



# SJAF e-Magazine

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## HARĠA SPEĊJALI: Emozzjonijiet, Helsen fil-Qalb, u Spiritwalità

### L-EWWEL PARTI: Emozzjonijiet, u Helsen fil- Qalb ..... 1

L-Emozzjonijiet.....	2
Guilt.....	4
Resentment .....	8
Ways Out of Guilt and Resentment .....	10
X'Tagħmel Meta thossok Imtaqqla, Għajjiena .....	11
Il-Gratitudni .....	12
Marta, l-Inkwiet u l-Merħba .....	13
The Foundation's Emotional Freedom Service .....	15

### IT-TIENI PARTI: Helsen fil-Qalb, Emozzjonijiet, u Spiritwalità... 19

A God-Shaped Hole .....	19
Prattika Kontemplattiva u Helsen Emozzjonali .....	20
Pope Francis extols 'gift of tears' .....	22
Id-Don tad-Dmugħ .....	23
Is-Sentiment ta' Hajar .....	25
Ego in Spirituality .....	26
Inwelldu realtà ġdida? .....	26
Tista' Tagħder Lilek Innifsek? .....	28
When Your Relationship is Spiritual Practice ... ..	29
Is-Sentiment ta' Meravilja .....	30
Wonder .....	31
Rokna Poeżija.....	
Dar Hosea – drop-in centre għal nisa involuti fil- prostituzzjoni fit-triq .....	32
Avviżi.....	34

This month's special issue was brought to you by the Emotional Freedom Service of our Foundation.



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## L-Emozzjonijiet

-- Għodda għal hajja, jew intopp żejjed?



minn

**Rosette Said Sarreo**  
Gestalt Therapist

Min jaf kemm-il darba għaddejna minn xi sitwazzjoni kerha li holqitilna hafna ugiegħ u xtaqna naqilgħu qalbna minn postha biex tieqaf tħoss! Kemm-il darba ħarisna lejn xi ħadd li naħsbu li ma jagħti kas xejn, u xtaqna konna bħalu! Jew meta nksirna xi kisra kisrun, u minħabba f'hekk xtaqna nsiru invizibbli!

F'dawn il-mument, fejn inkunu mtaqqla', umiljati, irrabjati, frustrati, kultant l-emozzjoni tkun kbira wisq biex ingorruha go fina. Jekk ma nħossuniex waħedna hafna wkoll! Kultant, id-dwejjaq jinbuttawna biex ninfexxu f'xi haġa li jew tiswa' ta' ġid, bħal xi ġirja tajba, jew ta' ħsara, bħal xi *raid* għall-*fridge*, jew xi flixkun alkoħol li jsib sehm!

Imma xi ngħidu għal dawk il-mument fejn ħassejna paċi kbira waqt li nħarsu lejn xi veduta sabiħa? Għad-drabi fejn inkunu qed indubu bis-ħana u xi ħadd joffrilna tazza ilma friska? Jew għal dawk il-mument fejn inħossu hafna mħabba minn uliedna, ħbieb sinċieri u nies oħra li għalihom aħna tassew importanti?

F'dawn il-mument, nimgħid minn ġewwa bħal qisu b'xi balzmu u forsi anke jekk għal ftit ħin, inħossuna liberi, imnaddfa, imfejqa. Dawn il-mument ifakkruna kemm hi fil-fatt prezzjuża il-ħajja.

Nistħajjel lil xi ħadd jirraguna u jgħid, "l-emozzjonijiet is-sbieħ irridhom, imma l-koroh le, dawk ma rridx inħosshom!". Imma ejja naħsbu ftit. Jekk tħoss paċi biss, kif taf li hija paċi u kif se tapprezzaha jekk qatt ma tkun għaddej minn xi maltempata? L-opposti u l-kuntrasti huma sbieħ. Mingħajr l-kuntlarju, jien ikolli biss nofs esperjenza! Meta ma tkunx taf li qiegħed fit-tajjeb, ma tapprezzax. Kif tista' tiddetermina li ikla ġietek veru tajba, bla ma tkun ġietek inqas tajba xi darba qabel? Mill-kuntrast tinduna u tkejjel il-progress!

Biex ngħidu kollox, hawn min jirnexxilu isakkar u jostor l-emozzjonijiet tiegħu biex ma jibqax iħoss daqshekk u jkun jista' jibqa għaddej. Fil-Psikologija, dan il-mekkanizmu jissejjaħ 'desensitization'. Modi oħra ta' kif wieħed jista' jagħmilha din hija billi kontinwament ifittex li jkun biezel biex jaħrab mill-possibilità li jħoss, jew billi juza' sustanzi li jaffettwaw is-sensi u l-perċezzjoni, bħal alkoħol u droga. Pero, peress li din mhix xi haġa naturali għall-bniedem, hawn jinholqu l-intoppi! L-użu ta' sustanzi jgħib miegħu hafna problemi u konsegwenzi koroh; l-aljenazzjoni kontinwa taf teħodlok hafna minn saħħtek u d-'desensitization' tagħlaqlek KWALUNKWE emozzjoni, mhux il-koroh biss! U nistgħu ngħidu li, fiċ-ċirkostanzi kollha, wieħed jispiċċa qisu *robot* u l-ħajja tinħass vojta!

Mela li ma nagħtix kas tal-emozzjonijiet mhix soluzzjoni. Forsi tistaqsi: Jekk noqgħod nagħti kashom iżżejjed, ma niġix ikkundizzjonata minnhom? Iva, fil-fatt hekk hu. Jekk noqgħod nħewden fuq xi azzjonji ħażina li tkun saritli, se nikkomprometti l-paċi interna tiegħi aktar milli

hemm bżonn. Bħala konsegwenza ma nkunx nista' nagħxi b'mod matur u oġġettiv. Jekk mill-banda l-oħra tant inkun eċċitata fuq xi ħaġa li ma tħallinix nikkonċentra, naf nagħmel xi qassata fuq ix-xoġhol!

Allura, it-triq tan-nofs, liema hi? Il-kittieb Ġermaniż Eckhart Tolle jissuġġerixxi dawn il-passi:

Accetta li għandek emozzjoni, u aġraf sew x'inh. Tibżax tammetti l-verità rigward dak li int qed tħoss.

Osserva lilek innifsek fuq kif din taffettwalek l-imġieba u l-mod kif taħseb bla ma tiġġudika lilek innifsek.

Li nagħraf x'qed inħoss tista' tkunli għodda importanti ħafna għax l-emozzjoni se turini x'għandi bżonn, x'nippreferi, u anke fejn għandi bżonn nikber. X'jiġifieri? L-emozzjoni tgħinni nagħraf x'inhuma l-affarijiet, il-postijiet, is-sitwazzjonijiet u in-nies li jien inħossni tajba fihom u magħhom. Awtomatikament, meta tiġini xi ġurnata bil-maqlub, infittex dawn l-affarijiet jew persuni sabiex ngħolli l-*morale* u nħossni aħjar.

Jekk, mill-banda l-oħra, l-emozzjonijiet huma inqas pożittivi - bħal per eżempju l-ansjetà jew xi tip ta' skumdità - jien inkun qed nagħraf x'mhux tajjeb għalija; pero se nagħraf ukoll fejn jien dgħajfa. Jekk, pereżempju, jien inħossni skomda kull meta niġi biex nesprimi opinjoni personali, mela jien għandi bżonn naħdem fuq is-*self esteem* tiegħi u fuq il-livell ta' assertività tiegħi permezz ta' xi tip ta' terapija jew taħriġ.

Ladarba ninduna x'inkun qed inħoss u kif qed ingib ruħi, jien nista' nagħżel li nibdel l-imġieba tiegħi u forsi anke l-mod kif naħseb rigward xi sitwazzjoni partikolari. Meta nagħżel li naħseb u ngib ruħi bl-iktar mod għani u ġust, dan jirrizulta f'paċi u serenità li xejn ma jista' jxekkel. Bla dubju, dan jitlob li bniedem jaħdem ħafna fuqu nnifsu, b'moħħ u qalb miftuha.

Dr Elizabeth Kuebler-Ross issemmi ħames emozzjonijiet li huma meqjusa bħala emozzjonijiet naturali. Dawn huma rabja, għira pożittiva, biża', diqa minħabba telfa, u l-imħabba. Li wiehed iħoss dawn l-emozzjonijiet huwa naturali u nistgħu nitgħallmu minnhom biex inkomplu nikbru u

nitrasformaw ruħna. Imma meta, għal xi raġuni, ma nagħtux lilna nfusna il-permess li nħossuhom u nesprimuhom dawn isiru emozzjonijiet perikolużi. X'jiġifieri? Ejja neħduhom waħda waħda u nfissru ftit fil-qosor.

Ir-rabja: Ir-rabja hija bħal bozza. Jekk nagħrafha mill-ewwel ninduna li hemm xi theddida jew periklu. Jekk nilmaħha se tiżbroffa, nipprepara lili nnifsi biex nagħxi sew ħalli nevita l-periklu. Inkun f'qagħda aħjar li ngħid 'le' meta xi mgieba ta' ħaddieħor tkun abbużiva. Mhemmx għalfejn infur bir-rabja u nkun vjolenti jew abbusiv jien ukoll.

Għira pożittiva: Din tfisser apprezzament ta' mira li jkun laħaq xi ħadd – mira li nammira u naspira li nilhaq jien ukoll. Mhux l-ewwel darba li tisma' xi tfajla tgħid lil ħabibitha li tkun għamlet id-dieta u naqset "proset, kemm nixtieq jien kapaci nagħmel bħalek". Din it-tip ta' apprezzament tagħtina imbuttatura biex nirsistu ħalli niksbu dak li nixtiequ fil-ħajja u nkunu sodisfatti bina nfusna. Imma meta l-għira pożittiva ma tiġix espressa jew mifhuma, maż-żmien din taf issir għira 'negattiva' u minflok ma nżid fl-ambizzjoni tiegħi, nipprova inkisser, inħammeġ, inxekkel u anke nwegġa' lil ħaddieħor li għandu xi ħaġa li jien ma seħħlix nikseb jew nasal għaliha.

Il-biża': kif tista' tgħinni din l-emozzjoni? Il-biża' hija dik l-għodda li biha aħna nintebħu li hemm periklu u żżommna milli nissugraw. Din l-emozzjoni tgħin biex nirraġunaw ftit minflok ma nagħxu fuq impuls f'sitwazzjoni li fil-fatt tista' tkun ta' ħsara għalina. Meta ma nsibux min jifhimna meta nesprimu biża', din tista' maż-żmien issir paniku, u xi ftit jew wisq, nafu kemm joħloq diżastri l-paniku!

Naħseb li kulhadd jaqbel li l-uġieġħ tat-telfa, li nħossu meta nitilfu lil xi ħadd għażiż huwa naturali u inevitabbli. Dan huwa l-mod kif aħna nsellmu lil xi ħadd li jkun ħalliena, meta aħna nkunu xtaqnieħ baqa' magħna. Fuq skala iżgħar, dan huwa d-dispjaċir li nħossu meta nitilfu oġġett għal qalbna! F'każ li dan l-uġieġħ jew diżappunt ma nesprimuhx, jibqa mwaħħal ġo fina u jista' jkun kawża ta' dipressjoni. Id-dipressjoni taffettwa l-mod kif naħsbu, inħarsu lejn il-ħajja, u tneħħilna l-vitalita' tagħna.

**L-imħabba:** L-imħabba hija l-mutur tal-ħajja, tal-bini tal-karattru, tar-relazzjonijiet pożittivi u tat-trasformazzjoni. L-imħabba ġenwina timlina u lil ta' madwarna b'serenità, ferħ u paċi. Jekk inħallu emozzjonijiet negattivi jinfilsaw ir-relazzjonijiet tagħna – għira, riżentimenti, rabja, nuqqas ta' fiduċja - l-imħabba ma tixxettix. Anzi, tista' tinbidel f'possessjoni. Min qatt kien f'relazzjoni ma xi hadd possessiv, jaf kemm hi esperjenza diffiċli.

B'riflessjoni u umiltà, nistgħu ninnutaw x'ikun qed jiġri ġo fina u nifhmuh billi niddiskutuh ma' xi professjonist ħalli nsiru persuni aktar ħielsa b'ħila ta' mħabba għalina nfuṣna u għall-ħaddieħor. Kif nagħmlu hekk, inkunu sibna post ta' paċi ġo fina, u minn ġewwa dan il-post aħna nsibu risposti li qatt ma ħsibna li kelna. Wieħed jista' jgħid li dan huwa l-post li minnu nisimgħu lil Alla jkellimna u jnebbiħna permezz ta' l-Ispirtu s-Santu. Hemm nifmu x'għandna nagħmlu, x'azzjoni ikun tajjeb li nieħdu.

Bla dubju, l-emozzjonijiet jakkumpanjawna f'kull ċirkostanza u jikkontribwixxu għal kull esperjenza li ngħaddu minnha, kemm jekk hi ħaġa ta' kuljum u kemm jekk hi avveniment kbir.

Għandek dritt tħoss li tħoss, u jekk inti sensitiv jew sensitiva ħafna, aċċetta lilek innifsek, għalhiex b'daqshekk m'għandek xejn ħażin. Importanti li tagħraf x'inhu għaddej

ġo fik, tosserva lilek innifsek u tibda tikber u tissaħħaħ. Dan jgħinek f'sitwazzjonijiet diffiċli u jimlik f'sitwazzjonijiet aktar pożittivi.

Kif rajna, l-emozzjonijiet għandhom funzjoni importanti f'ħajjitna. Mhumiex qegħdin hemm sempliċement dekorazzjoni jew biex jikkumplikawlna l-ħajja - basta nkunu moħħna hemm! Wieħed jista' jqabbilhom ma' xi *spice rack* fil-kċina. Il-ħwawar ikunu kollha differenti u jintużaw sabiex jintensifikaw it-togħma tal-ikla. L-emozzjonijiet huma l-ħwawar tal-esperjenzi. Huma jintensifikaw l-esperjenzi, u jekk jiġu użati tajjeb, anke f'ċirkostanzi koroh, jistgħu jjoħolqu esperjenza mportanti li lilna tkabbarna.

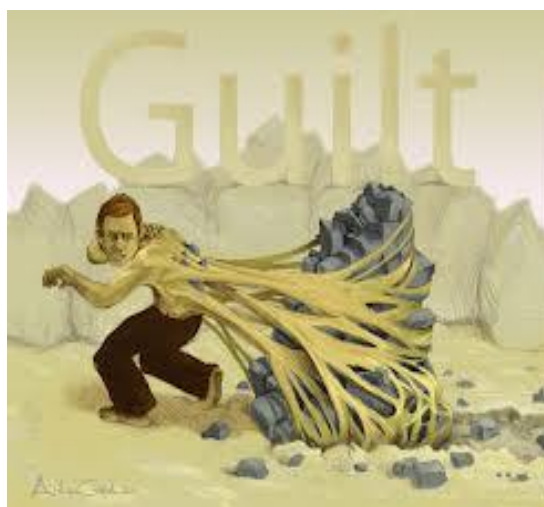
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## Guilt

### - I'm angry at myself

by John-Roger and Peter McWilliams



Guilt is a miserable game we play with ourselves. It's the price we pay for not taking an honest, compassionate, realistic, forgiving look at the reality of our lives. It's a game of make believe with bitter consequences.

Guilt is anger directed at ourselves. We get angry with ourselves for something we should have done or shouldn't have done. It accumulates over time. Our self punishment becomes worse with each repeated occurrence. ("I should have known better!")

Fear steps in. We become afraid of situations in which we might fail to live up to our personal expectations. We're afraid of what we might do to ourselves if we fail again. We're afraid of our own anger. We avoid new people, situations, activities. We enter into a predictable rut, and then feel

guilty we aren't doing more for ourselves. Some people become immobilized with guilt, afraid of doing anything lest they "let themselves down" again.

This cycle of negative energy from ourselves to ourselves can have devastating effects. It poisons relationships; inhibits growth, stifles expansion. It hurts. It can create a feeling not just of unworthiness but of self hatred. It puts enormous stress on the mind, the emotions and the body. Over time, it can kill.

Perhaps the most tragic part about guilt is that it is completely, totally and thoroughly unnecessary.

That's the bad news. Now, let's lighten up a bit and discuss the good news: after reading this chapter you'll never have to feel guilty again. You probably will, but you won't have to. Once you understand how guilt works, you don't have to let it do its dirty work on you.

We all have images, beliefs and expectations about ourselves. They usually begin, "I am a good person, and good people . . ." Most of them are cultural and were "sold" to us when our sales resistance was particularly low when we were children. We, however, bought them. And we reconfirm the sale every time we feel guilt.

To illustrate, let's take a fairly common example. Say we're on a diet. We want to lose some weight. Chocolate cake is not on our diet. We eat the cake. We feel guilty:

What images or beliefs about ourselves might have been violated by eating the cake?

"I am a good person, and good people take care of their body, keep commitments with themselves, have willpower, only eat things that are good for them, care about how they look, follow through on plans, meet goals, set a good example for others and care about their loved ones." Something along those lines.

This is what good people do, but what did we do? When we describe our guilty actions to ourselves, we tend to exaggerate. Remember the fast talking, badmouthing vulture? It has a field day. Squawk, squawk, squawk. Negative, negative, negative. Bad, bad, bad. Shame, shame, shame. It

might sound something like this:

"I'm getting big as a house, and still I ate the fattening, empty caloric piece of cake after having too much to eat at dinner anyway. I ignored all inner guidance to the contrary. I broke a solemn agreement with myself not to eat fattening foods. I have no willpower. I damaged my body by adding extra fat to it. I already look terrible, but now I'll look worse. I can't accomplish anything. I never do what I tell myself I'm going to do. I hurt my loved ones by setting a bad example of how to diet after I told them I was going to lose weight. If I don't care about myself, at least I could care about the people I love." And that's just round one.

The pristine image we have of ourselves, repeatedly violated by our despicable actions.

What to do? Well, the small print at the bottom of the "I am a good person . . ." contract reads, "And when I'm not, I'll feel guilty." Feeling guilty lets us prove we're still a good person.

After all, who feels bad about doing bad things, good people or bad people? Good people, of course. Bad people enjoy doing bad things! Bad people feel wonderful doing bad things.

To prove we're good, we punish ourselves with guilt. This allows us to maintain the image that we are all of those wonderful things. By feeling guilty, we're saying, "I did it this time, but I'll never ever do that again. See how much this hurts me? I don't want to hurt this bad again. So I promise, cross my heart and hope to die, I'll never ever do it again."

What guilt does is allow us to pretend something is true about ourselves that, based upon results, simply isn't true. It lets us maintain an inaccurate image about ourselves, an image that does not match our actions.

Are we saying we're not good people? Not at all. That part's true. The falsity begins with ". . . and good people . . ." Do good people always, only and exclusively do those things? Of course not.

Do good people sometimes not take care of their bodies? Sure. Do good people sometimes break commitments with themselves? Yes. Do good

people sometimes lack willpower? Absolutely. Do they always only eat things that are good for them? Ha! Do they always care about how they look? Hardly. Do they always follow through with their plans, always meeting their goals? Nonsense. Do they always set a good example for others? Of course not. And do they always care about their loved ones? Afraid not.

The truth is, good people do do all those good things and sometimes they don't.

The further truth is, you are a good person. You do a lot of good things. And sometimes you don't. Does that alter the fact that you're good? Not at all. It merely confirms the fact that you're a human being.

Guilt not only protects an erroneous gilt edged image we have about ourselves, it also lets us do it again. When we've "paid the price" for our "crime," we're free to do it again as long as we're willing to pay the price. The price? More guilt. "How badly do I want the cake? Is it worth two hours of guilt? No. I'll take a smaller piece and only feel guilty for an hour."

We plea bargain with ourselves before we even commit the crime.

So, guilt as it's popularly practiced in our culture (A) feels lousy, (B) has devastating effects on our mind, emotions and body, (C) maintains an inaccurate image of what "good people" are and do, (D) allows us to believe one thing about ourselves while doing something completely contradictory, and (E) lets us continue doing things that may not be in our best interests.

Talk about your non-productive activities. And what good is there in guilt? If you mean the feeling most people call guilt an after the fact, emotionally laden self flagellation there is no good. Absolutely none at all.

There is, however, the twinge of guilt we feel before taking part in the contrary action. That's a much quieter sensation. Nondamaging. Easy on the mind, body and emotions. That twinge of guilt is our friend. Just as the warning light in the car reminds us to get gas, this twinge of guilt tells us when we're about to trigger the useless, painful,

damaging form of guilt.

What can we do about this "bad" guilt? The answer lies in six magic words Change the image or the action.

When you're about to do something or even contemplating something and feel that twinge of guilt, stop. The twinge of guilt is telling you you're getting off balance. You are about to take an action that would violate an image you have about yourself.

At this point, rather than plea bargain or blindly rush ahead, do one of two things change the image or the action. You can change the image you have about yourself, bringing it ~ up to present day reality, or you can not take the action that violates your image.

If you do one or the other, you will not have the punitive, painful, lasting guilt.

Take chocolate cake, for example. You have lots of options for changing the image. You could change your belief to include occasional forays into cakedom, or you could decide your weight is fine as it is and call off the diet, or you could promise to take a long walk after dinner, or any other alteration of the image that currently says, "Chocolate cake is verboten." Changing the action is simple: don't eat the chocolate cake. (Once again: simple, but not necessarily easy.)

If you do one of those two things change the image or the action you will not feel guilty about eating the chocolate cake. If you don't change the image or the action, it's back to the old cycle of crime and punishment.

*Jekk żball nikkoreġuħ mali nindunaw li hu żball,  
allura it-triq tal-iżbalji hija t-triq tal-verità --  
HANS REICHENBACH*

*Life teaches us to be less harsh with ourselves  
and with others - GOETHE*

*Humour is a prelude to faith and*

*Laughter is the beginning of prayer -- REINHOLD  
NIEBUHR*

In addition to the obvious physical, emotional and

mental benefits of breaking the cycle of guilt, here are three others:

1. It gives us a more realistic view of ourselves and humanity in general. One of the values of the recent popularity of "tell all" biographies is that they let us see that good people great people who have accomplished laudable, extraordinary things, are human beings, too. We all have a full complement of quirks, foibles, preferences, habits, lusts and temptations. Sometimes they serve us; sometimes they don't. And so what? It's the human condition. Nothing to get upset about.

2. It lets us set more reasonable goals. So we eat a piece of chocolate cake now and again. So we don't lose three pounds a week. Maybe we lose only one pound a week. That's still 52 pounds a year. We can take it easier on ourselves, taking time for what we once called "failure" and now call "diversion."

3. It lets us do the things that are truly important. By not kidding ourselves and cluttering up the daily "agenda for action" with pipe dreams, we can focus more clearly and with greater determination on the truly important tasks at hand. If our mind is not cluttered with twenty or thirty things we "should" be doing, it's easier to do the two or three things that really must be done.

Freeing yourself from guilt is a gradual progression. Guilt, for most people, is an automatic response. When it goes off and it will don't feel guilty about feeling guilty. And if you do feel guilty about feeling guilty, don't feel guilty about feeling guilty about feeling guilty. And if you do feel guilty about feeling guilty about . . .

Some people create a New Enlightened Image of themselves that says, "I am a good person and I no longer feel guilt." Please, change that image before you even create it. Probably the most accurate one you can have is, "I am a good person and I feel what I feel," because that's the way it seems to go. Sometimes it's guilt and sometimes it's glory. If you're in a cycle of guilt, there are ways out. But first, let's talk about resentment.

From the editors:

Points for reflection and discussion about guilt after reading the above article.

1. *What difference is there between guilt as an emotion and guilt as might be defined by a court?*

2. *What difference is there between 1. guilt as a disinterested observer might acknowledge; and 2. the guilt that arises because my expectations (e.g. of myself were nreasonable); and the 3. guilt arising from violating cultural norms?*

3. *If you have harmed somebody, when should you wallow in guilt, when should you work on your own failings, and when should you go about setting things right?*

4. *Step 9 of the 12 Step programmes says "We made direct amends to such people wherever possible, except when to do so would injure them or others. — Step Nine of the Twelve Steps" Discuss.*

5. *Fr Richard Rohr writes, "Insightfully, Step Nine includes "except when to do so would injure them or others." One often needs time, discernment, and good advice from others before one knows how to apologize or make amends in a proper way. If not done skillfully, an apology can actually make the problem and the hurt worse. You need to pray and discern about what the other needs to hear and also has the right to hear and can handle responsibly. Even sincere people can do a lot of damage with information that they are not prepared to handle." Discuss.*

6. *Can you forgive yourself?*

*What does Jesus teach about God and forgiveness?*

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## Resentment

### - are resentment and guilt the same process?

by John-Roger and Peter McWilliams



Resentment is a miserable game we play with ourselves and others. It's the price we pay for not taking an honest, compassionate, realistic, forgiving look at the reality of other people's lives. It's a game of make believe with bitter consequences.

Resentment is anger directed at others. We get angry with others for something they should have done or shouldn't have done. It accumulates over time. Our punishment becomes worse with each repeated occurrence. ("They should have known better!")

Fear steps in. We become afraid of situations in which people might fail to live up to our personal expectations. We're afraid of what we might do to others if they fail again. We're afraid of our own anger. We avoid new people, situations, activities. We enter into a predictable rut; and then feel resentful because we aren't doing more for ourselves. Some people become immobilized with resentment, afraid of doing anything lest they "let others have it" again

This cycle of negative energy from ourselves to others can have devastating effects. It poisons relationships, inhibits growth, stifles expansion. It hurts. It can create a feeling not just of unworthiness but of hatred. It puts enormous stress on the mind, the emotions and the body. Eventually, it can kill.

Perhaps the most tragic part about resentment is that it is completely, totally and thoroughly unnecessary.

Sound familiar? No, you weren't having an attack of *deja vu*. What we just said about resentment is the same thing we [say] about guilt...

Resentment and guilt are the same process. The difference is, with guilt, we don't live up to the images we have about how we should be, and with resentment, other people don't live up to our images about how they should be.

The images are ours. The anger is ours. We're judge, jury and executioner. With guilt, judgment goes against us. With resentment, judgment goes against others. (All we're about to say about resenting people works for things, too cars, stereos, weather, nature, food, TV commercials. For the sake of clarity we'll just talk about people.

**It is easier to fight for one's principles than to live up to them. - ALFRED ADLER**

**He that is without sin among you, let him first cast a stone at her. - JESUS**

**Belinda: Ay, but you know we must return good for evil.**

**Lady Brute: That may be a mistake in the translation. - SIR JOHN VANBRUGH, 1698**

**Hating people is like burning your own house down to get rid of a rat. HARRY EMERSON FOSDICK**

Please add "and things" at key points.)

When we resent others, we are protecting our image of how they should behave. Based upon results, the image is false. But we protect the

image because, after all, it's easier to keep our image and resent them for not measuring up than it is for us to change our image.

We have a lot invested in our image of how others should behave. We inherited the basic plan from our parents and teachers. Then we spent years refining it. Now that all the variables are in place, why should we change it just because some inconsiderate people are too lazy to measure up?

The problem is, of course, the anger. Almost invariably, it does more harm to us than to the people we're feeling it about. Earlier we quoted, "The love I give you is second-hand I feel it first." The same is true of hate. From a cardiovascular point of view, the most dangerous and damaging emotion to have is anger. It's one of the most unpleasant emotions, too.

The solution? Once again, the six magic words change the image or the action. Except this time they're shortened to three change the image.

With anger at ourselves, we have an option. We have, after all, the right to change our actions if we so choose. We do not, however, have the right to change anyone else's actions. We, therefore, have only one solution change the image.

There are two situations in which you have the right to change another's actions when you're the parent or when you're the boss. In those situations, you may have not only the right but the obligation to change behaviour. You will find, however, that if you change your image of how they should be behaving before attempting to change their behaviour, you will get better results and feel better in the process.

With resentment, always change the image, and only if you're the parent or the boss do you have a right to change the action.

(Some people add an exception to the above list: "If I'm in a relationship, I get to change the other person's behaviour." No. Especially no. That's the cause of more disastrous relationships than probably anything else. Accept your loved ones; don't change them.) ... and sometimes they're not" to all the images we have about other people. "Friends are always honest, and

sometimes they're not." "Doctors are always meticulous, and sometimes they're not." "Waiters are always friendly, and sometimes they're not." When you feel resentment, you know the other person is behaving in the ". . . and sometimes they're not" area of your images.

Why do you suppose Jesus told his followers, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you"? (Matthew 5:44) Do you suppose he said it primarily so those nasty people could enjoy the benefit of his disciples' love, blessings, goodness and prayers? Maybe, maybe not.

[Remember that when he] advised his disciples to love their enemies ... it was good for the disciples. That way, no matter what happened to them, they would always be loving, blessing, doing good and praying - not a bad life.

That the people around you will feel better when you stop resenting them is a secondary benefit. That you will feel better when you're not resenting others is the primary gain.

Again, we have an inner "friend" to tell us when it's time to change our images. It's a twinge of resentment. The twinge of resentment is quiet, like the twinge of guilt. It will gently tug and remind you, "It's time to change your image about . . . ."

If you don't change the image at that point, you'll probably be off on resentment, running the gamut from ticked off to seething. What's OK. As soon as you find yourself doing it, back off, take a deep breath, and take one (or all) of the steps listed in the next chapter.

When you realize that your resentment is based not on others' actions, but on your reactions to their actions, it's a day for celebration. Yet another "bad thing" you thought happened "out there" comes directly under your influence. You reclaim even more power. You have more mastery, more control over your life. Not because you can control others' actions, but because you're learning to modify your own reactions.

Another word for it is freedom. --- []

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## Ways Out of Guilt and Resentment

- get back on track!

by John-Roger and Peter McWilliams



Whenever you're caught in the cycle of guilt or resentment, here are a few techniques to help get you back on track. We'll be discussing most of these points in detail later, but here's a capsule summary.

1. Change the Image. ... Ask yourself, "What am I upset about?" and let whatever it is be OK. Accept it. Give yourself and others permission to do what you or they have already done. Allow your image to adjust to reality. You don't have to like it, but you don't have to hate it either.
2. Forgive. Forgive the others and forgive yourself. Forgive yourself for whatever you did. Forgive the others for whatever they did. Then forgive yourself for judging yourself and others.
3. What's the Payoff? Are you enjoying the intensity of it all? Are you feeling "right"? What

are you getting from this?

4. Move. Do something physical. Run around the block. Clean a closet. Do aerobics. If you're in bed, move your arms a lot. Get the energy moving.

6. Refocus. Yes, once again we suggest focus on something positive.

6. Is It Worth Dying For? If you had a choice defending that inaccurate image or your life which would you choose?

7. Be Grateful. Find something to be grateful for anything. *Ara l-artiklu il-Gratitudni, aktar l-isfel.*

8. Observe. Observe the anger or resentment. Observe the feeling. Don't do anything to it or with it.

Don't pay attention to the thoughts feeding the feeling. Pay attention to the feeling itself.

9. Breathe. Resentment and anger are usually felt in the stomach, abdomen or chest. Take slow, deep breaths into these areas. Stretch the area as you breathe in. Imagine a white light going in with each breath and filling the area.

10. Surrender. Let go of the struggle. Don't try to get rid of the feeling. Just surrender. Flow with it.

11. Sacrifice. Give it up. You thought sacrifice meant giving up the good things? It can also mean giving up the not so good things. Sacrifice your guilt and resentment. Just give them up.

Use any or all of these techniques, in any order, when you feel "stuck" in guilt or resentment. If these don't work, declare an emergency session of "exhaust the response." (See "Aversion Therapy.")

The important thing is not getting rid of guilt and resentment as quickly, as possible. The important thing is learning about yourself. What "shoulds," "musts" and "have tos" hold the most control over you? Where did they come from? What can you do about them? What are you getting out of the guilt and resentment? What are the payoffs?

Guilt and resentment are the primary expressions of anger. Anger and fear are the primary "negative" emotions. Learning to master them can take time. Be patient with yourself. Tell yourself you're doing a wonderful job. *You are.*

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## X'Tagħmel Meta thossok Imtaqqla, Ghajjena

**Iċċaqlaq!**

minn John-Roger u Peter McWilliams



M'aħniex ser niddiskutu il-"clinical depression" hawnhekk. Dik hija kundizzjoni medika u forsi l-aħjar trattament huwa mingħand tabib. (Psikjatra huwa tabib.) Jekk tħoss li forsi għandek "clinical depression" mur tkellem dwar dan mat-tabib jew terapista tiegħek.

Il-burdata jew stat li ser nitkellmu fuqha hawn hija dik ta' meta nħossni mtaqqla u ghajjena, inħossni *down*, meta għandi burdata ta' hlewwa ta' qalb jew swied il-qalb. Meta tgħid lil xi hadd, b'nifs 'il barra u ton qisek qed tingħi, "Xi dwejjaq qed inħoss!"

F'din il-burdata, tħossok tqil, jew tqila. Letargija, qisek bebbuxu jimxi bilmod. Donnhom ħaduk fi pjaneta oħra fejn il-piż tiegħek ikun sitt darbiet aktar.

L-aktar kura faċli għal din it-tip ta' depression hija li tiċċaqlaq fizikament, tkun attiv. Qum u agħmel xi ħaġa. Agħmel il-ħasla. Aħsel il-karozza. Agħmel

l-eżerċizzji. Mur passiġgata. Ċaqlaq il-kurrenti tal-enerġiji tiegħek.

Thossok qed tistgħagna? Jgħinek dan li jkollok kurrenti ta' enerġija għaddejnin bl-attività. Anzi jgħinek aktar jekk tagħmel xi ħaġa li forsi tista' titqies produttiva. U aktar w'aktar jekk tkun xi ħaġa ta' gid għall-ħaddieħor. Ġismek ikun stimulat miċ-ċaqliq, u moħħok ikun stimulat mir-rizultat li tkun ilhaqt. Tisetnniex sakemm "tħoss" li jkollok enerġija biex tiċċaqlaq. Ibda' ċċaqlaq u l-enerġija tfeġġ u tkun hemm. L-enerġija tigi skont il-bżonn. Jekk inqajmu l-ħtieġa tal-enerġija billi nibdew ċaqliq fiziku, l-enerġija tinstab hemm.

Thossok tqil? Tħarrek u tiħfief.. ---- []

**ARTIKLI AKTAR FUQ ID-DIPRESSJONI** – issib artikli f'ħargiet imġhoddija tal-iSJAF Magazine

**Stars Shine Brightly in the Dark** ktieb għall-qraba li jieħdu ħsieb membru tal-familja b'mard mentali. e-book:  
[www.antidemalta.com/OnlinePublications/KwiekebEnglish\\_Illustr\\_Ver6](http://www.antidemalta.com/OnlinePublications/KwiekebEnglish_Illustr_Ver6) PDF-EB...

**Id-Dipressjoni**

<http://www.antidemalta.com/Services/MentalHealth/Dipressjoni%20march%202011.pdf>

[www.antidemalta.com/Services/MentalHealth/Dipressjoni%20march%202011.pdf](http://www.antidemalta.com/Services/MentalHealth/Dipressjoni%20march%202011.pdf)

**Resistance to taking medication for depression**

<http://www.antidemalta.com/Newsletters/SJAF%20Magazine%20Nr%2074%20Dec2013-Jan2014.pdf>

[www.antidemalta.com/Newsletters/SJAF Magazine Nr 74 Dec2013-Jan2014.pdf](http://www.antidemalta.com/Newsletters/SJAF%20Magazine%20Nr%2074%20Dec2013-Jan2014.pdf)

**The Dark Side of Motherhood** (on post-partum depression)

<http://www.antidemalta.com/Newsletters/SJAF%20Magazine%20Nr%2057%20-%20June...>

[www.antidemalta.com/Newsletters/SJAF Magazine Nr 57 - June 2012.pdf](http://www.antidemalta.com/Newsletters/SJAF%20Magazine%20Nr%2057%20-%20June...)

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<http://www.antidemalta.com/Newsletters/SJAF%20Magazine%20Nr%2043%20-%20March%202011.pdf>

[www.antidemalta.com/Newsletters/SJAF Magazine Nr 43 - March 2011.pdf](http://www.antidemalta.com/Newsletters/SJAF%20Magazine%20Nr%2043%20-%20March%202011.pdf)

**Li Smiling Depression**

<http://www.antidemalta.com/Newsletters/SJAF%20Magazine%20Nr%2064%20-%20Jan%202013.pdf>

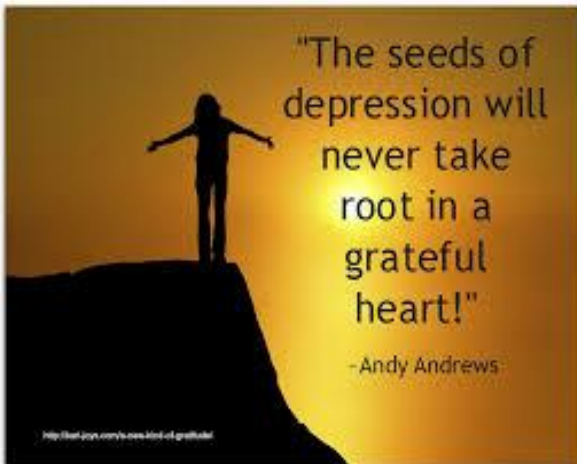
[www.antidemalta.com/Newsletters/SJAF Magazine Nr 64 - Jan 2013.pdf](http://www.antidemalta.com/Newsletters/SJAF%20Magazine%20Nr%2064%20-%20Jan%202013.pdf)

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## Il-Gratitudni

– Uża ingredjent maġiku f’ħajtek!



Ħafna riċerkaturi jirrikonoxxu li l-gratitudni tgħinna nsaħħu r-relazzjonijiet, inħossuna aktar ferħana, norqdu aħjar, ikollna qalb aktar b’saħħitha, niksbu aktar sodisfazzjoni mill-ħajja, u x’aktarx li ngħixu ħajj’itwal.

Ir-riċerka qiegħda kull ma tmur turina b’mod aktar ċar li l-gratitudni hija tassew medicina qawwija li tgħinna nkunu b’saħħitna kemm fiżikament kemm ukoll psikologikament u soċjalment fir-relazzjonijiet tagħna ma’ ħaddieħor. Il-gratitudni hija ingredjent maġiku għax joħorgok minnek innifsek u jurik kif inti parti minn dinja usa u akbar ta’ relazzjonijiet li jsostnuna, relazzjonijiet reċiproċi.

Illum hu rikonoxxut li hemm rabta bejn id-dipressjoni u l-gratitudni. Aktar ma’ persuna tkun grata għat-tajjeb kollu li jseħħilha u jiġri madwarha, anqas ma tħossha qalbha sewda u mdejqa. U, aktar ma persuna tħossha mgħaddsa fid-dwejjaq, anqas mhi se tkun f’pożizzjoni li tkun grata għall-ħajja. Li jkun qed jiġri fil-każ ta’ min jesprimi gratitudni hu li jkunu qed jiżviluppaw il-

ħila li jagħrfu u jiftakru affarijiet pożittivi li graw flok ma joqogħdu jħammu fuq in-negattiv. Hemm 3 raġunijiet il-għala jiġri hekk:

- 1) Għandu mnejn li l-gratitudni tagħmilha aktar possibbli li persuna tieħu gost u tapprezza s-sabiħ u tajjeb fil-ħajja.
- 2) Attitudni ta’ gratitudni tħejjik tajjeb biex tkampa ma’ sitwazzjonijiet ta’ toqol u ta’ telfa.
- 3) Aktar ma wieħed ikun grat, aktar ma jimpurtah mill-pożittiv kollu li jseħħ f’ħajtu.

Fir-relazzjonijiet tagħna, galadarba ma jseħħilniex immantnu doża ta’ gratitudni ħafn’aktar qawwija minn sitwazzjonijiet ta’ negattività, allura hemm iċ-ċans kbir li r-relazzjoni titfarrak. Biex inżommu ż-r-relazzjonijiet tagħna ħajjin, għandna bżonn nipprattikaw inkunu grati billi nagħmlu sforz biex, għal kull ilment, insibu ħames affarijiet sbieħ li nqisuhom barka f’ħajjitna.

Il-gratitudni trawwem fina ottimiżmu li jinfirex u jaffettwa ħajjitna għall-aħjar, f’kull sens. Min qata’ qalbu u ddispra se jkun f’qagħda fejn is-sistema li tipproteġih mill-mard tiddgħajjef; jimrad aktar u jkollu aktar ċans ta’ mard tal-qalb. Ir-riċerka turi wkoll li l-ottimisti jgħixu ħajja itwal mill-pessimisti.

### L-10 passi lejn il-gratitudni

Żomm dijarju. Niżżel fih dak kollu li tħossok grata lej.

Ma jimpurtax li tikteb dwar dak kollu li wegġek għax minnu titgħallem tista’. Basta tiffoka mbagħad fuq kemm għandek tkun grata għat-tajjeb kollu f’ħajtek.

Staqsi lilek innifsek 3 mistoqsijiet: (i) X’irċevejt mingħand (niżżel l-isem tal-persuna)? (ii) Jiena x’tajt lil.....? (iii) Xi problemi u diffikultajiet ikkaġunajt lil.....?

Qum fuq tiegħek. Għodd il-grazzji kollha li huma barka f’ħajtek: il-fatt li tista’ tara, tisma’, timxi, tiekol,...

Uża stampi u ritratti li jfakkruk u jferrħuk: nies li tħobb, sbuħija tan-natura....

Agħmel wiegħda miegħek innifsek li se tipprattika l-gratitudni.

Rażżan ilsienek u għoqod attenta xi kliem tuża. Kliem negattiv jherri kull ċans li tkun grata. Sum regolari mill-ħsibijiet u kliem negattivi!

Anke jekk m'għandekx aptit xorta ipprattikaha l-gratitudni. Aktar ma tipprattika u tgħid kliem pożittiv aktar m'int se tħossok grata. Il-ħsus jimxu wara l-kliem u azzjoni.

Taħsibx biss bħal ħaddieħor. Ħalli ħsibijietek jimirħu fuq it-tajjeb. Sib affarijiet li mhumiex daqstant ovvji biex tkun grata lejhom.

Għid grazzi ta' sikwit u kemm trid. Mhemmx limitu. Dan huwa metodu li jaħdem li ma jiswilekx flus u li tista' titgħallmu waħdek..... ---- []

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## Marta, l-Inkwiet u l-Merħba

– storja dwar metodu kif tinħeles



Mhux bilfors ninkwieta u nħabbel rasi? Ilbieraħ Hu stess qalli biex ma nagħmilx hekk. Kif nista' nifhmu? "Marta, Marta," qalli, "Inti taħseb wisq u tinkwieta fuq ħafna ħwejjeg; imma waħda hi meħtieġa. U Marija għażlet l-aħjar sehem, li ma jitteħdilhiex." (Luqa 10:41-42)

Min se jlesti d-dar jekk xi wħud minna ma jinkwetawx u ma jħabblux rashom? It-tisjir, it-tindif...

Ir-Renju? Hu ma kienx qal li r-Renju huwa fostna u fina? Allura ir-Renju m'għandux għeruq f'din id-dinja? Mhux hawn irridu nlestu għalih, dar-Renju? L-għorrief tat-Tempju qalulna li d-dinja kollha trid tinbidel. U l-laqgħat tagħna xi ħadd ma jridx jieħu ħsiebhom? U min jiġi mill-bogħod ma tridx tlestilu bukkun ħa jitrejjaq u s-sodda ħa jistrieħ? Il-foqra, min se jieħu ħsiebhom? Il-borża tal-flus għall-għada xi ħadd ma jridx jgħoddha u jieħu ħsiebha? U x'nagħmlu jekk ikun se jispiċċa ż-żejt jew id-dqiq?

Għajjejt! Ħa niftaħ kemm kemm dan il-bieb u nintefa' f'rokna għal ftit...

Fil-ħemda ta' waranofsinar l-għasafar għadhom jittkellmu, min jaf dwar xiex. Qed nisma' kelb jinbaħ fix-xemx, il-bogħod, wara l-għolja. Kemm kemm jinstema'.

Qed nisma' donnu lehen kalm:

*"Marta, Marta — issa wasalt biex tinkwieta saħansitra dwar l-inkwiet!"*

Tassew.

*"Il-Mulej hawn. Issa! Kif qallek Hu, m'hemmx bżonn għajr ħaġa waħda biss. Kun miegħu. Allavolja ma tarahx. Il-ħajja ta' dejjem diġà hija hawn, Marta — u t-tħabbil il-moħħ tiegħek mhux qed iħallik tgħixha."*

Inqum fuq rignlejja. Qed nerġa' ndur dawra tond madwar il-kamra. Imma min se jsajjar u jservi l-ikel?...

*"Għannaq lil-Mulej, Marta."*

Imma min se jsajjar —? Inħossni mifxula bħal fenka selvaġġa meta jkun se jaqbduha.

*"Nafek jien, Marta. M'għandix għalfejn inwaħhal fik."*

Imma min se jsajjar —?

Inti min inti? (Naf.)

"Jiena moħħok, Marta. Moħħok mingħajr l-inkwiet. Inti tkun li ssajjar, meta jinħtieġ tisjir. Għal ħafna tipi ta' xogħol, trid tkun moħħok hemm imma fuqu ma jkollokx bżonn li taħseb — aħseb u ara li tinkwieta."

*Ikolli bżonn naħseb, mela le!*

“Meta trid tbiddel xi riċetta, meta tkun trid tgħodd il-borża tal-flus, ikollok bżonn taħseb, iva. Iżda, attenta, attenta! Il-ħsieb malajr jinbidel f’inkwiet, u dan m’għandekx xi tridu.”

Nosserva l-vucijiet f’moħħi stess. Qed nisma’, inħares, moħħi hemm. Bla ma nwaħħal fija nnifsi u f’ħadd. Hawn nersaq lejn il-Post Ħiemed. Bħal meta, mill-bieb imbexxaq, inħares inkiss inkiss lejn in-neputijiet ċkejknin jilgħabu u jitlewmu bejniethom fl-art.

Wara ftit minuti: l-inkwiet reġa’ ġej! Reġa’ ġie jiblagħni.

“Marta, Marta, issa isma’ sew. Għadek kif *indunajt* bl-inkwiet. Issa ser ngħidulu merħba, lil dan l-inkwiet. U wara ftit mument, ser nitilquh, inħalluh jaqa’ u jinħall waħdu. Kollox sew?”

Heqq, kollox sew. Tgħid, taħdem din? L-inkwiet issa diġà kiber xi ftit ieħor.

Qed narak ja inkwiet, qed inħares lej. M’inix se niġgilidlek, issa. Merħba. Għal ftit mument ser naċċettak fija bħallikieku kont xi mistieden f’dari. B’hekk żgur inkun naf li ma knistekx, bħat-trab, taħt it-tapit, għax hekk mhux sewwa. It-trab ta’ taħt it-tapit, xi ħin jew ieħor ser jerga’ jħammeġ kull m’hemm. Merħba, inkwiet, merħba.

“Lesta, Marta, biex nitilquh l-inkwiet?”

Lesta.

Minnufih, jitbexxaq il-bieb bir-riħ u jidhol ftit aktar dawl.

Insellimlek, inkwiet, issa wasallek il-ħin biex tmur. Grazzi talli għintni nintebaħ bija nnifsi. Issa sejra fil-Post Ħiemed, inħares lej. Sejjer.

Mill-Post Ħiemed, nara l-inkwiet jintelaq, jinħall, u jgħib.

Haġa tal-għaġeb. Qatt ma kont naf li jista’ jigrig hekk.

Nibqa’ kemm nista’ fil-Post il-Ħiemed. Il-bieb infetaħ b’żiffa u daħal ħafna dawl. Giet lura d-dar oħti Marija, qed nismagħha dieħla mill-bieb ta’ barra. Kienet marret tara n-neputijiet ċkejknin tagħna.

“Wasalt jien. Kif inti, Marta?”

Ha ngħidlek, Marija, ha ngħidlek kif ma bqajtx maħkuma mill-inkwiet!...

Semgħetni b’par widnejn miftuħin, moħħha kollu hemm.

“Tajjeb, Marta, nifraħlek! Bl-istess mod tista’ tinħeles ukoll bill-biża’, mir-rabja, mill-għira, mill-kburija u oħrajn bħalhom. Il-Mulej jgħinek f’dan għax tkun qed twittilu t-triq bħal ma qalilna l-Profeta Isaija: *Hejju t-triq għall-Mulej fid-deżert, wittu għal Alla tagħna mogħdija fix-xagħri.* (Is.40:3) Id-desert huwa moħħok tas-soltu. Ilbieraħ meta kont bilqegħda ma riglejH, kien hemm f’qalbi triq dritta u mwittija, Marta.”

Marija kompliet, "U aktar ma żzur il-Post il-Ħiemed, Marta — dak il-bieb li minnu tista' tara x'qed jigrig f'moħħok u f'qalbek — aktar ma tkun qed tinfetaħ lejn il-Mulej, lejn il-Ħajja ta' dejjem li tibda' issa. Kemm qed tagħtini pjaċir, Marta, kemm qed nifraħ miegħek!"

"Illejla," kompliet Marija, bi tbissima ta min għandu aħbar sabiħa x'jagħti, "Illejla Hu reġa’ ġej għandna, ha jqatta’ xi ħin magħna, tafx — għadhom kif għaddewli messagġ li bagħtilna. Ha' ngħidlek x'nagħmlu: malli jidhol ngħannquh waħda sew aħna t-tnejn fl-istess ħin!"

Kemm qed inħossni kalma u hienja, ma’ dawn il-kelmiet ta’ wens u għerf ta’ oħti l-għażiża Marija! Ħadt ngħasa ħelwa, ta’ mistrieħ fil-fond. Ħlomt li Hu qalli: “Jiena Hu l-ankra tiegħek, Maħbuba Marta tiegħi. Afda fija. Mur sikwit fil-Post Ħiemed, ħalli nersqu aktar lejn xulxin. Jitbexxaq il-bieb taħt il-fond ta’ qalbek. U jgħammdek id-dawl tal-Missier.

NOTA: F’dan l-episodju fittizju, Marta ħaddmet it-Talba tal-Merħba jew *Metodu tal-Merħba* li servietha biex teħles minn xkiel tal-qalb u tal-moħħ u tersaq pass ieħor lejn il-Mulej. Tista’ tagħmel l-istess inti wkoll. Sabiex ma titkaxkarx mill-inkwiet, biża’, rabja, uġiħ, eċċ. Fittex “Welcoming Prayer” fuq dan is-sit: [www.contemplativeoutreach.org](http://www.contemplativeoutreach.org). Il-metodu huwa dan: (A) Intebaħ bil-problema jew tqanqil li jaħkmek. (B) Lit-taqlib u uġiħ, aġitih merħba u aċċettah għalissa. Aġmel A, B, A, B, ... sakemm

hemm bżonn, u t-taqlib jonqos. (C) Meta tkun lest għal dan, sellimlu, lit-taqlib u uġiġ, imbagħad itilqu; tkomplix tħaddnu. U tarah jinħall u jmur. Fl-istess ħin, jekk taf kif, mur fil-Post Ħiemed fejn tosserva b'moħħok, minn hemm, kull ma qed iseħħ f'moħħok u f'qalbek, iżda tosserva mingħajr ebda ħsieb jew ġudizzju. Jekk inti tipprattika il-kontemplazzjoni (b'has-Centering Prayer jew Talba tal-Kunsens), x'aktarx li diġà taf kif tmur fil-Post Ħiemed kull fejn u kull meta trid. Fil-Post Ħiemed, jekk tinfetaħ lejH, meta jidhiru Hu, kultant jista' jiġi jgħannqek miegħu, u inti ma tkunx taf ħlief wara.

It-Talba tal-Merħba (Welcoming Prayer) jgħidulha "talba" għax meta tinduna bl-irbit tal-ħsibijiet u emozzjonijiet negattivi, inti tkun qiegħed twitti t-triq għall-ħajja ta' dejjem, għar-Renju li qiegħed fina u fostna. Meta inti għal żmien qasir tagħti merħba lill-ostakli (u 'mbagħad titlaqhom), inti tkun qed tagħti merħba permanenti lill-Ispirtu s-Santu.

Il-Mulej miegħek.

(c) Tony Macelli, Lulju 2010

Tista' tniżzel kopja ta' dan l-artiklu mill-paġna spiritwali tal-website tagħna <http://www.antidemalta.com/Spirituality/Spirituality.htm> jew niżżlu dirett bil-Malti: [hawn](#) jew bl-Ingliż: [hawn](#). Għall min irid jaqrah online bil-Malti jew bl-Ingliż <http://www.antidemalta.com/Spirituality/SpiritualityArticles.htm>

Permess jinagħta għall-użu tal-artiklu f'publikazzjonijiet oħra. Ikteb email: [imagine \(at\) maltanet \(dot\) net](mailto:imagine(at)maltanet(dot)net)

### **Pope Francis:**

**"I prefer a church which is bruised, hurting and dirty because it has been out in the streets, rather than a church which is unhealthy from being confined and from clinging to its own security."**

## **The Emotional Freedom Service**

**at our Foundation**

**If you suffer from anger, fear, or other emotional distress, get what you need to become joyful in living and loving**



Are you always angry or afraid or feel workthless? People who live with emotional distress, and are willing to be released from it, have been coming to to our Emotional Freedom Service. Almost all of them lose their distress and gain strength joy, skills, and empowerment.

If you have a serious mental illness, we need to know in in advance, to help us to help you better. Phone or visit the St Jeanne Antide Foundation (SJAF) at Centru Antida, 51 Tarxien Road, Tarxien. Tel 2180 8981. The service is free of charge and confidential. You will probbaly get the relief you need, and will learn skills that help to prevent you from falling into the same traps in the future.

A page on the Emotional freedom service is

available on our website at:

<http://www.antidemalta.com/Services/EmotionalFreedom/EmotionalFreedom.htm>

The article below is aimed mostly at professionals, who may refer cases to us. A more complete version with bibliography etc. is available for download from the Foundation website, at the above page, or [here](#).

### **What is Emotional Freedom Techniques (EFT)?**

EFT is one of several methods that are integrated together in the therapy that is offered as the Emotional Freedom Service at the St Jeanne Antide Foundation.

What is EFT? EFT is a widely known complementary therapy called Emotional Freedom Techniques, involving the service user tapping on a small set of her or his own acupuncture points on the face, shoulder, and hand - all while remaining actively aware of the distress that is to be addressed. The usual result is that the mental distress is dissolved as distinct from being repressed. Progress is traced by means of a scale of subjective units of distress.

EFT was founded by Stanford trained engineer and personal performance coach Gary Craig ([www.emofree.com](http://www.emofree.com)) in the early 1990's after work by psychologist Dr Roger Callahan in the early 1980's, psychiatrist Dr John Diamond, M.D. in the 1970's, chiropractor Dr George Goodheart after 1962, and others, with a debt to ancient techniques of acupuncture and acupressure. Over the world there are now thousands of certified practitioners of EFT. There are also several "flavours" developed from Gary Craig's original EFT. A historical account by Dr Patricia Carrington is available online at:

<http://masteringeft.com/masteringblog/about-eft/history-of-eft/>

This unusual technique does not depend on a client's (or patient's) belief in its efficacy, or, indeed on their belief in anything else. It is not even a "positive thinking" technique, though affirmations are sometimes used when the subjective distress level has subsided considerably

on the SUDS (subjective units of distress) scale. Some of the few scientific studies that have been made on EFT suggest that it is not merely placebo, not merely distraction, and that the tapping is an essential component. It very often works on emotional distress that a person wants to recover from or dissolve away. Explaining why it works is rather difficult, as is the case for acupuncture, to which it appears to be related. Fortunately it is not really necessary to have a clear explanation. For the service user, in most cases the experienced results speak for themselves.

EFT has no special relationship with any specific religion or spiritual path. It is very effective in leading a person in a non-ideological way to dissolve old burdens and automatically achieve freedom, peace, happiness and mental health. Thus it is a very valuable tool for personal development and liberation. For persons who also have some spiritual sensitivity and interest, such liberation will of course effectively help them along their spiritual path as well, likely opening them to unconditional love and universal compassion towards themselves (self-compassion) and of others.

### **What are some common forms of emotional distress that people come with?**

Users of the Emotional Freedom Service are often observed to have anger, fear or hurt, often accumulated over many years (even up to 40 or more years - in one case 70 years, in the experience of the Foundation). Examples of fear are: a debilitating fear of failure or of being judged, of having one's physical disability made public, or of going out of the house, or of not finishing housework on time; at a certain intensity, such fears make a person quite unable to live a normal life, and they accumulate considerable stress.

Other frequent forms of distress that have been encountered are a feeling of low self-worth or of low capability; angry blaming and lack of forgiveness of self or of another person; long-term upset of various kinds in relation to a past

trauma; phobias and fears of day-to-day tasks or objects.

Often, service users first arrive very distressed, crying, etc. This rarely lasts very long, and is replaced by a constructive engagement with oneself.

### What happens in the Emotional Freedom Service of SJAF?

The following are the methods or techniques usually used in the Emotional Freedom Service of SJAF. The relative emphasis, of course, will depend on the nature and complexity of the identified problems, and on the personality and values of the service user.

[1] Active listening and non-judgemental dialogue, with a loving attitude. This often reassures, and even heals. The person becomes open about the symptoms and about any known origins of the distress. The presenting problem is sometimes not the real reason for the service user's visit, but is taken just as seriously until the person feels able to speak about the deeper or more sensitive issue.

[2] Gentle questioning that enables the client and the therapist discover causal links among the forms of emotional distress and external past and present events. This helps self-understanding and also guides the therapy, guiding the therapist towards either the more fundamental underlying distress or temporarily towards the most salient or urgent-feeling current distress. Often, a simple map or chart is drawn on paper with the help of the service user showing the main forms of emotional distress and the external main events in the past or present that are thought to be relevant. The service user is

often invited to help draw lines and arrows to indicate the connections within the chart. Such a chart helps the service user establish "ownership" of the problem identification and problem-solving process. It also helps the therapist sort out connections and identify key or core issues.

[3] Emotional Freedom Techniques (EFT) finger-tapping by the service user on a small set of her or his own acupressure or acupuncture points of the face, shoulders and hands. Surprisingly, this almost always dissolves emotional distress, often rapidly, and usually permanently.

The evidence for these effects is not only our experience but a quite vast set of anecdotal evidence from the many practitioners of this therapy, as well as a slowly-increasing number of papers published in scientific journals. Some of the growing body of research results are referred to in a sample bibliography at the end of this paper.

EFT is pleasant, painless, usually calming, and is known not to be harmful. Special procedures are also available beyond this basic method, for example for discovering core issues, facing traumatic memories, or even for dealing with cases where the service user is afraid to go into the details of a past painful episode. The basic method of EFT and the EMDR (see [4] below) can be practised autonomously by the service user at home, providing the

security of knowing that one has a "handle" or tool to deal with the past, or any future, emotional entrapments.

The EFT method does not work by suppression of memories or feelings, but the painful memories and situations do lose their painful emotional charge. Long-term suppression, ignoring, or management-by-avoidance of emotional pain is often the *cause* of the person's distress. Almost



Għalik: Servizz ta'  
Helsien Emozzjonali  
\* \* \*  
Emotional Freedom  
Service for You

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Antide Welcome Centre,  
St Jeanne Antide Foundation  
51 Tarsxien Road, Tarsxien



Welcome Centre  
Centru Antida,  
post ta' merħba

Monday to Friday  
8:30am to 12:30  
& 2pm to 6:30 pm

*inħeles, strieħ, aqdi, u ħobb*

Tel. 2180 8981

always the EFT method is accompanied by spontaneous relaxation, a sense of unburdening and great relief, a peace deeper than that usually known, an emotional stability, a much reduced level of irritability and emotional hurt at the foibles of others, and a taking of oneself less seriously, often with newly-tolerant and humour-filled and more clear-headed perception of self and others.

[4] A simple one-minute exercise involving humming, number-counting and eye-movements. The latter is a simple variant of EMDR (An abbreviation for 'Eye Movement Desensitization and Reprocessing'), developed by psychologist Frances Shapiro. She developed standardized procedures to maximize therapeutic outcomes - reduction in the disturbance of negative thoughts and memories - conducted research and published randomized controlled study with trauma victims. The full-scale EMDR is now recommended as an effective treatment for trauma in numerous international practice guidelines, including those of the American Psychiatric Association. Its simpler form is used in various therapies including EFT.

[5] Encouraging the understanding of the main needs of the ordinary self as security, love/respect, and control.

[6] Encouraging mindfulness, attentive awareness of thoughts, and especially of the stories fabricated by the ordinary self as it tries to meet its perceived unmet needs. These stories are often recurrent thoughts with their associated negative emotions. Service users learn to become aware of their own stories as seen from outside, so to speak, and as only part of themselves or even as part of the luggage they take with them on their life-journey. This encourages a revision of their habitual total identification with the moods, stories, self-pictures, and urges of the ordinary self.

[7] Challenging the service user to understand the ego-related causes of negative emotions and of self-sabotaging stories about oneself and other judgemental stories about others who may be hurting us. This helps develop non-judgmental approaches to relationships and permits

enhanced self-understanding and the taking of oneself less seriously, often with some humour about one's own foibles and those of others.

[8] Pointing towards the existence of a more genuine or fundamental but ineffable level of self, of great value and beauty. For service users having a sense of spirituality, even the spiritual beauty and value of the genuine self is emphasised. This counters low self-image (where applicable) and puts the stories generated by the ordinary self in a new and much more manageable perspective.

[9] Teaching of up to 5 methods of habitually managing negative emotions in a healthy manner, as they arise. The danger of habitually suppressing or ignoring deep long-term anger or fear especially is emphasised; these methods provide an alternative to the often-observed shortcomings in what might be called mental and emotional hygiene. These 5 methods are all based on awareness of the negative emotions (and related items such as the mental self-justifying commentary) so that one can become habituated to quickly recognise an impending recurrence of a negative emotion from a perspective that is not caught up and carried away by it. EFT is one of these 5 methods.

[10] Teaching and practice of up to 2 very effective methods of deep relaxation. These help to reduce habitual stress. One of them is based on mental scanning of parts of the body with awareness, while the other involves visualisation of a friendly pure white light being taken into one's body with each inflow of breath.

[11] Simple custom homework exercises aimed at establishing healthy emotional management, solving emotional problems as they come, learning to use the tools experienced during the sessions, autonomous work on some of the minor types of distress, and optimising the effects of the past and future client contact sessions.

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## **A God-Shaped Hole**

### **Spirituality and the Twelve Steps (Part 2)**

**Fr Richard Rohr's Daily Meditation,**

**Sunday, June 22, 2014**



We humbly asked [God] to remove our shortcomings. — Step 7 of the Twelve Steps

Gerald May, a dear and now deceased friend of mine, wrote in his very wise book *Addiction and Grace* that addiction uses up our spiritual desire. It drains away our deepest and truest desire, that inner flow and life force which makes us “long and pant for

running streams” (Psalm 42).

Spiritual desire is the drive that God put in us from the beginning for total satisfaction, for home, for heaven, for divine union. It has been a frequent experience of mine to find that many people in recovery have a unique and very acute spiritual sense, often more than others, I would say. It just got frustrated early and aimed in a wrong direction. Wild need, meaninglessness, and unfettered desire took off before boundaries, strong identity, impulse control, and deep God experience were in place.

The addict lives in a state of alienation, with a “God-shaped hole” inside that is always yearning to be filled. Addicts attempt to fill it with alcohol, drugs, food, non-intimate sex, shopping—anything they feel will give them a sense of control over their moods and relief from the sense of meaninglessness and emptiness. All of us, of course, have our own false programs for happiness, which we keep using more and more to try to fill that God-shaped hole. I suspect this is the real meaning of “sin.”

God’s positive and lasting way of removing our shortcomings is to fill the hole with something much better, more luminous, and more satisfying. God satisfies us at our deepest levels rather than punishing us at superficial levels, which so much of organized religion seems to teach. Then our old shortcomings are not driven away or pushed underground, as much as they are exposed for the false programs for happiness that they are. Our sins fall away as unneeded and unhelpful because now a new and much better vitality has been found. This is the wondrous discovery of our True Self, and the gradual deterioration of our false and constructed self.

Adapted from the following works by Fr Richard. (1) *Breathing Under Water: Spirituality and the*

Twelve Steps; (2) pp. 59, 64-65 (also available as CD audiobook); (3) The Little Way: A Spirituality of Imperfection (MP3 download); (4) Emotional Sobriety: Rewiring Our Programs for "Happiness" (CD, DVD, MP3 download) (5) Gateway to Silence:

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**God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.**

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## **Prattika Kontemplattiva u Helsen Emozzjonali**

**Waqt li nkunu bilqiegħda  
f'kontemplazzjoni ħiemda lil hinn mill-  
ħsieb, ikun qed isir il-fejġan**

minn Fr William Johnston sj



X'feriti għandna bħala bnedmin? Kif infiequ? L-insara, kif jarawhom dawn il-mistoqsijiet? Niltaqgħu ftit mal-awtur u kontemplattiv, il-magħruf ġiswita Fr William Johnston.

*Permezz tiegħu naraw kif stil ta' ħajja u talb kontemplattiv, fejn nistrieħu fil-preżenza t'Alla lil hinn mill-kliem u lil hinn anki mill-ħsieb, ifejjaqna minn tiċrita kbira li teżisti fil-ħajja tal-bnedmin. Anki meta ma nkunux nafu sewwa sew il-ferita*

*x'inhi! Jekk jinteressak dan is-sugġett, ftakar li l-Fondazzjoni Santa Ġovanna Antida toffri opportunita' ta' talb kontemplattiv. Il-grupp jiltaqa' darba fill-ġimgħa, nhar ta' Erbġha filgħaxija. Nistidnuk.*

*Apparti mill-kontemplazzjoni, jekk inti tagħraf li qed tbat mill-problemi msemmijin f'dan l-artiklu, bħal rabja lejn ħaddieħor li żammejt f'qalbek, jew xi mibegħda lejġ innifsek, jew taqlib emozzjonali ieħor, ftakar li l-Fondazzjoni tagħna toffri servizz ta' Helsen Emozzjonali sewwa sew għal dan l-iskop. Nistennewk. Silta mill-ktieb ta' Fr William Johnston sj - The Mirror Mind. William Johnston sj, The Mirror Mind kapitlu 7, Healing and Redemption, p. 136-138, silta maqluba għall-Malti minnTM*

Waqt li nkunu bilqiegħda f'kontemplazzjoni ħiemda lil hinn mill-ħsieb, ikun qed isir il-fejġan (kultant b'ċertu tbatija); u dan bla ma nindunaw b'ebda mod ċar minn xiex qed niġu mfejġin. Nagħrfu li midrubin b'xi ferita moħbija; inħossu taqlib u dwejjaq kbar; imma ma nkunux nistgħu nagħrfu l-ferita x'jisimha. Mhux dejjem ikollna bżonn inkunu nafu x'inhi, xorta tista' titfejjaq. Hekk kien it-tip ta' fejġan li kien isir fil-ħajjiet tal-insara kontemplattivi fiż-żminijiet ta' qabel l-iskoperti l-kbar tal-psikanaliżi.

Il-kontemplattivi tal-imgħoddi jgħidulna kif għalarrieda (jew inkella bilmogħod) ħassew sens ta' helsen, ta' ferħ, ta' qawwa ġewwinija. Ma kinux jafu b'mod ċar li dan kien fejġan ta' memorji ta' mit-tfulija, jew ta' fissazzjonijiet infantili, iżda f'ħafna każijiet dan kien eżatt x'kien ikun qed jiġri. Iżda ħalli nerġa' lura għas-sugġett tal-fejġan.

Li tifhem u li tagħraf, għalkemm dawn huma ta' siwi, mhumiex biżżejjed biex iwettqu l-fejġan. Il-fejġieq ewlieni huwa l-imħabba. U fil-kas tagħna din hija l-imħabba kontemplattiva li tferra' fi qlubna l-ispirtu s-Santu li nagħta lilna. Dan huwa l-agape li huwa l-glorja tal-ħajja kontemplattiva. Hija r-rigal, id-don ta' Alla, u hekk kif titferra' lejn kull raġel u kull mara, tmur ukoll lejn il-jien tiegħi stess.

Hekk kif inħobbu kull raġel u kull mara, lil-bnedmin kollha, hekk ukoll inħobbu lilna nfusna. Hekk kif naħfru lill-oħrajn, hekk ukoll naħfru lilna

nfusna. U hawn, naħseb jien, naslu għall-qofol tal-problema kollha. Il-psikoloġija moderna tfakkarna li wisq, wisq nies joboġħdu lilhom infushom, jikkastigaw lilhom infushom, jifflagellaw lilhom infushom, jirrifjutaw li jaħfru lilhom infushom. Mgħaddbin magħhom infushom jew mal-ġenituri tagħhom jew mall-ħbieb, u jhossu sens ta' ħtija minħabba din ir-rabja tagħhom stess. Li kieku jaslu biex iberrħu dan kollu lill-imħabba t'Alla sabiex jirċievu l-maħfra u jaħfru lilhom infushom u lill-oħrajn, ara x'ħelsien ikun hemm mill-ħtija, u x'għarar ta' ferh jimlihomm minn ġewwa u minn barra.

Għax il-ħelsien mill-ħtija, u l-maħfra li biha naħfru lilna nfusna, iġorru magħhom stat tal-għaġeb fejn naċċettaw lilna nfusna u nimplew b'ferħ kbir. Anki jekk nara li nkun mimli feriti nista' nidħaq u niċċelebra. Ma' Pawlu nista' nitgħaxxaq f'din id-dgħufija li minn ġo fiha il-qawwa ta' Kristu tidli b'dija l-aktar qawwija. U hawn huwa l-fejqaq il-kbir.

ħalli nieqaf ftit hawn, sabiex nagħmel kumment personali. Dari kont naħseb li l-qaddisin il-kbar tal-Orjent u tal-Punent kienu inħelsu minn kull biża' u minn kull dipendenza emozzjonali u li, biex ngħidu hekk, kienu "waslu". Issa nara li dak it-tip ta' ħsieb huwa illużjoni. L-akbar qaddis u l-akbar għaref huwa dgħajef; l-akbar qaddis jew għaref għandu l-problemi tiegħu u l-waqgħat tiegħu. Il-kobor tiegħu mhuwiex qiegħed fil-ħelsien suprem tiegħu iżda qiegħed fil-fatt li jagħraf li mhuwa xejn. U m'għandu qatt jinsa li l-ħelsien ma jsirx permezz tal-isforzi li jiħabat biex jagħmel huwa stess iżda permezz tal-grazzja ta' wieħed "leħor" ("through the grace of Another.")

Izda ħalli nħares aktar bir-reqqa lejn il-feriti. B'mod wiesa' nistgħu ngħidu li jaqgħu f'żewġ kategoriji. Tal-ewwel huma dawk il-feriti li jirriżultaw mir-relazzjonijiet li jkollna ma' ħaddieħor, sa minn meta konna tfal u sa mill-ġuf. Minn dawn, *fost l-aktar ta' ħsara huma ir-rabja miżmuma għat-tul fil-qalb jew in-nuqqas ta' maħfra*. Meta ngħajjex ir-rabja, meta nżomm l-għadab f'qalbi (anke b'mod mhux konxju) nagħmel aktar ħsara lili nnifsi milli magħmel ħsara lill-persuna li noboġħod. U għalhekk il-fejqaq jikkonsisti f'li nħalli dan is-sentiment ta' fastidju,

korla, jew tgħaddib jitle' fil-wiċċ u jtir mar-riħ, ħalli postu jittieħed minn imħabba, mogħdrija u maħfra. Jew, il-fejqaq jista' jikkonsisti f'illi nħalli r-rabja tiġi mibdula f'għatx ta' qawwa kbira għall-ġustizzja.

Izda flimkien ma' din ir-rabja ser ikun hemm frustrazzjonijiet oħra - dmugħ li ma bkejnieux, biża' li ma esprimejnieux, xokkijiet imdeffsin ġos-subkonxju, trawmi nofshom minsijin, ġibdiet sesswali imrażżnin. U dawn għandhom mnejn ikunu imqawwijin mhux ftit minn ċirkostanzi esterni -- minn tfulija li nkunu għexna fi stat polizjesk, jew minn sitwazzjoni ta' vjolenza, jew mill-fatt li wieħed ikun imqacċat minn daru mill-politika, jew ikun riġettat u mwarrab.

Meta taħseb dwar il-feriti psikoloġiċi li jsofru t-tfal fid-dinja tal-lum, moħħok jistrombla, u tistaqsi, "Kif, kif jista' dan kollu jitfejjaq?" Izda minkejja kollox, hemm dak il-paradoss stramb li nies imrobbijin f'dawn iċ-ċirkostanzi tat-twerwir kultant huma aktar f'saħħithom minn dawk imrawwmin fir-risq u l-abbundanza. Ĥabib tiegħi li ħadem mar-rifuġjati fil-Kambodja qal, "Rajt li aħna, li konna qed ngħinu, konna feriti daqs kemm kienu feriti huma r-rifuġjati -- iżda b'mod differenti."

Madankollu, meta dawn il-feriti kollha nkunu iffaċċajnihom, fejjaqnihom, jew aċċettajnihom, inkunu għadna wiċċ-imb-wiċċ ma' l-aktar ferita fonda minnhom ilkoll; jiġifieri, ir-relazzjoni tagħna mal-Assolut. Din hija l-aktar problema fundamentali fil-ħajja tal-bniedem, u tinsab issostni minn taħt lill-problemi l-oħra kollha. Il-Buddiżmu jtkellem dwarha bill-lingwa tal-Buddiżmu; jtkellem dwar l-illużjoni prima illi hija "il-jien isseparat"; jtkellem dwar l-iżolament qerriedi li jiġi milli wieħed jibni u jsaħħaħ l-ego (il-jien tas-soltu). U simili għal dan il-kliem hija l-problema nisranija tas-separazzjoni tal-bniedem minn Alla, u l-bżonn kbir ta' rikonċiljazzjoni u fidwa.

Fil-konkret, din il-problema għandha mnejn għal darb'oħra tieħu l-forma ta' mibegħda kbira tiegħi nnifsi, mibegħda li biha naqta' lili nnifsi minn mal-oħrajn, mill-ħolqien kollu, u minn Alla. Diġa għedt li l-psikoloġija moderna kixfet il-fatt, fatt ta' swied il-qalb, li bosta, bosta nies joboġħdu lilhom

infushom u huma konvinti li huma stess mhumiex ta' min iħobbhom. Dan iġegħlhom iżommu l-bogħod minnhom mhux biss l-imħabba ta' ħaddieħor iżda wkoll l-imħabba t'Alla. Bħal Adam u Eva, jaħarbu bil-misthija.

X'ferita, din! U nemmen li din tista' titfejjaq biss meta, bil-grazzja ta' Kristu, nitgħallmu nifthu qlubna sabiex nirċievu l-imħabba, kemm dik umana u kemm dik divina. Jekk nagħmlu hekk, jasal żmien meta jew f'daqqa waħda bħal sajjetta jew inkella ftit ftit, nibdew inħossu mill-fond tal-eżistenza tagħna li nkunu maħfurin, maħbubin, magħżulin sa minn qabel iż-żminijiet, mifdijin minn Ġesù Kristu, imsejħin b'isimna. U hekk inkunu meħlusa b'ferħ kbir. U jkun biss f'dak iż-żmien, meta r-relazzjoni m'Alla tkun imsewwija, illi ir-relazzjonijiet umani tagħna jkunu mfejgin.

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## Pope Francis extols 'gift of tears'

### Is there a time to cry?

by Megan Fincher

in National Catholic Reporter (USA) Sep. 16, 2013  
The Francis Chronicles



Although we focus much of our attention on Pope Francis' smiles and spontaneity, looking closer, we can also find that he is gently but firmly imploring us to weep.

On Saturday, at the Mass for the Feast of the Exaltation of the Holy Cross, Francis challenged Catholics to come face to face with human misery so they can fully appreciate Jesus' crucifixion.

"First of all the mystery of the cross," [he said, according to Vatican Radio](#). "It can only be understood, a little bit, by kneeling, in prayer, but also through tears. They are the tears that bring us close to this mystery."

Francis said if we let ourselves cry, we can then recognize "the cry of the penitent, the cry of the brother and the sister who are looking upon so much human misery."

But, he assured the congregation, "Mary will make us understand how great and humble this mystery [of the cross] is; how sweet as honey and how bitter as aloe. That she will be the one who accompanies us on this journey, which no one can take if not ourselves. Each one of us must take it. With the mother, weeping and on our knees."

Francis has urged such weeping several times in his first six months as pope. When he visited the Italian island of Lampedusa in July, he met refugees just arriving by boat from Africa and the Middle East.

"Who has wept for the deaths of these brothers and sisters?" Francis asked during [a homily](#) at Mass there. "Who has wept for the people who were on the boat? For the young mothers carrying their babies? For these men who wanted something to support their families? We are a society that has forgotten the experience of weeping, of 'suffering with'; the globalization of indifference has taken from us the ability to weep."

Again, Francis challenged us to "ask the Lord for the grace to weep over our indifference, to weep over the cruelty in the world, in ourselves, and even in those who anonymously make socio-

economic decisions that open the way to tragedies like this.

"Who has wept? Who in today's world has wept?"

Why is Francis asking us to cry? Many would say there is enough tragedy in the world, and we should try and stay positive. Francis, paradoxically, is trying to show us that mourning is positive. When we relate so intimately with strangers that we can weep over their sorrows, we create an unbreakable bond of peace.

In [an April homily](#), Francis told of "the gift of tears," a charism often attributed to saints. He encouraged the small congregation at Casa Santa Marta to ask the Lord for the ability to weep like Mary Magdalene at Christ's tomb.

"All of us have felt joy, sadness and sorrow in our lives, [but] have we wept during the darkest moment? Have we had that gift of tears that prepare the eyes to look, to see the Lord?" Francis asked.

"We, too, can ask the Lord for the gift of tears," Francis said. "It is a beautiful grace ... to weep pra *minn Frederic u Mary Ann Brussat*: , for our sins, for graces, for joy itself. ... [It] prepares us to see Jesus."

And in Jesus, we see our brothers and sisters, especially those naked, hungry, sick or in prison (Matthew 25). This leads us to Francis' recent declaration to fast and pray for peace in Syria.

For if we can imagine a stranger lying maimed or dead amid rubble, even our most hated enemy, and if we can taste their pain for even a moment, the tears we shed will certainly water the seeds of peace.

**National Catholic Reporter (USA) Editors note:** We can send you an biweekly email alert with content from The Francis Chronicles. to sign up, go to <http://ncronline.org/email-alert-signup>

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1. [http://www.laikos.org/Fr1\\_SM\\_02052014.htm](http://www.laikos.org/Fr1_SM_02052014.htm)  
- Il-Papa Franġisku beka minhabba l-insara li sfaw imsallbin fis-Sirja.

2. [http://www.laikos.org/Fr1\\_SM\\_04022014.htm](http://www.laikos.org/Fr1_SM_04022014.htm)  
- Anke Alla jibki ghal uliedu .... David beka ukoll.

3. [http://www.laikos.org/Papa\\_Frangisku\\_Lampedusa\\_08072013.htm](http://www.laikos.org/Papa_Frangisku_Lampedusa_08072013.htm) - Min minna beka ghal dawki li gherqu?

4. [http://www.laikos.org/Papa\\_Frangisku\\_Udjenja\\_27032013.htm](http://www.laikos.org/Papa_Frangisku_Udjenja_27032013.htm) - Din kient l-ewwel udjenja meta wara li sar Papa \_ Anke Gesu' beka.

5 [http://www.laikos.org/Fr1\\_SM\\_28102013.htm](http://www.laikos.org/Fr1_SM_28102013.htm) - Pietru beka ...

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## Id-Don tad-Dmugh

maqlub għall-Malti minn **Vivienne Attard**

*minn Frederic u Mary Ann Brussat*:



FILM: **Spirited Away** Animated Film, PG

Directed by Hayao Miyazaki, Kirk Wise

Buena Vista Home Entertainment 09/02 DVD/VHS See English trailer

on <https://www.youtube.com/watch?v=2tAhCgNTmTc>

Fil-film *Spirited Away* li rebaħ *Academy Award*, tifla żgħira tintilef f'park abbandunat. Tifel li għamel ħbieb magħha taha pasta biex tiekolha ħalli terġa' tiġi f'sikkitha. Malli bdiet tiekol il-pasta, qabdet tikbi.

Fid-dmugħ hemm qawwa. Nibku b'gratitudni lejn Alla għal tant rigali tal-għaġeb li jagħtina. Nibku meta naqsmu mumentu ta' ferħ mal-oħrajn. Il-biki jista' jgħibna f'kuntatt ma' dak li nkunu qed inħossu fil-fond ta' qalbna; u d-dmugħ jgħinna nesprimu d-diqa li nħossu meta l-affarijiet jaslu fi tmiemhom u meta nitilfu lil dawk prezżjużi għalina.

Ġesu' beka meta mar ħdejn il-qabar ta' Lażżru. Beka wkoll fuq il-belt ta' Ġerusalem, u llum aħna nibku għal Ġerusalem, għal Bagdad, għal Kabul u għall-ibliet tar-refuġjati fil-Palestina, fis-Sudan u f'tant imkejjen oħra. Proverbju Lhudi jgħid: "Dak li s-sapun hu għat-tarbija, id-dmugħ hu għar-ruħ".

L-ewwel missirijiet u ommijiet Insara tad-deżert kellhom stima kbira lejn dak li kienu jsejnhulu "d-don tad-dmugħ". Skont Alan Jones, id-Dean Emeritus ta' Grace Cathedral f'San Francisco dan il-qtar tad-dmugħ hu "bħal meta jinfaqa' l-ilma li joħroġ mill-ġuf tal-omm qabel titwieled tarbija". Mod mill-isbaħ biex wieħed jiddiskrivi r-rabta bejn uġiġħ u ferħ!

Id-dmugħ hu don ta' grazzja mingħand Alla, u l-frott tad-dmugħ hu dejjem ferħ. Il-bikja toħroġ mill-qalb u tisser qalb miftuħa u tenera. Forsi għalhekk ħafna nies jimbarazzaw ruħhom meta jibku; ma jkunux jixtiequ juru l-vulnerabbiltà tagħhom. B'danakollu ħafna minna ġarrbu d-dimensjoni komunitarja u għanja ta' bikja flimkien ma' oħrajn. Biżżejjed iġġib quddiem għajnejk il-funerali ta' nies bħal Madre Teresa u l-Prinċipessa Diana fejn miljuni ta' nies mid-dinja kollha ngħaqdu flimkien f'esperjenza komuni ta' niket.

It-tradizzjonijiet religjużi jagħtu gieħ lid-don tad-dmugħ u sabu mezzi biex jagħmlu minnu ritwal. Fiċ-ċelebrazzjoni tal-Għid tal-Lhud meta jfakkru l-ħarba mill-jasar tal-Eġittu, huma jpoġġu ma' xufftejhom ilma mielaħ bħala simbolu tad-dmugħ tal-jasar. Fil-qedem, id-dmugħ imxerred mill-bekkejja għall-mewt ta' xi ħadd kien jingabar f'vażetti żgħar, li xi drabi kienu wkoll idendluom m'għonqhom. Matul iż-żmenijiet, id-dmugħ imxerred beda jsir ukoll sinjal tal-esperjenza mistika tal-qaddisin u midinba sobiegħna. Dawn il-mumentu ta' traxxendenza jmorru lil hinn minn dak li l-moħħ jifhem; id-dmugħ hu twegiba tal-qalb.

Inħobbu nħarsu lejn id-dmugħ bħala sinjal ta' mħabba. U napprezzaw film tajjeb li jbikkina għax nemmnu li l-biki huwa wkoll esperjenza spiritwali li tibbenefika minnha meta tgħixha. Minnu joħroġu dawk is-sentimenti profondi li ngarrbu fir-rabtiet tagħna mal-oħrajn, li xi drabi naqsmu magħhom l-uġiġħ tat-tbatija u tal-izolazzjoni, u drabi oħra naqsmu magħhom il-ferħ u ċ-ċelebrazzjoni.



FILM: **War Horse** PG-13 - disturbing images, violence. Directed by Steven Spielberg  
Touchstone/Disney 12/11 DVD/VHS Feature Film  
<https://www.youtube.com/watch?v=JPNyNr2Kp4w>

Dan l-aħħar bkejna meta rajna żagħżuġh *jerġa' jingħaqad maż-żiemel tiegħu* wara li kien ilu żmien twil mifrud minnu, firda li għabet ħafna tbatija.

FILM: **The Help** PG-13 Directed by Tate Taylor. Walt Disney Video 08/11 DVD/VHS Feature Film.  
<https://www.youtube.com/watch?v=yL8M0okIOPs>



Bkejna meta *f'The Help* rajna kif l-istejjer ta' sefturi Afro-Amerikani tawhom iċ-ċans jesponu l-verità quddiem min għandu s-setgħa u min ma kienx jafhom.

FILM: **The Music Never Stopped** - PG - thematic elements, some mild drug references, language, smoking. Directed by Jim Kolberg; Lionsgate 03/11 DVD/VHS Feature Film  
<https://www.youtube.com/watch?v=yL8M0okIOPs>



Bkejna meta fi Grateful Dead Concert *f' The Music Never Stopped* rajna r-rikonciljazzjoni kommoventi bejn missier u iben.

FILM: **Of Gods and Men** - PG-13 - a momentary scene of startling wartime violence, some disturbing images, Directed by Xavier Beauvois; Sony Pictures 02/11 DVD/VHS Feature Film  
<https://www.youtube.com/watch?v=zrlyn3yuiP4>



Bkejna meta rajna *grupp kuraġġuż ta' saċerdoti Kattoliċi Franċiżi* miġbura madwar mejda jistennew li jkunu maqtula mit-terroristi li ħatfuhom fl-Alġerija.

FILM: **Dolphin Tale** - PG - mild thematic elements. Directed by Charles Martin Smith Warner Home Video 09/11 DVD/VHS Feature Film  
<https://www.youtube.com/watch?v=i-Ao2SNjsWM>



Bkejna meta rajna l-isforz minn grupp ta' nies li b'ħafna paċenzja rnexxilhom joħolqu denb artifiċjali għall-*denfil li safa mweġġa' sew*.

Meta t-teatri u d-djar tagħna jipprovdulna aċċess għad-don prezzjuż tad-dmugħ, dawn isiru mkejjen sagri. Tibki waqt film ma jfissirx li tkun qed iċċedi għas-sentimenti jew għall-emozzjonijiet; jista' jkun ifisser ħafna aktar minn hekk. F'dan iż-

żmien maħkum mill-media, il-films mill-2011 'l hawn li semmejna aktar 'l fuq, kollha għenuna f'dik il-ħidma ġewwinija li hi l-essenza ta' spiritwalità. Għax meta nagħmlu użu mid-don tad-dmugħ ma nkunux biss qed nersqu aktar qrib tal-oħrajn, imma nkunu qed nuru l-gratitudni tagħna lejn Alla għall-emozzjonijiet ewlenija li jiġu mill-qalb.

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## Is-Sentiment ta' Ħajr

wasalt biex tgħix fih?



Meta tkun qed tgħix fl-istat meraviljuż ta' gratitudni, issir persuna li trid biss tagħti. Issir tant mimli ħajr li dan jieħu l-pussess ta' ħajtek, u f'kull jum bilkemm issib l-opportunitajiet kollhali tkun trid sabiex tagħti. tagħti l-ferħ, tagħti l-imħabba, tagħti l-flus, tagħti apprezzament, tagħti kumplimenti, u tagħti ġentilezza u tjeiba ta' qalb

Tkun taf meta tkun tassew sibt il-vera gratitudni, għax tkun sirt persuna li tagħti. Persuna li hija tassew mimlija ħajr ma tistax tkun mod ieħor.

Ara dan il-[video ta' tlett minuti](https://www.youtube.com/embed/uaWA2GbcnJU) mit-Tajlandja u tara!  
<https://www.youtube.com/embed/uaWA2GbcnJU>----

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## Ego in Spirituality

should you die before you die?

by TM



Jesus' initially scary talk about dying to one's life, and the seed needing to die in order to bear much fruit - these are metaphors, though very important ones. I don't think we are being invited to be suicidal or murderers.

The ordinary self must die, or rather "die", ("lose your life in order to gain it...") in the sense that it should give up trying to be the big boss protagonist and self-preserver. That means, among other things, that it no longer has to understand everything before trusting, it no longer has to inventory its needs, nor to try and "kill itself", nor to determine the shape of things to come, nor to agonize over questions like "how much of me will be left after the Takeover?"

*Hey, ego: your top-dog days are over, but not to worry, you will be taken care of, integrated, made transparent... More trust, less worry*

The ordinary self as One Pole needs to trustingly let, rather than tell or force, the Other Pole to take over. And since the Other Pole is where the divine is always present, we can in this way see a subtle but totally central truth: not only is Providence or Grace required to help the process, but the entire process is to be carried out by Providence, Grace, the Breath of God, the Christ-consciousness.

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## Inwelledu realtà ġdida?

**Jekk naħdmu biex nimxu lejn ħsieb li ma' jaqax fit-tfettiq li fired id-dinja, kif ikunu l-moħħ u l-qalb ħielsa.? X'jigri mis-senti-menti tas-soltu taġħna?**

minn Jan Phillips

**1 vs. 1 = 1**

Jekk ikollok impenn għall-passaġġ spiritwali tiegħek, dan l-impenn joħloq bidla fl-għarfien konxju tiegħek, fil-*consciousness*, li jirriżulta f'mod ġdid li bih tgħix u taġixxi fid-dinja.

Iwassal għal intuwtu imsejjes fil-ġisem. Dan ma jġgrix għax irriduh jew naħdmu biex jġgri. Jġgri waħdu meta niżgombraw il-passaġġi bejn moħħ u l-qalb, meta nafdaw il-messaġġi ta' ġisimna u nimxu fuqhom. U meta nsiru mgħallmin fl-arti ta' kif immorru lil hinn mid-duwalizmu. Dan sempliċement ifisser li minflok ma nirreżistu dak li jkun jidher differenti minna, ngħannquh, indaħħluh fina, u naraw x'jigri meta jingħaqdu ż-żewġ poli.

Marie-Louise von Franz, psikologa Jungjana u studjuża, tikteb hekk, "*Jekk inkunu kapaci nissaportu t-tensjoni ta' żewġ poli opposti għal ċertu tul ta' ħin - immantnuha b'sinċerita' - nistgħu kultant insiru reċipjent illi, fih, l-opposti*

*divini jidħlu f'xulxin u jwelldu realtà ġdida."*

Matul ħajjitna kollha, ħarrġuna biex infittxu d-differenzi, biex nirribellaw kontra ideat li huma opposti għal tagħna, u biex infittxu persuni li huma bħalna. Min huwa "l-għadu" jekk mhux xi ħadd li l-ideat tiegħu huma kontra l-ideat tagħna? Dan huwa l-ħsieb tas-soltu, u ara fejn wassalna illum. M'hemmx mod ħlief li nħarsu ħarsa ġdida lejn il-ħsibijiet tagħna, sabiex dan iwassalna lil hinn minn fejn qegħdin issa. U dan jeħtieġ dixxiplina u prattika. Il-ħsieb originali huwa proċess li jfittex l-oppost sabiex jinkorporah, jifhmu, *isir* hu, għax tkun taf li il-ġdid jinholoq minn fużjoni ta' ħsieb ma' ħsieb oppost.

Il-poeta Baudelaire qal, "*il-ġenju tassew huwa l-ħila li żzomm żewġ ħsibijiet kuntradittorji bla ma titlef moħħok.*"

Dan huwa l-ewwel pass fil-proċess ta' moħħ li qed imur lil hinn mid-duwalizmu, li ma' jibqax moħħ li jaqa' fil-firda tat-tfettiq. M'intix sa titlef moħħok, iżda lil moħħok jeħtieġ li tużah. Bħalma għandna nagħmlu l-eżerċizzju fiziku u nużaw il-muskoli wara li dawn ikunu għamlu żmien ma jintużawx, hekk ukoll għanda bżonn nagħmlu eżerċizzju mentali ħalli nerġġu nħarrġu lill-moħħ meta jkun waqa' fi stat ta' duwalizmu abitwali.

Meta jkun hemm tagħlim ġdid, dan letteralment ibiddel dak li jgħidulu l-arkitettura tal-moħħ fiziku tal-bniedem. Għalhekk jingħad fix-xjenza tal-iżvilupp tas-sistema nervuża, "Nevroni li jisparkjaw flimkien, jintrabtu flimkien". Li nkunu qed nagħmlu meta ngħaqqu l-opposti huwa li letteralment inkunu qed inbiddu l-istruttura tar-rabtiet tan-nevroni ta' moħħna. Inkunu qed noħolqu xbieki ġodda ta' rabtiet bejn in-nevroni, u noħolqu triqat ġodda fil-moħħ li bihom, minflok ngħixu b'reazzjoni waħda wara l-oħra, naslu biex għal kull ma jġri inwieġbu permezz tal-qalb.

Hemm ideat li jitwiellu mill-għaqda ta' bejn ħsieb u sentiment. Ikunu ħarġu minn xewqa li jingħaqdu l-biċċiet sparpaljati. Ikunu ħarġu minn sforz sabiex jintelaq d-duwalizmu, it-tfettiq u l-firda. Dawn l-ideat iġorru fihom il-ġenetika, id-DNA, tat-traxxendenza. Carl Jung kien iqis l-emozzjoni bħala l-għajn tal-għarfien konxju, is-sors tal-*consciousness*. "Bla emozzjoni," kiteb,

"mhemm ebda bidla mid-dlam għad-dawl jew minn ħedla għat-tħarrik." Fil-prattika ta' meta ngħaqqu elementi opposti, nkunu qed nifthu l-qalb daqs kemm nifthu wkoll l-moħħ. F'din il-prattika, huwa bis-sentimenti li inħossu fejn għandna nimxu, għax huma s-sentimenti li jfegġu bħad-dwal ħomor tat-traffiku, iwissuna dwar salib it-toroq ta' drawwiet antiki u għażliet ġodda.

Ikun hemm mumentu ta' skumdità aħna w infittxu l-għebusija fil-ħsieb ta' xi ħadd ieħor. Forsi nduru kontrina nfusna. Ĥsieb lil hinn mit-tfettiq imur kontra kull haġa li qatt tgħallimna. Għalhekk iġib miegħu l-istess sintomi iebsa, il-*withdrawal symptoms*, li jġu kull meta wieħed jipprova jitlaq xi forma ta' *addiction*. Għandna *addiction* għad-duwalizmu, għall-ħsieb mibni fuq differenzi, oppożizzjonijiet, haġa ta' kontra l-oħra. Dan għaliex kull istituzzjoni f' ħajjitna inkoraġġiet dan ix-xorta ta' ħsieb. Iżda ħadd minna ma jista' jsejjaħ lill-nnifsu ħieles sakemm ma nkunux ħlisna minn dan il-viżżju perikoluż. Il-ħila li żzomm żewġ ħsibijiet kuntradittorji mhijiex biss ħila tal-veru ġenju, iżda hija wkoll ħila tal-veru ħelsien. Jekk ma nistgħux nisimgħu idea kuntlarja ħlief b'reazzjoni emozzjonali negattiva, m'aħniex ħielsa. Inkunu marbutin ma ideoloġija li probabbli writniha bla ma qatt flejniha sew.

Dan kollu mhuwiex ħsieb tas-soltu; mhuwiex *business as usual*. Hawn qed inbaħħru bi stilla ġdida. Parti minna, mqabbdha mal-antik, se tirvella kontra l-ġdid. U meta nħossu s-sentimenti tagħna jitħawwdu f'din il-mixja lejn l-għaqda, għandna niċcelebraw. Għax dak ikun sinjal li aħna ħajjin tassew, u ingranati fil-ħidma nobbli tat-trasformazzjoni - l-ewwel personali, u fl-aħħarnett globali.

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## Tista' Tagħder Lilek Innifsek?

X'rabta hemm bejn il-mogħdrija lej<sup>k</sup> innifsek, meta tkun qed t<sup>bati</sup>, u l-mogħdrija lej<sup>n</sup> ħaddieħor li jkun qed ibati?



Li jkollok mogħdrija jew kompassjoni lej<sup>k</sup> innifsek verament ma huwa xejn differenti minn meta jkollok mogħdrija għall-oħrajn. Aħseb dwar kif tinħass l-esperjenza ta' mogħdrija lej<sup>n</sup> xi ħadd li jkun qed ibati.

L-ewwelnett, biex ikollok mogħdrija għal oħrajn trid tinduna li huma qegħdin isofru. Jekk inti ma tagħtix każ ta' dik il-persuna bla dar fit-triq, ma tistax tħoss mogħdrija dwar kemm tkun iebes l-esperjenza tiegħu jew tagħha.

It-tieni nett, il-mogħdrija tinvolvi li tħossok imcaqlaq mit-tbatija ta' ħaddieħor, hekk li qalbek tirrispondi għall-uġiġħ tagħhom. Mogħdrija, bl-Ingliż *compassion*, letteralment

tfisser li t<sup>bati</sup> ma' dak li jkun. Meta jseħħ dan, tħoss is-sentimenti ta' ħniena; qalbek tinfetaħ għalih; u jkollok xewqa li tgħin b'xi mod lil dak li jkun qed isofri.

Barra minn dan, li jkollok il-mogħdrija jfisser ukoll li meta ħaddieħor jiżbalja inti toffri ġentilezza w simpatija u turi li tifhem - minflok ma tiġġudikah bl-aħrax.

Fl-aħarnett, meta tkun qed tħoss mogħdrija għall xi ħadd - minflok li sempliċement tkun qed titħassru - inti tkun qed tinduna li t-tbatija, il-falliment, u l-imperfezzjoni hija parti mill-esperjenza tal-bnedmin. Esperjenza li hija fina lkoll.

Meta tkun qed t<sup>bati</sup> int, tista' tagħder lilek innifsek billi taġixxi bl-istess mod bħallikieku qed tagħder lil xi ħadd ieħor li qed ibati. Forsi tkun għaddej minn roqgħa diffiċli, jew tkun fallejt, jew tinduna b'xi haġa fik innifsek li ma togħgħbokx. Minflok tinjora l-uġiġħ tiegħek bħallikieku ma ġara xejn, tista' tagħmel pawża miegħek innifsek. Tgħid lilek innifsek "Tqila din!". Kif nista' nwnnes u nindokra lili nnifsi f'dal-mument?

Minflok tikkritka u tiġġudika lilek innifsek bla ħniena għad-difetti jew in-nuqqas ta' ħila tiegħek, il-mogħdrija lej<sup>k</sup> innifsek tfisser li tifhem bi dħulija w ġentilezza lilek innifsek. Wara kollox kif nistgħu nistennew li nkunu perfetti?

Tista' forsi titbiddel b'mod li jħallik tkun aktar f'saħħtek u kuntent. Izda dan tkun għamiltu għax tieħu ħsieb tiegħek innifsek, mhux għax inti bla siwi jew mhux aċċettabbli kif int. Forsi aktar importanti: li jkollok mogħdrija lej<sup>k</sup> innifsek tfisser li tirrispetta u taċċetta n-natura umana tiegħek.

L-affarijiet mhux dejjem se jimxu kif tridhom int. Ser tiltaqa' ma' frustrazzjonijiet, sa tagħmel xi telf, sa tagħmel żbalji, sa ssib li ma lhaqtx l-ideali tiegħek. Din hija l-kundizzjoni umana - realtà li għandna sehem minna lkoll

li aħna. Aktar ma tiftaħ qalbek għal din ir-realtà minflok ma tiġġildilha l-ħin kollu, aktar se tkun tista' tħoss mogħdrija għalik innifsek u għal ħutek il-bnedmin fl-esperjenza tal-ħajja.

### Eżercizzi

Biex tara kemm għandek mogħdrija lejtk innifsek: Ara:

<http://www.self-compassion.org/test-your-self-compassion-level.html>

Biex tkabbar il-mogħdrija lejtk innifsek: Ara:

[http://www.self-compassion.org/self\\_compassion\\_exercise.pdf](http://www.self-compassion.org/self_compassion_exercise.pdf)

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## **When Your Relationship is Spiritual Practice ...**

**...what opportunity is hidden in every  
crisis of negativity?**

by Eckhart Tolle

Excerpted from The Power of Now.

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As the egoic mode of consciousness and all the social, political, and economic structures that it created enter the final

stage of collapse, the relationships between men and women reflect the deep state of crisis in which humanity now finds itself.

As humans have become increasingly identified with their mind, most relationships are not rooted in Being and so turn into a source of pain and become dominated by problems and conflict. Millions are now living alone or as single parents, unable to establish an intimate relationship or unwilling to repeat the insane drama of past relationships.

Others go from one relationship to another, from one pleasure-and-pain cycle to another, in search of the elusive goal of fulfilment through union with the opposite energy polarity. Still others compromise and continue to be together in a dysfunctional relationship in which negativity prevails, for the sake of the children or security, through force of habit, fear of being alone, or some other mutually "beneficial" arrangement, or even through the unconscious addiction to the excitement of emotional drama and pain.

However, every crisis represents not only danger but also opportunity. If relationships energize and magnify egoic mind patterns and activate the pain-body, as they do at this time, why not accept this fact rather than try to escape from it? Why not cooperate with it instead of avoiding relationships or continuing to pursue the phantom of an ideal partner as an answer to your problems or a means of feeling fulfilled? The opportunity that is concealed within every crisis does not manifest until all the facts of any given situation are acknowledged and fully accepted. As long as you deny them, as long as you try to escape from them or wish that things were different, the window of opportunity does not open up, and you remain trapped inside that situation, which will remain the same or deteriorate further.

With the acknowledgment and acceptance of the facts also comes a degree of freedom from them. For example, when you know there is disharmony and you hold that "knowing," through your

knowing a new factor has come in, and the disharmony cannot remain unchanged. When you know you are not at peace, your knowing creates a still space that surrounds your nonpeace in a loving and tender embrace and then transmutes your nonpeace into peace. As far as inner transformation is concerned, there is nothing you can do about it. You cannot transform yourself, and you certainly cannot transform your partner or anybody else. All you can do is create a space for transformation to happen, for grace and love to enter.

So whenever your relationship is not working, whenever it brings out the "madness" in you and in your partner, be glad. What was unconscious is being brought up to the light. It is an opportunity for salvation. Every moment, hold the knowing of that moment, particularly of your inner state. If there is anger, know that there is anger. If there is jealousy, defensiveness, the urge to argue, the need to be right, an inner child demanding love and attention, or emotional pain of any kind — whatever it is, know the reality of that moment and hold the knowing.

The relationship then becomes your sadhana, your spiritual practice. If you observe unconscious behaviour in your partner, hold it in the loving embrace of your knowing so that you won't react. Unconsciousness and knowing cannot coexist for long — even if the knowing is only in the other person and not in the one who is acting out the unconsciousness. The energy form that lies behind hostility and attack finds the presence of love absolutely intolerable. If you react at all to your partner's unconsciousness, you become unconscious yourself. But if you then remember to know your reaction, nothing is lost.

Humanity is under great pressure to evolve because it is our only chance of survival as a race. This will affect every aspect of your life and close relationships in particular. Never before have relationships been as problematic and conflict ridden as they are now. As you may have noticed, they are not here to make you happy or fulfilled. If you continue to pursue the goal of salvation through a relationship, you will be disillusioned again and again. But if you accept that the

relationship is here to make you conscious instead of happy, then the relationship will offer you salvation, and you will be aligning yourself with the higher consciousness that wants to be born into this world. For those who hold on to the old patterns, there will be increasing pain, violence, confusion, and madness.

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## Is-Sentiment ta' Meravilja

### Fejn insibu il-misteru qaddis?

minn TM



Kull ġimgħa f'Ċentru Antida, f'Hal Tarxien, grupp ta' nies li spiritwalment qed ifittxu fil-fond jiltaqgħu biex jagħmlu flimkien prattika kontemplattiva.

Din hija prattika spiritwali nisranija li mhijiex mibnija fuq ħsieb, kliem jew użu tal-immaginazzjoni: It-Talba tal-Kunsens, jew Centering Prayer. U wara dan, ikun hemm riflessjonijiet fil-fond u fil-ġabra.

Dawn il-versi li ġejjin, bir-riferenza li fihom għas-siġra tinħaraq fl-esperjenza ta' Mosè fuq muntanja, ħarisna lejhom lejla waħda f'dan il-grupp. Mhix meraviluża? Fiha naraw ir-rwol tas-sentiment ta' meravilja sagra fil-ħolqien. Hawn id-differenza bejn pjaċir u ferħ. Hawn it-teżor moħbi fejn kulhadd jista' jarah. Hawn insibu lill-Ġiżwita xjenzat tal-fossili Fr Pierre Teilhard de Chardin li meta sab ruħu fil-kampanja ġewwa ċ-Cina mingħajr ħobż u nbid, qaddes Quddiesa tad-Dinja, u offra l-ħolqien. Il-versi huma silta mill-poeżija

Aurora Leigh, ta' Elisabeth Barrett Browning (1806 - 1861)

Daqs bajda did-dinja mimlija bil-ġenna  
U kull siġra huġġieġa t'Alla;  
Iż-żarbun jinżgħu biss dak li jara,  
L-oħrajn jinxteħtu madwarha,  
w jiġbru t-tut.  
U jiżbgħu lil wiċċhom naturali, reqdin.

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## It-Togħma

nitgħaxxaq li nteġħmek  
int u tgawdi t-teżor  
li Alla tani kollu b'xejn.  
għalik, l-univers bla tarf  
għalija, l-estasi: narak tgawdi,  
u nteġħem...  
- int!

it-teżor jinbidel ukoll:  
b'armoniji ġodda jkangū  
l-ilwien li jiddu mid-dinja,  
dax-xiħ jiċkien fiż-żmien  
isibu l-għaqal iż-żgħażagħ u  
f're għaref jinbidel kull tifel

kull grupp isir knisja tal-meravilja  
li tpitter nuqqas ta' kull nazzjon  
u ta' guħ, rifuġjati, gwerer u ġlied  
qlub żgħar jitwessgħu  
imħuħ iduru 'l barra  
u 'l gewwa l-istess, u l-idejn  
filli nodfa, bix-xaħam jimtlew  
għall-ħmir mahnuqin li rjushom  
deffsuhom fit-toqob ta' siġar kbar  
u ma jafux joħorġuhom

b'xintilli l-umanità tikber  
sa ma ssir minn qatt qabel iċken  
għax l-iskritturi nfethu  
is-sema waqgħet  
il-mument ħa' n-nar  
fil-meravilja  
li int int.

tony macelli 19-06-2014

## Wonder

Where can we face the holy mystery?

by TM



Weekly at the St Jeanne Antide Foundation at Tarxien, a group of seekers meet to do a content-less Christian contemplative practice called Centring Prayer. This is followed by quiet prayerful reflections.

The poem fragment below, with its reference to Moses' experience of the burning bush, came up one evening in this group. Isn't it wonderful? Here is the sacred wonder of everything. Here is the difference between pleasure and joy. Here is the treasure hidden in plain sight. Here is the Jesuit paleontologist Fr Pierre Teilhard de Chardin, finding himself alone in a Chinese landscape without bread or wine, making a Mass on the World, offering the Creation. The verses are from the poem Aurora Leigh, by Elisabeth Barrett Browning (1806 - 1861)

Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees, takes off his shoes,  
The rest sit round it and pluck blackberries,  
And daub their natural faces unaware.

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Humour is a prelude to faith and Laughter is the beginning of prayer. - REINHOLD NIEBUHR

## Dar Hosea – *drop-in centre* għal nisa involuti fil-prostituzzjoni fit-triq

Dar Hosea huwa servizz ġdid li joffri għajnuna lil nisa involuti fil-prostituzzjoni fit-toroq. Huwa parti minn proġett jismu IRENE li hu ffinanzjat mill-*EEA Grants NGO Malta Programme* mmaniġġjat mill-NGO – SOS Malta, u mill-ISTRINA 2013. Dar Hosea huwa centru ta' matul il-jum li joffri 3 tipi ta' servizzi:

- **Htiġijiet bażiċi:** post fejn mara tista' titrejjaq, tinhasel, taħsel hwejjigħa, tistrieħ.
- **Kura tas-Saħħa:** tagħrif u edukazzjoni dwar aspetti tas-saħħa u *check-up* mediku.
- **Għajnuna:** smiġħ, akkumpanjament għal appuntamenti l-isptar jew il-qorti u oħrajn.

Bħalissa l-Fondazzjoni qed tfittex fondi biex tirranġa dar ħalli l-Proġett Irene jkollu bażi fissa fit-tul. Sakemm dan il-għan jintlaħaq, is-servizz Dar Hosea qed jingħata minn dar ċkejna mikrija. Il-kuntatti ma' organizzazzjonijiet li jistgħu jirreferu nisa li jiġu bżonn l-għajnuna offruti f'Dar Hosea nbdew u għadhom għaddejnin.

**Ġranet tal-Ftuħ:** It-Tnejn u l-Ħamis, mill-10 ta' filgħodu sal-5 ta' waranofsinar.

**Għal aktar tagħrif** ikkuntattjaw lill-Project Leader, Nora: Tel: 27672367; 21809011; 21808981 jew email: macen.sjaf@gmail.com



EEA Grants NGO Malta Programme  
2009-2014

This project is part-financed by the  
EEA Grants.

Co-Financing Rate: 90% EEA  
Funding,

10% Beneficiary Funds



Kummenti min-nisa li jiġu Dar Hosea  
“Sibt familja li tifhimni u tgħinni.” (33 sena)  
“Sibt għajnuna kunfidenzjali. Inħossni veru komda.” (25 sena)

### APPELL

**Tradutturi! Għandna bżonn min, fuq basi volontarja, jaqleb għall Malti xi part mill-materjal bl-Ingliż li jinstab f'din il-ħarga speċjali. Ikkuntattjaw lil Nora jew Miriam 2180 8089 .**

## SUMMER OPENING HOURS

From 7:30am to 1:00pm

From 1st July to 17th September



## BAZAAR fi Triq #al-Tarxien

b'risq il-Fondazzjoni

Miftuħ kull nhar ta' Tnejn u nhar ta' Erbgħa  
mid-9:00 sa 12:00

Naċċettaw oġgetti biex jinbiegħu fil-Bazaar

### DONATIONS

Your donation is truly appreciated. It enables us to sustain our services to vulnerable and poor individuals and families.

Donation to the St Jeanne Antide Foundation can be made as follows:

- **Cheque** issued to The St Jeanne Antide Foundation and posted to the Foundation: 51 Tarxien Road, Tarxien TXN 1092
- For **local bank transfers**: APS 2000 0681 886                      HSBC 013175021001  
BOV 4002003379-0                      BANIF 00210404101
- If you are a Go/Vodafone/Redtouch subscriber you can donate by sending a **blank SMS** (SMS tariffs applicable):  
€2.33 – 50617371    €4.66 – 50618095  
€6.99 – 50618909    €11.65 - 50619217  
You will receive a text message of thanks and acknowledgement
- For **bank transfers from overseas**: APS Bank, 146/147, Antoine De Paul Square, Paola PLA1260  
Bank Code (Swift) APSBMTMT IBAN No: MT03 APSB 7708 0005 5047 2000 0681 886 (last 11 digits are the account number).

### HOW YOU CAN HELP US - OTHER OPTIONS

- ✓ If you are getting married: make a donation instead of buying wedding souvenirs.
- ✓ If you are having a birthday party: ask friends to make a donation instead of buying a gift.
- ✓ If you are having a wedding anniversary celebration: convince your guests to make a donation instead of buying a gift.
- ✓ For funerals: you may wish to make a donation instead of buying flowers.
- ✓ Get Togethers: organise a spontaneous collection.
- ✓ You may wish to send us a monthly or annual donation, whatever the amount.
- ✓ You can encourage others to consider donating to the Foundation.
- ✓ Ask your employer for a matching scheme which will make your contribution go even further!
- ✓ Become a HELP-SJAF Champion and ask friends and family to make a donation.

CONTACT US: [sjafngo@gmail.com](mailto:sjafngo@gmail.com)

THANK YOU! WE PROMISE TO PRAY FOR YOU AND YOUR FAMILY

## Foundation SERVICES

1. **The Antide Family Resource Centre** in the heart of Tarxien. Open from 7.30am to 5 pm daily in winter time (sometimes later as well).

2. **Community Social Work, Counselling and Emotional Freedom Service:** Includes:

- **Social Work:** home-visits, outreach work, advocacy, referral, information, emotional support. Catchment areas: Tarxien, Paola, Fgura, Żabbar, Santa Lucia.
- **Emotional Freedom Service** for persons wanting to be free from their anger, fear, or other emotional distress;
- **Counselling;**
- **Befriending Service** for lonely, home-bound elderly persons.
- **SOAR advocacy and support group** for victims and survivors of domestic violence ([soarmalta@gmail.com](mailto:soarmalta@gmail.com))
- **Volunteer Handymen** in support of vulnerable and poor families.

3. **Learning Support Service** for vulnerable persons supported by Foundation Social Workers. Includes: *For Children:* weekly learning support for primary level students; *For adults:* non-formal learning opportunities such as self-esteem groups & literacy.

4. **LWIEN Service - caring for family carers:** support for family caregivers of persons with mental health problems. Includes family consultations, counselling, support groups, home-visits, social work.

5. **IRENE Project** in support of very vulnerable women involved in street prostitution.

6. **Volunteering Programme:** range of volunteering opportunities included supported volunteering for service users.

7. **Overseas Development Projects:** SJAF works with partners in developing countries to formulate anti-poverty projects. It has also arranged for public funding of such projects in Pakistan, Central African Republic, South Sudan and Malawi.

8. **Fundraising Group;** Bazaar in Tarxien; Charity Sale in St Julians (lower end of St Julians Hill)

9. **Centring Prayer Groups** for contemplative prayer practice.