

1st Nail of our Interior Crucifixion:

Disordered Desires

LC Encounter 2020

Third Reflection

In this third teaching on the second level of humility, we will focus on **the purification of our disordered desires**. How can we purify our desires? Answer:

As we plunge our misery into Christ's mercy and allow Him to crucify our desires, we are transformed into His martyrs of divine love. We receive the power to set the world on fire.

MISERY — HUMILITY

We are misery, and we can only be transformed by God's mercy.

Message of our Lord to LC:

Your misery is the essence of who you are. When you live in the awareness of your misery, then your gaze never leaves Me, for then you truly have come to know that you are nothing and capable of nothing good and pure.

The essence of your misery is rooted in your ego— your I. It is your ego that must die as the grain of wheat in order for My life to take root in you. To come to know and live in your misery is the beginning of your death to self. It is the beginning of new life. A Life that begins to be centered in Me and My Will.

The crucifixion of your desires is difficult and painful but not impossible for the soul who plunges its misery, with trust, in MY Mercy. Allow Me to crucify you for the glory of God and the salvation of the world.

This force of God—His Hidden Martyrs of Divine Love—will set the world on fire with a new Pentecost that will usher in My Eucharistic Reign with the Immaculate Reign of My Most Holy Mother... Do not be afraid but be obedient to My every Word. Go in peace to love one another as I love you. –10/16/19

Exposing the evil within us

Our desires are attached to evil in our hearts (7 Capital sins¹). We try to hide sins such as envy and pride. To expose them, **we need to crucify our desires**. This is the purification by fire that must break the hardness of our hearts and reveal all the evil to create a humble and contrite heart.

God created our hearts and minds to be filled with His presence—truth, life, and love. The fall was a coup: our rebellious will broke away from the presence of God and was drawn to Satan's sin of pride. The Lord is asking us, "Will you allow me to come back?" To receive Him, we have to renounce to all evil. This is painful because we are accustomed to living in the darkness of our control.

¹ Catechism #1866

1 John 2:16

For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world.

The three things that St. John mentions represent the [seven capital sins](#):

1. The lust of the **flesh** (gluttony, lust, sloth)
2. The lust of the **eyes** (greed)
3. Pride of **life** (pride, envy, anger)

PRIDE

This Catholic definition of pride will help open our eyes to the pride within us: “One of the seven capital sins, pride is **undue self-esteem or self-love, which seeks attention and honor and sets oneself in competition with God.** It is essentially an act or disposition of the will **desiring to be considered better than a person really is.**”

The proud have not come to acknowledge their misery.

Pride may be expressed in different ways:

1. **Taking personal credit** for gifts or possessions as if they had not been received from God;
2. **Glorying in achievements** as if they were not primarily the result of divine goodness and grace;
3. **Minimizing one’s defects or claiming qualities** that are not actually possessed;
4. **Holding oneself superior** or disdaining others because they lack what we presume to have;
5. **Magnifying the defects of others** or dwelling on them. **Pride, therefore, leads to judgments and comparisons.**

Pride is a grave sin when carried to the extent of not acknowledging dependence on God or refusal to submit our will to God or to lawful authority.

Our pride makes us centered on ourselves and think we are self-made and independent. Humility is to live in the truth of our total dependency on God.

We discover our hidden pride if, in our relationships, we are attentive to:

1. Our tendency to judge and compare ourselves or to get angry when others do better.
2. Our irritation when someone sees our defects and exposes them,
3. How we are bothered when somebody is preferred over us.

Our desire to be great is put in our souls by God because we are sons and daughters of God, called to share in His greatness. Pride misguides our quest to greatness. If we believed that being sons or daughters of God is greatness, we would pursue our relationship with Him and not worldly greatness. We would be utterly humble, hidden, and happy.

DESIRES > EXPECTATIONS > JUDGEMENTS

Good desires need to be purified.

For example, I desire that my husband and family come to know Christ's love. That is a good desire. God desires that too. But my desire is tainted by my ego and is not fully motivated by love. I have my **EXPECTATIONS** about how they should be and act. If they don't meet my expectations, I tend to react according to my wounded heart: I make **JUDGEMENTS**: He's not holy, not a good father.... I compare them to others. These judgments and comparisons come from me, not God, and produce in my heart anger, resentment, disappointment, frustration, irritation, and even revenge. Therefore, **I distance myself** and act with a hardened heart.

The Lord is clear in Luke 6:37, "Do not judge." St Paul to the Corinthians says, "**Love does not insist on its own way**" (1 Cor13:5). Yet, we continue to judge and insist on our way because our desires and expectations are rooted in our ego.

I was asked, "What about when someone you love dearly in your family has a behavior, such as harshness, that is damaging relationships and does not accept correction?"

The Lord taught us through *The Simple Path* to **suffer with Him the pure pain of the defects of others as grace for them**. That family member may have a bad tendency, but my desires and expectations are also imperfect. I want him to reform in my terms, in my time. That is where I need to be purified. The Lord loves me and is patient with me despite my constant falling. He wants me to love the same way.

If I want to be God's instrument to bring healing and unity, I must acknowledge that: **what I have become is not what God created me to be, yet He continues to love me**. The Lord suffers who I have become and yet continues to love me. In the same way, the Lord suffers what my husband or children have become, love them and desires that I also love them where they're at. The Lord suffers for them and wants me to suffer for them united to his suffering with perfect faith and hope that it will transform them in His time and way—not mine. Every time I act on my own will, I make things worse.

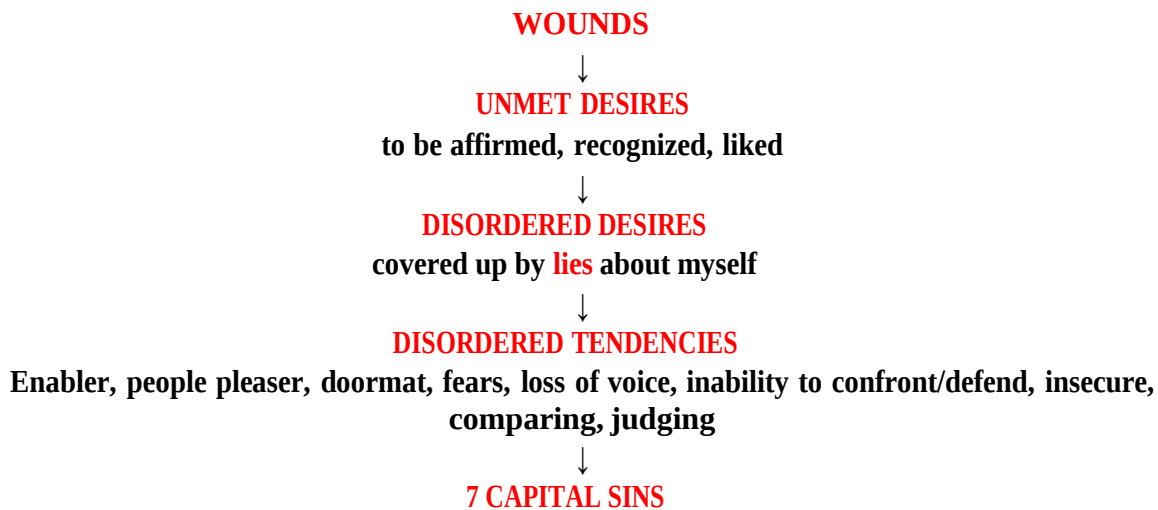
The 1st nail of **crucifixion of our desires is the beginning of the death of our fallen human way of acting on our own**—the death of how the old man/woman thinks, perceives, understands, sees, and hears.

WOUNDS

God created us to be protected, loved, affirmed, wanted, heard, and seen by our parents. If a child, even in the womb, is not loved in this manner, the child remains with unmet desires. **Our unmet desires become wounds** that get infected and produce the lies we believe about ourselves: "I'm not good enough," "I'm not smart enough," "I'm not pretty," and "I don't deserve to be loved." These lies become part of our personality and our psychology.

When we grow up, those unmet desires remain as a void in our hearts and become our disordered desires. For example, if I was not affirmed as a child, then as an adult, I have a disordered desire to be affirmed. **That disordered desire brings forth disordered tendencies**, such as becoming an enabler or people pleaser so that I can be affirmed and liked by others. We can also become doormats. Other disordered tendencies are fears, the loss of our voice (inability, because of fear, to express ourselves), the failure to confront or defend ourselves, the inability to exercise authority, insecurities, comparing, and judging. As a result, we are **vulnerable to the seven capital sins**.

Below is a chart that begins with wounds. From the beginning of *The Simple Path* (chapters 2-3), the Lord brought us to know our wounds because otherwise, it is impossible to go deeper into our hearts.



Pride

Let's retake the example of not having been affirmed. How can that lead to pride?
 Examine the definition of pride:

1. "Seeks attention and honor and sets oneself in competition with God."
2. "Desiring to be considered better than a person really is."
3. "Glorying in achievements."

The void of affirmation as a child can cause the wound of subconsciously seeking affirmation as an adult in a way that is self-centered. Such a person is not focused on loving God.

Envy

"The envious resents the perceived preferential treatment received by his peers."

If deep in my heart, I am seeking to be affirmed and someone in my family or my community is affirmed while I'm not, I can easily fall into envy. For example, somebody in the community was acknowledged, and I wasn't, or somebody received a favor, and I didn't. We can feel bothered, which is envy. **We must be attentive to our hearts and the situations that trigger these emotions.**

Everybody is tempted with envy to some degree, but few are willing to acknowledge it. **When we recognize our wounds and the sins that infect them and bring them to the light of our conscience, we experience healing, deliverance, and freedom! This is the crucifixion of our desires, the death of our ego, the grain of wheat that must die.**

Personal testimony:

My husband gave me self-knowledge when he told me, "You were seeking to be acclaimed." At first, his words seemed harsh. That is the initial sting of self-knowledge, but as I took it to prayer and processed it with the help of the Holy Spirit, I discovered that he was right.

My disordered desire: To be acclaimed and recognized. The root of it is my wounds.

My wound: I was never acclaimed growing up. I was never publicly praised nor received any awards or recognition. Neither was I affirmed or praised by my parents. Instead, I was often criticized for being quiet, "anti-social," and "sleepyhead." I was unseen and forgotten.

My unmet desires as a child and adolescent became my **disordered desires** as an adult. These disordered desires were covered up with **lies** I had believed about myself. I fed my **pride** by

wanting to take glory for my good achievements and successes instead of giving ALL THE GLORY TO GOD.

These disordered desires can also cause me to **envy** people that receive recognition. I have learned this envy is very subtle, kept well-hidden, and even covered up in my heart as piety.

We act as if we were God

When we are centered in ourselves, in our disordered desires, when we honor ourselves, whether conscious or not, our god is ourselves.

Romans 1:21-25:

For though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. Claiming to be wise, they became fools; and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles. Therefore, God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

God wants to purify us so that His light can penetrate this darkness.

This will only happen as we open our hearts and pray to the Holy Spirit to receive **self-knowledge** and see our disordered desires, pride, and envy.

To see my desire to be acclaimed is to know my misery—my darkened mind and impure heart. **The lie I lived by: that I don't deserve to be acclaimed, fed my disordinate desire to be acclaimed.**

Yet I forget that my Lord is not acclaimed. He, who is God, came into the world as the Father's Suffering Servant (Is 53), despised and rejected by men (Is 53:3). Him, who is God, fully present in the Eucharist, we do not glorify as we should. He is forgotten, ignored, rejected, abandoned, betrayed...

My misery is that I glorify (give praise and honor) to myself instead of glorifying God. As long as I believe the lies that Satan has planted in my wounded heart, my desires remain disordered, focused on me, whether I am conscious of it or not. **The greatest GIFT OF MERCY is to see this reality in ourselves—our misery—because then and only then can we begin to live according to the desires of God and for His glory.**

St. Paul tells us how we stray from God: **we fail to honor and thank Him, even though we know Him.** We can know Jesus is present in the Eucharist but prefer other things and choose not to go before Him to worship and honor Him.

Many of us go daily before the Blessed Sacrament to honor and love Him, yet, the Lord wants more. He is tenderly exposing our hearts to show us that, subconsciously, **we still seek honor for ourselves, and in doing so, we dishonor Him.** He wants to purify us so that we can honor Him with transformed minds and hearts.

GOD CRUCIFIES MY DESIRE TO BE ACCLAIMED BY BLESSING ME WITH CRITICISMS

To crucify our inordinate desires, we first need to see them. This is God's mercy. Then we pray to be given the desires that please and glorify God the most.

My little one, the gaze of My mercy is a two-edged sword cutting through the darkness of sin in every human heart. The gaze of mercy is the penetrating love of the Father, Son, and Holy Spirit. It reveals all that is hidden that must come to the light of your consciousness. This is how a soul is made pure. 11/29/19

The **mercy of God is a double-edged sword that penetrates our hearts bringing all our darkness to the light so that we can be made pure.** God heals us like a doctor who has mercy on a patient by performing a painful surgery necessary for healing.

Envy

If we live by the Spirit, let us also be guided by the Spirit. Let us not become conceited, competing against one another, envying one another. –Galatians 5:25-26

For he (Pilate) knew that it was out of envy that they had delivered him up. –Mt. 27:18

Catholic Online writes about envy:²

Envy is the most joyless of the Seven Deadly Sins, and trying to get to the bottom of it is like wrestling with a shadow. The glutton enjoys his banana split, at least for a moment, but the envious appears to derive only a gnawing sense of comparison, competition, and injustice from his secret sin. At its best, envy remains a hidden pool of **ingratitude and resentment, secretly applauding the downfall and sorrow of others.**

The envious resents the perceived preferential treatment of his peers. Questions fester in his mind, like, “Why am I less popular when I’m just as attractive?” “Why don’t people seek my advice?” “Why was I laid off, or overlooked for promotion, when I’m a more productive worker?” “Why do I earn less for my work when I am just as creative and intelligent?”

At its worst, **envy strikes others through slander or gossip** or tries to cause them to fail. Envy **brings tension and conflict into families**, schools, offices, parishes, and society. **Ultimately, envy pits the person against God’s will for his life.**

Envy not only draws comparisons but is deeply competitive. Cain, for example, envied his brother Abel. Because they were brothers and, in his mind, equal petitioners for God’s favor, Cain presumed that God would treat their offerings the same. Yet he failed to distinguish between his brother’s offering of his choicest fruits and his own offering. Blinded by envy, he missed his chance to bring forth his best and instead killed his competitor, his brother (Gen 4).

The definition of envy:

Painful or resentful awareness of an advantage enjoyed by another joined with a desire to possess the same advantage.

² <https://www.catholic.org/lent/story.php?id=32915>

The older brother in the story of the prodigal son is an example of envy. He thought, “I have been working hard. I have merits. Why is my younger brother getting the attention?” His heart was poisoned by envy, so he could not see the blessedness he enjoyed in his relationship with his father.

Catechism of the Catholic Church on envy:

2538 The tenth commandment requires that envy be banished from the human heart. We fight one another and envy arms us against one another (St. John Chrysostom)

2539 Envy is a capital sin. It refers to the sadness at the sight of another’s goods and the immoderate desire to acquire them for oneself, even unjustly.

2540 Would you like to see God glorified by you? Then rejoice in your brother’s progress, and you will immediately give glory to God. Because his servant could conquer envy by rejoicing in the merits of others, God will be praised. (St. John Chrysostom)

St. John Chrysostom teaches a way to conquer envy: Practice **solidarity**. Let us apply it to a baseball game. If somebody in your team hits a home run, you rejoice because it benefits the whole team.

Another practice to conquer envy and to grow in the 2nd level of humility is **to pray and thank God for the person you envy**. Here is an example:

Thank you, God, that this person was acknowledged, noticed, and preferred and that you allowed me to be hidden, unseen, and unnoticed. Thank you for the opportunity to accompany and console You, who are hidden, unnoticed, and forgotten in the Eucharist. My Lord, I give you my misery—my desire to be acclaimed. I place it in the ocean of Your Mercy so that you can crucify it. Grant me the desire to be criticized, ignored, forgotten... for you are not acclaimed but criticized, ignored, and forgotten by many.

This type of prayer is inspired in the Litany of Humility. **The first part of the Litany is the first level of humility, and the second part is the second level of humility.**

Litany of Humility

Rafael Cardinal Merry del Val (1865-1930)
See *The Simple Path* p. 451

O Jesus! Meek and humble of heart, Hear me.
From the desire of being esteemed,
—Deliver me, Jesus. (*repeat after each line*)
From the desire of being loved...
From the desire of being extolled...
From the desire of being honored...
From the desire of being praised...
From the desire of being preferred to others...
From the desire of being consulted...
From the desire of being approved...
From the fear of being humiliated...
From the fear of being despised...

From the fear of suffering rebukes...
From the fear of being calumniated...
From the fear of being forgotten...
From the fear of being ridiculed...
From the fear of being wrong...
From the fear of being suspected...

That others may be loved more than I,
—Jesus, grant me the grace to desire it (*repeat*)
That others may be esteemed more than I...
That, in the opinion of the world,
others may increase and I may decrease...
That others may be chosen and I set aside...
That others may be praised and I unnoticed...
That others may be preferred to me in everything...
That others may become holier than I, provided that I may become as holy as I should...

For reflection:

1. What are my deepest desires that were not met as a child or adolescent?
2. How do I seek these desires to be met now as an adult?
3. Return to the definition of pride and examine your heart's desires accordingly.
4. As you see your inordinate desires, pray also to see any concealed envy and bring it to repentance.