception. The senses are involved in the reception of God: eyes that see his appearance, ears that hear his speech, hands that take in his presence.

c. Conduct. Not only the motor system or the senses but also one's conduct admits God into life. By habit formation, by carefully dealing with man and the world, by actually following God, God is realized in conduct.

d. Interiorization. External appropriation is designed to receive God in the deeper layers of our life where we come to understanding and insight. The idea is for us to receive God totally until we have become conformed to him and one with him.

e. Being touched. We have really received God when he touches and affects us in our heart's core. Then we become so soft and tender that we are amazed and tremble. Awakened in us now is the awe before God that is the source of wisdom and reverence for life.

3. God is in the heart.³¹ The understanding that God is not up there, which is seen as vague transcendence, shifts His

residency in the hearts of the people. Such shift influences also the direction of spirituality. "The heart is the place where devotion is engendered. It is natural for people to situate spirituality in the center of human affectivity. This is the interiorization of God's presence."

4. Exposure to the poor.³² Learning, in the context of spiritual life, considers "edification" as denoting processes of upbuilding, which are opposed to tendencies of the edification of a person who is continuously living the poor life. The inner reception of the conditions of poor as affected by exposure to the other; open oneself to the other in an attitude of pure attention which arises from the one Source of all life. This is a radical interiorization of the poor's life. Such attitude is edified by love.

1. JEWISH TRADITION

a. Torah.³³ Especially after the exile, the Torah became a kind of sanctuary in which one consults the will of God. We see this in the following psalms. "In Psalm 1, the Torah-loving Israelite is greeted as a man of God (see also Ps. 119:1-2; 94:12-13). Jointly meditating out loud over the Torah, the exiles formed a holy place (Ps. 8). The worshippers grew lyrical over this gift of God (Ps. 12:7; 19:8-11). Those, however, who really want to relish the orative significance of Scripture can do no better than reading Psalm 119." The reading of the Torah has become an experience of its interiorization of the Torah that is sustained by lament and surrender, questioning and giving thanks, giving, loving and blessing, sighing and celebrating, crying out and delighting in, pleading and remembering, mollifying and caressing.

b. Becoming a Pupil.³⁴ Understanding the Jewish faith is the fundamental responsibility of the parents. They must raise their children according to the

²⁹ Ibid., 30.

³⁰ Ibid., 261.

³¹ Ibid., 244.

³² Ibid., 164.

³³ Ibid. 758-759.

³⁴ Ibid., 44.





Jewish upbringing making their child a pupil of the Torah. To become a pupil is to interiorize the written and oral Torah, "At five one begins to study the Book, at ten the Mishnah, at thirteen, one becomes subject to the commandments, at fifteen a young man can start studying the Talmud, at eighteen he must marry, and at twenty he must look around for an occupation."

- c. Lamentations.³⁵ The destruction of the Temple caused lament to the people of Israel (cf. Zech. 7:5). For God's faithful, such lament is ritualized i.e., interiorized through moaning/groaning/roaring, questioning, remembering, being quiet, and being bowed down.
- d. Quietly moaning, then again groaning loudly, even screaming and roaring, people gave expression to their grief. This tearful lamentation was not just the exteriorization of sorrow but the interiorization of suffering.
- e. People in ancient Israel who were struck by serious affliction expressed the incomprehensible, unreasonable, even desperate nature of their sufferings by asking questions: Why have you forgotten us completely? Why have you forsaken us these many days? (Lam. 5:20). Raising these questions gave expression to their desperation and at the same time interiorized the incomprehensibility.
- f. Remembering was an active posture: not forgetting a person, focusing attention on him or her. At the same time, this activity was receptive: to carry the person along with them and to bear them in mind. "Jerusalem remembers, in the days of her affliction and wandering, all the precious things that were hers in days of old. When her people fell into the hand of the foe, and there was no one to help her, the foe looked on mocking over her downfall." (Lam. 1:7).
- g. Being quiet refers to a process: people grow silent when they are confronted by a catastrophe (war, disease, death).

This silence is deliberately maintained (Jer. 47:5; Ezek. 24:16-17; Job 30:27-31) in order to ripen into quiet expectation (Lam. 3:26-29.49-50).

- h. Being bowed down is to be bent under the burden of suffering. But this state also applies to a spiritual posture: one inwardly conforms to the bentness caused by suffering, not to resign oneself to it but to live through it from beginning to end. Finally, the sufferer, out of inner contact with suffering, gains an attitude of humility.

2. CHRISTIAN TRADITION

- a. Contemplation.³⁶ In the Carmelite Rule, for contemplation to take place, the person must be preserved from corruption (conceit, routinization, superficiality). He must be clothed with God's attributes to endure contemplation. He must work in silence, which suits which ensures God's self-communication (the armor of God) really ends up in ordinary life. Working in silence gives durability to contemplation which is mystical transformation. Such spiritual practices and works are carried out eschatologically to free the person from all selfish orientation, pretensions, and the glitter of the world. Work is no longer attached to the self but to what God prepares from us. In silence work "God's unfathomable being that is hidden in hope..." Work becomes a world beyond-all-this: "what no eye has seen, nor ear heard, nor the human heart conceived" (1 Cor. 2:9). Interiorization includes preservation from corruption, God's self-communication, working in silence, and hoping in God.
- b. Inner appropriation.³⁷ Interiorization requires the rigorous practice of virtue, becoming conscious of one's deformities, and a painful reformation of distortion in oneself. When one pursues this, virtue becomes second to one's nature. Such much go into the person in its deepest

³⁵ Ibid., 262.

³⁶ Ibid., 160.

³⁷ Ibid., 637.





layers. When such happens, the person is no longer forced or subjected to a threat but practices virtue in joy, freedom, deeper, and sustained manner. In the spirituality of St. Vincent de Paul, he spoke of the worthiness of bearing the name daughter of charity, not based on the length of time but God's clothing from within with the robe of love for God and neighbor. This is a process of interiorization that is fostered by meditation of the virtue of mercy, making the daughter grow in the awareness of mercy.

- c. Piety.³⁸ The interiorization of Piety is not only the soul of one's relation to God but also sustains the relation to others. This relation to others is marked by inner respect and warm affection. Piety in this sense has expanded and deepened its range and reach in terms of the inner dynamics of the Christian life in all of its aspects.
- d. Passivity.³⁹ In St. Therese of Lisieux's Story of a Soul, specifically in chapters 10 and 11, the transformation-in-glory is described as having a double set of interacting dynamics. The first dynamic is that of total passivity: acceptance, willingness to suffer, endurance. This passivity seeks to be completely interiorized. The second dynamic is of a piece with this acceptance, that is the unconditional trust-relation with the Beloved.

3. ISLAMIC TRADITION

- a. Interiorization of God.⁴⁰ In Islamic Spirituality, the goal of the Koran (God's self-communication) is the absolute Oneness of God (Sura 73/19; 76/29). Such is attained through the recitation and deep interiorization of the Koran. Such increases the intensity that God is the one and only God. Those who recite and deeply interiorize the Koran will realize with increasing intensity that God is the One and only God. The purpose of

reciting the Koran is to completely recall and interiorize the Divine reality.

- b. Koran is sometimes also called *Dhikr Allah*;⁴¹ the remembrance of God's all-embracing presence. The Koran is a world of forms, sounds, and characters. It is an expression of a profound religious experience in the soul of Mohammed. Those who seek to share the depth of this experience must appropriate this world of forms for themselves: reciting, singing, writing. Through this, the text from the outside is interiorized.
- c. Appropriation of the Koran.⁴² The act of appropriating the Koran for oneself is designed to make God the all-determining principle of life so that one's entire biological and historical particularity is transformed into being completely God-oriented, a state which implies a transformation of one's conduct and consciousness. At stake in a spiritual reading of the Koran, therefore, is not the disclosure of some sort of meaning-content, but the theurgical power which issues from the divine presence that pervades the book as a whole.⁴³
- d. Further, essential in Sufism is the interiorization of the way of Islam (shari'ah) into a spiritual inside track (tariqah). As we saw earlier, the Islamic way is expressed in a single truth: "there is no god but Allah." This truth, in which God imparts himself, is the Koran. Those who by reciting and praying the Koran make it their own become one with divine-human love (Surah 5/59). They will experience that God is closer to them than their jugular vein (Surah 50/16). "Whichever way you turn, the face of Allah is there" (Surah 2/109). God is the only reality (al-haqq). By knowledge and love, prayer, and the practice of virtue, people sought to interiorize this truth and that in the strictest sense: there is no other "being," no other "I," no other reality.

³⁸ Ibid., 349.

³⁹ Ibid., 909-910.

⁴⁰ Ibid., 125.

⁴¹ Ibid., 698.

⁴² Ibid., 154.

⁴³ Ibid., 703-704.





4. OTHER RELATED UNDERSTANDING

- a. Making a space of new life.⁴⁴ The process of interiorization involves the receptivity of the soul to God's comfort that lies behind the experience of mourning. To be comforted by God becomes an event, act, or word which liberates a person from his or her affective preoccupation and one's mind into a new relation to reality. Such affective freedom and new ways of seeing reality open space in the soul, a space for new life from God.
- b. Admit your kindness to the innermost part of their heart.⁴⁵ As previously mentioned, the goal of interiorization is union with God. Within its process, the soul aspires to resemble God as closely as possible. It is an approximation of God in the being of the person. Such a layer of transformation in the process of interiorization. Psalm 48 speaks of the kindness of God that transforms the innermost self, resembling God's kindness. Such interiorization takes place in the interiority of the person, in one's very heart. The heart is transformed in the kindness of God itself be, the most intimate likeness which the pilgrims bring about in the temple is the exclamation of the God.
- c. Concreteness of Divine life in daily living.⁴⁶ Interiorization is a life of progressing inwardness that is focused on God and not the self. However, the interiorization of the divine life is also reflected in the concreteness of daily living. When the interiorization becomes deeply in the soul, that is, the soul is closely bound to God, the interior life is mirrored in the exterior life. It becomes visible in the daily living of one's life.
- d. Movement of God by ways of human beings.⁴⁷ God's activity on the soul does not go against nature i.e., human ways. As it is said, 'grace builds on nature.' In God's movement, in His communication

his presence to us, God uses modes compatible with the human person so that he will be able to connect, understand, and hopefully receive God's action. This can involve God's choosing of persons, circumstances, and events in our daily life for Him to move in our lives that are sensible and intelligible to human beings.

- e. The soul's relation to God and sustenance of relation with fellow human beings.⁴⁸ As the soul goes into the process of interiorization, God's love is deeply infused in him making the spiritual relation more intimate. The love of God that dwells in the soul is the love that nourishes the relation with a fellow being. In this way, the soul loves others not according to his love but according to the love of God in him. In other words, it is the God whose love in him that is loving his fellow human beings.
- f. The relational process is an intensive, purifying, and unifying process.⁴⁹ Interiorization is for the spiritually mature ones for it is a thorough and relentless process. It is intense because of the kind and degree of purification that the soul needs to undergo to be united with God. The goal of interiorization, that is, union with God, is fully realized only in the total and absolute purification of the soul.
- g. Disclosure of the inner side of the process of participation.⁵⁰ The intradisciplinary and interdisciplinary perspectives in the study of spirituality surfaces the notion of form, that is, a configuration consisting of forms of language and expression, which may have been handed down by a tradition but may also have been arranged via personal selection. This form discloses its inner side in a process of participation that is interiorization and interpretation.
- h. The rising to the surface of the original image, the human being achieves union with God.⁵¹ The process of interiorization

⁴⁴ Ibid., 102.

⁴⁵ Ibid., 138.

⁴⁶ Ibid., 183.

⁴⁷ Ibid., 236.

⁴⁸ Ibid., 336.

⁴⁹ Ibid., 351.

⁵⁰ Ibid., 413.

⁵¹ Ibid., 449.





is a movement from the original image of the human person being buried to its rediscovery as God's image. As the process of interiorization strips of the self of all that is untrue as a result of man's corruption, a man discovers God's image in Him - from being a deformed image to a conformed image and ultimately union by likeness.

- i. Appropriation of the Good, to become familiar with justice, and to interiorize the ordinances of God.⁵² In the context of learning of God's wisdom, the interiorization process is seen as appropriation, familiarity, and interiorizing. It is making the object of learning as one's own, making it near to oneself, and making it part of one's inner being. Such is expressed in the book of Deuteronomy as a form of a command, "Write down this song and teach it to the Israelites and put it in their mouths" (Deut. 31:19). In the process of appropriating, familiarization, and interiorizing, discipline is instilled in the person, leading him to deeply revere and respect God, "Assemble the people for me that I may let them hear my words and they may learn to fear me as long as they live on the earth and may teach their children so." (Deut. 4:10; see also 14:23; 17:19; 31:13).

III. WHAT THEN IS INTERIORIZATION?

After our phenomenological investigation of the appearances of the interiorization both in *Dictionnaire de Spiritualite* and explored further through Kees Waajman's *Spirituality: Forms, Foundations, and Methods*, we now place these descriptions side by side/on top of each other nothing the difference but more importantly, surfacing the invariable.

- I. Praxes of Spirituality. In the spiritual praxes, interiorization is seen as an ongoing touch by God stirring respect and reverence in Him (fear of God); growing maturity leading the wholeness

of the human person (perfection); gradual appropriation of God's life (inner life); increasing sanctification in one's life (Holiness); intensifying desiring and longing for God (contemplation); intensifying attentiveness and disposition to God (piety and devotion); on-going shaping of mercy in human activity (Mercy); the rising beyond of oneself (sensitive life and faculties) into the reality of God (mysticism), expanding receptivity and willingness to be purified (asceticism).

- II. The descriptions of interiorization denote the Divine and Human realities that are involved. God's reality initiates interiorization as He touches the very core of the person, in his innermost and personal layer. The interiorization of God takes place because He touches and affects the person in his heart's core. Such touch makes the person formable/shapeable and at the same time, the person is stunned, trembling, and blabbering. The touch of God stirs the person's respect and reverence before God as the source and ground of his being.

The human reality consists of layers to which the innermost, the personal is the most receptive. Interiorization is geared toward reaching the innermost layer of human reality. This personal layer is also captured in the image of the heart as the center and dwelling place of God in the human person. It is in this innermost disposition that one's conduct is judged.

How is the innermost layer, the person reached? Interiorization passes through the realms of the person: physical, sensitive, intellective, personal.

- A. On the physical level, the recitation of prayers (reading of Torah, Bible, Koran; rosaries, novenas, etc.) creates a rhythm that allows God's reality to be appropriated in the somatic level.
- B. In the sensitive level, senses are involved in the reception of God: eyes that see his appearance, ears that hear his speech, and hands that take in his presence.
- C. On the intellective level, God is received in a deeper layer of our one's understanding and insight. This is not the disclosure of some sort of meaning-content but a remembrance of God

⁵² Ibid., 486.





(*Dhikr Allah*) a power that comes from God. The person has grown in receptivity, to expand one's soul and to dilate one's heart, and to receive God totally until he becomes conformed to one with God.

- D. On the personal level, God when he touches and affects the very core of the person. Such soften and tenderized his soul; amazes and make him tremble; awakened in total beholding and delighting before God. Such a touch of God brings love and truth to the soul-making the soul free in God.

In situations of lamentations due to the ritualization of lament is also interiorized in the various human realms: physical: moaning/groaning/roaring; sensitive: destruction of images, temples, etc. intellect: questioning remembering, personal: being quiet, being bowed down.

IV. MOVEMENTS IN INTERIORIZATION

Interiorization is seen as a progressive journey, which in relation to human reality, is an inward movement and with God's reality as ascent/descent to God. The ascent of the soul comes through the movement from the sensitive life (visible creatures as its object) to the faculties of intellect and will (interior of the person), and transcending it, as a way of reaching God.

Such inward or ascent movement takes place as the person evacuates from himself, unstrapping of the unreal in him and emptying oneself to be occupied fully by God. The related terms are detachment, reordering, purification, purgation, silencing, stilling, and resting. These are necessary to gather the forces of senses and faculties directing to God, a unification of powers in the depths of the soul. In doing this, the person progresses in his identification with God, making Him participate in God's reality and works. Such interiorization of God is exteriorized in a virtuous life in terms

of chastity, temperance, charity, diligence, patience, kindness, humility, among others.

The progress in interiorization is a moment of renewal and reformation for oneself as God gradually occupies the heart as the center for the person. However, these actions are under the fullness of grace from God. In this level, the person is working in silence contemplative attention and disposition borne out of hope in God (eschatological).

In the reciprocal movements in interiorization, we see the active and passive dimensions of human reality. It is passive in so far the human reality is receptive of God – the acceptance of God's reality together with His purifying and purging actions - willingness to suffer; an unconditional trust and absolute surrender relation with God. It is active, in so far the human reality exercises his will that is endlessly desiring, seeking, and longing for God in holy perseverance and patience.

V. MOMENTS⁵³ OF INTERIORIZATION

In the process of interiorization, the person learns not to act on His own but to become His representative, that is, acting according to God's. This takes place as the person undergoes God's action of purification and purgation, which is geared to help the person not only still and silence his desire but will God's will. To desire what God wills for us is to bear the presence whom we represent. The process of interiorization helps the person to seek and ask, "how does God see reality?" God's way of seeing is the way the representative sees. In a progressive connection and immersion in the reality of God, the person approaches oneness in God.

⁵³ For further discussion on the relational moment, see Kees Waaijman, *Spirituality. Forms, Foundations, Methods*. Peeters: Leuven, 2002, 446-454.





Further, interiorization makes the person a pupil of God, a pupil whose senses (seeing, hearing, tasting, smelling, and touching) is shaped by God; a mind that is instructed and infused by God with his Divine wisdom; a heart that is formed by God as He dwells in its very core.

Interiorization also makes the person a partner in the covenant. As God touches the person, devotedness to God is rekindled, making the person remain faithful even in suffering experiences. Interiorization in this covenant makes the person enter God's reality, which intends to encounter God as closely as possible, to see Him face to face, where He will show us the fullness of His glory.

However, these relational moments come to the fore because of the fundamental reality that we are God's adumbration, in us is His image. The interiorization process surface this image of God, the person, original image, thereby achieving union with God.

VI. TRANSFORMATION⁵⁴ IN INTERIORIZATION

Interiorization involves various layers of transformation: the recovery of God's image in the person as awakening in the person identifying himself once again with God; the reformation of the person from its corruption through detachment, purification, and purgation, approximation of spiritual reality as conformation to God's reality, the person becoming intimate with God as he is consumed by His God, and the total passivity of the soul to God's glory, a union with God, the deepest layer of transformation.

To put together the invariable of interiorization: it is a process/movement within the reciprocity of Divine-Human dialogical relationship, a movement that is essentially transformative. Interiorization can be phenomenologically described as a transformative mystical dialogue.

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⁵⁴ For further discussion on layers of transformation, see Kees Waaïjman, *Spirituality. Forms, Foundations, Methods*. Leuven: Peeters, 2002, 455-481.

