

R023-Family Healing Workshop

X107-P018-au-Family Behavior-God's Healing-short

Abstract:

Jeff Liautaud, Family Healing Workshop Coordinator, will share real life examples. With family, why not let God act for you? Gain practical insights. Prayer and the redemptive power of suffering invoke God's peace for all.

You can even run your own Workshop in 3 steps. Download R023 PDF at <https://www.loquate.tv/resource>. Download R023 Audio Podcast at <https://www.loquate.tv/resource>.

1) Pause audio at 4:58 to read R023 PDF scripture.

2) After scripture, restart Podcast again at 4:58 and at 10:21 break into small groups and follow R023 PDF agenda. Hint: Avoid triggering. When you break out into small groups, make sure no two family members are together.

3) After small groups, restart Podcast at 10:21; and end workshop at end of Podcast.

5/18/2018

revised: 5/15/2018

previous revision: 5/14/2018

P018		X107		word		X107-P018-ap-Family Behavior-God's Healing; short name Heal
------	--	------	--	------	--	--

Sponsor: Loquate.tv "Where Work Meets Faith"

<https://www.loquate.tv/>

Co-Sponsor: Home to Enhance African Life – Heal

<http://healnigeria.org/>

When: 6/2/18

Where: 215 Ridge Terrace, Park Ridge, IL. 60068

Family Behavior-God's Healing

1. 8:00 am mass – optional- and confessions available at 7:30
2. 8:30 am -8:45 am gather and light breakfast Kinane Center
3. 8:45 am – 8:50 am Please silently read the Introduction (below) on your own in the main room gathering space.
4. 8:50 am – 9:45 Opening prayer - personal family healing part 1- Awareness
5. 9:45 am to 9:55 am break
6. 9:55 am to 10:45 am centering/contemplative prayer- family healing part 2- God's healing
 - a. Healing thru centering prayer
 - b. Healing thru contemplative prayer
7. 10:45 am to 10:55 am break
8. 10:55 am to 11:55 am Heal -a ministry serving widows and orphans in Nigeria
 - a. Healing thru self emptying sacrifice
 - b. Servant Leaders
 - c. Projects
 - d. Concluding comments – similarities and dissimilarities healing American families, healing African Widow and orphans and families
 - e. Closing Prayer
9. 11:55 am to end noon brunch – Adoration

The family unit is the most powerful socializing unit on earth. Family behavior is often mixed, good with bad. Interior healing is needed to overcome bad family behavior. This 3 presentation workshop includes small group breakout: 1) awareness that leads to self change, where God is the healer, 2) Real life example and Centering Prayer breakout, and 3) Explore African family healing thru self emptying sacrifice and Heal Mission.

Concluding Presentation - similarities and dissimilarities healing American families, and healing African widows and orphans and families...always God is the Healer!

1. 8:45 am – 8:50 am **Read the Introduction** on your own in the main room gathering space

Introduction

There is more to God than the natural order we can infer from God on earth. This natural order at best is a subpart of the spiritual domain of God. God = righteousness A domain is an area of territory owned or controlled by a ruler on earth. Beginning now to understand the natural order of God's righteousness on earth in so far as we have been given to know it:

Good = Well being = righteousness = functional group= happiness or joy for a human person and God centered sense of community for every group of which the human person is a part = feel good = innate needs of the human person are satisfied =feeling on target as a human person= increased motivation and well being = summarized as within the spiritual domain of God on earth.

Evil = diminished well being = if intentional = sin = if not intentional = mistake = dysfunctional group= feel bad = innate needs of the human person are thwarted = feeling off target as a human person = diminished motivation and diminished well being = summarized as within the spiritual domain of Satan on earth.

i. Redemptive suffering

It works like this. God is just. Lets arbitrarily call sin a minus or “-.” The Old Testament shows man atoning for sin. Let's call that a plus or “+”. Through the cross of Christ we are shown the way. Christ perfected atonement for all men. Yet when we suffer for another we participate in redemption. This is the local meaning of suffering. (Google “Salvifici Doloris” Letter of Pope John Paul II on the Christian Meaning of Human Suffering). Our minus becomes a plus. God alone metes out justice. We will know we have suffered enough when we suffer no more. When our own atonement is complete, when our + = our -, then only the + occurs. Those who try to thwart us will be ruined. God has vowed that what happened to His innocent Son will not happen to us. An innocent person will bring redemptive suffering into the world locally. This is something a person experiences. Once it is experienced, the person knows it is true. In this way all things will be made new by God thru the Precious Blood of Christ in atonement. = summarized as within the spiritual domain of God on earth = unity = peace on earth.

On earth all things are speeded up. This suffering that God gives us is a privilege that we might be yet closer to Him in heaven thru our suffering. God is more powerful than Satan= Satanic domain is overcome by spiritual domain of God on earth = unity = peace on earth.

2. 8:50 am - Opening prayer
3. 8:55 am to 9:10 am -Presentation-Play Podcast www.Loquate.tv: Family Behavior-God's Inner Healing | Jeff Liautaud. (at home check out www.Loquate.tv)
 - i. Powerful,
 - ii. Example of Joe DeVine
 - iii. Domain of Good; Domain of Evil
 - iv. Halt podcast at 4:58**
4. 9:10 am to 9:15 am – Lectors take turns reading the following

Lector 1 –Susan Davis

Genesis 1: 26-28

26 God said, ‘Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild animals and all the creatures that creep along the ground.’

27 God created man in the image of himself, in the image of God he created him, male and female he created them.

28 God blessed them, saying to them, ‘Be fruitful, multiply, fill the earth and **subdue** it. Be masters of the fish of the sea, the birds of heaven and all the living creatures that move on earth.’

Source: <https://tifwe.org/a-biblical-view-of-dominion-stewardship/>
Faith, work, and economics
Nancy Purcey total truth

It is a lifelong quest to devote our skills and talents to building things that are beautiful and useful, while fighting the forces of evil and sin that oppress and distort the creation.

To fulfill our role we must be prepared to understand that this work of dominion should be expressed as service—sacrificial service that serves God and the common good.

Again Holcomb writes,

God gives us the opportunity to reflect him in his work of caring for and transforming all of creation. To follow this aspect of our multifaceted calling as humans is to image in our lives the One who is at work in the world and in human life, creating, sustaining, and liberating creation. Jesus’ resurrection is God’s first step in making all things new, which will culminate in a renewed world that completely honors Jesus, who rules it.

We work for and toward this new world knowing that its full realization awaits Christ’s second coming. Yet, as theologian Glenn Sunshine writes, we labor knowing that God redeemed us to carry out the work that He uniquely prepared us to do.

Lector 2- Christ Manaois

Ephesians 2:20-22

20 You are built upon the foundations of the apostles and prophets, and Christ Jesus himself is the cornerstone.

21 Every structure knit together in him grows into a holy temple in the Lord;

22 and you too, in him, are being built up into a dwelling-place of God in the Spirit.

Scott Rodin

Adam and Eve were commanded to have dominion over the created world just as God had demonstrated his dominion over them! They knew God as the God who sought to be with them rather than over them. They knew in God one who lovingly provided for them, who sought only their good and who they trusted intimately for their very existence. They saw a God who was for them in every way, who sought their best and with whom they were at peace. And they saw a God who created for them an environment in which they could grow and flourish, one which worked together in harmony, and one which provided abundantly for their welfare and future.

Then came the fall of man and original sin. And the domain of Satan was brought to earth, but always under the control of man’s free will.

5. Resume Podcast at 4:58. Halt Podcast at 10:21. At 10:21 break into small groups

6. 9:15 am to 9:35 am -**Break into small groups of 4**

- a. Hint: **Please no members of the small group part of the same family. The family itself is too charged with triggers.**
- b. (One person acts as facilitator. Facilitator follows ODD RULE – when you most want to say something, instead call on another, for example “What do you think about that Mary?” Facilitator asks the questions on the agenda below.)

Can anyone think of a time when your **parents were fighting and what they were fighting about?**

Family behavior, parents fight, over what? Use this question to invoke in an imaginative prayer like thought to uncover and discover dysfunctional family domains.

Is anyone ready to share? Can you think of such a concern about your handling of some God thing related to your family behavior? It should be a question about self change, doing the right thing in the eyes of God, and a concern you are facing now.

- Begin awareness

Now, clarify the concern. Do you see this as a legitimate concern? Legitimate if “Yes” to

1. How could this concern be rephrased so it is a question about changing only yourself, and no one else?

Notice this is a concern about self change, not changing another. You take the others behavior as a given. There are many blocks to be overcome in family behavior. Other family members may be unaware of the blocks to awareness inside of themselves. Still there is hope. For if one family member changes, the system changes. So can you rephrase the concern inside yourself so it is a God concern about your handling of some God thing related to family behavior? After focus person states his concern, call on one person (not focus person):

2. Is this a question about doing the right thing in the eyes of God?
3. Is this a concern you are facing now?
 - i. Finalization: ask another (not focus person) to review again the 3 points: “Do you see the concern as legitimate?”
 - ii. If not, can you help separate the God part from the secular part of the focus person’s concern
- b. If legitimate concern, hear Best Practices - “Can any who faced a similar concern tell a resolution story? Please share your relevant resolution experience as a story, not advice.

solution: what alternative or combination of alternatives sounds best to you (focus person)?

Then review their solution in terms of the three primary values.

- a. Ask the primary value questions:
 1. Do you see the best practice as going for “Doing that which is truly in the best interests of others?”
 2. Do you see the best practice as going for “Attaining a goal, (or other end not necessarily preconceived as a goal but which becomes a goal once experienced)?”
 3. Do you see the best practice as going for “Operating in an area of meaningful expansion for yourself?”

- b. If passes all 3, state this rule. If the experience goes for one or more primary values, and the experience is neutral or does not go against any of the other primary values, you will feel good. You will tend toward happiness. Your identity experience at work will tend toward a sense of community.

Conclusion – Facilitator please ask another or others to read out loud these concluding 2 paragraphs.

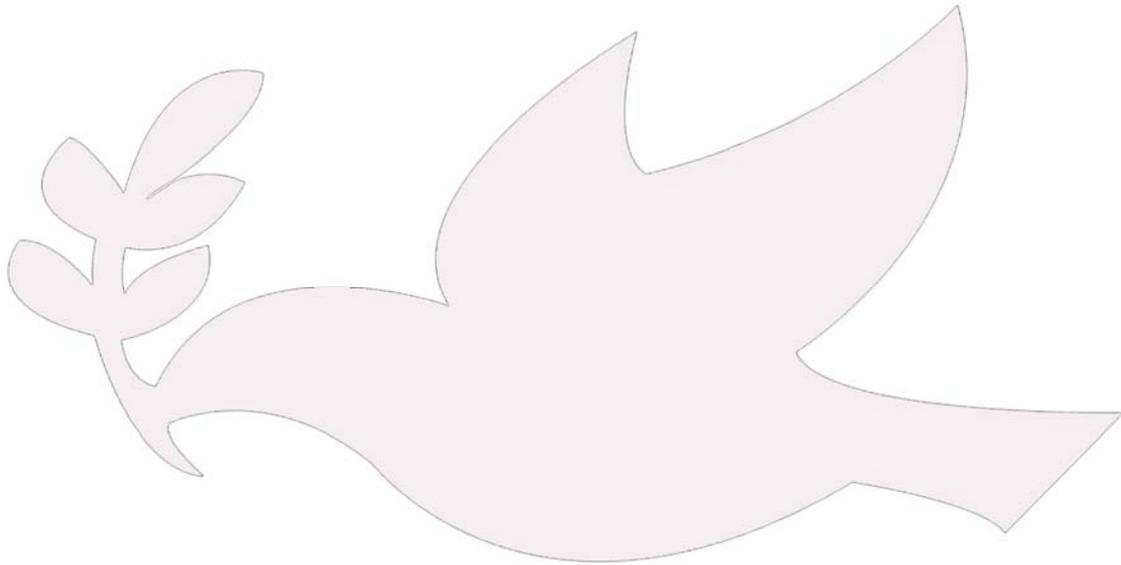
Hand out wallet sized cards.

Get agreement with anyone in your family with whom you have a problem. The agreement is this: speak up when being triggered. Discern if the trigger is coming from the hazy past, or the present. Bring up the trigger. Determine the specific bad behavior only in the present causing the trigger. Seek to change to eliminate the present trigger. The present can be changed by both parties. Defer further discussion until the trigger has subsided. Pray. Then conclude discussion of the matter at hand in which either party was first triggered.

The hazy past can be changed first by forgiveness, then by God. Use the wallet sized card from jeff@loquate.tv. Just as we are drawn to Christ in the mystery of the Sacred Heart of Jesus, so too will others in our family line be drawn to us as we suffer at their hands.

Certificate of Encouragement

Presented to



S038-bb

7. At the end of small groups restart Podcast again at 10:21 and end workshop at end of Podcast.

Hint: Podcast ends about 7 minutes later at 17:34

- i. 9:45 am end
- ii. 9:45am to 9:55am break

Read this at Home

Prayer, just reading a short Novena (see below), can prepare you in a family behavior decision. For example, recently I had a family behavior decision to make...to choose myself, or, to make myself small and choose others. Those who know me well know that I can be like a barking Australian Sheep dog. An Australian sheep dog just nips at heels without drawing blood. I decided I am going to make myself small and avoid being triggered by family behavior. When I am triggered, I will hold up, and use the Novena. Then I will act. Yip, Yip.

The Novena saved me from going down a potentially huge wrong path. The wrong path was confrontation. By saying the Novena and a rosary I chose changing myself and no one else. Everyone in my family could see my need to change but not their need to change. I depended totally on God. I trusted God. God acted. I have peace.

Healing of past family behavior can only come from God. The family behavior problem in the present can be stopped from escalating by speaking up whenever either party is triggered. Hence awareness of being triggered, creating space, and deferring decisions is the only sane path. When one orders their life to the local meaning of suffering as Christ crucified, redemptive healing will occur thru suffering. This is an inviolable natural law learned by experience. I have peace.

Had I chosen confrontation, a battle would have ensued. Family behavior may have flared into irreconcilable differences. I could clearly see the truth of others needing to change themselves. I could have been a martyr in non cooperation, non violence. But with family, why not let God act for me. I have peace. I was saved from making a big mistake. Changing myself is gentle and without reproof.

I am an ENTJ in the Meyers Briggs personality inventory. ENTJ (extraversion, intuition, thinking, judgment) is an abbreviation used in the publications of the Myers-Briggs Type Indicator (MBTI) to refer to one of sixteen personality types. ... ENTJs are often sought out as leaders due to an innate ability to direct groups of people.

The change I sought was to become an ENTok. "Ok" is my own acronym. I would stop judging. I would change my personality. I would invite others to speak in moments of crisis. I would try to accommodate them. I would let it go. I would be "ok." I realized how much I would be giving up. Still I chose this.

There are innumerable miracles occurring, that possibly I alone can see. It is just like the Novena says.

Ruo-2018-0508-Father Ruotolo - 9 day Novena

Source: <https://catholicdoors.com/prayers/novenas/p03530.htm>
Spiritual Advisor to Padre Pio.

Day 1

Why do you confuse yourselves by worrying?
Leave the care of your affairs to me
and everything will be peaceful.
I say to you in truth that every act of true,
blind, complete surrender to me
produces the effect that you desire
and resolves all difficult situations.

Repeat 10 times...

O Jesus, I surrender myself to you,
take care of everything!

Day 2

Surrender to me does not mean to fret,
to be upset, or to lose hope,
nor does it mean offering to me a worried prayer
asking me to follow you
and change your worry into prayer.
It is against this surrender,
deeply against it, to worry,
to be nervous
and to desire to think about the consequences of
anything.
It is like the confusion that children feel
when they ask their mother to see to their needs,
and then try to take care of those needs for themselves
so that their childlike efforts get in their mother's way.
Surrender means to placidly close the eyes of the soul,
to turn away from thoughts of tribulation

and to put yourself in my care,

Repeat 10 times...

O Jesus, I surrender myself to you,
take care of everything!

Day 3

How many things I do when the soul,
in so much spiritual and material need turns to me,
looks at me and says to me;
“You take care of it,”
then close its eyes and rests.
In pain you pray for me to act,
but that I act in the way you want.
You do not turn to me, instead,
you want me to adapt to your ideas.
You are not sick people who ask the doctor to cure you,
but rather sick people who tell the doctor how to.
So do not act this way,
but pray as I taught you in the Our Father:
“Hallowed be thy Name”,
that is, be glorified in my need.
“Thy kingdom come”,
that is, let all that is in us
and in the world be in accord with your kingdom.
“Thy will be done on Earth as it is in Heaven”,
that is, in our need,
decide as you see fit for our temporal and eternal life.
If you say to me truly:
“Thy will be done”
which is the same as saying:
“You take care of it”
I will intervene with all my omnipotence,
and I will resolve the most difficult situations.

Repeat 10 times...

O Jesus, I surrender myself to you,
take care of everything!

Day 4

You see evil growing instead of weakening?
Do not worry,
Close your eyes and say to me with faith:
“Thy will be done, You take care of it.”
I say to you that I will take care of it,
and that I will intervene as does a doctor
and I will accomplish miracles when they are needed.
Do you see that the sick person is getting worse?
Do not be upset,
but close your eyes and say
“You take care of it.”

I say to you that I will take care of it,
and that there is no medicine
more powerful than my loving intervention.
By my love, I promise this to you.

Repeat 10 times...

O Jesus, I surrender myself to you,
take care of everything!

Day 5

And when I must lead you on a path different from the
one you see,
I will prepare you;
I will carry you in my arms;
I will let you find yourself,
like children who have fallen asleep in their mother’s
arms,
on the other bank of the river.
What troubles you and hurts you immensely are your
reason,
your thoughts and worry,
and your desire at all costs to deal with what afflicts you.

Repeat 10 times...

O Jesus, I surrender myself to you,
take care of everything!

Day 6

You are sleepless;
you want to judge everything,
direct everything and see to everything
and you surrender to human strength,
or worse - to men themselves,
trusting in their intervention,
- this is what hinders my words and my views.
Oh how much I wish from you this surrender,
to help you and how I suffer when I see you so agitated!
Satan tries to do exactly this:
to agitate you and to remove you from my protection
and to throw you into the jaws of human initiative.
So, trust only in me,
rest in me,
surrender to me in everything.

Repeat 10 times...

O Jesus, I surrender myself to you,
take care of everything!

Day 7

I perform miracles in proportion to your full surrender to me
and to your not thinking of yourselves.
I sow treasure troves of graces
when you are in the deepest poverty.
No person of reason, no thinker,
has ever performed miracles,
not even among the saints.
He does divine works whosoever surrenders to God.
So don't think about it any more,
because your mind is acute
and for you it is very hard to see evil
and to trust in me
and to not think of yourself.
Do this for all your needs,
do this all of you
and you will see great continual silent miracles.
I will take care of things,
I promise this to you.

Repeat 10 times...

O Jesus, I surrender myself to you,
take care of everything!

Day 8

Close your eyes and let yourself be carried away
on the flowing current of my grace;
close your eyes and do not think of the present,
turning your thoughts away from the future
just as you would from temptation.
Repose in me, believing in my goodness,
and I promise you by my love that if you say
"You take care of it," I will take care of it all;

I will console you,
liberate you and guide you.

Repeat 10 times...

O Jesus, I surrender myself to you,
take care of everything!

Day 9

Pray always in readiness to surrender,
and you will receive from it great peace and great
rewards,
even when I confer on you the grace of immolation,
of repentance and of love.
Then what does suffering matter?
It seems impossible to you?
Close your eyes and say with all your soul,
"Jesus, you take care of it."
Do not be afraid, I will take care of things
and you will bless my name by humbling yourself.
A thousand prayers cannot equal one single act of
surrender,
remember this well.
There is no novena more effective than this:

Repeat 10 times...

O Jesus, I surrender myself to you,
take care of everything!

Mother, I am yours now and forever.
Through you and with you
I always want to belong completely to Jesus.

Take Home- read at home; for more information contact Jeff Liautaud 773-621-0863 or jeff@loquate.tv

A human person is called to find the local meaning of suffering. When the human person finds the local meaning of suffering at the hands of a family member, a dual experience occurs. On the one hand, the human person feels bad about the ruler of the domain or the norm of the family causing the suffering = summarized as within the spiritual domain of Satan on earth.

On the other hand, the human person may experience joy by forming a charismatic cross community with the one who causes the suffering. The human person suffers at the hands of another family member and still loves the other. The human person's continued external actions of love of the other makes the human person's action charismatic. Charismatic means the other is drawn to the righteousness of the suffering human person even though the human person speaks the truth making known the suffering. The human person is still committed to being in community with the other family member= summarized as within the spiritual domain of God on earth.

The dual experience is spiritual combat. A dual experience is a split into a domain of God and a domain of Satan. The human person's continued external actions of kindness maintain the spiritual domain of God, inviting reciprocation of kindness = unity. Staying until the other is kind, is how the human person changes the

world in every group of which the human person is a part = summarized as within the spiritual domain of God on earth = unity = peace on earth.

That we might profit from suffering in the image of Christ. By his example Christ defined for us the righteous spiritual domain of God on earth. God is holy. God alone is righteous. God is one with Christ and one with the Holy Spirit who dwells inside the righteousness of every human person. His example shows us His continued external actions of love of the other draws the other to Him, just as we are to do. We are to be still committed to being in community with Him. That brings peace on earth.

Practices

1. First comes Awareness
2. A new choice, and
- 3 Replace evil with virtue.

Some domains come from the parent because we inherit many bad habits from our parents. When the seed enters the egg the domain is established, like a latent virus.

To remove the evil domain entirely much prayer is needed.
Many trials are needed.
It is just as a book *Spiritual Combat* by Scupoli states.

Each time a trial occurs, you will have an opportunity to change your behavior.
Those who persevere, changing their behavior, receive the crown of victory.

Take Home- read at home;

Having no route to take is embedded dysfunction.

Hence awareness of being triggered, creating space, deferring decisions is the only sane path. But actual healing comes from God, when one orders their life to the local meaning of suffering as Christ crucified. Redemptive healing will occur thru suffering. This is an inviolable law.

The goal is restoration of working well together where thru conversation of two people $1 + 1 = 3$, a synergistic outcome greater than seemingly possible by either one alone. This means that the experience of each is brought to bear and the best decision is made.

Overcoming bad family behavior has other

Mitigating factors:

Time constraints - seemingly action must be taken now.

Illness or extreme tiredness or hunger- seemingly sickness even chronic sickness makes a good decision impossible or at least impaired with little hope of improvement until the state of deprivation is overcome.

Hereditary impairment - seeming incapacity to make a good decision or take a good course of action logical to an outsider but interiorly impossible to the insider because of a hereditary defect.

External impairment- person seems distant for some unknown reason and incapable of being in the here and now.

Triangling - person A has a bad experience with person B; person A talks negatively about person B to person C; next time person C enters a room with person B, person C punches person B in the nose, for no reason apparent to B.

Better for person A to have it out alone with person B. When your brother or sister does something wrong in the here and now confront the problem and talk between your two selves. If he or she listens to you, you have won back your brother or sister. If he or she does not listen, take one or two others along with you: the evidence of

two or three witnesses is required to sustain any charge, but if he or she refuses to listen to these, report it to the community; and if he or she refuses to listen to the community, treat him or her like a pagan or a tax collector. These are Jesus' words found in the New Testament, Matthew chapter 18, verses 15 to 18.

So I must avoid acting when I am being triggered. Then I must say the RUO- prayer. Then when I am calm I will act.

Wisdom Summary from James 1 (for use when it is difficult to discern what to do)

You want wisdom. You ask for wisdom. God generously gives wisdom without rebuke.

But you have to pray for wisdom.

Now you have to believe you will get wisdom. That brings hope.

A sour face is not with God. A happy face is with God.

What is the switch in the mind? Hope. Hope changes the attitude. Expectant hope.

James 1:

2 My brothers, consider it a great joy when trials of many kinds come upon you,

3 for you well know that the testing of your faith produces perseverance, and

4 perseverance must complete its work so that you will become fully developed, complete, not deficient in any way.

5 Any of you who lacks wisdom must ask God, who gives to all generously and without scolding; it will be given.

6 But the prayer must be made with faith, and no trace of doubt, because a person who has doubts is like the waves thrown up in the sea by the buffeting of the wind.

7 That sort of person, in two minds,

8 inconsistent in every activity, must not expect to receive anything from the Lord.

9 It is right that the brother in humble circumstances should glory in being lifted up,

10 and the rich in being brought low. For the rich will last no longer than the wild flower;

11 the scorching sun comes up, and the grass withers, its flower falls, its beauty is lost. It is the same with the rich: in the middle of a busy life, the rich will wither.

12 Blessed is anyone who perseveres when trials come. Such a person is of proven worth and will win the prize of life, the crown that the Lord has promised to those who love him.

13 Never, when you are being put to the test, say, 'God is tempting me'; God cannot be tempted by evil, and he does not put anybody to the test.

(family behavior- the domain of evil)

14 Everyone is put to the test by being attracted and seduced by that person's own wrong desire.

15 Then the desire conceives and gives birth to sin, and when sin reaches full growth, it gives birth to death.

(family behavior – the domain of God)

16 Make no mistake about this, my dear brothers:

17 all that is good, all that is perfect, is given us from above; it comes down from the Father of all light; with him there is no such thing as alteration, no shadow caused by change.

(thru Adam and Eve, but from God)

18 By his own choice he gave birth to us by the message of the truth so that we should be a sort of first-fruits of all his creation.

19 Remember this, my dear brothers: everyone should be quick to listen but slow to speak and slow to human anger;

20 God's saving justice is never served by human anger;

21 so do away with all impurities and remnants of evil. Humbly welcome the Word which has been planted in you and can save your souls.

(You must act.)

22 But you must do what the Word tells you and not just listen to it and deceive yourselves.

23 Anyone who listens to the Word and takes no action is like someone who looks at his own features in a mirror and,

24 once he has seen what he looks like, goes off and immediately forgets it.

25 But anyone who looks steadily at the perfect law of freedom and keeps to it -- not listening and forgetting, but putting it into practice -- will be blessed in every undertaking.

26 Nobody who fails to keep a tight rein on the tongue can claim to be religious; this is mere self-deception; that person's religion is worthless.

(helping other families)

27 Pure, unspoilt religion, in the eyes of God our Father, is this: coming to the help of orphans and widows in their hardships, and keeping oneself uncontaminated by the world.

X123-P018-ae-option 4-The Way.doc – Handout to all present

The following exercise may be done in the context of a Work Meets Faith small group, with no members of the small group part of the same family. The family itself is too charged with triggers. Not so a diverse Work Meets Faith small group. See latest Small Group Intention for example above X119-P018-aO

The Way

What suffering happened to you that you are carrying with you now and so is happening to you now? Can you tell us about that?

Did you know that Christ suffered and poured out his precious blood dying on a cross for us, to redeem us from our sins, our great and many sins?

And he redeemed us so that when we suffer at the hands of those around us, by our suffering, staying in community with the one who causes the suffering, we redeem them and we redeem ourselves from the dross of our sins.

Start of parables

The parable of the weakened soul.

“Prayed to know the penance that a weakened soul must do. He must start his travels through awareness. He must seek to be aware.

“He must be willing to do penance for his sins. He must be willing to leave his sins far behind or he will get nowhere.

“He must be willing to accept pain. You are right. Either he has his pain now or he has it in eternal damnation.

“He must fear God. If he does not fear God, he will get nowhere. He must learn to fear God thru the pain he experiences as he burns the dross from his soul.”

The parable of perfection

“Jesus has given us a miraculous way to become perfect. When we pick up our cross and submit to the will of the Lord, we proceed in burning the dross from ourselves.”

“He wants us to suffer, because that is the only way. We suffer the loss of our dross, but the pain vanishes instantly once we submit to the will of the Lord. Then joy proceeds.

“If the pain was not there, we would know there was no dross. He would rather us suffer our pain on earth than in purgatory or hell and our place in heaven may be held for us, for those for whom it was reserved according to the will of the Father.

“It is miraculous because otherwise we could never discover our dross. But this way anyone can discover it. Anyone can get better. Anyone can become close to the Lord. All we need to do is to turn inward – to our cross.”

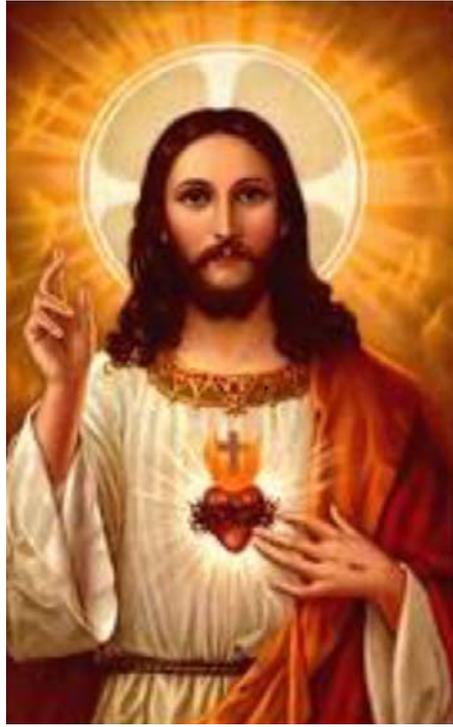
End of parables

You see by our suffering we become a dignified human person. We will know we have suffered enough when we suffer no more.

By our cross, like Christ, we redeem the world. This is an irrefutable law.

As one holy priest once explained , the problem is that we do not know what God has in mind for us, suffering or joy. That is why we put up blocks.

God tears down every block that we might love more. Cast your burden on the Lord; the Lord will not let the righteous be moved.



Psalm 142: 7

Bring me out of prison that I may give thanks to your name.
The righteous will surround me,
For you will deal bountifully with me.

My prayer is this: “My life’s work is the way of truth. The way of truth and light. There is much good to it. There is some evil to it. I will discover the evil as I go along. I am to unearth it like a huge rock and discard it from my field. I am to purge my life’s work of all evil. I am to root it out. I am to find it to uncover it and to get rid of it. I will know it from the harm it does. There is to be no harm that comes from my life’s work. Then it will be all love. Then it will be good. Then it will be pure.”

Contemplative prayer

Open Heart, Open Mind – a book on contemplative prayer

By Thomas Keating

Another form of healing may occur at the hands of God in contemplative prayer. In a book Open Heart, Open Mind, Thomas Keating describes God's healing in a chapter entitled "Unloading the Unconscious." You can purchase the book used, usually for under \$5 delivered, at www.AbeBooks.com.

Pages 95 thru 101

Unloading the Unconscious

A fifth kind of thought arises from the fact that through the regular practice of centering prayer the dynamism of interior purification is set in motion. This dynamism is a kind of divine psychotherapy, organically designed for each of us, to purify our unconscious and free us from the obstacles to the free flow of grace in our minds, emotions, and bodies.

Empirical evidence seems to be growing that the consequences of traumatic emotional experiences from earliest childhood are stored in our bodies and nervous systems in the form of tension, anxiety, and various defense mechanisms. Ordinary rest and sleep do not get rid of them. But with interior silence and the profound rest that this brings to the whole organism, these emotional blocks begin to soften up, and the natural capacity of the human organism to throw off things that are harmful starts to evacuate them. The psyche as well as the body has its way of evacuating material that is harmful to its health. The emotional residue in our unconscious emerges during prayer in the form of thoughts that have a certain urgency, energy, and emotional charge to them. You don't usually know from what particular source or sources they are coming. There is ordinarily just a jumble of thoughts and a vague or acute sense of uneasiness. Simply putting up with them and not fighting them is the best way to release them.

As the deep peace flowing from centering prayer releases our emotional blocks, insights into the dark side of our personality emerge and multiply. We blissfully imagine that we do good to our families, friends, all business or professional associates for the best of reasons, but when this dynamism begins to operate in us, our so-called good intentions look like a pile of dirty dishrags. We perceive that we are not as generous as we had believed. This happens because the divine light is shining brighter in our hearts. Divine love, by its very nature, accuses us of our innate selfishness.

Suppose we were in a dimly lit room. The place might look fairly clean. But install a hundred bulbs of a thousand watts each, and put the whole room under a magnifying glass. The place would begin to crawl with all kinds of strange and wonderful little creatures. It would be all you could do to stay there. So it is with our interior. When God turns up the voltage, our motivation begins to take on a wholly different character, and we reach out with great sincerity for the mercy of God and for His forgiveness. That is why trust in God is so important. Without trust we are likely to run away or say, "There must be some better way of getting to Heaven."

Self-knowledge in the Christian ascetical tradition is insight into our hidden motivation, into emotional needs and demands that are percolating inside of us and influencing our thinking, feeling, and activity without our being aware of them. When you withdraw from your ordinary flow of superficial thoughts on a regular daily basis, you get a sharper perspective on your motivation, and you begin to see that the value systems by which you have always lived have their roots in pre-rational attitudes that have never been honestly and fully confronted. We all have neurotic tendencies. When you practice contemplative prayer on a regular basis, your natural resources for psychic health begin to revive and you see how the false self and its value systems are damaging your life. The emotional programs of early childhood that are buried in your unconscious begin to emerge into clear and stark awareness.

If in your psyche there are obstacles to opening yourself to God, divine love begins to show you what these are. If you let go of them, you will gradually unfold in the presence of God and enjoy His presence. The inner dynamism of contemplative prayer leads naturally to the transformation of your whole personality. Its purpose is not limited to your moral improvement. It brings about a change in your way of perceiving and responding to reality. This process involves a structural change of consciousness. As you experience the reassurance that comes from interior peace, you have more courage to face the dark side of your personality and to accept yourself as you are. Every human being has the incredible potential to become divine, but at the same time each of us has to contend with the historical evolution of our nature from primitive forms of consciousness. There is a tendency in human nature to reach out for more life, more happiness, more of God; but there are also self-destructive tendencies that want to go back to the unconscious and instinctual behavior of the beasts. Even though we know that there is no happiness in such regression, that aspect of the human

condition is always lurking within us. Archbishop Fulton Sheen used to say, "Barbarism is not behind us but beneath us." In other words, violence and the other instinctual drives remain as seeds within us that can develop, if unchecked, into all kinds of evil.

We have to come to grips with these tendencies in order for the fullness of grace to flow through us. Centering prayer fosters the healing of these wounds. In psychoanalysis the patient relives traumatic experiences of the past and in doing so integrates them into a healthy pattern of life. If you are faithful to the daily practice of centering prayer, these psychic wounds will be healed without your being re-traumatized.

After you have been doing this prayer for some months, you will experience an emergence of certain forceful and emotionally charged thoughts. They don't normally reveal some traumatic experience in early life or some unresolved problem in our present life. They simply emerge as thoughts that arise with a certain force or that put you in a depressed mood for a few hours or days. Such thoughts are of great value from the perspective of human growth even though you may feel persecuted by them during the whole time of prayer.

When the unloading of the unconscious begins in earnest, many people feel that they are going backwards, that centering prayer is just impossible for them because all they experience when they start to pray is an unending flow of distractions. Actually, there are no distractions in centering prayer unless you really want to be distracted. Hence, it doesn't matter how many thoughts you have. Their number and nature have no ill effect whatever on the genuineness of your prayer. If your prayer were on the level of thinking thoughts that were extraneous to your reflections would indeed be distracting. But centering prayer is not on the level of thinking. It is consenting with your will to God's presence in pure faith. You are acting on the spiritual level of your being.

Emotionally charged thoughts are the chief way that the unconscious has of expelling chunks of emotional junk. In this way, without your perceiving it, a great many emotional conflicts that are hidden in your unconscious and affecting your decisions more than you realize are being resolved. As a consequence, over a period of time you will feel a greater sense of well-being and inner freedom. The very thoughts that you lament while in prayer are freeing the psyche from the damage that has accumulated in your nervous system over a lifetime. In this prayer both thoughts and silence have important roles to play. To use a clumsy simile, in tenement houses where the garbage collection is unreliable, some tenants use the bathroom to store the garbage. If you want to take a bath, the first thing you have to do is empty out the junk. A similar procedure holds in this prayer. When we commit ourselves to the spiritual journey, the first thing the Spirit does is start removing the emotional junk of a lifetime that is inside of us. He wishes to fill us completely and to transform our entire body-mind organism into a flexible instrument of divine love. But as long as we have obstacles in us, some of which we are not even aware of, He cannot fill us to full capacity. In His love and zeal He begins to clean out the tub. One means by which He does this is by passive purification initiated by the dynamic of centering prayer.

Centering prayer, insofar as it puts us at God's disposal, is a kind of request that He take our purification in hand. Courage is needed to face up to the process of self-knowledge, but it is the only way of getting in touch with our true identity and ultimately with our true Self, which is the image of God within us. When you feel bored, restless, and that anything would be better than just sitting still and being battered by disturbing thoughts, stay there anyhow. It's like being out in the rain without an umbrella and getting drenched to the skin. There is no use groaning because you didn't bring an umbrella. The best approach is to be simply willing to be doused by the torrent of your thoughts. Say "I am going to get wet" and enjoy the mental rain.

Before you reflect on whether a particular period of prayer is going well, you are having a good period of prayer. After you reflect, it is not so good. If you are drenched with thoughts and can't do anything about them, acquiesce to the fact that that's the way it is for today. The less you wiggle and scream, the sooner the work can be done. Tomorrow or a few days from now will be better. The capacity to accept what comes down the stream of consciousness is an essential part of the discipline. Cultivate a neutral attitude toward the psychological content of your prayer. Then it won't bother you whether you have thoughts or not. Offer your powerlessness to God and wait peacefully in His presence. All thoughts pass if you wait long enough.

Another point worth remembering is this. During the unloading process sometimes you may want to figure out where a particular smile, itch, pain, or strong feeling is coming from in your psyche and to identify it with some earlier period in your life. That's useless. The nature of the unloading process is that it does not focus on any particular event. It loosens up all the rubbish, so to speak, and the psychological refuse comes up as a kind of compost. It's like throwing out the garbage. You don't separate the egg shells from the orange peels. You just throw the whole thing out. Nobody is asking you to look through it or try to evaluate it. You just throw everything out in one big garbage bag.

It can also happen that external difficulties may arise in your life that have a direct connection with your spiritual growth. They are another way God uses to bring you to a deeper knowledge of yourself and to a greater compassion for your family, friends, and other people.

End of Keating Quote

So if one is not peaceful inside, how does one begin with contemplative prayer? One starts with Centering prayer:

1. Centering prayer –
 - a. You select a word or phrase to bring up whenever you become distracted.
 - b. You assume a position where your body is not needy.
 - c. You say your word or phrase interiorly,
 - i. You permit your thoughts to come,
 - ii. You do not engage with your thoughts and distractions,
 - iii. You wish only to be in God's presence.
 - d. Whenever your thoughts come, you imagine a boat going down the river, and gently place your thought on the boat,
 - i. You repeat your word or phrase,
 - ii. You begin again
 - e. You become aware of your breathing,
 - i. Your breathing becomes a natural part of your prayer,
 - f. The idea is that by silencing your interior self you are letting God know that you wish to be in God's presence.
 - g. That is all.
2. Once you have done Centering prayer long enough, "Unloading the Unconscious" as above may be a next step.

Contemplative prayer – Hope Little (at home check out Hope's website www.prayinginunison.com)

3. 9:55 am, to 10:10 am an experiential story from Hope Little
4. 10:10 am to 10:35 am Centering Prayer –stay in large group but silently pray using centering prayer.
5. – Centering prayer –
 - a. You select a word or phrase to bring up whenever you become distracted.
 - b. You assume a position where your body is not needy.
 - c. You say your word or phrase interiorly,
 - i. You permit your thoughts to come,
 - ii. You do not engage with your thoughts and distractions,
 - iii. You wish only to be in God's presence.
 - d. Whenever your thoughts come, you imagine a boat going down the river, and gently place your thought on the boat,
 - i. You repeat your word or phrase,
 - ii. You begin again
 - e. You become aware of your breathing,
 - i. Your breathing becomes a natural part of your prayer,
 - f. The idea is that by silencing your interior self you are letting God know that you wish to be in God's presence.
 - g. That is all.
 - h. Begin Centering Prayer.
6. 10:30 -10:35 -gradually get out of Centering Prayer mode. Statement: Once you have done Centering prayer long enough, "Unloading the Unconscious" may be a next step. See Keating excerpt on Contemplative Healing Prayer above.
7. 10:35 am to 10:45 am time permitting or skip if no time permitting: Are there any Questions?
8. 10:45 am to 10:55 am break

9. 10:55 am to 11:55 am Heal -a ministry serving widows and orphans in Nigeria (at home check out Heal's website www.healnigeria.org, and Nick's video <https://www.loquate.tv/leap-of-faith-nick-costello>)
 - a. Healing thru self emptying sacrifice
 - b. Servant Leaders
 - c. Projects
 - d. Concluding comments – similarities and dissimilarities healing American families, healing African Widow and orphans and families
 - e. Closing Prayer
2. 11:55 am – end - open brunch – Adoration