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# Diseases of the Soul

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*Disorders in the moral life*

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J.-Réal Bleau, ptre

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## Table of contents

- [What is a "disease of the soul"?](#)
- [Introduction to diseases of the soul](#)
- [The spiritual art of healing according to Philoxène Mabboug](#)
- [Pride](#)
- [Boredom or spiritual depression \(acedia\)](#)
- [Sadness](#)
- [Anger](#)
- [Anxiety](#)
- [Jealousy](#)
- [Lying](#)
- [Anguish](#)
- [Gluttony](#)
- [Greed and avarice](#)
- [Emotional dependence](#)

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# Diseases of the Soul



[Table of contents](#)

## What is a "disease of the soul"?

Diseases of the soul may be accompanied by psychological disorders and even mental disorders but do not identify with them. For significant psychological problems and mental illness, the use of psychologist and psychiatrist is needed. Diseases of the soul that seeks to cure health clinic of the soul "Lumen Christi" are moral. These diseases are consequences in mind, will and sensitive faculties of conscious or unconscious disorders in the moral life. And the habit of lying and hypocrisy are the usual diseases of the soul which relate to intellectual deviation. A sick mind loses its natural aptitude to discern right from wrong, good from evil. It can get confusing at all and immerse themselves in deplorable illusions. The will can be as sick as a result of all kinds of dependencies which subject to specific objects and make him lose control of his decisions, that is to say, his freedom will then constantly defeated by the object of his addiction. Anxiety, fear, aggression, not as passengers feelings justified by objective reasons, but felt as deep and usual punishment of the soul are spiritual diseases that can be treated. The propensity to sadness, anxiety, discouragement, jealousy, excessive guilt, to scruple, to indecision also shows that the soul is sick. Inevitably also becomes sick soul which rejects any moral standard she feels thirst of sensual pleasures, be they culinary or erotic origin. The field of diseases of the soul is very large, because it actually covers all the moral order. The usual moral disorders possess real spiritual diseases that compromise so delicate inner balance and often lead to physical illness. There is no doubt that the diseases exacerbated soul exercise such violence on the human body that can be fatal. It is therefore important to treat them.

## Introduction to diseases of the soul

See and want to heal

As a result of original sin which affects human nature, we are all more or less subject to various diseases that plague our souls secretly, disfigure, weaken. The only Great Physician can heal every human person is Jesus Christ, who is the Son of God made man. This is perfectly heal men, clothing themselves in our nature, he came upon the earth.

Someone, realizing that it is spiritually sick, he seeks therapy with absolute efficiency, it is only in the Gospel of Jesus Christ that he will find. The remedies for the ills that afflict humanity wounded by sin it certainly offered in the wonderful doctrine of the Divine Master, but especially in the gift that he made himself, that is to say of his own life.

Jesus Christ is always ready to give the gift of his light and life to every man coming into this world, he was completely crushed under the burden of his misery. How is it that so many, instead of raising his head to Christ in hope momentum remain more inclined



[Table of contents](#)





downwards and enslaved to evil that gnaws at their souls? How is it that so many spiritual patients, who probably want to heal, merely revolve around the road to recovery, without entering resolutely? This is certainly not due to a failure of the doctor, because there is no spiritual disease that Jesus Christ can and will want to heal. The grace of healing, it does not reserve the elite, but it offers all without distinction of persons, except for the poorest and most injured.

Want to open to grace

While spiritual healing of each is entirely due to the grace, it is no less true that to receive the grace offered to all, it will be opened there. In other words, you have to want to take the means to cure or remedy prescribed by the doctor. About the willingness to take steps to cure prescribed by Jesus Christ, the spiritual sick that we all can be divided into three categories.

## 1) Patients who refuse boredom

The first category is that of the great spiritual ill wishing well healed of their diseases, but categorically exclude any surgery or even any medication that could cause them some trouble. Yet they suffer terribly in their soul, but a cure for them involving a temporary increase in suffering throws them into a panic. Painful to nature cure, even if it included a full guarantee of success, they do not want. They certainly want to do away with the causes of suffering deemed intolerable, but as long as it is painless. They do not want to interfere in any way. That's why they just turn back to the doctor who offers their intervention would be necessary for their recovery. And with an incredible lightness of spirit, instead of falling on his knees before their Savior, they stand as adversaries of the cross of Christ, that is to say, the healing light streaming wounds of the crucified Jesus.

## 2) Patients who choose their remedies

The second category is that of patients while rejecting the surgeon's knife is also absolutely necessary, however, for them to accept a few pills too difficult to swallow, and alas, powerless to cure their illness, which at most the 'numb. These patients do not turn away completely from the divine physician Jesus Christ, but do not take the remedies prescribed by those who make it their business and do not involve serious and constant denial. These people like prayer, but rather to satisfy. They do not have the true spirit of prayer, which means a commitment with all his heart to God in the detachment from self and all that can oppose the divine pleasure. These are the souls who pray but fleeing sacrifice. They pray to the extent that prayer brings them comfort, but they do not work on themselves to overcome their shortcomings. They want to cure their spiritual diseases, but without serious effort. They use, in turn, to a host of easy therapies that promise them a magic cure that





never happens, because they are not really decided to consider them evil at its very roots and cut . So, however, some illusory care, their dangerous virus diseases continue to grow in their soul, the leading inevitably to a very painful death.

### 3) Patients willing to take effective remedies

The third category is that of patients who not only wish to sincerely cure but are willing to take all measures prescribed by the doctor, even if they are very painful. It is not that they are made differently than others like the other they feel the fear of suffering. But they want to heal so they are willing to interfere and suffering to heal. They have faith in the Divine Physician, Jesus Christ. So it is in the faith they listen to his recommendations. The faith they have in Jesus Christ makes them overcome their fear and rush to him. Without yet knowing intimately, they know it is the most competent physician, the most powerful, the most compassionate and even warmer weather they will never meet. So they totally trust him and tell him:

Divine Physician Jesus, I'm so sick that only you can heal me. So I leave it entirely to the care my soul needs, and I want to follow to the letter what you prescribe for my healing. So speak, and your orders will be executed, even if it costs me a lot of denial. How good are you to promise me healing, and even a brand new life, if I agree to take prescribed medicines. So what I would foolish to run left and right in search of relief, while fleeing real and safe remedies that you offer me. I really want to heal and for that I want to take only the remedies that come from you, because they are the only effective remedies. While wanting to take these remedies that come from your infinite wisdom and your merciful Heart almighty, I know the extreme weakness of my will. That is why I urge you to strengthen me constantly and overcome any natural resistance in me, and draw me powerfully to your heart, which is the source of grace and perfect spiritual healing.

### The triumph of grace

The healing and saving grace of Jesus Christ, however, his omnipotence, cannot triumph in ill-disposed souls, who do not want to sincerely open to it. Spiritual sick the first and second category will never heal, because they are determined to take the true remedies prescribed by the Divine Physician. Their pain, however warn that the severity of their disease, lack of adequate remedies, can only increase and bring to a fatal outcome.

However, as long as they live, these patients could still heal, but the condition of change provision, on condition trample fear of pain and open in a boundless confidence, mercy of Jesus Christ.

There is certainly a great mystery in the necessary cooperation of our will to the grace of





Jesus Christ. The mystery of human freedom in its relation to the divine grace lights in the light of the gospel, especially in light of the parable of the sower and the parable of the guests at the banquet prepared by the Father for the wedding of his son. We all have to clutter the field of our soul to the divine seed germinates, it is a work that everyone should do, humbly imploring the grace of God. We all also to our personal response to God's call in his repeated and urgent invitations to take part in his happiness. Our free response to be positive and without equivocation, suppose a vivid and concrete faith that the Holy Spirit does not deny to any person of good will. Thus, faith in Jesus Christ, the only Savior of all men, is it absolutely necessary both for the spiritual healing of souls for their eternal salvation.

## The spiritual art of healing according to Philoxène Mabboug

### 1. The duty to treat his soul

The care we give our bodies seek us much, as we believe it is important, and with good reason, our physical well-being. However we care much less the health of our soul, which is incomparably more precious than our bodies, since it is she who gives life and which determines its behavior. Just as there are physical illnesses that often require urgent and long-term care, there are also diseases of the soul whose consequences can only be disastrous for us and for society, if we do not seek the remedies. The ancient spiritual masters had this realism. As connoisseurs of the human soul, they instilled in their followers the spiritual art of medicine, so that they can become each other physicians able to heal with God's grace, the various diseases of the soul . These masters of Christian antiquity, Philoxenus of Mabboug (523 +) enjoyed great authority.

Spiritual Medicine Philoxène a foundation for faith in Jesus Christ, our divine Savior. "Our Lord and Savior Jesus Christ, he writes, we were invited into the living Gospel to put it right in our soul the foundation of the discipline for the construction of our rules of healing goes plumb."

The Gospel is the first principle of the perfect healing of the soul, that is to say, his salvation. Philoxène for the soul is dead, when she lost the remembrance of God. What he calls the remembrance of God, not the remembrance of God which was only heard, but God had personally felt experimentally. The health of the soul implies first and foremost the personal encounter with Christ Jesus, the experimental knowledge of his infinite love.

It follows that the way to heal deep disease of the soul, that is his disordered passions, lies in the spiritual order, in the order of grace of Jesus Christ. There is no way to ignore the





nature and natural resources, but one that remains in the order of nature, he thinks, that will never win a lust over another. In other words, there will always be sick in any area, perfect health requires a complete regeneration of our whole being, a new birth, the communication of a truly new life, which is that of Jesus Christ in us. It is Jesus alone who can make any man, be he the most miserable among the miserable, a completely new man. The man in perfect spiritual health is the man who can say completely renewed: "It is no longer I who live, but Christ who lives in me" (Gal. 2:20).

## 2. How to treat diseases of the soul

In the first of a series of three sermons he published Philoxène of Mabboug serves its listeners a real little treatise of spiritual medicine. Here is a substantial extract that can surely be useful to all those who are concerned about the health of their soul.

We need to be doctors for ourselves and each other. There is no doctor, if he is sick, who can be treated himself, before caring for others, but if it is others who are sick, the law of medicine asked to run their relief.

We need to know first, as physicians, the causes of disease, and then apply remedies that do not increase the evil. Because we had a soul and a body when God created us, and it is required of us to take care of both. For diseases and bodily suffering, the nature of the body craves her own food and drink and clothing, and his natural needs we train ourselves to worry about her: therefore we can not neglect even if we wanted, and we are forced to satisfy his needs. But our soul is God's commandment which obliges us to treat his illness, relieve their suffering, to satisfy his hunger for spiritual food, give him drink of the knowledge of God, to take the garment of faith, to put on the preparation of hope to rise into good habits in practice good deeds, and in obedience to God's commandments. And when our inner actions are holy and pure our external actions we are vessels prepared for the Spirit of God and where he lives pure and holy, that is when we heal diseases that arrive us with knowledge and wisdom and we repair ourselves the wounds of sin.

There is no disease of the soul that God's word has given cure, and as there are mixed and composed by doctors for physical illness remedies, there are remedies prepared and composed by the Spirit of God against the passions of sin, so that those who feel sick is a cure for his side and gives immediate help himself. All diseases can be cured by their opposites, those who come from the cold by hot plants, those from heat, refreshing plants, those from moisture by Intertidal plants. So take example from there, oh wise who want to cure diseases of the soul, and let your soul what the art of medicine for the body. Because the things of the external order is placed before our eyes as a model for the internal order of things, and we guérissions the soul in the way that the body is healed.





So prepare against each of the passions remedy that is contrary: against doubt, faith against error, truth against suspicion, certainty against lying, franchise against deceit, simplicity, against hardness, softness, against cruelty, goodness, against the desire body, the spiritual desire, against worldly joy, the joy of Christ against intemperance, fasting, against the pleasure of the carnal mind, the pleasure of spiritual thoughts against the softness, energy, against the disgust of mind, constancy against malice, mercy against the evil spirit, kindness of soul against the possessive spirit, renunciation, enmity against the peace against hate, love, anger against the reconciliation against the fury, the calm against jealousy, love of the good of others, against sadness, joy, against the presumption of ourselves, the confident hope in God against excessive attachment to our human family, commitment to our heavenly family, etc.. (Philoxène lists many other disorders, sources of unhappiness for ourselves and others).

All of these diseases are similar and healed and relieved by their opposite, one who desires spiritual things to renounce material things. For the desire of one does not live in us before the death of the other, that is to say that the desire of the Spirit does not live in our thoughts before the death of lust, death one is to live one. When the body is alive in us with all its desires, the soul died with all his desires, and when the soul part in the life of the Spirit and all its members, that is to say its thoughts, live with it, man rises from the dead and live the new life in the new world. We can not put on the new man who is spiritual, before we be stripped of the old man who is carnal, and although we have put on the new man in baptism, we do not feel. All diseases are cured by these remedies, it is up to everyone to know his illness, to become his own doctor and take the contrary remedies. Beside the disease posed is that the plant relieves next to the ulcer, which heals the dressing. If you want to cure your diseases, their cure is not far, only feel them, your disease, and gain knowledge of plants that heal.

The summary plan I have drawn you, understand the rest by your own diligence. Because education does not teach you everything, lest thou become sleepy and inert. And if you esteem above your strength that has been said or will be said, God calls to your help, and you will receive it the grace that will help you. Ourselves, it is with God's help that we started to write as it was in our power, that is to say as much as dispensed grace for our personal assistance and for usefulness of others. We first show where the disciple must begin and how it will grow and ascend all the degrees of the rules, until it finally reaches the higher level of love, and from there to the degree of perfection. It was then that the country will host the spiritual joy of Christ, and when there is, it will be delivered free of the passions and lusts, and be trampled all his enemies. That's when the man said with assurance the words of the Apostle: It is no longer I who live, but Christ who lives in me. (Gal. 2:20). To him be glory forever!

### 3. Diseases of the soul need a systematic treatment







In his twelfth homily Philoxène emphasizes the need to address methodically diseases of the soul. Must be used for diseases of the soul the same method as for diseases of the body, and first try to discover their causes, which are often secret. This method retains its full value. It is essential to use for spiritual healing.

Wise doctors who want to approach science with treatment of diseases of the body, begin to examine their causes and remove: so they easily bring cures for diseases, because, when it was removed the cause by which they germinated with the case are torn diseases it has generated. It is impossible, in fact, that remain twigs or fruit, when the root which makes them grow is removed from earth, and if it happens that plants remain green a little while because of the humidity nature however they are quick to dry, once shaken and removed from their land roots as well as pain and diseases of the body, when doctors began by removing the causes that give rise, gradually disappear and vanish once their case severed from the body.

This is the way to proceed against sinful passions which arise either from the body or the soul, we must first remove the causes that give rise to keep our lives in holiness exempt from evil and for it is our rule who freely and without iniquity. The man who wants to be free in God first overcomes the desires that move him, and he then approaches the rule of freedom of Christ, because the area of freedom do not even receive and do not let go until the shameful sign of slavery is seen on him. ... First learn the causes of sinful passions that continually plague our lives by their excitement, so we easily find the healing of our souls, taking example for the treatment of our soul treatment of nature heals the human body; as doctors, first look the causes which give rise to the guilty excitations against our lives, in order to achieve spiritual healing.

Particularly in the twelfth homily Philoxène examines the causes of poor hidden passion of fornication, which is a disease of the soul that has the effect of preventing contemplate the beauty of God. As soon as germ fornication, he writes, it is the view of intelligence as a thorn in the eye: it prevents to look at God. This desire not only obscures the view of those who have never seen the beauty of God, but also for those who have long views: they lock themselves in this passion, their movements are blinded, it is like a veil before them, it prevents them from seeing the noble beauty of Christ. In the case study of the disease of impurity Philoxène brings elements that you would today be considered carefully by all those interested in diseases of the soul.

Source: Philoxène of Mabboug, Homilies, in Christian Sources, ed. Cerf, Paris 1956.





## Pride

### 1. The nature and severity

Pride is the tyrannical leader of the main vices, that is to say, those vices which flow from a multitude of others. Among the deadly sins, pride is the capital, or if you will, the most fundamental. The Fathers of the Church see the pride in the origin of all sin, the root of all evil, "the foster mother and queen of all evil" (St. Gregory the Great).

St. Thomas Aquinas defines pride as an exaggerated opinion of oneself, which is accompanied by contempt for others. Insofar as it rises above another, it tends to decrease, at least in the opinion that in a. The specific pride movement has something foolish thing, because it is insatiable in his quest for greatness: it is not enough to rise above the others and despise, it seeks to rise above God himself, to despise God.

Pride is actually own sin of Lucifer who did not accept his condition as a creature wanted to be equal with God. Falling into the madness of pride, Lucifer declared war on God. It is in this insanity that Lucifer is the first origin of all wars, all revolts, all the hatred, all the disorders.

That is why, as St. John Chrysostom, "pride is the worst of all spiritual diseases and more harmful" (Commentary on St. John, 26.4). If there is no more serious spiritual malady that pride, there is no doubt, as noted by St. Therese of the Child Jesus, after the fathers, no other sin n ' is more serious and detestable in God's sight. As there is no compromise as spiritual health and eternal happiness of man's pride, intensive spiritual therapy, based on both the light of faith and of reason, it is absolutely necessary to cure.

### 2. The origin of pride in this world

The Bible tells us that Satan, jealous of the happiness of our first parents, approached them in paradise, in the hypocritical purpose of turning away from God, by dangling the possibility for them to become like God, if they would eat of the tree of knowledge of good and evil. Deceiving them, he managed to draw them into his proud rebellion. Thus, for the pride that disobedience to God entered the world, and with it all the evils and disorders. Because sin always has a voluntary God's opposition, a preference of his own will to that of God, an act of pride is present in all sin.

### 3. The disease of pride in the soul, deep roots

We must distinguish between pride manifested in outward actions, thus becoming visible in





the behavior, and land pride, invisible part as it ourselves, because we live more or less .

To the extent that we do not readily recognize the truth about ourselves, about our shortcomings, our mistakes, our wrongs, to the extent that we try to project ourselves a beautiful image that is not correspond to reality, and that often at the expense of others, our souls are sick of the terrible disease of pride.

It is only in the light of God, and that of his beloved Son Jesus, it is possible to recognize the truth about ourselves. Who we are before God, and what are we? By ourselves, we are nothing. All that we are and all we have is the gift of God's infinite goodness. Recognize that we have absolutely everything to God who has given us everything, and gives us everything for free is always the foundation of humility. This is what St. Paul writes to the Corinthians: "What have you that you did not receive? And if you did receive it, why do you boast as if you had not received it? "The pride is rooted in ingratitude, which itself presupposes a loss of awareness of what we really are, the forgetfulness of our condition as creatures. Recognition, which is based on a keen awareness of the gratuitousness of God's infinite love for us, feeds that we should be the first and most constant of all our thoughts, the first and most constant all our feelings of adoration. For worship is to recognize God for what he is: the sovereign Lord and absolute master of all things. Worship brings us to our true place before God, that of a being created by his infinite goodness in his image and likeness, and radically dependent on him at all times, and can also find perfection that remaining in submission to his will. Worship in spirit and in truth is expressed in a permanent provision of loving obedience towards God. Pride, based on ingratitude to God, instead of worshiping the mistake, that is to say, despise his holy will, and cast the soul into disobeying him.

Pride has caused untold harm to our first parents, encouraging them to disobey God, to pretend achieve happiness by opposing his will. They have freely chosen freely by believing that that is a liar from the beginning not to worship God, not to recognize as God. When we offend God by sin, we choose us as free not to worship God, not to recognize him as God, to prefer our will to his will, under the same kind of pride that led to our first parents rebelling against the order willed by God.

More accustomed to disobey God is great in a soul, the deeper is the disease of pride. The proud soul, to the same extent of his disobedience to God, sees clearer and becomes unable to discern in it what is true and what is false, what is right and what is wrong, because that it is shrouded in darkness.

#### 4. Symptoms of the disease Pride

If the disease of pride is rooted in the relationship of the soul with God is in relation to the next that this disease is most clearly manifest. Indeed, a soul can be very proud and at the





same time have some outward piety. Without realizing it too, she has vis-a-vis God as someone who has rights over her, and she is impatient if their prayers are not answered as it sees fit. In the event it becomes discouraged. If the test becomes more bitter, more humiliating, the revolt grew into it. Unconsciously no doubt, it calls into question God's love for him and even his justice. "God rejects me God forsake me God does not love me I did not do anything for God to treat me well,... It is not fair to me," we sometimes hear. The same souls who exude these bitter complaints often engage in devotions of supererogation which only serve to further conceal their pride their land, as it is true that pride throws a thick darkness in the soul.

In dealing with the next it may not be quite so. For pride will manifest itself by a hateful spirit of domination, bragging, obstinacy, contradiction and arrogance.

The proud, although it is capable of modest air, is convinced of his superiority in one area or another, and he intends that this superiority is recognized. It is worn to develop, to boast, to vaunt his having his knowledge and his power. He seeks approval, congratulations and honors. He also, in his mind, always or almost always right, which is why it does not readily accept a note that it will take as a lack of respect or understanding. It is usually so sure of himself that he does not come to the idea that it can in any given circumstances is seriously wrong. He persists in his ideas and his will, even if he be as his opponents positions of people much more competent and much wiser than him. It is extremely difficult to bow to the authority and under the other, rent their good deeds. He does not like the reputation of others and seeking always finding some reasons to criticize. In relationships with others, it imposes its ideas, ways of doing as the best and to be adopted, he controls everything. And this control is harmful because it prevents others to take responsibility and grow, whether within the family or workplace. Children, of course, must learn to obey, and therefore to be humble. But parents should train their children a sense of responsibility and do not prevent them from developing into doing everything for them. Pride, who cannot be trusted to lower him off in leadership, he is an enemy of freedom and the autonomy of others.

It is not uncommon that a more detestable spirit of domination and stubbornness, the external reporting of the disease of pride is a spirit of contradiction that can go up to be systematic. Just as a white to say that the proud to say black. Thus he says its "superiority" by notice allow no discussion is not so far from the true mental illness. Because the spirit of contradiction makes it very unpleasant and almost impossible human relations, it is understandable that the sufferer tends to take refuge in a sad isolation.

## 5. The pride and mental illness

Pride predispose to mental illness. Perfectionists are actually very proud people. They think that for the esteem or the love of those around them must be perfect, so they seek a way





excessive perfection in everything. This excessive pursuit of perfection the plans in an unreal world, where they do not consider to be of value only if they reach the first place. If successful they face is not up to their ideal of perfection, they are dissatisfied with themselves, they do not like and do not feel loved. The reason is that they grow a grandiose image of themselves. As the pride always leads to measure an unattainable ideal, the inevitable failure of the expectations maintain a very high level of anxiety that leads to depression gradually or in some cases on the paranoid psychosis. Thus, without being itself a mental illness, perfectionism, which is rooted in pride, moving towards mental illness.

Specifically concerning the link between pride and paranoia, medical Larousse gives us the following information:

The paranoid are distinguished by four key characters: the overestimation of self distrust, psychorigidité and unsocial. The inflated self-esteem is a pride that goes sufficiency to megalomania. Mistrust, fear of being fooled, susceptibility, excessive sensitivity to criticism are that the patient feels underestimated or scorned and he spends his time claim. The psychorigidité is the cult of purely formal logic and without shades. The patient loves justice for justice, where his taste for trial. Moral principles are rigid, but more for others than for himself. The fierce stubbornness, fanaticism and self-education are common. The unsocial from the foregoing features: successive quarrels with the entourage eventually isolate the paranoid. He said too often disappointed and hurt in his social relations that sometimes serious incidents do not explode ... Finally, the paranoiac often has a strong aggression, which he attributes to others. This all depends on a psychological judgment distorted by pride. The paranoid misjudged because it draws accurate facts wrong conclusions. He performs constantly and is often found at the edge of delusions of persecution or claim to which evolution can also happen.

One sees immediately that the treatment of some mental illnesses can not rely on chemical remedies. Neuroleptics can certainly slow in crises and reduce the psychological effects but remain powerless to heal the deeper causes. As far as the orgueil is concerned, the culture of Christian humility is surely an important factor better mental balance. It is hard to imagine that a person really humble at the same time paranoid.

## 6. The various forms of pride and their children

The pride is expressed in many ways. Thus, vanity delights in real or supposed benefits. Bragging argues merit and good deeds, and likes to bring out what flatters. The presumption is boldly undertake things beyond its strength and door to too much trust in his own. The stubbornness is so attached to his own feeling that she does not wish to make reasonable and conscientious opinions expressed by others. The height looks and processes the next a compelling way to disdainfully and scornfully. The ambition aspires to distinguish





itself from others to obtain honors and dignities. The pomp like to get noticed by the richness and beauty of the clothes and furnishings, luxury cars. Hypocrisy is trying to attract the esteem of men, by publishing virtues we do not actually have.

As a capital vice, pride gives rise to major defects which themselves each have a miserable offspring, so in reality all the vices have their common source. According to St. Gregory the Great, the children of pride are called vainglory, envy, anger, sadness, avarice, gluttony, lust (S. Greg. Mor., 31.87) . In other Fathers, parentage defects compared to pride is a little different but pride still remains the common factor. Whatever the order adopted, it is not difficult to see the obvious link there, for example, between pride and ambition, presumption, despair, deceit, anger, resentment and hatred.

The ambition that always wants more wealth, honor, glory, is driven by pride, whose appetite is insatiable sizes. The link to the presumption of pride is also very easy to see. The arrogant assumption of qualities and strengths he did not, so he is engaged in business beyond its capabilities. Furthermore, failures and trials lead the proud in despair because, relying on himself, he closes the world of grace. To continue to hope when everything goes wrong, it is absolutely essential humility of heart. Without humility, it is impossible to trust in God.

As for lying, pride does not What use to conceal his mistakes, to treat his image, to develop, he lives a lie. The pride itself is a whole lie, it is a disease that prevents the soul from being simple and true before God and men. Anger also comes from the heart and mouth of the proud. Because it does not accept the opposition who would question, challenged his superiority, he is ready to defend it with force. His wounded pride leads him to the aggression, the verbal abuse and perhaps even physical. To impress others, the proud speak loudly and is suddenly, without delicacy. In his anger he felt its importance and silences his interlocutors. The proud man is resentful and does not forgive sins. For forgiveness to be given to others if you want to be forgiven, requires humility. The big reason why we refuse to forgive is and can only be pride.

Pride is the primary responsibility of hatred towards God and hatred towards men, claims pride erecting the soul against God and neighbor. The proud soul unwilling to submit to God can only turn away, and this aversion to God identifies with hatred. The proud do not like more his neighbor, for we can not love our neighbor by preferring him and despising him, if only-ing and domestic. So all hatred rooted in pride. To truly love God and our neighbor, we must become humble. Humility is the source of love, in that it makes the soul capable of loving. And more a soul is humble, as seen in the St. Therese of the Child Jesus, the more it will be able to love, so there is no difference between the degrees of humility and degrees of charity. Benedict speaks of twelve degrees of humility, all of which are steps in the ladder of perfect charity. Saint Ignatius of Loyola summarizes the steps of humility in three





degrees, the latter being the greatest love of Jesus Christ, seeking to imitate him perfectly.

## 7. Remedies to the Pride

The pride that reverses the order established by God, who created us to love and serve and put us entirely at the service of our next order, is extremely difficult to correct. So that some moralists consider it usually incorrigible. The reason is that the proud do not want to admit he was wrong, so any correction makes him angry. It looks like a person tormented by a painful abscess, we can not touch the bad end of a finger without provoking cries of pain.

The first step to cure of pride will be aware of the seriousness of this disease of the soul.

As we said, this is the most serious of all diseases of the soul, a disease that, according to St. Gregory the Great "is erected against all the forces of the soul, like a General and pestilential disease that corrupts the whole body. " All the Fathers of the Church, those connoisseurs of the human soul, feel the pride as the most serious and most damaging of spiritual diseases. Pride, blinding intelligence, is a disease that perverts the judgment and, consequently, cause a foolish act. It is folly, and in reality it is the kind of madness that the negative effects on human equilibrium are more disastrous. Also, the spiritual therapy of pride is it only possible from the awareness of the terrible harm it does to our soul.

Awareness of pride that we all live in different ways and to different degrees, must lead us to have recourse to God, because left to ourselves we do guéririons ever. The source of humility is found in God alone. The humility of God became incarnate in Jesus Christ. Perfect image of the Father, the Word Incarnate reveals both the immensity of his love and the infinite depth of his humility. That is why we must urge the humility of Jesus, which can only learn in the world, we in fact much the invitation saying: "Teach me to be gentle and humble of heart (Matt. . 11, 29)

To the confident prayer to Jesus asking for his spirit of humility, we must join the frequent reception of the sacraments of penance and the Eucharist.

The sacrament of penance, the personal confession of our sins to the minister of Jesus Christ, has a voluntary humiliation that draws heavily from the Heart of Jesus the grace of humility, which illuminates consciousness and free. The sacrament of forgiveness received through a personal encounter with Jesus, which the penitent is not afraid to show all the wounds of the soul can be called "the sacrament of humility." By humiliating the sinner goes to his place before God, and restores the pride reversed order. On the other hand, the Holy Eucharist is, among all the sacraments, the sacrament of God's humility. The essence of love is to lower God could not further lower in the sacrament par excellence of his infinite







love. In the Holy Eucharist, God emptied so to speak to give us. This is a God who goes to the extreme limit of humility, renunciation of himself, that soul is called to communion in the Holy Eucharist.

For the communion of man with God's humility is true, it implies in him a disposition of humility, a clear repudiation of sin who oppose God, and therefore the possible purification soul by the previous use of the sacrament of penance. Only the soul is not in a state of opposition to the will of God can actually, by communion, enter ever more deeply into the humility of God and at the same time in his love.

The largest and only true master of humility is Jesus Christ, putting himself at his school that can cure pride. Going to school meek and lowly Jesus, it means keeping their eyes fixed on him and listen to the lessons of humility he gives us from his birth in a stable until his death on the cross. An effective antidote for pride is the contemplation of the mysteries of the life of Jesus, especially the mystery of his Passion, when the Son of God was steeped in humiliation for our sake.

Another remedy for pride is to use the words of Holy Scripture for opposing impulses of our pride. For example, the Scripture says in several places that "God resists the proud and gives grace to the humble." Our Lord also tells us more than once: "Everyone who exalts himself will be humbled, and whoever humbles himself will be exalted." He said, "I thank thee, O Father, Lord of heaven and earth, for hiding these things (knowledge of the highest truths) from the wise and learned and revealed them to little children." (Matt. 11, 25) Scripture contains countless examples of people that pride has lost: Korah, Dathan and Abiram, Saul Sennacherib, Nebuchadnezzar, Holofernes, Aman, Herod, etc.. By cons, it provides us with wonderful examples of humility: Abel, Noah and the patriarchs, Moses, David, Isaiah, Jeremiah, Ezekiel, the holy man Job, Mary Magdalene, Peter, the good thief and above while the Virgin Mary.

As pride is the root of all evil and all disorders, it is humility which is the foundation of holiness. Nobody has ever been in the truth and become holy without humility. The history of the Old Testament and especially the history of the Church testify. Faith in Jesus Christ not the theoretical faith What demons faith but practice makes communion with the life of Jesus Christ based on humility. It is only to pay attention to the lives of the apostles, martyrs and all the saints to be convinced. The greatness of a soul and its radiation is in his humility, as seen particularly in the Desert Fathers in the great founders of religious orders and institutes and closer to home in St. Theresa of the Child Jesus and St. Pio of Pietrelcina. To cure the cursed pride, because it leads souls to all disorders and loss, it is often considered the top and admire beauty of the virtue of humility that shines in our Lord Jesus Christ and his saints.







In the personal struggle that we have to deliver against the different forms of pride, we must apply to discern what each of us can lend opportunity to pride. Saint John Chrysostom, an experienced master of the spiritual life lists an array of goods, functions and situations that usually give occasion for pride. The identification work of our weaknesses and their ulterior motives is essential if we are to effectively address. In this effort of discernment that we have to do with the grace of God, the help of a spiritual guide will be invaluable. The doctor of souls is Jesus Christ alone, but it is usually to heal ministers, whose role is to help souls to see clearly, to welcome the light and strength of the Holy Spirit and turn resolutely towards God in a genuine movement of conversion.

## Boredom or spiritual depression (acedia)

### 1. Nature

There are many forms of boredom. There boredom felt as a vague melancholy, transient, without apparent cause and characterized by disgust of all things. This feeling of boredom that suddenly seizes the soul and suddenly plunged into an overwhelming sadness was often described by romantic poets such as Chateaubriand, Alfred de Vigny, Baudelaire and especially in "The Flowers of Evil." In fact, such a moral languor may be without cause, but it is not a disease of the soul to the extent that it is only temporary. There is also the annoyance of loved ones whose absence makes us suffer. Mourning loved ones creates this boredom: we miss our parents, spouse, wife, close friends whose memory haunts our memory. This boredom, sadness is a private love of his subject is not of itself a disease of the soul. If we consider the work, occupations, cultural activities, it is there of boredom, since there is a loss of taste or interest. Because we are not made to do anything, idleness is above all a source of trouble. Thus many elderly people living folded on themselves, or by inability to engage in meaningful activities, or by what they do not know what to do, having no purpose or special interest, bogged down in boredom. A fortiori, the younger people who want to work but can not find work will be tested by boredom. All these forms of boredom are not, of course, diseases of the soul, but they can lead to spiritual disease of boredom, if the soul takes time to get away from God.

The problem of the soul sickness, relating to the general evil of sadness, is indeed a kind of spiritual depression, speaking with disgust, depression, discouragement, which deprives the soul suffers momentum, enthusiasm and even his interest in spiritual things, that is to say, for the acts of the virtue of religion: prayer, penance, spiritual reading, the study of religious truths, divine worship in general. The ancients called this spiritual depression "acedia".





The depressed person may be spiritual in any way to the physical and mental planes. As it seeks to offset ordinary spiritual emptiness she feels by multiple occupations and distractions. Work, manual or otherwise with, according to the people, a growing interest in the arts, science, entertainment, come to channel the attention and demand all energies. There is no room for God. The eccentric soul its true center, which is God, - because it is made in his image and can not find his rest in Him - can not feel a deep malaise, sadness, gloom it stick to the skin and is trying to forget fleeing in outdoor activities it provides.

## 2. Species of boredom or disgust spiritual

Boredom or spiritual disgust, which deprives the soul of God's joy can be either an event, usually transient, is an extremely dangerous spiritual disease. Because these two kinds of boredom produce the same negative effects in the soul, the remedies one and the other will be substantially the same.

A) As proof, disgust for spiritual things is that spiritual masters call desolation. When defining the desolation, St. Ignatius of Loyola actually describes what the test of boredom or acedia in a soul that tends to grow in union with God. The soul no longer feel sorry for the consolation of God, who kindled the love of its Creator: it feels the inner joy that called and attracted to heavenly things and his own good and which filled peace. Instead, it is invaded by darkness and inner turmoil. She feels drawn to what is low and land disturbed by the different agitations and temptations. She is pushed to lose confidence, be without hope, without love. It is then all lazy, tepid, sad, and as separate from its Creator and Lord. (HS nos. 316-317).

"The test of disgust spiritual exercises is not a small event, says St. Augustine, if it afflicts you, recognize your misery and cry to the Lord to thee free And when thou shalt have been. issued quickly sings his mercies. " On the possibility and even the necessity of this purifying trial, St. Bernard teaches his disciples: "No doubt in the beginning (your spiritual battle against the carnal affections) your heart will be filled with sadness, but the sadness will soon be replaced to joy. Indeed, your affections will be purified, your will be renewed, or rather it will be created a new in you, so that everything you seemed difficult, even impossible, you seem full of sweetness and you I 'kiss with a kind of greed. " These words echo those same that Jesus gave to his disciples after the Last Supper, one hour before entering his terrible agony: "Verily, verily, I say unto you, That ye shall weep and lament that you and the world rejoice. You will, you, sorry, but your sorrow will turn into joy "(John 16, 20).

Augustine recalls that in its agony, Our Lord Jesus was overwhelmed by sadness and dejection, saying, "My soul is sorrowful even to death." And nailed to the cross, he sighed: "My God, my God, why hast thou forsaken me?"





"Although this reduction, even severe, can be felt without any fault, he notes, there is always the desire in you to act or suffer according to the will of God, as it was in Jesus . If you get the hand of God worth this desolation, soon you will be comforted with Jesus Christ through the encouragement of an angel, better by that of God himself. "

B) When the spiritual disgust is a permanent state of mind, either because of neglect to take steps to overcome it, either because of the warmth in which it is dropped, and becomes a true torpor spiritual which folds on itself, separating more of God, we are faced with a very dangerous spiritual disease. Because this disease causes in the soul, according to St. Gregory the Great, malice, rancor, pusillanimity, despair and search for illicit pleasures. In his distaste for piety and divine worship, the soul comes to shy away from any Religious practice and have no more desire for worldly things. It considers not only do not need religion, but not having anything to the wisdom and goodness of God that turns all evil for good to those who love him, she becomes, as St. John Climacus, "a slanderer of God she is heartless and without mercy."

Acedia or spiritual depression as a form of sadness and boredom in front of everything from religion, acts like a cancer eating first the virtue of hope and therefore deprive the soul courage, strength, energy, throwing into despair or religious indifference. This spiritual disease, the enemy of perseverance, probably explains a large number of failures in the faith. Being socially contagious, because of the worldly mentality in which it is rooted, it is very much responsible for the collective satisfaction of religion, which is expressed today by the substantial decline in religious practice. This is a present spiritual disease, although almost unknown under its former name. Today it is given names that correspond to its effects, such as sluggishness, boredom or distaste for religion, forgetfulness of God, it is nevertheless very damaging to the health of souls .

### 3. Its causes

A) boredom considered as proof of spiritual desolation permitted by God, St. Ignatius of Loyola assigns three main reasons:

"First: because we are warm, lazy or negligent in our spiritual exercises, then it is because of our sins, that spiritual consolation is far from us.

"The second: to experience what we are worth and how far we can go in the service of God and praise without such a salary of consolations and huge thanks.

"The third: to give us to learn and know the truth, to feel inside, it does not depend on us to raise or maintain an immense devotion, intense love, tears, or other spiritual consolation,





but that all is gift and grace of God our Lord and that we were not going to make our nest in others and we go to the spirit of pride and vainglory, attributing to us devotion or other effects of spiritual consolation. " (N. 322 HS)

B) Saint John Climacus think acedia or boredom, as a lot of the soul, is mainly due to the spiritual laxity, laziness, in a spirit of insubordination. He says that "man does not know the subject default, sensible things are for him opportunity to prosper in the spiritual realm," rather than to invite the warmth. Acedia will be a penalty in the soul of his lack of generosity. "Also, he writes, a generous soul revives the spirit when he died but sloth and laziness dissipate all the treasure of virtue."

This is also the sense of Jean Mosch, of Thalassius and St. John Damascene who were in their time of great spiritual masters. In the Life of the Desert Fathers, we read this:

"The Monastery of St. Gerasimos, near the Jordan, was higher for the time of John Mosch (+ 619), a priest of great merit named Alexander A brother came to the abbot Alexander and said." Father, I want leave the place where I live, because I suffer a lot of boredom (acedia), "Father Alexander replied:" My son, this is the natural sign that you do not think the kingdom of heaven or punishment eternal, because then you do not suffer from acedia "In other words, if you're suffering from acedia or spiritual problem is that your mind is turned towards all things of the earth and you. for forgetting your past.

For Thalassius, acedia as a main cause of negligence in the spiritual order, mainly related to the pursuit of pleasure. This is surely true for the current acedia many Christians are leaving the church, turn away from God and Jesus Christ and have no taste, says St. Paul, that the things of the earth. We find the same doctrine in St. John Damascene in his treatise "On the Orthodox faith."

So we can say that the most general spiritual disgust today led many souls to turn away from God and seek their happiness in the senses causes is reduced when it is not the complete disregard of the virtues of faith, hope and charity.

The materialistic civilization in which we live tends to undermine the divine foundations of religious life. It would now be foolish to believe and hope in God is not seen, wisdom would be to build yourself your own happiness on the basis of this world's goods. Spiritual disorientation of souls in favor of a commitment to more and more resources to the world this can only lead them to feel more and more the bitterness of spiritual vacuum in which they are immersed. The absence of God, especially if it is the result of a willful rejection, leading to the immense sadness of boredom and disgust spiritual.

## 4. Its remedies





The spiritual boredom or acedia is considered a purifying trial or soul sickness, remedies are the same:

## 1) First, do not run away

This is the first rule gives Cassian about acedia in his monastic institutions, the book X, c. 25: "It is proved by the experience, he says, we do not fight acedia by the leak, but he must resist him to overcome."

Flee this temptation means to admit defeat and get away from God. One day or another, to their religious duties, all men must fight against fatigue, carelessness, laziness, discouragement and persevere at all costs in the service of God. This persistence may require great courage.

## 2) Do not lose faith in Christ and use.

"So when you feel you fall into torpor, acedia and disgust, says St. Bernard, do not go for it in confidence and do not leave your spiritual exercises, but look for the hand of Him who can assist you, beseech Him to the example of the Bride in the Song, to draw up after him, until being revived and awakened by grace, you become quicker and more lively, and you run and tell " I ran into the path of thy commandments, when you have expanded my heart "(Ps. 118, v.32).

## 3) Keep the gaze of the soul set only on the remembrance of God

"We escape this malaise is numbness and warmth, teaches Diadochus of Photike if we put our minds to narrow limits, taking our eyes fixed only on the remembrance of God. Thus only the spirit can return without delay fervor and out of this irrational disorder. "

Constantly keep the remembrance of God means first and foremost Diadochus to turn resolutely to the "Lord Jesus", to remember his almighty name, to call constantly to his aid, to make the usual food of his mind.

"The Spirit calls us in an absolute way, he says, when we close all from the remembrance of God, a work must fully satisfy her capacity. Should therefore give it" Lord Jesus. "as the only occupation to achieve this goal fully Indeed, it is said:" Nobody can say Lord Jesus except by the Holy Spirit "(1 Cor 12, 3) However, without that. ever in its interior pantry, he takes his eyes so closely attached to this word, it does not turn to the imagination. Indeed, all those who meditate constantly this holy and glorious name in the depth of their heart became also one day be able to see the light of their minds. For if this name is retained by





the thought with a narrow care, it consumes all the stains that can float in the soul, in the strength of feeling. "Our God is a consuming fire" (Deut. 4, 24) he said. How is it that therefore the Lord draws the soul to a great love of his glory. For if this glorious and very desirable name Moreover, in a sustainable manner, in memory of the mind, with the fervor of the heart, it sets us in the habitual disposition to love kindness, and nothing therefore precludes it. It , in fact, the gemstone that you can buy after selling all his property, and the discovery provides an unspeakable joy. " (Diadochus of Photike, Spiritual perfection, Migne Paris 1990, p. 41-42).

4) Do not make a change in our prior decisions.

With the spiritual experience of old and his own, St. Ignatius of Loyola commits us "never to change in period of desolation, but to stick with firmness and consistency in decision making and in determining which it was the day before the desolation, or determining where we were during the preceding consolation. " And it gives us the reason for this rule of conduct, reminding us that "the consolation is especially good spirit to guide us and advise us and desolation is bad, whose advice we can to take a path that lead. " (HS n. 318).

5) We change ourselves

St. Ignatius warns, however, that "if in despair (or spiritual disgust) should not change our initial decisions, it is great against us change ourselves vigorously doing the opposite of what we suggest languor we feel, is to say "by anchoring us more in the spiritual exercises" (prayer, self-examination, repentance).

6) Stay in patience

Patience overcomes all difficulties. It is through that grows fortitude. Also, if the soul is plunged into desolation extends a nuisance that no longer seems to end, "she has to work, still says St. Ignatius, to remain in the patient who is opposed to the vexations that befall him." This is often because they lack patience and they get discouraged that the spiritual trouble worsens and becomes a disease state. Borne with patience, and fought as it should, the desolation will be overcome with the grace of God and the soul find peace and joy.

7) Stay in humility

Joy and grief by succeeding periods, in our soul, it is important to remain in humility and trust. It is a precious advice of St. Ignatius joined the teaching of the masters who preceded him: "He who is comforted to try to humiliate and to reduce as much as he can, thinking of little it is in the time of desolation without such grace or the consolation. Instead, he is sorry to think he can do much with the grace sufficient to resist all his enemies, taking strength





from its Creator and Lord. " (N. 324 HS)

Saint Bernard saw in this attitude of humility and confidence, a preventive remedy acedia or spiritual boredom:

"And if you rejoice in the grace of God, when it is present, do not believe, however, have this gift as a right that is granted to you, or rely too much on him, as if you could never lose it, lest if God comes suddenly to withdraw his hand, and subtract his grace, you fall into discouragement, excessive sadness Finally, do not say in your abundance: "I shall never be moved" (Ps. 29, 7 ) lest you also be forced to say the words that groan come after them there: "You turned your face to me, and I fell into confusion and disorder" (Ibid) You will. care rather, if you are wise to follow the advice of Sage, and do not forget the property at time of pain or pain at the time of goods (Eccl. 11, 27). " (Saint Bernard, In Cantic, Serm. 21).

## 8. To pray for himself

The spiritual boredom, disgust things of God can be so great in a soul she feels unable to pray, and violently attempted, in a kind of internal revolt, turning their back on God. Many saints have experienced such an intimate suffering.

Thus, we read in the life of St. Bernard what happened to one of his disciples, Geoffroy de Peronne, who for some time was devoted to the service of God. Invaded inner darkness and by the memory of his friends enjoying the pleasures of the world, its parents, all the goods he had to abandon the temptation of discouragement he felt was so severe that could help to let it appear externally, who previously was so enthusiastic.

One of his friends saw his sadness, said, "What does this mean, Geoffrey?" "Ah, my brother, he replied, my pain is too great, I lost the taste for prayer, never in my life I shall have joy." Seeing the deplorable state of Geoffroy, his friend thought to use the prayer of St. Bernard. Shortly after, Geoffroy was very peaceful, transformed, the storm had passed, and he could say to his friend: "Now I assure you that I will never be sad."

Thus, if the soul were to be plunged into the darkness of spiritual boredom or depression, to the point of feeling unable to pray, humble appeal to any person closer to God will surely get us to find the light and joy.

Then we will experience the wonderful truth and effectiveness of what the Church calls "the communion of saints," the children of God united to her divine Son constituting a huge family where all spiritual blessings are common, the wealth of some bridging the poverty of others.





## Sadness

The sadness is never far from us. It is a feeling that even live in us, he lives, so to speak, in this obscure part of our soul, where our expectations of light and warmth, well-being and affection, peace and joy are not met, or perhaps frustrated, or worse still fought. In our present human condition, sadness is at the background of the stage of our lives, ready to take center stage in any event difficult.

The sadness felt strongly manifests usually with tears, as we probably all experienced during bereavement. Tears are a universal language of human nature, but they do not always express the sadness they can both express strong emotions of admiration, joy, love. By her tears, the child simply says its needs, that is to say, his hunger, his thirst, his discomfort, his sufferings, her tears, her smiles, her cries were his first words. Before the awakening of his conscience, the tears of a toddler is not the expression of a feeling of sadness rather they show physical and emotional needs. But it is sometimes a very early age a child begins to experience true feelings of sadness already suffering soul, and conscience to suffer the injury inflicted on him sometimes grief, sometimes an emotional rejection, sometimes an act violence, sometimes a danger, sometimes deep insecurity etc.. The ills anyone aware naturally create in her a feeling of sadness. Friends are truly friends, when they are able to share each other and their joys and sorrows. In all this sadness is nothing that is not consistent with the nature, and therefore anything that is messy. Saint Augustine did not he claimed the right to publicly mourn his beloved mother, she had wept her son spiritually dead? He visibly crying, but her sadness sorry son was full of this wonderful consolation that faith and hope give Christian souls.

It is sometimes quite natural, and in that sense, normal to grieve, it is not at all normal to be sad usually, let alone cultivate sadness. A society marked by sadness is seriously ill society. In 1958, I had the opportunity to cross the Berlin Wall, and see how the city of East Berlin, communist at that time, was sad, how sad read on most faces. In addition, a little later in the 60s, visiting the north of Brazil, where there were a lot of very poor people, I was struck by their communicative joy, probably from their Christian faith.

In recent decades, the West has established a culture of sadness, especially in music and painting. When these arts in the soul leave an aftertaste of sadness, it is a sign that the soul is frustrated in his quest for beauty and truth, which it naturally aspires: frustrated, and therefore hurt the most intimate of 'itself.

Is that we are not made for sadness, although we can not escape it at certain times of our lives. The man was not created by God to lead a sad life, but rather a happy life. In fact,







God created us in his image and likeness so that we can participate, already on earth, his own happiness, and after the trial of our earthly pilgrimage, we can enter his infinite joy.

Let us now:

1. the nature of sadness
2. what are the species
3. what is the disease of sadness
4. what are the main causes of this disease
5. what are the effects
6. what are the most effective remedies

In conclusion, we will say a few words on the principle and foundation of Christian joy.

## 1. The nature of the sadness

St. Thomas Aquinas defines sadness as the pain of the soul. This spiritual pain that can accompany physical pain, differs in terms of its mode of perception and in purpose. It differentiates itself from the physical pain it is seized, not by the external senses, but by the imagination and reason. Apprehended by the intellect, it is a painful reaction will vis-à-vis the evil that opposes the direction in which she tends to her as well, so that it lies in the will itself which suffers from being upset. That is why the sadness, as such, can not be felt by toddlers not yet reached a conscious life. This does not mean that these toddlers may suffer. Babies, even embryos can be physically crushed by suffering.

On the other hand, sadness is different from physical pain as to its purpose. The purpose of the physical pain is an evil that is physically present. While the object of sorrow is an evil that is not necessarily physically present, but as a result of spiritual pain can be past or future. This means that evil causing sadness based on subjective perception undoubtedly present, making this in a bad conscience is not necessarily physically present. Where it is understood that, in sadness, the imagination can play a more or less. Thus, for example, that bitterness is a sadness that has its roots in the past, and anxiety is a sadness that relates to the future. Sadness, being spiritual, is not as physical pain, linked to specific time where evil is present externally.

Itself sadness, as a reaction to the pain of the soul, is neither morally good nor bad. It is the response of our sensitivity to evil whose soul realized. It is a sensitive command signal that something is not going according to the desire of our willingness looking good. It is also sometimes we as a call for help to find joy, because as we said, we are not made for sorrow but for joy. This means that the sadness, as a natural reaction to the evil that afflicts us, needs to be contained within certain limits, it needs to be moderate and balanced by





reason, that is to say, by the cardinal virtue of force, which is expressed mainly by the courage and patience. If it is in no way controlled by these virtues, it tends to take control of our sensitive faculties first, then our intellectual faculties. Very fragile settling in personality is the result of uncontrolled grief, that is to say that it opposes no restraint from the right. While it is natural to cry because of a very strong punishment, it is not natural to cry for no reason, to always be whining to whine at the slightest provocation.

## 2. Species sorrows

So far we have talked about the sadness as a natural reaction of the soul to an evil that afflicts him, and we said that, as such, sadness is neither morally good nor bad. She begins to be bad, when in its excess, it closes the control that the moral virtues are mandated to exercise on what the ancients called the passions of the soul (which are its sensitive inner movements in response to events external). In light of the moral order, sadness can be good or bad, as taught St. Francis de Sales. This great spiritual master, who kept his soul always equal to itself in the joy of serving God and neighbor, says, indeed, in his Introduction to the Devout Life, there are two kinds of sadness, good and poor, that is to say, godly sorrow, which works repentance to salvation and the sorrow of the world which worketh death. These expressions literally found in St. Gregory of Nyssa.

The sadness inspired by God, St. Francis de Sales says that it produces in the soul two good effects or virtues, namely mercy and repentance. But the sorrow of the world - one that seeks to evade the moral order - in the soul creates six major diseases, namely anxiety, laziness, anger, jealousy, envy and impatience. About sadness, St. Francis de Sales reports the words of Sage: Sadness kills many, and there is no profit in it, because for a good two streams that come from the source of sadness, there are six that are very bad.

### Good grief

It is still important to remember that there is a good sadness, which provides a very distressing when evil does not refuse to take consciousness to know the evil of sin, the evil of the remoteness of the supreme good absolutely essential to our happiness, which resides in God. Aware of his sins and all his moral misery hurts the soul that has not completely and permanently diverted the sovereign good, that is to say, God, despite its weaknesses, it continues to be desired. But if this awareness is painful for the soul, and therefore saddens him it is very beneficial because it leads to repentance and to break with sin, which is the most disastrous of all evils. The soul then feels the sadness of penance is for her, as a principle of conversion, the source of a pure joy. For this sadness, which we grieve for his sins and reconciles the soul with God. As many pages of the Bible testify, tears of sadness that is this good soul wash penance for his sins. The finest examples are those of the holy King David, St. Mary Magdalene and St. Peter. This is the sadness of penance refers





beatitude: Blessed are those who mourn, for they shall be comforted.

The other good sadness is that of mercy. Mercy (this is the spiritual mercy) was born in the soul that grieves to see God offended by others, because she loves passionately. The sadness of mercy, born of the whole charity and the lights in the heart of zeal for the glory of God and the salvation of souls, is also a source of great joy, and also the be an evangelical beatitude Blessed are the merciful, for they shall obtain mercy.

Good grief, that is expressed through repentance and mercy, even if it causes the soul a real pain, is by no means a disease and it manifests rather than the soul that feels good is moral and psychological health. By cons, a soul that remains locked in the prison of his sins, a stubborn refusal to consider them as such and have to repent, is undermined by the moral disease all the more radical one that lost the sense of right and wrong and absolutely prevents the soul to reach its end, that is to say, to take possession of infinite happiness for which it is made. This shows how far confinement in sin imprisons the soul in a sterile and hopeless sadness.

### 3. Disease sadness

If sadness is now considered an invasive negative provision that can not be installed in the soul, in the weakening increasingly under the influence of the devil, there is no doubt that This kind of sadness is a disease, and even by St. Francis of Assise the worst disease of the soul. Indeed, the saint that we wrote that was the happiest that ever lived man, saw the sadness in a deadly spiritual poison used by Satan, who is never so happy, he said, that when he was able to steal a servant of God the joy of his soul. He always has a supply of dust that blows into consciousness by a ventilator to make opaque that is pure, but in a heart swelling with joy, it is in vain he introduced his deadly poison. Demons, he asserted, can not do anything against a servant of Christ, they are full of holy joy, while a soul grieves, morose and depressed is easily overwhelmed by sadness or seize by false pleasures.

As St. Francis of Assisi, St. Francis de Sales think sadness is a privileged tool Satan uses especially in its fight against the right. Here is his explanation of the evil tactics vis-à-vis the good:

The enemy uses the sadness to exercise his temptations to the place of good, for as he tries to please the poor in their sin, as task he the right to grieve in their good works, and as he can not get hurt in the making find enjoyable, so it can not turn well, in doing so find unpleasant. Malignant delights in sadness and melancholy, because it is sad and melancholy, and will be forever, and he wants everyone to be like him.





## 4. The causes of sadness health

Sadness becomes a spiritual disease that gradually empty the soul of any force, that when she leaves depress the evil that is imposed on it, from whatever source it comes. While it is natural to feel grief or sadness, when one is deprived of an important property that is ours and we want, because it contributes to our happiness as our health, our reputation, our parents, our friends, our jobs, our possessions, and all that really good reason for us. Anything that interferes with our commitment in the search of his property or his commitment to the cause of good is a natural sadness. Thus, the absence of love, communion, insecurity, rejection, contempt, hatred, indifference, discord, violence and war are natural causes sadness. Similarly, dashed hopes, failures, the time of a desired good, and also the fear, anxiety before the evil to come, that the imagination is like this. And the doubt, uncertainty, confusion in thought, that antagonize the thirst for truth in intelligence. All these evils, filling the attention of the present consciousness, even though they were past or future, are natural causes sadness.

There are spiritual sickness when the will be dominated or down by one or the other of these evils, due to a deficiency of the moral virtues of patience and strength, and above all the supernatural virtues Faith, hope and charity. The evils past, present and future, subject to a current understanding by the imagination and intelligence, put a strain on the virtues by which we can overcome them morally and spiritually. The devil is always involved in the spiritual disease of sadness, because it affects our sensitivity representing us as insurmountable evils that we face, and at the same time fight against our virtues working to weaken or destroy. He tries to communicate to the soul, not provided enough energy virtues, his own sadness, which always accompanies the triumph of evil in a spiritual being done for the good.

## 5. The ill effects of sadness

Disease disorder sad soul, she worried. She inspires him false fears. She disgusts prayer. It numbs the mind and overwhelms. It is an insidious enemy intelligence, shutting him the way of discernment and preventing it from an objective judgment on reality. As a result, it hinders the freedom of the will, when it comes to making choices, make resolutions, and to engage in positive action. She extinguished the courage ruin the forces of the soul, it finally plunged into extreme weakness. She says St. Francis de Sales, as a harsh winter that mowing the beauty of the earth and numbs all animals because it removes any sweetness of the soul, and makes it almost crippled and helpless in all his faculties.

## 6. Remedies sadness

The first cure for sadness is prayer, humble, trusting prayer that has constantly with the





return of joy in the soul. This is the remedy that St. Francis of Assisi wanted to cause to use at the first sign of sadness creeping into the soul. When he felt the sadness began to seep into his soul, wrote Thomas of Celano, he immediately recourse to prayer. In the first condition, he said, the servant of God must stand up, put in prayer before the Father and remain as long as it has not made him rediscover the joy of one who is saved. But if he perseveres in sadness, then it will grow in the Babylonian evil covering the heart of a stubborn rust that tears are only able to deterging.

First resorting to prayer, it is also the opinion of St. Francis de Sales based on the advice of the apostle: "Is anyone sad, says St. Jacques, he prays." Prayer is a sovereign remedy, because it elevates the spirit in God, who is our only joy and consolation. but in prayer, he advises, make use of conditions and words, either indoors or outside, which tend to trust and love of God, such as "O God of mercy, my good God! my sweet Saviour! God of my heart! my joy, my hope, my dear husband, the beloved of my soul! "And the like.

In addition to the use of prayer, we must strongly oppose the feelings of sadness that depress the soul cultivating conflicting feelings, and that with perseverance.

Sing spiritual songs, as recommended in St. Paul, is also a great way to get rid of sadness.

Similarly, do good works. At least take care of some work that health can do to distract the mind of the concerns that sadden.

And as our external actions influence our thoughts and feelings, we must help to external acts of devotion, even if it did not taste. St. Francis de Sales suggests, as examples: kiss the image of the crucifix, tighten on his chest, kissing his hands and feet, raising his eyes and hands to heaven, his voice soar in God by words love and trust, like these: "My beloved is mine and I am his. O Jesus ... Be Me Jesus Jesus live, and my soul shall live. Who shall separate me from the love of God? ".

To overcome the sadness is in no way to reject any bodily mortification because, as taught by St. Ignatius Loyola, penance attached to prayer effectively draws the soul divine consolations.

Approach Jesus in the Eucharist, premier source of joy, will always remain the most powerful cure for sadness, as long as the bread of heaven, which contains all flavor, is received in a pure and hungry heart of God.

Another very effective remedy to move from sadness to joy is the full opening of the heart to a father or spiritual advisor, by revealing all his difficulties, his temptations, his thoughts, because such an opening, which requires a good dose humility, foiled every time the snares





of the enemy and sets the soul in peace. The opening of the heart made with simplicity often frees the soul of the biggest obstacles to joy.

A preventive cure for sadness is to ensure its dating and conversations, as the rest of the shows we watch, so as to avoid the possible negative influences on the soul to sadness, and unlike seek contact people through their spiritual beliefs, communicate confidence, courage, enthusiasm. The victory over the sadness is greatly aided by the moral support of true friends.

The ultimate cure for sadness is an unshakable faith in Divine Providence, speaking a total abandonment in the hands of God, who directs all the events of our lives for our highest good. If God in His infinite mercy allows us to purify and sanctify the test of grief, he will know in a timely change our sadness into joy that no one can ever take from us.

## Conclusion

Conclude by saying a few words about the source of our joy. Father Gabriel Amorth, the famous exorcist of Rome wrote: The believer, convinced that he lives in the presence of the Holy Trinity and that he has in him, knows that he is constantly attended by a Mother who is the mother of God, he knows he can always count on the support of angels and saints. How could it then feel alone or abandoned or oppressed by evil? In the believer's life, there will always be room for the pain, because it is the way of the Cross that saves us, but there will never be room for sadness. He is always ready to show anyone the interroge of hope that supports it.

The principle and the foundation of Christian joy, which shall always prevail in our soul, it is the joy of the victory of the Risen Christ in us, which is promised to our faith. Joy of victory over evil, that is to say about sin and its consequences. Joy of victory over Satan, the father of lies. Joy of victory on the errors of the world, that is to say, the false science and false wisdom, who oppose the truth and wisdom of Jesus Christ.

The Open Heart of Jesus crucified and risen is the living souce where the infinite joy of God on the souls who believe in Him springs. This source of divine joy, currently gushing in the Church, always communicate to the poor souls languishing all the freshness and purity of the first morning of the world.

The Immaculate Heart of Mary immediately connects us to the first source of grace and joy that is the Heart of Jesus. It is the first believer, the one that the first, won a perfect victory over evil, of Satan, of all the lies and all errors. This is why, in her immaculate heart has passed the infinite joy of the Heart of Jesus. Her Immaculate Heart and became not only the reservoir of all graces, but the Grand Canal in their dispensation in the world. It is this that



# Diseases of the Soul



[Table of contents](#)

Jesus gives us joy, because it is through it that Jesus gives himself to us.

After the Virgin Mary, and at arm's length of it - full of grace - the angels and saints, those great friends of God, with Jesus who maintain an intimate relationship and even spiritual relationship, are sources secondary joy to the world, related to the first source of joy, which is the Heart of Jesus Heart of Mary sources.

In our divine Saviour and His most holy Mother and our Mother, who work tirelessly for our happiness, within the Church, any recognition, honor and glory! \*

Saint Thomas Aquinas discusses the sadness in the Summa Theologica, 1a-2ae, that. 35 to 38.

The quotes are from Thomas of Celano Life of St. Francis, Franciscan Editions, Paris, 1967, p.261.

The texts of St. Francis de Sales from his Introduction to the Devout Life, part 4, ch. XII

The text of Father Gabriel Amorth is an exorcist tells alleging, ed. François Xavier de Guibert, Paris, 1997, p.44

## Anger

Anger is a disease of the soul usually linked to sclérocémie (hardness of heart), which is rooted in impatience and pride. The angry wants dominate prevail everywhere as long as his pride come to be injured, it does contain more.

Anger, in addition to the spirit of domination, frequently also connects to a spirit of ownership and a vengeful spirit. The child, who has not yet learned to share and that the toy is removed, claiming his property by a small tantrum. Similarly, adults, for which have important above all, does not tolerate losing what he has acquired, he wants not only to those he deems responsible for any loss, but even those that it considers that threaten its opponents have. His anger may turn against them a real deaf or open warfare. The anger that is rooted in the possessive spirit is a wide range of applications in the emotional, then it is the passion of jealousy generates anger. The wrath of jealous people intimately injured in their excessive emotional attachment has often terrible effects due to the blind passion that they become evil, they take in the reputation of their opponents and will be able to take even their lives. Moreover, sometimes jealousy thwarted in his claims of ownership leads to depression and is a cause of suicide.



[Table of contents](#)





From pulses arising from the spirit of domination and possessiveness forms a kind of army is that vindictive. These are the ones that anger raises the slightest insult or any manifestation of injustice. While it is natural to feel indignation at injustice and to claim compensation. In such a situation, however, vindictive take the lead and want to do themselves justice. Behind the great movements of social rebellion and violence, there has always been a huge anger ready to explode, political agitators are not ignorant.

Spiritual disease of anger is dangerous because it destroys the inner peace and outer peace, and also because it is contagious, anger is one of communicating to another especially in areas heavily influenced by community spirit. To cure this disease, you must know, and to know it, do not be misled. We must see ourselves in an objective way to recognize his faults. One who recognizes his shortcomings and faults will surely less likely to grow those of others, it will be less willing to upset everything. This is the first remedy to be applied to this disease.

A second remedy is to keep working up to anger, and even talk, because we would be moved by the passion, and might act and speak a senseless and therefore commit of serious misconduct which might have to repent. If anger tends to occur and that it is difficult to contain, it will be wise to walk away and wait for it subsided before sending the word, even to a child.

A third remedy is to think that anger does not solve any problem. Instead of solving it creates every time a new one. It is therefore completely useless to get angry. The fear generated by anger is a time bomb: the explosion can only cause great damage.

A fourth remedy, if we got carried away by anger, is not to delay to repair his fault, frankly acknowledging that it was wrong to be angry. Do not hesitate to apologize for his impatience, and if necessary, to ask for forgiveness in an offensive or hurtful word that escaped. It is a duty of justice to relieve the hearts that we have hurt.

A fifth remedy is to make frequent acts of kindness and humility to combat addiction we could have the anger. We must try to be kind and spread happiness around us. By applying this remedy, St. Francis de Sales has become a model of sweetness.

A sixth imperative remedy to cure a sickly disposition to anger is to bring attention to his impressions, feelings and thoughts, which stands as the anger in ambush ready to pounce on the first person daring to upset us . With this attention to the movements of his heart, he remains in custody and it is easy to master.

A seventh remedy is correct in its root layout we always give harm to others and believe







they intend to offend us. It should rather be applied to lend their good intentions and to apologize. On the other hand, you should never listen to bad reports, we can not control objectively, because nothing is more calculated to excite anger and divisive.

Finally, it should never be discouraged in the struggle that we must commit against anger, because it is a stubborn disease that plunges deep roots in the heart. It is only with God, incarnate in Jesus Christ, we can cure this disease completely, because it is his divine meek and humble heart that runs on souls who crave source refreshing and pacifying the sweetness and humility.

J.R.B.

Anger

What about the anger? Is it better to give free rein to his anger or suppress? Is it fair to think that anger is more a source of energy than a destructive force? Where is the anger? What are its effects? Is it possible to control? If so, how?

The answer to these questions will be different depending on whether you consider the wrath of the strict point of view of modern psychology or a broader point of view, without despising the data of psychology, has great attention to its moral aspect and spiritual.

Anger in psychology

On a purely psychological level, without reference to the moral order, that is to say to the good or moral evil, anger is usually defined as a healthy emotion, but difficult to master. Louise Careau, a psychologist at the Centre for Guidance and Counselling from Laval University, and this, on the website of this university, the emotion of anger

"We all know what anger is, and we've all felt, whether in the form of slight annoyance or rage fulminant. While viewed as a negative and ugly emotion, and in our culture, we often have we learned to repress anger is a human emotion quite natural, usually healthy. It can be very useful to us because it motivates us and gives us the power to overcome obstacles, solve problems and achieve goals. However, when anger gets out of control and destructive, it can lead to problems at school, at work, in our relationships and affect our quality of life. Controlling negative emotions is . key to emotional well-being can not avoid painful feelings, because they are part of life, but to feel good, it is important to hold these storms which occupy all the space in our minds But attention. easy to say but hard to do! Of all the emotions, anger is the most rebellious and difficult to control. "

In psychology, emotion uncontrolled anger becomes negative and destructive. It destroys, it





is the quality of life, well-being. If anger is not controlled, it does not feel well all this is true, but represents only a partial aspect of anger, not realizing its moral and spiritual implications. Do not consider it is impossible to grasp the extent to which anger can be good or bad when it is good, to what extent it is useful and necessary, and when it is bad, asserting as a vice, which are always harmful and even disastrous. Do treat anger as a very difficult to control emotion, psychology can probably give good advice to ensure control, but it remains completely powerless to enforce the moral disease of anger remedies it requires.

This is what is apparent from the presentation that makes anger Louise Careau. Causes it assigns to the emotion of anger are feelings of frustration and disappointment, the security threats, the hostility of the language and attitudes, concerns, personal difficulties, the memories of traumatic experiences, vulnerability due to temperament and genetic makeup, and finally influences from the culture. All these feelings, difficult and painful experiences, personal and cultural boundaries are probably breeding grounds and pretexts to anger, but are not the deeper causes.

In terms of ways to control and overcome the negative emotion of anger, the advice given by Ms. Careau are excellent psychological but far enough for anyone who wants to break free from the vice of anger point of view, that is to say the master perfectly. It suggests ways are, in reality, the first step must be done to gain inner freedom vis-à-vis the emotion of anger. First become aware, then step back in front of the situation that caused it. Before embarking on a discussion that might fester, it is appropriate to withdraw, to entertain, relax, basically to calm down. It is only in a relaxed atmosphere a positive discussion can be established. Once calm was restored in itself a true dialogue requires mutual listening, after which views can be exchanged objectively, clearly, based on reflection and not an aggressive emotions. To be consistent with human dignity, will enforce its rights requires that we respect ourselves those of others that the emotion of anger uncontrolled makes impossible.

Nobody can disagree with this advice. But how can I achieve that calm that allows me respectfully say, if anger is brewing constantly in my heart, if it is still in me like a fire under the ashes, so, beyond what would be an emotion more or less transient, she lives in my mind, is a constant pressure on my will to the point that delights him his freedom and the power to consent to reckless actions?

### Anger seen by ancient philosophers

The ancient philosophers were at the same time great psychologists: this was the time when psychology that studies the soul, its faculties, actions and passions, was an integral part of the philosophy. Morality was no more detached from the philosophy of psychology, who offered him the material for his study: human acts formally considered in relation to





the end of human life and happiness. Morality exhibited under the name of virtues, good necessary to achieve happiness, and it showed in the wrong vices provisions of the soul, undermining his happiness or completely ruining.

The two greatest figures of the ancient philosophers were Plato and Aristotle. While Plato thought that the philosopher could not reach the truth of things in reference to the divine ideas, which it proceeds, Aristotle was much more attentive to the realities, objects of our experience. His knowledge of the human soul was based primarily on the observation of acts from his faculties. In contrast to the Platonic approach marked by the idealism of thought, Aristotle was meant realistic. Always seeking to better understand the nature of things, sharpness and depth of his intellect made him the philosopher par excellence.

For Aristotle, from the observation he made it, anger is a passion of the soul that leads to revenge. By passion, he heard a movement of the soul is doing no reason, by which it responds immediately to what happens to him. If the passions do not carry the right, in that they are not controlled by it, they do not object, of course, as opposites movements so they do not become sources of internal anarchy, reason must retain sovereign authority over them. It is obvious that he could not balance and inner peace exist if passions asserted against reason or claimed dominion over it. The passions are instruments which the human soul is provided and to perform their natural function, must be handled by reason and remain subject to him. Passions have been by the Author of nature in man in the service of reason, not the reason in the service of the passions.

Instead of passions, psychologists today talk about emotions, but the term passion is rich in meaning, because a passion is not a purely sensible reality as could be an emotion. Passion is a kind of spontaneous response to both sensitive and intellectual faculties, that which the human person perceives as a good or evil. The passions all relate well to good or evil. There is no actual animals passions, as noted by Seneca, although there are natural reactions like them. Instinct tells them what is good or bad for them. They spontaneously fleeing danger. The most powerful animals feed on smaller, which they prey. They all have natural defense mechanisms they use to need a way that may seem cruel we have. Their aggression is measured by their instincts and always the satisfaction of a need, they are not animated, strictly speaking, a passion of anger. Unlike animals, whose "anger", if you would like to apply to them the term, does not last, because it is set in an instinctive way by divine intelligence, anger in humans when it refuses the control of reason, can last long and even poisoned his life.

Because the passions of the soul relate to good or evil, the basic passions are love of good and hatred of evil. In the presence of a property it owns, the soul rejoices spontaneously: she has a passion for joy. If it does not have the good she sees, the soul behind the passion of desire. Is it then a very difficult but possible to have to get, the soul tends hope. If the





property she wants is so difficult that it is deemed impossible to obtain, the soul despair: the passion of despair.

By cons, in the presence of evil that now afflicts the soul experiences of sadness, anger is connected to the passion of sadness. Before the evil that afflicts it is so sad, but sadness that commits it to get revenge because she perceives that revenge in the guise of a good: a good but difficult at the same time possible to obtain, and whose production appears to him as a remedy for his sadness.

This is Aristotle's analysis of anger. In anger, the soul afflicted by an evil, it considers unjustified, seeks to avenge himself to restore justice. Anger is in the human being, a passion all on its natural sense of justice. It is the passion that calls at the bottom of each person, that their rights are respected, and if they are violated, they are fully repaired. It is the passion of anger that wants the offenses that we are made to be punished. But this passion of anger, registering whole in an inner tension that triumph of justice, is all the more ambiguous passions, because it perceives as an intolerable evil before which it stands for in revenge is not always a true evil. An insignificant thing, a lack of involuntary respect can be seen as an insult and provoke anger. Because anger is often based on highly subjective grounds, it is not a simple passion. Saint Thomas Aquinas, especially referring to the writings of Aristotle, which he demonstrated a very broad knowledge, citing as many other secular and ecclesiastical masters, made a detailed study, which remains in almost all matters that it addresses the highest interest.

Anger according to St. Thomas Aquinas

- The complexity of anger

For St. Thomas, anger is not a simple emotion, as some psychologists today seem to think. It is a passion caused by many other passions: sadness, longing and hope. His gratification gives the aching soul a pleasure it seeks especially since it has been more wounded. If anger can, when uncontrolled, lead to hatred, it does not proceed, however, but rather it comes from love, because it goes well, yet all things is by the love. Well it continues, is to affirm justice, because the desire for revenge, by which Aristotle and most philosophers define it, belongs to justice.

Anger is distinct from the hatred and impatience

While hatred always wants evil for evil, anger sees the evil of punishment it wishes to impose an unjust aggressor an act of justice. St. Thomas says that anger is "the inclination we have to punish someone to take a just revenge." (1a, 2ae, Q.46, a. 3) As through the evil that wants to do an unfair opponent she desires the good of justice compensated or





reinstated, anger, and more the result of many passions, has a dual purpose: it wants sentenced to a fine. Distinct from the hatred that is ruthless, anger can be opened to pity, that off excessive enthusiasm. It also differs from the impatience with which we react angrily to an annoyance, but without going so far as to take revenge on someone.

## Anger and reason

Is that anger is an internal movement that completely escapes the reason? In other words, what is the reason in between movements of anger, or if they are totally iréfléchies immediate reactions produced by our sensitive and antecedent to any act of reason faculties? In this issue saint Thomas replied that the anger is not pure emotion sensitivity, but it is following a comparison that the reason of damage is believed to have undergone the punishment he deserves : then will want caned. And he quotes Aristotle: "He who finds that he must retaliate immediately against his opponent wins." He thinks very little, it listens to reason that since it indicates it injustice. He does not listen to submit to its control. Thus, "anger involves both an activity of reason and also hinder the full enjoyment." (Sum Théol. 1a 2ae, that 46 a.3 ad 3). But anger, if the full exercise of reason is more or less obstructed, the reason retains the right to govern this passion, like all other passions. The passion of anger, as such, is not closed to the control of reason when it closes there is vicious. In practice, unfortunately, it is often vicious in speaking more or less violently against any rational principle.

## Anger is natural to man

Seneca, because he considers the anger in his excesses and the devastation it produces, that is to say, as a vice, argues that anger is not natural to man. He writes:

Anger is it by nature? To clarify this question, see only the man most gentle beings, as long as it remains true to his character and see the anger, the passion so cruel. What's more loving that man for others? what more heinous than anger? Man is made to assist the man's anger to exterminate. He seeks the company of his fellows, it seeks isolation, he wants to be useful, it does not want to undermine that, he flies to the rescue even strangers, she takes the dearest friends. The man is even ready to sacrifice for others: anger will flow into the abyss, provided she causes others.

Or can we ignore the wishes of the more kind and giving the best, the most perfect of His creatures so barbaric vice so disastrous? Anger, we said, is thirsting for revenge terrible desire, quite alien to the human heart, that nature has the same gentleness. Good offices, concord, that in fact the foundation of social life is not terror, is the mutual benevolence greenhouse nodes, a reciprocal aid. (Seneca, On Anger, Book I, ch.5).





This critique of Aristotle's thought that affirms the contrary, that anger, as passion is natural to man, shows just how easy it is to mistake when it comes to wear this passion a judgment that conforms to reality. All the passions, which are however natural modes of expression of human emotions, such as joy and sorrow, fear and courage, can lead to spills, excess as to defects, defects with which they do not identify themselves primarily. The passage of the inclination of passion to the vicious disposition is common order, it is true, and it seems to be a very special way in anger to the point that many see it as Seneca, that most disastrous vices. But as passion, anger is not essentially vicious, and it is in the soul the natural cry denouncing injustice and called for repair. Anger is a capacity for indignation and engages the conscience to say no to all forms of abuse and injustice, by which our personal dignity is despised, debased and denied. As capacity outrage disregard everything that contributes to our personal value, that is to say, our physical, moral, intellectual, spiritual, our expertise, our reputation, our property and our dignity as desire recognized by fair compensation for wrongs that have been done, the anger is quite natural, and therefore not only useful but also necessary. If there was not the passion of anger, who wants revenge injustices, criminals and the criminals would go unpunished and have complete freedom to harm their neighbors, relying on the fact that nobody would claim retribution against them.

Aquinas goes on to say that as a reasonable man, his anger is more natural than the sensible desire passion. "From the standpoint of reason, he wrote, probably in response to the objection of Seneca, who described the man as the same gentleness, anger and sweetness are natural to man. For if reason causing anger by reporting irritation reasons, it is also the role of calm, at least in part, as the angry man not fully listen to his command. " (1a, 2ae, q. 46, a.5. Ground. 1). It is interesting to note first that, in respect to the reason, by which man is distinguished from animals, the passion of anger is more natural to man the sensitive desire, by which he seeks the pleasure direction. The reason that St. Thomas gives is that in the sensitive desire, reason does not intervene, as she always comes in anger, even if imperfectly. While anger is not controlled by an act of reason and, as such, does not obey the regulation, but it sounds by the injustice that reason denounced as an evil to punish, as a damage that requires repair. The reason comes imperfectly in anger by way of reporting the injustice that anger is referred to it, as the human demand balance, reason will use the inclination to sweetness, which is so natural to the man's inclination to anger. This means that as well as in all of nature man filed a background of anger, she has also filed a background of smooth, calm reason by which everything tends to be unreasonable anger. The psychological balance at all angry inside movement will be provided by the sweetness. From natural inclination softness will certainly develop into a great virtue for that reason can control it by any movement of anger, lightest most ardent. This implies that the smooth, contrary to what one might think, is not the result of a weak personality but a very strong personality. If it rejects the practice of sweetness desired by reason, the passion of anger that can become a very dangerous defect, which is also a real disease of the soul.





Anger and sweetness and are also natural to man. But no possible balance, and no use to the passion of anger if the sweetness is not stronger than it. In the soul where the sweetness dominates the background of anger that nature has deposited may be the cause of great works of defense and promotion of human rights of all a materialistic society and utility considers worthless and rejected, whether embryos and children, physically or intellectually disabled people who have little or no way to defend injustices they suffer, old considered a weight that can not stand. Before all the misery, as long as they are caused by injustice, passion and anger is outrageous lies inside, but the inclination to gently suggesting to the soul compassion with those who suffer and concrete acts of mercy.

Against which we angry?

It is angry against anyone we feel we have wronged our rights. Anger, as we have said, is the desire to inflict on someone who has wronged us a fair hand. Now we enter into relationship of justice to others from the earliest age. A very young child unloved, humiliated, rejected designs unconsciously anger against his parents or those in custody. If it is not surrounded by the love and security they need, the passion of anger is growing in him much less if treated harshly in words and deeds. The anger of the child is far from being justified, that is to say to be a reaction to a real injustice justice. Spoiled children will put a lot angrier than children who receive education both loving and firm. Because they identify their whims rights. All their due. If, for reasons more than reasonable, their parents deny them what they want, they get angry they express shouting, crying, fighting foot and they will even hit their parents. They show their bad mood until they get what they want. Other children express their anger by sulking. Obviously, these kinds of anger should never be tolerated even for children. However, the children really hurt by lack of affection, indifference towards them or even abuse deserve to understand their anger, which could lead to all sorts of disorders in which they scream their plight and want to punish those they were the innocent victims. Their anger can be so strong that it leads them to take the lives of others and even their own lives. Suicide in children is the act of a desperate anger to be heard.

Anger is a kind of revolt against injustice. Adolescents, even if they are not victims of injustice, the spirit of revolt is very common for simple desire for self-assertion. That is why they are upset in their ideas or ways of doing things in their arbitraire want, they tantrums. Adolescence is the age when the anger fueled by the spirit of revolt often leads to make very poor decisions that will have negative consequences for life, we then isolated from her family to live his life as the mean, we do not support any authority, we do not need anyone to build their own happiness, but how? However, if a teenager was deeply hurt in his childhood, and if injustice continues, because nobody could blame him for wanting to release as soon as possible an environment that oppresses. But to be released inside the







immense sadness of anger he carries, he will need an orderly healing wounds therapy.

In adult life, countless situations provoke anger: for example, all possible crimes against the person, especially with the dignity and personal freedom as much moral as physical rape, arrogance and selfishness up to and narcissism. Between spouses, provoking anger misunderstandings and disagreements, the abuse of dominance of one over the other, which we do not treat it as a slave spouse but, jealousy, disrespect, infidelity, violation of trust, perverse sexual deviations, etc.. In the family, the difficulty in making obey and respect their children can overcome the patience of parents and ignite their anger is so angry that they control their children, who avenge their anger a more stubborn resistance. Relations of social life open the door to anger, when slips in some injustice as frequent dishonesty in business and commerce, lies, gossip, slander, ruin the honor and the reputation of his neighbor, harassment and derogatory attitudes that have no other purpose than to create trouble, to discourage or supplant a rival.

Thomas notes that while hatred can serve a class of persons, such as members of a nation, anger is always particularized as it is that someone has acted to hurt us. However, every act is an individual fact. If it is an entire city in which the victim would be, then we consider it to be a moral one. (S. Théol. 1a 2ae, Q.46. A.7). This remark is important: it is not angry against a multitude, against a country, but against real people who have wronged us personally. Because interest or friendship, kinship or common destiny can enter the anger of others and this is how the children share the anger of their parents, as members of a community participate in the wrath of their leaders, as friends do their anger their friends, but that is because it is considered that the offenses that have been made their impact us personally. The passion of anger is how contagious and can get to raise crowds.

Furthermore it is not angry against insensitive beings as inanimate and dead. Anger would be deprived of its purpose, which is to inflict punishment on a person who has offended us. In memory and imagination, however, anger against a deceased person can somehow persevere. But in reality, it is not anger, but sadness, bitterness, and it can also be hatred.

Can we get angry against God? To get angry against God, God would have to be responsible for any injustice towards us, whether guilty of offenses that we would have suffered from him. But God would not be God if we want or we did something wrong. Since we exist, God, who is infinite goodness, we are made to us personally and to all men of good. So no one is justified in getting angry against God. Yet it is not uncommon for people to be angry against God, because they ascribe their suffering and all the evil that is in the world. Anger against God is based on a blasphemous thought and lack of faith in His infinite goodness.

Can we get angry against himself? Anger implies a relationship of justice and injustice between different people. It is therefore only in a figurative sense, we can talk about being







angry against himself. The anger you feel is turned against itself, because the reason believes that injured himself by his own wickedness and injustice, which requires to be punished so that justice is restored. The punishment that is needed in this kind of anger can be good or bad. It is good if it is expressed through repentance and penance, leading the soul to convert the supreme good which is God. It is bad if we back on ourselves and we plunged into an unreasonable sadness, depressing and hopeless.

## Species anger

There are several species of anger according to the forms it takes. St. John of Damascus and St. Gregory of Nyssa think we must remember three main species. These are: anger, rage, fury. The anger comes from a bitter, spiteful character, which ignites easily, it's like a sudden outbreak that does not last. The anger is linked to anger in that there has and is the beginning. Rabies is an anger that feeds the memory of wrongs, an anger that dwells in the soul and eats to the way a disease. The rage is violent anger, which means calm down by his gratification in revenge. (S. Theol. 1a 2ae, Q.46, a.8).

Seneca, meanwhile, depicts this broader various forms of anger table:

"The Greeks distinguished the defect in several species under different names I omit, because they do not have equivalents in us, although we said well as flammable sour, bitter character also won, screaming, harsh and difficult, all varieties of the same defect. Throw in the gloomy mood, tone softened even more.

There is some anger that simply screams, there is the frequency equal obstinacy, one going right to violence and are stingy with words, others spread invective and full of gall discourse those does not go beyond complaints and sulks; those are deep, serious and concentrated. It is a thousand changes of the same defect, and its forms are endless. "(Seneca, On Anger, liv.I, ch.4, n.2 and 3).

## Why be angry?

To this question, Thomas, always referring to Aristotle, responds as follows:

"The Philosopher wrote in Rhetoric that anger is a desire to punish, with sadness, because of undeserved contempt which we believe the subject."

"All causes of anger, he says, are reduced to little contempt case you were done: it can take, according to Aristotle, three specific aspects, which he called disdain, vexation, - which impedes our plans - and contempt: no reason for anger that boils down to one of them "(1a, 2ae, Q.47, a.2).





Someone feels scorned, when little or no account of him when n 'not pay attention, when not treated on its merits, when he unjustly prefer another person; when you do not consider, against all evidence, as a valid interlocutor, gagging him, so to speak, by taking away any right to speak, when all sorts of ways, his personal worth is denied. Disdain by his wife, a husband will abandon it and attach it to another, and conversely, a wife will despise her husband in word or deed. Within a family, a child will not feel accepted, loved and will be disadvantaged relative to its siblings. At work, a great worker is despised by being deprived of play unlike other less qualified.

The injustice of the disdain is more serious when it is expressed in molestations that are shares in which, often feel it is an obstacle to projects and enterprises of a person to his professional activities, its cultural and social influence.

The outrage is that form of contempt, where a person is attacked in his honor by free insults, gross slander.

These different ways to despise a person will be more keenly felt by her as unfair and therefore can cause anger they have been premeditated, carrying a clear intent to harm him. Because it does not start or very angry against someone who acts out of ignorance or under a spontaneous emotions. (S. Theol. 1a 2ae, Q.47, a.2)

Of course, you may feel spurned, offended, outraged, without actually being there. Board, comment, an opinion contrary to his own can be seen as abuse. The truth, which will show the error of a person, will the anger, because it does not accept the humiliation of being wrong. His pride made him identify any disapproval of its ideas and acts of contempt.

The determinant of the anger is the contempt in its various forms. The passion of anger also causes specific topic that is angry.

In the moral order, we tell you why, pride is surely the main. Poor education also represents morally anger. A child, which, as we said, it has been followed his every whim, which has always been right against everyone stand the slightest obstacle to his wishes and be angry against anyone who opposes him unjustly, appreciation. The spirit of rebellion, as we also noted, has to anger. Therefore, the rebels, as are the majority of prisoners are angry against everyone.

Physically, Seneca noted that women are generally more prone to anger the man. Irritability is sometimes far from it, especially for the duration of the rules. Similarly, children are generally more prone to anger than adults, because of their weakness and their greater impressionability. Moreover, the family environment greatly affects the irritability of





children. By temperament, ardent souls born are more open to the wrath and bilious get irritated more easily, while the blood are rather impatient, notes Thomas (1a, 2ae, Q.48, a.2). Suffering makes as often morose and irascible. Seneca says about it: "It is sometimes the disease, impaired organ, sometimes work, continuous watches, anxious nights, ambition, love, I know that all the poisons from the body? and mind with soul have become quarrelsome. "(From Anger, Book II, c.20, a.2). As external factors predisposing hot climate countries exert some influence on the circulating blood with more force and thus easier on the people of these countries to anger.

## The effects of anger

Anger, as she refuses any control of reason - what, even fiery, it is no stress - and it is common, is a vice whose effects are extremely harmful to the body and soul. The vice of anger not fought because it delivers the soul to great evil of sin, especially when it destroys all spiritual life.

### - Physiological effects of anger

The effects of anger on the body, including the cardiovascular system and digestive system are not ignored doctors attentive to the unity of the human body and soul to be, and therefore pay attention to the interaction of the core on the body and on the core body.

In the Middle Ages, St. Hildegard, who received from God the charisma to diagnose and cure diseases, reflects the existential unity and interaction of body and soul. About excessive anger is really with scientific accuracy that describes the biochemical processes, using, of course, the terms of medieval medicine, but which remain valid to express what is really happening in the body. She writes: "When the soul of the man felt something harmful to her or his body, heart, liver, and blood vessels constrict (high voltage, pressure of the portal vein!) De. Thus, it rises in the heart like a cloud that darkens the heart so that man becomes sad. After sadness, anger rises. When the man saw, heard or understood where it comes sadness, then this cloud of sadness that affected his heart produces a hot smoke (gas) in all moods around the bile, bile starts moving, and so the bile acid (the bitterness of the bile) occurs anger (it fits in the body.) If human beings do not let anger burst, but supports it silently, then bile calm. But if anger has not ceased, this gas extends over the black bile, excites, and it emits a very dark cloud passes over the bile and takes an extremely bitter gas. This goes to the brain and lost his head. Then down in the stomach and then shakes the blood vessels and intestines and is become foolish man. Man forgets and wrath. For the man in anger greater fury than another disease of madness . And often with anger humans contracting serious diseases because the bile and black bile acids repeatedly make the sick man. " (In Hildegardis Causae and Curae 146, 4-27).





Anger does not agree to submit to reason to be set becomes unhealthy, causing both physical and mental illness, who are still bound together as the body is to the soul. St. Hildegard attributed to frequent and severe temper certain diseases of the liver, spleen, and by-blow against the digestive system and the heart. Before her, St. John Climacus had seen the effects that anger can have on poor nutritional habits, causing either anorexia or bulimia. Today the link between emotional problems that cause anger and eating disorders are perceived better and better. It is rarely wrong in sensing that behind anorexia and bulimia, there is a latent anger from emotional problems.

## - Psychological effects of anger

The psychological effects of anger - it is always the unreasonable anger - are excessive disorder of the senses, the darkening of reason, the weakening of the will, and therefore the decrease of freedom, joy and unhealthy the passion sated.

In the fit of anger, the sense faculties are deeply disturbed to the point that the senses do not perform their normal function. You do not see people, situations and things as they are. Anger transforms the look and showed him what she wants: only reasons his revenge. Anger is the imagination, making it swell and sometimes inventing wrongs. Morbid anger often feeds pure imagination: this is evident in the fits of jealousy.

Affecting the senses, which are our doors to the outside world, anger completely disorients the work of the intelligence, which then reasoning, insofar as it is still able to reason from what the senses represent him. How to make an objective judgment about what does not correspond to reality? The vice of anger so impairs judgment and, as says St. Hildegard, makes a foolish man, plunging it into a kind of madness. At the level of the human will, whose dignity lies in its freedom, every tantrum weakens further, so that the angry becoming less free and master of himself.

The angry flee the wrath if its own nature, this passion tends to increase her sadness. What he seeks, by his anger is to enjoy the joy of revenge. About this joy, of anger when satiated, but already germinating in the mind that meditates revenge, Aristotle, in his Rhetoric, quotes this proverb: "Anger is much softer in the heart of Man, when she spreads it, the honey is distilled drip ". The joy of vengeance is in effect in the soul possessed by the angry spirit of a kind of intoxication which often double pleasure of domination and power. The vengeful joy can grow angry man - without rest until he satisfied his passion - with extreme cruelty.

While it is possible to hide the symptoms of other passions, it does not go well for anger, the physical and psychological effects betray the turmoil that occurs in the soul that has invaded. Saint Gregory the Great, in his Moral, painted this portrait of a man under the





influence of anger:

"A violent outrage done to a man, he feels bitterness and wants to get revenge. His heart beats, he trembles, his tongue was embarrassed, his face becomes fire, his eye wanders, his mouth uttering unintelligible sounds. He rushes to his opponent and strikes blindly. His reason is silent. He knocks again, and he enjoys long lines joy of revenge. "(S.Grégoire, Moral., in Job. , lib.V, c.45)

Anger moral and spiritual point of view

So far we have seen the passion of anger in its nature, its causes, its effects, and we know it is part of human nature, but at the same time that passion is very complex and ambiguous, often giving rise a particularly detestable vice. Before the unfortunate effects of anger, so well described by St. Gregory the Great, one is tempted to conclude that we should stifle any movement of anger, to give him no chance of us hurt ourselves and other. To understand the moral point of view, however, that anger can be good, you have to look deeper in the end that the Creator has assigned him among human passions must then examine in more detail the conditions necessary to its moral goodness . But first, let's see how anger is a sin.

The sin of anger

As we know, the anger among the deadly sins are classified, and she looks good. It is then an inordinate desire of revenge. The disorder, which is that anger is a sin, can occur in two ways. It can be disordered in its object, and it may be in its manifestation.

Anger is disordered in its object if it bears an unjust revenge. And revenge will be unfair in one of these three cases:

- 1) when the door to punish an innocent or who have hurt unintentionally. It so happens that a parent or master inhabited by anger punish an innocent child. This occurs even more so in social life. For a punishment to be fair, there must have been actual injury and insult guilty.
- 2) when it wants to punish a guilty beyond reason, a disproportionate to the offense.
- 3) when trying to avenge himself against the civil law, which reserves the vengeance courts.

Anger is also wanton in his expression when she indulges in excessive behavior or inside of the soul, or outside.

Saint Thomas explains: "The order of reason is considered with regard to anger about how





angry we must observe whether the movement of anger does not amount to a binge-way, inside and out. If it is excessive, anger is not without fault, though we would wish just revenge.

To judge whether the anger is wanton, so it will not be the only consideration in itself, but must be considered the fault that caused the character of one who is angry, his condition and all other circumstances. Because there are cases where the outrage can be legitimately at its height.

What is the sin of anger is that it is a movement of unreasonable vengeance. Whenever there is such an imbalance in the feelings and the will, there is moral disorder, and therefore sin.

To make a sin of anger, we must, of course, be the age of reason and be aware of what we do. Therefore the anger of toddlers and sick children whose level of consciousness is very low, are not sins. In toddlers, however, they show a defect, which, although unconscious, call their teachers to be very careful about it with love.

The gravity of the sin of anger

The gravity of the sin of anger depends on what makes unreasonable in itself (objective aspect) and one who is angry (subjective aspect).

In itself, anger lose the friendship of God if the deregulation of the proceeds will desire an unjust revenge. Since then the charity and justice are violated: justice, because there is not the required proportion between the punishment and the crime, and so much more that we want to punish the offense would be minimal and even non-existent; charity, because we want the next one and done evil we would not want done to yourself. And unjustified revenge and seriously injured the next in his person, his dignity and his honor, or his property, is of itself a serious fault. The lack of anger is very serious if it involves the death of an innocent, adds to the gravity of the offense the dignity of the person offended. Kill or be killed the God-man, a prophet or an apostle, a father, a mother, by an unjust revenge, bears the severity of anger at its height.

If revenge is right, but there is too much disturbance in the internal or external irritation of one who is angry, the fault of which he indulges it does not lose itself in God's friendship and it is not a mortal sin, because then applies the general principle: "Excess in anything is permitted only venial sin." However, such a mistake can become much more serious and even fatal because of its circumstances. For example, if in a fair immoderate anger transport, we allow serious insults against the next, or if we stumble, or if one utters blasphemy.





Certain circumstances may also reduce the severity of anger that would, itself, seriously guilty as ignorance based on good faith, misinformation, lack of judgment, a significant degree of unconsciousness, possibly a morbid disposition.

Any wanton anger is a sin to a greater or lesser severity. Although in real life, a very large number of anger are just minor mistakes often due to temperament, illness, inadvertence or fatigue, you must apply to uproot his heart all forms of anger, where between any disruption. Because the tendency to anger for anything and everything always tend to grow, to prevent more self-control, and thus have the soul to succumb to many temptations related to anger as she is a cardinal sin, that is to say, a vice that leads to other vices.

The sin brought forth by anger

Saint Gregory the Great - in moral considerations Job, the Book XXI, n.88 - indicates six children of wrath, strife, swelling of spirit, blasphemy against the next, shouting, indignation, Finally blasphemy. It goes without saying that the sin of anger do not identify with the outrage that we should have with regard to the crime. It is rather a feeling rooted in self-esteem.

Aquinas makes us witness the birth of these unfortunate girls anger. "The anger, he teaches may be considered under three different aspects:

1) first as upsetting our heart, and then she gives birth to two vices. The first relates to the person we want revenge. We look at this as unauthorized person to such an affront to us: this is the indignation. The second relates to ourselves. We are looking for a thousand ways of vengeance, our soul is filled with these dark thoughts, is the swelling of mind, which the Scripture said: "The wise man does he fill the chest wind? "(Job 15, 2).

2) In a second aspect, as it is expressed in our words, anger still produces two kinds of disturbances. One is that, in a confused and disorderly language, the passion that troubles us is clear. These are the cries (ie verbal abuse, this is the noisy device anger). The other occurs when bursts into insults or against God, then we profanity or against the next, and it's insulting.

3) Finally, if we consider anger passing from words to deeds, we see arise quarrels, and this word is understood all the wrongs that passion can then cause the next (assault, physical injury, various forms retaliation, unfair trials, real small wars that can become armed conflict.)

These various manifestations of the vice of anger are sins, certainly because they are all





contrary to reason, but because they oppose the natural end of this passion.

The end of the passion of anger

But why the passion of anger should exist? What purpose the Creator has continued putting in the heart of man that passion? It is only theology that can respond satisfactorily to this question. These were the great theologians of the Church Fathers who give a light response.

The original purpose of the irascible power in us, they say, is to fight against temptation and the tempter, to avoid sin and evil, we avenge the cruel enemy of our kind, we revolt against him, doing the opposite of what he suggests, by deploying our energy to thwart his plans and destroy his kingdom in order to use our strengths to build the kingdom of God. Thus he must desire to take revenge the only real evil, which is sin. So we turn the passion of anger to its natural end and we make use against nature, when we use against our neighbor.

Thus St. Hesychius wrote: "This power was given to us by God as armor and as a bow: the right way to use it is to use it against Satan." (Chapter on vigilance, 31). And St. Gregory of Nyssa: "With regard to aggression, anger, hatred, we must ensure that these powers at the door as guard dogs for the sole purpose to resist sin, they use their natural strength against the thief, against the enemy that slips inside for the loss of the divine treasure and comes to steal, kill and destroy." (Treaty of virginity, XVIII, 3)

The message of the Fathers regarding the passion of anger is that we all have a duty to use it first to fight the Thief and Assassin, Satan: this is its natural end. "The nature of the irascible power of the soul, says Evagrius of Pontus, is to fight the demons, it is the use that we make of the irascible part: Snake fight with hatred."

Fighting the Serpent, this means concretely fight all the thoughts and desires that suggest the soul. "When passions are raised, taught St. Macarius, the smart money would not listen, but they chafe against the evil desires and declare war on them." (Homilies, XV, 51). Thus "the anger in normal use, assures us of St. Diadochus Photike makes the greatest service to the soul." (Hundred Chapters Gnostics, 62). Abba Isaiah is convinced. He says that "it is in the spirit of anger according to nature, and without the anger, there would be no purity if man is not irritated against everything the enemy sown in him." (Asceticon, II, 7). Evagrius verbally advised to exercise his wrath against the evil thoughts that assail us: "When you are tempted, do not pray before angrily addressed a few words to those who embrace you if you say something angrily to thoughts, you confuse and do away with the representations suggested by opponents." (Practical Treatise, 42).

The second natural and normal use of anger is to enable man to fight for spiritual things to







which it tends by its nature to reach the kingdom of heaven. Because "the kingdom of heaven, says the Divine Master, is taken by violence, and the violent take it by force." (Mt 11,12) Our aggressivité is ordered to our spiritual growth and the acquisition of virtues. Often insist on this doctrine Evagrius of Pontus, St. Maximus and many other Fathers. "The rational soul is by nature, think Evagrius, when his irascible part struggle for virtue." (Practical Treatise, 86) According to St. Maximus, it's "aggression that allows the man to direct all his faculties to God, to focus the movement of desire to divine love."

The aggressive power, when exerted to fight against Satan and sin, and to progress in the love of God and all virtues, takes the form of a righteous anger, wise and holy, that which the psalmist recommends to use when he says: "Make yourself angry and sin not." (Ps.4, 5)

The essential requirements of a righteous anger.

The conditions are absolutely necessary for that anger is righteous, it is first that is never contrary to the end that God has given him by putting it in human nature, it remains fundamentally a weapon against Satan and his works and it is always at the service of God's love and virtue. It is then that in its fiscal year, it will never act against reason, but obey him. "Any movement of passion, which obeys reason is necessarily a moral good, says St. Thomas. Yet anger is, in itself, a reasonable desire for revenge." (S. Théol. 2a 2ae, q.158, a.1). "Anger is good, when, in accordance with reason, it tends to legitimate vengeance, that is to say, when resorted to anger when appropriate, against which appropriate and to the extent appropriate" ( 2a, 2ae, q.158, a.3) In any deserved punishment is carried anger. However, a punishment with a view to correct any defect, and made reasonably and that the law is not only good, but necessary. The anger that presides serves both justice and love. "That tough love," says the proverb.

St. John Chrysostom, quoted by St. Thomas Aquinas, is not an exaggeration to say that anyone who does not get angry, when appropriate, fishing. For the patient, if it is unreasonable, sows vices, neglect and promotes evil invites not only bad, but still good, creating a spirit of relaxation. It is a foolish indulgence which tolerate all the vices and all the abuse. This was the fault of the high priest Eli, severely punished by God for his kindness to his cowardly son guilty of serious offenses to God in the fulfillment of their priestly ministry. For the mouth of the young Samuel, God tells Eli punishment that will fall upon his house. "In that day I will perform against Eli all that I have spoken concerning his house, I start and I will finish I I told him that I would judge his house for ever for the iniquity which he knew, and which his son went without unworthy he restrained them not "(I Sam 12-13).

Thus, Moses and the prophets had sometimes engage in transport anger firmly defend the rights violated by God and his people claim compensation through repentance and





conversion.

It is not uncommon, moreover, that the Scripture speaks of God's wrath. This phrase comes up quite often in the Psalms. Saint Thomas explains that anger is not attributed to God by a passion of the soul, but in the determination of justice, in that it wants to revenge sin. (1a, 2ae, Q.47, a.1)

But our Lord Jesus Christ, true God and true man, we can see real movements holy wrath. Jesus Christ, however, was gentleness itself. This is the only man who could say: "Learn from me for I am meek and humble of heart." (Mt 11, 29-30). Godly anger is always accompanied by the sweetness of the soul custody of any excess. This is why Jesus alone, whose acts were motivated by love and mercy and inspired by the wisdom, men can learn both and the sweetness and righteous anger. It is only moved by an ardent love of God, zeal for His glory and the salvation of souls, and in complete control of himself, he had to take the whip to drive the sellers of the Temple defense God's rights, including a blatant and outrageous violation was tolerated if not encouraged by the priests was necessary to him as a duty. The Gospel also reported that before the ill-will of the Jews and their growing hostility, Jesus strongly denounced their hypocrisy probably his angry look would pierce their souls, to tilt the hardened hearts to conversion, as suggested saint Marc. (3.5)

Have the same purity of intention that Jesus Christ and imitate as perfectly as possible virtues in the exercise of anger not only in a personal asceticism goal, but in the end, this time to correct those we are responsible, as parents or superiors, it remains a challenge. In this regard, St. Francis de Sales, in his treatise on the Love of God, observed: "It happens very often that anger is once moved and can not contain within the limits of reason, carries the heart into disorder, so that zeal is exercised by means of an indiscreet manner and wanton "And he concludes by saying." Since we do not apply the iron and fire only when the patients can do otherwise, as the holy zeal does not use anger in cases of extreme necessity. "We must not, moreover, exclude a priori the case of extreme necessity, which occurs most often in times of relaxation Generally, ideologically based on a deep moral relativism. When minds are immersed in an atmosphere of permissiveness of the most reprehensible vices being legalized, not any obstruction so-called social consciousness, it becomes extremely necessary to the Christian community leaders - starting with the family - to speak out strongly and clearly denounce evil as evil in order to stop the spread as much as possible.

Spiritual causes of the vice of anger

- Lack of faith in God

The first spiritual cause of the vice of anger is the lack or loss of faith in God, whose





existence and supremacy are rejected or despised. Without faith, how anger could be perceived as coming, in itself, of God, and as a power that is in its nature essentially for good, how could we act according to the natural end of this passion ?

## - The action of the devil

The second spiritual cause of anger is the action of the devil, because, not passion, but the vice of anger is a satanic legacy. The vice of anger is indeed entered the world as a result of original sin. Before the sin, everything was harmonious in the human being, passions are subject to reason, and reason itself obedient to God's laws. There was no harm in an innocent man, and therefore no sorrow. The passion of anger was in him as a force to defend the Adversary of God and defeat. The man had the power to use this force according to its natural end or perverted by alliance with the enemy against God. By agreeing to Satan, man has not only lost the friendship of God, but also the integrity of its kind: the order placed by the Creator originally in his passions was upset. This is what happened in relation to anger. As a consequence of sin, instead of being entirely at the service of God and spiritual things, it now deploys almost all its energy in a titanic struggle sometimes to acquire and maintain the pseudo-sensitive goods to which the sinner turned his intelligence and tied his heart. Saint Athanasius of Alexandria denounced this anger become the exclusive search pagan sensitive desires, with no other purpose than to keep the fun associated with it (Against the Pagans, 3).

## - The pursuit of pleasure

In the same vein, St. Maximus the Confessor says that the man under the logic of sin "the irascible power is used not only to obtain and preserve the pleasure, but also to escape the pain, to avoid in general any displeasure and suffering. " (Questions Thalassios, Prologue). This is what makes that place used to fight against the demons and temptations, the aggressive power turns against man, against our fellow men, seeing them as obstacles to the realization of our desires and sensitive to obtaining our pleasures or causes of suffering in connection with the selfish love that is alive. For example, a mother will feel the anger against her children, because they prevent them from enjoying certain pleasures she caresses, she wants them to oppose, for the care they require, at the selfish love itself. Alas, will find bitterly John Climacus, "nature has engrained movements of anger that we can use it against the infernal serpent our enemy, and we use it against our brothers." Action Satan lights So the anger in the souls are not sufficiently united to God, and which dominates the pursuit of pleasure and escape suffering.

The passion of anger, as it rises in the soul by the breath of Satan is no longer a weapon of justice but rather a weapon of injustice is sin. "Then the anger and the desire delusional because fighting and attack those who seek to overthrow their impulses and lusts." (St.





Nicetas) And it makes clear that the vice of anger was violently exercised against Jesus Christ, against his apostles, against the saints and thus continue to exercise against all those who faithfully defend the Christian faith, the same testimony of St. Paul: "What persecutions I endured, and all the Lord rescued me Both. all that will live godly in Christ Jesus will suffer persecution, "he wrote to Timothy. (II Tim., 3, 12)

- The triple concupiscence

In all souls, it is the devil who inspires the vice of anger, and he inspired mainly by the threefold lust after original sin, that is to say by the lust of the flesh, the lust of eyes and the lust of pride. These are the spiritual sources of the vice of anger in us.

The anger stems first from the lust of the flesh, in which the pursuit of pleasure that provide food and exercise of sexual power is concentrated. "Anger is still debate about the pleasures," says Evagrius. S.Maxime and S. Dorothy see the same in the love of pleasure a fundamental spiritual cause of anger. Anger arises in man, when afflicted unable to reach a pleasure he seeks, but also and especially when it is, feels, or afraid of being deprived of a pleasure which he enjoyed and "When therefore self-love is wounded by suffering." (S. Maxime Questions Thalassios, Prologue).

The lust of the eyes, which is the desire to possess wealth, and hence the attachment to material goods and sensitive, is also a very common cause of spiritual anger. It is for love of material goods and pleasures they provide him, and because he prefers that man falls into the wanton passion of anger, such as S. says Maxim: "We chose material things and lay the commandment of love, and because we are committed, we are fighting against men when we should prefer the love of all men in all things visible and even our bodies. " (S.Maxime, ascetic Book, n.7). He said, "Because we are taken by the love of material things and the lure of fun and we all prefer the command, we are not able to love our enemies rather happens to us- it to oppose those who love us, because of these things. "(Id. ibid., 8)

"The most fundamental spiritual cause of anger is pride," assures us S. John Climacus. (The Scale, VIII, 36). S. Marc monk feels the same way: "The pride mainly consolidates and strengthens the anger." (A Nicolas, 8). Indeed, it is when a man is wounded in his self-love, when he feels humiliated, offended, discredited - especially compared to the positive image he has of himself and he expects the others refer to him - he is doing various forms of anger. So that what appears to be the external cause of anger and truly motivate (contempt) is in fact only the developer or the catalyst of anger that proceeds directly about himself, his pride. "These are not the words that hurt us, note eg St. Basil, it is our pride that revolts us and the good opinion we have of ourselves" (Homily 10 on anger). The angry would happen to remove his pride so therefore remove the main internal cause of his anger.





## The Remedies Anger

Knowing clearly what distinguishes the righteous anger of the vice of anger, and not ignoring the deeper causes of this defect - it is regarded from a psychological point of view or from a moral and spiritual view - we are now able to identify the most necessary remedies to cure this disease of the soul.

### The remedies of psychological and physical

Psychological remedies are very well shown in the presentation because of the anger psychologist Louise Careau, as we said. They boil down to ensure as much as possible the conditions to speak and act in full self-control. This requires taking a step back, calm emotions, to think, to refrain from action within the scope of uncontrolled passion, listen to the views of his opponent before taking a positive dialogue based on truth and justice, not on blind aggression.

Is it psychologically advisable to tell his anger, out of its home inside in order to unload his heart? Yes, but under certain conditions. Provided first that anger is fully justified and that his outward expression does not exceed the limits permitted by reason. If it is really free himself, we can not give free rein to his anger in any way, that is to say in a way that would result in the feed itself more and in others, or would be a way to avenge the insult by insult, injustice by injustice. The psychological benefit of your anger to liberate sum can not be an excuse to spread in blasphemy against God or to empty the heart by about hate if at least contrary to brotherly love. If there are many ways to say that anger can only have very bad consequences in themselves and in others, the opening of the heart to a person who can really help us to carry and find inner balance will always excellent. This person can be a close friend, a psychologist, a psychiatrist, provided that is never lost sight of the purpose: the recovery of inner peace.

All this is good. But when anger is deeply rooted in the soul as a chronic disease, so that the soul is dominated by it, and it causes an imbalance throughout the body, what to do to heal?

In simple point of view of natural forces, psychological therapy should be accompanied by physical therapy, to a significant improvement in physical balance often seriously compromised by frequent and severe anger. When physical disorders appear to be linked to the habit of anger, do not hesitate to use the doctor, trying to stay as close as possible to natural remedies. Because they are not chemical drugs which have the power to cure a person of the vice of anger, although they may provide temporary relief to its physical effects. Due to the interaction of the body to the soul, to calm a disorderly aggression, violence can be done to his body by good daily exercise time is by no means insignificant.





Physical exercises ordered to calm the aggression of an innocent way, like sports where energy is spent many, it still should attach complete physical relaxation exercises.

But all physical and psychological therapy, as necessary and advisable it may be, will never be sufficient to cure the disease of anger. The cure of this disease is based above all on the remedies that apply in a specific way the causes that lead to anger. However, these causes are essentially moral and spiritual.

The moral and spiritual remedies

## 1) faith and trust in God - and therefore prayer

Anger as moral disease, by addressing the reason and freedom, distorts the image of God in man, absolutely need the help of God to be restored to its natural end. That is why the greatest obstacle to the cure of this disease is the absence or lack of faith in God. Healing anger, especially as it colors the usual behavior, requires prayer, spontaneous expression of faith and trust in God. The most effective prayer is to our Heavenly Father in the name of Jesus Christ our Lord, who is our brother to restore the universal brotherhood of origin, that is to say, the unity of the great human family, constantly threatened by the vice of anger.

## 2) Act against the devil

Especially against the demon of anger, it is important to implore the mercy of almighty God. Some anger, where the action of Satan is obvious, require prayers of liberation or exorcism. As Satan is afraid of Jesus Christ and the sign of his victory over him - the cross - the only invocation of the name of Jesus, or a sign of the cross may be enough to defeat.

## 3) the sacrament of confession

If there is already an undeniable open his heart to someone who can help us overcome the vice of anger psychological benefit, this benefit is overdrive when opening the heart is exercised in the sacrament of confession. For then it is part of a personal encounter with Jesus Christ that is the opening of the heart, and Jesus Christ has a power that no doctor or psychologist did on earth: to act directly into the soul to heal his injuries. That is why in the sacrament of reconciliation, it is a divine remedy to anger, which is incomparably better than the best human remedies.

## 4) the essential role of the virtue of meekness

Anger in its natural purpose, which is to fight against the source of all evil, sin and Satan is the instigator, can not reach to exercise if it is not tempered by the natural inclination to





gentleness, which must fill the soul as a permanent arrangement, that is to say, a virtue. The virtue of meekness is to function in the soul to ensure the control of reason over aggressiveness to make it capable of behavior which, in all circumstances, reasonable and open to God's will. This is the virtue of gentleness that man as a reasonable being, like God who is always in perfect control of himself. Without sweetness there would be no mercy, and therefore no forgiveness. But it is especially forgiving, even more than the wonderful gifts of his creation, that God manifests his omnipotent goodness.

## 5) forgiveness made possible by fruit sweetness

The sweetness opens the soul to the sense of compassion and mercy. Without these provisions, the great anger can never be appeased. To cure the vice of anger, we must learn to forgive as God forgives us. The forgiveness of sins and all the wrongs that have sustained is the largest inland remedy to anger. This remedy is taught to the world by the Divine Physician of souls, Jesus Christ, who gave the example throughout his life and especially at the hour of his Passion, where all the injustices of the world are almost thrown on him to crush. Forgive insults, different kinds of contempt, the most serious injustices, it is, of course, above human strength. But this becomes possible by the grace of Jesus Christ. It is a grace that everyone can get the asking the Lord, who also wants to give it to everyone, because without the grace of sharing in the divine mercy, no one could enjoy God's forgiveness, and consequently obtain eternal salvation. That is why in the prayer that he taught us, the Lord makes us ask: "Forgive us our trespasses as we forgive those who trespass against us."

## 6) the virtue of humility

The virtue of meekness, as more specific remedy anger, can not exist without the virtue of humility, which we recognize that we are before God and our neighbor with all our miseries, our weaknesses, our mistakes. In humility, which keeps us in our true place before God and neighbor and, therefore, constantly throws in our eyes the true image of ourselves, rooted charity and all the virtues that will contribute. Because we are sinners, and much more than we think, because we are often wrong, because we have defects that others see better than we do and suffer, we need indulgence, understanding, compassion, forgiveness, which are different expressions of charity. Thus humility makes us aware of our own misery, makes us understand how much God is patient and merciful with us, and also how we witness to others the same mercy that we expect to them.

Accompanied by the sweetness which it provides fertility, humility does not have the soul that the forgiveness of sins, the custody of these violent feelings that grow to anger, that is to say, burning bites the pride which revolts internally to avenge all that is perceived as contempt. And the sweetness and humiliated remedies are moral and spiritual in anger,







delivering the soul through forgiveness, they are also medicines that prevent anger like a preventive vaccine. These properties are obtained, as we have said, by prayer and frequent reception of the sacrament of penance, the Eucharist inseparable, but require a strong desire to acquire by constant efforts, which are part now a deep moral conversion.

How to practice meekness and humility?

But how to convert the vice of anger in the virtues of gentleness and humility?

a) prevent anger

We must first make for this conversion, working with the grace of Jesus Christ in us, do everything in our power to prevent anger. To this end, St. Alphonsus Liguori recommend doing every day what could be called a review of foresight. "Vienna an opportunity for us to be insulted by the neighbor wrote this holy doctor, if so, for lack of foresight, we are caught off guard, hardly can we discern the true line of action to be taken not to succumb to anger".

b) refrain from getting angry

As, according to the Fathers, the natural use of aggression should be directed to fight sin and the devil, it is expedient to deny anger against the next, even if it was justified, the entrance to his heart. This is a council of St. Augustine taken by St. Francis de Sales, who wrote in his Introduction to the Devout Life: "It is better, says St. Augustine writing to Profuturus to refuse entry to the ire fair and equitable as receive, for small it may be, because being received, it is difficult to make out, especially as it enters a small sucker, and in no time it grows and becomes a beam. "

If anger seeped into the heart and it is not controlled the same day, says St. Francis de Sales, it converts quickly into hatred: "What if once she can win the night and the sun goes down on our anger - that defends the Apostle - converting into hatred there is almost no way of get rid of, because it feeds a thousand false persuasions, since no one ever angry man thinks his wrath be unjust. " And St. Francis concludes: "It is better to take whether live without anger and want to moderate use wisely anger, and by imperfection and weakness when we are surprised icelle, it is better to push it strongly that want to haggle with her, because if given her leisure, she is mastering the place and is like a snake, which easily pulls his body where he can put his head But how do I repulse. ?, tell me that you must first resentment that you have, you picked up promptly your strengths, not suddenly or vehemently, but nonetheless quietly and seriously, because as we see Bachelor hearings several parliaments and senates that bailiffs shouting: Peace there are more noise than they want to silence, as it happens many times that trying impetuously repress our anger, we







excitations more trouble in our hearts she had done, and the heart is troubled and can not be master of himself. "

## c) culturing the smooth

Cultivating in all circumstances under softness, it is to make provision for the hour of temptation. So make frequent acts of kindness and humility to combat addiction we could have the anger. We must therefore strive to be kind and spread happiness around us. It is in this way that the sweetness is a preventive remedy whose effectiveness has been proven by St. Francis de Sales himself: "In addition, he recommends that when you are in peace and without regard to anger, made large supply of sweetness and gentleness, saying all your words and by your actions, large and small, in the sweetest way it will be possible. "

## d) practicing gentleness toward ourselves

The sweetness is not only to cultivate towards others, but it pervades our conduct, it must also grow to oneself. Because it is so bad to get into feelings of anger towards oneself than to the other, and are not a few who are very difficult in this way, for example by not forgiving is not having deceived. "What, still writes St. Francis de Sales are a large number of fault which, being angry, be angry courroucent to have come into grief have grieved, and despite having vexed , because in this way they hold their confit and soaked in anger heart, and so it seems that the second anger ruin the first, if it is nonetheless it is opening and transition to a new anger, the first opportunity that presents itself, besides these angers, resentments and bitterness that was against oneself tend to have pride and origin of self-esteem, which disorder and s' concerned that we imperfect Believe me, Philothea, as the remonstrances of a father gently and kindly have more power over a child to correct that not by anger and wrath. well, when our hearts have been a fault, if we take it back with soft and quiet remonstrances, having more compassion from him passionately against him, encouraging him to the amendment, repentance he will devise more and better penetrate before that would a dépiteuse repentance, hollow and stormy. "

## e) repair as soon as possible our sins

If you got carried away by anger, do not delay to repair his fault reconnaissant frankly that it was wrong to be angry. Do not hesitate to apologize for his impatience, and ask forgiveness for an offensive or hurtful word that escaped. It is a duty of justice to bear and remedy injury that may have caused. St. Francis de Sales think the duty of reparation, than strict justice, must go up to acts contrary to anger, therefore concrete acts of sweetness inspired by charity: "Suddenly you realize that doing something act of anger, repair the fault by an act of sweetness, served promptly at the place of the same person against whom you are angry you. For just as it is a sovereign remedy against the lie to retract on the spot, as soon





as it is discovered to have said, and this is a good remedy against the wrath of the suddenly repaired by a contrary act of sweetness, because as they say, wounds fresh are more easily remediable. "

f) does not rely on negative impressions

To cure a sickly disposition to anger, it is important to pay attention to his impressions, feelings and thoughts, which stands as anger in ambush ready to pounce on the first person appearing upset us. With this attention to the movements of his heart, he remains on guard against himself, and it becomes easier to control.

g) have only charitable thoughts about the next

To correct its root in the trend that may give harm to others and believe they have to respect our poor provisions must apply to always lend their good intentions and to apologize. Moreover, as a rule to never listen to bad reports, we can not control objectively, because nothing is more calculated to excite anger and divisive.

e) not to be discouraged in the fight against the vice of anger

Finally, we should not discourage us in the fight against the vice of anger because he is a tenacious disease that is deeply rooted in the heart. This is - we must insist - with the help of God, incarnate in Jesus Christ that can cure the disease completely, because it is his gentle and humble divine Heart that runs on souls who crave refreshing and pacifying source of sweetness and humility.

The perfect victory over the vice of anger

As with any disease, cure the vice of anger assumes that appropriate remedies are applied to specific causes that provoke in us. Insofar as play more particular cause one or more of the three lusts is to remove the cause as the fight against anger should especially wear. But as the virtues of gentleness and humility and charity, if one understands the requirements involve a profound detachment from earthly goods, pleasures and honors, the perfect victory over anger is guaranteed by the practice of these virtues, if it is determined not to put any reserve. It is the feeling of John Climacus et of Damascene.

About the perfect victory over anger with gentleness and humility, St. John Climacus writes in The Ladder of Paradise (MG 88, 828C): "The victory over anger is an insatiable desire of humiliation, while as there are those who are fond of vainglory an immense desire to praise.'s victory over anger is a loss of nature, which crowns our struggles and our sweat and makes us insensitive to insults. Meekness is a state of immobility of the soul, which





behaves the same way in the face of such outrages praise The beginning of the victory over anger is silence in the tumult of the heart; progress consists in the silence of thoughts in the middle of a slight agitation of the soul and perfection in constant serenity among the breath of pure winds.

On the other hand, St. John Damascene is convinced that perfect victory over anger happens in the soul that meekness and humility lead to brotherly love boundless "If you are agitated by anger and irritability, he wrote, clothe yourself in sympathy and make yourself the servant of your brothers. If you can, wash their feet frequently, humbly ask forgiveness from everyone, often visit the sick, help yourself your tongue to sing psalms, and soon you will be free from passion. " (On the Orthodox Faith, MG 95, 80A).

## Anxiety

The concern, which can take different forms such as anxiety and anguish, up to the panic, can be considered from different angles, that is to say, seen through the eyes of a sociologist or a psychologist, a psychiatrist or physician or under the proper spiritual perspective, which is one of the deepest motivations, and often secret of human action.

1. The sociologist studying social behavior. Using statistics, in reference to a particular culture, it seeks to establish constant elements or dominant preoccupations, or simply worthy of special attention in the social habits of the people. Thus, at about anxiety, it may say, for example, the French Canadians are more worried than the English Canadian, more concerned about the education of their children more anxious in their relationships work more worried about their financial security, more worried about really conducive to public health conditions, more worried than their political leaders, but much more careless in regard to post-secondary studies and carefree social consequences their bad habits.

The sociologist may suggest some remedies external social situations considered negative or disastrous as the need for social reforms and new laws.

2. The psychologist has a different vision of the sociologist. If this is the concern, without disregarding the social behavior as an influence, he sees it as an emotion or a source of negative emotions that affect the individual who comes to visit. His approach is personal. It will therefore be a person to discover the causes of his anxiety, which are often complex and unspoken, and he proposes to address the use of a variety of psychological resources. This sometimes means a long psychotherapy where the method varies masters to whom we refer.





The psychological approach is good, especially when it comes to putting a person in front of his real problems, and sincerely want to commit to remedy. Think of the vast field of addictions. The psychological approach is good but it is limited both in search of the deepest and most powerful remedies causes, we can obtain only by recourse to God, to Jesus Christ, the only doctor souls really allowed.

3. Likewise, the art of medicine doctor, including a psychiatrist, can be of tremendous benefit to people suffering from anxiety, especially certain forms of anxiety that are psychoses. But again, it must be recognized that, while they are necessary, general medicine and psychiatry are insufficient to fully address the evil of the soul is called worry or anxiety. Medications prescribed for people who suffer from anxiety, calm probably emotions, but because he numb instead of cure, as they often and sometimes more harm than good to the patient's health.

There are certainly alternative alternative medicine, using the wonderful resources of nature in ourselves and outside of ourselves, there is no doubt that alternative medicines, provided they do are not associated with false beliefs or occult practices can do much good for people anxious. But the fact remains that the best natural remedies are unable to cure anxiety in its deepest source, which is moral and spiritual.

It is precisely at this point of moral and spiritual view it behooves us to consider the concern.

Anxiety is a disease of the soul which is particularly common and as long as it is not treated, the disease considerably impairs the acquisition of moral maturity, and will prevent them from acting in self-control and radically opposed to spiritual progress. The evil of anxiety, which is now amplified by the instability and disorder in today's society, that is to say, by the anti-civilization in which we swim, affects millions of people.

This disease related to sadness and fear can certainly be considered from different angles as we have already said, but because of its moral roots approach that make great spiritual masters is much more comprehensive . The early Fathers have focused attention on the perfect cure obtained by virtue of the "apathy", which delivers the soul of any concerns, as St. Nile, and makes it similar to the lily among thorns. As "the perfect carefree soul lives in the middle of so many people worried." Among the spiritual masters who analyzed the evil of concern, showed the pernicious effects and indicated the necessary remedies, stands unquestionably St. Francis de Sales, who has treated ex professo in Chapter XI of Part IV his "Introduction to the Devout Life". By referring specifically to the connoisseur of the human soul, we will see, still under the moral and spiritual aspect:

## 1. The origin of anxiety





2. Its purpose
3. Nature
4. Its main cause
5. Its uselessness and harmfulness
6. Its severity
7. Its remedies

## 1. The origin of anxiety

How worry she is born in the soul? Which first, in relation to her feelings, depends on it?

The concern, says St. Francis de Sales, stems from sadness. Here's how:

"... The sadness, he writes, is nothing else than the pain of mind that we have evil in us against our will, or that evil is outside as poverty, sickness, contempt, or that . it is inside, like ignorance, drought, loathing, temptation So when the soul feels it has some trouble, she dislikes to have and that's the sadness and all incontinent she wants to get off, and have the means to get rid of. And so far she's right, because of course everyone wants the good and shuns what he thinks is wrong.

"If the soul seeks the means to be delivered from its evil, for God's sake, she will seek with patience, gentleness, humility, tranquility awaiting its delivery over the goodness and providence of God, as the sentence industry or diligence if it seeks to rescue his self-esteem, it will heat up and will hasten the quest means, as if it depended much more to it than God, I do not say that it think that, but I say it as if it is quick thought.

"What if it does not suddenly encounter what she wants, it comes in great anxiety and impatience, which did not take away the previous evil, but rather the worse, the soul enters into excessive anxiety and distress, with a failure of courage and strength such that it seems that the evil has no remedy So you see sadness, which is just the beginning, creates anxiety;. anxiety and leads by one after additional sadness, which is extremely dangerous. "

Thus the concern is grafted onto sadness, natural feeling of the soul to an evil that is imposed on it and she wants to be issued in order to rejoice in the good it seeks to flourish.

## 2. The object of concern

All that is subject to sadness can also be of concern. What saddens do you and how does one concern is basically the same question, but asked at different levels.

However, it saddens all misunderstood as this. This evil can actually be present, but not





necessarily. Also because of a present evil is often a sad past objectively evil, which remains somewhat present in the wound which he opened in the soul and that currently afflicts. The source of sadness and anxiety as a result, may even be a future objectively wrong, but this makes the imagination, such as the impact of this disease, the consequences of a war planned. The future size of perceived pain is present, it is easy to grasp, a very important role in anxiety. So the fear of missing property necessary or useful in the future, or to be able to overcome any difficulty provided, feeds anxiety. Specifically, in the external order, we grieve most often all that could undermine our property, our health, our reputation, which a lot of insecurity and anxiety. In the interior or spiritual, we grieve about our intellectual and moral limits of our humiliating faults, trials and temptations that we have to overcome.

### 3. The nature of anxiety

There is no harm for the soul to desire to be delivered from the evil one sad, and also poor, compared to legitimate goods, anything that can be a source of joy for her. But it takes the path of sadness even greater sadness of anxiety when his desire to be delivered from evil or get well wishes she ceases to be orderly, it is ie fully subject to the will of God, the first source of all good and evil happens to us. The concern therefore arises from a radical disruption, upsetting the order, as creatures, we must respect and maintain all our desires to be delivered from evil and all our expectations and hopes of good.

The divine order must adjust our desires and that we must always respect us is clearly shown by the first commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all your strength." The desire to love God above all else, that is to say the desire before all his holy will be fulfilled in us, must subordinate all other desires that relate to our natural happiness. If all our desires were settled by the loving and unconditional submission to God's will, in which is true worship, there would be no place in our soul for the slightest concern. Demand for deliverance from evil or pending although it would send to God, as St. Francis de Sales said, would still be made in patience, meekness, humility, tranquility.

### 4. The main cause of concern

The main cause and the deepest concern is not psychological but rather theological order. It can certainly be prone to anxiety due to various injuries or mental injury should know consider. The fact remains that the deepest cause of concern is the neglect of the rule of God and his sweet Providence governing all the circumstances of our lives. The concern, as a spiritual disease, fundamentally depends on a lack of concrete faith in the fatherly love of God for us, his children, and also confidence in his infinite mercy. Christ Jesus has told us in the Gospel: "If God so clothes the lilies of the field so (to the point that even Solomon in all





his glory was not arrayed like one two), these lilies are today and tomorrow will be thrown into a fire, he will do much more for you, O ye of little faith So do not worry, saying: What shall we eat that? 'shall we drink?' what will we wear? These are things that Gentiles seek. Yet your heavenly Father knows that you need all this. Seek first the kingdom of God and his righteousness, and all these things shall be added unto you. " (Matthew 6: 30-33)

Lack of faith and confidence in the fatherly love of God may be in the restless soul foolish enough, but is it not essential for her to be aware of to cure his anxiety?

St. Francis de Sales describes the concern in terms of precipitation and anxious enthusiasm we put into looking for ways to be delivered from evil, for out of embarrassment or obtain any property, as if success in this depended primarily on our willingness to rely on before the all-powerful and all-loving God. "The soul is quick and heats the quest means, he wrote, as if it depended on her more than God." The concern is actually identifies the impatience of desire flowing into the soul stirring, which disorder primarily his relationship with God, which should be a relationship of love and trust. On the other hand, because of his inner turmoil, the soul has no more worries, worries that she may actually get to completely emptying his energy and make decisions and act in a quite unreasonable.

## 5. The uselessness and harmfulness of anxiety

All this inner turmoil, in which the concern is, is useless to all points of view. For further help in any way the soul to overcome the challenges it faces, the excitement the book rather a weak growing. Worry never solves our problems, but we create new ones. Instead of removing any harm whatsoever, she empire. Francis suggests that increasing difficulty due to anxiety can go to despair when he says that "if the soul does not suddenly encounter what she wants, it comes in great anxiety and impatience, which did not take away the previous evil but rather the worse, the soul enters into excessive anxiety and distress, with a failure of courage and strength such that it seems that the evil has no remedy. " Where extreme anxiety that leads to suicide.

The concern therefore aggravates the evil which it is desired to be delivered. We do understand, St. Francis de Sales uses the example of birds caught in nets. More unfortunates put zeal to struggle to get out of the net, the more they are imprisoned.

"The concern, he insists from a inordinate desire to be delivered from evil that we feel, or to acquire the property we hope. And yet there is nothing worse more evil and away the most well as anxiety and eagerness. Birds still taken inside the nets and lakes, because therein committed, they struggle to licentiousness and stir out, doing what they s' envelop more. "

## 6. The severity of the pain anxiety





The concern is not only unnecessary and harmful to the body and soul emotional reaction, but it is mostly a particularly serious spiritual disease because it attacks the organic structure of the soul, all his faculties and virtues that deprives them of their life force. Anxiety is a dangerous enemy within that puts the soul in complete disarray, as it creates in the soul a kind of internal sedition which opens the door to all his enemies. By comparing the effects of concern to those of a civil war ruining a country before any external attack that St. Francis de Sales shows the seriousness of the spiritual evil:

"The concern, he thinks, is the greatest evil that happens in the soul, except sin. For as sedition and internal disorders of the republic and completely ruin it can prevent stand abroad, and our hearts are troubled and worried in itself, loses the strength to maintain the virtues he had acquired, and therefore the means to resist the temptations of the enemy, which then makes all kinds of efforts to catch, as they say, in troubled waters. "

Is illuminated in the first affirmation of the text of St. Francis de Sales on the concern: "The concern is not just a temptation, but a source from which and through which many temptations come."

## 7. The remedies for anxiety

### 1) Calming his mind first

Concern consisting of an inner agitation from based on sadness and depriving our mental faculties of their virtues or ability to print our driving sound orientation emotions, it is important above all to cure this disease, ease of First our mind. While before we embark on the pursuit of ways to be delivered from evil or get well, we did not pay attention to our state of restless soul, we end up with nothing but to increase our inner turmoil. This is the first board that gives St. Francis de Sales to worried souls:

"When will you be pressédu desire to be delivered from any evil, or to achieve some good: first of all put your mind at rest and tranquility do sit your judgment and will, and then everything beautifully and gently chase the Following your desire, taking in order the means that will be suitable: and when I say everything beautifully, I do not mean carelessly, but without haste, anxiety disorder and other instead of having the effect you desire you. will spoil everything, and embarrass you stronger. "

### 2) Frequently examine his conscience

Concern was as disastrous to take away control of ourselves. The soul has no more worries. No longer in possession of herself, how could she act freely and responsibly? To overcome







anxiety, you must be determined to not let us wrest control of ourselves by either the passions and emotions that can cause inner turmoil insidiously us.

This requires great vigilance on everything that is happening within our soul. And that vigilance is achieved by frequent examination of conscience specifically on anxiety or tend to worry, that seeks to update about everything. In common that we need to review the current state of our soul, we must ask ourselves whether we are right now in possession of ourselves. And we must ask ourselves as being extremely important to conduct ourselves as children of God. This is why we must examine ourselves, not comparing ourselves to anyone, better or worse than our own, but only to God. It is often not until returning to ourselves in the light of God and His will for us that we can take a step back not to lose our inner freedom in the face of external events, they also concern us may seem. Frequent review of our state of mind before God made the second remedy is indicated by St. Francis de Sales to cure the evil of concern:

"My soul is still in my hands, O Lord, and I have not forgotten your law," said David. Examine more than once during the day, but at least the evening and the morning, if you have your heart in your hands, or if some passion and concern you hath pleased. Consider if you have your heart in your command or if it escaped your hands to commit to any inordinate affection of love, hatred, envy, lust, fear, boredom, joy. If it is lost before all things, seek him, and bring it all beautifully in the presence of God by submitting your affections and desires in obedience and conduct of his divine will. For as those who are afraid of losing something that is valuable, hold it tightly in their hands, and in imitation of the great king, we always say: "O my God, my soul is at random, c ' is why I always carry in my hands, and in this manner I have not forgotten your holy law ' . "

### 3) Monitor all his desires

Anxiety is a kind of impatience born of desire, certainly legitimate in themselves, to be delivered to a wrong or get some good, but are deregulated. The restless desires, in fact, are deregulated because the soul seeks to make itself independent of the will and the help of God. To cure anxiety, we must exercise real control over his desires, not just large but also small that affect adults. That is to say that we should not tolerate any of our desires put our soul in a provision of concern for example, the desire to find a suitable job, the desire to escape a real danger.

This control our desires can not be done in a confident prayer that sets us in an attitude of submission to the will of God and his mercy obtain relief we need. Do not accept any desire accompanied by anxiety means, in fact, conduct, with the grace of God, a constant spiritual warfare against our lusts, always refusing us to make decisions that are driven by concern . This is the third board of St. Francis de Sales:





"Do not let your desires, they are small and of little importance, they worry you: because after the little ones, the largest and most important find you more willing to disorder and disruption heart When you get the feel. concern, recommend you to God, and resolve you to do anything that requires you your desire, that anxiety is completely gone. "

#### 4) Temper desires by appealing to reason

Anxiety causing emotional state of mind it is not always possible to fully control before acting, especially when you have to act quickly, it is important, even in an emergency situation, do everything not to act according to what is in our disordered desires.

Disruption of desires we have seen, depends crucially on their lack of reference to God in faith and trust, and has the effect of making them quite unreasonable. Because we are so made that if we do not remain subject to the providence of God, we lose due to a greater or lesser extent. That is why to adjust our desires in emergency situations we need to do a soft and quiet effort to really make our desires in accordance with reason:

"If the thing may differ, it is necessary with a gentle and quiet retain the current efforts of our desire, by moderating as we possible. And to do this thing, not as you wish, but according to reason. "

#### 5) Open your heart to a spiritual guide

In previous remedies, St. Francis de Sales adds another, which he considers "the remedy cures" for anxiety. This excellent remedy is to open her heart to a spiritual guide or confidant, able to understand us and help us. In his time, medicine willingly resorted to bleeding as an effective remedy for fever, the effusion of blood leading to a drop in temperature. Simply open his restless heart a good counselor is probably a cure for much more effective concern that the use of painkillers that will only ever "freeze" anxiety without addressing its deeper causes, which are spiritual:

"If you can find your concern that leads your soul, or at least a confidant and devoted friend, do not doubt that you will all soon be appeased. Communication For pain of the heart has the same effect on the soul that bleeding is the body of one who is continuously fever: the cure remedies The king Saint Louis gave this advice to his son. if you have any discomfort in your heart, say to your incontinent confessor, or a good person and so you can wear your slightly wrong, by the comfort it will give you. "

#### Conclusion





If, in order to apply to the serious illness of anxiety the most powerful and effective remedies, one wants to pay attention to its deeper causes, it is necessary to recognize, as we have said, these causes are, above all others, theological order.

This means that without faith in the love of God, without trust in His infinite mercy, without the sincere desire to love him above all, it is impossible to really cure this pernicious evil. Certainly, the usual recourse to reason, you can reach victory over impatience and disruption of desires, but where one can come to reason itself disturbed by anxiety, light and force to calm the inner turmoil, which prevents him from seeing clearly and, consequently, to discern what to do. Because the reason left to itself is then in a kind of blindness, even greater what greater agitation of the soul, the light and the ability to discern the real solution can only come as a top source of God.

Above all, it will be necessary to admit the reason for its current inability to deliver itself from the evil of anxiety that affects, it will put him in an attitude of humility, without which it is can turn to God. Turning humbly to God to seek the light, the soul reaches the level of faith in the love of God which it will draw more and more by trust.

It is a boundless confidence in the infinite mercy of God is the key to cure anxiety. This is when confidence is inspired by a sovereign love of God that is in the soul as the divine remedy all concerns. Indeed, the love of God above everything leads the soul to surrender completely to all that God wants or permits, and to Him alone the source of his peace and joy. And so by the theological virtues, which thrive in a loving abandonment to Divine Providence, that all our desires subside, immersed as it were, in one great desire to please God.

This was the ideal of the Desert Fathers: to get to "apathy" in perfect repose of all desires, not insensitivity of heart as the Stoics, but the ardor of charity, always igniting more heart the point of leaving no room in it that only desire to love God. The only desire to love God does not extinguish the soul all natural desires, but rather simplifies and purifies any kind of disorder and disruption. The soul simplified and purified by perfect charity no longer relies on its own strength and light to achieve its legitimate to be delivered from the evils that affligent or expectations of goods it wants desires, but only the good pleasure of God.

It is God she loves above all else and to Himself, it is His will that research first. Not wanting more than the will of God, to always comply hers to God, it happens, as St. Therese of the Child Jesus, always doing his own will "melt" in the will of God, and and to be perfectly free from all worries.

A restless soul now she is looking for a surefire way to cure his illness spiritual therapy, she will not find better than "the little way of spiritual childhood", taught to our poor world this





great Doctor of the Church, what St. Therese of the Child Jesus.

*"Remaining a child is not worrying about anything. "*

*"The good Lord wants me to give up as a small child who does not care about what will be done with him."*

St. Therese of the Child Jesus

## Jealousy

Of jealousy, we first expose the nature and making a spiritual disease, the evil nature of this disease, its adverse effects on the soul and body, and finally its remedies.

### 1. The nature of jealousy

St. Thomas Aquinas made a very detailed analysis of jealousy and its existential link with envy. Envy is essentially a sorrow is the sorrow of many others. The current language associated with this jealousy and envy that confuses, but in reality they are two distinct feelings.

Envy is the evil eye can not see the good of others without being sad, while jealousy is a passionate love which does not allow sharing. M. de la Rochefoucauld, in his Maxims, has grasped the difference between jealousy and envy: "Jealousy, he writes, tends to keep a property that belongs to us and we believe we belong, instead of envy a fury that can not endure the good of others "(Ethics, ed. Firmin-Diderot, p. 153). The distinction between jealousy and envy is not difficult to understand, however, in practice, jealousy is usually so full of envy that marries sadness and rage. With Thomas, we can say more precisely that jealousy is a kind of envy: it is the desire born of emulation and zeal. Others envy, according to Mr. Thomas species that are born of fear, that which is born of indignation, and that which is born of pride. In the desire, born of emulation or zeal, and is itself jealousy, sadness of many others that feel the jealous person has a love so strong and so intense that it can tolerate anything repugnant to him or upset.

The jealous person becomes sad at the thought, born of suspicion, it is not the whole heart of his beloved or his beloved. This sadness torture the soul so that the jealous person lives in a perpetual anxiety, suspicion that pushes to monitor the person she claims to love in his words, in his attitude, in his actions, in his comings and goings trying 'find some justification





for his suspicions. It is tempting to conclude in the direction of his apprehensions. Where the lie that fits more in his mind, and this lie is a false certainty that it produces from his imagination. Yes, my husband mistaken, think the jealous woman, because with me it was not the same kindness, the same kindness with such and such a lady. Yes, my wife cheats on me, say a jealous husband, because she loves the world too, she loves too much away from home. Over a particular gentleman, it seems fascinated, her eyes become bright, as long since it does not concern me more so. It is certain that she is unfaithful, he sighs. In fact, when there is jealousy, there can not be no sadness not only in the jealous person, but also in the victim of jealousy. Sadness that the jealous person remark to justify, in person she would have a whole is a result of his own jealousy. Thus jealousy among other causes sadness which it feeds itself.

## 2. Jealousy and envy-under-disease

We have seen that sadness is a serious disease of the soul, though not always. Because there may be a good sadness, which originates in the awareness of evil which we are responsible, and which generates contrition leading the soul to conversion. Any sadness that is not oriented towards the good of the soul, or would be in the pursuit of a good time with contrary to the love of God or neighbor feelings will always be a very harmful disease the soul. This applies to the desire born of emulation or zeal, that is to say jealousy. If a person loves God with an ardent love, which is sad to see it offended his jealous love of God is righteous. Similarly, if someone is sad prosperity of the wicked, because it suffers from the hatred they have towards God and evil they spread in society, his zeal is obviously virtuous. And St. Thomas Aquinas does not hesitate to say that there may be a virtuous jealousy, if it relates to the spiritual and stimulates us to match and even surpass in perfection rivals. It may be laudable zeal again, he said, when applied to the pursuit of worldly goods, provided it contains nothing of dishonest and not be inspired by selfishness and pride.

Jealousy, soul sickness is always inspired by an exclusive selfishness, who wants to be alone to enjoy a well and suffers no competitor. It therefore exhibits a selfish, passionate, radically open hatred, can be fierce, to anyone who might threaten the possession of which the heart is attached in a disorderly manner. This is because the jealous person is a person whose love for another is by no means a love of friendship can not exist without free and disinterested, but remains at a love lust. Jealousy, then, to the extent that no effective remedy it is applied, is actually the enemy of friendship like a blind force that destroys. It therefore opposes what this friendship supernatural charity. The jealous person, unable to truly love, is still worried, anxious about the object of his attachment, his mind is quickly flooded with suspicion, who are in frequent rash judgments and accusations of infidelity unfair. She constantly fears that her rival is preferred. She believes that she likes to be, or an honorable position she occupies herself belongs to him, it is the owner. His passion makes it suspicious, uncompromising and always ready to stand up against what she





believes to be an obstacle to what it considers its exclusive right to possession. The jealous person is unable to be magnanimous and is fainthearted, says St. Thomas, like children who have not yet learned to share, or as the bitter old men who do not want to be supplanted by youth. Its disordered attachment before a cause of suffering for others, is suffering terribly, it is itself poisoned the source of deep unhappiness.

Thus we see how negative feelings come in jealousy: anxiety, fear of losing the property that it be possessed exclusively, sadness to see or even imagine this shared and possibly possessed by other property, the pride, anger, lying does not stop in front of grave injustices as ruin the reputation of others, hatred can be fatal. Pride, indeed, is the exaggerated sense of his own excellence, accompanied by a disregard of others, especially those deemed as rivals. Because if it happens that rival is preferred to the jealous person, in the exercise of a function, for example, self-esteem react in a very unpleasant way. As the passion of jealousy seizes the soul, it rises indignation and anger, source of internal and external aggression. Lying is part of jealousy in its genesis and in its fruit. First in the genesis of jealousy, everything is based on lies, because of a false perception of reality which is believed by the jealous person as an indisputable truth. Firmly believing the lie that his imagination requires intelligence, the jealous person can become extremely unfair and nasty towards people falsely perceived as infidels or rivals. As lie begets lie, that can come out of the mouth of a jealous person if this odious form of lying that is slander? Jealousy drives the soul in so detestable sins and finally plunged into a violent hatred that the Fathers of the Church have called evil by vice excellence.

### 3. The diabolical nature of jealousy

Among the Fathers, St. Cyprian, in his Pastoral Instruction on jealousy and envy (De Zelo and livore) placed particular emphasis on his evil character, because of its origin, its effects, the number and severity of vices which are affiliated.

The origin of jealousy, as she participates in the malice of envy, Cyprian put him in the rebel angels. For it is through jealousy of God's gifts to man, he wrote, and that Satan tempted our first parents dropped. Sin has made its entry into the world through the envy of the devil. Holy Scripture, he says, shows in many places the disastrous effects of jealousy. It is jealousy that made draw Cain against Abel. It is under the influence of jealousy Esau brought against Jacob homicide projects. It is jealousy that Joseph was sold by his brothers. It is jealousy that David was persecuted by Saul. And is not jealousy that lit in the hearts of Jews deadly hatred against our Lord Jesus Christ?

Specifically concerning the offspring of envy, which still lives in varying degrees of spiritual jealousy health, Cyprian writes:





"Envy is the root of all evil and is a source of disaster, a hotbed of sin, a material fault. From this stems hatred, animosity there shall. It is the desire that ignites.. greed, this man does not know just what he has because he sees another richer than him. It is the desire that ignites ambition to the appearance of a higher rival. with honors. This is envy, blinding our intelligence and our soul into the yoke makes us despise the fear of God, neglect the teachings of Christ and forget the day of judgment. Through its pride ' swells, the cruelty prevails, the prevarication perfidy, impatience agitated, discord rages, anger bubbling. once controlled by the foreign domination, the man is no longer able to contain or to govern . therefore are broken the bond of peace of the Lord, are being violated all the duties of fraternal charity, you corrupt the truth by a mixture adultery unit is torn, it rushes into heresy and schism, . decrying the priests, the bishops in jealous ... or refusing to obey a leader Hence the opposition, revolt: the desire will turn into pride, it is a rival an evil, and that is continued in the other, it is less the person's function "(De Zelo and livore, VI).

For its part, St. Gregory the Great quoted by St. Thomas Aquinas and girls or reject lists of jealousy: "From envy are born hatred, malicious whisper, disparagement, the satisfaction of seeing the neighbor in need, and disappointment to see it prosper. " (Moral., 31, cap. 45).

Massillon, in a famous sermon on jealousy, says that "all the passions that oppose the truth, jealousy is the most dangerous because it is more difficult to cure, it is a vice that leads to all, because it is the disguise oneself. "

#### 4. The effects of jealousy on the body and soul

The effects of jealousy are primarily moral. She lost the soul of God's grace and peace and embittered. It plunges the soul in deep sorrow. She withdraws into herself and him mope. It makes all negative. She feeds her anger that the dry. She turns at heart of low feelings of resentment, hatred, revenge, which only sate by destroying the reputation of others and sometimes lead to deadly enmity.

Like any prolonged sadness, jealousy also exerts on the body health a baleful influence. It is certainly a cause of depression. It interferes with the proper functioning of the body, including the organs of digestion. It is like an inner fire that consumes physical energy. It fades facial beauty removing her natural radiance and serenity. It darkens the external features. Experience fully verifies that says the Holy Spirit in the book of Job: Nothing does more harm to the health of body envy and anger. (Job.5, 2).

St. Hildegard is convinced of the negative action of jealousy particularly on the heart, thereby increasing the risk of cardiovascular disease. Dr. Gottfried Hertzka in his book "Manual of Medicine St. Hildegard" written on it: "Jealousy is the heart of a cave man a thief, and is therefore one of the critical risk factors for the heart and circulation. We can





also "turn pale with envy" because it causes blood vessels to stiffen and cause poor circulation. Hildegard wrote that jealousy hunting the man last life force. soon that jealousy is combined with hatred, her younger sister, she sets in motion all the psychic forces and seduces human masses. As it has more than any other science, jealousy, abuse of his knowledge and science to smuggle great harm to men. Who does not think that there the great revolutionary opposition caused by jealousy leads to put the world to change rooms. As envious has only contempt for the good which is in man, it prevents the development of its own staff alike and thus hinders the good of humanity. So it is fought by the love of neighbor. (Manual Medicine St. Hildegard, ed. Résiac, 1988, p. 100).

World history shows concretely how much jealousy undermined the good of humanity. That slander, malicious reports, unjust persecution which she was the cause not to mention it works hindered or she did remove! That is why it has always been considered one of the worst enemies of religion and society.

## 5. Remedies jealousy

The main remedies jealousy

- The charity for the next

Jealousy, deeply rooted in selfishness, hurt first and direct charity toward the neighbor. It can not be cured by the rebirth of the soul to a genuine charity, which requires, as we have said, free and disinterestedness. The true love that seeks the good of others, requires the renunciation of any excessive attachment, and therefore out of his selfishness. He therefore asked to mortify itself will possess another person, who is no longer treated as a free subject but as an object is used according to its interest. This principle of emotional detachment which alone allows respect for the freedom of others, must be applied to the vast field of interpersonal relations, that is to say in marital and family relationships, friendships, relationships work. People who suffer from this painful disease of jealousy, must learn to love foremost, to truly love without meanness, but a magnanimous way, with a big heart, which, instead of being sad, is welcomes the happiness and benefits of the next, it was first perceived as a rival. This true love is the necessary path to sanctification. How can we be sanctified if one keeps in his heart the feelings of jealousy, so contrary to Christian charity?

But how to practice such charity claiming selflessness up a very delicate cancellation, in a world where the first value is assertive, the other even if it be crushed? This is not possible without a living faith in Jesus Christ, the incarnate and living source of all true love infinite love. It is only in his heart that men can draw authentic charity, killing themselves selfishness and supports the next. This means that without an intimate union with Jesus







Christ in trusting prayer and frequent reception of the sacraments, the evil of jealousy can never be fully defeated.

## - Humility

A truly humble soul can not be jealous. It is pride that makes him develop the desire to be preferred to others, or to get the first place in the esteem of someone pushing anyone rival. It is pride that inspires her nagging being rejected or losing certain benefits or believed she had the right to possess, to the exclusion of other concerns. Between lack of self-esteem, which characterizes the fainthearted and depressed, and this exaggerated self-esteem that is pride, there is room for just self-esteem, primarily based on the certainty to be loved by God and trust in his loving Providence. The usual submission of the soul to what God wants or permits, which flourished in the abandonment of his life in Providence, requires deep humility antidote to the selfish claims of jealousy. How to acquire the virtue of humility contradicted by the trends of our poor wounded by original sin kind? Again, the answer is a sincere conversion to Jesus Christ, his divine meek and humble heart.

## - Cultivating joy

Much worse than the boredom of acedia, jealousy is a depressing sadness. This sadness that torture the soul leaves him no rest, as long as it does not accept to mourn the object of his disordered attachment, be it a person, an honorable position or property. As the soul can be reborn to a genuine charity, it can also recover the spiritual joy, or make the discovery amazed if there ever tasted. The joy of the heart differs essentially pleasure unable to satisfy his thirst for happiness. The joy of the heart comes from the experience of God, which plunges the soul in its infinite tenderness. Jealousy is a source of sadness because in turning in the soul a thirst for earthly pleasures thirst inevitably frustrated at one time or another she turned away from God and his amazing gifts. To cure jealousy, you must arrive with the grace of God, to tear his heart creatures to attach above all the goodness and beauty of the Creator. If the soul is so attached to God, the source of pure happiness, she will be happy to God in all that He does and He allows all events. It will usually be in joy, so there will be no room in it for the terrible sadness of jealousy, especially as it will be full of gratitude for the gifts received from God, and those that it spreads extensively on others.

In terms of natural life, to overcome the sadness of jealousy, St. Thomas Aquinas, in good psychologist recommends a diversion to get some honest distraction that helps the soul out of the doldrums that throws this black passion (S. Théol. IIa IIae Q.38).

## - Honesty and truth





Jealousy is based on the lies we tell ourselves first to oneself and it is nourished. If other people fall into these lies of vain complacency, she finds even more strengthened. The reason for this passion is so difficult to eradicate from the heart is that it is firmly attached by a web of lies, raw as absolute truths. To heal, we must accept to be a really honest look at yourself and the others must accept to question his impressions and false certainties. Believe nothing of what is imagination intelligence, unless he was an eyewitness in a manner leaving no room for doubt on the facts and intentions. The facts themselves may be misunderstood or misinterpreted, to seize their objective truth, the heart must be free from any prejudice and any negative feelings of distrust, fear and resentment exaggerated. This purity of heart requires constant vigilance on his feelings and thoughts. Jealousy can be overcome only by the soul begins to look intensely the truth, always ready to give up his more subtle counterfeits. Without the help of the Lord Jesus, who said: "I am the truth" and even "the truth (that I bring to the world) will set you free," without the help of the Divine Savior, we can see how a jealous soul can leave the lie in which his passion as locked in a prison.

- The reflection and discernment of spirits

Jealousy is really a foolish reaction, by which it becomes unnecessarily unhappy before making others unhappy. The jealous person is the first victim of his own malice. Taking, for reflection and prayer, an inner attitude diametrically opposed to feelings of jealousy remove peace, we come to conquer more easily, that is to say, to behave either a wildly but in a reasonable way, not with anxiety but with selfishness genuine charity.

The implementation of the basic rules of discernment of spirits, already well known in the Christian and clearly stated by St. Ignatius of Loyola in his Spiritual Exercises antiquity, is of great help to overcome any feelings of jealousy. Under these rules, we should prohibit any comparison with the next, resulting in the soul of sadness and bitterness. In this regard, Father I. Hausherr, S.J. writes:

Blessed souls who know themselves discern the movements of the mind and be judged by the light of God.

Does our suffering does not come too often that we compare ourselves to others? We see in other goods that we do not have such success: "I managed to do nothing." In a strong environment, it will be noted with regret that "others are progressing well, while I trample on the spot."

How to avoid discouraging findings, if on one hand I must consider myself "the sweepings of all," and other tender stubbornly to perfection?



# Diseases of the Soul



[Table of contents](#)

The cure for envious comparisons is to forget that our neighbor is the "other". Aristotle was right: this is another myself, because the Lord told me that I must love him as myself. " (In Prayer Life, Paris, 1965, p.449)

- Meditation on the Word of God

The Scripture tells us the remedies given by God to cure diseases of the soul. What it tells us of jealousy and vices associated with it, their devastating effects on individuals and society, is a very effective medicine to cure. This divine medicine should first hold our attention.

- Attendance Spiritual Masters

The great spiritual masters are like doctors educated at schools for divine cure diseases of the soul. Thus the Fathers and Doctors of the Church, we can find effective and precise prescriptions to cure the disease of jealousy. St. Cyprian, St. Augustine, St. John Chrysostom, St. Gregory the Great and St. Thomas Aquinas were treated in a very explicit way and their conclusions remain valid.

## Lying

Lies, we first see the origin, nature, shapes, species, evolution, places or areas where it is expressed. Then we reflect on its size, its consequences, its causes and remedies.

And we conclude with absolute certainty of the final victory of truth by one who came to testify to the world, Jesus Christ.

### 1. Origin lies

The lie has Satan father. It is Our Lord Jesus Christ himself who said. We must never forget, to understand morality, satanic paternity lie where it is and however it is expressed. In any formal lie plays an influence, often unconscious of the evil spirit. Lying is always inspired, directly or indirectly, by the devil, the enemy of the truth, because he became arrogant rebellion by his irreconcilable enemy of God. Enemy of God, absolute truth and source of truth, Satan is the bitter enemy of Christ Jesus, who is the only man able to say, because of his divine personality: "I am the Truth." (John 14: 6)

From the outset, on all fronts Satan fights against the truth, as he struggle constantly



[Table of contents](#)





against Jesus Christ and his Church "the pillar and ground of the truth" (I Tim 3.5.). He is working with the army of his henchmen, lead the entire human race in appalling prison lies. For insofar as man obeys the voice of Satan misleading and thus enters his lies, he loses his spiritual freedom as children of God and it becomes spiritual son of the devil That is why Jesus Christ said to the Pharisees: "You guys have your father the devil, and the desires of your father you want to accomplish. He was a murderer from the beginning, and it was not maintained in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, he is a liar and the father of lies "(John 8, 44-47).

Liars are children of the devil, says St. Ambrose, not by the succession of the flesh, but by a succession of crime. By lying, the devil speaks from his own funds, in that no lie can come from God. It is not God who told the lie to the devil, but this evil spirit thought and uttered himself, says Origen. By lying, we put under the power of the devil, St. Césaire expressly says, when he writes: "Let every liar can not be under the influence of the evil spirit, evidenced by Scripture these sentences: "You will lose all those who say the lie" (Ps 5, 7) and again, "the mouth that lies kills the soul" (Sap 1, 11) Saint John says that in heaven "not penetrate anything. unclean, nor anyone who practices abomination and lying "(Rev. 21: 27).

## 2. Nature

What is the lie? What lie? This is an issue that should concern us, because God's word says that "all men are liars" (Ps 116: 11). Every man, not yet transformed by the grace of Jesus Christ, is impregnated with the spirit of falsehood, he is under the influence of a liar and he needs to be released. Only the Virgin Mary with her immaculate conception, has been completely preserved.

Released from the spirit of falsehood, at his baptism, the new man who comes out will all during his life fighting to serve the truth, to defend and spread throughout the world. It may, at times, be circumvented by the ancient serpent and be a victim of his secret deception, but it will never be without some complicity.

Certainly, we must distinguish between error and falsehood. I can be misleading without any fault on my part. I may be wrong on the assessment of what is real, without any ill will, I affirm then be false and may seem a lie, without formally being. The lie is to affirm as true what is known or believed to be false. A lie, there is always a desire to deny the truth known or deny what we believe to be the truth. Induce others mistakes is part of the lie as an immediate consequence, but not as its essential element, which is itself the desire to deny the truth. To lie is to speak against his mind, with the intention to deceive. Do not say everything you think, however, is not a lie. For it is one thing to speak against his mind, so as to mislead, something not deliver all his thoughts. Each person has their intimate secrets





that it belongs to preserve intrusive inquisitions. Entrust all its secrets indiscriminately, rather than the franchise, would be sheer naivety, if not stupidity.

Lying is always synonymous with duplicity, explains St. Augustine. "Ment which states that by words or otherwise signify his thinking something other than what he has in mind From there, they say the liar that he has a dual core, that is to say, a double thought: a thought of something he knows or believes to be true and does not say, another thought of something he expresses knowing or thinking that it is false Hence we can say the wrong thing without lying, if you think it is as they say,. and even true to say lying, if think that what we set out to be true is false, although it is in reality as it states "(From mendacio). This means that the lie formally resides in the heart of man, that is to say in the will he speak against his mind. Some false in themselves words, spoken without any intention to speak against his mind, does not constitute a lie.

### 3. Forms of lies

The lie can take many forms. Thus, you can lie in trying to deny absolutely the truth by false claims or statements, perjury, false oaths, false promises, false accusations and slander. You can still lie and distort the truth by exaggeration or reduction made fashion; falsifying or interpreting in a manner contrary to the truth of the documents, analysis, survey results or removing them from the examination. It may also lie in simulating the truth, that is to say, by making it seem like a real thing that is not. The hypocrisy of assigning a virtue or a feeling that we did not, was the form of lie most strongly condemned by the divine Master. We can finally lie in veiling, deliberately hiding the truth known, we would have a grave duty to protest. If this duty did not exist, there would not lie to conceal certain truths as Christ Jesus gives us the example himself, when he said to his disciples: "I have yet many things to tell you, but you can not bear them now "(John 16, 12).

### 4. Species lies

According to their moral seriousness, we recognize three kinds of lies: the pernicious lie, the lie Merry and officious lie. The pernicious lie is done in order to harm and is inspired by malice. The cheerful lie is uttered by way of recreation, it continues other intention than pleasure. The officious lie proposes to be useful in its property next to him avoid damage, either in his body to save his life or in his virtue, to preserve a fault and defiles the body and soul.

St. Basil, St. Ambrose, St. Augustine, and many other Fathers, including St. Thomas Aquinas summarizes the doctrine taught in following Aristotle, that every lie is a disorder that is more or less harm to the soul. The pernicious lie still with a malicious intent, and as a result of hatred for God and neighbor, is a deadly poison that kills the life of the soul. And





the truth that this kind of lie is high and opposes universal, the more serious the fault of the person who lies. This is the worst of all lies is the one who denies or alters the divine truths. To the extent that the lie hurts charity towards the neighbor, he misled in terms of human truths, scientific or moral, it is also seriously guilty.

The cheerful and informal lies, where there is no intent to harm the neighbor, but rather intended to distract or help, even though they may not include gross negligence, if not that due to a serious scandal that would arise, however, are not exempt from moral disorder and are therefore to be avoided. They oppose indeed the natural order which means that the words are the signs of thoughts, so to speak against his thought is always an evil. We should therefore keep all kinds of lies to meet the purpose of the language and be in harmony with the Word of God incarnate, we recommend the perfect simplicity of heart and seamless transparency in all our words, when ordering :. "your speech be yea, yea: no, no What is more cometh of evil" (Matt. 5: 37).

One should therefore never tell a lie, even to render service to the next or for fun, a good end can not justify the use of a bad way. But if we do not tell lies, even with a benevolent intention, it may, by charity, carefully hiding the truth. This not mean to betray or falsify saying the opposite of what we think. Moreover, it does not look like lies, says St. Augustine, some jokes when we do know enough, by the way they are expressed, the things that are false states externally, so that person, Unless you are stupid, can not be mistaken. The same principle applies to hyperbolic fictions and fables.

Certainly, there are cases quite exceptional, where very serious duties of justice and charity, which would otherwise compromise take precedence over the duty to tell the truth strictly. For example: in wartime, if it is to save them from certain death of innocent people being sentenced to death in an absolutely unjustified, or to protect someone from the rage of a crazy. In these exceptional cases, where only the property is wanted and searched on all sides, should no longer talk of lying, but in the words of Father Sertilanges, "Truth of convenience" (in Moral Philosophy of Saint Thomas Aquinas, p. 308).

## 5. The evolution of lies

If it is to answer the question arises how the lies and come to completely dominate the life of a person, a famous desert father, St. Dorothy, distinguishes three stages in the evolution of lies: lies in thought, lies in the words, lying invading the conduct of life. His approach lies manifest a fine psychological and spiritual analysis, based entirely on observation and experience. Although open to monks in training, teaching applies to all classes of people. Here is what he says about the evolution of lying:

### 1) The lie of thought





"You fall into the lie by the thought forming suspicions against his brother. Example, seeing two brothers who talk together, I suspect they are talking about me. And if they stop talking, I suspect that either because of me. And if someone said this or that simple word, I suspected immediately that she is said against me and I am sad. In a word, in all that I do see or tell my brothers, I put myself in the mind that it is against me, and I intend to enter the grounds of their words and their actions.

"This is how the lie of thought, where nothing is said is true commits because everything you say is based only on suspicion that produce these views curious that we have on the actions of others, these gossip, the whispers, the challenges, the freedom that we take to judge and condemn others.

"While it may sometimes happen that our suspicions are true. But it is so pernicious to let that go, if only one stops there, these suspicions convince us we see evidence of things with which are developed and have never been. "

This passage from St. Dorothy thought about the lie is of the highest interest. Lying seems to be a bad seed sown by the evil in thought, and who produced false certainties before bursting out in false judgments, false accusations and wrongful convictions. One could argue that the suspicions inside fertile ground for lies, is rather related to errors in perception. But if you're careful that suspicion is a kind of doubt, the interior lie lies in the fact that the thought passes without justification of the doubt to an inner certainty. Ment taking it as some what she knows to be doubtful. Inner speech is misleading when it stated as a fact the questionable message pure suspicion. How many lies outside, that can determine the ruthless decision of a disastrous war, are responsible for pure suspicion!

## 2) Lying speech

"As for the lie that it commits the word saint continued Dorothy, here is an example. A brother is lazy or want to get up to go to the office at night, and instead of admitting that he missed and say Forgive me, Father, laziness has prevented me from getting up, he said. I had a fever I felt dizzy, I could not in any way I up, I was weak, I was sick He said ten lies to apologize, instead of saying a single word of truth to humbly confess his fault What if taken up, he twists in his expressions to.. . avoid criticism that wants him If he had any questions to do with another brother, he never tired of justifying this is you, he said, who did this,. it . you told it to me, I have not said, this is another, this is not what we said, this is another thing, etc. He does not speak well for. avoid being humiliated. Similarly if he wants something, he uses detours to get it. pretends he needs and continues to lies until he got what he wants.





"A man who uses and is not worthy of any credence. If he happens by chance that telling the truth, we can not stop there, because the truth never comes out of his mouth that it is accompanied obscurities and ambiguities. "

What St. Dorothy told the lie of speech shows that a simple lie, having no basis in reality, needs to be justified by other lies, so that false speech is never outside the only child of a false thought. False thinking usually give birth to many lies that end up throwing the soul in a tangle. Woe to the poor soul trapped in his lies and becomes walled. It can only sink into the dark prison as she ingenuity will deny the truth.

### 3) lie in the conduct of his life

"Finally, we lie by the conduct of his life, when pretending to love a virtue that has not, and we have instead used the vice contrary. For example, when, being stingy, we rent compassion and virtue of charity, or when, being beautiful, admired the humility or when evidence of admiration for any virtue, without the estimate by the feeling of his heart because it is. well, not to avoid the scandal that would cause you speaking differently, but do not seem to have a defect that has, and have a virtue that has not. because if renting a virtue which it lacks, we wanted to speak frankly, we begin by admitting that humble is deprived of this virtue, confessing that has the misfortune of being infected with the vice that is opposed to it, but it does not speak virtue, it is the praise, we do borrow the name to better cover its failure and shame, and often mistaken for the other.

"That's the liar by any conduct of his life. This is a man who has no simplicity, which is double, which is opposite to himself in his actions and feelings of his heart. His life is a comedy worthy of shame and contempt, "said St. Dorothy.

Lies in the mind, developing into a lie in words, finally invades the behavior that becomes a big lie. We then show that we are really different, because we do not like that and wants to be loved. It then projects an image of itself quite different from what actually is. We live in a lie, that is to say, in the beautiful picture that is made to cover the deformity of his soul. This image without consistency is extremely fragile and easily tarnished. As long as it works to rebuild, it sinks into the lie until it is no longer possible to do it again. Because there comes a time where orgeuilleuse proclaimed his innocence shamefully belied by the facts. This is when the time of grace which the soul is strongly asked out of his lie and meet the Truth, that is to say to them fully submit to taste the joy of freedom.

### 6. Places of lies

The lie has free rein in all areas, from the profane to the most sacred. You can lie in the name of religion, in the name of philosophy, in the name of science, in the name of law, on







behalf of the policy on behalf of the economy on behalf of any professional skill, and in any activity whatsoever. So there are lies, religious, philosophical lies, lies scientific, legal lies, political lies, socio-economic lies and falsehoods that plague the simplest inter-personal relationships.

Lies in the religious sphere, as we have already said, are the most serious because they oppose God's truth. We then blasphemy against God or His Word are falsified by subjecting it to the views and human ambitions. Lying is an indispensable tool for critics of religion, enemies and murderers of faith. In philosophy and science, it is possible to lie in teaching the principles known to be false and false theories, like, totally ridiculous, which means that man descends from monkeys. Dark origin we refer to a prehistoric period, specified by the absolute impossibility of establishing any scientific evidence whatsoever. The lie is then put into scientific theory that is pure assumption in the imagination

When the science of law refuses to be based on natural law and does not want to rely on the actual facts of the society, it can not be a source of lies and give rise to false claims, such as the alleged right to abortion, the alleged right to gay marriage, the alleged right to birth control by any means, etc.. The policy, as it has since Machiavelli seems to be a place of lies, what lies there is not ready to commit to take power, maintain and expand! It is tempting, when pursuing personal advantage, to use their professional knowledge and skills to lie.

The most exposed to lying area seems to be the area of economic management and all business transactions goods, because of the greed that submits a lot of people and companies in the seductive power of money. Finally, in all areas of human activity occur in addition to those who lie occasionally, specialists in "art" to lie, manipulate, cheat.

## 7. The size of the lie

Who can you lie? We lie to others usually first, then we lie to God, and we lie to ourselves. Lying thus has a social dimension, a divine dimension and an inner dimension.

### A) The social dimension

Truth or truthfulness is essentially a social virtue, which opposes the lie. By lying, the next one is offended in his rights to truth, justice and charity. By lying are shaken the moral foundations of social life. From the lie, how can we build a society of justice, love and peace? The truth will always be the primary basis on which to build peace. While the lie that protects and nurtures injustice can only create and perpetuate war.

### B) His divine dimension





By lying, God is offended in love and faithfulness that he must. The facts lies next offend God at the same time, we are children, they particularly offend Christ Jesus, we are or should be the living members. A liar can not be a hypocrite religion, religious life is a comedy. Double hearts, even if they give the impression, can not really be friends of God, for it is written: "God hates double hearts" (Prov. VIII, 13)

If honesty, moral uprightness, simplicity in the words are required in human relationships, let alone in our relationship with God. God's commandment: "Thou shall not lie" does not only aim to establish social life on the basis of the peace are truth, justice, mutual trust and love, but also to ensure conditions relationships with God are sincere, straight and basically due to be pleasing to him. In this perspective, lying to church leaders is to lie to God. Peter also complains there to Ananias: "It is not men that you lied, that is God" (Acts 5:5)

## C) The internal dimension

Foreign lie within a lie always assumes that the mind tells itself. The interior lie is favored by all the negative feelings that put the mind in a provision contrary to the truth. Mistrust vis-à-vis the people, suspicion, systematic doubt, prejudice, pressures of all kinds are the mind to lie to himself. But above all disordered attachments will, as the selfish interests and desires power.

The spirit that has negative provisions concerning a particular object, such and such a person is easily convinces it is in reality according to its terms. Everyone sees with his own eyes. If the light is not bright, it is not simple, it is double, if it is opaque, that is to say, embarrassed by negative internal images, it is impossible to see things or people as they are. Negative inner images are constantly seeking to justify the need and justification of its poor domestic provisions can go to alter the perception of reality, and imagine things, actions or situations that are not. For example, because I have very strong doubts vis-à-vis such a person, I think I saw her make such action. My mind, in its negative provisions, is lying to himself can pass insensibly "I think" to "I am confident."

The interior lie born of disordered attachments, such as emotional dependency or addiction to harmful substances, is a consequence of a refusal of the will to act according to the demands of reason, more or less clearly perceived. If I admit to this dependency, poor source of disorder, the reason I can do as soon as the obligation to free myself. I want, in fact, keep this addiction, I think internally that I did not, that way I act fulfills a natural need and I find a thousand reasons to justify my behavior. I deny that it really is and this denial of truth by denial mode, that is to say, refusal to recognize itself is a lie, that false consciousness.





No defect could not develop in us, and it was fed by lies we tell ourselves internally. We do not recognize the vice we, because we do not want to change, because we do not want to discard it. By the lie of denial, which feeds the vice in us, we do a lot of harm to his soul, his soul is hurt more than the vice itself. Humbly acknowledge our wrong and it is already half healed because consciousness distorted by lying then receives the light of truth, who agrees to take the path of freedom.

## 8. The consequences of lying

The origin lies, its nature, its forms and dimensions, we can easily see the harmful consequences. Falsehood false first our relationship with God, the only being that can never be wrong. Lying door itself the immediate consequence of misleading others. Induce others into error by the lie can only be a source of injustice, disorder, distrust, insecurity, conflict.

The lie is a kind of theft: theft of trust of others. However, this flight of confidence for others opens the door to all kinds of other flights. This is why the term "liar" and "thief" has always been closely associated. Any abuse of trust makes it detestable and enforceable author latter he escapes the justice of the courts, he never escapes the natural justice of infamy, which deprives not only the honor of a good reputation, but also the right to trust that it is attached.

The usual lie is a disease of the mind, which distorts the activity. Disease lie has the effect of totally distort consciousness. Thinking about this, Bourdaloue one of the greatest preachers of the 17th century, remarked, "As conscience is not right, everything is according to the conscience is not always right." (Sermon for 3o Sunday of Advent on the false consciousness). That is to say that because of the lie, which often impairs judgment, it can not appeal to the conscience as the first rule of morality: the first universal rule is that God unique source of all that is perfectly true and right.

Disease lie prevents man to fulfill his divine to be a witness of truth vocation by the lie that he usually obeys, it becomes rather enemy of truth, a docile instrument in the hands of the father of lies that is used at its option to extend his kingdom on earth with darkness. As the divine truth is the only real basis of human freedom, it is certain that there is nothing less than the free will of man, subject in his mind the father of lies.

Finally, everything is built on lies will collapse because the lie has no consistency. Therefore, based on lies, Satan's empire, despite its apparent glory, is already defeated.

## 9. The causes lie

### A) Causes moral





The next known to interfere with lies - and for this reason is called pernicious - rely on one or the other reasons that lead a person or a group of people running out of justice and charity. These reasons are often the pride, ambition, greed or avarice, envy or jealousy. The lie is then directly addresses the people that abuse veiling everything that is done to adversely affect either their life or their reputation, or their property. The proud and ambitious who want to dominate others and extend more power over them, are inevitably called upon to take dishonest means to get what they want and hide their crimes by lying. Similarly, the miser, the thirst for money that devours and motivates all his actions, no attention to the demands of justice, the only problem is that it keeps projecting a beautiful picture of him himself who permit to continue its long and impunity scams. The envious and jealous, can not tolerate that his next succeed better than he or she is preferred, will be tempted to exclude or eliminate an obstacle to its success by focusing on more responsibility their own machinations.

## B) Causes emotional order

Many lies come from all kinds of fears: fear of rejection, fear of being despised, being ridiculed, fear of being blamed, condemned and punished, fear of loss of reputation, fear of lose money or some temporal advantage, fear of dying, etc.. We then resort to lying as a defense mechanism to protect themselves from what they perceive to be a danger or threat. This threat was it real, it does not justify resorting to lies to get out of trouble. For lying inflicts a mortal wound to the soul. Lies, even if not pernicious, always wrong to one who utters, and can also hurt the next, for example, when a spouse who lost a lot of money gambling, says his wife that he can not pay the usual expenses because he was the victim of a thief.

Our pauve nature wounded by sin, and tends to prove misconduct, until she understands that false justification of evil she wears it renders more slave, and only the truth can set him free.

## 10. Remedies to lie

1. The first remedy to lie is to have the constant intellectual and spiritual life based on truth concern. Following detach immediately of any opinion we discover to be false.

2. Then become aware of the great evils that come from falsehood and evil that is done to yourself by lying. Lying darkens the soul, he removes his freedom and ruin all spiritual life. An act rooted in lies ultimately pervert mind. We first is contrary to what one thinks or knows to be true and we come to think of it as is, that is to say false.





3. As soon as we become aware that we are trapped in the prison of a lie, will resolutely out. For this cry for help to God. Turn to Jesus Christ, the incarnate truth, and implore his mercy. He is the only one who can free from the grip of lies humanity and each individual soul.
4. Humility is the virtue that sets the soul in truth, ask for much this virtue and strive to remain in spiritual humility available. To this end, meditating on the Passion of Jesus and the example of the saints, use as often as possible, the sacrament of penance, which always brings to a willing mind with humility.
5. In terms of thinking and reasoning, always trying to be objective. It is important to follow the universal rules of logic. It is especially important to be careful not to judge by appearances or our impressions or feelings. Refuse any conclusion that is not based on a foundation. Refrain from making any statement whatsoever that calls into question the next, without irrefutable evidence.
6. To tell the truth, and always act according to the truth, to watch over the negative emotions and thoughts that have to lie. Kill and lie in the egg before it hatched. This requires great vigilance on the progress of our thoughts and desires, which are born our words and actions. Also learn to control the activity of our imagination, influenced by our emotions, is very quick to transform the facts and give them to all other proportions they did in reality.
7. Since all our vices, not to be discovered and reported, tend to wrap themselves in "beautiful lies", he must have the courage to attack them in their entrenchment and get them out of their hiding places. This is the first condition to heal. This principle is particularly applicable in the case of dependencies that have no growth medium lies.
8. We leave the truth reducing reality, either exaggerating. Therefore, to remain in the truth, avoid exaggerating such as reducing the facts. Regarding us personally, ask an honest look at ourselves, we never put himself above others or belittle us.
9. Do not leave us overwhelmed by suspicion, and even better not to take into account, as they are often a source of subtle and bold false judgments.
10. We live in a world of lies, our mind is beset on all sides. These lies, spread by modern distribution of the image and thought, do violence to our own dignity and our fundamental right to the truth, which determines our freedom. So be warned as advertising lies that all other pressure tactics used by influential organizations to impose on society a single thought. Do not be afraid to demand respect for our natural right to the truth, and above all respect our right to believe and live the gospel of Jesus Christ.





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In conclusion, and in relation to what we have said of the evil nature of the lie, we can say that the history of humanity, from its origins, that is to say since the original sin - which is rooted in the lie of Satan - is actually worked by lying constantly fought by the Holy Spirit, who is the Spirit of truth.

To use the language of the Fathers, two races of men are born of our first parents: Abel race and the race of Cain, the race of the friends of God, fair or justified men, and the race of the son of the devil, children of darkness themselves called to be children of light. It is Jesus Christ, the Incarnate Word of God, the Word of truth, who came to liberate humanity from the empire of lies. All those who refuse the gospel of Jesus Christ, who has been announced, all those who do not want to believe the truth proclaimed by Jesus Christ, will meet at the end of the world, at the final judgment, gathered around Satan, the father of lies.

In the centuries before the coming of Christ, the patriarchs, prophets, kings, saints and holy priests of God's people have witnessed the power of the truth against falsehood and its seductive power. All the books of the Old Testament, but especially the prophetic books, the Wisdom books and Psalms are filled with an immense desire for truth and an ardent plea to God for deliverance from evil actions artisans lie. Psalm 12 is one example. Found in many other psalms the same appeal to God to help the poor oppressed by the power of the wicked apparently triumphant accent. Subject to the power of the lie, the man moans and sighs after a Deliverer. The Liberator is the Christ the King, the King Messiah, the Son of God coming to make an absolute testimony to the truth and overturn the empire of Satan. The Apocalypse, which is the last book of the Holy Scripture testifies to the final victory of Christ, sealed in his blood and won all the powerful of the earth and their empire which they have wished to subject nations. In the Apocalypse Jesus Christ is presented as the Lamb of God without blemish, slain, conqueror of all evil, winner of Satan as the prince of peace, the peace of God that brings to the world, and which is based on mercy, truth and justice.

Chapter 19, ca. 11, the apostle S. John describes his vision of what will happen at the end: the final victory of the faithful witness of God, Christ the King, the Lord of Lords.

Being with Jesus, follow Jesus Christ, keep your eyes fixed on Him and listen to His voice ever, focus on Him by faith more profound is the surest guarantee that we may have to win with him victory over all the mistakes and all the lies, to be freed from the power of Satan and to be admitted into the kingdom of light, truth and love.

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The quoted text of Saint Dorothy comes from his 90 Instruction: From lying, cf. Lives of the Fathers of the Eastern deserts, by Father Michael Angelo Marino, Volume 60 ed. Perish brothers, Paris, 1856, p.277-281.

## Appendix I

### Lying in International Politics

There is no doubt that, under the guise of diplomacy, lying has often played a significant role in international politics. This does not mean that diplomacy is, in itself, the art of lying in the relations between countries. Diplomacy, in order that peace continues, is instead necessary to maintain or restore international order, and actually made it over the centuries, a great service for this purpose. But also, that lies did she not allowed?

Future historians, when write the history of the war of the United States against Iraq, will be called to decode a number of false messages, hammered forcefully to justify the illegal and immoral aggression, presented as a war preventive. For example, the absolute that Iraq possessed weapons of mass destruction and was an imminent threat to the security of ETAS States and world peace statement. Suspected Iraq of possessing weapons of mass destruction is not at all the same as to affirm an absolute way. Doubt and suspicion were allowed, but less compelling evidence, it could not pass the doubt and suspicion to absolute certainty without lying. As for the supposedly irrefutable evidence provided by photographs taken decades ago presented as if they were new, it was a circumstance removing the evidence made any serious basis, in other words, it was a way to lie. And again, saying that the peaceful disarmament of Iraq was not working, while the chief UN inspectors said they had found a good spot on cooperation in Iraq and encouraging progress in the mission entrusted inspectors, it was also a bold way to lie.

Above all, was it true that the first goal in this war was totally selfless, namely the freedom of the Iraqi people? If, by chance, there were other intentions that war commander, would they not lie? There were ulterior intentions of financial interests, it seems due to a blackmail oil made by American leaders to the nations are not willing to cooperate with them. Furthermore, saying "we want peace, we are peaceful" while no reason inspired by the requirements of international law could undermine the decision well in advance and arrested for war, was it not not a lie? Finally, to impose a liberator of the international community, through unilateral action, it was not an arrogant and false pretense?

In this context lies, violations of truth and justice were and are still possible in Iraq, with the predictable result security and world peace more than ever compromised because of the lie of peace can never be build.





## Appendix II

### Lying in the art

Arts, such as music, architecture, painting, are the modes of expression of beauty. Their value lies in the beauty they express. Express beauty should be the goal that proposes an artist. Art becomes a lie when pursuing an interested end, it presents as beautiful what is ugly. We have the example of a lying art from Picasso, who confessed himself in 1952, the writer Giovanni Papini: "I run the stupidity and greed of people."

"In art, the people no longer seek consolation and exaltation, but refined, rich, idle, the distillers of quintessence seek new, extravagant, scandalous.

And myself, since Cubism and beyond, I contented these masters and criticisms with all the changing oddities that went through my head, the less they understand the more they admired me. To force me to play all these games, all these nonsense, all these puzzles, rebus and arabesques, I became famous, and very quickly.

And celebrity means for a painter sales gains, fortune, wealth. And now I'm famous, I'm rich. But when I'm alone with myself, I do not have the courage to think of myself as an artist in the great and ancient sense of the word.

It was great painters Giotto, Titian, Rembrandt and Goya: I am only a public entertainer who has understood his time and spent the best he could the imbecility, the vanity, the greed of his contemporaries.

It is a bitter confession of mine, more painful than it may seem, but it has the merit of being sincere. "

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If his art was lying, Picasso was released kind of artistic lie that weighed on his conscience recognizing abusing the stupidity and greed of people.

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Source: The adventure of the twentieth century, the contemporary world T.II 1946-1988  
Hachette Editions du Chêne







## Anguish

A social phenomenon

With anxiety, big sister of anxiety, we discuss a particularly vast and complex subject. It should be interesting, because of the crucial role it plays in emotional illnesses, and also its presence in germ in every human being who must face one day or another, difficult situations.

From the huge amount of tranquilizers drugs prescribed to relieve anxiety especially in western countries, the cost of several billion dollars, it seems that anxiety has become a social phenomenon quite worrying. The number of people whose lives and work are affected by anxiety is incalculable. This situation, which means a clear deterioration of public health, invites us to think first about the nature of anxiety and its manifestations, as the starting point of a legal analysis of the feeling of fear, which is a species . If we better understand the internal mechanism of fear, we will then be able to discern in its various expressions, the most powerful remedies.

The nature of anxiety and its manifestations

We usually use the anguish and anxiety terms for the same disorder. However, this is not quite the same thing, anxiety featuring an intensity that any anxiety does not necessarily hold. Because there is in every man some anxiety is normal. All levels of anxiety are possible from mild anxiety to extreme anxiety. Anxiety is made of anxiety, but anxiety that comes with a disarray up panic. Of anxiety, the Oxford Dictionary gives, in fact, this definition is "a mental and physical malaise, born of the feeling of imminent danger, this discomfort is characterized by a diffuse fear up the anxiety to panic and painful sensations of epigastric or laryngeal constriction. " The anxiety comes from the Latin word "angustia", which means tightening. This is good.

In anguish as a result of fear, there is a muscle contraction, often painfully felt in the heart, hollow stomach and throat. The anxious person may experience symptoms that look suspiciously like a heart attack, an asthma attack, or to digestive or urinary problems. Sometimes these symptoms pose people who experience from doctor to doctor, with the conviction of having a cancer, ulcer, asthma or heart have become. They are misleading symptoms because there are actually a physical anguish caused mainly by heart disease and asthma, as well as disorders of the digestive system. When these symptoms arise only anguish, medical research uncovers no organic lesion, the physician, then, may be tempted to treat the patient as a hypochondriac. Yet, the reality of the problems that anxious person experiences can not be disputed. In fact, the symptoms are not apparent physical signs of





organic disease but rather an emotional imbalance. The hyperémotives people are more likely than others to make the anxiety. Frequent anxiety attacks always have a sustainable base of anxiety.

The anguish, born of anxiety, feeds on all kinds of fears, until this paralyzing fear that is afraid of everything. Some fears are certainly justified, because they are natural reactions to imminent dangers threatening objectively. Anxiety exacerbates these fears and imagine an infinite number of others, which are entirely unreasonable These are phobias, or situation, such as agoraphobia and claustrophobia or objects, such as fear of sharp objects, or animals (zoophobia) or pulse, for example, fear of making a dangerous or harmful act, like jump off a bridge or kill someone and still afraid of the light or photophobia excessive fear of blushing (the éreuthophobie). People live in anxious fear: fear of illness, fear of dying, fear of any difficulty, fear of failure, fear of commitment, fear of rejection, fear of be despised and ridiculed, fear of being judged and condemned to be the fear of being victims of conspiracy, the fear of being spied on, monitored, continued, the fear of losing his job, his friends, his money, the fear of never being able to succeed, fear of being wrong in everything we do, fear of making decisions, especially if they must be irrevocable, fear of the dark due to threatening imagineries, fear authority, fear always be guilty, fear or distrust of others, etc.. All these fears or phobias, as they last and influence behavior, greatly hinder the freedom of people anxious. They do not come primarily from external causes but mainly their background anxiety or insecurity. When there is an external cause anxiety distorts and renders harmless the sometimes threatening.

The anxiety, the ultimate expression of fear

Fear is the passion of the soul is to a future and difficult to defeat evil, so that one can hardly resist. The fear is that feeling that seizes the soul that feels threatened by a future evil, that it is ready to pounce on it: an evil that appears to him as an imminent danger. The soul feels threatened because of his weakness, a kind of helplessness she feels but is not radical but not because it does not remove it completely the ability to withstand and even go to the attack. That's why the fear itself is open to hope, that it, subject to future good, difficult but attainable. The hope of overcoming evil with good desired allows fear to be overcome and free from all negativity by the virtue of fortitude.

The fear on the evil close and difficult to overcome, we never feared well. If the property is present, it is loved and welcomed. If evil is present, the soul responds with hatred and sadness. If the soul did to defend himself from being hit by a wrong way deserved because of the injury she perceives as an injustice, she felt a sense of anger, which instilled in her a desire for revenge. If the soul is deprived of any ability to react against the evil that afflicts him, the despair, the soul despairs when she feels that there is nothing to do against the evil that oppresses . Fear is a movement of the soul through between hope and despair.





Hope opens the timid soul a way of salvation, to calm her own fears. But the terrifying fears, the soul will be more easily brought to despair to hope. She must fight against the deep despondency of despair for not sink because the despair that can lead to complete ruin.

Fear, in its various degrees, seems like an internal signal of an external threat to them. It is normal when the external threat exists and remains reasonable, but it becomes abnormal, that is to say, sickly, when the danger does not exist. As normal fear is useful to preserve our life and all goods that we need to live a life of human dignity, as morbid fear is detrimental to our physical and mental balance. Normal fear is useful because it warns us of the need to escape a serious and unavoidable danger, or to see to procure the means to cope. It is normal to fear the real perils that put our lives in danger, a person who does not fear the danger of death as to expose himself without reason is stupid. For those who might be tempted to expose to extreme danger by false bravery, fear, if they are willing to pay attention, acts as an internal call to a reasonable conduct, rooted in both humility and caution. Humility makes us recognize our limits to the degree of danger, and this is prudence which distinguishes the conditions under which he must flee an impending danger, and under what conditions it should be ready to resist or the face, in the hope of defeating.

The arduous evil rises against us and arouses in us a natural reaction of fear, so we put in a fighting stance. In such a situation, it is perfectly reasonable to flee stronger if we go to war against it means to run a certain defeat enemy. The proper motion of the fear is the leak. Sometimes this withdrawal is justified, sometimes it is not at all. As anxiety is the ultimate expression of fear, it accentuates the movement inside leak of its own so that the person is usually anxious constantly leak. Anxiety makes escape from all sides without being able to stop his flight. This leak, much more within itself when it tries to lock, is responsible for a great suffering can only disturb his judgment. And when the judgment is distracted by anxiety, it is absolutely unable to grasp the reality and take a decision that is informed by prudence. This is why such anguish that determines bad decisions over other bad decisions, throws the soul to despair. There is no doubt that a serious temptation to despair, which lasts as long as it is not a cure, is part of the anxiety.

## Species of concern

Many Doctors of the Church and the great spiritual masters, following St. John Damascene, speaking six forms or species of concern, including the agony is the last. These are: laziness, shame, shame, astonishment, amazement and finally anxiety. Say a word about each.

Laziness is a kind of fear is to work hanging in nature. The lazy refuses to act for fear of effort to do.





Modesty, very close to the sense of honor, is a kind of fear that is ignited in the apprehension of a fault that could commit that violates our reputation. Modesty is a fear that protects the purity of the soul: it is a delicacy of conscience in sex and that is why closely related to the virtue of chastity. In excessive modesty relates scruples which is a nascent fear of uncertainty of consciousness look hard action to do or already done. Some forms of scruples are scary. They can and should be treated.

Shame and confusion consequent fear any evil action that can reduce us to the opinion of others.

As for the surprise at the evil in question here, because there is also a surprise at the well, it is the kind of fear that grips the soul when considering some great misfortune which it can not see all suites. Which specifies the astonishment (Latin admiratio) is the magnitude of the impending evil.

Stupor is the kind of fear that rises in the soul at the sight of a nearby evil, unusual, unusual, appearing suddenly.

Anxiety, as we have said, is the kind of fear that constricts the soul feeling powerless to withstand future calamities, that is to say, very close, she fears. Before an evil that looks and unknown consequences, which we can not see how to overcome the soul is in deep insecurity devoid of any force, it is at the end. Anxiety, to varying degrees, is present in most of the neuroses and psychoses. There is no doubt that morally and spiritually, the deplorable state of great anxiety can be greatly improved.

### Legal or internal causes of fear

The various species of fear, especially the fear, have two main internal causes: the first refers to the vulnerability of the subject, and the second fundamental passion all others depend.

The cause of fear is our natural weakness, helplessness we feel to future evils that threaten us. It is feared because we do not feel able to resist these evils, which we run a real risk or perceived. Our weakness is cause for fear, especially as it tends to increase more and bigger obstacles. The arousal that projects in the imagination all conceivable dangers dessert weak resistance to evil temperaments timid, and therefore more vulnerable.

As a form of weakness or rather provision creates or increases the weakness there abuse aware of its strengths: for example, when we do not respect the limits at work. By ambition, we want to "perform" beyond what we can. Without necessity, then enter and





locks himself in a competition system that causes us a "stress" excessive and continual anxiety. Everything else would be the case of an anxious person throughout his acting, certainly because of its weakness, but not because of the expenditure of energy which comes to be superimposed, but is not necessary.

As another form of weakness, it is that of loneliness - loneliness much more moral than physical - which is keenly felt the lack of help and support that the soul because of its limitations and its miseries, really needs to overcome his fears. Without moral support, without the ability to rely on a friendly person who accompanies and encourages the conscious soul of his extreme weakness, usually experiences a feeling of inner and outer vacuum that increases her anxiety.

Ignorance and poverty that put people at a disadvantage to those who, through their knowledge and have, have on them the power to dominate, are other forms of weakness, inspiring fear. Fear of small to large is unfortunately only too justified because most scholars, wealthy and powerful often exploit the ignorant and the poor. Related to ignorance are the prejudices and superstitions, responsible for many unfounded fears.

The second major cause of inner fear is love. Love, which is the most fundamental passion of the soul, is, according to St. Augustine, the only real cause of fear. If there is concern, says St. Augustine, it is because we love. Because of the fear of losing or not achieving what we love. Love the heart that goes well he wants or what he sees as a good. The fear of losing what is really good, as the purity of heart and limb, has no trap, and is ordered to the preservation of virtue and life. But how to love, how attachments are themselves disordered and, consequently, throw the soul in evil fears alienating links and sometimes a real anguish! Thus greed or avarice, that is to say, the excessive love of money and material goods leads to fear of losing the same in all areas, I'm afraid of losing it I like too. This can be a person, an activity, a situation that may also be a good interior, as my peace, love my ease, that I would always be afraid of being disturbed.

External causes

- Human and temporal causes

Besides these main internal causes, such as weakness and love, fear, including fear, also causes, of course, outside. These causes may be social upheavals, wars, serious accidents, the negative influences of certain errors in education, at home, at school, traumatic experiences that can be traced back to the birth, the packaging of a growth medium where the child feels abused, rejected and despised in its identity and dignity, treated as if it were worthless and perpetually doomed to failure. Children, victims of violence, or wiping the usual wrath of their parents and, as a result, grow up in fear, are predisposed to all kinds of





fears, including anxiety. It is clear that violence, verbal or physical, causes fear, which, in turn, easily leads to violence. Young abused or violated are potentially violent and quickly learn to manipulate others through fear. Furthermore, the excessive domination and overprotective parents who bring them to "cover" their children, killing them in any initiative, even if this rule does not perform any ill will, produces weak beings, fearful, which will be afraid to assert themselves by personal choice, and will tend to remain dependent.

- The spiritual causes of diabolic origin

There are also fears, anxieties of diabolical origin. The causes of these fears, they are demons, evil spirits seeking to remove the souls of God, the divine Savior Jesus Christ and to train them in the way of perdition. Hide this truth is so damaging to the evil souls that try to control by fear. For if Satan is the father of lies, it is also the universal master of fear, the champion of terrorism. Although himself a coward, it is applied constantly to fear. Moreover, they are often fearful that are most afraid of others. Perfect knowledge of human nature, the devil knows how to scare the men who are less than his nature, he knows how to play on their emotions, how to intimidate, how to exercise tremendous pressure on them to prevent them from doing good or fight against evil. He is able to inspire their fear well and even fear of the Sovereign Good which is God, and fear of virtue which is nonsense, because all that is good and virtuous, of itself, can cause scare anyone. By his lies, he managed this feat of presenting well as an evil, make the odious virtue and vice kind. It creeps into the minds of a hateful image of God, Jesus Christ, religion, he shall be responsible for all ills. It thus brings a multitude of people, ignorant of his tactics and unaware of their weakness, to act against their conscience to be indistinguishable from others and does not incur the shame of general contempt.

Fears of diabolical origin account for a large part the progress of evil in society. As the enemies of God, which are the same time enemies of human nature, are strong to weak bonds. Saint-Pierre was with St. John, the most ardent disciple of Jesus Christ. This is the fear that Satan was able to do deny his beloved master. When Christians of every class are obviously afraid to defend the truths of faith and the demands of Christian morality, or are willing to compromise with foreign doctrines to appear broad-minded and open to the world, they are certainly victims of manipulation diabolic origin. It is important to know to be able to respond faithfully to God's call, always thwarted by Satan, who in his arsenal to fight, using all kinds of fears as many weapons of choice. You must be aware of the frequency of fears of diabolical origin, be aware that giving them a sign of moral cowardice and especially a great lack of faith and love of God.

The effects of fear

We have already, in our presentation, reported the main effects of fear, including anxiety.





Summarize and starfish.

The fear that some important always seems on the outside. You can not hide. In addition to the events already mentioned in the heart, respiration and digestion, it causes physiological changes such as tightening in the throat and chest, tremors throughout the body but especially in the hands and knees, pale face, the sweat, the reduction and loss of voice, thirst, and sometimes a temporary paralysis of the limbs. Serious concerns can produce effects quite contrary. Faced with the sudden threat of danger, some respond by fleeing at full speed, legs hanging from the neck to find a refuge somewhere. The fear then their source of energy quite unusual. Can be observed in animals chased by predators, such as gazelle fleeing leopard and humans alerted by the warning signs of a disaster, fleeing wildly, if there is still a possibility of salvation, to a safe space. Faced with similar hazards, other individuals remain frozen, banned paralyzed, completely unable to move. Therefore, according to their effects, it is called active fears that stimulate activity, and passive fears that prevent and reduce the.

Saint Thomas Aquinas noted (in secundae prima of the Summa Theologica, to question 44), there is a relationship between the physical effects of fear and its physiological effects. The body absorbs and layer, somehow, the movements of the soul, it suffers and the rescue efforts of the danger it happens or not to do. Fear has the soul sometimes violent excitement with all his strength to ward off the danger, sometimes paralyzed, by acting on his abilities as a passive force inhibition. Generally, the soul plagued by anxiety, is deeply upset, largely loses its ability to reflect, and hence its freedom of decision and action. It is then taken as a vice that stifles and she knows how to free itself. Although there was no sweat or physical tremors, soul, in its faculties, sweats and shakes, and emptied of its power, feels extremely weak paralyzing its operations. The psychological effects of fear are not always the same, and these effects sometimes conflicting, there is room for many degrees of intensity.

Fear, especially the fear has so many negative effects on the body that one may wonder if it is possible that she sometimes good psychological consequences. In reality, it can not be that when it remains subject to reason and will, at least it is not such as to deprive the person of its reflectivity. Do not exceed these limits, the fear encourages caution in making sense of the difficulty companies. Awareness of difficulties to overcome agrees reason to take advice as St. Thomas remarks (Article 2 of the question 44 of secundae prima) which is an important element of the virtue of prudence. If fear is not subject to reason, it inevitably disturbs the judgment, false, and can even temporarily remove the ability to judge and to us, therefore, unable to be a moral act.

So morally, grave fear that leaves the use of reason but necessarily diminish the will, is counted among the reasons that excuse the observation, not the law of God, but human





laws, ecclesiastical and civil except in the case of danger to the religion or society. Accompanied by violence or not, grave fear is grounds for annulment of certain acts, such as the vows, marriage, contracts.

However, whenever grave fear does not eliminate voluntary in us, it can not excuse sin would be committed under his empire. If so, to avoid temporal harm, such as death, injury, loss of his fortune on an act forbidden by the divine law is guilty, it is a sin. Sin, of course, be more or less guilty, according to the degree of irresponsibility that could come from fear. With regard to the guilt of sins committed under the influence of fear, we must always remember that this principle grave fear does not remove itself voluntary, but decreases, whereas the slightest fear or remove or decreases voluntary.

## Conclusion

We said that fear puts us in a fighting stance. This is true not only physically and emotionally, but also morally. In the order of our moral and spiritual life, we all have a strict duty to fight the fears that we live in, especially the fears suggested by the demon (the Fathers also called worldly concerns), and fears that come from our pride, our selfishness and our attachments. For what reason? Because all these fears are very serious obstacles in us to exercise several virtues, by which alone we will be able to achieve our true identity that is to say, to achieve be that God wants us let the image of Christ Jesus. For as St. Paul to the Ephesians (I, 4) says, "it is in Him that He chose us before the foundation of the world to be holy and blameless before him in love."

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## Annex I

### A) the source of fear

Fear-passion is caused by the weakness

"The fear is the fear of human weakness that fear of suffering accidents which it does not. She was born and she shakes in us because of the guilt of our consciousness, of a stronger law, assault a better armed enemy, cause illness, encounter a wild beast, short fear arises from anything that can bring us suffering, such a fear is therefore not teach : it arises naturally in our weakness we do not learn what are the evils feared, but of themselves these evils inspire us to fear. ".

The fear of God: a willingness to learn







"On the contrary, about the fear of the Lord, it is written: Come, my son, hear me: the fear of the Lord, I will teach. We must learn the fear of God, since '... it is taught because it is not in terror, it is in the logic of teaching it does not come shake nature, but the observance of precept. it must begin with the activity of an innocent life and the knowledge of the truth.

The fear of God is caused by love

"For us, the fear of God is wholly in love, and perfect love leads to completion fear that is in it. The proper function of our love for him is to comply with warnings to obey decisions to rely on promises Listen therefore Scripture tells us. And now, Israel, what does the Lord ask you Otherwise you may fear the Lord your God, to walk in all his ways? that you love her and that you observe with all your heart and with all thy soul, and commandments which he has given you for your happiness.

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S. Hilaire, commentary on Psalm 127.

At the time of anguish look to the Lord

Magnify the Lord with me,  
let us exalt his name together.  
I sought the Lord, he replied:  
from all my fears he delivered me.  
Looking shine to him,  
no shadow or blurred face.  
A poor man called, and the Lord heard  
it saves him from all his troubles.  
The angel of the Lord encamped round about  
to release those who fear him.  
Taste and see that the Lord is good!  
Happy found refuge in him!  
Saints of the Lord, worship Him:  
there is no want to them that fear him.  
Rich we lost everything, they are hungry;  
who seek the Lord will lack no good thing.  
The Lord hears those who call:  
of all their troubles, he delivers.  
It is close to the brokenhearted,  
it saves the spirit of heaviness.





(Verses from Psalm 33)

## Remedies for Anxiety

As we said, the anxiety stems from anxiety and eats all kinds of fears.

To combat the anxiety, it is important first to identify the fears that cause and nourish. He fears that are totally justified, others partially, others not at all.

## Fears fully justified

Fears fully justified are objectively justified on the dangers of impending misfortune. Among them, some leave no human hope of escape, others offer hope with external assistance these hazards are overcome.

It goes without saying that the most formidable dangers we can face are the dangers of death. When it is humanly impossible to escape, as in the case of a natural disaster, or in the case of an aggression that can not be resisted, or in the case of a disease moving inexorably towards death, or a bloody persecution that can not be escaped, and in all other cases where no human aid is possible, we must face death, the only remedy that can calm the anxiety about death and establish the soul in great peace is faith and trust in God.

By faith and trust in God, the soul, while feeling his extreme weakness, looking for the sole name of the Lord's help that can not miss him. Trust in God is born of faith in his almighty love and includes the firm assurance of support and protection. Faith, as we provide the apostle John (I John 5, 4) is the only force capable of defeating the world, that is to say all that can exist on earth has power that stands against God. Thus St. Paul, in Chapter II of Hebrews praised the faith of the patriarchs and prophets of the Old Testament, by faith, have reconciled the friendship of God, without fear of death overcame the severest trials, hoping firmly, without getting their living in the fulfillment of the promise made to them: ... "By faith they submitted the kingdoms, he wrote, they practiced righteousness, obtained promises, shut the mouths of lions, overcame the violence of fire, escaped the edge of the sword, triumphed over the disease, demonstrated valor in war, put to flight the armies, made women their resurrected dead Some died under torture, refusing to issue in the hope of a better resurrection, others have endured ridicule and whips, chains and prisons, they were stoned, tortured, sawn, past the edge of the sword, and they led a wandering life, covered with the skins of sheep and goats, destitute, afflicted, tormented: they which the world was not worthy, they wandered in deserts, mountains, caves and dens of the earth. Yet all of them, that their faith made commendable if they remained without obtaining the promise because God, by a merciful providence for us, would not they arrived without us the





ultimate perfection ... "

If by faith and hope in God, the Fathers of the Old Testament have earned such praise, extolling their soul from death victorious strength, what of our Lord Jesus Christ, the Apostles, St. Paul, martyrs and all the saints of the New Testament, who conquered the fear of death and any other fear, to perform faithfully, no matter what the will of God?

"My Father," Jesus prayed in the agony of his agony, "if it is possible let this cup pass from me! Yet not as I will, but as thou wilt" (Matt. 26.39). "All anguished remark Luke (22, 44) he prayed more earnestly, and his sweat became like blood cells falling to the ground." No human heart has been overwhelmed by such anguish to the pangs of death as was the heart of Jesus. Crushed under the crushing weight of all the crimes of humanity, punishable as a man he suffered his Passion, no human comfort, as abandoned of God. His heroic strength, demonstrated by its unalterable patience in the most cruel sufferings, had its source in his unwavering confidence and filial piety boundless, making it adhere unconditionally to the will of the Father.

It is with constantly before the eyes Jesus Christ crucified and the apostles received from the Lord the strength to suffer and die for Him and with Him. By their faith, trust and love they all successfully crossed the anguish of martyrdom, refusing any consolation except that imitate their Master and Lord Jesus Christ and to be found consistent with the judgment. They remembered personally taught the maxim of the early faithful Savior: "Do not fear those who kill the body but can not do anything more: but rather fear him that can destroy both body and soul in hell" (Mt 10, 28).

"And who do you harm, argues Peter in his first epistle, if you are addicted to good? Even as ye suffer, if it was for justice, would you be happy! Do not have any fear of them and does not disturb you, but in your hearts treat holy Christ the Lord, keeping you always ready to answer whoever asks you the reason for the hope that is in you "... (1 Peter 3: 13).

To face death and all kinds of suffering and Jesus Christ, we must be strong. Strong force that gives faith. And a strong special way to force that brings us, by the confidence attached to it, the Christian hope. It was the frequent exhortation of St. Paul to his followers: "Therefore, brothers, since we have free access to the sanctuary by the blood of Jesus, following the new and living way which he hath consecrated for us through the veil, that is to say, through his flesh, and we have a great priest over the house of God, let us draw near with a sincere heart with perfect faith, our hearts sprinkled from all the evil we would realize, the body washed in pure water. Staying steadfastly committed to the hope we profess, for he who promised is faithful. " (Heb 10, 19-28).

The need to overcome not only the fear of death, but other fear making us escape our duty





force Aquinas connects intimately with the confidence that strengthens the virtue of hope. He even made the trust treated as magnanimity, an integral part of the virtue of fortitude. Trust, indeed flourishes in magnanimity, who is not afraid to engage in large companies where only the honor from virtue is pourvuivi. Christian magnanimity draws its strength from the faith in God, which makes it capable of accomplishing great things for God's honor. But nothing is greater than to give his life - with Jesus Christ - to the glory of God and the love of men.

The soul or magnanimity strength, fueled by confidence in God is the virtue that makes the great saints, even if they were weak constitution, like the little St. Agnes St. Ambrose which drew a beautiful portrait (see Appendix). There is no doubt that the most magnanimous, the greatest souls who have passed on earth, those who showed the greatest fortitude to death and dangers of all kinds are the saints and saints who remain before history glorious trophies of victory won by Christ on the cross.

The force by which death was virtually defeated in the martyrs and saints, was in them the fruit of their faith and trust in God, and the ardor of their love. Trust and supernatural love are the most powerful feelings of fear remedies that stifle the noblest desires of the soul and paralyze its action. Confidence, firming the hope of many difficult to conquer, is the virtue of the combatants: it makes the soul strong in the certainty that it has received the all-powerful God to overcome evil with. Moreover, the love of God burning in the heart strong by uniting directly to the source of strength. Love, indeed, has the property of uniting lover to beloved, and if this love is very strong and sovereign, it detaches the heart of any other love that opposed him. And we understand that when a person loves God passionately as St. Therese of the Child Jesus, his heart is detached from everything else and no longer feels no fear of losing anything, life itself, provided it does not lose its unique treasure God.

The heart that loves God completely surrenders to Him as a little child in the arms of his Father. Therefore, in the worst feeling in complete safety hazards in the all-powerful arm of God, no fear, although felt in the sensitivity can shake. In fact, trust in God even to the complete abandonment in his hands, is the ultimate expression of virtue and gift of strength. This was the secret that we like to call the "small" Teresa became so great by his humility and powerful by his trust and surrender to God. Two months before her death, she wrote to Bellière: "The good Lord wants me to give up as a toddler child who does not care about what will make him when I'm at port. I will teach you ... how you navigate the stormy sea of the world with abandon and love of a child who knows that his father loves him and can not leave him alone in the hour of danger " . She writes: "Jesus likes to show me the only path that leads to the divine furnace, this path is the abandonment of the child who sleeps without fear in the arms of his Father." It is in such provisions is realized this word that the Holy Spirit inspired the Apostle John: "Perfect love casts out fear." (I John 4: 18).





So faith, hope and charity, crowned by the total abandonment of the soul to God, are the most powerful external dangers imminent and real threat of more serious ailments remedies, while n ' there is no human hope of escape. But these virtues, however extreme natural weakness, involve the soul to the omnipotence of God, exercise first in prayer.

## - The power of prayer

Prayer is the first of all remedies against the natural fear of losing their lives seriously and directly threatened and, a fortiori, against lower than those that cause risk of death humanly impossible to avoid fears. Dr. Alexis Carrel, based on comments he made himself on very large terminally ill in medicine, could testify that prayer is the most powerful source of energy in there the universe. "Prayer, he says, is not only an act of worship, it is still an invisible emanation of the spirit of worship, that is to say, the most powerful form of energy that 'we can generate. influence of prayer on the human mind and body is also easily demonstrated that the secretion of the glands. Its results can be measured to an increase in physical energy, intellectual vigor and moral force, a deeper understanding of the fundamental realities. " "Prayer us he says, is as real as universal gravitation strength. As a physician I have seen men, while any treatment had failed, lifted out of disease and depression by 'serene effort of prayer. This is the only force in the world that seem to overcome what we call the laws of nature and are called miracles occasions when prayer has dramatically demonstrated its power " .

## - The strength of the sacraments

Today, prayer is able to obtain the greatest miracles, especially if it is attached to the sacraments, which is a personal encounter with Jesus Christ, true God and true man, the conqueror of death and absolute master of life. The sacrament of penance frees the soul from its deeper reasons for fear, restores the serenity and confidence, has to remain in peace in the midst of trials. The sacrament of the Eucharist, which is Jesus remain in the soul and the soul of Jesus has always been sung as the Bread of the strong, the divine food that gives strength and consolation to the poor travelers we are en route to the CELESE homeland. In the most terrible dangers at every opportunity "if God is for us, who can be against us?" Saint Paul asks (Rom 8, 31).

We focused on the subject of imminent danger of death naturally inspire us the most frightening fears, especially when there is no human hope of escape, to highlight that when you can not find hello, or relief to our anxieties, in any human or temporal means, there is always God, to which we can and must turn: a God who loves us, a God who is truly our Father infinitely wise and all-powerful. Provisions that we turn to Him always remain the most basic to the most severe forms of anxiety and anxiety remedies, like, a fortiori, their





milder forms.

The risk of death which it is possible to escape

Is do we now before the dangers of leaving a dead human hope of overcoming them, we must first rely on the help of God, while using natural resources at our fingertips. In the dangers that threaten our lives, we fear death because we feel powerless to overcome it by our own forces. To the extent that we can get the help that will increase our forces and make us able to face danger and to support the fight, we must do everything to fetch: side protectors, advocates, friends more powerful than we, stakeholders who can bring us the help of their experience, their knowledge and their skill, the source of which is the danger of death for us. The virtues that should govern our conduct in such cases are humility, confidence, caution, patience and perseverance. Humility puts us in the truth regarding both the danger and the forces we have to resist. Confidence leads us to use the power of others. Prudence sheds light on the most likely to seek and take means to survive, because our life is in danger. Patience is the expression of the diving in suffering fortitude. Perseverance, which improves patience, is the condition of victory in the most difficult struggles in which the pain and suffering we suggest at times to give up everything.

While there may be fears objectively justified and do not involve danger. For example, the justified fear of losing his property, loss of reputation, that is to say, to be defamed, losing his freedom and security by being subjected to a tyrannical authority. In these cases, all remedies both natural and supernatural already mentioned for the anguish caused by the evils even more formidable, retain their value. If we focus on some inner disposition to overcome fears objectively justified without danger of death, it will be the posting of this world's goods, and yourself. Such detachment, to be perfect, requires the supernatural love of God above all else, has been practiced in a remarkable way, by pagan philosophers, and gave them to acquire a great inner freedom, being no longer dominated by fears from ambition, pride and the various vices of men.

Fears partially justified

There is another kind of fear, which can cause anxiety, but are based only partially on an objective basis. In these fears, imagination plays a more or less. For example, a person remains in a disturbed environment, it does not feel safe, or else she was herself a victim of a traumatic experience in the past and has to some extent because of his fear environment. At the same time, it is hyperemotional and nervous system is so shaken that fear dominates continuously. She has a tendency to imagine the worst misfortunes will happen to him. The reason for the fear that haunts him as much or more is based on the representations of his imagination on the objective reality of the dangers associated with its environment.





In such cases, errors of judgment on the cause of fear are common. Anxiety disorder judgment and prevents us from seeing clearly. All responsibility is dismissed fears proven to external causes, and we did not realize the importance of the role played by the imagination.

For all the fears about a way of life more or less painful, because of disorders that occur there, it is important, of course, to discern the extent to which threats to personal safety from the environment are real, and how extent they are imaginary, before making the decision to change settings. If external dangers from the middle proved much more imagined than real change milieu would not be a cure for anxiety and could even increase as the imagination continue his game in a different environment and be able to invent new dangers may be more serious. One must always be wary of self and ask questions about their own emotional balance. This is the judgment based on humility, provided the true knowledge of self, which should dictate the attitude to take. Prayer is needed for this discernment. As discovered Alexis Carrel, the man who prays "sees himself as he is. He discovers his selfishness, his foolish pride, his fears, his greed, his mistakes. It develops itself the meaning of his moral obligations and intellectual humility. "

On the other hand, fears related to hostile or negative behavior of some people who would influence our environment usual or professional life, before taking the decision to withdraw, we must see whether the application of certain preventive remedies is not only possible but completely pacifierait the situation. These preventive remedies consist of daring to do good to our existing or potential enemies, always showing them a positive spirit of kindness, understanding and love. By these provisions, which require a good deal of denial and especially patience, enemies can make friends, love of neighbor as taught by Jesus Christ is strong and can put large and small outbreaks of war, that spread throughout fears, anxiety and terror.

No fears justified

Finally, there is, objectively unjustified fears. These fears responsible for a lot of anguish are absolutely fight. They arise either moral disorders or psychological imbalances.

- Fears from moral disorders

As moral disorders, disordered attachments and pride cause countless fears that become the preferred scope of the devil. Because we are attached to money, people are afraid of losing it, and this fear can determine a deep anxiety. If I am attached to a person in a disorderly manner, I have fear of being deprived of his affection, loneliness will then scare me in an exaggerated way. Similarly, the prospect of being deprived of pleasure and comfort which I am attached may result in me the fear of being unable to live without the





comfort and pleasure and it totally depressed me. And yet, if I am attached to my position, my job in a disorderly manner, the possibility of losing the benefits that I have socially anxious me going.

Pride brings with it a multitude of fears: the fear of being humiliated, despised, slandered, put off, forgotten, fear of being ridiculed, insulted, suspected, misjudged, disapproved, rejected, condemned, etc..

In terms of the evidence that we need to make the highest truths, pride begets human respect, which is the fear of affirming our faith in an environment that is hostile to him. The pride in his expression of vainglory, would also, according to St. John of the Ladder, the first source of shyness, which is the bondage of the soul to a childish fear.

All these fears, due to our unruly passions, the devil is anxious to us, to fear the opinions of others, and ultimately prevent us from doing the will of God. The remedies for these fears are in the discernment of their poisoned sources and the spiritual battle that we must take to be released from our vices and acquire the contrary virtues. The Desert Fathers and spiritual masters of the early Christian centuries, including, among others, St. Ignatius of Loyola and St. Francis de Sales collected inheritance, are excellent guides for big business of spiritual warfare, which has order issuing the soul of all its disordered affections, and consequently the cure of his morbid fears. Spiritual warfare does not require less light and strength to fully emerge victorious, the absolute loyalty to God before death threats.

- Fears from psychological disorders

Many fears are related to emotional imbalance or a false perception of people, places, events, situations, external signs. This person will be perceived as threatening, then it is nothing. As will be seen, without reason, as dangerous and even inspire panic. Such an event will be perceived as negative and harmful, contrary to reality. Such situation will appear as the result of a coalition of malicious people, as the result of a conspiracy. Such sign, such a move will be interpreted as a charge will and even a power of destruction. Also if it would superstitions, fears of this kind belong to the broad field of phobias, disorders rooted in feelings and thoughts that negatively affect behavior. Emotional disorders are largely responsible for the anxiety and panic.

The healing of these fears requires remedies both natural and supernatural. Natural remedies by submitting as much as possible these fears control of reason, fronting gradually to go small victories in major victories, and through to the extent necessary for an appropriate therapy.

Submit fears the control of reason does not mean to become free, or no longer feel them.







Because emotions before acting rationally in the sense that before he had time to think, they have already acted on the body are causing physiological changes. Submit fears to reason - or what is now called cognitive intelligence - means not to be dominated by them, to refrain to act or not to act on their impulse, even if they feel strongly. An anxious person into the path of healing his emotional illness, when the consciousness that it takes effort and it is against their irrational movement, it can no longer be overcome and carried away by his fears. Healing can only be gradual. It is very important to understand. The anxiety caused by physical reactions mitigate the extent progressive control of reason over fear. It will be possible to still have physical reactions of fear while not allowing themselves to be led by them, and so after a huge progress in terms of inner freedom.

Because there is an interaction between emotions and the body, emotions acting directly on the body and bodily provisions affecting emotional balance, plus a psychiatrist aujourd'hui favors a personal approach to curing disorders emotional.

Thus Dr. RJ Callahan, American psychiatrist, as evidenced in his books "The Rapid treatment of panic, Agoraphobia and Anxiety" and "The Anxiety-Addiction Connection", has developed techniques treatment of emotional disorders, including, by slight pressure on specific centers of the body, elements of traditional Chinese medicine to psychotherapy. By his method he calls "mental Field Therapy" (in English, Thought Field Therapy), which has three levels, where the goal of spiritual health is not absent, he would have been successful.

In addition, Dr. David Servan-Schreiber, French psychiatre by its research and clinical experience, has discovered a new medicine emotions without drugs or psychotherapy endless. For "Curing stress, anxiety and depression without drugs or psychoanalysis" (the title of his book - ed Robert Laffont, Paris, 2003.), It offers seven methods he believes particularly effective: the neuro-emotional integration Eye Movement (EMDR), the regulation of heart rate to control emotions, synchronizing biological clocks, acupuncture, exercise, intake of fatty acids (mega-3), communication skills emotional.

These methods all aimed at improving the organic equilibrium condition of emotional balance, can certainly contribute to a significant recovery from anxiety and they have the great advantage of avoiding the body being assaulted, often in a dangerous manner, the negative side effects of psychotropic drugs, which freeze the emotions instead of the master. But we can not expect adequate remedies to the deeper causes of emotional disorders, as these causes are more internal to each person they are external. It is not only the body and its sense faculties who are sick, but it is above all the soul, as it is dominated by unruly passions. Although this soul is intimately linked to the body and it depends in all its relations to the outside world, but his own health depends on his inner life which, because of original sin, needs to reach its fullness of the grace of Christ, the Divine Physician "sent by the Father, as JC Larchet wrote in" Therapeutic mental illness "(Paris,





Cerf, 1997, p. 287) to heal the sick because of original sin men and get that human nature recovers its original health. "

## Annex II

### The strength of the Martyrs

Ambrose famous and the fortitude of the little St. Agnes who is overcome all the threats and fear of death:

"It is reported that he was thirteen when she suffered martyrdom detestable cruelty of the tyrant who does not spare such a tender age,, But even more wonderful power of faith, which is witness to this age Was! Place it in a small body for injuries Just the sword she was a child this place hit;? Agnes and yet she had overcome what sword.

At this age, the girl trembles angry look from his mother, a needlestick snatches of tears, as would an injury. Agnes, fearless between the bloody hands of the executioners, stands motionless in the crash of heavy chains that crush; still ignorant of death, but ready to die, she has her whole body to the tip of the sword in a furious soldier . Does the being dragged against her will to the altars, she reaches out to Christ through the fires of sacrifice, and his hand shape onto the sacrilegious flames, the sign which is the trophy victorious Lord. Her neck, her hands, she passes them in irons presented to him, but we do not find that could shake members still so small.

New kind of martyrdom! the virgin is not the age of execution, and it is already ripe for victory, it is not ready for combat and already she is mistress of courage. The wife does not work to the marriage bed as eagerly as this virgin jutting, full of joy, not a clear, to the place of execution, not a trimmed hair artfully arranged, but of Christ, crowned not with flowers, but purity.

All were in tears alone will not cry. It is surprising that so willingly lavish life she has not tasted, that the sacrifices, as if she had run out. All admire it is already witness to the divinity, at an age when she could still have itself. His word would not value in the case of a mortal one believes today in testimony rendered to God. And indeed, a force that is above nature can not come from the author of nature.

What terrors not employed to intimidate the judge! That caresses to win! How many people asked for the wife! She exclaims: "The bride is insulting to the husband if she is waiting for me This one will alone, who first chose me What dost thou perish executioner that body can like..? eyes that I do not approve! "



# Diseases of the Soul



[Table of contents](#)

She has, she prays, she bows his head. You might have seen the executioner tremble as if he himself had been sentenced, his hand was rough, his face was pale on the danger of another, while the girl saw without fear their own risk. Here in a single victim, a double martyrdom one chastity, the other religion. Agnes remained a virgin and she obtained martyrdom. "

Please trust

I love! because God listens  
the voice of my prayer;  
it looks to me his ear,  
the day I called.  
laces death m "hemmed,  
nets of hell;  
anxiety and boredom had me,  
I called the name of God.  
Lord, deliver my soul!  
The Lord's justice and mercy,  
our God is gracious;  
The Lord defends small,  
I was low, he saved me.  
Returns my soul to thy rest,  
for the Lord has made you well;  
It has kept my soul from death,  
my eyes from tears  
and my feet from stumbling,  
I will walk before the Lord  
the land of the living.

(Psalm 114)

## Gluttony

As we are all in constant contact with the food, we can not ignore us this deviance that threatens all of us at one time or another, called greed. Food occupies a very important place in our lives, from birth because it is through it that we can develop ourselves physically, gain strength and repair, keeping us healthy. If we get sick, the first point to watch is our diet, do we lack certain nutrients needed to balance our body or we abused? A



[Table of contents](#)





good diet is still the first remedies in the sense that the healing effects of the best remedies will be compromised if I eat poorly. But health does not depend exclusively on a particular kind of food: it assumes control yourself about food, that is to say, the acquisition of a moral virtue, which is called temperance which opposes the vice of gluttony.

Foods provide a pleasure thus wanted the Author of nature to encourage us to satisfy our need for food, ordered the preservation and growth of our bodily life. The pleasure of eating as a end our physical balance our lives. As we seek pleasure several times a day, it can become obsessive, and we may be tempted to look for himself, to the point of to consist, to a large extent, our happiness. Anything that causes the senses can come to become a philosophy major component of happiness.

So for the pagan philosopher Epicurus, happiness was to provide the greatest possible pleasure, the pleasure that provides exquisite food and probably more, for sexual arousal. Gluttony and lust, "released" any rational constraint, were then sought as the fundamental property of human happiness.

Plato and Aristotle had a quite different conception of happiness, where pleasure is not absent, but a pleasure beyond the plane of the flesh to be primarily an intellectual. The deepest joy that must seek the man is that he gives the knowledge of the truth and communication. For Aristotle, happiness is impossible without virtue, which is opposed to extremes: defect and excess. Happiness presupposes moderation in the legitimate pleasures. It follows the condemnation of the vice of gluttony, because of the inordinate desire of pleasure that accompanies it.

The thought of Plato and Aristotle related to gluttony has been considerably clarified and overtaken by Christian authors, including the Desert Fathers, by St. Gregory the Great, and especially St. Thomas Aquinas.

In keeping with the tradition of the Apostle Paul, the Desert Fathers adopt the perspective of spiritual warfare, victory that every man must win over the flesh by the Spirit to these fathers, gluttony is the vice that it must first address and overcome, if one claims to acquire other virtues. A greedy person can not, in themselves, achieve perfection in any virtue whatsoever. It is very interesting to note that they condemn greed as opposed to be more faith than reason.

Saint Gregory the Great greed analysis done in moralist, he defines, divides into five species with Cassian he ranks among the capital vices, then it shows the moral evil, and how it generates several other vices.

The Treaty of gluttony of St. Thomas Aquinas is a masterpiece of balance, where it





attenuates certain expressions of the Fathers, who left their ascetic context, might seem exaggerated. Any excess food is not necessarily greed, think St. Thomas, because it happens on occasion that someone eats without being too greedy. The vice of gluttony is not so much in the physical quantity of food intake in the usual desire that pushes to overeat or worry excessively about what they will eat. The Fathers called this inordinate desire to eat "the desire of the stomach." On the other hand, if it is to appreciate the seriousness of the misconduct of gluttony, Thomas believes that it is probably a sin, but rarely a mortal sin. Gluttony is a mortal sin, when it is identified with the happiness that is to say, it stands out as being the end of life, then we do not eat to live, but live to eat. The belly is the god who demands the first place and that is. Also fishing seriously by greed when the disordered eating behavior is a significant harm to health, we recognize that while consenting. St. Thomas, everything is considered in relation to God in whose image man was created, and to which he must seek in all its actions.

In today's modern culture, Epicureanism is a very large place. The use of food does not have to be set by God, do you think, or even itself by reason, but by the pleasure. Countless books and invasive advertising extolling the pleasures of the table as the key to happiness, the pleasures of the palate are in fact central to the lives of so many people. Since a few decades, psychology, psychoanalysis and psychosomatic medicine are interested in growing phenomenon imbalances eating behavior. The food addiction is the most common addiction: millions of people are affected. It was found that the large part played by emotions and stress in compulsive eating behaviors. It is very valuable to know and take into full account, but the best psychological and medical therapies, as they do not consider the moral and spiritual aspects of these imbalances can not provide a solution really appropriate, determining a true and deep healing.

All means suggest that the different human sciences are by no means to be rejected, but they can provide only partial remedies, which must be absolutely complemented by rehabilitation or moral and spiritual therapy. In reality, different eating disorder, where there are various species of gluttony, must first be perceived as moral and spiritual diseases without despising any other respects.

We now try to better understand the moral disease of gluttony:

- In nature
- In its main forms
- In its species
- Defects in that it encourages and inspires





- In its effects
- In his psychological portrait
- In its remedies

## 1. The nature of greed

Greed is defined as an inordinate desire of eating and drinking. The desire for food is quite natural, and it is in that it is detached from its end, which is the preservation of life, support and increased strength of the body, it's a mess. Animals, like men, want their food animals, their desire for food is controlled by instinct, while men must be resolved by reason. When the reason no longer controls the natural desire we have food, our appetite knows no other rule except the pleasure afforded by the food and drink. While instinct imposes certain limits on the animal food intake, it is not so for the man who may wish to eat even when he is satisfied, it is then say that the real needs of the body are fully met. In other words, we feel hungry and that makes us eat can be objective and correspond to a real need of the body, and can be subjective, do not correspond to a real need, but a need fictitious order or emotional passion. So that while his body does not need food, anger or anxiety or sadness can cause a person to absorb large amounts of food. This disordered eating relates to the greed that seeks pleasure unrelated to the purpose for which nature intended.

There gluttony when the desire to eat is excessive. The excess in the desire to eat can be a real obsession and cause compulsive eating behavior. In this type of behavior, food is sought not to feed the body, but to calm an inner suffering, to reduce the anxiety of the soul, to compensate, for the pleasure of eating, sadness living soul.

## 2. Forms of gluttony

There are two forms of greed: that concerning the food and drink that regard. We commonly speak of greed, when it comes to a disruption in the desire to eat. When referring to drinking, drunkenness, which opposes the virtue of simplicity, or alcoholism, which is a more general term encompassing all disorders caused directly or indirectly by one rather talk abuse of alcoholic beverages. We limit ourselves here to gluttony as inordinate desire to eat, although several characters of this disorder also apply to drunkenness.

## 3. Species of gluttony

Excessive food intake that follows the inordinate desire to eat is a kind of indulgence. As we said, there may be excess in food intake, without there necessarily being gluttony. The





excess can then be due to unusual circumstances that have favored, or a misjudgment of his own needs. Greed is always the result of normal or very frequent desire to eat, eat for the pleasure of eating. That is why the excessive amount of food is not the essential element of greed. It is not necessary to eat a lot to be greedy. There may be a person eating little but that is more greedy than someone who eats a lot and is more greedy if its habitual thinking revolves more around food. For example, if the concern of the food made him devote excessive care in the preparation of meals. Probably should properly prepare meals, but if I put too much care and too much time on, it is a sign that "the desire belly" as the Fathers say, too much space in my mind .

Similarly, I can be greedy, not eating much, a person who eats beaucoup if I try to not feed me that exquisite dishes, if the delight of my palate guide me in the choice of food. It is noted that finely CS Lewis in his book "The Screwtape Letters" in Chapter 17 on greed. Screwtape (the entortilleur) described Wormwood (the seducer) plan it must run to reduce souls to slavery of greed:

"The presumption with which you spoke of gluttony as a means to capture souls, only proves your ignorance. Do not you know that a hundred years, one of our most certain success is, undoubtedly, the total numbness scruples in this area to such an extent that you will find it hard to find in today throughout Europe, one preaching on the subject, a single consciousness troubled by this vice. We arrived at this result, not focusing our efforts on gluttony, but the refined cuisine.

"As Glubose (pitch) you had probably learned the mother of your student provides an excellent example it would be surprised -. And will one day, I hope - if she knew that his whole life is reduced to slavery in this form of sensuality, the phenomenon remains partially hidden from his eyes, because he is never large amounts of food at a time, but whatever the amount, if we can enslave. palace and a belly to show recriminations, impatience, hardness and concern yourself? ... "

Two other species of gluttony concern the circumstances of time and the way in which we eat. The concern of the food is a kind of gluttony is when anticipate normal mealtime. It is not known to impose his stomach a bit of a wait: the desire to eat prevails over any other action that the duty to require that time. The desire to eat can be so strong, so passionate towards the coveted food we eat voraciously: the gluttony.

As species of gluttony, so there is the usual result of eating too much, go too far (to overeat). There is the usual concern of nouriture, which apply too much care in its preparation. There is still gluttony gourmet in search of the most delicate foods. There is also the eating impatiently before mealtime. Finally, there is the eating voraciously, like a glutton.





## 4. Defects related to gluttony

All services appear to be related to greed, in the sense that when one person dominates all its virtues vanish, as evidenced S. Gregory's book XX Morales. It was the opinion of the Desert Fathers, auxquels echoed powerfully Philoxène of Mabboug, who argues that the passion of gluttony leads all others. "This passion infects and abominable, he assures us, is the door to all evils, and where it dominates, it is like a big door wide open, by which enter all guilty actions. Because it destroys all virtue it prevents justice, and anyway, it is the enemy of all the divine work the man who humbles himself as this guilty desire can receive the yoke of discipline of Christ When the stomach has become.. master of the body, it controls and enslaves all his wishes, and instead the path that ascended to heaven, he shows her another way that brings down to Sheol. "

Philoxène to say which approach is essentially greed ascetic, "there is no more shameful and abominable passion that" love belly. "Love belly has no similar in other passions, he thinks, if only in that it is the father and the nurturing of all. For as the root bears the tree branches with everything on them, as well as the greed of the belly is the root of all evil, and as the branches and shoots from the root, all the passions of lust come from it: it is she who gives birth c is it that makes them grow and it is she who feeds them it is what makes them act, and it is through her that all the evils perpetrated For by it the man begins in the. path of evil, and it is the first step he takes to leave the path of righteousness. As abstinence, that is to say, all the fast food is the beginning of the path of struggle justice, as well as the love of the stomach is the beginning of the works of shame. "

The disruption of food and drink opens the door to all the vices, causing the ruin of all the virtues, this is true if one is aware of all the evil that can make a person an inveterate addiction to food and especially alcoholic beverages. The overseas eater and alcoholic forget banned most sacred and most solemn to meet compulsive passion which dominates commitments. Gluttony is rightly counted among the capital vices, because as a disorder of desire sensitive pleasures relating to the touch, it causes a host of other vices. We can not say, however, it has a real authorship vis-à-vis all these vices, for it causes rather than the product.

However, Gregory identifies five girls greed, five defects that may arise from the love of belly. These are: "the foolish joy, buffoonery, impurity, gossip and stupidity of the mind" (Mor. lib XXX cap 17...) Four of these services refer to the soul, and refers to the body, that is to say, the impurity. It is a fact that the inordinate love of the pleasures of the table, which has the body sensuality, is the internal enemy of chastity. But the "desire belly" done more harm to the soul than the body. This inordinate desire to attack first in intelligence, because it loses its penetration when she is not completely obsessed, which leads to the







stupidity. The statistics tell us in fact, addiction to food and drink is responsible for severe mental disorders.

Not only intelligence, but also will be affected by the disruption of eating and drinking. Will, either oriented goods able to provide him the joy, sank into the wild joys, leading to bitter disappointment.

What can be the speech of a person who has lost his inner freedom by an addiction to food or drink? Verbiage, the gossip, empty of wisdom. For the mouth speaks out of the abundance of the heart. Even if a person manages to save face, there comes a point where his speech betrays and obvious passion that enslaves and fills his mind. The reason no longer govern the will and speech, it is no longer capable of directing the act, to discipline, to incline to serious and wise actions. This results in a burlesque act that we have an image in the King Herod, who ridiculed the Incarnate Wisdom, Jesus Christ.

## 5. The effects of greed

1) Regardless of what it costs in wasted time, money and energy, gluttony was initially very negative consequences for health. How many diseases are not they due to two main species of gluttony, which are the usual excess of food and sought refinement in the pleasures of the table? The alcoholism is the gluttony as inordinate desire of intoxicating liquor, is alone responsible for incalculable evils: physical illness or death, especially of the liver and stomach, mental imbalances, moral degradation, crime. "To the family and society, the consequences of alcohol abuse disorders are also disastrous: It's the end of the domestic peace, the beginning of a host of attacks and crimes of any kind and the beginning of degeneration of the race, each generation will grow more and more. "

The negative effects of greed on health are recognized by all developed a French proverb says that "greed kills more people than the sword." A physician, Dr. Paul said by way of joke, "a third of what we eat is enough to make us live, the other two thirds are used to doctors live." The excessive weight of the body, which interferes with the proper functioning of the body, is a clear sign of an eating disorder.

2) Greed is, however, a greater harm to the mind and body. It darkens the intellect and weakens the will. Enténébrant intelligence, it prevents them from engaging in the study, the search for truth, meditation, she closes her access to wisdom. Narcotic desire, greed arises opponent of the effort, courage, discipline. Instead of turning to heart the ideal of noble projects to make it off the life of the mind, reducing it to mediocrity and laziness. This reduction of forces of the soul by greed, Philoxène gives the following explanation: ... "Both the body thickens by food, so he pulls the soul and revealed to him, and it suspends its weight, and binds and inhibits the wings of his thoughts" ... Gluttony deprives the soul, to a





large extent, of his liberty by making slave of the body, she lay in the often wallowing in impurity.

3) Even more than the physical, intellectual and moral life, gluttony affects the spiritual life. It prevents prayer. It is repugnant to the very thought of mortification. She does not want to hear about penance. She is not opposed only to moral virtues, but above all the theological virtues, and thus faith, hope and charity. This is why the Desert Fathers had so abhorred. They saw the first enemy of the faith and works of mercy, because they noticed it deprives the soul the remembrance of God and of Christ, and replaces it with the memory of the pleasures of the earth, according to had lamented St. Paul in his letter to the Philippians:

"There is a lot - I have spoken to you often, and now I talk about crying - that they are the enemies of the cross of Christ to them, the result is perdition. Them to the god This is the belly, and their glory is in their shame that, having no taste for the things of the earth "(Phil. 3: 18-19).

"As for the remembrance of God, which is the beginning of all things, the desire of the stomach is his opponent says Philoxène addition it is also the beginning of all evil. For just as the memory of God is beginning of the path of righteousness, and the desire of the stomach is the beginning of the path of all evils. And when both beginnings have become opponents of each other, with the first defeated losers are those who come after him Gluttony ... so and fullness of the abdomen, first removes the soul the remembrance of God, and when the foundation was uprooted with it uprooted all goods. "

### 6. The psychologique and moral portrait of greedy

To concretely show the disastrous effects of greed to, physical psychological, moral and spiritual, the same author of a greedy portrait he seized on the spot.

First, the style - this is a temperamental style - is an insatiable appetite. His eye covets food is incomparably greater than his stomach. Lust born of the sight of food is home limited only by the physical inability to absorb more. Things are going well and in compulsive eaters. But listen Philoxène describe it as greedy eyes:

"It is never filled by crowding food more it eats, the more he wants food,. More he drinks, the more he wants his wine and food starves do not satisfy;. His drink the thirsty and not quenches more it eats, the greedy, the more hungry,... more he drinks, the more thirsty There is no end to love belly When was filled a first food, as it is not his need it is proposed to meet, but his desire, he asks another for him and that is better than the first, and again when he taken that one to satisfy his desire, he is considering one that is more enjoyable





and tasty And so successively, all food passes his greediness. and no it is not filled And it seems. it was full and he held his hand to a food, it is not his desire was satisfied, but his stomach was full and not accepting.

The gourmet would love that her belly was as wide as his desire and his stomach as big as his eye, in order to collect everything he wants and put it in her pierced pantry! ... The Creator, the desire to punish the greedy, made the belly of a limited extent, at least by necessity if not willingly, they are retained in their lusts. When will wanted to bring a lot of things and that the cavity of the belly receives Moreover, the requirement of desire it is necessarily prohibited, although the will desires, the small cavity can not accept prevented. For if the belly cavity which receives their lusts was as vast as the will of greedy, the sea and the continent and all they contain are not sufficient for them ... "

Gluttony is especially defining a common concern of the food, the thought of greedy is almost obsessed with food. His whole being comes to be fully subject to the food he is the slave.

"His hand, observes Philoxène is the nearest trash, and his mind on a distant table and is responsible in his right and his left, and his two hands are not enough to provide fuel to the fire that is in him . All members serve Harsh Mistress, it has placed on him voluntarily, but not enough, he is whole, his eyes, his hands, his feet, his servants are made, without being able in his. private equity, it is what he thinks, in his public actions, it is that short, and it is served as a centerpiece, without being satisfied ... The gourmet would like to have other members who can serve the mistress he has given. "

Because greed is an invasive form of selfishness, greedy is usually jealous of his table, he felt that what they eat it is subtracted. He would have it all. He wants in his heart that others refrain from laying hands on a particular food he covets:

"The eye looks too greedy neighbor table, and he looks with a jealous eye, why there more room and maybe even that, he thought within his account and his songs? ask: why the portion that was served is it bigger than mine because her belly gets food, and his thought is occupied with her neighbor who sits with him because the evil of the love of the belly is?. spread all over his eye is as bad for someone who is close to him ... He does not say it openly, do not eat, for that, he is held to say shame, but his thought, his desire, is this: God grant he retains his hand so that there is enough for his own greed of what is on the table! ".

It is not difficult to imagine what is the favorite topic of conversation of the greedy. He can not talk about anything else with more interest and enthusiasm than food:





"His conversation is entirely in her womb and all its talking points related to it ... Because before eating, it's nice to think about eating, and although it is not at the table, there is thought, and although it does not take food in fact, by his thought and speech, it is with her whole The beginning and the end of his words are borrowed from her womb. c ' is that it begins and ends with him that it is he who is the subject of his talk. "

Love belly folding the greedy on itself makes absolutely incapable of truly loving. "For behold, the laws of one who is controlled by his belly: nobody really likes, and if he happens to love, it is the slave and servant of his desire he loves, and yet so that it meets its pleasures. "

Its excessive pursuit of pleasure or the sedative effect that provides food and disordered eating behavior that research results, the greedy compromises physical health. If he is aware, he is concerned with finding the best remedies to its diseases, provided that such remedies are painless, that is to say they do not have a restriction in the amount and quality of food he can not do without, in short, provided that such remedies are excluded his greed fasting and abstinence. Gluttony, believes Philoxène from what he observed, has the greedy to hypochondria. He writes as follows:

"If it is a small button on the body, it is a serious tumor and if it happens a slight weariness, it is a dangerous and serious illness in the slightest indisposition, he finds a reason to suspend it. which should be the sole reason for living. It is zealous for all, except to serve God. Even without disease, it seeks to show that he is sick not blame him too much to be stopped his religious duties. rehashing It's pain to everyone. A minor illness and minor, he grows and increases ...

"The gourmet is concerned about the health of his body, and although it means to him to close the source of his pain, which is to suppress his appetite a little, he wanders in search of healing If you are outside of it it RECOMMENDED to reduce a little the food and to keep the excess oil and wine, he looks at you as an enemy of his life. it is better for him to endure pain than resist stomach so little either, he takes on his long illness, provided it is with food, otherwise it is better to eat him being healed "...

## 7. Remedies greed

What are the remedies to gluttony?

1) The first remedy is to be familiar with the enemy, which is a false hunger, that is to say, not hunger based on the actual needs of the organization, but based on the desire has to absorb food or drink from a disorganized and often compulsively.





2) According to the Fathers, gluttony is not only a problem physical, psychological and moral order, but it is above all a spiritual problem, that is to say a religious problem. Because it constitutes a fundamental obstacle to the vital relationship with God, which is rooted in the theological virtues. Greed is the enemy of faith in God and the desire of God that is within us the breath of the virtue of hope, and the love of God and neighbor. How is it in us the enemy of faith in God? It is folding us on ourselves, on our belly, which becomes the center of life, the subject of our most serious concerns. What should be first in us, it is the desire of God, as we need at every moment of God, all our actions, to be tidy, must be subordinate to the first desire. Reverse this order gluttony, subordinating all our other desires the desire of the belly, as if eating and drinking was the first and fundamental solution to all our problems. In a person dominated by the love of belly, which is due largely concerned with food, how to love God and neighbor can it grow? Fathers argue that this is not possible. They argue that because of its innate selfishness, the greedy is not able to truly love God, dethroned in his mind by his belly, and he is no more able to exercise mercy towards his neighbor, whose selfishness prevents discerning needs.

To cure greed, we must be aware of the spiritual disorder it produces in us, and we will vigorously implement, with the grace of God, to restore order based on the rule of God's desire, and therefore the rule practice of the virtues of faith, hope and charity.

Because we are in the field with the return of the rule of God's desire involves the use of prayer, which should strive to become continuous, prayer consisting essentially thinking about God by loving. Prayer is within the reach of all men are called to enter, in this way, in constant contact with God. While this may seem unrelated to the food it remains that prayer is the fundamental cure for greed, as it is also for all other diseases of the soul.

With prayer, are available to Christians in the order of grace, the most powerful ways that may exist to cure the addiction to food. This means, given to the world by Jesus Christ, the sacraments of penance and the Eucharist, which are the sacraments of peace and inner healing.

3) Greed as moral disorder, opposes a balanced eating behavior provided by the virtues of abstinence and sobriety, which relate to the cardinal virtue of temperance. How to move from greed to just moderation in eating and drinking? These excellent connoisseur of the human soul that were the spiritual masters of Christianity argue, based on their personal experience and the experience of souls, it is a wise practice of fasting that may happen soon with the help of the Lord can not fail to move from the bondage of greed to self-control in relation to food. Among others, St. Ignatius, the great master of spiritual discernment, fasting offers precisely as the preferred means of discerning the middle:

"While taking care not to get sick, he teaches, the more we remove what is normal, the





sooner we get to balance that must be kept in food and drink. This is for two reasons. First : thus making an effort and it is with, we often feel more interior knowledge, consolations and divine inspirations, to discover the proper balance Secondly:. if we see that in this abstinence was less physical force or that one is less disposed to spiritual exercises, we easily come to judge what is most useful to support the body. " (HS No. 213).

This teaching of St. Ignatius on the healing function of fasting is consistent with that of the Fathers, which assign to a fast prime position to not only gain self-control and out of spiritual darkness caused by greed, but also as the first rung of the ladder of all the virtues, gluttony is, according to many of them, the door open to all vices.

4) The great physician of souls, only he is able to cure any and all diseases of the soul, which is Jesus Christ. Jesus Christ is applied to cure the moral maladies of humanity by his doctrine and especially by the example of his life. Recovery of any defect whatsoever requires, according to the Gospel of Jesus, the renunciation of its purpose, that is to say the decision to turn away with a firm will and a serious commitment to the path of penance. Jesus Christ is not a doctor as others because we prescribing remedies, it gives us the strength to put it into practice if we want to attach ourselves to Him with all our soul with total confidence. The remedies he gives us, he has prescribed first to himself, so that looking act, we must learn how to behave to be in perfect mental health. This is why St. Ignatius offers, as a rule of temperance, looking to Jesus eating and try to imitate:

"During the meal, consider Christ our Lord as if he was seen dining with his apostles, his drinking, watching, talking, and try to imitate this way, the upper part of the mind. be occupied to consider our Lord, and the lower part of the body repairs, and thus achieves a more perfect agreement and in how to behave and govern nature. " (HS No. 214)

5) It is understood that greed is not only a spiritual and moral disorder - it is basically - but it is also a psychological and physical disorder.

The cure for psychological disorder Regarding the concern and the desire to eat and drink without real need is to take a step back and focus the attention of our mind on this messy in the light of reason desire. Is that what drives me to eat right now is really reasonable? My body did he really need to feed current to support its forces? I have and call my inner resources for reflection and common sense not to fall into slavery food and drink, reasoning me, commanding me to myself contrary attitude avoiding, insofar as I can, anything that promotes my gluttony in regard, for example, certain foods that light in me the desire to eat, and also certain circumstances or events that are not inevitable.

The greed in me causing a psychological inversion that enslaves my mind to my body, I have to apply to correct this reversal to get back to the place emotionally, so win or regain





my spiritual freedom. The yearning to be free, to be, in this case, free from the hateful slavery of food, if I grow, can only help me in the fight that I have to take to be in this area, master of myself.

On the other hand, the consideration of many physical illnesses caused by greed must also help me in turn. The motivations of good health and hygiene are not only helpful in curing the addiction to food, but they are necessary. Any sane person wants to be healthy, so it is to take concrete ways. Considerations of good health, requiring a balanced eating habits and minimal exercise, it is not indifferent to join as motivation, I pursue the ideal, that is to say, the fertility of my life service to God and society. How can I have a good life humanly and spiritually, and happy result, being or remaining a slave to food? All this must undertake to impose me - probably with the advice of my doctor and food specialists - personal discipline regarding the quantity and quality of my food. This is what St. Ignatius tells us to do in his eighth rule for order now in the food:

"To eliminate any confusion, it is excellent, after lunch or after dinner, or another time when you do not feel appetite, set for lunch or dinner the next, and so on each day, the amount of food that will fit. This amount, no appetite nor the temptation should be overtaken. Instead, to better overcome all inordinate appetite and every temptation of the enemy, if you are tempted to eat more, you eat less. " (E. S. No. 217).

6) To cure greed or addiction to food, in addition to the supernatural and natural means inside, do not despise anything that can help us in terms of external resources: spiritual guidance and psychological support of experienced, support groups like Overeaters Anonymous (OA) and Weight Watchers, technical exercises promote serenity, inner calm, control emotions and stress.

Thus, in the consciousness of the limits of the various steps to be taken to cure, we need to know to combine spiritual resources that we offer today, in fact remedies, science and human technology. The greatest current danger is to forget or deny the absolutely fundamental and essential remedy for curing diseases of the soul, which, as pointed out by the Fathers, faith in God and Jesus Christ. All natural remedies are proven good, and we should not hesitate to use it, but knowing that they are limited, and as a healing of the soul depth conversion work is needed, a work directed to opening of the soul to salvation and medicinal action of Jesus Christ. ?

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## Greed and avarice

Greed: its meaning and extension

Greed and avarice are practically equivalent terms. Both mean an immoderate desire for wealth or money. However, the term greed, which comes from the Latin "Cupere" desire, carries in itself a greater emphasis on the desire, that is to say on the formal aspect of greed, which is essentially an affective disorder. Furthermore, the greed has a wider extension than greed because greed for personal vice compared to the use of money, while greed embraces individuals with the immoderate thirst for riches, which can be translated into companies operating all kinds of ways the public trust. As it is these nuances between the terms greed and avarice, everything we say applies to greed greed, holding that greed has a broader scope, such as when writing, speaking crimes of Jerusalem, said that "the princes within her are like wolves tearing their prey seeking to shed blood and make gains" (Ezek. 22: 27).

Greed: its purpose

Greed is to all the wealth, that is to say, all relevant to the conservation of living outside property, well-being and full human development of individuals and families who make up society. These riches are good in themselves and their reasonable use in fact an important part of human temporal happiness. Extreme poverty, as experience shows, usually creates deplorable disorders. That is why there is a natural desire of wealth that has in itself nothing messy, this natural desire acts as a stimulant that grows inside to obtain a reasonable manner, all that is necessary for our subsistence and useful to our human development. But due to some emotional imbalance, which all men are more or less marked after original sin, wealth ordered by the Creator to human happiness has become ambiguous property because misused, they can only cause great harm.

The ambiguous nature of wealth







Ambiguous property, riches are, because as usual we make, they can be instruments of love or hate or instruments, or instruments of freedom or slavery instruments, or instruments of service or instruments of domination, instruments or instruments of peace or war. Wealth, as trade goods, found a crowd of relations between individuals, societies and nations. They can both relieve the misery increase and even cause.

In the primitive economic system, riches were exchanged by barter, and there was then a live well against another exchange. Trade in goods had, in this economy, one that is both more personal and objective. Covetous men could cheat on the quality and quantity of their products, but on a smaller scale and with much less ease than in a system where money, more impersonal, is the universal means of exchange. Due to the evolution of society and the complexity of social relations that ensued, the riches are monetized. So with money, "clean or dirty", it is now possible to buy all goods, services and even unfortunately people as objects. With money you can buy everything you need, in fact, housing, clothing, food, health care, educational and cultural services, and even meet his every whim actually fun. To the extent of his wealth, can especially have a real power over others.

Because of the power it gives, the money becomes a symbol of power. High power outdoor sign on individuals and peoples, money comes to exercise an incredible seduction on their minds. Hence the temptation, personal and social, to accumulate as much money as possible to be more powerful, to expand its influence and domination. In this context, the money itself as an all-powerful god, who bend their knees in front of his worshipers, who themselves seek to be worshiped, that is to say, to put their material power- above all the rights and freedoms of all. It is clear that the wealth converted to cash are ambiguous property.

## The role of money

Necessary, within certain limits, in time human happiness, "money, as the saying goes, does not buy happiness but it helps." The purpose of money is to contribute to happiness, which is inconceivable without the service of God, which must always retain its absolute precedence over everything else. Ordained for the service of God, money is also ordered to serve men in the service of all men and their needs. Gold, silver, universal converter wealth ceases to contribute to the personal and social happiness, when it becomes an end in itself, when it emerged as an independent source of power of any legal rule, when between hands beings and greedy and heartless organizations, it tends to present the vast majority of men. In this regard, Jesus calls money iniquitous he identifies the mammon of iniquity. So better to be poor and spiritually free than submit to the tyranny of money misleading. This is what had understood their time some pagan philosophers and poets such as Seneca, Cicero and Virgil.





Facing our time is always a very modern way of Quadragesimo Anno encyclical of Pope Pius XI, who condemns in the strongest terms the unrighteous money, that is to say, the money diverted from its purpose and become essentially an instrument of power:

This, in our time, first hitting all look, it is not only the concentration of wealth, but also the accumulation of immense power and despotic economic power in the hands of a small number of men who usually are not owners but only the trustees and managers of capital they administer at their discretion.

This power becomes particularly among those who hold and control money, govern credit and provide at their pleasure. Hence, they distribute somehow blood to economic body, they take life in their hands, so that no one without their consent can not breathe.

This concentration of power and resources, which is like the distinctive feature of the modern economy is the natural result of competition for freedom knows no limits, only those still standing are the strongest, which often is to say, struggling with more violence, which are less constrained by scruples of conscience.

In turn, the accumulation of forces and resources leads to struggle to seize power, and this in three ways: first we fight for economic control, then we fight political power, which we will exploit resources and power in the economic struggle, the conflict finally focuses on the international field or the various states are their strengths and their political power to serve the economic interests of their nationals or to avail themselves of their strengths and their economic power to settle their political differences.

Of pagan wisdom of Christian wisdom

The pagan mentality, very focused on the physical and material pleasures and research honors, gave great importance to have and power. This fundamentally materialistic mentality rubbed off heavily on those Jews who were engaged in commerce or in authority, such as teachers of the Law, the Gospel tells us that they liked the money, that is to say they were greedy (Luke 16:14). Pagans became Christians and Jews converted, Paul instilled under the name of piety, disinterested sincere true religion, not seen or practiced as a source of profits, but still attached to the moderation

"It is a great advantage, piety attached to moderation, he wrote to Timothy (I Tim. VI, 6-10). For we brought nothing into the world, and we can not do nothing away. Having food and clothing, let us be content with. As for those who want to get rich, they fall into temptation and a trap and into many foolish and shameful lusts, which precipitate men into ruin and destruction because the root of all evil is the love of money:.. few, to be delivered, have wandered away from the faith and have inflicted on themselves many sorrows. "





In accordance with the sages of antiquity, but with much more depth, Christian wisdom denounced the great moral disorder of greed or avarice. Sage has never condemned the evil of greed in clearer and more accurate than Jesus Christ in the Gospel terms.

The clear teaching of Jesus Christ

Both by the example of his life by his teaching, Jesus, from his birth in a stable in Bethlehem, attacks the attachment to wealth as a major source of unhappiness for men. He begins his inaugural sermon where he exhibited his spiritual program, the beatitude of poverty: "Blessed are you poor, he proclaims, for the kingdom of heaven belongs to you" ... In return, he wants to understand the way of desire and the accumulation of wealth is a way of woe: "Woe to you who are rich, for you have received your consolation" (Lk 6, 20-24). Not that Jesus despised the rich and condemns them, because he came to save the poor and the rich. It is the attachment to wealth he condemns, that is to say, the love of money, greed or avarice. He sees the first hurdle to enter the kingdom of heaven, to live as children of God and to walk in his footsteps in humility and loving obedience to the Father, so he sees greed the first hurdle this conversion of heart that opens the sky.

Do not misunderstand the language of Jesus. When he says: "Blessed are the poor", it is not the poor material goods he thinks, because there are many poor people who are very attached to earthly goods. It is aimed at all those who have the spirit of poverty, whether poor or filled, those whose heart is detached from wealth, and thus are willing to leave everything to follow him, if such is the will of God upon them. In the mouth of Jesus, the beatitude of poverty is the bliss of the wisdom of those who are free internally vis-à-vis the money, and the fear of running out of anything does not hold to share their property to the poor. These men detached from their property and merciful heart incomparably wiser than the cleverest businessmen who think only increase have them, for they know how to use money, so often misused, to Make friends who will welcome into the eternal habitations. (Luke 16, 9).

The curse that Jesus carries against the rich - those who love money - sounds like the announcement of irreparable misfortune that prepare fools that are attached to goods passing and will never give them true happiness. The greedy are foolish, because, thinking and wanting to be happy on earth, they jeopardize their eternal happiness. Thus, for Jesus, the victory of greed by the detachment of wealth is not only, as the Greek philosophers, the condition of a natural happiness, it is a condition for eternal happiness.

This is the only perspective that divine happiness, which consists of eternal life, which concerned Jesus when preaching by word and example, the posting of wealth, and thus the need to overcome all forms possible avarice. Thus, the unfortunate young man, who refused





to follow Jesus because of his attachment to his large property. On this occasion, Jesus said: "With what difficulty those who have riches enter into the kingdom of God is indeed easier for a camel to go through the eye of a needle, than for a rich! enter the kingdom of God" (Lk 18.24 to 27). The rich who are not eternal happiness the purpose of life is senseless, because their wealth they will soon be removed, and with them they will be ephemeral happiness made. This is a serious lesson to be learned from the parable of the rich fool (Luke 12, 16-21). This man has built new barns to raise its surplus crops, because he believes his assured happiness for many years. But God said to him: "Fool That night, we will ask you your soul and that you have prepared, whose will it!?" (Lk 12, 20). And yet, Jesus insists, "What does it profit a man to gain the whole world if he loses his soul man, what can he give in exchange for his soul?" (Mt 16, 26). Thus, it is the highest wisdom that Jesus calls all men, when trying to cure them of avarice.

From this perspective of wisdom about the first obstacle to happiness is the attachment to wealth, we now turn to the analysis of avarice, as the soul disease.

Greed, a disease of the soul

There are certainly different degrees of avarice. It can be a tendency, from insecurity, accumulating assets more than it should, and it can be a profound defect that makes a slave to money. When it usually affects behavior, we can speak of a disease of the soul: a disease of emotional order, as St. Thomas Aquinas remarks. Because "avarice involves a disturbance on domestic affections that we have for wealth, as when we love them or the research or they revel in them immoderately" (IIa IIae, q. 118 , a.2). In this emotional point of view, the miser is hurting himself, he first sin against himself by his avarice, because "everything about her feelings is deregulated, though his body is not not, as it is the carnal vices. " (Ibid). Carnal vices are, as avarice, emotional illness, that is to say, the disease of desire, which however does not stop the desire, but have a direct effect on the body.

Greed is a dangerous disease

Carnal desires are, in a sense, less dangerous than the desire for money, because the carnal desires subside by their satisfaction and generates excess disgust, while the immoderate desire for money, when eats and dominates the heart, knows no limit and is insatiable.

When asked if greed is an incurable defect, Aquinas said that "greed is not an incurable vice itself, but it is relatively, as a result of weaknesses human nature that are growing. For more an individual is, the more it needs the help of external things, and that is why it is more likely to greed, as we can observe in old. Consequently, there irremediable in this vice





does not prove it is the most serious, but it is in some ways the most dangerous. What also makes this dangerous vice adds St. Thomas is that is easily illusion about it. There are so many excuses to excuse that can be achieved without knowing it. "

## The virtues that destroyed greed

It is through the virtues of the soul's health is assured. By destroying the virtues or the weakening, vices are the primary agents of all diseases of the soul. To find out how much a vice makes the sick soul must see what virtues he opposes. But greed is opposed to the first natural virtue of liberality, and the theological virtues and love of neighbor, and she also wears easily and seriously undermine justice.

### 1 - Greed is opposed to liberality

Aristotle rightly says that greed is opposed to liberality, which is the natural moral virtue that rule, according to reason, the use of wealth. As under the regulatory use of riches, liberality has to acquire and maintain reasonably external goods, so as to dispose easily to meet their just requirements and those of his family. The most important virtue of generosity act of giving property to a fair extent, to first meet its own needs and also contribute to the common good of society. The miser sin against the virtue of liberality by rampant appetite gain, the desire that burns to accumulate more wealth possible, and keep them well beyond the needs and requirements of its social condition. The miser wants to receive as much as possible and it feels great reluctance to give his property, sometimes to buy what he needs. His passion for money enables him to impose himself and his family to impose great hardship not to diminish its heritage, as seen in the novel by Claude-Henri Grignon "A man and his sin. "

### 2 - Greed opposes theological virtues

To the extent that someone is a slave to money, he prefers temporal things to eternal good and so he sins against God. "No servant can serve two masters, Jesus said. For either he will hate the one and love the other, or be devoted to one and despise the other. Ye can not serve God and money" . (Lk 16, 13). The avarice or greed, the excessive attachment of the heart to riches is obviously opposed to faith in God's providence. It opposes the same time to hope, because the miser tends not to seek support and help in the security it offers its property, including conservation often causes him great concern. Greed is opposed above all the love of God, because, to acquire and maintain his money, he is not afraid to act against his will in a thousand ways, by breaking His commandments. Greed not fought stops at any crime.

Greed does not just oppose the theological virtues, it is opposed to God Himself, taking the





money in the heart of the miser instead due to God. This is why St. Paul sees greed a form of idolatry. (Col. 3:5). "The greed is an idolater," he says (Eph. 5:5). Following him, several Fathers and stigmatize greed. S. Jean Chrysostom goes on to say that the miser sacrifices his soul to his riches: "We sacrificed to idols oxen and sheep, but greed wants another sacrifice she said slay me your soul, and the miser sacrifices his soul. "

(Comments on St John - Homily LXV, 3 - View full text in appendix)

### 3 - Greed is opposed to justice and charity towards the neighbor

Is it possible to be overly attached to money, without being unfair? Yes. Is being stingy necessarily mean being unfair? Not. Someone can be unfair without being stingy, if not vice pushes use dishonest means to raise money and keep it. Unfortunately, the opposite occurs most often. The passion for money is usually jumping all prohibited, all legal rules. Greed is the ultimate way of the worst injustices. It was she who inspired all conceivable forms of fraud, theft and breach of trust, and that in all sectors of human activity. The insatiable thirst for money, not only in financial sharks but also for all those who suffer from this moral disease, knows in the practice of law other than trickery and ability to seize property of another or hold. Profiteering in the heart dark and insensitive to the suffering of their victims are a scourge.

If greed does not necessarily have to sin against justice, otherwise it will always affect the charity toward the neighbor. Thus, the rich man who was condemned for not rescuing Lazarus had not sinned against justice, but against charity. Because wealth legitimately acquired, we are given by God to meet our needs and also to help the needy. These are ways that the intention of the Creator, we are entrusted to help us to love and serve God and to love and serve our brothers. Avarice and greed kills the soul all compassion, because his own movement is to keep his property, and at most to spend exclusively for itself, rather than to share with the needy.

### The symptoms of avarice

Greed is a disease of the soul. Hence the need to identify the symptoms of this very dangerous because it is insidious and scope to buckle under very reasonable outside security, social advancement, improved quality of life, economic prosperity and even disease a certain generosity. For the miser, who handles huge sums, likes to be considered a philanthropist largesse which he agrees justify his own thirst for more, his insatiable greed. Thus it happens that greed can be accompanied by extravagance, as St. Thomas remarks.

As avarice is an emotional illness, and therefore spiritual, the miser thinks constantly about





money and wealth: his thought is usually directed towards money. Desires that spring from his mind and focused obsess. It is obsessed with money and material goods. Money is the object of his highest concerns: it is especially anxious to make his fortune. The prospect of a loss or of certain expenses to the sad, and even angry. His desire to earn more and more money dictates behavior. Money has such a place in his mind and in his heart that causes incessant conflicts with his relatives: his family, relatives, competitors in business. As illustrated in "The Miser" by Molière, he will not make any expenditure that would be necessary to the welfare of his family. He tries every means to avoid paying its share of taxes and taxes, which would be its fair contribution to the common good of society. These are the main symptoms of the disease of avarice sad.

## Girls greed

Of greed, that is the immoderate desire for wealth, resulting in fact a host of other vices. That is why it is a capital vice. The love of money, money that god promises his subjects to fill their every desire, generates seven girls who, according to St. Gregory the Great, are vices from avarice. (Moral. XXI, c.17).

The seven girls born of greed are: treason, fraud, deceit, perjury, anxiety, violence, hardness of heart or insensitivity to the miseries of others. How are born of greed these vices? Saint Thomas we explained: "Greed is an inordinate love of wealth, it falls into two kinds of excess:

1o It is too much to keep her property, and as a result it makes it insensitive to the misery of others, because the heart is not softened by compassion and excited to use his wealth to come to help the unfortunate.

2o Greed is too acquire property. In this respect, it can be considered in two ways. First, from what it is in the condition. In this regard, it produces anxiety, because the man gives worries and unnecessary care, for the miser is never satisfied, as the Scripture says (Eccles. V, 9). Then we can consider effectively. For the good of others, sometimes it uses force, which belongs to the violence, sometimes fraud, which takes the name of deception when it is practiced by simply speaking and of perjury, if we add the oath. But if the fraud is committed by acts, there is fraud in relation to things, and there is treason in relation to persons, as shown by the example of Judas, who betrayed Christ by avarice "(IIa IIae, q. 118 . a8).

The dependence of the money - with the desire for power that goes - so close to the heart of compassion, cakes, makes inhuman. This is the effect of greed that has most struck St. John Chrysostom, he has no words strong enough to condemn this inhumanity. The dependence of the money fills the soul with anxiety. It inspires violence as to seize the





property of others, we are ready to eliminate its rightful owners, and even to launch major operations of war, wealth coveted worthwhile. It will, of course, hiding his true intentions under the noble pretext of a necessary struggle for freedom, for democracy, for the progress of civilization. The execrable lust for money and power use, without blinking, with the same smile, lying, perjury, fraud and large scale, as in some corporate scandals and the demonic thirst shrinks from no treason. This is what made the great orator Cicero, living in a corrupt political environment, there is no duty so holy and solemn greed has custom debasing and violate. " (De officio)

Remedies greed

What are the remedies for greed?

## 1. Be aware

It must first be aware of. What is much less easy than might be expected, as was noticed St. Francis de Sales. "Alas, Philothea, he writes, no one ever confess to be stingy, each disavows this meanness and baseness of heart, we apologize to the care of children who press, wisdom requires that we be established in means, we never have too much, there is always some needs to have more, and even more greedy, not only do not profess to be, but they do not think in their awareness of the be: not because greed is a prodigious fever that makes it even more insensitive it is more violent and fiery Moses saw the fire that burned a bush, and the consumed means:., but rather the profane fire of greed consumes and devours greedy, and no burns, at least in the midst of his enthusiasm and excessive heat, it boasts the most sweet freshness of the world, and that is insatiable alteration is a natural thirst and sweet. "

Then St. Francis de Sales gives these signs to diagnose the disease of avarice or greed

"If you want a long, fiery, and with concern the goods you do not, you may say that you do not want to unfairly why do not you stop being really stingy. Whoever longs, long and anxiously drinking, although he did not want to drink that water, not he shows have fever? " (Introduction to the Devout Life, Part 3o, c. XIV). And avarice is a fever of the soul related to his intense desire for riches. This is the fever suffered by King Ahab, in his impatient desire to have the vineyard of Naboth (I Kings, ch. 21).

## 2. Prayer

The disease of greed can not be cured by the mere effort of the will. Having realized from its symptoms should certainly want to heal, but the healing of the immoderate desire for wealth, which haunts the imagination and thought, can be achieved only by the grace of







God. The reason is that the disease envelops the soul of darkness so thick, for attachment to external goods it implies that only the Lord can its divine light pierce the thick darkness. It is to Him that we must turn by incessant prayers to overcome the blindness which conceals avarice, this blindness is a favorable environment for the growth and persistence of the disease.

### 3. The example and teaching of Jesus Christ

Prayer to the Lord to defeat the terrible disease of avarice should light extremely strong examples we gave our divine Savior Jesus throughout the course of her earthly life, in his birth, hidden and public life, his passion and death. Jesus, the King of kings and Lord of lords, to whom everything belongs as Creator, wanted to live in such a detachment so poor he did not even have a stone to rest his head, as he has said himself, "The foxes have holes and the birds shelter, but the Son of man hath not where to lay his head" (Lk 9, 58). Just the fact of Jesus often look poor and humble, with the desire to love and count among his disciples, is a cure for greed and all forms of greed. All the teaching of Jesus concerning the proper use of wealth and in particular the upper caution is to use material goods which we provided to relieve the misery of others, shows us which direction to go to find the best remedies greed.

To acquire the virtues of generosity, compassion and brotherly love, opposed to the narrowness and hardness of heart because of greed, there is no higher wisdom than the doctrine taught and lived by Jesus Christ, the apostles and all the saints, among whom the Poverello of Assisi, St. Francis shines with particular brilliance.

### 4. The sacraments of Penance and the Eucharist

In consideration of the teaching and example of Jesus Christ and the saints, who show us the way to overcome greed, must join the reception of the sacraments of Penance and the Eucharist. Through these sacraments, Jesus the divine physician, is directly in the sick soul to deliver his blindness and his obduracy, and to heal its deep disordered attachments. Insofar as the soul, conscious of its misery itself to be purified by Jesus in the Sacrament of Penance, it has to be invaded by the ardent love of the Heart of Jesus in the Holy Eucharist, which is the antidote most powerful greed.

### 5. Reflection

With supernatural means, which are absolutely essential to cure greed, you must use the natural resources at our fingertips, the first and most necessary is thinking. We must reflect on the condition of misers, who cling constantly to an illusion of happiness: an illusion, because they seek happiness in riches always depart more and more of them, to the extent





that desire to grow their money. The passion for money that devours the heart is insatiable effect. The miser can not be truly happy. This fatigue, privations imposed miles without being able to enjoy his fortune. He lives in a perpetual anxiety of losing what he has amassed. It is loathsome to everyone, yet its power under his money, because this power is detestable in any case it is never pleasant. Another consideration can be done for the madness to attach to property which, anyway, we will be violently torn at the time of death. "If you are inclined to avarice, says St. Francis de Sales to a lady, often think of the folly of this sin that enslaves us what is created only to serve us, to death, also well he will leave everything and leave it in the hands of such that dissipate or to which it will ruin and damnation. "

## 6. The psychological and spiritual support

To cure the addiction to money, especially in these critically ill patients that are compulsive gamblers, with resource persons familiar with the disease in question is still very useful and sometimes necessary. These people who can put his trust if, with experience, they have a bright and living faith, act as spiritual therapists, anxious to understand their patients to prescribe the most appropriate medicine for their condition, and support them in the inner work they have to do for their recovery. To overcome any addiction puts in a position of spiritual warfare, for which he must learn the best strategies that will lead the soul to its release. This is to get rid of an old slave mentality to acquire a new free man. As the most famous psychologists who is Jesus Christ teaches, it is necessary to become inwardly free in front of the money, completely submit the desire for material wealth to a deeper and more spiritual wealth ardent desire, to the point it is this desire that determines the whole conduct.

"Lay not up for yourselves treasures on earth, where moth and the moth consume and where thieves break in and steal. Lay up for yourselves treasures in heaven, where neither moth nor moth consume, where thieves do not break through walls, nor steal. For where your treasure is, there your heart is. " (Matthew 6: 19-21)

A treasure is always a source of joy, and that is why we are attached to it. But the joy of such fragile material treasures is fleeting and illusory, it changes quickly in pain and sorrow. Only the sovereign treasure infinite riches of God deserves our heart clings.

## 7. Alms

It cures a disease by its opposite. The most contrary to the avarice and greed provisions of compassion and charity toward the neighbor, resulting in acts of charity. The charity, which is not really charity if it is made out of compassion and love of God, is a work of mercy, which itself draws on God's mercy. The very word "charity" comes from the Greek meaning





eleèmozunè mercy. The return of the Divine Mercy on the merciful heart, opens her purse to the poor, is said in many places of Scripture, especially the book of Tobit (IV, 7): "Give alms of your property, and not turn away your face from any poor, the consequence will be that the Lord did not turn away his face from you more. " Our Lord proclaims this beatitude: "Blessed are the merciful, for they shall obtain mercy" (Mt 5, 7).

Mercy of charity, this is the cure for greed, as prescribed this great spiritual master was St. Francis de Sales

"Violentez you to often alms and charity The charity has two effective for cure of this disease of the soul that is avarice. Direct one, because it reacts, by its very nature against the tendency of the defect and the other indirect, because it is a meritorious work that gets in the goodness of God, for those who perform, graces of conversion and sanctification. "

Greed by St. John Chrysostom

"Greed is a horrible, yes, a horrible scourge she closes her eyes, mouth, ears of one who is possessed and makes it more cruel than wild beasts: it allows him to have no attention, no consideration for anything, nor consciousness, nor friendship, nor society, nor for his own salvation, it detaches to enslave all the heavy yoke of his own authority and that. there are worse in this slavery is that it persuades those she made her slaves they are forced her, is that there are delights even more that is more controlled. This is where greed becomes an incurable disease: . this is where this beast is so difficult to catch and tame Through it Gehazi, disciple and prophet became lepers, she lost Ananias, she made a traitor Judas . Greed has corrupted the chief priests and senators, they did receive presents, and has ranked among the thieves: it has created a multitude of ailments, blood flooded roads, cities filled with tears and groans: it is what defiles meals and introduces the dishes defended is why St. Paul calls greed idolatry (Ephesians, v.5). and again by this qualification, he has turned aside men.

But why the apostle calls he greed idolatry? This is because many rich dare not use their wealth, they keep them carefully and return them to their nephews and their heirs without touching, they do not even dare to touch it, as offerings to God. And they are sometimes forced to use it, they do it with reserve and respect, as if they touched sacred things it would not be allowed to touch. But as an idolater guard and honor his idol, you lock yourself in your gold good strong locks and doors, your chest, you make yourself a temple, you make an altar where you put your treasure and put into vessels of gold. You do not worship the idol like him, but you are providing them the same care. A man so concerned about the passion of greed rather give his eyes and his life as his idol. That's what the misers who are passionate for gold.





But, you say, I love the gold points. Nice either worship not the idol, but the demon that dwells in it. You, and you do not adore your gold, but the demon, through your eyes eagerly fixed on the gold and your greed has entered your soul you adore. For the love of money is worse than the devil: he is a god to whom many follow with more zeal than the Gentiles obey their idols. They do not obey their own in many things, but the others are their subject at all, and are blindly everything they prescribe them.

That control greed? Are, she says, the enemy of all, forget the duties of nature, neglect the service of God yourself, sacrifice to me and they obey him in everything. Is sacrificed to idols oxen and sheep, but greed wants another sacrifice she said slay me your soul, and sparing him sacrificed his soul. Do not you see what is raised to the altars of greed, what sacrifices it receives? Misers nor shall inherit the kingdom of God (I Cor VI, 10.) And they fear and trembling they developed. However this passion is the lowest of all: it is not born with us, it is us not natural: if it came from nature, it would have established his kingdom at the beginning of the world. However, in the beginning there was no gold, no one loved gold.

But do you know where this passion born? how it grew, how it spread? Evil has spread because men have envied the rich who had gone before them, and the show's prosperity has stimulated others to indifference. Seeing that others had beautiful homes, large areas, troops of servants, silver vases, cupboards full of clothes, there is nothing to surpass savings, so that the first comers irritate greed of the second, and so on. But if the first had wanted to live in moderation and frugality, they would not have served as teachers and role models to those who came after them. However, those who follow, and imitate their luxury, are not excusable for it, they have other models, there are still people who despise riches. And that is what the mistake? you might say. Indeed, what is most unfortunate is that this vice was so strong and it seems invincible empire: it is believed that everything is subject to its laws, and there is no one who follows the contrary virtue, I mean moderation, temperance.

I could, however, as in many, and in the cities and the mountains, but what would that serve? You would not change the point, you do not would become better. In addition, I did not propose to treat this matter now, and I'm not saying we should spread its wealth and in strip. Yet I would, but because it seems too difficult, I do not oblige you. But I urge you not to desire the good of others, and to share with poor property you own. "

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S. John Chrysostom, Commentary on St. John, Homily LXV, 3.





## Disorders of Sexual Nature or Lust

Of lust, which is a major disease of the soul, we will discuss the nature, species, severity, causes and consequences. Then we indicate the main remedies.

### I. Nature of Lust

Lust, which consists of the disordered use of sexual power is a disease of the soul, although it takes place primarily in the search for bodily pleasures. For the desire of these pleasures is rooted in the soul. Lust is opposed to the virtue of chastity, which regulates the use of sexual function according to reason, according to the Creator's plan for human sexuality. Distorts the natural and normal exercise of sexuality lust, focusing on desired sexual pleasure for himself, regardless of the specific purpose of sexual function. It tends to reduce sexuality to carnal pleasure that the exercise provides, and thus to deprive him of his high moral and spiritual values, which ensures dignity.

It is true that sexuality is manifested first by the formation and development of genitals, given by nature for the generation of new lives, but is not limited to the genitalia. "It affects all aspects of the human person in the unity of his body and his soul. It especially concerns affectivity, the capacity to love and to procreate, and in general the ability to develop bonds of communion with others "(CCC no. 2332). Besides the physical and psychological aspects, so she has a set of mental and moral qualities that make the men and women are different and complementary, as a couple making a more meaningful picture of God, as we learn the story of Genesis: "And God created man in his image he created in the image of God, male and female he created them" (Gen. 1: 27). In creating man and woman in his image, God immediately put at the service of life. He who is the source of all life, he wanted to join the man and woman to be his ministers on the transmission of human life. To this end, he blessed them and said to them: "Be fruitful, and multiply Fill the earth and subdue it." (Gen. 1: 28). God's blessing on the ministry of life that men and women were called upon to perform from the beginning, manifest in both the sacred character of the union of man and woman and life should spring from this union: the life of intelligent and free beings, capable of entering into a personal relationship and filial communion with God and with each other. This sacred ministry of life given by God to our first parents reveals the primary purpose of sexuality and its exercise.

The natural and normal sexual function exercise, part of the organic configuration of man and woman, is thus ordained by God from the beginning, to family, to leave their stable and sacred union, that is to say the marriage. It is therefore only in the context of marriage that can be exercised sexuality in a manner consistent with the will of the Creator. The marital union appears, according to the plan of God, as a means of achieving unity of man and





woman, unity for both physical and spiritual. "Therefore a man shall leave his father and mother and cleave to his wife: they are no longer two, but one flesh" (Gen. 2: 24).

The difference between the sexes and all the characters that make up sexuality have nothing in themselves as excellent, being the work of God. Opposite sexes feel naturally attracted to each other to achieve their complementarity and fruitfulness. The sexual attraction of man and woman, based on the powerful instinct that drives them to join is in itself good. It is due to this sexual attraction that a young man and a girl conceive the desire of marriage, which opposes the desire of lust, the Fathers call the "desire body" or "the desire to fornication ", meaning by that the desire to use their sexuality in a disorderly manner.

Sexual attraction, when subjected to reason and order willed by God, develops a pure and chaste friendship, where men and women get to know, to appreciate, before engage in an authentic love relationship, which will be sealed by the full and mutual gift of themselves. As there is no true conjugal love without reference to God, it is not possible for future spouses to consider a stable union that wants based on an indestructible love, if that love is not entirely dependent the love of God. The true love that leads to marriage requires psychologically emotional maturity, and spiritual life turned to God, rooted in his love. As long as a person is struggling with emotional dependence, which always means a disregard for the rule of love that is due to God, it may not be able to engage in a romantic relationship that results in a conjugal relationship stable and happy.

Emotional dependency usually leads to sexual addiction, which is actually an aberrant addiction to lust. Sexual addiction, in fact, is the constant search for carnal pleasures. Sexuality sexually dependent people is completely diverted from its purpose. In marriage, it can only lead to intolerable situations. Instead of being a way of holiness in marriage sexual addiction becomes a road to perdition. Instead of opening to the knowledge and love of the other, then the other sexuality seeks to use it to enjoy it. Sexual pleasure is the end pursued in thoughts, feelings, desires, words, deeds, against the wishes of the deep nature is to love a real intimacy. In sexual addiction, there is no love, if love is a liar, hypocrite, who abuses the trust of his partner. The noble language of love, by which he is said and committed to the deep union of hearts and minds, is diverted to the sole benefit of the selfish flesh. The person on the other it is seen and appreciated only as an object of pleasure. Sexual addiction, because it plays all the body plan does not satisfy the desires of the heart, which is still empty of affection. This emotional void is always asking to be filled, new sexual experiences that only increase. This results in the soul a continual anxiety, agitation that does not let him rest, anxiety from a nagging desire unfulfilled. The heart sinks into a bitter disappointment, which brings with it feelings of sadness, impatience, anger, rebellion, with a painful loss of just esteem.





JC Larchet in his book Therapeutic spiritual disease actually describes sexual addiction when he wrote: "Love is openness to others and free gift of self Each unit is two people he gives. and the other receives in exchange. In this communion, everyone grows and flourishes in all the extension of his being and until the divine infinity insofar as it is, love is powered by the grace and finds its purpose in the Kingdom. Lust is instead a philautique attitude (selfish), it reveals a selfish self-love. It folds in on itself that it has closed completely and the other. since it prevents any exchange under its influence has passion for his own interest, gives nothing to the other and only wants to receive it, but the only thing that meets his passionate desire. What gets it longer considered culmination of his own desire as a gift from the other and the other is for him a mere intermediary between oneself and oneself Lust and imprisons man in his ego. more precisely and narrowly confined and enclosed in its carnal sexuality, his instincts and his fantasy world and completely closes the infinite worlds of love and spirit.

"When lust is enjoyment of an imaginary representation of the other, it does not exist as a person or as a neighbor, but as fantasy object, designed by projecting the passionate desires. Such a vision of the other is may fail to have any effect on how the enthusiast may consider in reality the concrete ones that match his passion. Inevitably there will be a superposition of the imaginary to the real, operating a vision of this modified this one [...]"

"When the passion has a direct relationship to a specific person present, it operates a reduction of the latter. The other, in lust, is not met as a person, is not entered in the spiritual dimension, in its fundamental reality of creature in the image of God he is reduced to what, in his outward appearance is likely to respond to the passionate desire of enjoyment: it becomes for it a mere instrument of pleasure, an object. In some cases even its interiority is denied and the entire dimension of his being that transcends the sexual plane, including that of consciousness, higher emotions and will. The passion on the other hand ignores the freedom of others to the extent that it did for the satisfaction of his own desire, which occurs most often it as an absolute necessity that ignores the desire of the other. The other, in consequence of all this is no longer recognized or respected in its otherness or the uniqueness of his personal reality, which can only be revealed in the expression of his freedom and the manifestation of the higher spheres of his being, as reduced by the lust to the generic dimension of a carnal and animal sexuality, human beings become virtually interchangeable as objects.

"It appears that as a result of lust, man sees the neighbor as he is not, and does not see it as it is. Other words, it becomes a delirious vision of those whom his passion meet him. therefore all dealings with them are completely perverted. " (J.C. Larchet, p. 174-175)

Delirious vision of the person object of his desires, sexual addiction is also an alienation of self, so it is entirely a kind of madness. Because, under his influence, "the man can not see the center of his being in the image of God but he carries in his sexual function. This







reduced somewhat to them, as one that is dominated by the passion of greed reduces himself to his taste and digestive functions man is so biased and live outside himself. he is alienated Not being as it should be, subject. to spiritual love, sexual function is to occupy in man a disproportionate place, even exclusive, and replaces love the raw, instinctive desire. puts man and, as noted by Basil of Ancyra his soul behind his body: "The body in search of pleasure, in their case, unite souls in them to put them at the service of the passion that stirred the souls and go to the trailer and vices of the flesh "(in Treaty of virginity, 38).

Sexual addiction is characterized by confinement in itself, selfishness who thinks only his own desires, denying his own spiritual dimension and that of others, and consequently the negation of its identity and dignity as the identity and dignity of others, all of this sealant in reckless disregard of the freedom of others and their development.

In relation to God, sexual addiction means the negation of any filial relationship and any submission to the order established by God. It is forgetfulness of God, source of love and refusal to see him as an end of human love in its expression of both spiritual and physical, as is required by the normal and natural course of the sexual faculty. It is a kind of worship of the flesh of his own flesh and the flesh of others. This is why the Fathers consider lust as idolatry. J.C. Larchet summarizes the doctrine of S. Maximus the Confessor on lust, idolatry

"The sole desire of sexual pleasure that characterizes lust mobilizes desiring man power and away from God, who should be its essential purpose. Obsessed by his passion sensible enjoyment it provides, the man denies the spiritual enjoyment of the property of the Kingdom, Lust operates a reversal of values at the highest level: God it passed the second level, the forgotten and denied putting in place the carnal pleasure It is a way through. in general the existence of passionate flesh before the mind. "

More than a special kind of lust, sexual addiction is the result. In it can meet virtually all forms of lust, even the most absurd.

## II. Species of lust

The disorderly use of the sexual faculty what lust leads to several species of sins against chastity. If we keep the perspective that the Fathers see the lust these sins against chastity, part of temperance, are also violated several other virtues, including faith, love, wisdom, justice. For lust always implies contempt of God, contempt for others and contempt of itself: it is forgetfulness of God and exaltation of the flesh at the expense of the mind.

### 1) The internal faults

It must first be emphasized internal faults lust: imaginations, desires directly intended or







caused by readings, looks, contrary to the purity fashions or decency. Internal sins against chastity are very important, because all the evil of lust comes from desire, as Our Lord warns us in the Gospel: "Whoever looks at a woman lustfully has already committed adultery with her in his heart" (Mt 5, 27). "This is the heart come evil thoughts, murder, adultery, fornication, theft, false witness, blasphemies" (Mt 15, 19). Also Philoxène of Mabboug in his homilies on lust, he insists on the thoughts and desires of a sexual nature, which are the source of outward sins. Equating lust for fornication, he says: "There is fornication body, fornication of the soul and the spirit of fornication And there is the trade body, the soul of commerce and trade. The fornication of the spirit body is adultery that takes place outside of the law with a foreign,. fornication of the soul, this is the secret of its participation thoughts desire for fornication, even when the action is not done externally, and fornication of the spirit, the soul of commerce with demons or agreement with foreign doctrines to heart ... Let us free ourselves from fornication thoughts, which is the fornication of the soul, and we will be freed from the body as fornication, he recommends.

As the body prostitute in action, notice other Fathers, our soul prostitute in thoughts and images. "The devil is primarily through the imagination and thoughts to darken our intellect."

Fathers think lust heart seems already contains the seeds all the passion of lust, even as already fully expressing it. "If it is true that in some cases the desire may be aroused in the soul through bodily impulses (eg greed), we can consider that it is the soul again retains the initiative in as it has the power to accept that these pulses grow or decline instead of giving them away. In any event, it should be noted that the passion of lust may be exercised in thought, by enjoyment of representations, specifically images "(Larchet).

There is no doubt that the external senses, especially the eyes and the inner senses, that is to say, the memory and imagination, play a key role in lust. This disease usually enters the mind through the door of the senses. Evagrius of Pontus noted that "when the sexual representations are not provided by the senses or memory, they can be trumped by the imagination under the pressure of desire and it can even result in the force a particularly strong desire, but also a direct inspiration of the devil, to true hallucinations. " According to Father, he is a demon of lust that works on the imagination, presenting him with impure images and action that can happen to obsession and even hallucinations. Thus the demon of lust told the soul certain words and hear others in response, as if the object was visible and present. "(Practical Treatise, 8). From his holy side Chrysostom says that "lust is live and that she lives in a world of ghosts and fantasies, plunges into an unreal world, the book delirium and demonic forces." (Commentary on S. Matt. 17.2)

## 2) external faults





External faults lust fall into two types, compared to the same kind of sexual union. When the sexual act is not deformed itself but is placed outside of marriage, it is called simple or qualified fornication.

a) simple fornication is the conjugal act, voluntarily consumed outside of marriage by free people and unrelated. One circumstance then lacking for the act to be morally good: the marital relationship. Although the conjugal act is done there by nature, simple fornication is undoubtedly a grave sin, as evidenced S. Thomas Aquinas (II, q. 154 a.2)

b) qualified fornication is the one that joins a circumstance that aggravates his guilt or even change the nature. In this category fall adultery, rape, incest, rape, sacrilege, prostitution, concubinage.

Adultery refers to marital infidelity. "When two partners, of whom at least one is married, established between them a sexual relationship, even fleeting, they commit adultery. Clearly condemned by our Lord Jesus Christ (Mt 5, 27-28), adultery is a grave injustice. because "he who commits adultery fails in his commitment. It hurts the sign of the covenant which the marriage bond, it infringes on the right of the other spouse, and undermines the institution of marriage by breaking the sacramental contract that founded "(CCC 2380-2381)

Rape is an offense committed with a woman against her will. In addition to the lack of lust (fornication) rape contains a grave injustice that requires repair. Because "it deeply hurts the right of everyone to respect, freedom, physical and moral integrity. It creates serious damage that can mark the victim for life. It is always an intrinsically evil act" (CEC 2356) .

Incest designates intimate relations between relatives or allies to a degree that prohibits marriage between them. Similar to incest and participating in its particular malice are sexual abuse perpetrated by adults on children or adolescents entrusted to their care. The fault then double scandalous interference with the physical and moral integrity of the young people who will remain so throughout their lives and also a violation of the educational responsibility (CCC 2388-2389).

Abduction as sin of lust, is a violent abduction of a person, man, woman or child, for committing any sin of lust.

Sacrilege, strictly speaking, is an offense against religion. Sacrilege that refers to a person, place or an object, can be added to a lack of lust that obviously worse.

Prostitution is a real form of slavery. The person who is selling body, with money, pleasure another may withdraw his body. Prostitution carries a serious affront to the dignity of the





human person. It defiles the body devoted to God through baptism and then became the temple of the Holy Spirit.

Cohabitation is fornication organized to last longer or shorter. Concubines are people who cohabit outside of marriage. A fornication then adds an aggravating circumstance.

Besides these sins of lust, where the sexual act, in principle, is not distorted in itself but is placed outside of marriage, there are also sins against nature, where sexual pleasure is sought in a way that does not conform to the natural course of sexual function. Among these faults, there is masturbation, voluntary fertility of the conjugal act with, sodomy, bestiality.

In masturbation, "sexual pleasure is sought outside of the sexual relationship called for by the moral order, which performs in the context of true love, the full sense of mutual self-giving and human procreation" (CEC 2352). Masturbation is, therefore, an act itself gravely disordered. However, for a fair judgment on the morality of those who commit responsibility, we must "take into account the affective immaturity, force of acquired habit, the state of anxiety and other psychological or social factors that lessen disfigure or moral responsibility" (CCC 2352).

About masturbation, it should be noted that it is sometimes in very young children. Innocent to morally, this masturbation can become dangerous by the way she can create. It is thus necessary to carry the appropriate remedy, hygienic or surgical order. In children and adolescents, masturbation is often caused by bad example and the instinct of imitation. This bad habit can sometimes anticipate much puberty yet correspond to real erotic and sexual excitement, although errors can then only have a moral culpability.

Among people in full possession of their faculties, when masturbation is directly caused or made outside normal conjugal relationship, it is the nature of serious misconduct.

Masturbation is pathological when it occurs spontaneously and irresistibly as a result of a morbid predisposition. Guilt is then considerably reduced or even zero. When there is mutual masturbation - completely detached from a normal marital relationship - there is certainly an aggravating circumstance, which results in a greater moral guilt.

Volunteers in the fruitfulness of conjugal act with are errors lust insofar carnal pleasure is sought unrelated natural for sexual function. However, birth control, which is justified by serious reasons, can be done by using natural methods, that is to say that respect the natural structure of the conjugal act.

Sodomy - with a person of the same sex or opposite sex - is anal sex. It is a vice against





nature, whose name is of biblical origin (Gen. 19, 5), and that St. Paul enumerates among the faults that exclude the kingdom of heaven. "Do not be deceived Neither item fornicators, nor idolaters, nor adulterers, nor effeminate, nor those who engage in sodomy, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God " (I Cor. 6, 9-11).

Bestiality is the use of the sexual faculty with a beast. It is in itself the most serious sins of lust.

All these faults are opposed in various ways directly to the virtue of chastity and indirectly to many other virtues. Relate to lust against the misconduct of modesty, which is the virtue which acts to protect the chastity. The offenses against decency by kisses, embraces, looks, plays, lyrics, songs are more or less serious to the extent that they come from an impure intention - which is not always the case - and to the extent that 'they are a neighbor or remote risk of causing physical pleasure or danger to consent or give rise to evil desires.

As for pornography, whose intention is always bad, and that is an open against chastity and modesty attack - an attack that knows sometimes cover an artistic color - it is a social scourge. Because it corrupts good morals, civil authorities should demonstrate towards all those who exploit, no tolerance, as stated in the Catechism of the Catholic Church no. 2354. Pornography is particularly intolerable when put obnoxiously involving children and adolescents.

## Sexual perversions

There are several types of sexual perversions, where the disordered use of sexuality join psychological and emotional imbalances, sometimes very serious. This is the case, whatever is said, of homosexual behavior, which defines homosexuality. Homosexual tendencies, which do not identify with homosexuality can be treated and cured if they are recognized, while the proposed and defended homosexuality as a normal and socially acceptable sexual behavior is a perversion, incurable in the extent that sees no evil.

There is no doubt that homosexual behavior in the exercise of the sexual faculty is against nature, against reason, against the order willed by God. That's why homosexual behavior is gravely immoral, those who practice diving in a degrading life of lust, destructive of human dignity, as destructive of the common good of society completely distorting the use of sexuality, ordered by the Creator of marriage and the family. Furthermore, gay people should be treated with understanding and compassion which does not imply an endorsement of their behavior. They are actually sick with a contagious disease that morality, as such, constitutes a danger - greater than we might think - of moral corruption seriously jeopardizing social order. Morally ill, homosexuals are also psychologically and





mentally, inevitably exacerbating their emotional and sexual addiction, with all that it can mean moral degradation and mental obsessions. While natural and normal use of sexuality was ordained to life, the perverse use of sexuality is a path of physical and spiritual death.

As sexual perversion, there are also sexual paresthesia, where eroticism is excited by the reality that, at first glance, may seem completely unrelated to any sexual activity. This perversion can be found at all levels, and some fleeting impressions of this kind may even meet in chaste and normal people. It is therefore necessary to know the existence of these anomalies to consider when needed. Only mention in passing the most severe forms of sexual paresthesia such as sadism, masochism, fetishism and exhibitionism. These are serious moral and mental illness that usually leave people who are affected, the moral responsibility for their actions. The treatment is by no means impossible with God's grace.

### III The moral gravity of sins of lust

Because they constitute a reversal of the natural and normal order on the use of sexuality, by subjecting the spirit in the flesh, preferring desires and carnal pleasures to desire and enjoyment of God, the faults lust is their serious nature, especially as they move further from God and hurt more the dignity of the human person created in his image. The material of these faults is serious, however, they are less serious in purpose as the spiritual pride, blasphemy, rebellion against God sins.

The sins of lust are objectively serious, it means that there are always mortal sins? No, because there are quite often on the subject's lack of knowledge and consent. Lack of consent may come not only the gaps of knowledge or advertence, but in some cases of spontaneous vehemence of passion with excitement of the nervous system such as that is affected is driven necessarily to act as guilty in itself. These cases should not be generalized to hold harmless the persons who may be suffering from unhealthy sexual sensitivity. There are degrees in this sort of imbalance remains fairly complex imbalance surely diminish the responsibility but do not always zero. Persevering struggle against their tendencies, based on the use of supernatural means can bring these people to overcome their temptations because God continues to do wonders for the souls of good will who put their trust in Him.

### IV Causes of lust

Lust, which is expressed in different types of sexual disorders and culminates in sexual addiction has internal and external causes:

#### A - The internal causes

##### 1) The original sin





The fundamental cause of domestic disorderly use of the sexual faculty is the concupiscence of the flesh, which is in us a consequence of original sin. About the influence of original sin on sexuality, theologian anonymously in a written text, written very precisely:

"Original sin has broken the wonderful harmony that God had established between the human faculties. Due to this sin, sexuality became the headquarters of the largest psychological disorder ... No doubt the instinctual material is inherently good, but it is a force that tends only to equilibrium in a difficult fight and sometimes dramatic. This is the record of human activity which feels most keenly the loss of control of the will and thus result in more palpable the initial drop.

"Sexual pleasure is natural in humans and are the most vocal, but also the most affected by original sin, which is why they are particularly difficult to order according to the demands of reason" ...

To restore order in us, broken by original sin, and constantly tends to compromise the lust that is the consequence of Christ's grace is absolutely necessary. It is only the grace of Christ that we can expect the perfect cure to the moral and psychological, of our wounded sexuality.

## 2) Gluttony

After original sin, that is to say, the lust of the flesh that comes several Fathers see in greed or addiction to food and drink, the main cause of lust. Thus, according to St. Basil and St. Dorotheus of Gaza, Philoxenus of Mabboug says: "The cause is born and grow the bad passion of fornication is love belly (gluttony) It will be easy to defeat when his cause. first has been defeated. because this passion of fornication is strengthened and ignites our members in the food and drink, and besides this, by interviews released by human conversation, by the memory of faces with beautiful eyes are engraved in our souls, by the story of libidinous stories when they are told and told with pleasure, by the continual glance at the faces in the souls released captives passion to see them. For when the desire belly is growing fire of fornication in the body, the interviews are corrupters excite.

## 3) Negative attitudes

Laziness, idleness, indolence, listlessness, boredom, sadness, grief and all the negative feelings predispose to search disorderly pleasures of the flesh.

## 4) Hereditary factors





It is clear that genetic factors play a significant role in the internal arrangements of lust. Once we became aware of this, one is able to overcome the impulses through the spiritual warfare.

## B) External causes

### 1) Causes from the family environment

The first external causes that promote lust come from the family. This may be a bad example given by parents or elders. It can be tense relations between parents, children throwing insecure. "So, notice Alphonse and Rachel Goettmann deprived of maternal love or terrorized by the fear of separation between his parents, a child often secures in clinging to his genitals, and already the beginnings of passion can s' Install ". It may still be, the same authors note, the disappointment of parents in relation to sex of the child. They wanted a boy, they have a girl or vice versa. Thus "the child tries to match that or that his parents wanted and he develops an aspect of his personality at the expense of another, and this is the starting point that allows the gear lust. A boy will dream being a girl and the girl slip into fantasies of hero very manly ... then how to ensure his sexuality It may also be injuries from parents who create in a child's anger, hatred, and so revenge by falling back on itself to indulge in pleasures of the senses.'s hungry child affection may be sought in a relationship with a person of the same sex, in which he will try to find a compensation for his father or mother. .

The entry in the sad world of lust often comes from a poor sex education. Education in sexuality education should be a wonder at the gift of life, education in respect of the body, self-control, to true love. It should be given in the family, because it requires great delicacy. Sex education, as it is usually given in schools today is responsible for countless mistakes and often rape of conscience.

### 2) Causes from environment, social environment

Children are quickly thrown into the society. They bind friendships with other children who are not always of good character and that can lead to the impurity. They need to be warned and protected their inexperience. They must learn to choose their friends.

### 3) immodesty in dress

Indecent ways of dressing are the cause of many sins of lust. Young girls and women dressed poorly does not realize the evil things they can cause in men, and they bear a large responsibility. There are not that clothes are too short or too necklines that are indecent: tight clothes that hug the shape of the body can be more indecent.





## 4) The dances and shows

Lascivious dances, performances loaded with sensuality - this is a secret - incite lust.

## 5) The unclean foods eye and imagination

Images, dreams unhealthy, immoral plays, magazines and pornographic films strongly feed trends lust.

## 6) scandal

The outrageous conduct which can be witnessed in turn often not vigilant hearts the fire of lust. Our Lord Jesus Christ, as the Divine King, whom God the Father has given the final judgment to decide the eternal destiny of every man in particular, warned in a solemn manner the scandal mongers - especially those who scandalize little children - very serious punishment hanging over their heads: "He who offend one of these little ones which believe in me, it would be better to have it a millstone be hung around the neck and rushed to the bottom of the sea Woe to the world for its scandals, it is necessary that there be scandals, but woe to that man by whom the offense cometh. " (Matt. 18: 6-7).

## 7) The patterns of social life

Furthermore "the desire belly" or gluttony, which is an inner disposition, Philoxenus of Mabboug lists as auxiliary of "desire body", that is to say lust: pleasure, gambling, luxury clothing The conversation about greed, the story acts of fornication, attention to the beauty of the face or the beauty of the body, the reverie of the mind, the memory of it all.

## 8) daemon

The large external agent that pushes to lust is the devil. He used every means imaginable, people, objects, situations suggest fornication and lust. The Fathers did not doubt his constant specific action on the imagination.

## V consequences or girls lust

Following Gregory the Great, St. Thomas Aquinas lists eight girls or consequences of lust. This is the side of intelligence: the blindness of mind, inconsideration, precipitation and fickleness. The side of the will, are: self-love, hatred of God, attachment to the present life and the horror of the future life.







## 1) The spiritual blindness

Lust, especially in sexual addiction, blind mind, that is to say, it prevents the intelligence to perceive the end of life as participation in the infinite joy of God. This is the blindness of the mind, caused by lust, that refer these words of the prophet Daniel to two old burning passion for the chaste Suzanne: "Beauty has seduced you and lust has perverted you heart "(Dan. XIII, 56).

## 2) thoughtlessness

After perception of purpose, intelligence must consider what we must do to get to the end. We call this act of the understanding, counsel. But this act is also prevented by the concupiscence of lust. That is why the Latin author Terence says of passionate love: "This is something that she has no advice or measure, and you can not rule by good advice.

## 3) The precipitation

The thoughtlessness is inevitably accompanied by precipitation in the judgment of the intellect. When the Board is absent, intelligence more objectively judge the value of things: the passions, namely the passion of lust, prevail over reason. Where the precipitation of judgment.

## 4) The inconsistency

After finding the reason is normally ordered what to do. The act of command of the reason is also prevented by lust, in that the impetuosity of concupiscence prevents man to perform what he has resolved to do, and it is for this reason that the Lust product fickleness.

## 5) Self-love

The side of the willingness, lust causes disordered love of self. The luxurious knows only himself, he seeks only the satisfaction of his passion. It becomes cold and indifferent to those around him. Even carnal love he lavishes, as we have said, is a refined selfishness.

## 6) The hatred of God

God, by his moral law forbids him guilty of his passion for sexual gratification becomes dependent object of disgust and even hatred.

## 7) The attachment to this life





Who drowned in the carnal pleasures all taste for virtue, sex addict lives for goods and pleasures of this earth. His passion away from God, he turned completely to the present life, that his heart is attached above all.

## 8) The horror of the future life

Because of its exclusive attachment to the present life, he lives in the future horror, because in his blindness he thinks that future life will deprive all its pleasures have become its *raison d'être*. He sees life as a future source of unhappiness, which is why he hates, he abhors. He also abhorred renunciation by which alone we can get spiritual pleasures for which he has nothing but disgust, and it is therefore forbidden desire.

Do not hope eternal happiness promised by God in the afterlife, he fears death as the ultimate evil and that without remedy. However, immersed in great suffering which contradicts his passion in his despair when he sees death as a lesser evil because he does not want to suffer, which can lead to suicide.

Finally, the fatal consequences of lust, especially in sexual addiction, for health, family life and human society in general are well known. Because of disorder of sexual life can arise only from other disorders that compromise the happiness of each, harmony and fertility of the family, balance and strength of the social structure. Moreover, it is not true that continence and chastity have serious health drawbacks. From their observations and really scientific findings, several famous doctors say just the opposite.

## Remedies to Lust

### 1. The focus on the causes

Lust, although on a wanton Research carnal pleasure, is a spiritual disease, particularly difficult to cure. The therapy of this disease to be effective requires the precise knowledge of its causes, as the Fathers are frequently noted. Thus, St. John Climacus writes:

"The first point of the treatment is the cause of the disease, when it has been found, in fact, patients will receive the providence of God and their spiritual doctors effective remedy."  
(The Scale VIII, 35)

Philoxenus of Mabboug insists repeatedly in his work, the need to clearly identify the causes of our spiritual diseases to be able to apply the appropriate remedies. Specifically, about lust, he writes:

"The wise doctors who want to approach science with treatment of diseases of the body,





begin to examine their causes and remove: so they easily bring cures for diseases, because, when it was removed the cause by which they germinated with the case are torn diseases it has generated. It is impossible, in fact, that remain twigs or fruit, when the root which makes them grow is removed from earth, and if it happens that plants remain green a little while because of the humidity nature however they are quick to dry, once shaken and removed from their land roots as well as pain and diseases of the body, when doctors began by removing the causes that give rise, gradually disappear and vanish once their case severed from the body.

"This is the way to proceed against sinful passions which arise either from the body or the soul, we must first remove the causes that do arise to keep our lives in a free sanctity of evil and it is our people who rule freely and without iniquity. The man who wants to be free in God first overcomes the desires that move him, and he then approaches the rule of freedom of Christ, because the area of freedom do not even receive and do not let go until the shameful sign of slavery is seen on him "(12o homily - against the passions of fornication - ed, Cerf 1950, p 441.).

For purity, so there for anyone to make a conquest: the inner freedom vis-à-vis the fleshly lusts which, if not addressed, make us slaves. All our spiritual diseases are all forms of bondage. Patients and slaves spiritually: as we are at the starting point. We can not not aspire to health, that is to say, spiritual freedom, the source of joy. This yearning for the health of our soul must be our primary motivation in the fight that we must support in order to become truly free.

## 2. The basic provisions in battle: faith and trust in God

We have to fight to overcome the bondage of lust, and gain compared to the disordered desire of carnal pleasures, the inner freedom that comes from the virtue of chastity. But we are extremely fragile and weak combatants. Our congenital weakness, whose primary causes imposed on our nature by original sin injury, we must never lose consciousness, otherwise never be able to overcome the internal and external enemies of our freedom. In other words, the fundamental cause of all disturbances of sexuality is our nature of sinful men, men deeply wounded by original sin. Weakness affecting our entire being as a result of that sin makes us unable to conduct a spiritual battle that is, if we are left to ourselves. The awareness of this weakness is called humility. It constantly reminds us that we definitely need a powerful help coming from above, that is to say by the grace of God to undertake the biggest fight of chastity. This fight is great because it requires great efforts, but these efforts are only possible under the leadership and the constant influence of the grace of God. Lust throws the soul into deep darkness, it can not get out if the light of God leffleure, by way of appeal, and if it allows the soft light to penetrate more and more into it.





### 3. The place of prayer

This permission gives the impure soul to the divine light to enter it - as God respects his freedom - is done by the groans of prayer. So that prayer is the first remedy to lust at all defects it causes and its consequences in relation to God, the next and yourself. Prayer opens the soul to medicine of God. She makes contact with the Divine Physician, Jesus Christ, without which no action soul suffering from the disease of impurity can never be completely healed. Lust folds of the soul itself, it enclosed in a sad and sterile selfishness, it hinders love. Only Jesus, who is the incarnate souls and divine source of love Love can correct spiritual inversion caused by lust and make an inward-soul, the ability to open up to love. Charity that the merciful Heart of Jesus communicates to the soul that turns to him to be cured of her impurity is a divine remedy for lust. When a soul has tasted the love of Jesus, let it burn by fire, how can it still sigh of false love, that cause remorse, inner pain, self-loathing? Such was the experience of Mary Magdalene, the Lord said: "Her many sins are forgiven because she loved much." (Luke 7: 47). Before meeting Jesus, Mary Magdalene, who had several lovers, had not liked it, she did not know what it was really like that, because it sought only carnal pleasures which, when 'they are wanted for themselves, are an obstacle to love. The Lord Jesus, by purifying his yearning for true love and his heart burning with the fire of his love, has made capable of loving and much loved. And purity which Jesus takes the soul by making access to freedom of chastity makes it capable of loving. In this sense, the Fathers say that chastity is the gate of charity. Without this virtue to be cultivated by all single and married people, there is no charity.

#### - The prayer of the heart and the prayer of the body

The prayer that puts the soul in contact with Jesus should strive to become continuous, like the murmur of a bright source of a heart murmur raised by the desire to love God. Fathers, especially St. John Climacus, call the prayer of the heart "monologue" inseparable from the custody of the heart, which will be discussed (see Scale XV, 10). The same spiritual master to acquire recommends chastity and remain there, to use "body prayer" he explains: "Those who have not yet obtained the true prayer of the heart find help in the painful effort of body prayer, I mean extend hands, hit the chest up to the sky a clear vision, deep moan, do without respite "métanies" (acts of worship). Other forms of prayer, chanting, says S. Maximus the Confessor, is very effective against lust.

The absolute necessity of prayer to be healed of the disease of lust - healing that involves a hard fight - evidence that chastity is a grace that we receive from God. Nobody can acquire its own forces, shows St. John Climacus: "Let none of those who have exercised successfully chastity estimated to have acquired by its own forces. For it is impossible that to overcome his own nature. When nature is overcome, we must recognize the presence of Him who is above nature "(Scale, XV, 79).





S. John Cassian speaks in the same sense: "If we have to fight in the heart of the rules of spiritual warfare, focusing all our efforts to dominate the unclean spirit by putting our trust not in our strength - because human activity n ' would never be able - but in the Lord's help. For the soul is necessarily attacked by this vice as long as it does not recognize that it is waging a war over its forces and that his sentence and its application to it, can not get the win if the Lord himself helps and protects. " (VI coenobitic institutions, 5)

## - Devotion to the Virgin Mary

Our prayer is always addressed to the infinite God-Love: thanks to the spirit of sonship that His Spirit poured out on us, as children He has adopted and incorporated his only Son, we dare the call Our Father, and like children, to shout our trust and love. And we show him our needs, we constantly call to our aid through Jesus Christ, His beloved Son, who is our brother. Our prayer to the Father through the Heart of His Son Jesus Christ our Savior. The efficacy of our prayers depends on our level of faith, humility and trust and purity of our intentions. A secret to enter the Heart of Jesus, in his humility and gentleness, and so inevitably touch the Father's Heart, is the testimony of several saints, through the Immaculate Heart of Mary, especially for purity. Pope Pius XII wrote about it in his encyclical *Sacra virginitas* "to keep pure and perfect chastity, there is a way that the wonderful effectiveness is confirmed by the experience of centuries, namely a strong devotion and very eager to the Virgin Mother of God, who, according to St. Ambrose, is "the centerpiece of virginity."

## 4. The role of the sacraments

If prayer brings us into contact with Jesus, open our hearts to the influences of its purifying and liberating grace, especially in the sacraments that our Divine Physician is directly in our soul. Thus the sacraments of penance and the Eucharist are essential as divine remedies terrible disease of impurity. The souls surprised by some sin against purity, Laurent Scupoli in his treatise *The spiritual warfare* required to use without delay to the sacrament of penance.

"When you have had the misfortune or malice to commit a sin against the virtue of purity, if you want to avoid accumulating errors of faults, we must quickly and without further examination of conscience, the sacrament of penance. Here, putting aside all human prudence, you will say frankly all your sins, and you will accept any remedies that we will tell you all the advice we give you some bitter and some drives that you appear .

That there is for you, no reason or excuse to delay this process: in such matters, the delay causes further falls, these relapses, then drive themselves to new limits, you go whole years





without you confess with an awareness responsible for a multitude of sins. "

St. Francis de Sales, whose favorite book was precisely the spiritual warfare Laurent Scupoli, echoed his doctrine when he writes: "Confess you more often than usual and Communion." The union with Jesus Christ began in prayer and doing a sincere prayer is consumed in the Holy Communion, the most divine remedy for impurity: "Always stand close to Jesus Christ crucified and spiritually meditation, and actually in Holy Communion. For just as those who sleep on the grass called agnus castus become chaste and modest: just based on your heart Our Lord is the true chaste and immaculate Lamb, soon you will see that your soul and your heart will find purified all dirt and lubricity "(Introd. to the Devout Life, Part 3o, c. XIII).

## 5. Vigilance

The command that the Lord in the Gospel "Watch and pray" is particularly applicable to the fight must be waged against lust, with the help of His grace. Prayer would be useless without constant vigilance, that is to say, a delicate attention to all what happens in us and outside of us and could affect the virtue of chastity.

### 1) flight opportunities

Vigilance, which is an expression of the virtue of prudence, invites us first to avoid occasions of sin: St. Francis de Sales advises us to escape these occasions promptly. Scupoli Laurent, one of his favorite authors, why they should escape the dangers actually threatening the purity and then told us what to flee.

#### - Why must avoid occasions

"It triumphs over all other passions by attacking from the front, he noted, and still we have received some injuries, it would provoke still further fighting until we had reduced the to their limits. But this passion contrary to the virtue of purity, not only must not be the cause, but we must still carefully away from anything that might excite. So by flight, not by fighting, that triumph of the temptations of the flesh and that mortifies the sensual passions. So, this one will most definitely winner, who will soon escape and depart further opportunities "(Spiritual Warfare, ed. Fides, Montreal, 1946, p. 294). This language is clear and is based on experience. In the fight against lust, that is to say, fighting to acquire and strengthen chastity, courage is not to resist the temptations to which we expose but to flee what is known by experience as a source of temptation. There is a great danger of overreach, and think we're seasoned enough, virtuous enough so you can afford to patronize anyone and anywhere, watch any and show any image, listen to any speech or any song. Courage is rather a radical renunciation of various sources of unhealthy pleasure.





Scupoli and meet people who object that they are all able to be exposed to temptations that so many others who are exposed throughout their lives and have not died: "Let these indiscretions the judgment of God. And besides, it does not always judge by appearances. Flee so as for you, be obedient to the opinions and examples that God gives you in Holy Scripture, in the lives of so many illustrious saints, and every day yet, by what you see around you. Flee, flee without looking back to see the object you are away, or to think, one looking back is a danger in such circumstances "(ibid).

- What to flee

It does not shirk its responsibilities. It is not either to escape some people and places we should go for state duty, although any circumstance in which the virtue of purity is more or less injured, vigilance is required. That's what he must flee, according to Scupoli:

"The first and main leak, is that people who expose us to a risk. The second is the leakage of other people that we are not obliged to attend and may also put us in any danger. The third is the leakage of visits, correspondence, present, and even friendships waves: for this kind of disease could easily degenerate into dangerous friendship. The fourth is the flight of passionate discussions, concerts, songs and readings that can exalt the evil passions. The fifth is the leakage of the satisfaction that we instinctively search in creatures, for example, the satisfaction found in clothing, in furniture, in food, and a thousand other things "The last flight of the satisfaction sought in creatures means that the victory won over lust, and therefore all sexual disorders, requires a certain evangelical spirit of sacrifice, enabling him to renounce their legitimate pleasures. When a person has always been thirsty maximum possible legitimate pleasures, how can she be willing to give up illicit pleasures?

## 2) The custody of the senses

To remedy vigilance relates that the Fathers and spiritual writers call "custody sense." Our internal and external senses put us in touch with the physical world of form, body, colors, sounds, smells, we keep inside the images and sensations from memory and imagination. Solicitations for disorderly pleasures of lust come very easily to us by the door of the senses. That is why we must constantly watch over them. "Chastity, says St. Francis de Sales, depends on the heart, such as its origin, but she looks at the body as its subject. This is why it loses all meaning outside the body, and the cogitations (thoughts) and the desires of the heart. It is fornication watch, hear (listen), talk, odor (feel) touch of filthy things when the heart is fun and enjoys it. Saint Paul says at all, that fornication is not mêmement called you. Bees not only do not want to touch the carcasses, but fled and extremely hate all kinds of stench arising therefrom. The sacred bride, the Song of Songs, has his hands distilling myrrh preservative liquor corruption. His lips are bandaged with a gilt ribbon brand





of modesty words, his eyes are dove, because of their sharpness, his ears are gold pendants, teaches purity, his nose is among the cedars of Lebanon incorruptible wood must be such devout soul, chaste, clean, and honest, hands, lips, ears, eyes and his whole body "(Introd. to the Devout Life, Part 3o, c . XIII).

As the body is the subject of chastity, it is important to respect his own body, "never let him touch a dishonest way," and also to have an absolute respect for the bodies of others. Cultivate this respect the body is a preventive remedy of lust.

### 3) The body asceticism

But it is also, by the grace of God, master disorderly movements of the flesh, the impetuosity of the senses beyond the yoke of reason. This is done by a physical asceticism, which leads vigilance. These are the Desert Fathers who developed the practice of this bodily asceticism, which comprises mainly the work, vigils and fasting. These three ways are cures for common causes of lust. Thus, the body work is to avoid idleness which promotes the birth of passionate thoughts and fantasies. The watches are designed to reduce the sleep excess promotes lust. Fasting has the key role in bodily asceticism, to the extent that excess food is emerging as a major factor promoting lust. For Philoxène of Mabboug, greed is the main cause of physical lust. This was also the opinion of John Cassian and several Fathers. Hence their insistence on the remedy of fasting. St. Francis de Sales knew perfectly the merits of these ascetic practices, but not to weaken the body too, at the risk of making it unable to work, he did not want that fasting was rigorous and rather he preferred to the emphasis on fidelity to the work. "Fasting and work subdue the flesh and shoot. If the work you do is you need and useful to the glory of God, I would rather that you suffer the pain of labor than the fast. This is the sense of the Church, which for useful work in the service of God and neighbor, discharge those who do, even the fast ordered "(Introd. to the Devout Life, Part 3o, c. XXIII).

### 4) the custody of the heart

As the seat of the sexual function is as much, if not more, in the soul in the body, how the body asceticism are insufficient for the control. That is why we must fight lust in terms of the soul as much or more than body plan. "The Enemy, notes John Cassian attack us on two fronts. It is therefore also resist on two fronts and even he draws its strength or weakness of body and soul, and it can not be dismissed by those who fought on both the two Plans ". (VI coenobitic Institutions, 1).

All the Fathers insist that chastity is not only or mainly in body continence and that it is useless if the soul is inhabited impure desires and imaginations. Because "the lust which is accomplished by the body not just the body," the principle of chastity is in the soul and







essentially it is mainly in the "integrity of heart" that is, specific saint John Cassian (Instit. cénobit. VI, 19). Because desires, passionate thoughts, imaginations and fantasies born of the heart (Mt 15, 19) is in the custody of the heart that is the main treatment of lust. "It is first necessary to remedy this when we know that the resulting source of life and death, as Solomon says," Guard your heart with great attention, as it is this that gives rise to life "(Pr. 4, 23). Indeed, the flesh obeys the decision and command of the heart (ibid).

Custody of the heart, which requires spiritual discernment and vigilance, sobriety, is to reject the thoughts, memories and imaginations bad as they arise, as they are only suggestions, to avoid consenting and enjoy and do so up to the passion in the soul and the body. (John Climacus, Scale, XV, 6,.. John Cassian, cénob Instit VI, 9). In the fight against this particular passion, because of his great strength, he should prefer immediate refusal suggestions refutation thoughts, as taught by St. John Climacus, "Do not hope to repel the demon of lust by discussion and contradiction, for having weapons of nature, he will find good reasons "(The Scale XV, 22). In other words, if you impure thoughts and imaginations invade, do not look, do not look, do not analyze, do not try to see if you have made, do not repeat them, but n 'it pays no attention, despise them completely with your attention to another object. Scupoli Laurent, who obviously well assimilated the teaching of St. John of the Ladder, gives this advice:

"When the temptation of sensual pleasures turmoil mind more strongly, some books say, to get the issue, apply to meditation on the turpitude of this vice of his insatiability, his disgust and bitterness that are the result of the dangers and destruction which he exposes the interests, life and honor, I confess that I am not of this opinion.

"This way is not always safe to overcome temptation, and sometimes it may even be dangerous. It is true that aims to hunt for the evil thoughts, but it also offers the opportunity and risk to take pleasure in and consent to this delight. This is why the best way is to escape completely, not just those bad thoughts, but also all those that we could remember, even though they would stand under the guise of the opposite virtue. " (The spiritual battle, c. XIX).

## 6. Careful reading and meditation on the Word of God

If it is not appropriate to pay attention to the desires and impure thoughts, if only to reject them immediately and completely, that is to say, to make no return on them, should be complete by sovereign against his mind and heart of God's Word and especially remember the words and wonderful acts of love made by Jesus for our salvation. A memory full of the love of Jesus, which remains constantly amazed at the supreme expression of his love - the Holy Eucharist and the Cross - instinctively rejects every thought and desire impure.





## 7. the memory of our past for

Produces a blinding lust as in the soul, she has forgotten the very meaning of life we come from God who made us in his image and we go to him. The time we spend on earth is very short. Soon we will be projected into eternity. The moment of our death to be for us the happiest of our lives. That our death is the happy way, we must cultivate the memory. "Remember that you are mortal" (memento mori). S. John Climacus considers the memory of death as one of the best auxiliary therapeutic lust alongside the prayer of the heart. (The Ladder, XV, 52).

## 8. obedience to the Father and the spiritual heart opening

Obedience to the spiritual Father and the opening of the heart are still considered as a means to overcome the passion of lust and acquire chastity. The opening of the heart with ease the confessor is a cure for anxiety and possibly scruple. In this regard, Lawrence Scupoli recommends: "Do not worry about your temptations pretext of whether you have consented or not. There is a trap of the devil in this deceptive appearance: he seeks to worry and get suspicious and cowardly, or even, by speaking in these concerns, he hopes to make you fall into the consent of some guilty pleasure. Also, unless your consent is certain, it is necessary, in such matters, report only briefly to your confessor that you know. After that, you will bring back to his opinion, and you will remain calm without thinking further. But be faithful to discover your spiritual father all your thoughts and never fear or shame detain you "(Spiritual Warfare, c. XIX).

## 9. therapy lust can not be divorced from other vices

Vices join hands with each other as virtues. Some services more conducive to lust are first gluttony, as we have said, idleness and laziness, but above all the pride and anger. This is why the acquisition of chastity can not go hand in hand with the practice of other virtues, beginning with those that are directly related, that is to say, humility, patience and gentleness . About humility, elders declared that "we can not have chastity unless we first placed in his heart as a solid foundation of humility." For his part, Lawrence Scupoli remark: "it is true that humility we need to defeat all our enemies, of course it is here especially that must humble ourselves, because it is a vice which is almost always the punishment of pride "(Spiritual Warfare, c. XIX). Saint John Cassian argues that the patience and gentleness are also fundamental to not pay in any sexual disorder: "The more we grow in meekness and patience, he says, the more you enjoy the purity of the body" (Conferences XII, 6). Anger, directly opposite the patience and gentleness, often triggers the soul such a storm that reflects on the body, the body will be easily inclined to appease the lust.

## 10. conjugal chastity





Lust, which always involves a disordered desire of pleasure associated with the use of the sexual function, does not receive the marriage license to practice freely. Marriage, which is certainly a cure for lust, does not allow, however. Thirst sexual pleasures sought for themselves can not be the reason for a true marriage, that is to say the marriage as instituted by God, but love and a love that finds its model in mutual love of Christ and the Church. Many people, too, think that makes sexual pleasure, everything is allowed in marriage. The virtue of chastity, which regulates the use of sexual function by subjecting it to its natural and normal purpose, there is an essential place for the spouses realize the will of God and sanctified. Without chastity involves reserve restraint, mutual respect, seeking spiritual values, the husband can not love a love of charity, and especially can not really love God. Chastity in marriage does not mean abstinence from sex as for singles, but a restraint because it avoids any excess, and any behavior where sexuality is detached from its spiritual aspect and its natural end. There is lust in marriage, when this natural purpose is not met, that is to say when the sensible pleasure of sexuality becomes the first goal of the year. Therefore, as taught by Maximus the Confessor, "the first principle of conjugal chastity is for spouses, not unite for the sensitive pleasure, not to pleasure the object and purpose their union "(Centuries on charity, II, 17). This does not mean the exclusion of pleasure naturally linked to sexual union, but the detachment against him, refusing to make an absolute. This requires self-control, and a spirit of continence that can moderate the excessive desires of the flesh and to refrain from any thought or imagination can they be linked.

A master of chastity, St. Gregory of Nyssa recommends spouses to the use of marriage "with moderation and measure with care and restraint" (Treaty of virginity, VII, 3). This moderation of chastity is essential to ensure compliance with the person and freedom of the joint. It is also essential that the rule be given to the spiritual. "The danger is not small, note Gregory of Nyssa, that man, deceived by the experience of pleasure, no longer considered any good, except that we taste the flesh with a certain attachment passionate, and it becomes a whole carnal for completely diverted his mind the desire of intangibles, by hunting all ways that these things offer pleasant, as to be more fun as friend of God "(2 Tim. 3.4). (Treaty of virginity, c. VIII).

Sexual addiction with its attendant disappointments and frustrations, sadness born of slavery of the senses, can be checked as in marriage and outside of marriage. It can never be remedied by chastity. Thus, one can understand that the therapeutic lust for chastity is achieved by a profound conversion of desire, so that spiritual love takes the place of carnal love, that is to say has the first place. Because while in lust, especially in sexual addiction, desire divests fully God and spiritual realities and engages in carnal realities search primarily sensitive to pleasure, one of the essential goals of continence and chastity is to allow it to regain its normal investment and natural in God.





JC Larchet summarizes the teaching of the Fathers of conjugal chastity, which means, of course, what we have said on vigilance, including the keeping of the senses and keeps the heart: "In married life, while lust involves a love of others besides God a purely carnal love, that is to say opaque divine energies, chastity involves rather a love of God and one another in God's love in the other. Chastity makes a transfiguration of love the fact access the spiritual plane where it becomes fully transparent to God, gives him a mystical sense for him to carry the analogy mystery of the love of Christ and the Church, which speaks Saint Paul in the Epistle to the Ephesians: "Husbands, love your wives, as Christ loved the church" (Eph. 5: 25). (JC Larchet, *Therapeutics spiritual diseases*, ed. Du Cerf, Paris, 2000, p. 587-588).

## The mystery of Christ's love for the Church

Marriage is a great sacrament, St. Paul says, because it represents the union of love between Christ and the Church. The depth and beauty of this mystery, which Christian marriage is the figure, find their extension down here in consecration to God by the vow of chastity. This vow, by which those whom God calls them to put body and soul to his exclusive service, likens Christ by being intimately involved in its total and indissoluble love for his Church.

Those who make the vow of perfect chastity to extend a visible way in their lives the mystery of Christ's love for the Church to engage in a difficult way, certainly, but not impossible, so the only major concern that 'they are to remain closely united to Christ, and never move away from the blazing fire of his love, that is to say his heart. Absolutely wonderful spiritual fruitfulness of the Catholic priesthood, as seen in St. John Vianney and a multitude of holy priests can have no other reason than their total consecration to God by the vow of chastity. Without this vow of chastity faithfully lived, he would never have had the Holy Curé d'Ars, the model for all priests.

The unfortunate differences of some priests to their vow of chastity may not have the cure for the abolition of priestly celibacy, because married people are obviously much more likely to make mistakes, and sometimes very serious, against the chastity of their own State: sexual license, serious indecency, infidelity, rape, incest, pornography etc.. Marriage does not relieve the spiritual warfare required by the virtue of purity. The remedies for sexual disorders are the same for all men true and sincere conversion, an authentic spiritual therapy based on faith in Jesus Christ, the usual prayer, the practice of penance as taught since its inception by Church. The Magisterium of the Church has always condemned, regardless of the actors, all sexual and moral disorders, including active homosexuality, that today's societies are hypocritical glory to legalize. The Western world was civilized mainly by the influence of the Apostolic Church and its priests. Today's world is plunged into a terrible





moral decadence, which unfortunately reached some clergy, more than ever need to be relieved of his deprivation of sanctifying action of Christ that extends the Catholic priesthood.

## Emotional dependence

Of emotional dependence, we discuss two fundamental aspects also needed to have a good understanding and establish an effective therapy: the psychological aspect and the spiritual aspect. Then we set out the remedies.

### I. The psychological aspect

From a strictly psychological point of view, it is not difficult to understand what emotional dependency, how it occurs and what are the most general causes.

#### 1) Nature of emotional dependence

By emotional dependency, psychologists usually hear excessive emotional or romantic relationships, that make a person come to exist only by the other. The person who loves the other sacrifices everything for his love: his property, his body, that is to say, physical health and energy, and his very soul, that is to say his personal thought, his inner freedom, its culture, its deepest convictions, including his moral convictions and to his religious beliefs.

Love, or rather the commitment to each other is such that snatches his own life, that he disappropriated itself. For both natural and legal expenses, the emotionally dependent person expects a return of love she never received, or at least not as it would: expectations are always disappointed. She has a huge need to be loved. the need to be loved is so imperative that it commissioned to buy the love of the other, whatever the price. But true love cannot be bought. The kind of love that treats unwittingly into consumer goods, contrary to the true love is destructive personality. Consequence: a dependent emotionally tends to destroy the life of his partner and to destroy itself. If two co-dependent people unite their destiny, their relationship within marriage is quickly overwhelming. To avoid choking, frequently seek an outlet in an open to all kinds of other social dependencies.

#### 2) The species of emotional dependence

Emotional dependency which certainly has different degrees, does not hold only in intimate relationships between a man and a woman looking to meet each other's emotional needs.





Emotional dependency can exist side of parents vis-à-vis their children, like children vis-à-vis their parents. It may also exist in the relations of people of the same sex, whether adolescent or aged.

## a) The parental addiction

Parents depend on their children, in that they pay the love of their children by a resignation of their responsibility as parents. To be loved by their children, they sacrifice their authority, especially in the field of education. For example, under the pretext of adapting to the weakness of the child, these parents cease to be themselves, letting himself be dominated by the child. For parents who themselves emotional deprivation, and whose conduct is governed by emotions rather than reason, the temptation to wallow in their tenderness is shown by their children is almost irresistible. They experience a very sharp pain of seeing their grandchildren, when they punish them, away from them, and even to sulk. Their heart panics at the thought of losing forever, their affection. This is why they swear they will use against them that "indulgence", the name of baptizing their cowardice and weakness. For the submission of their children, they beg or will promise them heaven and earth, thus treating them without realizing it as their superiors or in the best case as equals. The capitulation to the whims of parents, unreasonable requirements, handling the crises of the children are still in the name of love, love, tenderness. In reality, these capitulations demonstrate some emotional immaturity among parents and are the outward sign of an emotional disorder that can take serious proportions.

## b) The child dependency

If there are emotionally dependent parents of their children's emotional dependency checks more children vis-à-vis their parents. In a sense, all children are emotionally dependent, and this is normal. Without their parents' affection, and affection that provides them security, balance and joy of life, children can not develop in a harmonious way. Children have a natural need, essential to their growth, to be loved and feel loved. They need to be protected, comforted when suffering, and secure in their fears.

It happens quite often that parents do not know how to love their children, or by using them to excessive severity, which kills them in trust and love, either by not displaying all the same affection, filling each all their ways and denying others. The same necessity which obliges to give more care for a sick child can be an opportunity to overlook his brother or sister, which records the lack of attention is being more or less as a rejection. It is natural that children who receive constant blame and criticism and encouragement never think that they are not loved by their parents, and perhaps they are not worthy of being loved by anyone. Whatever the cause, the emotional deprivation suffered by children from their earliest years in fact candidates for emotional dependency, which will find their latest all





kinds of ways, the affection they have missed. This can happen in any family. But it is obvious that the "dysfunctional" families offer the most favorable to the emotional child dependency environment, which inevitably suffer in their activity the aftermath of excessive behavior of their parents. It is said that the insecurity of the mom already affects her unborn child. If the child is born into a troubled family, fear and anxiety grow with him.

Children who do not feel truly loved, although sometimes they can be filled with treats, to be loved develop various modes of survival, as it is true that without love you can not have the will to live. At the bottom of themselves, they are desperate for affection as both tender and virile, able to secure them, to pacify and to value. Private peaceful affection, firm, sure, they need, without being able to speak, they feel worthless, unworthy of any consideration and this can lead to them feeling shame to exist. Nothing is more painful for a child to feel unworthy, guilty to exist, as ashamed of himself. This feeling is a kind of inner death, much more sad and painful than physical death.

To escape the clutches of the death of the soul, to live, to recover, in terms of affection, the value they feel deprived, some children give themselves entirely to their future endeavors and become perfectionists. In everything they do, nothing is ever good enough, perfect enough for them. While the superhuman effort they make to be truly appreciated and loved, gets results, but not as expected. because, as long as their excesses are encouraged, they are never satisfied with themselves, in pursuit of ever greater outward perfection, practically unattainable. Where depletion forces, discouragement, depression and often regression, that is to say, the inability to easily make things easy. Their emotional deprivation became emotional dependence, they were engaged in a process of excess, where everything becomes complicated, exhausting.

Other children not feeling loved, suffering perhaps contempt and rejection, develop in them feelings of anger. They want their parents, not without reason, if they were, for example, victims of abuse, violence, or treated unfairly compared to their siblings. So be rebels, get into mischief, it is their way to attract attention and make their inner suffering born of their emotional deprivation. These are small to be injured, which in turn hurt their parents and rebel against authority, perceived as a source of injustice and suffering. Later, after the events of their childhood rebellion will be calmed, these children will be emotionally dependent. Their need for affection that has never been satisfied explode in a blind search of love from people, dependent themselves, do not know really love.

Other children, unloved, isolate themselves in their inner world where they wish to shelter clashes and injuries they have already suffered too much. The fear of suffering more from lack of affection leads them to escape the outside world. They lock themselves, refuse to open up to others and they say they do not trust anyone. In this way apparently hopeless, although it may seem paradoxical, they seek affection, true affection. It is the fear of not







being loved that inspires their isolation and is about to make maladaptive.

For others, their emotional deprivation will lead them to attract attention and special care through discomfort, appearing as diseases, especially digestive order. There is no doubt that the emotional insecurity that children are extremely sensitive subject can make them physically sick. To heal, you have to discover the hidden cause of their illnesses.

In addition, more sturdy children suffering from emotional deprivation, draw attention to them by a behavior quite opposite to that of weakness and disease: it will be affected by exuberance, by buffoonery. They will play the character of the jester to be heard, considered, estimated. This is a character who sail both their suffering and their thirst for affection, which is like a distortion of their true personality.

I lingered to describe different manifestations of the emotional dependency in children because they are the cause of more serious adolescent and adult affective disorders. If we do not pay attention to infancy, emotional addiction can only get worse more and become a disease of the soul that makes insupportable life. To discover the remote causes of emotional dependency on adults, can never dispense back to childhood.

## c) emotional dependence between persons of the same sex

Emotional dependency can also vitiate relations same sex. Some friendships, yet having no sexual deviation, are still very unhealthy when a person fully subordinate to another, when they alienate the freedom of one or the other person, or both. The friend wants so much to keep the friendship of his friend, that he sacrificed with his freedom, his personal identity. One can not do without the other: the other is his reason for living. Some people attach so well to each other than the prospect of separation are thrown into a deep inner turmoil, in anguish.

The alienation of freedom and personal identity characterized more, if we can say, homosexual relations, which contradicts human nature that wants complementarity of the sexes, has a very serious moral disorder. It is clear that active homosexuals are seriously affected by the disease of emotional dependence.

## Dependent Personality

Emotional dependence rooted in emotional deprivation, is not only an emotional disorder, is a personality disorder, whose emotions, in terms of psychology, is only one aspect, Another aspect is that of the character, closely linked with biological heredity and rational faculties. The character which can, with a good moral training, correcting faults, and without concern for damaging the formation represents the most stable part of the personality. Emotional







dependence, resulting in destructive behavior patterns of inner freedom, has the effect of making the dependent personality. This is why the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV) used by psychologists and psychiatrists around the world, does not explicitly deal with emotional dependency, but dependency of personality. Dependent Personality is defined as a general and excessive need to be taken care, need leads to submissive behavior and "sticky", and a fear of separation. The dependent personality disorder appears in early adulthood and is manifested in various contexts.

The symptoms of dependent personality

1. First, the personal identity of the dependent person is disturbed in various ways:

The person finds it difficult to make personal decisions. His insecurity makes hesitation, procrastinating, often return to its decisions. The decisions the agonize.

The person finds it difficult to meet its responsibilities. Because of her fears, she wants others involved in its place. It thus tends to weigh his responsibilities on others.

The person does not have the courage of his convictions and beliefs. Not to lose the affection and approval of others, she thinks like him. Finally, she no longer has own opinions or personal beliefs.

The person is only concerned gaze of others: the reaction of others - real or imagined - to what it is and what it does to determine his conduct. Thus it will tend to project a good image of itself, which will enhance the eyes of others.

The lack of confidence in itself person: she suffers from an inferiority complex. This lack of confidence influenced his thinking, judgment and paralyze its activities.

The person is afraid of being abandoned, left alone, that is to say to herself. She fears loneliness, deprived of support and the support of others.

2. Emotionally, the dependent person is unstable.

It is dominated by emotions, which often go from one extreme to the other, for no apparent reason. She consequently very difficult to have a behavior and moderate reactions, it is excessive, sometimes happy, sometimes sad, sometimes gently, sometimes angry.

The person suffers particularly emotional instability. Emotional joy that can sometimes still feel threatened. His happiness. Fragile because it essentially depends on others.





When in need of affection, she feels a deep anxiety to the point of being panicked.

Often feeling unloved and even rejected, compared to other people who seem happy and pampered her, so she has feelings of jealousy and anger, as if the love of others it was due in court, and others were responsible for his suffering that their happiness was an insult to his state of deprivation, tried as an intolerable evil.

The person feels very frequently a painful feeling of emptiness and boredom. This sadness may urge to flee, to escape itself, in all kinds of outdoor activities.

### 3. In terms of interpersonal relationships

The dependent person be manipulated and abused, and it also handles other. Because she wants at all costs what she wants, she does not discern truth from falsehood in the stories they tell him it is therefore wrong. And for his part, because it lies within a debate on updating its desire for happiness, she manipulates others.

The dependent person is brought to intense and inappropriate anger with various causes. This may be to protect itself actual assaults, but most often attacks she saw or saw inside. This may be because she is angry against others, which prevents it from being itself. It may also be because she wants to God, it shall be responsible for his misfortunes.

## II. The spiritual aspect of the emotional dependence

The spiritual aspect of emotional dependency on the spiritual nature of the human person, which is in itself the source of its dignity. Because the human person is not only be composed of a body (physical) and soul (psychological aspect) is a being, as defined by the Fathers of the Church, composed of body, soul and spirit, meaning thereby that it carries deep within himself, the imprint of the divine spirit. The human being was created by God in his image and likeness. Wearing it in the image of God, it can not be done, to perfect, if not a living relationship with the God, which is the image. To achieve his personal identity, it must first and foremost take consciousness of its absolute and permanent dependence on God. It is God who gives it to be, to move and live, as said S. Paul: In Him we live and move and have our being (Acts 17, 28).

Even if I do not recognize my radical and total dependence on God, I do not become independent for it, in the sense that the breath of life that animates me is always God that I live by God and I live as long as God will let me live well. Do not acknowledge my dependence on God will never prevent me from loving God, but refusing to recognize the sovereign right of God on my life can only help me, to love: and so the refusal of my condition as a creature from the Creator cut my living relationship with Him. Live without





God, live as if God did not exist will always be the most harmful to the personal consequences as socially.

The disobedience to God, independence against the will of God, who created man so that he first finds his happiness in Him, was from the beginning, is still and always will be the first of all evils because, among other things, what this particular misfortune emotional dependency. Emotional dependency, in fact, is not only a psychological disorder, but without prejudice to the degree of individual responsibility for dependents, it is itself a moral and spiritual disorder, that is to say, a moral state connected to sin, not always in a direct and deliberate way, but always indirect and consistent way.

In relation to God, in whose image we are created in relation to God, who is the beginning and the end of human life, and that all must love above all, what is happening in the behavior of addicts? What happens is that, in so far as is exercised emotional dependence vis-à-vis a particular person, God is loved above all, when it is not completely forgotten . In the emotional movement of the soul, then God takes second place and perhaps the last, if given a little space. This means that dependent people who took no action to overcome their addiction, remain unable to observe the first commandment of God. Also, they will never taste the joy of truly loving God.

Here we must make a remark concerning the illusion in which live many dependents. These people sometimes say they love God with all their heart, and they have about God so eloquently. They are able to use in their prayers sublime formulas. We can not deny that these people are religious in their feelings and words. But they do not realize that God's love does not consist mainly, or in feelings or in the words of the prayers they were, but in deeds. Now, in the wake of the emotional dependence, and to the extent that what I do is inspired by the emotional dependence, though I think and can say it is the object of my addiction and not the true God , which is the main reason for my actions, and so I do not really love God. But when you do not really love God, that is to say, we do not seek to love him as he deserves, it fails to really more like the next, that is say that we love evil, in a disorderly manner.

"You have made us for yourself, O Lord, and our heart is restless until it rests in you", says St. Augustine, as well as expressing the emotional needs of the human heart are limitless, and as a result, only the absolute love of God - a love that knows no measure - can fill his thirst for love. If the heart is deprived of the love of God, which depends mainly on his happiness, he seeks, first unconsciously, to love a creature absolutely without limit, which is only suitable for God. This means that without the primacy accorded to love God above all, by which we express our worship of God, we are all preyed one day either by emotional dependency, where it is not God who is worshiped but the person to whom we submitted our lives fully.





The consequence of this reversal of the order of love, can be the downfall of our personality, a deep affront to his dignity. For as the love of God above all we have to true happiness flourishes our personality by making more spiritually free, as the emotional dependence of the primacy of love in our real life is granted to a person human has something to make us unhappy, stripping us of our inner freedom gradually and making us lose the control of our lives, to our own identity.

It follows that the definition of emotional dependence that gives psychology is not adequate because it only highlight the superficial interior and exterior features of the disease. Considered in its deepest dimension, emotional dependency is not only the suffering of the person who has been stripped of its autonomy in relationships, this is the first bit of the soul who seeks, in fact God he is not running after the illusory happiness of a false god, madly loved, and who, consequently, can never meet, for the investment it made in person, the response love she desires.

In fact, emotional dependence vis-a person, do not implement a true love for the other, but a selfish attachment, where one is looking in the other. The true love of others is expressed by a genuine kindness, which involves selflessness and free. Really love a person is wishing him well apart from myself, is to wish him well even though I have absolutely no advantage removed. Really want the property of a person is wanting that person to be in full bloom, as happy as humanly possible to be: which is impossible if the person is in a situation that prevents fulfill the will of God on it. In the emotional dependency, by my selfish attachment to another person - in addition to not make myself God by loving above all - I prevent that other person to the divine will, linking his freedom. Beyond good intentions in my actions I want to tie me another, I do not let free to conduct his personal life, responding to what God wants it now. I belong in some way to the person I depend emotionally, and I want it belongs to me, she gives me all her attention and she does not live for me. It is the negation of free true love. And then all the expressions of love lose their character of nobility to be downgraded in terms of usefulness. As both sides, love is not selfless and can not be, I use the affection of another person for my own good to me and the other uses me in his interest . There is a reversal of love, because then love is not really to give to another, but eventually everything back to itself.

Emotional dependency and generates a mutual utilization ratio, which opens wide the door to manipulation methods. It is ultimately the most manipulative person who due to other, and abused until she judges that the other is no longer useful. The separation will be seen as an abandonment, a rejection, when in reality it is a normal process of using another outcome. But the upper plane of the will of God, this separation experienced as a painful rejection is a grace. A grace that invites the suffering soul to seriously question the source of happiness, and particularly the meaning and the place of liberty in our lifetime.





## The source of happiness

The source of happiness is unique, and it is the union of God with our whole person. This personal relationship with a God who is love is the love of God above all. Or, to be specific and not an abstract idea, the sovereign love of God implies the willingness to keep his commandments, for which his holy will we manifested. If I think and say that I love God and I am not prepared to observe any of his commandments, I am a liar who lies to others and lies to himself. It is therefore important to know the commandments of God, to know the requirements to be able to observe and prove by our actions that we love with all our heart. This is the path to happiness in which the emotional dependence as all other dependencies, as we are not abandoned, prevents us from entering. For emotional dependence inevitably leads to selfishness, lying, jealousy, anger, hatred of people competing, not shrinking sometimes before the murder, and finally, it brings with it its attendant vices, which are the fruits. If a relationship of mutual dependence can be justified as special forms of human love, how could they have the fruits of the evils that make deeply unhappy people who are the protagonists? The main reason for the emotional dependency relations will always unfortunate is that opposing the order willed by God, they necessarily away the hearts of the source of happiness.

## The meaning of our personal freedom

If God is the only source of happiness, our side to us that determines our happiness is our personal freedom. The word freedom is ambiguous. There are several species of freedom. There are social and political freedom, we now associate with democracy, which, in principle, the right to speak is granted to all. At the external freedom, oppose various forms of dictatorship, which sometimes cover the mantle of democracy. If the pretext of respecting the rights and freedoms for all, regardless of the political regime, certain criminal acts against the common good are not punished, in reality the freedom of citizens, protect justice mission, including is violated.

In each person, there are two kinds of freedom: freedom psychological and spiritual freedom. Psychological freedom is an attribute that belongs to the will of the conscious man. The man in possession of his faculties and the waking state is privileged, compared to animals without reason, make choices: to choose to act or not to act, to do this or do that. Psychologically, he is master of his actions, he determines himself to act in one way or another. This psychological freedom is called free will, was given by God to man for himself he is determined to pursue the good in all areas, and so it is fulfilled as a person, catering their needs and responsibilities according to the needs of others in this way it extends the divine providence, it is the image of God. If the individual was not psychologically free, if it does not have free will, she could not love, because to the extent that there is a constraint





on the ability to make a choice, it may not be of love. However, it is love that gives meaning to human life. God created man, any man, for that to flourish in love, which is why he created free.

By creating a free man, God, so to speak, took a big risk: the risk that the intelligent creature does not use his free will to love him first, then to really love him yourself and love your neighbor. As God had experienced the freedom of angels, it was that human freedom was also tested. She was in our first parents at the instigation of Satan, have not exercised their freedom to love God, and it is in every human person, constantly called upon to choose between love God above all and love something else more than God. When a human person, on the grounds of a property it continues or she intends to meet a need, freely prefer herself to God or prefers any creature, distorting the order of love by what is objectively a sin, it loses its spiritual freedom, that is to say, the moral control of his life. However it does not lose its right to free will or his psychological freedom, although repeated bad choices, which are sins, darken the mind and weaken the will and thus undermine our natural faculties, by inflicting more injuries or shallower.

Spiritual freedom is ultimately a moral free will which chooses spontaneously good perfection. It stems from the love of God reigning in the will so that presides over all his choices. Are spiritually free people whose choices are not determined by the passions, but by reason itself entirely subject to the will of God. One understands immediately that everything that makes a dependent personality prevents him from being spiritually free and consequently deeply enjoy security, peace, joy from God. The greatest damage done to people that emotional dependency is that it has the effect of reducing more psychological freedom in the conditioning, and especially to destroy their spiritual freedom, making it no longer free beings, but each other slaves. What is the deepest denial of their dignity, is the desecration of the image of God in them.

However, emotional dependency is not a moral disease without hope of recovery, it is certain that we can make it, we can heal.

Emotional dependence - its remedies

The treatment of emotional dependence must be based primarily on the knowledge of its nature, what it means psychologically, but especially in terms of moral and spiritual life.

## 1. The foundation of humility

There may be some concepts "science" of emotional dependence, without acknowledging his own addiction. Recognize that suffers from emotional dependency is a prerequisite to any therapy. This recognition of the evil that we suffer, and it is very likely that others suffer,





requires complete honesty with oneself, real and often difficult humility. Because we tend to make others responsible for our misfortunes, our own blunders, our bad decisions and failures. Dependent and dependent not make emotional often not realize that to achieve their purpose, or they they tend to manipulate others by guilt. Recognize the truth about oneself is a prerequisite for healing.

## 2. Discernment problems

Honesty with oneself will discern their own personal addiction or emotional codependency negative effects. Emotional dependency is not reserved for a special class of people, it can affect men and women, young and old, in the most diverse contexts: that of celibacy, marriage or common-law, and even the consecrated life. Because there may be religious or religious and priests who suffer from emotional dependency. In interpersonal relationships within these contexts of life, emotional dependence inevitably creates conflicts. Any therapy requires clear vision - psychologically and spiritually - personal and relationship problems directly related to emotional dependency.

## 3. The search for causes

Each person has their own story. Not only is the discernment of personal problems - psychological and spiritual - directly related to emotional dependency matter a valid therapy but above all discernment concrete causes that could cause disease. If it attacks only effects without discovering the causes - especially those that are hidden - you could turn round and never really lead to positive results. Because it will be the effort to solve problems that will sit constantly in a new way.

## 4. Natural ways of healing

But what path to take to heal? In practice, it is the negative physical effects and behavioral disorders that first attract attention and which in this case relies on the physician and psychologist in the hope of escape.

As remedies emotional dependency, psychology offers several forms of therapy, based on the awareness of the disease and the development of new attitudes in order to correct deviant behavior. The psychologist helps the patient of his professional diagnosis, advice, his support. To be effective, it is clear, remedies must correspond to the real causes of the disease. However, in the case of affective dependencies, only a portion of their causes is most clearly seen by the clinician time. When psychotherapist told a dependent person you have to be yourself, see to your own needs before trying to fill the needs of others, stop trying to save others, learn to control your emotions and take your own responsibility, and it does not consider changing others but you change yourself, it shows a way forward, which







is that of personal autonomy. This is just like goal. How to achieve exactly?

As we said, the emotional dependence arises from an inner insecurity to emotional deprivation, usually felt in childhood and resulted in the soul a painful feeling of anxiety up to anxiety. It is a fact that people are anxious dependent. The anxiety, disturbing the intellectual faculties, can completely mesmerized mind and throw it into panic in times of crisis, is probably the most painful effect of emotional dependence. The more painful, because it affects the very core of the personal being and all his body. To allay this fear, too many professionals still use as chemical drugs, although today, regardless of psychoanalysis, more psychiatrists involve bodily and mental techniques such as regularization heart rate to control emotions, synchronizing biological clocks, acupuncture, exercise, intake of "omega-3" fatty acids, affective communication techniques, etc.. All this to the extent that it does not interfere with doctrinal or moral error, and where patients derive a real benefit, is good but by no means sufficient if one wants to get deep healing personality dependent. To achieve this, it usually lacks the psychology and psychiatric medicine, and the best bodily and mental techniques, consideration of the essential constituent of personality that is the relationship of man with God, and therefore, a delicate moral order willed by God attention, which is the divine foundation of human balance.

## 5. The great light of the Christian faith

It is fashionable for most men of contemporary science, such as healthcare professionals, to dismiss out of hand as lacking serious contribution to the Christian faith. Science then rises against faith, as if it was his enemy, as if between faith and science there was a deadlock. And yet, although distinct, they have a common source, which is God. It is God who is the source of all sciences as faith, according to what is written in the first book of Samuel, c.2.v.3: "God is the master of all the sciences, and her actions are weighed." Reconciliation of science and faith, progressing, albeit according to their purpose and their own method is common in their relationship with God.

Regarding the knowledge of man, that is to say, its origin and its end, its nature, its own dignity, its virtues and its vices, its sources of moral depravity and the source of his recovery, Christian revelation is particularly valuable. It tells us that the original man came from the hand of God resplendent beauty as his living image in perfect physical and spiritual health, participating through sanctifying grace in the life of God, adorned donations preternatural impassive and immortality, and intended to enjoy the happiness of God. It also tells us - and this knowledge is essential to understand the disease of the soul - that his downfall as a mirror the glory of God on earth, is due to original sin, which had the effect of deprive him of his participation in the divine life through sanctifying grace, to strip him of his preternatural gifts of impassibility and immortality, and drastically hurt, but corrupt, its human nature. After original sin, the beautiful balance in which man was created







is broken, his intellectual faculties, the source of his lofty dignity, are weakened, and its sensitivity to revolt against his reason, he is inclined to turn away from God preferring his own will to that of God. Sin was delivered by lust entered his body, and an inner war, suffering and death. The original sin and the ultimate reason for all the misfortunes that can afflict man, all his sufferings, with all its weaknesses and all diseases.

Christian revelation teaches us that the misery of man - his moral and psychological misery - rooted in original sin. But what it tells us about the greatness of the man is of even greater importance. Because it tells us that after creating man in his image, which sin has tarnished the glory, God wanted out of pure love restore the beauty of his image in man by becoming man himself, and the work of his redemption, cure radically fallen human nature, by communicating his divinity. "God so loved the world, cried John, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life" (John 3.6).

Faith in the incarnate Son of God becomes a genuine healing principle of human nature, which without the redemptive Incarnation of the Son of God would have been doomed to decay more profound, the complete loss of dignity and to eternal death.

Some doctors and other scientists argue that the healing of physical and psychological illness has nothing to do with faith. This is an absolutely gratuitous assertion, and I would even say insane. Faith puts the soul in relation to God, the flood of her light, strengthens the pacifies: it is always beneficial to the physical and spiritual health of man. But faith does not obviate the need for natural remedies. It even stimulates the reason to look into the nature of all that God has made for the good of man, including the recovery of his health when ill. Researchers who believe in God are constantly amazed wealth of all kinds that God has buried in nature to the benefit of man. It is true that prayer as an expression of faith, does not appear as a remedy directly ordered to cure human diseases. This does not mean it is not a very powerful remedy, but it does not exclude the natural order and therefore have to resort to medical science. Whenever medicine will be forced to recognize his helplessness, faith, God willing, will cure any disease, because nothing is impossible with God, as seen in many passages of the Gospel . If doctors, with their wonderful science can cure amount of bodily diseases, it is quite different when it comes to diseases of the soul, which often determine serious physical illnesses. For it is our belief, based on the testimony of Scripture, the Fathers and Doctors of the Church, it is only in the light of the Christian faith that we can deeply understand the nature of diseases of the soul, their secret causes, and discover their most effective remedies.

This is particularly true for emotional dependency. To heal, we insist, natural therapies are by no means to be despised and due to neglect: they can help a lot but they still remain insufficient. We argue that for true healing of emotional dependence, faith in God and Jesus





Christ, the Divine Redeemer of men is necessary. In other words, all the people who suffer from emotional dependence, with all that it implies moral and psychological disorder, require, with natural remedies available to them, above all the grace of Christ. We know that even that faith is not opposed to science, but broadens, and grace is not opposed overlays nature, but by inserting the student and perfected. Thus the grace of Christ is not opposed to the means of good and well-being that man can find in nature, but penetrates the increases and exceeds infinitely.

Let us remember that the Christian faith makes a great light, a light necessary to understand the nature of the emotional dependence, its hidden from the eyes of psychologists and psychiatrists causes, and that beyond the natural remedies she assumes, offers afflicted souls, in the person of Christ, the therapist par excellence, which is the only one who can cure the disease completely.

## 6. Put under the care of Christ

I became aware of my emotional dependence that makes me suffer terribly. Seeking relief, behold, I hear about a therapist who promises to all those who suffer from a full recovery, provided they believe in him and keep his requirements. The therapist is Jesus of Nazareth, the Divine Savior, that his enemies killed two thousand years ago, but is risen and is alive. In one eternal youth and beauty, he lives among us and it is with incredible power. Him emanates a light that illuminates the most benighted minds, strength and divine peace, and especially such a pure and ardent love that inflames hearts and transforms. Meet such a therapist is vital for me. By the mere fact of thinking, hoping to heal reborn in my heart. So I took the decision to meet and put me under his care.

The encounter with the divine Doctor Jesus is first in prayer. A humble and confident prayer, all oriented towards obtaining mercy. I asked him to experience the boundless love of his merciful Heart. I asked him the knowledge of myself, what I am to him: knowledge of both my misery and my greatness. After recognizing my mistakes, especially those from my emotional dependence, I ask his forgiveness, to reconcile with the Father and with my brothers. I ask him to refresh my soul, to establish it in an unwavering trust in Him, not to be deterred by any event, even if I fall, even if the road to recovery is long and hard. I asked him to teach me to turn me constantly to Him, to seek Him alone light and strength, light to make good decisions and the strength to act, and to walk with persistence in the right direction. By the experience of personal contact with Jesus, contact intensifying, I understand better every day that I can not refrain, to heal, to live in His grace. Live in his grace is continually seek his presence, it is frequently meet in the sacrament of reconciliation that rejuvenates the soul and purifies it is, above all, to feed as often as possible his body and blood, that is to say, the sacrament of his love, who is living in me and I in him.





This is the beginning of the healing of emotional dependency: really meet Jesus Christ, get under his careful and intensive care, do not leave thinking, focus with all his heart to Him, for He is love. It is this true love and boundless I seek and I digress, without knowing it, in my emotional dependency. In Him alone is the source of all true love. And this spring, he wants to bring out in my heart, so that finally I know true happiness. I must never forget that the privileged places of personal encounter with Jesus, the place where my soul can engage fully in the healing and pacifying action are prayer and the sacraments where it acts directly in the depths of my being: the sacraments of penance and the Eucharist.

## 7. The victory over the emotional dependence

Provided primarily weapons of prayer and the sacraments, the victory over emotional dependency is provided to the souls who are willing to fight evil in themselves under the leadership of Jesus. What is the emotional dependence that Pia Mellody defines "an irrepressible need to have another person as the center of interest", if a disordered affection research, a reversal of human love, where intelligence and will submit to the leadership of the senses? It is a moral and spiritual disorder, always connected to sin, at least as a consequence, and moral disorder which inevitably leads to sin, if not corrected. Emotional dependency is the result of an infantile desire for affection, excessive to another is, in fact, a commitment to self-attachment, because the other is never loved for himself. Emotional dependency is also the most fundamental barrier to love God above all, love of neighbor and love of self. It is sometimes so violent as to satisfy the excessive desire for affection which raises, it can tear the soul of its most precious values and thus stripped of both his identity and freedom.

Where to start in the fight against this disease that eats away the forces of the soul, and it removes any rest? I ask this question to our divine therapist Jesus, he will meet me by the detachment. This is exactly what Jesus offers remedy when he says: "If thine eye offend thee, pluck it out and cast it from thee" (Mt 18.9). This means: if the link you have with a person appears to you as precious as the apple of your eye, but this link is disordered by moving you to the desired order of God in matters of love, to a greater good, which is the salvation of your soul, requires that you cut off this link.

When there is emotional dependency, emotional detachment is always necessary. This emotional detachment involves the physical separation? Whenever we can not stay together without being physically in opposition to the desired order of God, without being at odds with the will of God, in other words not to be and remain in a state of sin, we must physically separate. When a human condition is exercised in a manner contrary to the first commandment asking us to love God above all things, and so despise God's will, it is certainly wrong and should be abandoned. It is then necessary to make the cut separation.





This, many dependents, even after much suffering, do not accept it because they have a terrible fear of loneliness. They prefer to continue a relationship that degrades and destroys rather than feel the pain of an emotional, integral vacuum separation. This detachment is yet to complete them, the first step of inner struggle under the leadership of Jesus, to win the emotional dependency.

Sometimes the detachment as a remedy for emotional dependence, does not require physical separation, at least not a permanent physical separation. For example, if it is united by a marriage couple, in this case, it is necessary that both spouses agree to a spiritual journey that may require temporary physical separation, where a and each other learn more about themselves in their weakness, to find their own identity and their inner freedom, to discover what the first duty of love God above all as the foundation of all true love, much love or self-esteem that of conjugal love. This spiritual spouse may therefore require a temporary physical separation, a time of solitude oriented personal encounter with the Divine Physician, Jesus.

Married couples can be considered for non-married couples with young children who need parental assistance. These spouses, is grateful dependent emotional, absolutely must make a spiritual journey before seriously consider getting married. The success of their spiritual journey as healing their emotional dependence implies acceptance of the order willed by God in regard to the union of man and woman, and therefore refrain up 'their wedding carnal. In this condition the success of their journey, many objected impossibility. It is impossible, they say. This is true, if they rely on their natural strength. But with the grace of Jesus Christ, it becomes possible, as experience has shown in the past and continues to prove today.

When there is no child to be welded to the other co-dependents, it is certainly easier to physically separate until marriage, if it can be considered. Easier due to the absence of this external barrier to separate what the common responsibility vis-à-vis children. But separation can mean still a very sharp pain that Jesus himself compared to that of the pull of a member of his body. Whatever the situation of the persons involved, the detachment necessary to win on the emotional dependence can only succeed with the grace of Jesus.

## 8. With Jesus, tame loneliness

The detachment of a disorderly affection is an extremely important point, which absolutely requires the help of Jesus. Without Jesus, without his grace, the soul lives difficult mourning it must do to be healed. It may seek to compensate for the pain of separation by falling into other addictions. His emotions hurt by lack of love, can be quickly drawn back by another illusory relationship. Or, she may think that without a stable relationship, and in order to be able to find the perfect mate or companion, it would be good for her to indulge from time to





time, some pleasant adventure. It is important to enter the desert solitude with Jesus. He is one whose love is infinite, which is able to fill the inside of a desolate heart empty. Loneliness is and the way leading to the fullness of love.

For a soul that has agreed to emotional detachment, a great danger is, of course, to isolate themselves, that is to say, turn inward, feeling sorry for herself, moping, envy those who live together and seem happy to be angry against everybody and against himself, sinking into a deep sadness and perhaps depression. This is a danger, a serious temptation is avoided by living his solitude in the presence of Jesus in his privacy. While isolation is withdrawal and the actual closing, loneliness lived with Jesus in silence opening of the heart to the infinite. Time of solitude, following an emotional detachment is a grace that we should not lose. For solitude that fills the presence of Jesus prepares the soul to the transforming encounter with God. Solitude with Jesus is the immense space where he meets with the light and love of God. Apart from this healthy solitude, it is not possible to meet intimately the great God of love who wants to be the soul and teach him to know itself. That's why the love of solitude, which is imbued with the presence of Jesus, is essential not only an intimate encounter with God, but also the in-depth encounter with oneself, that is, ie the knowledge of self, whose absence is responsible, especially emotionally, many grave mistakes.

## 9. In solitude with Jesus, to find his own identity

Some people never meet their "me" deep, because the leaking constantly, they flee themselves, hoping to find the leak in a cure for their emptiness. In doing so, they fail to see clearly themselves. The anxiety that torments the evil they have to live pushes them out of themselves, to live outside themselves. Live outside of oneself prevents it from being self, which is the radical obstacle that door himself to his personal identity, and following his inner freedom. If I flee constantly outside of myself, I lose my roots, I become like a leaf in the wind, tossed at the mercy of opinions, tastes of others, the various modes in all areas of social conventions, detestable lies that conveys the spirit of the opposite to that of Jesus Christ worldwide. My action then layer on one of the many faceless I admire. In these circumstances, I am no longer autonomous, I am no longer myself. Having lost my inner freedom, I lost thereby my ability to love. Loneliness is this place of grace, where listening to Jesus, who holds the key to true freedom, I learned to be myself, to be free to be able to love.

## 10. In solitude, Jesus teaches us to love

Solitude is thus the inner school of love. True love is rooted in the depths of the "me" that is to say, a "me" really conscious and free, which only joined in silence, it follows that the love true first said in the inner silence of a heart released before saying out by the word and the





gift of oneself. The emotional drama addicts is that their words and actions outside of love does not spring from the depths of the "I" arises where true love. In these depths, where there are personal identity, with all the respect that we owe to ourselves, they are almost never went. However, we can not truly love another if you do not like yourself. When one has no self-esteem, we live in the lie of the internal negation of the value of seeking the love of another is sought, in fact, outside the love that we should have first for yourself. Thus we seek oneself without being able to find, because you can not find yourself, that is to say, his personal identity in itself. Nobody will ever fill the emotional void I feel in myself that I do not like myself, I do not accept myself, I downgraded or even that I'm revolt against myself. No human being can not substitute for me to accept that I have to accept myself in me and the need to reconcile myself with myself. In other words, just a self-esteem is absolutely necessary to be able to love each other, and this self-esteem based on the consciousness of his personal dignity, requires silence and reflection, fruits of solitude. When one does not feel, you can not expect others to deprive us inside the weight of this lack of self-love, we can not be relieved by learning to estimate oneself .

## 11. Learn from Jesus the esteem of oneself

To estimate itself, it must be regarded as God sees us. This is only possible if one is exposed extensively in the light of God in prayer, and nobody wants to look in this light, which is love. When I have a little insight to how much God loves me and how much sensitive with which he loves me, both amazed by this boundless love and deeply encouraged, if I leave I will start entering I estimate to myself, to love myself first to be able to love others. To estimate oneself is to love what God has done, is doing and wants to do in us and it is in the consciousness of our poverty and powerlessness radical abandon all our miseries, our cowardice, our weaknesses our needs to the mercy of God. This can only be done by throwing himself unreservedly into the arms of the Good Shepherd of our souls, Jesus Christ.

How to estimate if the sight of our miseries, which are much larger than we think, does not create in us that negative feelings? You can not have just one believes oneself to a very strong faith and trust in a desperate love of God incarnate, whose tenderness is incomprehensible to us, always ready to forgive us all and we renew background in height. To estimate oneself is to love the image that Jesus seeks to make itself in us, for it is in this that our personal identity is true picture. In this context, it is certainly far from particular forms of self-esteem, recommended by some psychologists and psychiatrists for people to live in solitude, when they say "treat yourself, pamper yourself, indulge, masturbate, have sex. " The truth is that the pursuit of sensual pleasure, legitimate insofar as it is consistent with the order willed by God, must never impede the liberating action that Jesus can accomplish in us in solitude and So the sacrifice of carnal pleasures of Egypt. But the sacrifice is worth it, because if I refused it, I can never know the immensity of God's love, or





know my personal identity and learn to love myself. And if I cannot love myself, on one side I will never have confidence in myself, that is to say I will never be free of my insecurity and the another, I am always disappointed in my relationship with the neighbor, being unable to love.

## 12. In solitude, Jesus teaches us to love one another

In solitude, we must learn from Jesus to love yourself, and that's his school as we need to start to learn to love each other. For Jesus is the great and perfect doctor of love. Without the love he gives us his grace and without model, we cannot love each other in a true and complete way, in the freedom of heart. Passionate love leads to excesses, which culminate in the blind attachment to another person, one becomes the slave. This blind love kills freedom of the gift of oneself. Motivated by this type of love, became a tyrannical passion, we do not give up, because it does not belong. Or, if you want, it already belongs to another, even before he made the conscious decision to give him. Dependent woman who wants to marry - which is probably a good desire - often cling to the first comer who manifest her affection, by idealizing it think that this man has been sent by God. How then is it possible to make a good choice of partner when you are emotionally dependent? We must first, in solitude, long look at Jesus, and to urge him to spread his love in our hearts so that our heart, freed from the blindness of passion, to become able to love the way that He loves men, according to his commandment "Love one another as I have loved you" (John 13, 34).

Jesus' love for us is expressed by the total gift of himself. In his perfectly free love, there was no research itself, any of his interests, no research of selfish pleasure, but complete selflessness and pure gratuity. While we cannot reach such perfection in the love of another, but it is nevertheless true that the love of neighbor - whether the love of parents for their children, or love of children for their parents or the love between spouses - must have its source in the Heart of Jesus. This requires a genuine conversion, which can only be achieved if, in solitude, he was given his heart to Jesus and allowed to do what he wants as: give us his own heart, so that it is him who loves the other, like all the others through us.

