

Remain in My Love

Intimacy with Jesus as Source of Pastoral Fruitfulness

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Spi 136

As the Father has loved me, so have I loved you, remain in my love. You will remain in my love if you keep my commandments just as I remain in his love by keeping his commandments. I have told you this so that my joy may be in you and your joy be complete... You did not choose me, no, I chose you and I commissioned you to go and bear fruit, fruit that will last (John 15: 9-17).

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Theme: Remain in my love... (John 15:9-17)

Introductory talk

(Read the passage out)

Prayer: Invite someone to intone a song

Thank you Jesus

- For your immense love for us
- For showing us the way to remain in that love
- For inviting us into friendship with you; we who are mere mortals
- Help us to understand the depth of your love
- And to respond with total commitment of ourselves to you

We come with a definite frame of mind to the retreat

- Where are you in your life's journey?
- What are your thoughts and feelings?
- What challenges? What expectations?
- What grace are you asking for in this retreat?

The success of the retreat depends on you

- How much you dispose yourself to God
- Give ample time to prayer, possibly 3 hours
- The more you sow the more you reap

Make this retreat meaningful to you

- Take time to pray, preferably at least three hours of prayer
- If necessary cut down on the singing practice
- Switch off your phone and give God full time
- Respect silence for yourself and your companions

Recap

- My coming to preach this retreat was accidental
 - I was asked to propose a name
 - Each person I asked gave a negative
 - Eventually, there being no one I offered myself
 - I am sure you would not want to have the same person within six years
- In 2010 I had a retreat with you
 - Some of you hear may have been present
 - You probably do not remember the content after so many other retreats
 - It was with the theme: "Do you want to be healed?"
 - Focusing on the areas which we wanted the Lord to heal
 - Do not be afraid, I have made some effort on to repeat its content
- This time we have a new theme and new approach
 - Not starting with asking the Lord to heal the wounded part
 - But to try to become immersed in his love

From that immersion comes inspiration for mission

Theme: As the Father has loved me so have I love you; remain in my love

Timetable

Ordinary Days

7.00 am	Rise
7.30 am	Morning Prayers – (Lauds)
9.00 am	First Talk
12.00 noon	Holy Eucharist
3.30 pm	Second Talk
6.00 pm	Adoration with Vespers
8.00 pm	Private Prayer and restful retirement

Second last day

7.00 am	Rise
7.30 am	Morning Prayers – (Lauds)
9.00 am	First Talk
12.00 noon	Holy Hour
3.30 pm	Penitential Service and individual confessions
6.00 pm	Holy Eucharist
8.00 pm	Private Prayer and restful retirement

Day 1: As the Father has loved me, so I have loved you... (John 15:9)

EXPERIENCE OF DIVINE LOVE

THE EXPERIENCE OF DIVINE LOVE

Two questions come to my mind

- How did the Father love Jesus
- Is it really possible that Jesus loves us in the same way, we who are sinners?

God's love for the Son is beyond our comprehension

- He has loved him with an eternal love
- His love is as boundless as the Father himself is

It is beyond our imagination

Jews believed that you cannot see God and live, and it makes sense (Exodus 33:20)

- The goodness and love would overwhelm our hearts
- We love warmth but we cannot endure beyond a certain temperature
- Nor can we endure a certain intensity of light
- God lives in unapproachable light
- We would die of ecstasy

Our Lady revealed that if we know how much she loves us we would weep

How much more if we knew the love of God?

Scripture reveals this love to the extent that we can understand

- Matthew 3:17 a voice from heaven: This is my beloved Son, in whom I am well pleased
- John 3:35: The Father loves the Son and has placed everything in his hands
- Matthew 11:27 "All things have been entrusted to me..."
- John 5:20 for the Father loves the Son, and shows him all things that he himself does

Jesus loves us in the same measure

Jesus has made it possible for us to be well-pleasing to the Father

- By paying our ransom of sin
- By teaching us all we need to know to come please the Father
- By showing us how to live in order to be pleasing to the Father
- By placing in our way the means to reconcile with the Father whenever we sin

He has placed everything into our hands (Psalm 8:6)

Jesus has placed the salvation of others into our hands

- Go therefore to the whole world, proclaim the good news
- Those whose sins you forgive will be forgiven
- He has given us the power to execute sacraments

Jesus has also given us everything

- We have been promised a hundred fold in this life, and eternal life
- The experience of priests lacking nothing
- In the midst of much deprivation this may not seem to be true
- The problem is lack of gratitude

Jesus promises us the Godhead

He has given us the Godhead, Father, Son and Holy Spirit

John 14:23 he has given us the Father and the Son

John 14:26 he has given us the Holy Spirit

With the key to all that is good we need not ask for more, yet he gives more

Besides, he has given us all we need

Jesus has promised us eternal life

Every gift of God is a key to other gifts

By exercising our gifts we bear fruit; fruit that shall last

Abraham received a son for a purpose

Mary is blessed among women for a purpose

The work you have been appointed to do has some benefit to others

The ultimate gift is eternal life

Eternal life explains apparent contradictions

What seems lack of love on the part of God has deep meaning

The abnegations in keeping the vows also have meaning

Jesus never stops loving us; we fall out of his love

When we sin we get the impression that God no longer loves us

This was the reaction of Adam and Eve, who tried to hide from God

In reality we move out of his love

Like a chick that moves out of its mother's wings

The warm wings remain unchanged

Yet the chick remains cold, until it comes back

Or like the son in the story of the Prodigal son

The father never stopped loving him. He waited with a pained love

The son got the impression that he was no longer loveable by the Father

Two ways of living in the world

Commitment to the love of God: Jeremiah 17: 5-10

When we are not fully committed

May be trust in other mortals

Or trust in self

It is the way of self interest

It is the way of frustration

It is the way of building on sand (Matthew 7:26)

It is the way of scattering (Luke 11:23)

The other way is radical trust in God

It is the way of abandoning self

It appears like death to self

This way knows no disappointment

It is the way of building on rock (Matthew 7:27)

It is the way of gathering with Christ (Luke 11:23)

If you keep my commandments you will remain in my love... (John 15:10)

(If you keep my commandments you will remain in my love just as I have kept my Father's commandments and remain in his love. I have told you this so that my joy may be in you and your joy be

If you keep my commandments, you will remain in my love... (John 15:10)

- Jesus gives us the secret of remaining in his love
- It is one he has lived himself: (just as I have kept his commandments and remain in his love)
- Through him these commandments were issued
- Yet he made himself subject of the law (Galatians 4:4)
- In this condition he kept God's commandments and remained in his love

How the Son has kept the Father's Commandments

He decided to take on human nature in order to redeem us

- He who is the perfect copy of the Father (Hebrews 1:1-3)
- Through who all exist and are sustained
- Chose to take on a nature like ours in all things but sin (Eucharistic prayer 4)
- He says: "here I am, I come to do your will" (Hebrews 10:8-9)

He placed himself under human parents

- They had been created through him
- He knew who his real Father was (Luke 2:49)
- Yet he subjected himself to them (Luke 2:51)

He always sought and did the Father's will

- My food is to do the will of the one who sent me (John 4:34)
 - He derived satisfaction from obedience, as from food
 - When he had done this he would even forget that he was hungry
- I can do nothing by myself; I judge only as I here
 - He was not stupid or poor in judgment and he knew it (John 5:30)
 - Yet he strived to discern the will of the Father
 - That way he excluded from his judgment all self-interest

Not that it was always easy for Jesus to obey

- He constantly faced the temptation of not using his power to his advantage
 - During the temptations in the desert
 - Turn stones into bread
 - Impress the leaders of the faith and win them over
 - Have an easier time, rule like a king
 - When people wanted to make him king by force (John 6:15)
 - At the cross: if you are the Son of God save yourself
 - When Peter cut off the servant's ear (John 10:18)
- His human nature recoiled from the pain that was ahead
 - Now my soul is troubled. What shall I say... (John 12:27), (Luke 22:42)

Yet Jesus tells us that his burden is easy, and his yoke light

Because he had complete trust in the Father

— A father once held his four-year child in the air at the fifth floor

— The child kept laughing playfully

— The father asked whether it was not afraid

— It said it was because “You are my father, you can’t let me fall”

Because he loved the Father

— Love makes us forget the sacrifice in order to please the beloved

— Look at sacrifices parents make for their children

— Look in your own experience, things you did out of love

Because he was self-disciplined

— Quite often we do not do what we know to be right for lack of discipline

— The continual choosing against our wills strengthens these wills

Because he was meek and humble of heart

— This is the reason which he gives (Matthew 11:28-30)

— Pride is often in the way of obedience

This is my commandment: love one another as I have loved you... (John 15:12) RELATIONSHIPS

(This is my commandment: Love each other in the same way I have loved you. Greater love has no one than this: to lay down one's life for one's friends)

Loving as Christ has loved

Love is a natural human need

- We all need to love and to be loved
- The happiest moments of our lives are when we loved or were loved or both
- The more we love and are loved the happier we are
- We particularly love the people who love us back
- Love is its own reward
- And yet love is a command

The people we meet are the people God has given us to love

- Community members
- Superiors
- Colleagues
- The people we serve
- Those who suffer
- Family
- Every person we encounter
- The people we love
- People we don't like; people who hate us

When love is a challenge

- When we perceive rightly or wrongly that people do not wish us good
- When we meet with ingratitude
- When our self-interest gets in the way
- When people have actually hurt us or continue doing so

We love as Christ has loved if lay down our lives for those we love

- This is the ultimate sign of love, however, it has so many ramifications in ordinary life
- It means
 - Washing each other's feet; humble service to others
 - Forgiveness of others
 - Spending ourselves to serve the good of others through the work we have been given
 - Correction of others who are going astray
- If we pray for our enemies
- Wish good to those who wish us bad
- Doing good to those who do bad to us
- When we accept a will of another against our own will
- When we forego our own interest and consider the needs of others

We focus on one important area of community life: conflict resolution:

Basic facts about conflict

Conflict is part of life

It is the inevitable consequence of unique individuals living together

We have different likes and dislikes

Some of these can be contrary or even contradictory

We like different programs at TV

You like talking, I like my silence

You are generous to others, I like to economize

We have different backgrounds

We belong to different ethnic backgrounds, with a history of animosity

We speak different languages, and sometimes we don't understand each other

We do not choose our company sometimes. You do not choose your curate, or PP

Even in the best of communities conflicts are never lacking

The apostolic community lived in harmony, but only for a short time

Soon there were divisions over distribution of food, between Jews and Greeks

Think of the conflicts in the Church at Corinth

Or the conflicts in the Church in Galatia

Some causes of conflict in a community include

Personal problems

Clash of temperaments

Individual psychological difficulties

Difficult responsibilities

Unfulfilled interests, etc.

Because tensions are unavoidable they should not be denied

It is unhealthy to pretend that tensions do not exist when actually they do

We do not remove them by denying them

Rather, they surface unhealthy ways which damage the community

Hatred

Loneliness

Withdrawal

Seeking outside company

Drinking out of frustration

Slander which fuels further tensions,

Explosive anger

Tensions are not always negative

They are a necessary prelude to growth of a community, e.g. in the early Christian community

The resolution led to the creation of the ministry of deacons

It led to greater dedication to prayer by the apostles

When people resolve a misunderstanding they may develop strong bonds of friendship

Putting their ideas together may develop into better compound ideas

Acceptance of the differences enriches all of us; each has a unique contribution

Unity is strength. We can fight a common enemy more effectively when united

There is a good and bad way to resolve conflicts that arise in a community

- Bad ways lead to total division of the community
 - We can shut people off by making them conscious of their limitations
 - Fear
 - Egoism
 - Jealousy
 - Ineptness
 - Also acting in anger may not be helpful
- Healthier ways should lead to greater harmony and growth

In the process of community growth we can play one of three basic roles

- We can retard growth by sowing seeds of discord
 - Spreading rumors
 - Fueling jealousies
 - Not carrying out personal responsibilities
 - Complaining
- We may be inactive and harmless members adding little to the community growth
- We can play a positive role, and the purpose of this workshop is to see how to do that

The Lord gave us the right way of resolving conflict: if your brother sins against you... (Mt. 18:15-17)

1. Talk to him between the two of you. If she listens to you, you have won back...
2. If she does not listen, get a second party
3. If that fails, involve the wider community
4. If that fails, treat her as a pagan, i.e. she needs re-evangelization

Forgiveness is difficult (forgive us our sins, as we forgive...)

People who have been deeply hurt know this too well

- You may have tried over and over again to forgive with no success
- You may have thought you had forgiven until you were starkly reminded of the pain
- Or it may be that against your will, you recoil from the very thought of dealing with a person

There are factors which render forgiveness even more difficult

- If the offender is not sorry for what they did, or does not show any form of contrition
 - When the offence was very grave
 - When the offence was done over and over again
 - When there are grim reminders of the offence
- When the damage is irreparable
 - Due to our particular character traits
 - If we make as a precondition that the offender comes and asks for pardon
 - If the offender has passed on
- When both parties believe that they were wronged and do not see their own mistakes

Why is forgiveness so difficult?

- Our pride or self-esteem is injured
- Our expectations or dreams are disappointed
- We have lost something very precious
- We feel hypocritical because we do not feel like forgiving
- We tend to judge others harshly, while we are ready to excuse our own wrong doings
- Lack of forgiveness betrays a lack of empathy on our part

Forgiveness is important

Non-forgiveness has a negative impact on our own life

- We have a choice whether we want things to be bitter or better
- To forgive is to let the prisoner free, and to discover that the prisoner was me
- Conflicts are unpleasant. They rob us of our peace of mind
- We like one holding hot charcoal wanting to hit another; we only get burnt ourselves
- We can develop psychosomatic diseases
 - High blood pressure, stomach ulcers
 - Heart attacks and strokes
- Our hearts get hardened against human need
- We do spiritual harm to our hearts
 - We sin against the commandment of love
 - We cannot grow into intimacy with God who is love, We impede God's graces to us
 - Forgiveness is a pre-condition to our own forgiveness Matthew 6:14-15
 - Not-forgiveness gives a way to the enemy (Ephesians 4:26)
- We have chosen a vocation that demands of us to be an example to others
- We are constantly called on to guide us with divisions
- These people do not only listen to our words; they observe our actions as well
- We cannot give what we do not have
- We lack the moral authority to preach forgiveness
- This is a particular challenge in this year of Mercy and in this season of Lent and mercy

Unless we are ready to let go of offence, our celebration of the Eucharist remains hypocritical

- At the penitential rite we acknowledge our sinning against each other
- We ask each other for intercession
- The Word of God we hear constantly challenges us to forgiveness and love
- We lack the moral authority to preach on some texts unless we can forgive
- At the Our Father, we ask the Father to forgive us as we forgive those who hurt us
- Jesus reminds us that forgiveness is a pre-condition for his forgiveness of us
- We drink the blood of Jesus shed for us for the forgiveness of sins
- Our wishing each other peace is insincere if we hold grudges against each other
- We cannot fully enter into intimacy with Christ, if we reject an essential element of his message

Unforgiveness makes us like those who can't receive sacraments due to an illegitimate marriage

- It's because they have a sin they are not willing to give up
- Neither can we receive the Sacrament of Reconciliation unless we are willing to confess
- The same applies to the sacrament of the Eucharist

Not forgiving makes us stuck in our own past

- We can waste years living in bitterness
- We could live those years in joy if we forgave
- Forgiveness helps us to grow, giving us time to think good thoughts

Forgiveness is possible

It is important that like grieving forgiveness has stages

Develop the desire to forgive

- We need to be convinced that it is good for us
- With this desire we can pray for the grace to let go of grudges
- We open ourselves to the assistance of God
- We can even pray for our enemies even if we do not love them with our feelings
- Keep in mind the fact that forgiveness is hard, but necessary

Have to deal with the feelings of anger and resentment

- Trying to pretend there are not there is no solution
- One way of dealing with these is through empathy
- Try to see the situation of heart from the other's point of view
 - Understanding can restructure our cognition
 - Often when we understand the other resentment goes
 - e.g. get to know their sorrows
 - or circumstances of their upbringing
 - or their motivation in hurting us
- Try to see the likeable aspects of the other person; what their friends see
- Try to recall that the insult does not totally exhaust who the other is

Know that forgiveness is a process, more than a destination

- We should not expect miraculous or immediate results
- This knowledge helps us not to give up even when we feel resentment well up

Do good to the offender even if against your own will

- Exodus 23:4-5 help an enemy's ox or donkey
- Do not rejoice in the misfortunes of your enemy
- These things you may not do with sentiments of love
- Learn the gospel wisdom of disarming enemies by loving them

Recall that forgiveness does not really require you to forget

- It is not in our power to control what we remember and what we forget
- But it is in our power not to act according to the dictates of our memories

Try to see your own contribution to the offence

- You may have some share in the blame which up to now you did not own
- If there is a mistake you made have the courage to say "I am sorry"
- It is amazing how our own contrition can disarm the enemy
- "Whatever irritates us about others may be key to understanding ourselves" Jung

Try to perceive the opportunity in the problem

- This may be an invitation to grow in tolerance
- Or you may be enriched by a different world view

Refrain from any actions of revenge

- Try not to gain sympathy by telling the injury to others
- Resist the temptation to rejoice in the misfortunes of the enemy

You are my friends... (John 15:14-15) *CHASTITY is a call to intimacy with Jesus*

(You are my friends if you do what I command you. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you)

Today

- We reflect on the privilege Jesus has given us to become his friends
- In that context we reflect on the call to chastity
 - As a call to be totally for him
 - One who is fully immersed in his friendship needs nothing else
- We should take time to relish this friendship with Jesus
 - Know him well
 - What he has said
 - What he has done
 - How he feels
 - How he does things
 - What he does not like
 - What pleases him
 - Be with him often
 - Just be there in his presence
 - Talk to him
 - Be with him as a community regulation
 - But also be with him when it is not required of us
 - Be with him in the daily activities of our life
 - Consult with him
 - In our joyful plans
 - When perplexed
 - Listen to him
 - What his own plan for us is
 - What his concerns for his Church are
 - What advice on our situation
 - Listen even when he seems to be silent
 - Sometimes the answer comes afterwards when we do not expect it
 - Boast about him
 - Want to make him to many others
 - Be pleased when new members are gained
 - Like Andrew who said "we have found the Messiah"
 - When we have hurt him
 - Be quick to say to him we are sorry
 - Be anxious to amend and not to displease him again
 - Enjoy his love
 - Trust him
 - Be receptive of what he wants to give
 - Go to him with all our needs

We understand the characteristics of good friendship in human terms

It is good to have faithful friends

With a friend we can be truly ourselves without having to be polite

We can say what we want to say without editing

We can be in silence without having to fill in the gaps

A good friend listens to us without interruption

Often it is enough just to be listened to

When we are in trouble, even trouble of our own making we can go to a friend

However, if we are good friends we also take time to listen to our friends

We know such good friends are not easy to come by

Some have the experience of having been betrayed by “friends”

Others have friends who are too occupied with their own troubles

Or it may be that the friend has some weakness that we cannot stand

Sometimes we may even give up about human friendship

A curse on a man who places his trust in man (Isaiah 17: 5-8)

Jesus offers friendship which does not betray

It is already a great honor to be called a servant of God

David was referred to as God’s servant

Mary refers to herself as the handmaid of the Lord

Yet she is the highest of all creatures

The Pope is referred to as the servant of servants

In the liturgy the bishop refers to himself as “me your unworthy servant”

Yet Jesus says “I do not call you servants anymore, I call you friends”

Because he has revealed to us all that he learnt from his Father

Often we avoid people who are so above us as friends

Out of respect for them

For fear of being too familiar

However, in our keeping a distance we can isolate them

When they would long for company

Sometimes they are trying to come close to us

We have a classmate who is a bishop

He shared how on becoming a bishop he lost priest friends

Jesus although so high above us has made himself our friend

Not for his own sake

But for our own

We often suffer unnecessarily because we do not appreciate enough the friendship with Jesus

Let us sing the hymn "what a friend we have in Jesus..."

That we can go to him when we are burdened with our sins and our grief

We can also go to him with our joys

We can present to him our future plans

We can converse with him as we would do a friend

Experience in a guided retreat

— The preacher would give me texts to meditate on

— Every day I would come to report on how the prayer hours went

— Whatever experience I shared about she would ask

— Where was Jesus in your imagination?

— Did you tell him that?

— What did he say in response?

Our communication with him should not be one-sided

We need to listen to what he has to say

We need to learn to listen and to isolate his voice among the many voices that speak to us

— By creating outer silence

— By creating inner silence

— Turn the distractions into prayer, speak to him about them

— I find the Lectio Divina method of meditation very helpful

Like human friendship, friendship with Jesus must be cultivated

— It is he who has initiated the friendship

— He has told his disciples that he made known to them all that he learnt from his Father

— Yet we too have a place to play

— "You are my friends if you do what I tell you"

— By doing what he tells us

— We do a favor to ourselves, because what he tells us is for our own good

— We also help him carry out his mission to us

Genuine friendship is proven through trials, so is friendship with Jesus

— We say a friend in need is a friend indeed

— God tests those whom he loves (Hebrews 12:6-7)

— Abraham (Genesis 22:2ff), Moses, Elijah, Jeremiah...

— Teresa of Avilla told him, "no wonder you have too few friends"

— Think of the two sisters Martha and Mary at the death of their brother (John 11:1-44)

— Jesus had cured even people he did not know

— He could even have cured at a distance

— Yet when he was called he remained where he was two days

— The journey was two days, so when he arrived Lazarus had been buried 4 days before

— Think of the torment as they hoped against hope

— They would have tried to delay the burial just in case he arrives before that

— His enemies would have jeered at them that he can't really heal one who is really dead

— Eventually they had to bury because of the smell, even then he took his time

— We hinder Christ's friendship in us if

— We fail to do the things we know we should do

— If we do what we know we shouldn't do, especially when this is against love of neighbor

Our friendship with Jesus must be reverent like the one of John the Baptist (John 3: 22-36)

- Although we have said we do not put him at a pedestal, yet we must honor him as God
- John the apostle saw Jesus in a different light after the resurrection (John 1:1ff)
- John the Baptist refers to himself as the friend of the Bridegroom

- He never forgot what Jesus was, and what he was (Matthew 3:11-12)
 - Jesus is the Word, John is only a voice
 - Jesus must increase, John must decrease
 - Yet Jesus too cherished his friendship with John the Baptist (Luke 7:18-27)

- Of all those born of women, there is no one greater than John
 - There was a silent understanding between them

- John sent disciples to inquire who Jesus was
 - Jesus gave the answer to the disciples to take back
 - Yet John knew who Jesus was
 - And Jesus knew what John meant

- John is unworthy to undo the strap of his sandal

- We too must allow Jesus to increase in the hearts of those we meet

- It is tempting to bask in the glory people give us as those consecrated to Christ
 - Like the donkey which thought people were bowing to it not to the king

Chastity is a special mark of our friendship to us

- We have given to our friend what is very dear to us
- By it we continue to give him undivided attention
- In every friendship fidelity and trust are highly valued

Yet celibacy is a particular source of pastoral fruitfulness

- When we serve God with an undivided heart
- We are free to love people equally
 - Children
 - The aged
 - All youth, not just those who please us
- People draw great inspiration from a priest who is a man of integrity
- Our prayers are efficacious
- We are at peace when our conscience does not condemn us

Occasionally God allows even the one who has promised chastity to fall in love

- Love is blind, it knows no conventionalities
- Somehow when that happens it allows us to know the price of the sacrifice we have made
- It also gives a glimpse to know what it means to love and be loved
- Love like that among the celibates is doomed to tears
 - Like a tree that germinates in a water gutter
 - It is doomed to dry for lack of depth, unless it is transplanted into deeper soil
 - Our love must also be transplanted into deeper soil which can support its roots: Christ
- We learn through such painful experience that no creature can satisfy the longings of the heart
- Only God can fulfill human longings (Jeremiah 17:7-8)
- As long as the painful situation lasts all this can sound like pious talk
- But time with faith heals, no condition is permanent, healing finally comes
- Such situations are also lessons for future handling
 - That in the same way that we suffer betrayal so also Jesus suffers our betrayal
 - That we evaluate where we went wrong
 - That we should not make the same mistakes
 - If you knock your foot against a stone and don't remove it, it might hit you again

As people committed to celibacy we are particularly vulnerable

- └ From within: we are perfectly normal with all the biological needs of the body
 - └ We have the natural desire to have a spouse and to raise a family
 - └ The fact of deprivation can make the need even more acute
- └ From without: people admire you: you are educated, rich, single and unattached
 - └ Some you have helped and are grateful, and want to show their gratitude
 - └ Some simply get a kick about making a priest fall

The failure in chastity leads to many other failures

- └ Scandal: people are bound to know and to talk
- └ Possibility of contracting disease
- └ The pain and sorrow you cause to the partner in failure
- └ You may be tempted to use on your partner or family what belongs to the parish or institution
- └ You have divided attention:
 - └ Cannot concentrate on the pastoral work
 - └ Might resist transfers
- └ The friendship with Jesus is impaired
 - └ You feel like hiding from him like Adam and Eve
 - └ Celebrating Mass and personal prayer become cumbersome
- └ Jealousy
 - └ You discover the painful reality that you don't own the person you love
 - └ One day you may discover that they have a lover
 - └ Yet you can't complain openly
 - └ Woe to you if your competitor is a fellow priest
 - └ You may develop a bitter feud: putting up respectable reasons for the disagreement
 - └ Some priests might refuse seminarians on pastoral, fearing young competitors

Jesus our friend accepts us back even when we have failed, provided we sincerely say sorry

- └ As with Peter, he knows our future betrayals before they happen
 - └ Peter, Satan has asked to shake you like a sieve
 - └ But I have prayed for you, so that afterwards you can raise your friends
 - └ Jesus uses our failures if we are repentant; they bring humility and understanding
 - └ This should not bring complacency; remaining in failure can harm us irreparably
 - └ Every time we recover from a particular disease, our power to fight is a little less
- └ Having left everything to follow Jesus it would be tragic not to be friends with Christ
 - └ We would be worse off than the life we left
 - └ That is when the temptation to fill the gap comes
 - └ It is like trying to steal what was yours and what you freely donated to others
 - └ It would have been better not to have given it away in the first place

Paul's experience of intimacy with Christ (Philippians 3:7-15)

- └ Paul once prized his vocation as a Pharisee to the point of fanaticism
- └ In comparison with the friendship with Christ all he valued is rubbish
- └ Even suffering which we normally arbore, is a treasure to Paul
- └ We too, if we found this friendship, all that we value now could be regarded as rubbish

Paul's prayer that others may experience the same experience (Ephesians 3:14-19)

- └ Paul also prays that others may experience such love.
- └ Paul prays that we too may make a similar
- └ We too make this our prayer

Day 5: You did not choose be, but I chose you... (John 15:16a) *MINISTRY*

There has been in recent time talk about priestly candidates undergoing psychological test

Some actually are subjected to them

The satire below is not to discredit psychological tests

But to demonstrate that we don't choose but God chose us

Dear Sir,

Thank you for submitting the resumes of the twelve men you have picked for management positions in your new organization. All of them have now taken our battery of tests. We have run the results through our computer, and also arranged personal interviews for each of them with our psychologists and vocational aptitude consultants. The results of all the tests are included, and we advise that you study each of them carefully. It is the opinion of the staff that most of your nominees are lacking in background, education and vocational aptitude for the type of enterprise you are undertaking. Besides, they do not have the team concept. We have found ample evidence of jealousy and rivalry among them.

Therefore, we would recommend that you continue your search for persons of more experience and proven ability. Simon Peter is emotionally unstable and given to fits of temper definitely not the man you would want to head your organization. Andrew has absolutely no qualities of leadership - he is just a follower and does what the others do. The two brothers, James and John, are too hot-headed and impulsive. Besides, they place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would undermine morale. Matthew, the tax collector, is undoubtedly a man of ability, but would project the wrong image for an organization such as yours. James, son of Alphaeus, and Thaddeus have radical political leanings, hence, their unsuitability.

There is one of the candidates, however, who shows great potential. He is a man of ability and resourcefulness, good with people, has a keen business mind, and has contacts in high places. He is highly motivated, ambitious and responsible. That man is Judas Iscariot. We recommend him as your controller and right-hand man.

We wish you every success in your new venture. Sincerely yours,

Jordan Management Consultants

According to the test conducted by the Psychological board of Nazareth

Eleven failed the test

Most of them are uncouth and not well educated

Peter and Andrew, James and John are raw fishermen

Simon is a zealot; a former rebel; Matthew is a tax collector

Bartholomew and Phillip are too old; Thomas is a black smith

Only Judas shows some promise

Was trained in the temple

Is very practical in financial matters

Even later on they constantly showed signs of ineptness

They embarrassed him by eating without washing hands

They argued over places of authority

How much longer must I put up with you? (Matthew 17:17)

Do you not yet understand? (Matthew 16:5-6)

Phillip showed that he did not believe him: "show us the father..." (John 14:9).

This very night you will all abandon me (Matthew 26:31).

His best three could not keep vigil with him even for an hour

They all ran away and abandoned him except John

Peter denied him

Judas betrayed him fulfilling (Psalm 41:9)

When he rose only a woman Mary Magdalene dared to go to the tomb

Thomas was a whole week in hiding (John 20: 24-29)

After sometime Peter says: "I am going fishing..." (John 21:1ff)

Even just before his Ascension they still ask silly questions (Acts 1:6)

Even after a full night in prayer one of his apostles failed him

Not that he was the only one who failed his master

But he is the one who rejected forgiveness

There is no fault of us that Jesus cannot forgive, except the refusal to ask for forgiveness

We too may think of reasons why we could never have become called

I could never have been a priest in my diocese; I was born of an illegitimate marriage

Yet some of those of legitimate marriages failed to make it

You too may wonder how some were left and you went through

It is because it is he who called us, we did not choose

And he chooses us not because we are the best

Quite often it is the contrary; he chooses those who no one would have chosen

The choice of David in favor of his brothers

The choice of St. Paul who persecuted the Church

The choice of St. Augustine

The Uganda martyrs became saints before Lourdel and Lavigerie

Appearance to the shepherds

Apparitions of Our Lady to village children

Even after staying with them for a number of years we still make silly mistakes

Yet he has patience with us as he had with the apostles
He understands and forgives us where the world would condemn us
And he can still do great things with us in the same way as he did with the apostles

Yet like the apostles we are called to heroism and holiness

- It is not right to be content with our weaknesses
 - There is the possibility of making Jesus fail with us
 - In the same way as he failed with Jesus
 - God does not go against our will
- We can all become heroes and saints in the hands of Jesus
 - In spite of our unsuitability when he called us
 - In spite of the many failures in ministry so far
 - This what happened with eleven out of 12 of his apostles

He appointed us to go and bear fruit

We can do one of three things

- Not bear fruit at all
 - The other day we heard how he cursed the fig tree without fruit
 - That is symbolic of those he has called and do not bear fruit
 - Every branch in that does not bear fruit the Father cuts away (John 15: 2)
 - There are community members who are a liability
 - Not because of physical incapacity; for we can be useful in our suffering
 - But because of their character: those where one wonders where to put them
 - I know that there are priests whose bishops wonder where to assign them
- Bear fruit that do not grow to maturity
 - Like a mango tree which sheds its flowers too early
 - There are those who are talented yet do not deliver
- Bear bad fruit, full of worms
 - Spreading harm and division
 - Causing harm and scandal
 - In the letter of Jude we heard
 - Correct those who are going astray
 - But there are those you must not approach for fear of contamination
 - John spoke of a sin about which you should not pray
- Bearing fruit that does not last
 - Not bearing fruits that the Lord wants
 - Very successful in the eyes of the world
 - Successful in our own eyes
 - But pursuing personal ambitions rather than community goals
 - He who does not gather with me scatters (Matthew 12:30; Luke 11:23)
 - Am I gathering with the Lord?
 - Or am I scattering?
 - Unless the Lord builds a house (Psalm 127:1)

Saul thought he was doing the right thing (1 Samuel 15:1-15)

- But he went against a direct command of God
- For that reason he was rejected
- Because obedience is better than sacrifice

Similarly David thought he was doing a good thing (Psalm 132:2-5).

- His conquests had brought him considerable success
- What he was proposing was something honorable
- It would also have made him famous to leave a monument
- Nathan encouraged him, reasoning as a human being
- But God had a different mind (2 Samuel 7:1-14).
- What God had in mind was far beyond David's dreams

This does not mean we should never take initiative

Dare to do something great

- God speaks to us through our gifts, opportunities, circumstances
- Through our education, through the surrounding human need
- Think of the undertaking of Mother Kevin

Discern continuously

- Whether your undertaking jeopardizes your work
- Although this may be the inevitable challenges of innovation
- It may be a call to perseverance
- Pray for enlightenment

Consult

- Although it may not be easy to find the right person
- A good friend can help you clarify your ideas
- Look for a person who may not just affirm you in your opinion

Seek the consent of superiors

- Maybe this is the most important criterion to discern God's will
- "He who listens to you listens to me..." (Luke 10:16)
- Even when it is a bad superior (Matthew 23:21ff)

Have the courage to give up a beautiful enterprise

- e.g. through a transfer
- Do not spend time in resentment. Let this be a chance to let go
- Jesus chose a different way (Luke 9:51:55)

Day 6 ...Fruit that lasts

Sometimes I muse to myself

- These priests here are responsible for this vast territory
 - From wekomire to near Hima,
 - To Bundibujjo
 - Tu Mabira
 - To Kamwenge
- They are responsible for nourishing the huge Catholic population in this area
 - Those in the villages, those in schools
 - They baptise the children and adults
 - They wed couples, anoint the sick, bury the dead
 - They teach them, counsel the, attend to their spiritual needs
 - They strengthen those who already believe
 - Call back the stray
 - Teach the ignorant
 - Correct those who go astray
 - Give confession to the repentant
 - Inspire the young to join priestly ministry
 - Present their spiritual and material needs to God in prayer
 - Console them when they are troubled
 - They must model for all those to whom they minister
 - This is our basic work as priests; this is fruit that lasts

However, we do not all do pastoral work as elaborated here

- There are those in parish work and in schools
- There are also those in hospitals, those in administration
- Those to promote lay apostolate movements
- There are those who are sickly and retired
- There are those in finance...
- All of us work as a team, like the body in 1 Corinthians 12:12ff
 - We cannot all be eye or ear
 - I have longed to work in a parish; I have only done so for 18 months
 - Yet I am content that my work is where God wants me to be
- We must all work as a team
 - Also including the religious, and those involved in the ministry of prayer
 - Involve the lay Christians as much as possible
 - We work in corporation with the bishop
- We are workers not master builders
 - Jesus is the chief architect
 - As such he sees the whole and the small bits as they fit together
 - Ours is to do as well as we can our little bit
 - Nonetheless we should not forget the ultimate purpose

We should also work in union with the whole Church

We are powerfully united by the Eucharist we celebrate everyday

We are equally united in the Divine Office, the prayer of the Church

The prayers we say benefit the entire world

When we don't feel like praying we offer a sacrifice of praise

Our sentiments may not correspond to the Psalm

But some member of Christ's body has these sentiments at this hour

We should be keenly aware of the needs of the universal Church

The vast number of people who do not know Christ

The treat of witchcraft and Satanism, also around us

The many witch doctors who lure the faithful

Human sacrifice

Domestic violence

Corruption and self-interest among our civil society

Secularism which is also eating through our society

The threat of Islam

Today the pope is very insistent on New Evangelization

As opposed to Evangelization which is calling to faith those who have never heard of Christ

Today the world needs new evangelization

For those who have forgotten their faith

Those who live as though God does not exist, or matter

This is the challenge of every believer

We should also look beyond our immediate world

So many in the Western world who have lost their faith

People might appear in Church for a baptism, because it is customary

They they might appear for a funeral as a way of disposing the dead

They do not even know how to respond to the prayers

The push for same-sex marriages

Legalization of abortion

Removal of crosses

So many Church institutions sold to the state

No more vocations to religious life and priestly life

Convents getting closed

The few remaining are very old

A monastery that was transformed into a prison

Parishes getting combined and placed under very sickly and old priests

Even here vocations are on the decrease

A few years ago you had 8 celebrating 60 years

About ten celebrating final profession

How many of these will make to the the 60th anniversary

How many of those who of 60 anniversary were their at their first profession

There is the onslaught of Islam which wants to take over the whole world

- So many refugees going in the western world
- Hear a mosque on the road side
- Islam has a very clear plan, to become the religion of the whole world
 - Through inter-marriage
 - Through politics
 - Through prosylitization by every possible means
 - Through education
 - Through force if necessary (Sharia Law and Islamic states)
- Catholics are reducing in numbers

In the face of all this our love for Christ demands that we are not content with living our faith

- He died to save the whole world
- He uses us as his instruments of salvation
- We have got to bear fruits of salvation
 - Through attracting new members
 - By our deligent dedication to duty
 - Through offering our crosses to Jesus
 - Through prayer
 - By not being closed in on our pety concerns

Day 7: ...and so that whatever you ask in my name the Father will give you (John 15:16c) *JOYFUL SURRENDER*

To many of us Jesus' promise that we shall get whatever we ask seems too good to be true

- Many of us have the experience of asking over and over for something that did not happen
- We know of those who desperately needed something and did not get
 - Parents praying for a sick child who later passes on
 - Barren couples who pray for a child which they never get
 - The innocent suffering while the guilty prosper, in spite of many prayers prayed
 - Habakkuk experienced of a God who does not seem to hear (Habakkuk 1:2-3)

Many of us wish it was true that we ask and got what we asked for

- I wonder whether you ever heard of the Midas who loved gold
- He went to an oracle which told him to ask for anything
- He asked that whatever he touches becomes gold
- The oracle was granted and he was overjoyed
- Until he touched his daughter and turned her into gold

In the bible we have a similar story; that of Solomon (1Kings 3:4-15)

- Solomon was a lot wiser than Midas
- He asked that which pleased God
- So God gave what he answered and much more
- Yet even for Solomon, his gifts were his undoing

Jesus promised over and over again that we shall get what we ask

- Ask and you shall receive (Matthew 7:7-11)
- The text we are reflecting on is anticipated in John 14:13
- Our prayers are particularly powerful when we ask as a team (Matthew 18:19)

God is willing to give whatever we ask

- He is also able to grant whatever we ask
- Yet he is also a loving Father who cannot indulge us to harm us
- He cannot give us a snake when we ask for a fish
- Nor can he give us the snake when it is for a snake we ask
- Quite often what we desire does not promote our ultimate good
- But we are not in position to see that
- We are like a child crying for a burning candle or a sharp knife
- Example of my mother and her baby who held a snake and giggled

That is why this promise that we shall get whatever we ask from the Father in Jesus name

- It comes as a conclusion to the whole passage
- After we have allowed his love to remain us by obeying his commandments
- After we have loved our sisters as he has loved us
- After we have exercised forgiveness
- After we have accepted his offer of friendship
- When we are bearing fruit that lasts

When we think about it, the fulfillment of such a promise is logical

God's will is always done
He only commands and what he commands happens
When we have surrendered our will to his, we appropriate his will
We come to make God's will ours
That means we shall not desire anything outside his will
It also means that whatever we shall desire will happen, since it is what God desires

To appreciate God's answer to our prayers we need

To develop a spirit of gratitude

To acknowledge the good that we have received

An ungrateful heart is never content

When you give them something they look at what you have retained

If you really sacrifice and give them much they will say that you are rich

When it shines they complain of the heat, instead of clearing the ground

When it rains they complain of the grass instead of planting

One little mishap in the evening can make them forget the whole day's blessings

When you are in the mood for complaining, just count the good things in that day

It is said that most things that we worry about never happen

Example of the man who graduates from a cart, to a bicycle, to a boda...

The more we grow in gratitude the more reason we find to thank rather than ask

St. Francis' prayer: make me a channel of your peace...

Much of the time we want to be consoled rather than to console

We want to be understood rather than seeking to understand

We want to be loved rather than seeking to love

This is not done only by others but also by daughters of St. Francis

That is why he told us: "Seek first the kingdom of heaven..."

To use the gifts that God has given

Often God does not give directly what we ask

But he gives us the possibility of obtaining it

Our brains

Our hands

The available opportunities

The bakiga have very difficult terrain to work

When they went to Bunyoro they worked the whole day

"Toli mwavu mutwe gwo gwe mwavu"

Parable At the Water's Edge

At the water's edge I found a cocoon of a butterfly.
One day a small opening appeared
I sat and watched the butterfly for several hours
As it struggled to force its body through that little hole.
Then it seemed to stop making any progress.
It appeared as if it had gotten as far as it could, and it could go no further.
So I decided to help the butterfly.
I took a pair of scissors and snipped off the remaining bit of the cocoon.
The butterfly then emerged easily.
But it had a swollen body and small, shriveled wings.
I continued to watch the butterfly because
I expected that, at any moment, the wings would enlarge
And expand to be able to support the body,
Which would contract in time.
Neither happened!
In fact, the butterfly spent the rest of its life
Crawling around with a swollen body and shriveled wings.
It never was able to fly.
What I, in my kindness and haste, did not understand
Was that the restricting cocoon
And the struggle required for the butterfly to get through
The tiny opening
Were God's way of forcing fluid from the body of the butterfly into its wings
So that it would be ready for flight
Once it achieved its freedom from the cocoon.

Sometimes struggles are exactly what we need in our lives.
If we were allowed to go through our lives without any obstacles,
It would cripple us.
We would not be as strong as what we could have been.
We could never fly!
I asked for strength...
But I was given difficulties to make me strong.
I asked for wisdom...
But I was given problems to solve.
I asked for prosperity...
But I was given brain and brawn to work.
I asked for courage...
But I was given danger to overcome.
I asked for love...
But I was given troubled people to help.
I asked for favors...

But I was given opportunities.
I asked for everything to enjoy life...
I was given life to enjoy everything.
I received nothing I wanted...
I received everything I needed!

My commandment is this: Love one another

This is the conclusion of the passage we have been meditating on
It is the adequate response to the immense love of God
In comparison to what he has given he could have asked for more
And yet the commandment is a gift in itself
It is the adequate response to divine love
It is the summary of our theme: Commitment

I suggest we end with a discussion

We divide in four groups

Let each group formulate 10 rules which ensure love in priestly communities

Then we shall gather and compare notes.

Penitential Service

Structure

Introduction
Gospel reading
Reflection
Confiteor
Private confessions
Magnificat
Reading: John 15:9-17

Reflection

We have reflected on this text throughout our retreat
We have seen the immensity of Jesus' love

- He loved us in the same measure as the Father loved him
- To make us enjoy that love continuously he gave us his commandments
- He first placed himself under those commandments to show us an example
- The commandments he gave so that his joy may be in us and ours complete
- He himself has showed us the limit of love by laying down his life
- He has invited us into his friendship and revealed to us everything he learnt
- He called us even though we were unworthy
- He still has kept us in spite of our failures
- He promises that whatever we ask in his name we shall get

As response to that immense love we have reflected on our commitment
Now, we know that ever so often we have failed in our commitments
Hence we come to ask for forgiveness so that he restores us in his love
Our sins affect the whole community, so as a community we say we are sorry

Confiteor

Individual confessions

Thanksgiving

Day 8: Visit to the Cemetery

Lauds

- Office of the Dead
- Take one Reading from the Office of Readings

Meditation

- Sit straight close your eyes, relax
- Travel 50 years in time ahead; It is the 31st of May 2066
- Sisters are concluding their retreat, and are going to the cemetery
- You are not among them; you are in the cemetery for some years now
- How many of those will have known you personally?
- What will they remember about you?
- Locate your grave, in what condition is it?
- Use your imagination to decide where you will be at that time?
- What will you need most from those alive?
- Many will not know you; they will simply see a grave and a name
- Your real companions will be those we are going to visit now
- Come back to the present time
- What imagine that those whom we are going to visit see, hear, know us
- What is it they need most from us now?

Procession to the Grave

At the Grave: Use Rite of Visiting the Cemetery from Book of Blessings

After Conclusion individuals are free to remain and pray in their own way

Celebrant visits grave of Mother Kevin

Members to be in time for concluding Mass at 12.00 pm, after which concluding Lunch

Ignatian Rules of Discernment:

1. The first Rule: In the persons who go from mortal sin to mortal sin, the enemy is commonly used to propose to them apparent pleasures, making them imagine sensual delights and pleasures in order to hold them more and make them grow in their vices and sins. In these persons the good spirit uses the opposite method, pricking them and biting their consciences through the process of reason.
2. The second: In the persons who are going on intensely cleansing their sins and rising from good to better in the service of God our Lord, it is the method contrary to that in the first Rule, for then it is the way of the evil spirit to bite, sadden and put obstacles, disquieting with false reasons, that one may not go on; and it is proper to the good to give courage and strength, consolations, tears, inspirations and quiet, easing, and putting away all obstacles, that one may go on in well doing.
3. The third: Of Spiritual Consolation. I call it consolation when some interior movement in the soul is caused, through which the soul comes to be inflamed with love of its Creator and Lord; and when it can in consequence love no created thing on the face of the earth in itself, but in the Creator of them all.
Likewise, when it sheds tears that move to love of its Lord, whether out of sorrow for one's sins, or for the Passion of Christ our Lord, or because of other things directly connected with His service and praise.
Finally, I call consolation every increase of hope, faith and charity, and all interior joy which calls and attracts to heavenly things and to the salvation of one's soul, quieting it and giving it peace in its Creator and Lord.
4. The fourth: Of Spiritual Desolation. I call desolation all the contrary of the third³⁶ rule, such as darkness³⁷ of soul, disturbance in it, movement to things low and earthly, the unquiet of different agitations and temptations, moving to want of confidence, without hope, without love, when one finds oneself all lazy, tepid, sad, and as if separated from his Creator and Lord. Because, as consolation is contrary to desolation, in the same way the thoughts which come from consolation are contrary to the thoughts which come from desolation.
5. The fifth: In time of desolation never to make a change; but to be firm and constant in the resolutions and determination in which one was the day preceding such desolation, or in the determination in which he was in the preceding consolation. Because, as in consolation it is rather the good spirit who guides and counsels us, so in desolation it is the bad, with whose counsels we cannot take a course to decide rightly.
6. The sixth: Although in desolation we ought not to change our first resolutions, it is very helpful intensely to change ourselves against the same desolation, as by insisting more on prayer, meditation, on much examination, and by giving ourselves more scope in some suitable way of doing penance.
7. The seventh: Let him who is in desolation consider how the Lord has left him in trial in his natural powers, in order to resist the different agitations and temptations of the enemy; since he can with the Divine help, which always remains to him, though he does not clearly perceive

it: because the Lord has taken from him his great fervor, great love and intense grace, leaving him, however, grace enough for eternal salvation.

8. The eighth: Let him who is in desolation labor to be in patience, which is contrary to the vexations which come to him: and let him think that he will soon be consoled, employing against the desolation the devices, as is said in the sixth Rule.³⁸
9. The ninth: There are three principal reasons why we find ourselves desolate. The first is, because of our being tepid, lazy or negligent in our spiritual exercises; and so through our faults, spiritual consolation withdraws from us. The second, to try us and see how much we are and how much we let ourselves out in His service and praise without such great pay of consolation and great graces. The third, to give us true acquaintance and knowledge, that we may interiorly feel that it is not ours to get or keep great devotion, intense love, tears, or any other spiritual consolation, but that all is the gift and grace of God our Lord, and that we may not build a nest in a thing not ours, raising our intellect into some pride or vainglory, attributing to us devotion or the other things of the spiritual consolation.
10. The tenth: Let him who is in consolation think how he will be in the desolation which will come after, taking new strength for then.
11. The eleventh: Let him who is consoled see to humbling himself and lowering himself as much as he can, thinking how little he is able for in the time of desolation without such grace or consolation. On the contrary, let him who is in desolation think that he can do much with the grace sufficient to resist all his enemies, taking strength in his Creator and Lord.
12. The twelfth: The enemy acts like a woman, in being weak against vigor and strong of will. Because, as it is the way of the woman when she is quarrelling with some man to lose heart, taking flight when the man shows her much courage: and on the contrary, if the man, losing heart, begins to fly, the wrath, revenge, and ferocity of the woman is very great, and so without bounds; in the same manner, it is the way of the enemy to weaken and lose heart, his temptations taking flight, when the person who is exercising himself in spiritual things opposes a bold front against the temptations of the enemy, doing diametrically the opposite. And on the contrary, if the person who is exercising himself commences to have fear and lose heart in suffering the temptations, there is no beast so wild on the face of the earth as the enemy of human nature in following out his damnable intention with so great malice.
13. The thirteenth: Likewise, he acts as a licentious lover in wanting to be secret and not revealed. For, as the licentious man who, speaking for an evil purpose, solicits a daughter of a good father or a wife of a good husband, wants his words and persuasions to be secret, and the contrary displeases him much, when the daughter reveals to her father or the wife to her husband his licentious words and depraved intention, because he easily gathers that he will not be able to succeed with the undertaking begun: in the same way, when the enemy of human nature brings his wiles and persuasions to the just soul, he wants and desires that they be received and kept in secret; but when one reveals them to his good Confessor or to another spiritual person that knows his deceits and evil ends, it is very grievous to him, because he gathers, from his manifest deceits being discovered, that he will not be able to succeed with his wickedness begun.
14. The fourteenth: Likewise, he behaves as a chief bent on conquering and robbing what he desires: for, as a captain and chief of the army, pitching his camp, and looking at the forces or

defenses of a stronghold, attacks it on the weakest side, in like manner the enemy of human nature, roaming about, looks in turn at all our virtues, theological, cardinal and moral; and where he finds us weakest and most in need for our eternal salvation, there he attacks us and aims at taking us.