Each section will include a combination of interdisciplinary theoretical claims about the subject, along with a case study examining manifestations of this theory in quantifiable research or real-world accounts of experience.

9.00am-9.30am Breakfast

9.30am-9.50am **Pre-Requisite Comments: Key Theoretical Weaknesses**
What are key questions that historical accounts of the human person cannot answer or do not answer sufficiently?

9.55am-10.35am **Module #1: Metaphysics & Experience: Integrating Disciplines**
(Philosophy, Theology & Psychology)

- **Defining Metaphysics**
  What are ‘metaphysics’?

- **Defining Personalism, Phenomenology & Experience**
  What is personalism? Phenomenology? And experience? How do we study experience?

- **God as Multi-Tiered First Cause**
  What does it mean for God to be the first cause of multiple kinds of things?

- **The Cause of Objectivity [A Metaphysic]**
  What causes ‘objectively real things’?

- **The Cause of Subjectivity [The I & Experience]**
  What causes the subjective experience of the ‘I’?

- **The Necessity of Interdisciplinary Integration**
  Why are multiple disciplines and an interdisciplinary integration necessary for a comprehensive understanding of human nature in the 21st century?

10.50am-11.45am **Module #2: The Person—Body-Soul-Spirit & Sex**

- **The Necessity of Comprehending Causality**
  Why is it necessary to understand that things are caused? And that God is the first, uncreated cause of all things?

- **A Metaphysical Account of Reality**
  What is reality? What is God? And what is the human person?

- **The Cause of Differentiation in Human Nature**
  What is a fully causal account of the differentiation in human nature of men as men, and women as women?

- **Understanding the Genesis Account**
  What does the Genesis account and revelation teach us about the divine intent in differentiation between natures?
The Nature of Contemplation
What is contemplation? What is the relationship between contemplation, the human spirit, and the Holy Spirit?

The Stages of Contemplative Life & Life in the Holy Spirit
How do we grow in the stages of contemplation into a life possessed by the Holy Spirit?

Defining Sanctity
What is sanctity?

Integrating Sanctity & Sexuality
What is the relationship between sanctity and sexuality?

The Spiritualization of Sex
What is the nature of a conjugal spirituality?

11.55am-12.30pm Module #3: The Person—Heart, Affectivity & Empathy

The Nature of the Human Heart & Affect
What is the human heart? And what is the nature of human affectivity?

Affect & Objective Attachment
What is the relationship between the affect and the notion of human attachment in relationship?

Empathy
What is the objective nature of empathy? And what is the subjective manifestation of it in the lives of human people?

Understanding Claims About ‘Sex’ & ‘Gender’
How do we understand claims about sex versus gender? Does rhetoric around ‘gender’ point to something real in experience? If so, why does the Church suggest it a disorder of some kind? How do we integrate a real experience with the Church’s claims about human nature?

12.30pm-1.00pm Breakout #1: One’s Self & One’s Attachment
What are the patterns of attachment in my own life?

1.00pm-2.00pm Lunch

2.00pm-3.00pm Module #4: The Person—Intellect & Will

The Necessary Neutrality of the Faculties
How does the possession of a spirit, as a principle prior to the body-soul composite, alter the way that we understand the rational faculties?

The First Cause of Intellectual Life
What is the actual first cause of intellectual life, if intellect is discovered in God, and God creates the human person? Can we root intellectual life in purely the body-soul composite and the life of the rational soul?

The Spirit, Affect & Will
How does the spirit move the affect and the will?

The Task of Integrating Capacities
How do we integrate our capacities to operate as whole beings?
3.05pm-3.50pm  
**Module #5: Freedom & Ethics**

- **Reality & Freedom**  
  *What is the relationship between the structure of reality and freedom?*

- **The 'Freedom' of the Divine Persons**  
  *What is the nature of freedom in the divine persons?*

- **Freedom & the Integration of Human Capacities**  
  *What is the nature of freedom in human persons?*

- **Ethics as Measured by Human Integrity**  
  *How does an understanding of human freedom, understood from within human nature, give the foundation for an ethic?*

4.00pm-4.30pm  
**Module #6: Self-Gift & Love (Spiritual Theology)**

- **Divine Self-Gift**  
  *What is the nature of divine self-gift among the three Trinitarian persons?*

- **Human Participation in Divine Self-Gift by Causal Necessity**  
  *What is the nature of participation in divine self-gift among human persons in an objective way?*

- **Human Participation in Divine Self-Gift Maximized by the Freedom of Non-Necessary Integration**  
  *What is the nature of participation in divine self-gift among human persons in a subjective way, or a way that actively engages human freedom?*

- **The Eternal, Ultimate Telos: Contingent Spiritual Matter—Uncreated Spiritual Matter**  
  *What is the nature of the eternal, ultimate human end?*

  *How does the human body mediate the ultimate end?*

- **Arguing for Eternal Marriage: Eternity as Inverting the Primacy of Spiritual over Physical Matter**  
  *What is the nature of spiritual marriage?*

- **Formative & Experiential Pre-Requisites for the Free Discernment of Vocation**  
  *Knowing what we know about the nature of sanctity and sexuality, how do we guarantee freedom in the discernment of vocation?*

4.30pm-5.00pm  
**Breakout #2: One’s Self & One’s Integrity**

*What are tools to understand the degree to which one lives in integrity?*
Seminar Packet

This outlines the content of the seminar packet. It is *required*, where at all possible, that participants in this weekend’s project print this content and bring it with them, for additional support, outlines, and resources.

2. Nine Stages of Growth in ‘Spiritual Integrity’
3. Heart of the Father Ministries: *Learning to Listen* Practice Sheet
4. Heart of the Father Ministries: Lies to Renounce
5. Heart of the Father Ministries: Samples of Related Spirits
6. Annotated Bibliography
7. D.C. Resources
Step One: What Is My Attachment Style?

The first step toward applying attachment theory to your life is to get to know yourself and those around you from an attachment perspective. In the next chapter, we'll walk you through the process of determining your partner or prospective partner’s attachment style based on various clues. But let's begin by assessing the person you know best—yourself.

WHICH ATTACHMENT STYLE AM I?

Following is a questionnaire designed to measure your attachment style—the way you relate to others in the context of intimate relationships. This questionnaire is based on the Experience in Close Relationship (ECR) questionnaire. The ECR was first published in 1998 by Kelly Brennan, Catherine Clark, and Phillip Shaver, the same Shaver who published the original “love quiz” with Cindy Hazan. The ECR allowed for specific short questions that targeted particular aspects of adult attachment based on two main catego-
Attached

ries: anxiety in the relationship and avoidance. Later, Chris Fraley from the University of Illinois, together with Niels Waller and Kelly Brennan, revised the questionnaire to create the ECR-R. We present a modified version that we think works best in everyday life.

Attachment styles are stable but plastic. Knowing your specific attachment profile will help you understand yourself better and guide you in your interactions with others. Ideally this will result in more happiness in your relationships. (For a fully validated adult attachment questionnaire, you can log on to Dr. Chris Fraley’s website at: http://www.web-research-design.net/cgi-bin/crq/crq.pl.)

Check the small box next to each statement that is TRUE for you. (If the answer is untrue, don’t mark the item at all.)

<table>
<thead>
<tr>
<th>Statement</th>
<th>TRUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I often worry that my partner will stop loving me.</td>
<td></td>
</tr>
<tr>
<td>I find it easy to be affectionate with my partner.</td>
<td></td>
</tr>
<tr>
<td>I fear that once someone gets to know the real me, s/he won’t like who I am.</td>
<td></td>
</tr>
<tr>
<td>I find that I bounce back quickly after a breakup. It’s weird how I can just put someone out of my mind.</td>
<td></td>
</tr>
<tr>
<td>When I’m not involved in a relationship, I feel somewhat anxious and incomplete.</td>
<td></td>
</tr>
<tr>
<td>I find it difficult to emotionally support my partner when s/he is feeling down.</td>
<td></td>
</tr>
<tr>
<td>When my partner is away, I’m afraid that s/he might become interested in someone else.</td>
<td></td>
</tr>
</tbody>
</table>
### Step One: What Is My Attachment Style?

<table>
<thead>
<tr>
<th></th>
<th>TRUE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A</td>
</tr>
<tr>
<td>I feel comfortable depending on romantic partners.</td>
<td>☐</td>
</tr>
<tr>
<td>My independence is more important to me than my relationships.</td>
<td>☐</td>
</tr>
<tr>
<td>I prefer not to share my innermost feelings with my partner.</td>
<td>☐</td>
</tr>
<tr>
<td>When I show my partner how I feel, I’m afraid s/he will not feel the same about me.</td>
<td>☐</td>
</tr>
<tr>
<td>I am generally satisfied with my romantic relationships.</td>
<td>☐</td>
</tr>
<tr>
<td>I don’t feel the need to act out much in my romantic relationships.</td>
<td>☐</td>
</tr>
<tr>
<td>I think about my relationships a lot.</td>
<td>☐</td>
</tr>
<tr>
<td>I find it difficult to depend on romantic partners.</td>
<td>☐</td>
</tr>
<tr>
<td>I tend to get very quickly attached to a romantic partner.</td>
<td>☐</td>
</tr>
<tr>
<td>I have little difficulty expressing my needs and wants to my partner.</td>
<td>☐</td>
</tr>
<tr>
<td>I sometimes feel angry or annoyed with my partner without knowing why.</td>
<td>☐</td>
</tr>
<tr>
<td>I am very sensitive to my partner’s moods.</td>
<td>☐</td>
</tr>
<tr>
<td>I believe most people are essentially honest and dependable.</td>
<td>☐</td>
</tr>
<tr>
<td>I prefer casual sex with uncommitted partners to intimate sex with one person.</td>
<td>☐</td>
</tr>
<tr>
<td>I’m comfortable sharing my personal thoughts and feelings with my partner.</td>
<td>☐</td>
</tr>
</tbody>
</table>
I worry that if my partner leaves me I might never find someone else.

It makes me nervous when my partner gets too close.

During a conflict, I tend to impulsively do or say things I later regret, rather than be able to reason about things.

An argument with my partner doesn’t usually cause me to question our entire relationship.

My partners often want me to be more intimate than I feel comfortable being.

I worry that I’m not attractive enough.

Sometimes people see me as boring because I create little drama in relationships.

I miss my partner when we’re apart, but then when we’re together I feel the need to escape.

When I disagree with someone, I feel comfortable expressing my opinions.

I hate feeling that other people depend on me.

If I notice that someone I’m interested in is checking out other people, I don’t let it faze me. I might feel a pang of jealousy, but it’s fleeting.

If I notice that someone I’m interested in is checking out other people, I feel relieved—it means s/he’s not looking to make things exclusive.

If I notice that someone I’m interested in is checking out other people, it makes me feel depressed.

If someone I’ve been dating begins to act cold and distant, I may wonder what’s happened, but I’ll know it’s probably not about me.
Step One: What Is My Attachment Style?

<table>
<thead>
<tr>
<th></th>
<th>TRUE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A</td>
</tr>
<tr>
<td>If someone I’ve been dating begins to act cold and distant, I’ll probably be indifferent; I might even be relieved.</td>
<td>☐</td>
</tr>
<tr>
<td>If someone I’ve been dating begins to act cold and distant, I’ll worry that I’ve done something wrong.</td>
<td>☐</td>
</tr>
<tr>
<td>If my partner was to break up with me, I’d try my best to show her/him what s/he is missing (a little jealousy can’t hurt).</td>
<td>☐</td>
</tr>
<tr>
<td>If someone I’ve been dating for several months tells me s/he wants to stop seeing me, I’d feel hurt at first, but I’d get over it.</td>
<td>☐</td>
</tr>
<tr>
<td>Sometimes when I get what I want in a relationship, I’m not sure what I want anymore.</td>
<td>☐</td>
</tr>
<tr>
<td>I won’t have much of a problem staying in touch with my ex (strictly platonic)—after all, we have a lot in common.</td>
<td>☐</td>
</tr>
</tbody>
</table>

*Adapted from Fraley, Waller, and Brennan’s (2000) ECR-R Questionnaire.

Add up all your checked boxes in column A: _____________
Add up all your checked boxes in column B: _____________
Add up all your checked boxes in column C: _____________

Scoring Key

The more statements that you check in a category, the more you will display characteristics of the corresponding attachment
Anxious: You love to be very close to your romantic partners and have the capacity for great intimacy. You often fear, however, that your partner does not wish to be as close as you would like him/her to be. Relationships tend to consume a large part of your emotional energy. You tend to be very sensitive to small fluctuations in your partner’s moods and actions, and although your senses are often accurate, you take your partner’s behaviors too personally. You experience a lot of negative emotions within the relationship and get easily upset. As a result, you tend to act out and say things you later regret. If the other person provides a lot of security and reassurance, however, you are able to shed much of your preoccupation and feel contented.

Secure: Being warm and loving in a relationship comes naturally to you. You enjoy being intimate without becoming overly worried about your relationships. You take things in stride when it comes to romance and don’t get easily upset over relationship matters. You effectively communicate your needs and feelings to your partner and are strong at reading your partner’s emotional cues and responding to them. You share your successes and problems with your mate, and are able to be there for him or her in times of need.

Avoidant: It is very important for you to maintain your independence and self-sufficiency and you often prefer autonomy to intimate relationships. Even though you do want to be close to others, you feel uncomfortable with too much closeness and tend to keep your partner at arm’s length. You don’t spend much time
Step One: What Is My Attachment Style?

worrying about your romantic relationships or about being rejected. You tend not to open up to your partners and they often complain that you are emotionally distant. In relationships, you are often on high alert for any signs of control or impingement on your territory by your partner.

WHAT IF I’M STILL NOT SURE?

When people hear about attachment styles, they often have no difficulty recognizing their own style. Some people tell us right away, “I’m anxious,” “I’m definitely avoidant,” or “I think I’m secure.” Others have a harder time figuring it out. If you scored high on more than one attachment style, you may find it helpful to learn that two dimensions essentially determine attachment styles:

• Your comfort with intimacy and closeness (or the degree to which you try to avoid intimacy).
• Your anxiety about your partner’s love and attentiveness and your preoccupation with the relationship.

What we find particularly helpful is the way in which Brennan and his colleagues present attachment styles in graphic form, which provides a bird’s-eye view of attachment styles that helps you understand how your attachment style relates to those of others. Your location on these two axes determines your attachment style, as the following schematic shows:
Attached

THE TWO ATTACHMENT DIMENSIONS

(Based on Brennan, Clark, and Shaver's Two Attachment Dimension Scale)

- If you feel comfortable with intimacy with your romantic partner (i.e., are low on intimacy avoidance) and don’t obsess much about the relationship or about your partner’s ability to love you back (i.e., are low on relationship anxiety) but coast along with it—you’re probably secure.
- If you crave intimacy and closeness (i.e., are low on intimacy avoidance) but have a lot of insecurities about where the relationship is going, and little things your partner does tend to set you off (i.e., are high on relationship anxiety)—you’re probably anxious.
- If you feel uncomfortable when things become too close and intimate and value your independence and freedom more than the relationship (i.e., are high on intimacy avoidance)
Step One: What Is My Attachment Style?

avoidance) and don’t tend to worry about your partner’s feelings or commitment toward you (i.e., are low on relationship anxiety)—you’re probably avoidant.

• If you are both uncomfortable with intimacy and very concerned about your partner’s availability, you have a rare combination of attachment anxiety and avoidance. Only a small percentage of the population falls into this category and if you are one of them, you can benefit from information on both the anxious and avoidant attachment styles.

Out of the Mouths of Babes

Where do these classifications come from? Interestingly enough, they come from watching babies’ behavior. Attachment styles were first defined by researchers observing the way babies (usually 9 to 18 months old) behaved during the strange situation test (a reunion with a parent after a stressful separation, described on page 29).

Here’s a short description of how attachment styles are defined in children. Some of their responses can also be detected in adults who share the same attachment style.

Anxious: This baby becomes extremely distressed when mommy leaves the room. When her mother returns, she reacts ambivalently—she is happy to see her but angry at the same time. She takes longer to calm down, and even when she does, it is only temporary. A few seconds later, she’ll angrily push mommy away, wriggle down, and burst into tears again.
Find below nine stages of growth in the spiritual life from *Soul of the Apostolate* by Dom Jean-Baptiste Chautard, O.C.S.O, placed into three classic stages of the contemplative life as understood by spiritual theologians. For a general breakdown of these three traditional stages of contemplation, see *Three Ages of the Interior Life*, Reginald Garrigou-Lagrange, O.P.

**Note:** Not all the dimensions of Chautard and Garrigou-Lagrange’s nuances are compatible with one another. More important in this handout is the general arc of growth and its characteristics experientially rather than a fully integrated, metaphysical account of change in integrity. (It’s my disposition that there has never been a fully integrated account of these affective, spiritual, and intellectual dimensions and their growth given in the history of the Catholic Church.)

### The Purification of the Soul in Beginners

1. **HARDENED IN SIN:**
   - Mortal sin—Stubborn persistence in sin, either out of ignorance or because of a maliciously warped conscience.
   - Prayer—Deliberate refusal to have any recourse to God.

2. **SURFACE CHRISTIANITY:**
   - Mortal sin—Considered as a trifling evil, easily forgiven. The soul easily gives way and commits mortal sin at every possible occasion or temptation. Confession almost without contrition.
   - Prayer—Mechanical; either inattentive, or always dictated by temporal interest. Such souls enter into themselves very rarely and superficially.

3. **MEDIocre piety:**
   - Mortal sin—Weak resistance. Hardly ever avoids occasions but seriously regrets having sinned, and makes good confessions.
   - Venial sin—Complete acceptance of this sin, which is considered as insignificant. Hence, tepidity of the will. Does nothing whatever to prevent venial sin, or to extirpate it, or to find it out when it is concealed.
   - Prayer—From time to time, prays well. Momentary fits of fervor.

4. **INTERMITTENT PIETY:**
   - Venial sin—Sometimes deliberate. Puts up a weak fight. Sorrow only superficial. Makes a particular examination of conscience, but without any method or coherence.
   - Prayer—Not firmly resolved to remain faithful to meditation. Gives it up as soon as dryness is felt, or as soon as there is business to attend to.

5. **SUSTAINED PIETY:**
   - Mortal sin—Never. At most very rare, when taken suddenly and violently by surprise. And then, often it is to be doubted if the sin is mortal. It is followed by ardent compunc-
tion and penance.

- Venial sin—Vigilant in avoiding and fighting it. Rarely deliberate. Keen sorrow, but does little by way of reparation. Consistent particular examen, but aiming only at avoidance of venial sin.
- Imperfections—The soul either avoids uncovering them, so as not to have to fight them, or else easily excuses them. Approves the thought of renouncing them, and would like to do so, but makes little effort in that direction.
- Prayer—Always faithful to prayer, no matter what happens. Often affective. Alternating consolations and dryness, the latter endured with considerable hardship.

The Illuminative Way of Proficients

6. FERVOR:

- Venial sin—Never deliberate. By surprise, sometimes, or with imperfect advertence. Keenly regretted, and serious reparation made.
- Imperfections—Wants nothing to do with them. Watches over them, fights them with courage, in order to be more pleasing to God. Sometimes accepted, however, but regretted at once. Frequent acts of renunciation. Particular examen aims at perfection in a given virtue.
- Prayer—Mental prayer gladly prolonged. Prayer on the affective side, or even prayer of simplicity. Alternation between powerful consolations and fierce trials.

7. RELATIVE PERFECTION:

- Imperfections—Guards against them energetically and with much love. They only happen with half-advertence.

The Unitive Way of the Perfect

8. HEROIC PERFECTION:

- Imperfections—Nothing but the first impulse.
- Prayer—Supernatural graces of contemplation. Pronounced passive purifications. Contempt of self to the point of complete self-forgetfulness. Prefers suffering to joys.

9. COMPLETE SANCTITY

- Imperfections—Hardly apparent.
- Prayer—Usually, transforming union. Purifications by love. Ardent thirst for sufferings and humiliations.

“And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life. Those who conquer will inherit these things, and I will be their God and they will be my children” (Revelation 21:5-7)
Learning to Listen Practice Sheet

**REPENTANCE AND FAITH**

LORD PLEASE FORGIVE ME FOR... LORD I AM SORRY FOR... THANK YOU FOR... I SURRENDER... PLEASE...

(COMMITMENT TO CHRIST)

---

<table>
<thead>
<tr>
<th>KEY POINTS OF THE STORY</th>
<th>ENEMIES TO RENOUNCE</th>
<th>RELATED SPIRITS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>IN THE NAME OF JESUS, I RENOUNCE...</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PEOPLE TO FORGIVE</th>
<th>KEY 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>IN THE NAME OF JESUS I FORGIVE_____ FOR ______. (be specific)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>OCCULT</th>
<th>KEY 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>IN THE NAME OF JESUS... I RENOUNCE THE (ANY) SPIRIT THAT CAME TO ME WHEN... I RENOUNCE THE SPIRIT THAT OPERATED IN ____________________ (I.E. fortune teller, etc.) and I take back the Authority (power) I gave to _______________________________(name).</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SOUL TIES</th>
<th>KEY 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>I RENOUNCE EVERY UNHOLY TIE WITH... I RENOUNCE EVERY PHYSICAL AND SPIRITUAL TIE WITH ___________________________ AND I TAKE BACK THE AUTHORITY I GAVE TO HIM/HER (OR WHAT HE/SHE TOOK FROM ME).</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMMAND</th>
<th>KEY 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>IN THE NAME OF JESUS I BREAK THE POWER OF EVERY SPIRIT THAT __________________________ HAS RENOUNCED, AND I COMMAND IT TO GO RIGHT NOW.</td>
<td>THE FATHER’S BLESSING AND FOLLOW-UP INSTRUCTIONS</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**THANKSGIVING AND DECLARATIONS OF FAITH**

AND DECLARATIONS OF FAITH RELATED TO REPENTANCE, FORGIVENESS, AND RENUNCIATION...
Lies to Renounce

The following gives you an idea of the range of lies that may be uncovered in a ministry session. The lies are as unique as the person’s story. Reflecting on this list will help you pick up on lies as they are expressed.

Be aware that you can deal with the lies by renouncing the specific lie or renouncing the spirit. For example, the lie “I am a failure” may be dealt with by renouncing a spirit of failure. The lie “I am not a good mother/father” may be dealt with by renouncing self-rejection, self-criticism, self-accusation, and so on. The lie “No one needs me” may be dealt with by renouncing self-pity. It may be helpful to assist a person in naming the spirits behind the statements because you then can name related spirits that may be harassing them. On the other hand, it may be more effective to simply renounce the lie because the words of the lie precisely express their bondage. Your best guide is to listen to the heart of the person in front of you while being led by the Spirit.

Lies:

- I’m never where I’m supposed to be – I shouldn’t be here – I should be dead – I don’t belong - I am always in the wrong place
- I’ll never amount to anything – I’ll never be a success – I am a failure
- I am of no significance
- I have to do it all myself – No one will help me
- Nobody cares if I live or die
- I have to get it right – I have to be perfect/the best – I can’t make a mistake (or something bad will happen)
- My mother/father/sister/brother/spouse’s illness/death is my fault – I am responsible for their illness/death
- I do not have a voice – I am invisible
- It is always my fault
- Something’s wrong with me
- I am ugly
- I am unworthy
- I am a terrible mom
- I am nothing – I don’t matter – I’m a mistake – I am worthless – I am not worthy
- God won’t/can’t help me – God doesn’t want to help me – God doesn’t care about me
- God can’t be bothered with me
- God’s mercy/ blessing/favor is for everyone but me
- God is against me – God wants to punish/is punishing me – God is getting back at me
- God is not in control – I’ve destroyed God’s plan for my life
- Someone/everyone is out to get me
- My life is cursed – My life is doomed – I’ve destroyed my life – Bad things always happen to me
- I am a victim – I can’t do anything right – I’m not able to do anything
- God cannot forgive me
- I am in control – I can fix those I love
- What I want doesn’t matter
- I am worthless – I am lazy – I am no good – I am garbage
• I am not normal
• I can’t say no – Anyone can do whatever they want to me and I can’t say no
• I should be punished
• Nothing good ever happens or will ever happen to me
• I can’t do anything about it – I can’t fight back – I’m too weak
• It’s hopeless – I can never change
• Showing emotion means I’m weak
• If they knew the real me, no one would like me
• If I say/do the right thing, everyone will be happy
• God made a mistake when He made me a man/woman
• Their anger is my fault
• My father’s/mother’s/sister’s/brother’s/spouse’s anger/abuse was my fault
• I have to earn God’s love
• God has abandoned me – God has rejected me – God is not protecting me - God has forsaken me
• Nothing is ever good enough
• I deserve the abuse
• The enemy/Satan is stronger than God
• God wanted this to happen to me
• No one will ever believe me
• I’m stupid – I’m bad – I’m dirty – I’m shameful – I’m sick – I’m nasty
• I should have stopped them – I deserved it – I should have done something to stop it
• It’s just a matter of time before it happens again
• If I let them into my life, they’ll hurt me too
• Not even God can help me
• God could never want me because of what happened to me
• I am a burden
• No one needs me – I am unimportant
• God could never love me
• I’m never going to get any better
• I have no reason to live
• Heaven is not for me

Remember, whether a person renounces spirits, lies, or idols, the important thing is verbally breaking any internal agreement with the enemy’s plan for their life. They are saying before witnesses, “I’m done with this.” Renunciation is always done in the name of Jesus.
Samples of Related Spirits

- anger, resentment, bitterness, revenge (or retaliation), hatred, rage, violence, murder, unforgiveness
- pride, rebellion, disobedience
- pride, self-justification, self-righteousness, perfectionism, striving, stubbornness
- Pride, arrogance, superiority, willfulness, argumentativeness
- Insecurity, fear of man, timidity, shyness, self-pity, inadequacy
- Insecurity, emptiness, nothingness, loneliness, abandonment
- Rejection, abandonment, orphan spirit, fatherlessness, hurt, insecurity, feeling unwanted
- Fear of: rejection, abandonment, judgment, condemnation, and accusation
- Fear, control, anxiety, worry...
- Confusion, self-doubt, frustration, forgetfulness
- Control, witchcraft...
- Shame, guilt, condemnation, unworthiness, embarrassment, humiliation, worthlessness, accusation
- Self-accusation, self-condemnation, self-rejection, self-blame, self-criticism, self-hatred
- Loneliness, isolation, withdrawal, self-protection
- Judgment, criticism, accusation, superiority, comparison, insecurity, fear
- Lost, homeless, purposelessness, meaninglessness, aimlessness
- Spirit of infirmity: renounce the spirit behind: cancer, migraines, arthritis
- Jealousy, envy, selfishness, greed
- Withdrawal, escape, isolation, fantasy
- Suicide, death, abortion, murder
- Depression, self-pity, hopelessness, despair, discouragement, hurt, suicide, emotional pain
- Self-protection, self-dependence, pride, independence
- Mental illness, fear of mental illness
- Doubt, unbelief
- Religious pride, religiosity
- Shame, self-hatred, self-mutilation, sadomasochism
- Laziness, tiredness, weariness
- Perfectionism, pride, self-reliance, independence
- Specific areas of pride (i.e., intellectual pride)
- Grief, sorrow, sadness, crying
- Poverty, failure, hopelessness
- Addictions, alcoholism, nicotine, drugs, gluttony
- Lust, masturbation, fornication, adultery, rape, incest, homosexual encounters, bestiality, worthlessness
- Victim identity, powerlessness, helplessness, self-pity
- Homosexual identity or lifestyle
- Spirit of homosexuality or lesbianism
- Spiritism, spirit guide (“The spirit that same to me when I….”)
- False religions
- Occult: Ouija board, palm reading, fortunetelling, astrology, tarot cards (see Appendix 1 in Unbound)

Fear is a significant entry point; men and women can be in fear of anything, including every item on the list above. Lead the individual to renounce the lie, the vow, the idol of, the spirit that entered, and so on. Remember, renunciation is always done in the name of Jesus.
THE PERSON PROJECT |
A SEMINAR by Weronika Janczuk
Saturday, 4/13/19: 9.00am-5.00pm
Catholic Information Center
Washington, D.C.

Bibliography Supplemental to In-Person Seminar

1. These texts are intended to be supplemental to the day-of seminar.
   No completion of texts is required; reading ought shape understanding of seminar content.

2. Where texts may be interdisciplinary, they have been placed in their primary category.

3. Texts have been placed in the proposed reading order, per category.

“In order to safeguard its unitary formation, the divine in the Church has no need to deny anything. Its very attitude is unity. It looks for the good in all things. It is scandalized by nothing. This is to say that the Church can be certain that it does not have to overlook or renege on any point in order to be faithful to its origins. As the apostle John taught: ‘For this is how God loved the world: he gave his only Son, so that everyone who believes in him may not perish but have eternal life.’”
—Luigi Giussani

“The way we will love in heaven is a way that can only be foreseen and understood by those who truly, intensely, and faithfully loved, with their whole selves, others in this world. Those who have loved their own neighbours with their whole selves, with all their faithfulness, with all their force of will, with all their capacity for sacrifice, in other words, with all their affectivity, can better foresee, better imagine how heaven will be...”
—Luigi Giussani

“It is through [sacred friendship manifested in conjugal love] that marriage ‘can be between man and woman a true community of love, built not on sand, but on rock, because it is built on genuinely human, not animal, and genuinely spiritual, genuinely personal love—through the hard discipline of self-sacrifice and by dint of renunciations and purifications. Then in a free and unceasing ebb and flow of emotion, feeling, and thought, each one really participates, by virtue of love, in that personal life of the other which is, by nature, the other’s incommunicable possession. And then each one may become a sort of guardian Angel for the other—prepared, as guardian Angels have to be, to forgive the other a great deal,’ in short, a being ‘really dedicated to the good and salvation of the other,” and consenting ‘to be entrusted with the revelation of, and the care for, all that the other is in his or her deepest human depths. . .’”
—Jacques Maritain

Philosophy: Thomistic Metaphysics
Thomistic metaphysics refers to the school of philosophy of being rooted in the thought of St. Thomas Aquinas.

  Aquinas stands as the most prominent philosopher-theologian of the Catholic Church’s history, and among his massive accomplishments lies the *Summa Theologica*, which can be considered the Church’s singular and premiere philosophical and theological ‘syllogism’ for all reality, wherein Aquinas claims clear structural premises about the nature of reality and draws a broad range of necessary conclusions
from those premises. (One would be his premise about the nature of causality, and thus the necessity
nature of God.) In the approx. 800 years since his death, Aquinas has been embraced as the authority,
due most especially to the clarity of his systematization, on key theological and philosophical questions,
from the nature of God to the nature of grace, the sacraments, human nature, and more. Feser’s *Aquinas*
will give a lay reader’s version of the most essential philosophical principles to understand, especially
with an eye toward providing pre-requisite theoretical categories for understanding the nature and
structure of things that exist.

**Philosophy: Personalism/Phenomenology**

*Personalism refers to the school of philosophy which embraces the human person and his (subjective) experience as
center objects of study. Phenomenology refers to a movement that arose both from within and parallel to personalism,
which embraces as the center object of its study how objects are given to the human person in consciousness, or the
phenomenon-that-is-experiencing.*

- Luigi Giussani, *The Religious Sense*
  Giussani is an Italian priest, living from 1922 to 2005, who founded the Communion & Liberation
movement, dedicated to an education in the Christian faith. Today, the movement’s formation is
housed in weekly ‘Schools of Community’ all around the world, dedicated to a school (education) of
community (the life of the church), in which the church gathers to ever-more deeply encounter the
reality of its own profession. In *The Religious Sense*, Giussani argues for what he calls ‘the religious
sense,’ or the implicit tendency that the human person has toward the religious or the divine,
understood here as the in-built set of needs in the heart toward the end toward which we tend by
nature: wonder, love, participation in the eternal. One key argument of the book is the necessity of
embracing a methodology to evaluate an object that is proportionate to the object evaluated, and for
Giussani, when it comes to the human person, this methodology is essentially that of *experience.*

- John F. Crosby, “Intro to Personalism: Karol Wojtyla & Thomistic Personalism” (Hildebrand Project
  Summer Seminar, “Retrieving Beauty”)
  https://www.youtube.com/watch?v=wCaOfi4PUwo
  The Hildebrand Project is a non-profit founded at Franciscan University in Steubenville, Ohio, which
is dedicated to the life and works of 20th-century philosopher-theologian Dietrich von Hildebrand, a
personalist thinker who extended the thought on different key questions, including the nature of
marriage and the experience of the virtues. In the video above, Dr. Crosby, who was a student of von
Hildebrand’s, gives an introductory lecture to the work of Karol Wojtyla (see Wojtyla’s key essays on
this question in the collection *Person & Community*), who understood the value of a coherent Thomistic
metaphysic but also urged that the philosophical, theological, and lay communities not forget the value
of a more acutely person-centered framework for understanding reality.

- Donald L. Wallenfang, “The Heart of the Matter: Edith Stein on the Substance of the Soul,” *Logos: A
  Journal of Catholic Thought & Culture* 17:3 (Summer 2014)
  This Wallenfang article gives one key summary of the philosophical-theological work that Edith Stein
did during her career to advance the understanding of the nature of the soul, here with a focus on what
Stein understood to be its substance, or depth. The interpretation and summary Wallenfang gives is
correct, though I would note the key distinction between a phenomenological grasp of the soul and a
metaphysical one; the distinctions that Stein gives are more oft phenomenological versus metaphysical
ones, though, arguably, phenomenological distinctions have the potential to shape metaphysical
categories reversely.

- Dietrich von Hildebrand, *The Heart: An Analysis of Divine & Human Affectivity*
This lies among the most important books of the 20th century, in which von Hildebrand argues for a more serious philosophical consideration of the human heart as a dimension of the person, distinct from the intellect and will. He equates the heart and the affective sphere with one another, the heart being the seat of the latter, and then distinguishes between different forms of natural and spiritual affectivities (those dimensions of experiential movement within the human person, interiorly, toward any given object). He also treats of a series of heart or affective disorders, understood as different forms of thwarting to the affective life. I find this book essential, insofar as the lack of a clear metaphysical account of both the origin, causally, of the heart, as well as clear and consistent definitions of the heart and different forms of experience (spiritual, natural), requires that his personalist account be integrated into a more ‘structural’ tradition that can help explain these distinctions and make them fully coherent.

**Philosophy: Marriage**

*This section treats of key books that propose a philosophical framework for understanding marriage.*

- Karol Wojtyla, *Love & Responsibility*

  In *Love & Responsibility*, Wojtyla treats of two themes: The first is a purely philosophical exploration of the nature of the human person as a subject (the human person; he comes to this definition by arguing to it from any created thing, be it living or non-living, that has an incommunicable interior life and a potential for consciousness of it as such) distinct from an object (any created thing that exists objectively, be it living or non-living). The second is the framework for an ethic which he builds upon these philosophical distinctions, in which what is due the person is treatment as a subject, with respect for his incommunicable subjectivity. He then applies this treatment to the life of love. When it comes to sexual love especially, Wojtyla’s argument is such that the sexual act requires a mutuality in which the human person is respected and prioritized above any form of utility (such as pleasure); in other words, within a healthy sexuality, integrated love imbues all utility or purely physical experience, in such a way that neither is intrinsically good or evil but must be subject to the ultimate end.

**Theology: General**

*This section treats of key books that propose a theological framework for understanding reality.*

- Frank Sheed, *Theology & Sanity*

  In *Theology & Sanity*, Sheed gives one of the most accessible, substantial, thorough, and deep ‘lay’ accounts of the Church’s theological tradition, following in a general form Aquinas’ systematization of theological categories. He also proceeds to make the fascinating argument that the only sane disposition before reality is a deeply theological one, insofar as a theological grasp of reality is a grasp of reality as such. Sheed completed this book after a series of decades of teaching and evangelizing; the compression of his thought is the fruit of an extended ‘apologetic’ about the life of the faith before the public.


  Giussani advanced several ‘contemporary’ categories for understanding the faith, in response to need for a more dynamic and accessible account of its content. This trilogy, on the three theological virtues, compiles his thought and extended lectures/discussions with young adults in Italy, with a focus on the experience that lies at the foundation of each. More than anything else, Giussani insists upon both the possibility of experience of God within time and reality, and a correspondence of the heart with the reality that He is, along with the possibility of a constant, never-ending attention paid to these experiences. In other words, this trilogy has a radical, contemporary effect on opening the eyes of the Christian believer to the immediacy and power of God in the present moment.

**Theology: Spiritual**

*This section treats of key books that propose a framework for matters of spiritual theology.*
• P. Marie-Eugene, *I Want to See God: A Practical Synthesis of Carmelite Spirituality*

The books listed here are a two-volume set that summarizes and systematizes the Carmelite tradition of mystical theology. The volumes first define contemplation and demonstrate its essentiality, and then treat of every single stage along the path of St. Teresa of Ávila's seven mansions to prayer as understood in her *Interior Castle* (the seven stages to growth in the interior life, the end being full ‘transforming union,’ a participation in the life of God). They integrate the thought of St. John of the Cross and other key Carmelite theologians. The volumes then proceed to explain the urgency of the application of this thought to growth of holiness and mission among individual people as the pre-requisite to the growth of holiness and mission in the Church. Among the breadth of existing spiritual theology manuals, this one synthesizes theological content in all its depth, while communicating it to the lay reader in an accessible manner, giving the incipient seeds of a pragmatic application in the life of personal prayer. A spiritual theology manual like this is essential reading for the Christian faith, especially with an eye toward clarifying the Christian vocation and end.

*If the books above prove too difficult, read the below instead (or as a supplement, as it covers a broader array of non-Carmelite sources than the two volumes above); Martin gives the very broad strokes for the life of prayer, where the volumes above walk a person systematically through the intricacies of individual stages of growth.*

• Ralph Martin, *The Fulfillment of All Desire*

In this book, Martin argues for the similar end as the two volumes above in a general way, drawing on the writing of key seven saints within the tradition of the Catholic Church, and classifies this thought against the three key stages of growth within the life of prayer between beginning and sanctity: the purgative stage (the detachment from sin), the illuminative stage (the incipient stages of contemplation, illumination, and passive purification, or purification received directly from God rather than willed or self-directed), and the unitive stage (deep contemplation to the point of elimination of mortal sin, venial sin, and most imperfections, following stages of passive and active purification; purification external as well as the result of the operation of the Holy Spirit within prayer itself).

• Jean-Baptiste Chautard, *The Soul of the Apostolate*

In this book, Chautard makes an argument for the necessity of a deep, authentic contemplative life as a pre-requisite to any kind of externality in the life of the Church, under the guise of an ‘apostolate,’ be that the life of a priest who ministers to his parish or the life of the lay person who must embark upon bringing any kind of evangelization or mission into the world. The book also provides several key pragmatic or practical applications of this theological framework to the life of prayer, including self-examination and different practices for mental prayer.

• Braise Arminjon, *The Cantata of Love*

In *The Cantata of Love*, Arminjon analyzes the Song of Songs, one of the key books of the Old Testament, which is an account of two lovers. The analysis of the song has often fallen into one of three parallel categories: God-(wo)man, God-Church, man-woman. Here Arminjon proposes an analytical framework oriented toward the first, especially with an eye toward the experiential trajectory by which the life of prayer changes over time, as the human person comes to acquire a deeper intimacy with the Song’s prime character, the Bridegroom. The *Cantata* stands among the most beautiful reflections on the nature of God, the spiritual life, intimacy, *eros*, and more.

**Theology: Healing**

*This section treats of key books that propose a theological framework for understanding healing.*
• Neal Lozano, *Unbound*

In *Unbound*, Lozano builds out a two-part theoretical framework for deliverance ministry, understood here as a methodology geared toward the unraveling of spiritual and emotional blocks to wounds rooted in matters of divine and self-identities. The first section explains the application of the ministry to one’s self, through the ‘five keys’ (steps) through which a person must walk to attain deliverance (repentance, forgiveness, renunciation, taking of authority in baptism, and reception of the Father’s blessing over identity), while the second section equips the lay person in the incipient tools for ministering to others. As a rule, I encourage only persons with a life of authentic contemplation to employ the tools in the second section of the book; a life of ministry in the Spirit (receiving it, in prayer) is an essential pre-requisite to the discernment necessary to understand and remove the ‘strongholds’ (blocks) in others.

• Fr. John Horn, *Healing Prayer: Practical Mysticism and St. Ignatius’ Spiritual Exercises*

In *Healing Prayer*, Fr. Horn proposes a series of Ignatian-based tools for prayer to aid a project of ‘practical mysticism,’ or a contemplation ordered to discernment and healing, of a similar kind as the kind described above. The entire book is ordered to the evaluation of five key case studies of prayer, healing, and discernment, against which participants can measure their own growth of prayer.

Theology: Marriage

This section treats of key books that propose a theological framework for understanding marriage.

• Dietrich von Hildebrand, *Marriage: The Mystery of Faithful Love*

Here von Hildebrand gives a personalist account of the nature of marriage, and begins with the nature of man and woman, of love, and of union in its form, manifested in marriage, and containing within it the call to a form of sexual fruitfulness. Von Hildebrand then proceeds to ground this theoretical understanding of marriage within the framework of sacramentality, making an argument for this sacramentality from experience, in that the operation of grace within marriage elevates the union into that realm of elevated, perfectable, sacred, and more.

• Dietrich von Hildebrand, *In Defense of Purity: An Analysis of the Catholic Ideals of Purity and Virginity*

In *In Defense of Purity*, von Hildebrand extends a personalist account of the nature of purity, and chastity by extension, rooted in an understanding of sex as the deepest appetite of the human person, relative to other physical appetites, such as sleep and nourishment. He then builds out something like a ‘structure’ to the experience of these virtues, and explains the subjective experience which extends from within this structure, measured by the attraction and movement toward certain values. The implicit assumption here is that, without these virtues lived authentically and fully, the experience of reality in the human person would be different; feel different. In this way, *In Defense of Purity* becomes a measuring stick for the human person, of the extent to which he or she participates in a life of purity.

• John Paul II, *Theology of the Body*

John Paul II’s *Theology of the Body* was delivered as a series of audiences during his pontificate, reflections that originated from extended conversations he had, as early as a young priest, with young adults and couples on the nature of marriage, sexuality, love, communication, and more. In the reflections, he argues first and foremost for a form of ‘sacramentality’ to the body that underlies a ‘conjugal spirituality,’ and roots this interpretation in the Genesis account of the creation of the human person as man and woman, male and female; the nature of the ‘original solitude’ that preceded the creation of Eve, “for it was not good for man to be alone”; and then the nature of the ‘original sin’ that introduced the experience of shame into the human heart and experience, especially surrounding sexuality. The reflections tend toward a discussion first of marriage, and then of celibacy and virginity for the sake of the kingdom. These audiences are often understood in the contemporary Church and
theology surrounding marriage as revolutionary, insofar as they heal a common misconception surrounding the body and sexuality; the assumption being that, rather than be intrinsically good, as John Paul II argues, they are intrinsically neutral or even evil, and therefore marriage less valuable of a vocation and sex as less valuable an expression of human love.

Psychology & Medicine: General

This section treats of key books that propose a psychological framework for understanding reality.

- J. Brennan Mullaney, Authentic Love: Theory & Therapy
  
  Authentic Love is one of the most important psychological works of the 21st-century, despite being published by a small Christian press. In the book, Mullaney gives both a very general/broad ‘metaphysical’ account of reality, arguing for love as the key metaphysical foundation for the human person and experience, and then advances a psychological framework for the human heart, as the psychospiritual center to human experience, which is the only dimension of the person that can experience and take into it wounds. An account of the nature of emotions and the affective life is given in relationship to the ultimate metaphysical foundation here, love, re-defining certain key psychological categories as well as the interpretations of different emotional and mental disorders, from the less severe (i.e., anxiety) to the more severe (i.e., schizophrenia). Upon this account of the human person and his call for authentic love, Mullaney offers a systematic account of therapeutic solutions to what he calls ‘love disorders.’

- Curt Thompson, Anatomy of the Soul: Surprising Connections Between Neuroscience and Spiritual Practices That Can Transform Your Life & Relationships

  In Anatomy of the Soul, Thompson extends a neuroscientific foundation for the nature of love and relationship, with a particular eye toward understanding the plasticity of the brain as it unfolds through experiences of relationship, dependency, intimacy, vulnerability, and more. Thompson extends the neuroscientific framework to account also for theories of attachment, the effect of sin and its experience on the human person, and the nature of redemption as understood in a biological and anthropological sense. He also gives an account of the way by which the brain responds to the reality of the virtues, including love, mercy, and justice.

- Conrad Baars, Born Only Once

  Baars is a key psychiatrist of the 20th century from the Netherlands, and his small volume Born Only Once summarizes the emergence of what Baars calls ‘the psychological birth’ of the human person, which he understands as the emergence and stimulation of the human affective/emotional life on behalf of persons who love from within presence and tenderness, rather than through the demonstration of love via external acts (which are important, but secondary to the first, and must be rooted in the first in order to avoid trauma of false affirmation).

- Anna Terruwe, Abode of Love

  Terruwe is a key psychiatrist of the 20th century from the Netherlands, and her small volume Abode of Love argues for a similar kind of evolution of the emotional life as Baars in the book above, with an eye toward a healthy self-possession of the emotional life and emotional expression. Terruwe then applies this understanding of the emotions, and the place of love as rooted in the emotions, to the vocation of marriage and the priesthood. Key to her understanding is that the fullness of love interpersonally requires that love in the affect be not only extended to another but also received by the other, and that without reception, the completion of love is not attained and becomes the most profound cause of human suffering.
• Brene Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent and Lead*

Brown is a contemporary ‘shame researcher,’ whose work lies in a sociological, ethnographic exploration of the experience of shame discovered within human people. Acknowledging that the experience of shame is often paralyzing to the freedom and spontaneity of persons, Brown then builds this book around an argument for a ‘revolution in vulnerability,’ understood as a radical capacity in human persons to reveal their interiority, their weakness, their dependency, and to shape their sense of identity without an overly-self-created and -performed self. Her methodology then informs the degree to which persons can apply vulnerability to relationships, especially in parenting and the workplace.

• Tim Clinton & Gary Sibcy, *Attachments: Why You Love, Feel and Act the Way You Do*

Clinton and Sibcy give a general psychological framework of attachment theory in *Attachments*, here understood as the theoretical categories that help explain the degree and means by which children attach, or emotionally root themselves in/bond to, their parents. They analyze the forms of attachment that are healthy versus unhealthy, including theory around the standard four forms: avoidant, ambivalent, disorganized, secure. They then work through key techniques to check for the degree to which individuals have attachment to their parents in a healthy way, as well as techniques geared to the building of this kind of attachment.

• Henry Cloud & John Townsend, *Boundaries: When to Say Yes, How to Say No*

In *Boundaries*, Cloud and Townsend treat of the nature of emotional boundaries, understood as the dynamic between a person’s intellectual, emotional, and social life with regards to the degree to and the nature by which a human person reveals his own interior life. They treat specifically of the way by which these boundaries manifest in different kinds of relationships: the human person with his family, friends, spouse, and children, as well as the evolution of boundary-setting and -keeping within the workplace and before God. This is another essential book for helping persons grasp their own interior and emotional lives and state of maturity, and becomes another framework measured by experience of the degree to which there may exist underdevelopment and thwarting that is otherwise essential for a fully holistic life.

• Bessel van der Kolk, *The Body Keeps the Score*

Van der Kolk is a medical doctor from the Netherlands, and *The Body Keeps the Score* gives an account of contemporary medical research that underlies an understanding of the integration between the human body, emotions, and mind, especially with an eye to manifestations of trauma (say, the effects of post-traumatic stress disorder, including repressed affectivity, nightmares, stress and anxiety held in the body, and more). He proceeds to make an argument that affirms the vital relationship of trauma to the body, especially effects on the plasticity and development of the brain, and then proposes a healing paradigm that involves EMDR, which draws on new advances in understanding key neurological and biological links; yoga, and other forms of physical release; and more. I find this an essential book for understanding the broad and wide cultural manifestations of ‘brokenness,’ as there are many countries revolving around what van der Kolk might describe as epidemics of trauma, especially in hidden forms. This framework gives urgency to understanding, paying attention to, and healing.

• Conrad Baars, *Healing the Unaffirmed*

This book by Baars follows the earlier Baars/Terruwe texts, in that a key diagnosis that Baars and Terruwe made during clinical visits evolved when one patient told Baars that she couldn’t care less how much he spoke to her; she just wanted to feel loved by him. The duo understood then that there were
significant patterns of symptoms that were oft-relegated to traditional diagnoses but, in offering treatment, did not resolve the ‘standard symptom patterns’ (i.e., difficulty in relating to people, perpetual anxiety, a lack of sense of self, and more). They then proceeded to label an entire body of people as among the ‘unaffirmed,’ a diagnosis that pertained more to a lack of depth of tenderness and affective relationality than it did to an acute mental or emotional disorder. The book proposes a model, in a light sense, for healing those with this kind of emotional trauma of neglect.

- Conrad Baars & Anna Terruwe, *Loving and Curing the Neurotic: A New Look at Emotional Illness*
  This book by Baars and Terruwe follows in a more extended way from the book above, proposing a more nuanced and elevated academic theory for understanding this same form of emotional illness. A huge foundation of the theory here requires an understanding of the ‘structure’ to the affective life, especially the way in which emotions develop and develop as tending to their object (i.e., love toward something that is essentially good, pleasure toward something that has the potential to cause an experience of the good, fear away from something that is prone to an evil, and more). Neuroses emotionally arise when there is a stifling in the emotional life, and when emotions are not able to tend to their proportionate object or are guided off the path to their proportionate object.

- John Bradshaw, *Homecoming: Reclaiming and Healing Your Inner Child*
  In *Homecoming*, Bradshaw treats of what he understands to be the ‘inner’ dimension of the human person, understood as that complex of emotional needs and wants that, when thwarted, can leave a person’s interior life entirely underdeveloped. He then proceeds to help diagnose the realities of remaining ‘inner children,’ and walks a person through the stages of reclaiming that underdeveloped interiority and maturing it through stages of infancy, toddlerhood, preschool and into school, along toward adolescence. The book is designed to help bring to awareness underdeveloped interior lives and to equip pragmatically persons for their healing. It is highly encouraged for all Christians who wish to engage in a mature spiritual life seek out clarity about the state of their emotions, as an underdeveloped emotional life will impair growth spiritually and will also impact the degree to which a deeper spirituality can manifest itself maturely in the public sphere.

- “Sexuality and Gender: Findings from the Biological, Psychological, and Social Sciences,” Lawrence S. Mayer & Paul R. McHugh, *The New Atlantis*
  In this report published in *The New Atlantis*, Mayer and McHugh summarize ground covered on behalf of an entire medical community with regards to both theoretical as well as more quantitative claims about the nature of sex and gender. Physical claims about sex have everything to do with the DNA patterns and distinctions between females and males, manifested also in dimensions such as reproductive anatomy. What the study does not give a fully integrated account of is the nature of affective disorders identified in the testimonies of those with same-sex attraction or transgender preferences in the studies cited, nor does it give a coherent metaphysical causal account for these experiences and therefore a coherent account of the relationship between different forms of affective disorder and maturity and the experience a human person has of their own sexuality.

**Psychology: Marriage**

This section treats of key books that propose a psychological framework for understanding marriage and sexuality. There is no fully healthy or integrated marriage, in terms of attaining to its complete potential, if there is not a fully integrated formation in terms of the nature of marriage and sexuality and the demands placed upon both spouses in this context.

- Sue Johnson, *Love Sense: The Revolutionary New Science of Romantic Relationship*
In *Love Sense*, Johnson extends the standard understanding of attachment theory as tied to nothing other than the development of children’s relationships with their parents, drawing on research in her clinical practice, to the life of the adult: that adults have as much of a need for attachment as do children, and that the most iconic place for that attachment is an extended romantic relationship (ideally, marriage), insofar as the very focus of attachment has to do with the possession and meeting of emotional needs, which are relational in nature. Human beings are built to have emotional needs and to have them met, and therefore are built for finding ways to secure lifelong emotional attachments.

- Sue Johnson, *Hold Me Tight: Seven Conversations for a Lifetime of Love*

In *Hold Me Tight*, Johnson draws on even more research, especially in context of emotional relational therapy that she has done with couples, to outline seven key ‘demon dialogues’ that manifest emotional wounds and unmet needs between couples, of different kinds. The key goal for her is to illuminate the way in which a variety of emotional wounds are not triggered randomly, but are triggered under specific emotional circumstances, and that there will be instances in relationship in which people cannot cope with triggers on a one-on-one basis between person and counselor but can cope with said triggers only on a one-on-one basis with the person who triggers the wound. In addition to this, the healing of the wound and/or the meeting of the need requires an intentional, targeted engagement with the emotional development and reality of the person in question. Both theoretical and pragmatic, this is a fantastic scaffolding for couples, both in a romantic as well as in a friendship sense, who need help understanding their emotional lives in context of relationships.

- Shaunti Feldhahn, *For Women Only*

This book, as well as the book below, was written to help outline the psychological ‘framework’ of one sex for the opposite sex. In this book, *For Women Only*, Feldhahn outlines key psychological and behavioral characteristics for men. While not being necessarily grounded in super extensive psychological research, and more so ethnographic interviewing and surveys, the book is relevant to the extent that it accurately captures dozens of real and relevant experiences that women may have before men as they seek to understand male interior lives, particularly with an eye toward marriage. Feldhahn covers realities that include the male desire to protect and provide; male interiority that makes men prone to less explicit and verbal communication; as well as the form of intimacy, communication, and attachment manifested for men through sex.

- Shaunti & Jeff Feldhahn, *For Men Only*

In this book, the Feldhahn couple provides a similar kind of scaffolding as the book above, this time with an eye toward exploring women’s interior lives to men. They explore, among other things, women’s patterns of memory and communication over unmet emotional needs; the need for a stable support with regards to emotional needs and life; the form of female arousal as proportionate to the degree to which a woman feels emotionally provided for and safe; and the particular degree to which a woman desires to feel beautiful before her husband, in order to cope with wounds and questions of identity.

- John Eldredge, *Wild at Heart: Discovering the Secret of a Man’s Soul*

Following from the two books above, this book and the one below also propose to some extent a ‘light’ overview of the nature of masculine and feminine hearts without losing that sense of realistic and proportionate accounts of how men and women develop. Here Eldredge claims that men are ‘wild at heart,’ and that their deeper emotional and intellectual interiority is ordered to a form of protection and pursuit of women in love and marriage. He also explores the ‘profile’ of a man’s heart, and the way in which a man’s heart is deeply shaped by his own father and the masculine support in terms of the
development of identity, and the degree to which this heart is vulnerable before a woman. Beyond this, he paints a portrait of the mission that men have, to pursue, to protect, to win, and to engage in a particular way. It could be said that these notions will prove the truest when men live within reality, and acknowledge their own physical, intellectual, and affective structures.

- Stasi Eldredge, Captivating: Unveiling the Mystery of a Woman’s Soul
Here, John Eldredge’s wife Stasi gives a parallel account of the interior lives of women, especially the way in which women’s interior lives are ordered to a participation in beauty, being pursued, and life as a ‘princess,’ understood as one who is deeply treasured and cherished by her husband. In a similar way as the book above, she evaluates the wound that women can experience before others, especially with regards to an understanding and possession of their identity. She then explores the dynamics of the relationship that a woman has with her husband, and the nature of the ‘dance’ and unveiling of one’s interiority and intimacy that unfolds during romance and marriage. It could be said that these notions will prove the truest when women live within reality, and acknowledge their own physical, intellectual, and affective structures, as well as their natural tendency toward and desire for a healthy and fully integrated dependency.

- Sheila Gregoire, The Good Girl’s Guide to Great Sex
This Gregoire book, as well as the Popcak book that follows, build upon all the books that precede them in this marriage section by moving the discourse into a concrete, explicit conversation about the nature of sex within the bounds of marriage. Gregoire is clear in the beginning that a distinction is necessary between ‘having sex,’ as an engagement of two persons in a physical act deemed sexual, and ‘making love,’ in which two persons transcend the pure physical pleasure of sex (without discarding it; rather, this transcending elevates the potential and capacity for pleasure) by choosing to engage the deeper spiritual dimension in the depths of human love and physical encounter. When it is understood that two persons are bound to each other in marriage, and that sex is a primal (objectively, without any kind of negative connotation) as well as uniquely human encounter mediated through the body, it is possible to begin a conversation about the degree to and the nature by which two spouses exist in complementarity and mutuality within the space of physical encounter, the obligations and responsibilities they have before one another, and the degree to which true love protects for pleasure as a utility and makes its maximizing a fundamental demonstration of love between two spouses. She examines key biological and other dimensions of human bodies to form women especially into an understanding of their responsibility in marriage. It should be noted that Gregoire is a Protestant, and so while a few positions on the nature of contraceptives and otherwise may differ theologically from Catholic ones, the underlying integration is essential.

- Gregory Popcak, Holy Sex!
In a very similar way as above, though with a much more extended pre-requisite focus on the ethics of different forms of sexual acts within marriage rather than a ‘prescriptive’ set of instructions or techniques, Popcak also argues to the end that deep love within marriage imbues the physical act with a sacredness and holiness that gives it its core place within marriage. He spends time evaluating the Catholic Church’s teaching with regards to contraceptives, sexual acts (i.e., forms of vaginal versus oral sex, etc.), fertility, abstinence, and more, to give a theoretical scaffolding as well as a set of pragmatic tools for embracing an integral vision of human sexuality.

This website offers an interesting and dynamic set of resources from a young Protestant couple who publicly testify to the value of living out marriage understood in the way explained in the annotation.
above. An encounter with an actual couple that embraces these values, this vision, the challenges of living it out, as well as the beauty which it manifests within the vocation. It’s highly encouraged reading, with generally applicable pragmatic tools for fostering communication and intimacy.

Psychology: Healing

This section treats of key books that propose a psychological framework for understanding healing.

- Dan Allender, *The Wounded Heart: Hope for Adult Victims of Childhood Sexual Abuse*
  The Allender book, as the title proposes, explores the nature of the human heart and emotional life to propose a vision of the nature of trauma. Allender explores some of the key affective realities and consequences to abuse, including powerlessness, betrayal, ambivalence, and other symptoms, which can be physiological and emotional. He then proposes a general framework for the process to healing for victims of sexual abuse. The fundamental rule of healing abuse is an admission to its presence, its history, and its effects, and then the process begins by which a human person seeks the necessary repentance and growth in wisdom before his own person and vulnerability.

  In *My Peace I Give You* is a series of theological reflections on the lives of the saints, some of whom were victims of sexual abuse while others demonstrated lives of virtue that are relevant to the pursuit of healing among victims of sexual wounds, be that engaging in the hookup culture or sexual abuse itself. Examples include St. Gemma Galgani and St. Sebastian, on sharing in Christ’s passion, as well as Bl. Margaret of Castello and St. Bernard of Clairvaux, on living out your call to holiness. Beautifully written, and immersed in a spiritual depth, this is one book that can be considered a ‘generator’ of experience and spiritual healing, and comes highly recommended to anyone who wishes to see something of their experience recounted on the page with a gaze toward Heaven in hope.
FAQ

Q: How do I know whether I could use additional support?
A: It is encouraged for persons who have additional questions about the nature of their emotional and spiritual health to pursue reading the books on the extended bibliography, specifically books with regards to emotional attachment, emotional boundaries, spiritual deliverance, and the nature of affective life and tenderness. Where any of those books give rise to an understanding that a person may have an underdeveloped emotional or spiritual life, it is encouraged that they be in touch with any of the extended clinical support networks in the Washington, D.C., metro area.

Q: If I do need additional support, where can I find it?
A: The list below offers two tiers of psychological resources. The primary list includes clinics in the D.C. metro area served by at least some Catholic practitioners with a commitment to the Church’s anthropology of the human person. Where these clinics are not available, for whatever reason, participants are encouraged to try the Catholic Charities offices of the local dioceses. In addition to that, I have provided a link to one form of spiritual healing ministry.

Note: I encourage all forms of psychological and spiritual formation, healing, and ministry highly in a theoretical sense. However, I also always note that, insofar as all of these ‘services’ are offered to people by other people, the quality and depth and accuracy of the formation and ministry given is going to be entirely contingent upon the one who gives it. All people should vet the quality of their counselors, therapists, confessors, spiritual directors, and ministers, in order to ensure integrity in formation and care received.

‘Psychological/Emotional Healing’ & ‘Spiritual/Emotional Healing’ Referrals

Psychological: Primary

Alpha Omega Clinic
https://aoclinic.org/

IPS Center
http://ipscenter.org/

Psychological: Secondary

Catholic Charities of Washington, D.C.
https://www.catholiccharitiesdc.org/acs/
Catholic Charities of Arlington
https://www.ccda.net/

Spiritual

Heart of the Father
https://www.heartofthefather.com/
Note that Heart of the Father is housed outside of Philadelphia, PA, but will have teams trained around the USA.

Sozo D.C.
http://bethelsozo.com/
See referrals for the Washington, D.C., metro area.

Please note that, while the Bethel Church in California is a non-denominational Protestant church, the nature of the Holy Spirit and the spiritual gifts within which ministers operate are universal, by definition, structure, and nature; there is no Catholic that has access to a difference in the spiritual (charismatic) gifts than does a Protestant, or someone who may be operating in the gifts outside of the Christian tradition entirely (there are manifestations of strong spiritual gifts among Jews and Muslims, also; thus there continues to be evidence given of a singular human nature).

Where there might be someone with deep trauma that would require extended healing, the archdiocese of Denver has trained teams and exorcists who are providing extended healing support, and I have been on the receiving end of this ministry. I am always happy to answer extended questions about the nature and structure of this ministry.