

HopeLess? -> Healing our Hope-> HopeFULL

From **Drowning** to **BLAHH** to **Surviving** to **Striving** to **Thriving**.



Br. Rufino Joseph Poster CFR

The encounter with Him is the decisive act of judgement. **Before his gaze all falsehood melts away.** This encounter with him, as it burns us, transforms and frees us, allowing us to become truly ourselves. All that we build during our lives can prove to be mere straw, pure bluster, and it collapses. Yet in the pain of this encounter, when the impurity and sickness of our lives become evident to us, there lies salvation. His gaze, the touch of his heart heals us through an undeniably painful transformation “as through fire”. But it is a blessed pain, in which the holy power of his love sears through us like a flame, enabling us to become totally ourselves and thus totally of God. - SAVED in HOPE- by Pope Benedict XVI

Introductory prayers-

Ever present God, Here with me now, help me to be here with You. 3x

Blessed are You my Lord Jesus, You have created me, You sustain me, You have enabled me to arrive at this moment. 3x

Ignatian contemplation:

What is one of your favorite Gospel scenes?

Closing your eyes... Allow yourself to imagine it and place yourself there in the scene... look around, feel around...

Look at Jesus, look at the others, let Jesus look at you. What does he say to you?

How does he look at You?

Name your feelings, desires, thoughts to Jesus. What do you need? Ask Jesus for it.

Speak to Jesus. Be with Jesus.

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Introduction: “You seem Anxious” – br. Rufino on retreat 2 years ago

- ## NOTES:

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we don't go to confession to confess our own sins. The result is a society filled with neuroses, anxiety and depression.' – Fulton Sheen

- a. Sin breaks our relationship
 - i. 7 deadly sins(thoughts)

DEADLY SIN	IDOLATRY
Pride	Self
Envy	Status or Possessions
Gluttony	Food or Drink
Lust	Sex or Relationship
Anger	Control
Greed	Security or Wealth
Sloth	Comfort

- ii. 7 deadly wounds and identity beliefs.

WOUNDS	HOW THEY DISTORT OUR IDENTITY
Abandonment	"I am all alone. No one understands me"
Shame	"I am bad, dirty, perverted ... it's my fault"
Fear	"If I trust, speak, confront, I will be hurt or die"
Powerlessness	"I feel overwhelmed ... I don't know what to do"
Rejection	"I am not loved or wanted ... I have no value"
Hopelessness	"It's never going to change ... there is no hope"
Confusion	"I don't know what is happening to me"

1. Footholds and strongholds

Closing –

- *Wounds Not transformed are Transmitted.* – Sr. Miriam SOLT
- **Healing is Possible**
 - Story of my 2nd rosary walk.

NOTES:

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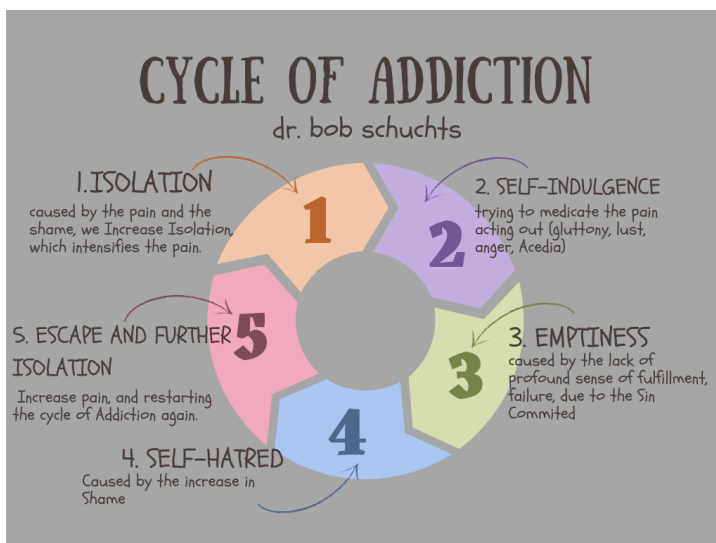
Introduction: Healing is Possible

- NOTES:

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(Interior freedom – Fr. Jacque Philippe) pg. 120

- a. Many of our struggles TODAY have a STORY from Yesterday, *especially if we haven't brought our Story to JESUS.*
2. Made for Communion, Connection, Closeness
 - a. Cycle of Addiction(isolation) - Cycle of Joy(connection)



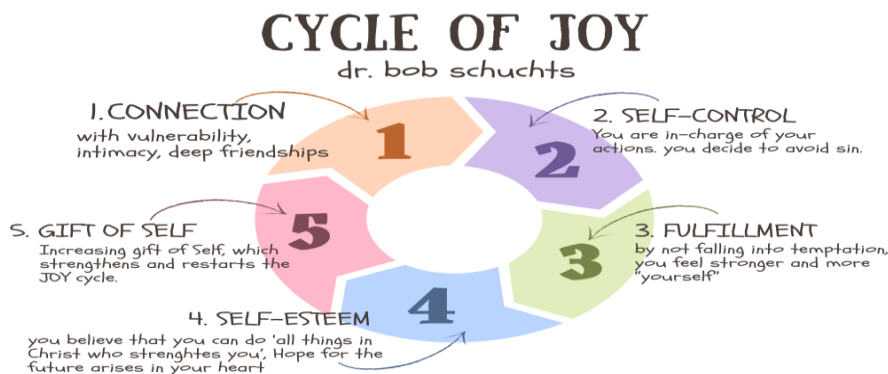
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AGES & STAGES	PRIMARY IDENTITY	PSYCHOSEXUAL CHALLENGE
Womb to 2	Son or Daughter	Bonding
3-5	Son or Daughter	Identity and Attraction
6-12	Brother or Sister	Belonging and Assimilation
13-22	Brother or Sister	Exploration and Self-Mastery
22+	Spouse and Parent	Intimacy and Fruitfulness

NOTES:

- b. Fight or Flight mode--- Story with Br. John David and His Mom
 - c. Acedia- Sloth – two types
 - i. Laziness – the lie behind it- nothing will get better
 - ii. Workaholic – the lie behind it – I have to fix it all, it all depends on me
 - d. “Don’t Hide ANYTHING”- bring it all to a trusted person
 - i. Thoughts (doubts, concerns, confusion)
 - ii. Feelings (the 6 ugly emotions)
 - iii. Desires (good, bad, ugly)
 - e. St. Thomas on Grieving
 - i. ‘What Is needed are tears, chocolate/wine, good friendships’
3. 4 Identities and the needs



- a. First rosary walk story-

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4. ACCEPTING forgiveness.

- a. "God forgives you!"
- b. Forgive us our trespasses as we forgive those who trespass against us.

5. FORGIVEING Others

- a. **We are essentially talking about our need to live the Paschal Mystery.**
 - i. **Jesus felt everything... and he chose forgiveness.**
 - ii. **Just like Jesus we must do the same.**
- b. St. Paul to the Philippians speaking about Jesus.

"Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient(or accepting) to death, even death on a cross." - Philipians 2:7-8

- we are called to do the same -

6. New experiences, New mission, New Life

- a. We need Surrogates – Fathers, Mothers, Brothers, etc.
 - i. Experiences that I have today, which fill in what was lacking, that correct what was wrong.
 - ii. Making believing in **Goodness** more possible
- b. The Church should be the prime place to find this!

Closing

Healing is Possible

Through: Connecting (and not isolating) in our pain, feeling our pain with Jesus, Forgiving those who trespass against us, receiving forgiveness for our sins.

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Introduction: Letting God look at me, gaze at me + accepting forgiveness + forgiving others = new capacity to grow in Love and in Hope

[Attributed to Arnold Niebuhr]

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3. Living in communion with God –
 - a. “My poverty and his infinite Love” – Ruth Borrows
 - b. Big HOPE- Big Desire
4. You have Mission- Fighting for the Hearts of you Children

“Now to Him who is able to accomplish ***far more than we can ask or imagine, by His power at work in us***, to Him be ***Glory*** in the Church and in Christ Jesus to all generations, forever and ever. Amen “

- Ephesians 3:20-21

Closing - Seeing GOOD in all things

Behind every attachment to sin, etc. is a holy desire
Our desires shouldn't make us afraid.

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Appendix:

1. On Being a Pilgrim:
 - a. **“So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God,** built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. **Through Him** the whole structure is held together and grows into a temple sacred in the Lord; in Him you also are being built together into **a dwelling place of God in the Spirit”**. Ephesians 2:19
 - b. Pilgrims – Walking toward a definitive end goal, Heads are up and looking forward. Confidence in receiving clarity for the NEXT BEST STEP.
 - c. “Somos pelegrinos, poco a poco, vamos a llegar! ¿Dónde vamos? ¡Paraíso!”
 - i. English Translation: “We are pilgrims, Little by little, we are gonna get there! Where are we going? To Paradise!!!”
2. CCC on Hope

2090 When God reveals Himself and calls him, man cannot fully respond to the divine love by his own powers. He must hope that God will give him the capacity to love Him in return and to act in conformity with the commandments of charity. **Hope is the confident expectation of divine blessing and the beatific vision of God; it is also the fear of offending God's love and of incurring punishment.**

2091 The first commandment is also concerned with sins against hope, namely, despair and presumption: By despair, man ceases to hope for his personal salvation from God, for help in attaining it or for the forgiveness of his sins. Despair is contrary to God's goodness, to his justice - for the Lord is faithful to his promises - and to his mercy.

2092 There are two kinds of presumption. Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God's almighty power or his mercy (hoping to obtain his forgiveness without conversion and glory without merit).
3. 47. SPE SALVE - Some recent theologians are of the opinion that the fire which both burns and saves is Christ himself, the Judge and Saviour. The encounter with Him is the decisive act of judgement. **Before his gaze all falsehood melts away.** This encounter with him, as it burns us, transforms and frees us, allowing us to become truly ourselves. All that we build during our lives can prove to be mere straw, pure bluster, and it collapses. Yet in the pain of this encounter, when the impurity and sickness of our lives become evident to us, there lies salvation. His gaze, the touch of his heart heals us through an undeniably painful transformation “as through fire”. But it is a blessed pain, in which the holy power of his love sears through us like a flame, enabling us to become totally ourselves and thus totally of God. - SAVED in HOPE- by Pope Benedict XVI
7. 38. SPE SALVE- The true measure of humanity is essentially determined in relationship to suffering and to the sufferer. This holds true both for the individual and for society. A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through “com-passion” is a cruel and inhuman society. Yet society cannot accept its suffering members and support them in their

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trials unless individuals are capable of doing so themselves; moreover, the individual cannot accept another's suffering unless he personally is able to find meaning in suffering, a path of purification and growth in maturity, a journey of hope. Indeed, to accept the "other" who suffers, means that I take up his suffering in such a way that it becomes mine also. Because it has now become a shared suffering, though, in which another person is present, this suffering is penetrated by the light of love. The Latin word *consolatio*, "consolation", expresses this beautifully. It suggests *being with* the other in his solitude, so that it ceases to be solitude. Furthermore, the capacity to accept suffering for the sake of goodness, truth and justice is an essential criterion of humanity, because if my own well-being and safety are ultimately more important than truth and justice, then the power of the stronger prevails, then violence and untruth reign supreme. Truth and justice must stand above my comfort and physical well-being, or else my life itself becomes a lie. In the end, even the "yes" to love is a source of suffering, because love always requires expropriations of my "I", in which I allow myself to be pruned and wounded. Love simply cannot exist without this painful renunciation of myself, for otherwise it becomes pure selfishness and thereby ceases to be love.

39. To suffer with the other and for others; to suffer for the sake of truth and justice; to suffer out of love and in order to become a person who truly loves—these are fundamental elements of humanity, and to abandon them would destroy man himself. Yet once again the question arises: are we capable of this? Is the other important enough to warrant my becoming, on his account, a person who suffers? Does truth matter to me enough to make suffering worthwhile? Is the promise of love so great that it justifies the gift of myself? In the history of humanity, it was the Christian faith that had the particular merit of bringing forth within man a new and deeper capacity for these kinds of suffering that are decisive for his humanity. The Christian faith has shown us that truth, justice and love are not simply ideals, but enormously weighty realities. It has shown us that God —Truth and Love in person—desired to suffer for us and with us. Bernard of Clairvaux coined the marvellous expression: *Impassibilis est Deus, sed non incompassibilis*[29]—God cannot suffer, but he can *suffer with*. Man is worth so much to God that he himself became man in order to *suffer with* man in an utterly real way—in flesh and blood—as is revealed to us in the account of Jesus's Passion. Hence in all human suffering we are joined by one who experiences and carries that suffering *with* us; hence *con-solatio* is present in all suffering, the consolation of God's compassionate love—and so **the star of hope rises**. Certainly, in our many different sufferings and trials we always need the lesser and greater hopes too—a kind visit, the healing of internal and external wounds, a favourable resolution of a crisis, and so on. In our lesser trials these kinds of hope may even be sufficient. But in truly great trials, where I must make a definitive decision to place the truth before my own welfare, career and possessions, I need the certitude of that true, great hope of which we have spoken here. For this too we need witnesses—martyrs—who have given themselves totally, so as to show us the way—day after day. We need them if we are to prefer goodness to comfort, even in the little choices we face each day—knowing that this is how we live life to the full. Let us say it once again: the capacity to suffer for the sake of the truth is the measure of humanity. **Yet this capacity to suffer depends on the type and extent of the hope that we bear within us and build upon.** The saints were able to make the great journey of human existence in the way that Christ had done before them, **because they were brimming with great hope.** - SAVED in HOPE- by Pope Benedict XVI