

# THE FORGE IN OUR DAILY LIFE

Quid Prodest

8

Ordinary Time IV  
**BORN TO LOVE**

# The Forge in Our Daily Life

## GENERAL OBJECTIVE

To help individuals, communities, Provinces and Delegations to be consciously aware of their present reality, rekindling their experience of Fire and Missionary zeal following the methodology of the Forge.

### QUID PRODEST - 2011

PATRIS MEI - 2012

CARITAS CHRISTI - 2013

SPIRITUS DOMINI - 2014

### OBJECTIVES OF *QUID PRODEST* STAGE

- To inspire an attitude of authenticity while seeking God's Will in one's own life, keeping in mind one's present experience of life.
- To calmly reread one's personal history, discerning it in the light of the Word of God.
- To learn to identify one's wounds in order to experience a process of healing.
- To recapture one's happiness in being a Claretian.
- To ground the search for a new response to God's Call, in a spirit of conversion in the light of the Claretian *Quid Prodest*.

- 1 The urgent thing is to wait (Advent)
- 2 And He dwelt among us (Christmas)
- 3 Called to be sons (Ordinary Time I)
- 4 On the road to Easter (Lent)
- 5 The new life in Christ (Easter)
- 6 Followers of Christ like Claret (Ordinary Time II)
- 7 Witnesses in the midst of the world (Ordinary Time III)
- 8 **Born to love (Ordinary Time IV)**
- 9 Looking back to look forward (Ordinary Time V)



## 1. Introduction

**O**ctober! A month that reminds us of the culmination of Claret's mission, and the complete surrender of his life to the Father. We cannot but marvel at the way his passion for God and passion for the salvation of humans consumed his whole being. He had arrived at a level of affective integrity where his heart was fully on fire with God's love. Claret is reported to have revealed his secret to a curious group of young students "If you fall in love with Jesus Christ, you will do greater things". In the past months you have been looking at your experience of the Church, the congregation and the world as the locus of your unfolding as a Claretian. In this month you are invited to focus on a very basic concern in your life- your loves and relationships- which are very much guided by your sexuality and affectivity. Perhaps, this vital area of your life has been part of a taboo which you were supposed to handle in private, and

never in a public forum. Whether or not this subject was openly dealt with in your formative years, the integration of your sexual and intimacy needs continuously affect all aspects of your life. The gift of your sexuality with all its implications in your physical, mental and spiritual dimensions of life offers precious moments of search and questioning (*Quid Prodest*) that constantly opens up new horizons to experience God's love, goodness and mercy. At first it may seem embarrassing to reflect on your own sexuality and affective life so bluntly in this congregational itinerary. But, be sure, it would be very redeeming to take the "whole Claretian" seriously as the one loved, called and transformed by the Lord who Himself was not ashamed to be human and, therefore, sexual and affective. Perhaps, your very Claretian life is the best part of your love story.

In the liturgical year we continue in Ordinary Time contemplating the life Jesus spent in his public ministry. It is after the "peak time" of final vows and ordination when you sink into the anonymity of ordinary life that the true face of your affections and the level of your sexual integration in relation to your declared ideals surface. In the "private life" that you live amidst active community life and public ministry your passions and desires may set the stage for an important *Quid*

*Prodest*: What does it profit to give in or give up the pressing urges and desires of your body and heart?

The liturgy of the month will help you to identify the different forces in the heart of man that places obstacles to God's creative initiatives. Behind the many human problems there is the basic imbalance which is rooted in the heart of man (GS 10). The readings of this month could be read from this perspective. Jesus' parables (Sundays of weeks 27&28) and his confrontations with the influential people of his society (Sundays of weeks 29-31) expose the self-destructive ploys of human heart. Most of the days we listen to the letter to the Romans where St. Paul exposes the dialectics of the human heart. As a culmination the feast of our Founder invites you to raise the question, "What does it profit after all that you do for the Lord, if your body, mind and heart are on fire with anything other than God' love?"

## 2. Reflection

### Living your sexuality and affectivity in a challenging context

Having lived many years as a Claretian, do you experience that your consecrated celibacy is against your “nature”, as it is often depicted in a secular world? Contrary to the expectations of the world, perhaps, you may be enjoying the tremendous opportunity and possibility which your consecrated life is opening up for you to be in communion with God and others and to serve them more freely. Does your vocational life attest to a “hundredfold” (Mt 19.29) in terms of fraternal love, friendships, relationships and fruitfulness in ministry, as promised by Jesus? Of course, you must have also lived through moments of “crisis” and inner conflicts along the journey of the integration of the various passions and desires that have surged within you at different moments of your life. It is also possible that you may be struggling with a wounded sexuality and consequent wounded relationships that cry for healing and forgiveness. Perhaps, you have had different feelings and questions in your heart when missionaries whom you had loved and esteemed backed out of religious life due to affective entanglements. How was it for you to hear the news of pedophilia and sexual abuse by certain priests and religious whose sins ravaged the lives of many people and betrayed the trust of the catholic community?

Perhaps, you may have also felt the cost of living celibacy in the context of a highly sexualized society which hails the human body as an idol while at the same time trivializing it as a consumer product. In certain cultural contexts, a celibate choice is ridiculed and held in disdain as something impractical and hypocritical. You may have seen with surprise how Catholic teaching on sexual ethics is often portrayed as inimical to sex and pleasure. What have you felt when scandals of clergy sexual abuse are highlighted in the media to support such views? With a pseudo scientific approach, many tend to doubt people’s ability to live chastely and even perceive it as an unattainable ideal or a life “against human nature”. How does it affect you when wide spread permissive ethics and an hedonistic world view propagated by mass media and business interests corrupt the minds of people with regard to the values and meaning of sex and sexuality? Much more than living “against nature” you may find yourself living your celibate choice against a prevalent “social current”!

Perhaps, you are living in a context that places priesthood and consecrated life on a pedestal and consider the religious and priests as impeccable. In such a situation you may feel obliged to resort to pretenses of a holy life rather than making a honest effort to internalize those ideals in your actual life. It is also possible that in some contexts a celibate form of life is not supported by the cultural messages that define manliness and fullness of personhood in terms of sexual prowess, physical paternity and marital status.



## Exercise 1: Cultural messages

*You may answer the following questions in your notebook:*

Identify the prevalent **cultural messages** regarding sexuality that you find in your culture in support of or against living celibate form of life? Which of them are personally affecting your life? How do you go about them?



Paradoxically, the challenges that you face both within you and from outside offer you a *Quid Prodest* to deepen your interior life and to develop healthy psychological structures and relationships to live your vocation meaningfully.

In the itinerary of this month, it would be profitable for you to reflect on your experiences pertaining to your body, sexuality, love relationships, solitude and addictions. They are the locus of the “already and not yet” of the presence of the reign of God which is experienced in your satisfactions and frustrations. They raise the question of *Quid Prodest*: “What does it benefit you in your search for true happiness and lasting love? In the unfolding history of your salvation, these questions may open the doors to God’s abundant goodness and love!

**The mystery of your body, a ground of *Quid Prodest***

Your body is the arena of your self-experience and the medium of communication with others. Your body is the temple of the Holy Spirit (1 Cor 6:19), and is the physical expression or manifestation of your individual’s spirit. After creating hu-

mans in His image and likeness, male and female, God saw his creation and found that it was very good (Gen 1:28-31). You yourself will have experienced this goodness in times of health, enjoyable relationships and successful completion of tasks. The fragility of body and its vulnerability to abuse and exploitation may also be part of your own experience. In the history of the Church there were times when the value of the body was belittled or ignored in spiritual pursuits which led to

negative attitudes to the body and sexuality. How do you value your own body and its functions? Are you comfortable within your own skin?

Healthy self-love begins with acceptance and respect for our bodily self. One of the aspects of transformation of our consciousness is the somatic dimension which refers to the human body, to body structure, and to bodily sensations, feelings—including sexual feelings—and memories. (Sperry).

Our efforts to accept and integrate sexual impulses arising from heterosexual or homosexual orientations, becomes all the more difficult when the environment is either highly permissive or re-

*“Corporeality is, in fact, a specific mode of existing and operating proper to the human spirit: This significance is first of all of an anthropological nature: the body reveals man, it “expresses the person.”*

(CONGREGATION FOR CATHOLIC EDUCATION, *Educational Guidance in Human Love*, n. 22)

## Exercise 2: My body

Take a quick: How much do you know of your nearest friend, your body. Fill in the following boxes:

<b>Your body height</b>	<b>Blood group</b>
<b>Your body weight</b>	<b>Blood pressure</b>
<b>Level of sugar</b>	<b>Level of cholesterol:</b>
<b>What do you ordinarily do to take care of your health?</b>	

pressive. At a lower level of consciousness, the body is easily treated as an idol, and pleasure becomes the ultimate measure of right and wrong, rendering very little room for higher values. Even when you are caught up in the enticement of bodily pleasures and comforts which you may slice out of your religious life, there may be occasions when your heart may ask, “what does it profit to live just for the comforts of my body?”.

Your tryst with both painful and pleasurable bodily sensations are openings to a much greater mystery. Somatic transformation is primarily about wellness. Wellness is similar to, but not synonymous with, health, because wellness can coexist with chronic illness, disease, and even terminal illness” (Sperry). For example, a Claretian who lives through terminal cancer with the integrity of his faith manifests a high level of somatic transformation. Such an integration calls for an ongoing transformation in the somatic dimension. Undue preoccupation about health and exaggerated precaution against illness as well as overt neglect of health are indications of imbalance.

Your journey of somatic transformation includes the development of virtues such as temperance and physical fitness. It also includes preventive measures such as proper diet, exercise, and sleep, which can contribute effectively to your vitality, somatic wholeness, and transformation. Have you ever considered these to be measures that express your appreciation and respect for your body? Apart from mere preventive measures Somatic transformation also requires life-affirming attitudes like respect and appreciation due to your body—including sexuality—, the temple of the Holy Spirit, and you will have to integrate these attitudes into your vision of life.

A somatic condition can become a *Quid Prodest* in your spiritual journey. Symptoms of aging such as appearance of grey hair, high level of cholesterol in blood, weakening eye sight, or onslaught of self limiting illnesses such as diabetes, weak heart conditions or terminal illnesses like cancer can paradoxically become opportunities to grow into higher levels of spiritual consciousness and

self-integration.

God himself has definitively entered our bodily history when the “Word became flesh and dwelt among us” ((Jn 1: 14). Christ manifested the beauty and destiny of the body when he handed it over to be crucified as his ultimate gift of himself for his friends (Jn 15.12). In the event of the resurrection His body revealed the victory of love over sin and selfishness. Our bodies participate in God’s project of salvation for humanity. Therefore, Your body, your sexuality, your cravings and your passions, in spite of their ambiguity, have a new possibility in the mystery of Christ. You can give “flesh” to the Word in your “flesh”. In fact, you are invited to embark on such a journey when you follow the form of life Jesus took for himself.

Jesus has revealed the sacramental nature of the body when he offered himself in the bread saying, “This is my body”, a mystery which he lived fully on the cross. We make ourselves a self gift

to others and reach out to them in love when we let our bodies become “bread” which is blessed and broken in communion with Jesus for the life of others. Our brothers, the martyrs of Barbastro, chose to become the bread broken, just as the daily bread they partook of the altar, when they journeyed on the road to their Calvary. Our Founder himself

knew the mystery of the bread blessed and broken to be served to feed the multitudes. When he handed over his whole self to Jesus and Mary to be broken and shared for the people, his short life was like bread that fed the hunger of multitudes for the Word of God.

### **Your sexuality and *Quid Prodest***

Deep down you may know that Love is your fundamental and innate vocation (cf. Catechism 2392). Sexuality affects all aspects of your person in the unity of your body and soul. It especially concerns affectivity, the capacity to love and procreate, and in a more general way the aptitude for forming bonds of communion with others (*Catechism of the Catholic Church* 2332). Naturally, the

“Keep away from sexual immorality. All other sins that people may commit are done outside the body; but the sexually immoral person sins against his own body. Do you not realize that your body is the temple of the Holy Spirit, who is in you and whom you received from God?” (1 Cor 6:18-19)



## Exercise 3: Dialogue with my body

Your body reflects your thoughts, emotions and spirit. All that you do takes place in and through your body. Without the body you are not. In fact, within each one of us there is a reservoir of information. We can speak of the “wisdom of the body”. If we listen to the body’s language, we may know that a stiff shoulder carries the weight of our stress, a locked jaw holds unspoken words. Hearing and appreciating the body's own knowledge base is essential to healthy relationship with our bodies.

Your “body” includes the physical body with its organs and members, your health or ill health, your contact experience with nature, all sensations, pleasure and pain, sensibility to music, dance, art, sexuality... In a certain sense you are your body. Your body has a history; it is a quasi-person with whom you can have dialogue in a similar way that you have done with real persons. Here is an exercise to enter into dialogue with your body.

You may take a comfortable posture and prepare yourself to be in contact with your inner world. You may keep your notebook ready for writing. Close your eyes and observe your breathing to concentrate. Become aware of the presence of the Lord in whom you live, move and have your being (Acts 17.28).

**1. Become aware of your head from the top...** hair, brain. Eyes, face, ears... Allow each part of your body to share how it is for it to take part in your project of life. Imagine how your brain would communicate to you, if it could speak. For example: your brain may be happy to store lot of information that serves your mission... the delight of having the word of God in memory... deprivation of updating if you are not a reader; your eyes may enjoy the service it does for you and may complain of overstraining it before the computer...listen to any . Now write down the dialogue as it comes to you spontaneously.

**2. Move your awareness to your neck** and backbone and keep listening. Write down again.

**3. Now to your shoulders and both hands**, chest, stomach region, pelvic region, legs up to the toe. Write down your dialogue. Take a pause and relax the whole body with a sense of gratitude.

**4. Now calmly read the entire text you have written.** Become aware of the experiences that the reading brings up in you.

**5. Now describe in writing your part of the dialogue.** What would you say about how you relate with your body? Describe your attitudes and feelings towards your body parts and body as a whole.

**6. In the light of your dialogue with your body what would you like to modify in your relation with your body?** Write down your insights. Before you conclude spend some time to take the fruits of your dialogue to the Lord in prayer.

A variation of this exercise could be to reconstruct the history of your body in a narrative way. Write all the deeds and experiences relating to your body that you can remember: pleasurable sensations, pains, sicknesses, accidents, outings, swimming exercises, sexual experiences, dawns and twilights, torments, etc. Think of your distinct stages of life: infancy, adolescence, youth, mature age, etc... Think of them in the order that they occur to you. Later you may try to give them dates and place them in chronological order. Then take a pause...read the narrative...take note of the experiences that the reading brings up in you.

ordering of your sexual life towards the chosen form of life touches upon your longings and urges at your physical, mental and spiritual levels. It is also intimately related to the ordering of your sexual impulses, emotions, value system, interpersonal relationships, friendships and ministerial commitment.

When you know that the core dynamism of your sexuality is the mystery of love, you will discover its fullness in the life of Jesus. Your option to follow the Jesus of the Gospels flows from your search for love: to love and to be loved. It calls for orienting, elevating and integrating your sexuality by the love which the Spirit of Jesus has poured into your heart. You may have gone through joys of friendship and self-mastery as well as feelings of agony, hurt, guilt and rejection in times of failures and loss of self-control in your journey towards sexual integration and intimacy.

Leaving one's parents (natural relationship) to become one flesh with the life-partner (a matter of choice but a powerful natural inclination) speaks for itself the force of its inner dynamism. Consecrated celibacy which transcends that inclination requires a more compelling motivational dynamic. It can be a beautiful prayer to retrace before the Lord your sexual history and the process of your sexual integration as a celibate.

### Loves in your life

Taking all our loves into account one may exclaim with St. Augustine, "Thou hast made us for thyself, O Lord, and our hearts are restless until they find their rest in thee". The search of the human heart for the Other and others has different expressions in our lives as we encounter many wonderful persons in the course of our history. Your early adolescent infatuations, love affairs, and friendships especially with the complementary sex may have trained the capacity

"Since the observance of Chastity touches upon some of our deepest natural inclinations and places several renunciations upon us, we should put our trust in the Lord and humbly ask his help in prayer. We should likewise foster community life since true fraternal love preserves and perfects chastity." (CC 22).

"Living of Chastity has laws of growth which progresses through stages marked by imperfection and too often by sin. "Man.. . day by day build himself up through his many free decisions: an so he knows, loves, and accomplishes moral good by stages of growth" (Catechism, 2343).

of your heart to love and care. Your life is enriched by the love of hundreds of persons, many of them unacknowledged, who entered into your life story through the doors of many loves: affection, friendship, eros and charity (cf. CS Lewis, *The four loves*). These natural need-loves train your heart in the school of love to graduate into gift-loves, when touched by God's own self gift. Without this transformation, as C.S Lewis says, "love begins to be a demon the moment it begins to be

a god". But "when God enters, half-gods can remain" or "the highest does not stand without the lowest". Perhaps, your experience has taught you the truth of the above affirmations.

You may find that some of your relationships have enriched and empowered you very much, while others have hurt you and blocked your freedom to relate freely with people. Others also may have had similar experiences from your mode of relating with them. At times some of your loves may have assumed first place in your life and even questioned you about your vocational commitment. It is also possible that one hide the aspect of affectivity under the mask of hatred or devaluation of women. You may also have had moments of failing to be true to yourself and to others in your relationships which might have caused hurt and pain to you and to others. But they are moments of *Quid Prodest*

that raise the question, "what does it profit to live and love like this?".

When you introspect, You may find that you have grown to greater authenticity and integrity in and through the struggles of your heart's search for love. Perhaps you may find yourself still struggling with a limping heart and wounded sexuality groping

for wholeness and healing. Both the experience of mutually enriching friendships as well as that of delimiting wounds in interpersonal relationships could be *Quid Prodest* to receive God's

gift of Love which heals and empowers human hearts. It could be life-affirming if you take courage to share your “love story” with your mentor or a trusted person, if you have not so far done so.

### **Celebrating intimacy in solitude**

The longing for connectedness and desire for solitude form part of our human existence. Both aspects can become exaggerated to form affective dependency or rigid autonomy especially when you are not anchored in your inner self. Capacity for intimacy and closeness as well as capacity to be alone when needed are essential traits of affective maturity. How do you handle your desire for intimacy and how do you live moments of loneliness?

## **Exercise 4: The history of my relationships**

- **Find yourself a quiet place and become aware of God’s presence** in whom you live move and have your being (cf. Acts 17:28). Observe your breathing to arrive at calmness. You may close your eyes and relax your body from head to foot, tuning yourself to the rhythm of your breathing.
- **Imagine a beautiful place** of your choice where you feel like spending your quiet time (a sea shore, mountain, garden, lake etc.). Imagine the place in details (the birds, flowers, stones, bushes, grass, or waves etc.) and imagine yourself in your preferred posture and relax.
- **Become aware of the presence of the Lord** in any of your preferred images of Jesus and place yourself before him in the way you usually do when you have an intimate dialogue with the Lord in prayer.
- **With Jesus retrace your history..** from your early childhood. Bring to your mind’s screen the various friends from your infancy, both male and female, and revisit your relationships with gratitude. Thank the Lord for the gift of love and friendship. When you come across hurting moments in your relationship, become aware of your pain and hurt, bring them to the Lord’s gaze and remain with your pain before the loving glance of the Lord, ask for his healing touch. When you are aware of the pain and hurt caused to another in your relationship, place that person with his/her hurt and pain and ask the Lord for healing and forgiveness.
- **See that you do not rush through the exercise.** Take time to be with the Lord with your story. If you are more comfortable writing down the history of loves, you may do so.
- At the end of your review, **spend sometime in the presence of the Lord in thanksgiving.**

## Ejercicio 5: Check your heart's links

Who are those whom you consider **most intimate to you in your relationship circle** (community, family, apostolate, friends)? Who are those with whom you are least in touch with or even avoid contacting?

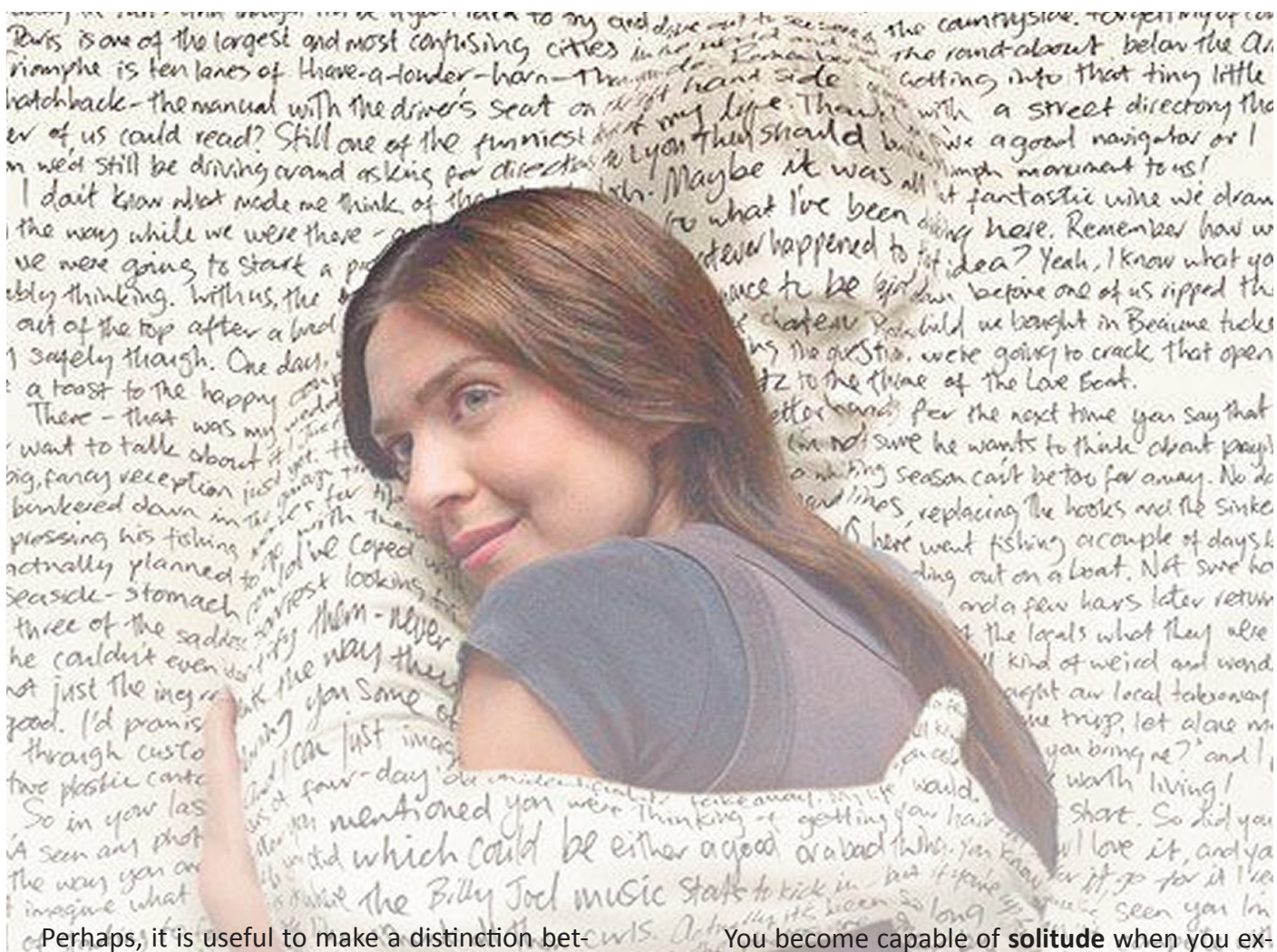
**Make a list of people whom you have contacted most frequently in the past month.** In the right column mention how close you are and how you express your love for them.

Circles of relationship	Names	What you appreciate most in the person
CMFF		
Family		
Apostolate		
Friends		

After surveying your relationships, you may reflect over them based on the following aspects :

- **What do you seek** in your relationships?
- **What kind of people** do you keep close to yourself? What kind of people do you avoid?
- **What keeps your relationship going?**
- **What does it profit**, if they do not serve your vocational commitment?





Perhaps, it is useful to make a distinction between aloneness, loneliness and solitude to differentiate the realities of your individual existence.

**Aloneness** is a condition that permits you to be a unique individual person separate from others. In this sense, "separation is a condition for communion". If you are enmeshed in a relationship, you will not have the necessary space that allows you and the other to enter into a relationship. A possessive relationship usually suffers premature death or sink into self-defeating patterns of relationship, if it does not graduate into mature adult relationship that flowers in freedom and genuine care for the good of each other.

**Loneliness** is the subjective experience of absence even in the presence of loved people. Perhaps as a tint of original sin, most people tend to experience occasionally a biting sense of being unwanted, unloved and uncared especially during less mature stages of life. Loneliness is also a close ally of depression. A lonely person is incapable of recognizing the loving presence God or that of persons who care for them in the community or family. He may look for possessive relationships to escape the biting sense of loneliness. Often his relationships which are attempts to fill the inner void end up badly.

You become capable of **solitude** when you experience an internalized sense of the presence of God and significant people in your life which will enable you to endure their physical absence in times of difficulties without undue frustration. You experience the presence of God and support of the community, family and the Church even when you face trials of life, antipathy from confreres/colleagues, or when you are left alone to carry out a mission. In our life if solitude which treasures a deep sense of the presence of God and others is not cultivated, we may easily fall into life-draining escape routes. The internalized presence of a loving God in your heart will enable you to live various forms of "absences" in your life cheerfully. "It is no longer I, but Jesus Christ lives in me" No wonder, many episodes of theophany in the Bible (Cf.Gen 15.1) assure God's presence in the life of a man as an antidote to his existential fear: "Fear not, I am with you". Claret's life is a beautiful witness to the power of an abiding sense of God's presence.

## Exercise 6: How do you deal with your loneliness?

Make a survey of your **most difficult moments** in your history? How did you go about them?




## Your addictions as *Quid Prodest*

In your growth journey you may find yourself forfeiting your freedom, to a number of addictions, without even realizing it. These addictions may range from dependency on coffee, tea or mate (a herbal tea) to more destructive addictions that interfere with your interpersonal and ministerial life. Modern life has added new items in this list such as internet, cybersex and cell phone to which religious and priests are also found to become easy victims. Affordability, accessibility and anonymity make weak and frustrated religious dependent on them. Recent surveys reveal the prevalence of internet and phone abuse in the circle of priests and religious.

**Addiction** is a state of compulsion, obsession, or preoccupation that enslaves a person's will and desire. A person is internally compelled to give energy to things that are not his true desires. Various **attraction addictions** (games, things, ideology, drinks, food, smoking, pets, TV, movies, body stimulation, hobbies, sex etc.) and **aversion addictions** (animals, things, travel, books, food, beliefs, being alone, race, failure, illness, intimacy, certain groups of people etc.) point to the derailed desire of the human heart, a displacement of its spiritual longing. The objects of addiction promise instant relief, but imprison the heart. The helplessness and misery of addictions can find liberation only in Grace. Grace vanquishes the destructiveness of addiction and takes you to the fullness of love and truth which your heart truly longs for.

Paradoxically, recognizing your addictions can be a genuine *Quid Prodest* that can initiate the process of inviting the Lord of life to liberate you from false deities. "Addiction cannot be defeated by the human will acting on its own, nor by the human will opting out and turning everything over to divine will. Instead, the power of grace flows most fully when human will chooses to act in harmony with divine will". (Gerald G. May, *Addiction and grace* p.139).

All of us have one of the other addictions which we keep for instant gratification to address moments of frustration or as a soothing balm on our way of the cross. Since some of them are considered harmless or a lesser evil, you may not be aware of the hold they have on you. It is often from the unattended dark corners of "private life" lived amidst prestigious public ministry that addictions arise as sores in the hearts of many religious. Addictions get the protective coverage from mental shields like denial, rationalization, delaying, lying and overconfidence. Honest acceptance and willingness to address your addictions with the help of Grace and community support can open the doors to liberation. In fact, "Sinful flight from God starts in one's flight from one self" (Metz).

Here is a **list of addictions presented as attraction addictions and aversion addictions**. You may mark those that you consider relevant to you. Both types of addictions are similar in their dynamics, but the difference is in the direction of the compulsive movement of the heart as either towards or away from the object in focus.



## Attraction Addictions

Alcohol  
 Approval of others  
 Attractiveness  
 Being good  
 Being loved  
 Being right  
 Being appreciated  
 Books  
 Candy  
 Camera  
 Cars  
 Chewing Gum  
 Children  
 Chocolate  
 Cleanliness  
 Coffee  
 Competence  
 Computers  
 Contests  
 Cybersex  
 Drugs  
 Eating  
 Electronic goods  
 Internet  
 Exercise  
 Fame  
 Family  
 Fantasies  
 Films  
 Finger biting  
 Fishing  
 Friends  
 Furniture  
 Gambling  
 Humour  
 Ice cream  
 Internet  
 Knowledge  
 Masturbation  
 Messiness  
 Money  
 Movies  
 Music  
 Neatness  
 Negativism  
 Parents  
 Pets  
 Pimple Squeezing  
 Pizza  
 Pornography  
 Punctuality  
 Reading Relations-  
 hips  
 Responsibility  
 Revenge  
 Self-Image  
 Self-improvement  
 Sex  
 Sleeping  
 Soft drinks  
 Sports  
 Status  
 Studies  
 Talking  
 TV  
 Winning  
 Work  
 Worthiness

## Aversion Addictions

Airplanes  
 Anger  
 Animals  
 Being alone  
 Being fat/thin  
 Being judged  
 Being tricked  
 Birds  
 Blood  
 Boredom  
 Bridges  
 Bugs  
 Cats  
 Closed in places  
 Commitment  
 Conflict  
 Crowds  
 Darkness  
 Death  
 Dependence  
 Dirt  
 Disapproval  
 Doctors  
 Evil Spirits  
 Failure  
 Fire  
 Germs  
 Guilt  
 High places  
 Illness  
 Intimacy  
 Independence  
 Public speaking  
 Rats  
 Rejection  
 Responsibility  
 Sex  
 Snakes  
 Spiders  
 Storms  
 Strangers  
 Success  
 Tests  
 Traffic  
 Tunnels  
 Vulnerability  
 Water  
 Writing

You may add other items that are relevant to you, but not given in this list: ...



After identifying your addictions and aversions, see how they consume your energy and attention and render you less effective in your personal life, community and apostolate. Take them to the Lord in prayer for illumination and healing. You may discuss it with your mentor to discern how to go about them.

### 3. Tips for personal accompaniment

Integration of hurts and rejection is a difficult process and it is to be done with due sensitivity to the gravity of the hurt or vulnerability. Here are some recommendations.

Writing down and praying with your experiences, both joyful and painful, are very important for acceptance and integration. Bring your experiences into your prayer and dialogue with your Lord in your interiority and ask for his illumination and healing. Gratitude is a very healing attitude.

Writing down what is going on within you enhances awareness and acceptance, without sabotaging your self esteem.

Sharing with a trusted mentor your inner search and questions that arise from your sexual preoccupations and relationships, in terms of how they really serve your deepest vocation. What do they serve if you lose yourself, in spite of all apparent gains (*Quid Prodest*)?

**In the case of those affective vulnerabilities or addictions which interfere with a person's normal functioning or affect the integrity of others, it is highly recommended to seek professional help.**



## 4. Tips for Community Celebration

Our communities joyfully celebrate the feast of our Founder with due preparation by means of a **Novena or Triduum**. For tips for the Celebration of the Feast cf. *Spiritual Directory*, pp. 187-209.

### Community meeting and Sharing

It may not be easy nor is it advisable to share too openly about one's affective and sexual life in the context of a community meeting. Similarly, dissociating our affective life totally from prayer and community talk would be unhealthy and hypocritical. Discussing and praying over our affective life with a scientific and Christian attitude is very helpful to live our internal life without undue anxiety. But the right measure of self exposure is to be gauged by the level of mutual comfort and freedom that exists among members. Here are some possible themes for community sharing and reflection:

- How do **sexual scandals of the clergy** in the Church affecting our community and its mission? What measures do we take to assure credibility in our lives?
- How does the community organize its **space, time, recreations** in such a way that the potential for abuse of communications media and the possibility of addictions is dealt with meaningfully?

### Activities:

Organizing a community **picnic or meals** out together.



## 5. Suggestions for the *lectio divina*

Saturday, 1st October	<ul style="list-style-type: none"> <li>• Bar 4,5-12, 27-29</li> <li>• Lk 10,17-24</li> </ul>		The disciples rejoice because the forces of nature submit to them. But Jesus reminds them that their joy should spring from their belongingness to him. It is His love that can order our affections and addictions.
<b>Sunday 2nd October</b>	<ul style="list-style-type: none"> <li>• Is 5, 1-7</li> <li>• Phil 4, 6-9</li> <li>• Mt 21,33-43</li> </ul>	<b>XXVII Sunday of Ordinary Time</b>	When greed inhabits their heart, the servants of the vineyard ignore the real owner and plot to do away with his messengers and his son. We are only custodians of the nature we live in: both our bodies and our environment. Caring for nature according to the designs of the creator is the only way to keep it fruitful. Consecrated virginity is a gift received in freedom. Think of the properties of a gift and reflect how you cherish this gift.
Monday 3rd October	<ul style="list-style-type: none"> <li>• Jon 1,1-2,2,11</li> <li>• Lk 10,25-37</li> </ul>		The object of virginal love is to love God above all creatures and to love others as one loves oneself. This love follows the rule of totality-with the whole heart, mind and will. Love of God educates the human heart to Love others with the generosity of God's heart (gift love). The parable of the good Samaritan is a lesson on true love.
	<ul style="list-style-type: none"> <li>• Jon 3,1-10</li> <li>• Lk 10,38-42</li> </ul>	Memorial of St Francis of Assisi	Jesus' relation to Mary and Martha. Jesus is not one of the many loves. He is the visibility of God's Love. Mary knew it and therefore she remains at His feet listening to him. All human concerns should flow from obedience (listening). Martha is invited to give first place to the first thing.
Wednesday, 5th October	<ul style="list-style-type: none"> <li>• Jon 4,1-11</li> <li>• Lk 11,1-4</li> </ul>		To pray like Jesus, one has to enter into the dynamics of his Heart where His Father occupies the center and life is organized in relation to the Father. Jesus invites us to share in His Abba experience.
Thursday, 6th October	<ul style="list-style-type: none"> <li>• Mal 3,13-20b</li> <li>• Lk 11,5-13</li> </ul>	Episcopal ordination of St. Anthony M. Claret ( <i>Calendario Clare­tiano</i> , pp. 367-371)	Love is not put off by obstacles. To attend to a visiting friend, the host takes the trouble to disturb another friend at midnight. Jesus appreciates this gesture of insistence. True love is enduring in what it seeks.
Friday, 7th October	<ul style="list-style-type: none"> <li>• Joel 1,13-15,2,1-2</li> <li>• Lk 11,15-26</li> </ul>	Memorial of Our Lady of Rosary ( <i>Calendario Clare­tiano</i> , pp. 373-378)	A rule of thumb for discernment: inspirations from the devil ferment division and destruction. The finger of God creates life and unity. To discern the source of our relationships check out its fruits: is there a greater good for the persons, community and the Church?
Saturday, 8th October	<ul style="list-style-type: none"> <li>• Joel 4,12-21</li> <li>• Lk 11,27-28</li> </ul>		Jesus values the true nature of the motherhood of Mary that transcends physical maternity. She is one who listens to the Word and observes it. Another rule of thumb for a genuine relationship: transcendence.

<p><b>Sunday, 9th October</b></p>	<ul style="list-style-type: none"> <li>• Is 25.6-10a</li> <li>• Philip 4.12-14, 19-20</li> <li>• Mt 22.1-14</li> </ul>	<p><b>XXVIII Sunday of Ordinary Time</b></p>	<p>In the parable of the banquet, Jesus exposes the dispersion in the heart of people who are confused about their priorities. In the frantic effort to find happiness people sell themselves off to trivial things. They dig wells where there is no water. Ordering of our affections requires ordering our priorities. Do you spend most of your affective energy on what you are called to be- a Claretian sent in a mission?</p>
<p>Monday, 10th October</p>	<ul style="list-style-type: none"> <li>• Rom 1.1-7</li> <li>• Lk 11.29-32</li> </ul>		<p>Jesus confronts the Pharisees on the issue of external observation and insists on internal purity. We may live comfortably without “breaking” the vow of celibacy externally, but may have a very wounded virginity when love and compassion is absent in our community and ministerial life.</p>
<p>Tuesday, 11th October</p>	<ul style="list-style-type: none"> <li>• Rom 1.16-25</li> <li>• Lk 11.37-41</li> </ul>		<p>Jesus invites the Pharisees to interior consistency in life where values of justice and love of God are manifested in external observances. Paul writes to the Romans to look at creation to know God’s goodness and give glory to Him. Where God is not honored, humans dishonor their bodies by doing shameful things.</p>
<p>Wednesday, 12th October</p>	<ul style="list-style-type: none"> <li>• Rom 2.1-11</li> <li>• Lk 11.42-46</li> </ul>		<p>Jesus exposes the hypocrisy of teachers of the law who teach others things that they themselves do not dare to do. Celibacy will turn out to be a “white washed tomb”, if our sexuality does not embody God’s compassionate love.</p>
<p>Thursday, 13th October</p>	<ul style="list-style-type: none"> <li>• Rom 3.21-30</li> <li>• Lk 11.47-54</li> </ul>	<p>Br. Manuel Giol (<i>Calendario Claretiano</i>, pp. 379-385)</p>	<p>Scribes and Pharisees were furious at Jesus for confronting them. They represent the law and customs. The readings of today invite us to go beyond them to perceive God’s saving acts. When dealing with affectivity and sexuality, we need to transcend the conventions of both permissive and taboo cultures to discover God’s designs in the light of faith.</p>
<p>Friday, 14th October</p>	<ul style="list-style-type: none"> <li>• Rom 4.1-8</li> <li>• Lk 12.1-7</li> </ul>	<p>Servants of God, Fr. Joaquín Gelada and companions, martyrs (<i>Calendario Claretiano</i>, pp. 387-391)</p>	<p>Jesus asks us to have two qualities: be on guard against and fear not. Prudence and trust are two important qualities of interpersonal intelligence. St. Paul urges the Jews to look up not so much to physical ancestry but rather to the faith of the fathers.</p>
<p>Saturday, 15th October</p>	<ul style="list-style-type: none"> <li>• Rom 4.13, 16-18</li> <li>• Lk 12.8-12</li> </ul>	<p>Feast of St. Theresa of Avila, doctor of the Church (<i>Calendario Claretiano</i>, pp. 393-399)</p>	<p>Consecrated virginity is a public testimony for Jesus’ style of life before the world. No amount of books and articles for and against will convince the incredulous, but the language of the Holy spirit. We should allow space to the Holy spirit to speak.</p>

<p><b>Sunday, 16th October</b></p>	<ul style="list-style-type: none"> <li>• Is 45.1, 4-6</li> <li>• 1 Tes 1.1-5b</li> <li>• Mt 22.15-21</li> </ul>	<p><b>XXIX Sunday of Ordinary Time</b></p>	<p>“Give to Caesar what belongs to Caesar and to God what belongs to God”. The tension of our being in the world but not of the world is very much felt in the paradoxes experienced in sexuality and affectivity. The paradox is lived meaningfully by Jesus’ way of celebrating human life in obedience to God and at the service of others.</p>
<p>Monday, 17th October</p>	<ul style="list-style-type: none"> <li>• Rom 4.20-25</li> <li>• Lk 12.13-21</li> </ul>	<p>Memorial of St. Ignatius of Antiochia, bi- shop and mar- tyr</p>	<p>Jesus cautions the foolhardy who tend to hoard God’s gifts for themselves, but go empty handed and empty hearted to face their end. Our body is one of the prime gifts from God. Paul invites us to believe in the One who raised Jesus from the dead. In Jesus human nature finds its true destination.</p>
<p>Tuesday, 18th October</p>	<ul style="list-style-type: none"> <li>• 2 Tm 4.10-17b</li> <li>• Lk 10.1-9</li> </ul>	<p>Feast of St. Luke, Evange- list</p>	<p>Jesus’ mode of training his select 36 pairs in mission is interesting. There is enough in it to prepare the body, mind and spirit. No wonder we have one of them to testify the output: St. Luke. Jesus continues to draw men and women in his mission. How do I respond?</p>
<p>Wednesday, 19th October</p>	<ul style="list-style-type: none"> <li>• Rom 6.12-18</li> <li>• Lk 12.39-48</li> </ul>	<p>Servants of God Fr. Jaume Girón and compa- nions, martyrs (<i>Calendario Cla- retiano</i>, pp. 407- 412)</p>	<p>Jesus uses the image of steward and servant to highlight the need for vigilance and readiness to serve in order to receive him. When a servant takes the place of the master, the house is in for collapse. Like a faithful steward, when you give your bodies to God, you regain yourself and become freed from serving sin.</p>
<p>Thursday, 20th October</p>	<ul style="list-style-type: none"> <li>• Rom 6.19-23</li> <li>• Lk12.49-53</li> </ul>		<p>“I have come to bring fire to the earth”. It is a fire that burns without burning out, a fire that purifies, clarifies and brings out the best in humans. The conflict is between the law of the flesh and the law of the Spirit. Every human relationship has a choice: to operate at the level of the flesh or at the level of the spirit. Jesus leaves no room for ambiguity, hence the division. What does it mean to be “a man on fire”?</p>
<p>Friday, 21st October</p>	<ul style="list-style-type: none"> <li>• Rom 7.18-25a</li> <li>• Lk 12.54-59</li> </ul>	<p>Beginning of the Triduum to St . Anthony M. Claret (<i>Spi- ritual Directo- ry!</i>, pp. 187-209)</p>	<p>Humans are clever in the art of forecasting weather. But we are often blind to the signs that forecast bloom or doom. Awareness of the love for God’s law in my heart but a different law acting in my body is the first step towards conscious surrender to the law of the spirit.</p>
<p>Saturday, 22nd October</p>	<ul style="list-style-type: none"> <li>• Rom 8.1-11</li> <li>• Lk 13.1-9</li> </ul>		<p>The human heart is directed to objects of desire according to what the person lives by: natural inclinations or spiritual things. It is always easy to make judgments on others misfortunes. Jesus invites us to a conversion, a change of orientation, a turn to God. Sexuality and affectivity rooted in the body are arenas where natural inclinations can learn to obey the spirit and usher the person to peace and life.</p>

<p><b>Sunday, 23rd October</b></p>	<ul style="list-style-type: none"> <li>• Ex 22.20-26</li> <li>• 1 Thes 1.5c-10</li> <li>• Mt 22.34-40</li> </ul>	<p><b>XXX Sunday of Ordinary Time</b></p>	<p>The eve of the feast of Claret. Loving God with the totality of the person (heart, mind and soul) and loving others as oneself is the summit of sexual integration and affective maturity. We see such a process of integration in the life of our Founder.</p>
<p>Monday, 24th October</p>	<ul style="list-style-type: none"> <li>• Is 61.1-6</li> <li>• 2 Cor 5.14-20</li> <li>• Mk 16.15-20</li> <li>o Lk 10.1-9</li> </ul>	<p>Solemnity of St. Anthony M. Claret, Found- er of the Congregation</p>	<p>“If you fall in love with Jesus Christ, you will do greater things”. This verse of St. Claret summarizes his affective life. His intimacy with Jesus and Mary bloomed to bear fruit in the Church. The amazing range of his personal relationships and apostolic works flow from this intimacy which conformed him to Jesus, the evangelizer.</p>
<p>Tuesday, 25th October</p>	<ul style="list-style-type: none"> <li>• Rom 8.18-25</li> <li>• Lk 13.18-21</li> </ul>	<p>Anniversary of the beatifica- ción of our Martyrs of Barbastro (1992)</p>	<p>Paul refers to the groaning of creation for the freedom of the children of God, and freedom from corruption. Affectivity and sexuality embody this longing. When the Kingdom values take charge of our human nature, it progressively becomes freed from corruption and sin. Jesus presents the images of mustard seed and yeast to express this growth and transformation.</p>
<p>Wednesday 26th Octol</p>	<ul style="list-style-type: none"> <li>• Rom 8.26-30</li> <li>• Lk 13.22-30</li> </ul>		<p>Living according to the Spirit opens up new horizons for a Christian. But the door to it is narrow and in contradiction to the ways of the world. Fidelity and perseverance are the required virtues. Then the last will be first.</p>
<p>Thursday, 27th October</p>	<ul style="list-style-type: none"> <li>• Rom 8.31b-39</li> <li>• Lk 13,31-35</li> </ul>	<p>Fr. Domingo Fábregas, co- founder (<i>Ca- lendario Claretiano</i>, pp. 415-419)</p>	<p>Living according to the Spirit brings hardships and persecutions of various sorts. But intimacy with Christ thrives in all of them because nothing can separate us from the love of God in Christ Jesus. Jesus intimacy with the Father keeps him tied to his mission to the very end, and Herod cannot intimidate him to give it up.</p>
<p>Friday, 28th October</p>	<ul style="list-style-type: none"> <li>• Eph 2,19-22</li> <li>• Lk 6.12-16</li> </ul>	<p>Feast of Sts. Simon and Jude, apostles and co-patrons (<i>Calendario Claretiano</i>, pp. 421-427)</p>	<p>Discipleship is a matter of personal conformity with the master and participation in the mission of Jesus. Here the law is not just learnt and taught to others. The law of the spirit is written in the heart and shapes your life and destiny. Jesus forms his disciples very differently. It demands much, but it is worth.</p>
<p>Saturday, 29th October</p>	<ul style="list-style-type: none"> <li>• Rom 11,1-2a, 11-12, 25-29</li> <li>• Lk 14.1, 7-11</li> </ul>		<p>Jesus celebrated free flowing interaction with people of all walks of life. His mode of relating changed according to the personal condition of the other and his responses ranged from confirming and healing to questioning and confronting. Healthy relationships attempt to bring out the best in others. Jesus brings out the best in each one of us.</p>

**Sunday,  
30th  
October**

- Mal 1.14b-2.2b, 8-10
- 1 Tes 2.7b-9, 13
- Mt 23<.1-12

**XXXI  
Sunday of  
Ordinary  
Time**

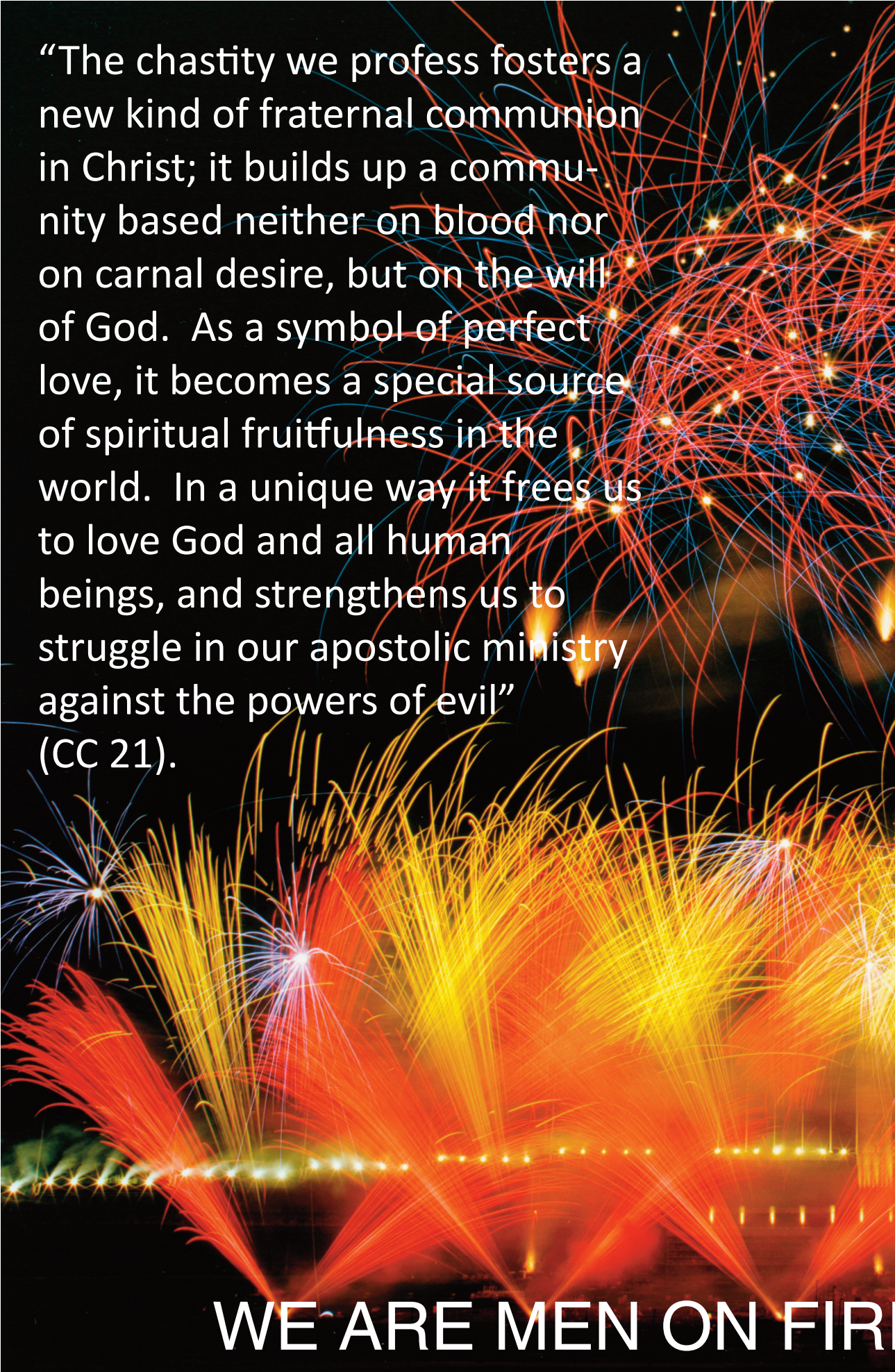
Authority and power dissociated from love become oppressive and hypocritical. Authority is for service to the brothers, not an ego-boosting means. Jesus' manner of exercising authority and power as well as his submission to the will of the Father spring from his intimacy with the Father. We are called to exercise authority in love.

Monday,  
31st October

- Rom 11.29-36
- Lk 14.12-14

Jesus gives a lesson on gift-love. Often human relationships operate on terms of mutual exchange of giving and receiving. Following the logic of divine love, we are invited to gift ourselves freely in love when we relate to one another. The beauty of our sexuality and affectivity is salvaged only when the love of Jesus transforms celibate or married love into gift loves.





“The chastity we profess fosters a new kind of fraternal communion in Christ; it builds up a community based neither on blood nor on carnal desire, but on the will of God. As a symbol of perfect love, it becomes a special source of spiritual fruitfulness in the world. In a unique way it frees us to love God and all human beings, and strengthens us to struggle in our apostolic ministry against the powers of evil” (CC 21).

**WE ARE MEN ON FIRE**





RE WITH GOD'S LOVE

## 6. To go deeper

### Appendix I: EXTRACTS FROM "THE FOUR LOVES" (C.S. Lewis)

God, as Creator of nature, implants in us both *Gift-loves* and *Need-loves*. The *Gift-loves* are natural images of Himself; proximities to Him by resemblance which are not necessarily and in all men proximities of approach. A devoted mother, a beneficent ruler or teacher, may give and give, continually exhibiting the likeness, without making the approach. The *Need-loves*, so far as I have been able to see, have no resemblance to the Love which God is. They are rather correlatives, opposites; not as evil is the opposite of good, of course, but as the form of the blancmange is an opposite to the form of the mould.

But in addition to these natural loves God can bestow a far better gift; or rather, since our minds much divide and pigeon-hole, two gifts.

He communicates to men a share of His own Gift-love. This is different from the Gift-loves he has built into their nature. ...But Divine Gift-love — Love Himself working in a man — is wholly disinterested and desires what is simply best for the beloved. Again, natural Gift-love is always directed to objects which the lover finds in some way intrinsically lovable — objects to which Affection or Eros or a shared point of view attracts him, or, failing that, to the grateful and the deserving, or perhaps to those whose helplessness is of a winning and appealing kind. But Divine Gift-love in the man enables him to love what is not naturally lovable; lepers, crimi-

nals, enemies, morons, the sulky, the superior, and the sneering. Finally, by a high paradox, God enables men to have a Gift-love towards Himself. There is of course a sense in which no one can give to God anything which is not already His; and if it is already His, what have you given? But since it is only too obvious that we can withhold ourselves, our wills and hearts, from God, we can in that sense, also give them. What is His by right and would not exist for a moment if it ceased to be His (as the song is the singer's), He has nevertheless made ours in such a way that we can freely offer it back to Him. "Our wills are ours to make them Thine." And as all Christians know there is another way of giving to God; every stranger who we feed or clothe is Christ. And this apparently is Gift-love to God whether we know it or not. Love Himself can work in those who know nothing of Him.



## Appendix II: MIND TRICKS OF ADDICTED PEOPLE (Gerarld G. May)

Here is a description of some of the mind tricks which addicted people use to avoid the pain of recognizing and addressing their addictions.

- **Denial:** Ignore or reject any sign of increasing mal-adaption arising from alcohol or other abuses. There are symptoms of mal-adaptation. For example, meditation becomes difficult. Concentration suffers. The person becomes annoyed or aggressive when someone points out problems.
- **Rationalization:** Make excuses to justify behavior: "I need a drink because I feel depressed" or "I deserve a drink to celebrate". "Life is short, why not enjoy it".
- **Hiding:** Hide the truth from others. Hide bottles or tell lies and fool others. One may put on masks of competence, lightheartedness and good humour. "No. no. it isn't anything, I have not drunk, It is just dizziness."
- **Delaying tactics:** Postpone decision to act. "I really have got to stop it, I need a little more discipline and will power". "I am thinking of how to put an end to it. Let me see". "Next time I am out of control, I will do something about it". "Just one more, and that is the end. Tomorrow I will quit". "Well, I am going to quit, I'll have a drink to celebrate the end".
- **I can't handle it:** admission of defeat and failure to handle addiction. "I give up. I can't handle it, and I'm tired to even go on fighting". One accepts his addiction and goes on drinking. "To hell with it!

Who cares? What difference does it make?" "Yeah, I may not be good, but neither is anything else."

- **I can handle it:** Temporary success and overconfidence and downfall. "I can do it. I have done it. It wasn't even that difficult". "I am in control. I did not take a sip during lent". "I haven't had a single pill for three weeks now. I wonder what it would be like, once I am not hooked to it". "I am moderating it. No more than three snorts a day". "I drink only on weekends. I only have one drink before supper".

- **Breakdown:** Crashing down after pinnacles of pride. Reasoning is eroded and critical condition sets in. Unrealistic and self defeating decisions may be taken. "I am going to leave everything and start all over again in another place". "If it weren't my superior/community treating me the way he did, I wouldn't be in this state. I'll teach him a lesson".

Addiction to power, money or relationships can drive people to distort reality just as much as can addiction to alcohol or narcotics.



## Appendix III: LOOKING AT YOUR AFFECTIVE TRIALS WITH CLARET

Read the following account of the temptations of Claret from his autobiography. The first is related to how he faced a temptation initiated from another person who was fascinated by him and the second seems to be something related to his inner inclinations and emotions. Choose a suitable place for prayer and reflection. Place yourself in the shoes of young Claret to visualize the scene to understand his motivational and value system that prompted his way of responding to the temptations. Then recall at least two moments of trial in your life: when you faced a situation when another person who was fascinated by you may have initiated a relationship; the other when your own instinctual desires or feeling of attraction created a situation of trial for you. Introspect your values and motivations that guided your choices. Confront yourself to affirm vocationally consistent values.

### 1. Aut 72

Mary also saved me from a worse danger, not unlike that of the chaste patriarch, Joseph. While I was in Barcelona, I used to visit a fellow townsman of mine from time to time. I never spoke with anyone else in the house except him. When I arrived there, I would go straight to his room and talk only with him, but the others in the house always saw me coming and going. I was fairly young then, and although it's true I had to buy my cloths, I liked to dress... with a certain elegance, perhaps too much. Who knows.... One day I went to the house, a young woman, asked me to wait for him, as he was coming back soon. I had waited a little while when I realized tht her intentions were passionate, as her word and gestures made clear. I called out to the Blessed Virgin and ran out of that house,

never to return. I didn't tell anyone about what had happened, for fear of ruining the lady's reputation.

### 2. Aut 95

I had the following experience while I was in the second year of philosophy at Vich. That winter I had caught a bad cold and was ordered to bed; so I obeyed. One day as I lay there at about ten-thirty in the morning, I felt a terrible temptation. I turned to Mary, called on my guardian angel and to all my name saints as well as to thos to who I have a special devotion. I fixed my attention on in different objects so as to distract myself and to forget about the temptation....I turned over to the other side, to see if the temptation would go away. When I suddenly saw the virgin Mary, very beautiful and gracious...

### 3. Aut 97-98

As soon as it had passed, I felt free of the temptation, and filled with joy so deep that I could not grasp what had been going on in me...

**98** ... What made me believe that what had happened was real, and a special grace from Mary, was the fact that from that moment on I was free from temptation, and for many years stayed free of temptation against chastity.



## Appendix IV: TYPES OF GLANCES

We can speak of the different types of glances people give to others in their search for love and intimacy. Each one looks at another person based on his/her level of consciousness. The way one looks at another signals the kind of interpersonal relationship he/she is capable of. The unfortunate separation of love and sex which has crept into modern culture reveals the reductive view of the human person and manifests itself in the way humans look at each other. At lower level of maturity another person is easily perceived as an object and a collection of body parts. At higher levels the other is valued as a person and his/her integrity is respected. The body is seen as the expression of the self of the other irrespective of its temporal changes.

**1. The erotic glance:** It is a reductive look that sees only the “interesting parts” of the other and use as an object of enjoyment in imagination. The other is valued for the “glamour” or the “sex appeal”.

**2. The superficial glance:** One looks only at the appearance of the other based on color, race, culture or age. Accordingly the other is judged, condemned, rejected or valued without any concern for the intrinsic good of the other.

**3. A consumerist glance:** As in a window shopping the other is looked at as having “things” that satisfy one’s adolescent curiosity, or to fill one’s own inner emptiness. Body parts are evaluated and compared to attribute value to the person.

**4. Narcissistic glance:** One sees only one’s own image reflected in the other, though there could be pretenses of love and care. There is no space for the uniqueness and separateness of the other. The “I” become the beginning, middle and end of all relationships.

**5. Adulterous glance:** It is a look that secretly harbors prohibited and deceptive affairs with the other in one’s heart. There could be pretention of fidelity in commitments because these secretly rehearsed desires take place only in the heart.

**6. Pornographic glance:** It is a glance which seeks images for satisfying the need for relationship. Living persons are substituted by images and objects which can be manipulated at will without the fear of rejection.

**7. Personal glance:** It is a glance that breaks through the external façade of a person to see the mystery of the person with a sense of wonder and gratitude. The focus is more in the eyes or the face of the than on body parts that satisfy curiosity.

**8. Contemplative glance:** The other is seen holistically as he/she is within the context of his/her vocation and mission, strengths and limitations and in relation to the wider mystery of humanity. A sense of connectedness and communion with the person within the larger network of relationships bring joy and love irrespective of the responses of the other.

**Jesus glance:** Jesus’ glance embodies the Father’s compassionate love for the humans. It is the divine glance that confronts, confirms, heals and recreates the broken and sinful humans. Jesus’ glance reveals to the other his/her own beauty as a child of God and invites him/her to initiate a journey to wholeness and holiness through discipleship. When our hearts are inhabited by the Holy Spirit, we too begin to glance at one another with the compassionate love of God.



## Appendix V: THE PRIEST: A PRAYER ON A SUNDAY NIGHT (M. Quoist)

Tonight, Lord, I am alone.  
 Little by little the sounds died down in the church.  
 The people went away,  
 And I came home,  
 Alone.  
 I passed people who were returning from a walk.  
 I went by the cinema that was disgorging its crowd.  
 I skirted café terraces  
 where tired strollers were trying  
 to prolong the pleasure of a Sunday holiday.  
 I bumped into youngsters playing on the footpath,  
 Youngsters, Lord,  
 Other people's youngsters who will never be my own.  
 Here I am, Lord,  
 Alone.  
 The silence troubles me,  
 The solitude oppresses me.  
 Lord, I'm thirty-five years old,  
 A body made like others, ready for work,  
 A heart meant for love,  
 But I've given you all.  
 It's true of course, that you needed it.  
 I've given you all, but it is hard, Lord.  
 It's hard to give one's body;  
 it would like to give itself to others.  
 It's hard to love everyone and to claim no one.  
 It's hard to shake a hand and not want to keep it.  
 It's hard to inspire affection, only to give it to you.  
 It's hard to be nothing to oneself  
 in order to be everything to others.  
 It's hard to be like others, among others,  
 and be another to them.  
 It's hard always to give without trying to receive.



It's hard to seek out others and  
 to be oneself unsought.  
 It's hard to be told secrets,  
 and never be able to share them.  
 It's hard to carry others and never,  
 even for a moment, be carried.  
 It's hard to sustain the feeble and  
 never be able to lean on one who is strong.  
 It's hard to be alone,  
 Alone before everyone,  
 Alone before the world,  
 Alone before suffering, death, sin.

*Son, you are not alone,  
 I am with you.  
 I am you.  
 For I needed another human vehicle  
 to continue my Incarnation and my Redemption.  
 Out of all eternity, I chose you.  
 I need you.  
 I need your hands to continue to bless,  
 I need your lips to continue to speak,  
 I need your body to continue to suffer,  
 I need your heart to continue to love,  
 I need you to continue to save,  
 Stay with me.*

Here I am Lord, Here is my body, my heart, my soul,  
 Grant that I may be big enough to reach the world,  
 Strong enough to carry it.  
 Pure enough to embrace it  
 without wanting to keep it.  
 Grant that I may be a meeting-place,  
 but a temporary one,  
 A road that does not end in itself,  
 because everything to be gathered there,  
 everything human, must be led to you.

Lord, tonight, while all is still  
 and I feel sharply the sting of solitude,  
 While people devour my soul  
 and I feel incapable of satisfying their hunger,  
 While the world presses on my shoulders  
 with all its weight of misery and sin,  
 I repeat to you my "yes",  
 not in a burst of laughter,  
 but slowly, clearly, humbly,  
 Alone, Lord, before you,  
 In the peace of the evening.

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# The Forge in our daily life

## *Quid Prodest - 2011*

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