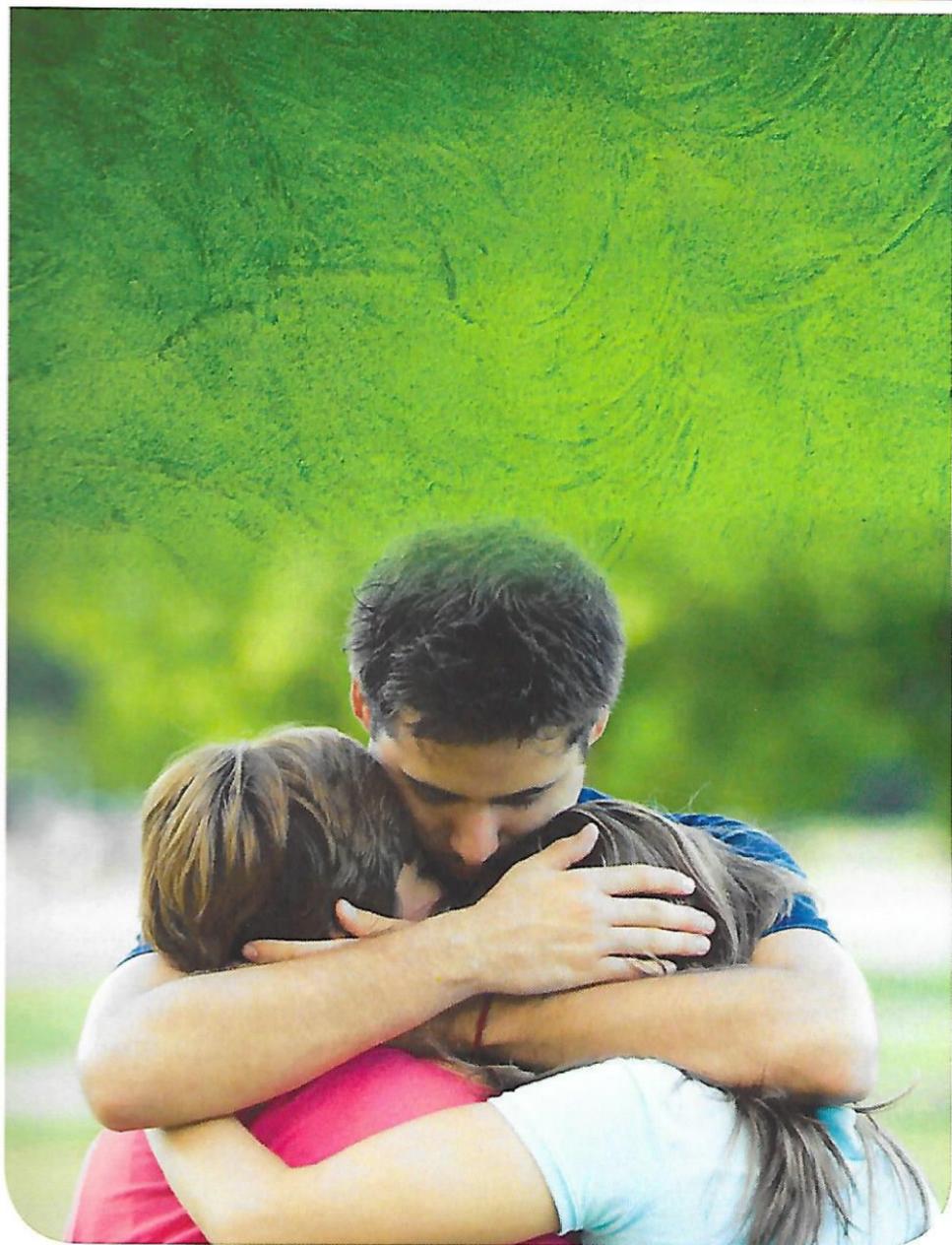


**INCARNATING FORGIVENESS,  
RECONCILIATION AND  
HEALING**



## *Church and World Dimension: Sharing the Grace*

Once the grace of forgiveness is received and internalized, it calls us out of ourselves. In joy we are sent to share this good news, this GOSPEL, with others. We turn to gaze on the pain and wounds of our church and world with the eyes of Claudine to offer her legacy of FORGIVENESS. It is at the core of our mission to reveal God's name, goodness and love. This is a challenging dimension of our journey toward restoring right relationships in the ecclesial and global spheres.

### **GRACE OF PRAYER:**

*To feel shame and sorrow over the wounds of victims of injustice in our church and world, and to identify with them;  
to follow the way of Jesus in his longing to forgive, heal, reconcile all.*

### **SUGGESTED TEXTS:**

#### **A. SCRIPTURE:**

Gen. 45:1-15: "Joseph . . . kissed his brothers"

Mt. 5:43: "Love your enemies, do good to those who hate you."

Mt. 18: 21-35: "This is how my Father will deal with you unless you  
FORGIVE."

Lk. 15: 11-32: The Prodigal Child/Father

Eph. 4: 25-32: ". . . forgive as readily as God has forgiven you."

## B. CONGREGATIONAL:

### 1. GC 36 Booklet – Priority I, Part II [pp. 11/12]

*The prophetic dimension of forgiveness challenges us to initiate healing processes at all levels; to accept and manage conflict with a commitment to understanding diversity. We are also called “to build bridges that will facilitate dialogue and foster acceptance in our divided and wounded world.” We hope to “engage in dialogue with others, working with them to create harmony, respect, acceptance.”*

### 2. *Petit Manuscrit [1854]:*

“The suffering of [Claudine’s] heart had been too great for her to seek consolation anywhere but in God. . . To do good, especially to the poor, became a NEED for her” [*Positio*, 502].

### CONTEMPLATING CLAUDINE’S JOURNEY:

*What we know for certain is that Claudine forgave. We can say with conviction that this CHOICE of hers, to accept the grace to forgive, is the bedrock upon which our Congregation is founded. Before being formed in the image of Jesus the Apostle, she had to accept to be formed in God’s likeness, imitating God in the decision to forgive.*

Rosemary Mangan, RJM, Retreat Notes/Advent

*This experience at our origins challenges us to take our place beside those who suffer. . . When it relates to those who have caused the suffering, we feel resistance. Yet this is precisely what Jesus did in coming to seek and save that which was lost [Lk.19:10].*

“Concluding Document,” Charism/Spirituality, p. 4

### C. SPIRITUAL EXERCISES, #104/106/108: INCARNATION

*“I ask to know Jesus more intimately, to love him more intensely, and to follow him more closely” . . . I try to enter the vision, the anguish of God . . . looking upon our world: so many people . . . aimless, despairing, hateful and killing, so many marginalized, sick and dying, so many struggling with life and blind to any meaning. I notice how the loving Trinity works, so simply, quietly, and patiently. The world goes on, apparently oblivious to the new creation that is beginning. . .”* [Trans. David Fleming, SJ]

### D. CONTEMPORARY TEXTS FOR REFLECTION:

**“The victims of a divided world are uniquely qualified to forgive. Not all are inclined to do so; but when they do, they mediate an acceptance greater than our own. They enable us to acknowledge our part in the sin of the world and to stand before the holy Mystery that draws near to identify with their suffering and to befriend US, too. God continues to show up today in cold stables and on death row”** [Dean Brackley, SJ, *The Call to Discernment in Troubled Times*, 38].

**“To work for reconciliation is to want to realize God’s dream for humanity – when we all will know that we are indeed members of ONE family. . . If we are going to move on and build a new kind of world community, the most effective way would be . . . to acknowledge the awfulness of what happened and respond by granting forgiveness”** [Archbishop Desmond Tutu].

**“The Church must be a place of mercy freely given, where EVERYONE can feel welcomed, loved, forgiven, and encouraged to live the good life of the Gospel”** [ Pope Francis, *Joy of the Gospel*, #114].

*Claudine's way of pardon was also a way of active, non-violent peace. In her last months, she walked the painful path of pardon as she struggled to preserve the integrity of her apostolic vision against opposing views. Days before her death, she was admonished publicly by the chaplain who told her she was an obstacle to the progress of her Congregation. Witnesses recall that she 'asked God to forgive her faults and abandoned herself to God's mercy.'*[Janice Farnham, RJM, "Called and Sent Together," 2005]

### **IMAGINATION EXERCISES/COLLOQUY:**

- I think about a situation in the world where there seems to be only vengeance, hatred, retribution. I reflect on how the media in my country present the situation. I ask myself: "What does the Lord want to do in this situation? How would Claudine respond? What is my attitude? What needs to change in my own reaction?"
- I reflect on scandals in the Church that have come to light in my country/diocese. What does it mean to offer forgiveness in my/our response to these scandals? How do I help others?
- How do I/we help others to "make meaning" of these situations? Sharing Claudine's gift of forgiveness, what is my/our call today?

### **EXAMEN OF THE PRAYER:**

- What happens to me when I pray over situations in the church and world that are filled with scandal, injustice and violence? What do I say to the Lord? What response does he make?
- What attracted me most in the texts? Where did I feel resistance? What do I need to ask of Christ?

### **CLOSING PRAYER:**

*Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. . . [St. Francis of Assisi]*