

Human Kindness Foundation

A Little Good News

Spring 2012

TRANSFORMATION: MARK'S STORY

Over the years, HKF's newsletter has featured many stories of people who transformed themselves radically while in prison. We are inspired by people who make such profound changes in their lives while living in the difficult environment of prison, and our purpose in sharing their stories is to inspire others to find the courage to make their own transformations.

Mark (not his real name) broke into a woman's home and raped her. Her young daughter was asleep in another room, which increased the victim's level of fear. We've chosen to present this story anonymously because there are privacy issues involved, and because of the intense public reactions sometimes encountered by people who have to register as sex offenders. Mark openly discussed his crime with us. What we've included here are his thoughts about his own state of mind then, and how he has worked to change his mind and his life since then. Sita has known Mark well for more than 5 years, and he has visited HKF's office. We have witnessed the sincerity of his commitment to be of service, so we asked him to share his story. He made the big change, and you can too.

HKF: What were you like at the time you committed your crime?

Mark: At the time, and all the way back to my childhood, I was a very troubled person. In my family there was a tremendous amount of fighting, screaming, anger, yelling, and breaking things—my four brothers and I got in some really bad fistfights. When we were teenagers, the neighbors would call the police on us because the screaming was that bad. When there was any kind of tension or problems, my way of solving it was anger and fighting. That was all I knew. I had some martial arts training—my father was a black belt—and I had some boxing training. I was in the Golden Gloves in high school. I knew how to fight and I got in a lot of fights. Even when I got older, I got into bar fights, and regrettably, I hurt a lot of people. In the 4th grade I was kicked out of elementary school. My grades were fine but behaviorally—the teachers, my parents, they just didn't

know what to do with me. I was cussing, fighting—I was out of control, so they put me in reform school.

One day when I was 11, I got home and my mom told me that my 17-year-old brother was home. She said that he wasn't feeling good and he stayed home from school that day. I wanted to sneak up on him in the basement. When I got to the bottom of the stairs—I heard a bang or a pop, and at first I thought a light bulb popped, and then I saw

my brother lying on the floor and there was a pool of blood and a gun.

So my brother took his own life, and it was a really awful, hard thing for an 11-year-old boy to experience.

HKF: How did your family deal with that tragedy?

Mark: We took it really hard as any family would. There was no counseling, nobody ever talked about it. It was just too painful to

talk about. I was already a troubled boy, and I just went inward more and more.

HKF: Did you stay in that reform school or go back to public school?

Mark: From 4th to 8th grade I was in the reform school, then I was back in public schools—once again, academically doing fine, but fighting, getting suspended, cutting classes, starting to smoke a little weed. I probably got drunk my first time when I was 8 years old. I was also experimenting with popping pills. I was in sports, and I did really well in football, soccer, boxing, but I wasn't serious because I was too busy getting high, and frankly just too messed up emotionally to focus on anything. I think I was getting high and drinking, to try to drink away the pain—the pain of life, of my family environment, of witnessing my brother's suicide. I didn't know any other way.

When I got older, I had this mistaken fantasy that somehow if I got married all my problems would be gone and I'd live happily ever after, but I simply was not mature enough, and I drank a lot. My wife was a good person, but I had a lot of anger and depression, and it only got worse when I got married. The year of my arrest



Mark with his mala (prayer beads)

was such a roller coaster year. I was in pain, struggling, depressed, angry, had multiple affairs—cheating on my wife, drinking and staying out all night, and I left my job at the family business, so I was unemployed. But there was also this spiritual yearning that I had. I got involved with some Native American guys and some sweat lodges they were doing. I went to an Outward Bound course and had some amazing spiritual experiences on a mountain in Colorado. I wrote some poetry. I was trying to find myself. I had these romantic notions of running off out West and becoming a forest fire fighter or just doing something to help people and yet finding myself at the same time. They call it a geographic cure, which of course doesn't work because you can't run away from yourself, but I didn't understand that at the time. So I decided that I didn't want to be married and I told my wife. She was pretty hurt.

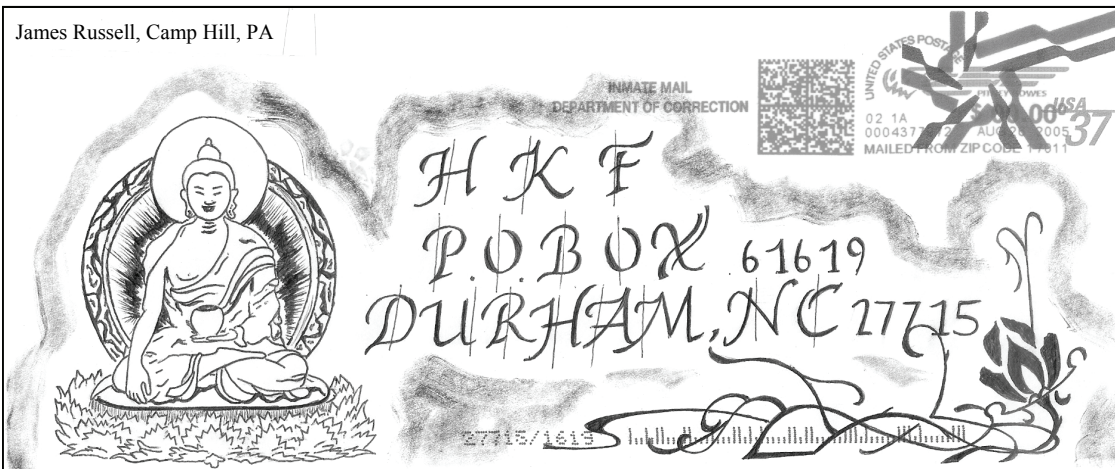
HKF: So what was going on in your mind the evening of your crime?

Mark: It wasn't unusual to find me in bars all night, trying to drink that pain away. I felt like I had this "terminal uniqueness," like my problems were worse than everybody else's, nobody understands, "poor me, poor me, pour me another drink." I was at a bar drinking all night, feeling lonely and very depressed, and I was almost able to convince a woman to go back to her place with me but it didn't work out, and so I was frustrated. I got in my truck thinking I wanted the company of a woman. I was driving around, and I put in a CD of Black Sabbath. I was in this very agitated state, and yet somehow really calm, and I said "I don't believe in Satan, but if you're real, come here now, I'm not afraid of you." Basically "bring it on" was the mentality that I had. I felt detached, completely isolated and disconnected from everybody and everything—just a numbness. I was intoxicated, but on some level I knew what I was doing. It's not like I really planned anything. I don't know what compelled me that night, it's almost like there was some kind of force within me. This darkness was something not outside of me, but it was something within me that I called forth. If it's in me, then I'm the one who has control over whether that comes forth or not. I didn't have a weapon; fear was my weapon. I don't know at what point I decided that I was going to rape this woman, but that's what I did. She was scared out of her mind. It's awful what she must have been experiencing. The fear was really bad, really awful, nobody should have to experience that. A neighbor saw me break into the house, and thankfully called the cops.

Really, I'm glad they came when they did because I don't know where else it would have gone. In my state of mind anything was possible.

HKF: What happened afterwards?

Mark: My family was very upset and shocked and horrified. I spent a year in the county jail awaiting sentencing. It was crazy—just screaming constantly, very loud, noisy, crowded, a lot of fights. People there didn't know what was going to happen to them so everybody was on edge. I couldn't sleep, the food was awful, it was tough for that first year, but I screwed up and those were the



consequences, the results of my bad choices and the karmic seeds I planted. At that time I was shellshocked and was trying to make some sense of what I did and why I did it and how horrible I felt. I felt really, really awful: guilty and shamed and worthless. It was a wake-up call for me. I knew something needed to change.

HKF: At what point during your sentence did you start looking at things spiritually?

Mark: After I got to prison; probably within the second year. I started to take a lot of substance abuse programs and workshops. I was determined to make some kind of change. I wasn't sure how to go about it but I just knew that it was time.

HKF: And was this a personal desire at this point, or because you felt like you owed it to your parents or your victim, or was it combined?

Mark: I think it was combined. I know they say that you shouldn't change for others, but...

HKF: We don't believe that, by the way.

Mark: I don't either. I think the best way to honor my victim and my family is to be an ethical person, and never harm anybody again, and to do as much good as I can in this world. That was all part of why I needed to change. I stopped blaming, and by the way I just want to go on record as saying that despite the turmoil of my childhood, I don't hold anybody responsible for the way I acted or the

way I was dealing with my anger and depression. I was a very cynical guy as an adult and the year of my arrest I was blaming my upbringing, society, religion, God, everybody I could blame except myself. I was full of anger and resentment. I got past it through working on myself and the programs and reading spiritual material, books from Bo, and Buddhism. I was able to work through that blame and see that I'm the one who caused this karma. I created the causes and conditions for this to happen so therefore I'm responsible and it's nobody else's fault.

I looked around me [in prison] and I saw a lot of people doing the kinds of things that I was formerly doing: blaming the system, it's everybody's fault but their own. Not everybody but a lot of guys. So I refused to fall into that blame and anger at the system and carrying on with more criminal life. I was looking for people who were on the same path as me. I did a lot of reading, and I started talking to guys, and one of them, Matt, introduced me to Bo's books and they just resonated with me. We did a little study with *Deep & Simple*—that was the one book I felt a strong connection with, that really spoke to me. So Matt and I did a study where we would read a chapter, write out our thoughts about it, and then come out on the yard and discuss it. That was really helpful. Right around the same time, I joined a Buddhist group. I've always had some interest in the Eastern thing. I did yoga when I was a little kid actually, with one of my brothers. I was probably 13 years old. I really loved that. They had Buddhist services at the institution and I went to one and it was like coming home. I knew this was my path. So I took refuge in the Buddha and committed to the 5 precepts.

The Five Precepts of Buddhism:

- ◆ Do not kill
- ◆ Do not steal
- ◆ Do not indulge in sexual misconduct
- ◆ Do not lie
- ◆ Do not take intoxicants

HKF: What was the hardest test of your transformation?

Mark: I think my biggest challenge now is about romantic relationships, and the desire to be in one that is healthy, mature and loving. In the past I've had a lot of dysfunctional relationships, and I think they've gotten better since I've been out of prison because of the changes I've made, and yet they're still not up to my expectations. Yearning for that led me to make some bad choices and poor judgments regarding my former employer, a drug and alcohol treatment facility, who gave me a job despite my background. I initiated contact with two female clients—I was a counselor, and they were clients who were vulnerable. Despite warnings from my supervisor and spiritual friends and mentors that this wasn't good, my desire to be in a relationship clouded my judgment. Nothing physically happened, but

I definitely crossed some boundaries in initiating a friendship with these women—I definitely had an attraction for them.

At first I didn't accept the fact that I lost my job because of this. I was minimizing it because there was no physical contact with those women. But a turning point for me was when I went to see His Holiness the Dalai Lama at a conference. During the 11 days I was there, I owned my responsibility in losing that job, and I realized that if I was in charge of that treatment center, I would have fired me too, because my actions were inappropriate. My transformation has been a gradual process. I still have work to do. I feel that I've turned the corner with the acting out part and this kind of unhealthy desire to be in a romantic relationship. I realize that there is no perfect relationship. I'm in retreat a little bit now and I'm not really in any hurry to get in any romantic relationship.

HKF: It seems to me pretty common for people to feel like a relationship is THE answer. "If I was only in a relationship, I'd be happy." Like you said, you believed at one point that if you were married, all your problems would go away. It sounds like that has shifted in you.

Tell us a little bit about your current retreat.

Mark: I've committed to a 3 month retreat guided by my spiritual heart teacher, who is in the Tibetan tradition. It's a purification ritual retreat. I commit to a certain amount of meditation every day. There's time devoted to developing compassion and being more mindful in words, thoughts, and deeds throughout the day. From a Buddhist standpoint, compassion is the heartfelt desire to see all beings happy and free from suffering. It's a retreat that offers you a chance to review your actions without guilt or shame, but to just objectively look at your words, thoughts and deeds on a daily basis—a moral inventory of sorts. And if you closed somebody out of your heart, or said something angry, it allows you to look at that and regret that and purify for that, and vow to do it better. A simple recognition that I can do better, and I'm going to try. I think it's really powerful. It's made a difference, and I'm really thankful for it. I used to smoke cigarettes to cope with stress, and I've committed that I'm not going to do that during this retreat time, and I haven't. I feel good about that.

HKF: We've known so many people over the years who were very serious and regular about their practice while they were locked up. Then they get released and it's hard to keep that practice going. Life starts coming at you really fast. Tell us about that issue of how and why your practice continued after you left prison.

Mark: Yes, it's a good point. "Life happens" and we begin to neglect our practice. For me it's so crucial, even if for 10-15 minutes a day. It's a matter of pushing myself when I don't feel like practicing. I always feel glad that I did push myself. Spending some time daily developing my Buddhist practice is so important to my mental wellness that I can't imagine

my life without it. Also, finding something that inspires me like nature walks, reading spiritual books, going on long bicycle rides or riding my motorcycle. As His Holiness the Dalai Lama says, "Never give up....Develop the good heart." He urges us to spend time in our lives to do this.

You know, I've hurt a lot of people. It's easy to hurt people.

It's much more meaningful and difficult to help people. I'm not perfect; I still need work. I'm really committed to a path of not harming. I feel like as long as I keep that as my true north, that I keep my eye on that commitment and let it guide me, then I'll be all right. And it does get easier.

HKF: You mentioned before that you accept that you created the causes and conditions for what's happened in your life. I know that it's difficult to live under the conditions that come with being on the sex offender registry. Do you feel the temptation to blame or to be resentful about those restrictions?

Mark: There's no doubt about it: for a person who has committed a sex offense, there are some real challenges in living out in the world and being on public notice. Once again, it is my karma and I can't change that but I can change the way I react to it. It's pointless to be angry and upset at the system because that's not where I want to be. I've lost jobs from it, and I've had to move when neighbors found out I was on the registry, even though there was nothing illegal about where I was living. Sometimes I get mad, and I want to act like I would have before. But I think about my victim. I don't know where she's at in terms of her emotional thing. She may have made her peace with it or she may be in a space where she is angry and bitter, so when I start thinking about my discomfort and my inconveniences, I have to think about her as well. I pray that she is not suffering. I hope she's found some place of peace in her heart about it—not for my sake, but for her sake.

HKF: Has there been any contact between you and your victim since the night of the crime?

Mark: No. It's not appropriate for me to contact her. It needs to come from her side and if for whatever reason at some point in her life she would want to contact me, I would be available to her, especially if it were to help her heal in some way.

HKF: What do you do when anger arises?

Mark: Taking responsibility helps me to see more clearly. I work on it as my problem and not something caused by someone else. I've gained enough perspective to see it coming. It doesn't seem to shake me to its core like it has in the past. It's like a paper fire, it doesn't hang on for very long. In the moment it can be a challenge. I do mantras, I talk

to a friend. Having people available to give perspectives on things—not isolating, that's not good. The important thing is not to overreact—just be calm in the moment. Being a hothead is never going to work—it never has. Even if I do get angry, I just don't get up and react. That's what works for me.

HKF: When you left prison, was it on your mind that you needed to choose your friends carefully?

Mark: I think it's important not to fall back into old habits and old patterns, so it's very important what friends you choose. Being in recovery has helped. I've made friends at 12 Step meetings and the Buddhist center.

There are still tremendously good people out there who will give you a chance. My experience has taught me that it's beneficial to be honest up front, in terms of jobs, living situations. People, I think, respond to the honesty. People have given me a chance, and I'm grateful for that. So, yes, there are challenges, but yes, there is also hope.

HKF: You've mentioned being of service. How are you most of service right now in your life?

Mark: I sponsor a guy right now who is in a $\frac{3}{4}$ recovery house. I take him to meetings and talk to him daily on the phone. And there are simple things, random acts of kindness and just trying to be available to people when they need me. The Dalai Lama says that the world doesn't need more Buddhists; the world needs more kindness.

HKF: Is there anything else you'd like to say?

Mark: It's important for me to express my gratitude for my mother and father, and how they loved me unconditionally and have really been there for me. I appreciate all they did for me. And I think it's important for anybody to know and understand who is sitting behind bars: we can change, we're not our past. The thing about causes, conditions, and karma is that it's not fate—it can be changed.



Transforming Anger: A Buddhist Perspective By Venerable Robina Courtin

ATTACHMENT AND ANGER COME TOGETHER

Attachment is a profound dissatisfaction, neediness, a sense that something is missing. It's just there, *all the time*, in the bones of our being. We hungrily seek the right sounds, smells, tastes, feelings, thoughts, but the split second we don't get them, aversion arises, exploding outwards as anger or imploding inwards as depression, guilt, hopelessness, self-hate. This attachment makes the mistake of believing, a million percent, that that delicious person, that gorgeous taste, that lovely smell, that nice feeling, that idea – when I get *that*, when I have it inside me, then I'll feel full, then I'll be content. That is what desire thinks.

This is not meant to be a moralistic issue. As soon as we hear these words we feel a bit resentful, "What do you mean – I'm not allowed to have pleasure?" But Buddha is not being moralistic. He is not saying we should not have pleasure – the reality is he is saying we *should* have masses of pleasure, joy, happiness, but naturally and appropriately, and, incredibly, without relying upon anything external. This is our natural state in fact. But desire thinks that the delicious chocolate cake, that gorgeous thing is *out there*, vibrating deliciousness, demanding that I eat it – nothing coming from my side at all. We don't think our mind plays any role at all. We think that it's all happening from the cake's side, all the energy is coming from the cake.

WE FEEL WE HAVE NO CONTROL

When we are attached, we truly feel we have no control. Cake is this incredibly powerful thing, and I just have to have it. What choice do I have? Attachment gives all the power to the outside object. That's the victim mentality, the one of no control. That's exactly how attachment functions: giving all the power to that object. But unless we can start to look into this and cut through this whole way of working, we will never break free of suffering, we'll never become content, satisfied, fulfilled. Ever. Which is why the basis of practice, the foundation of all realizations, is discipline. It means literally practicing control over the senses. And it is not a moralistic issue; it's a practical one. The aim is to get as happy as possible. This is the aim.

NOTHING WRONG WITH PLEASURE!

If pleasure were wrong, we might as well give up now. Pleasure, happiness, joy are totally appropriate. So where's the problem? Why do we suffer? Why are we frantic and anxious and desperate, fantasizing about the cake before it's even there, then shoving two pieces in when it comes, and then being depressed when we eat too much? Why all this rubbish? It's because right now it's virtually impossible for us to have pleasure without attachment.

ATTACHMENT TO A PERSON

It's the same with people. Let's look at the person we are

attached to, the person we are in love with – even more dramatic. Again, this soup of emotions.

I can say, "I love you." That means I wish you to be happy. Totally appropriate, virtuous. The more of this the better. We will only get happiness if we keep thinking like that. "I want you not to suffer," that's called compassion.

So, love doesn't cause suffering, compassion doesn't cause suffering, the senses don't directly cause suffering, happiness can't possibly cause suffering – so what does? The cause of suffering is the attachment that grossly exaggerates their value to me, gives too much power, puts the power "out there" in that person, just like the cake. We're giving all the power to this person, like it's all out there, this person, so gorgeous. This is exactly how it feels. So attachment is completely convinced that having that person is going to make me happy. Attachment thinks that if I don't get that person then I am not happy; because we don't believe we can be happy inside, we have to have an object.

It's the same with the person we hate. We really believe that that person, from out there, from their own side, independently, definitely, is an awful person. The discomfort in our mind is huge. We think the discomfort, the unhappiness, the hurt, the anger, the pain are actually caused by that awful person. But it's a lie. **It's our own anger that makes us so miserable.**

WHAT IS ANGER AND WHAT IS ANGER NOT?

A perfect question. And the perfect answer, which I heard from a lama, is: "Anger is the response when attachment doesn't get what it wants." But what is it not?

Anger is not someone else's fault. This doesn't mean that the person didn't punch me; sure they did. And it doesn't mean that punching me is not bad; sure it is. But the person didn't make me angry. The punch is merely the catalyst for my anger. It provokes a tendency that's already in my mind. If there were no anger, all I'd get is a broken nose.

Anger does not come from our parents. We love to blame our parents! How dare they create me giving me anger and jealousy and the rest! But they didn't, Buddha says. They gave us a body; the rest, including our good qualities, is ours.

Anger is not necessary for compassionate action. His Holiness the Dalai Lama responded to an interviewer who suggested that anger seems to act as a motivator for action: "I know what you mean, but with anger, your wish to help doesn't last. With compassion, you never give up."

PRACTICING EQUANIMITY

So we have to stretch our limits. This means we have to be facing our attachment every day. And then, the second we start to do that, somehow we become fulfilled, satisfied. That is what is interesting. When we start to give up attachments, we start to become happy. We begin to taste our own potential. As

long as we continue to follow attachment, which is so deep, we will never be happy.

SO HOW TO BEGIN?

It all comes from motivation. It starts from the thought.

The point is, that if we really understand this fundamental and easily provable truth that every thought programs us into what we will become, we would be so happy to have positive thoughts, and be content with them. Because everything that we do comes from the thought that we think.

If I am going to get up and walk out the door, what is the first thing that has to happen? My legs don't just jump up and walk out, my mind has to think "I want to walk out that door." How do we walk out a door? The first thing is the thought.

So every day, you're saying "I want to be compassionate, I want to be beneficial." You're aspiring, and then you'll act. It is no mystery. That's how we become pianists, footballers, a cook – or a happy, beneficial person. It starts with the thought, the motivation.

So we just start our practice with powerful sincere motivations. We *are* sincere, after all; we *do* want to be these things: loving, compassionate, etc. We genuinely want to see the reasonableness of having a compassionate thought—to see the reasonableness of turning around a negative thought. What we are is the product of our thoughts. It is simply a fact. This is what karma is saying. No one else made us into anything, we made ourselves. Practice is every day, motivation, motivation, motivation. I want to do this, I am aspiring to that. When we start every day, we wish "May I be useful, may I not shoot my mouth off to too many people," etc. Even this is so profound. We have to value the thought, value the mind, it is so powerful. Like the Dalai Lama says, we are then on the right track for the rest of the day. Don't underestimate that. If we really got that, we would be so content, knowing we were sowing the seeds for future crops of happiness. That's practice. That's how we start.

We shouldn't fret, "I'm hopeless, I'm useless." So we start with the motivation, start with the thoughts, and we go into the day, and bring that awareness with us. Watch our mind, be careful of the rubbish, try not to shoot our mouth off too much, try to be a bit useful, rejoice in the good stuff. At the end of the day, we look back, we regret our

mistakes and rejoice in our efforts, and then go to bed with a happy mind. That's one day of practice. One day at a time. It's courageous, and it's humble. We start one day at a time, and slowly, something develops.

Transcribed from teachings to various Buddhists in prison, by Ven. Robina Courtin.

HKF is offering an audiotape of Ven. Robina Courtin's teachings. If you would like to receive this tape (it is clear, with no screws), please check to make sure your facility will allow it, and then write to HKF to request the tape, "Transforming Anger."

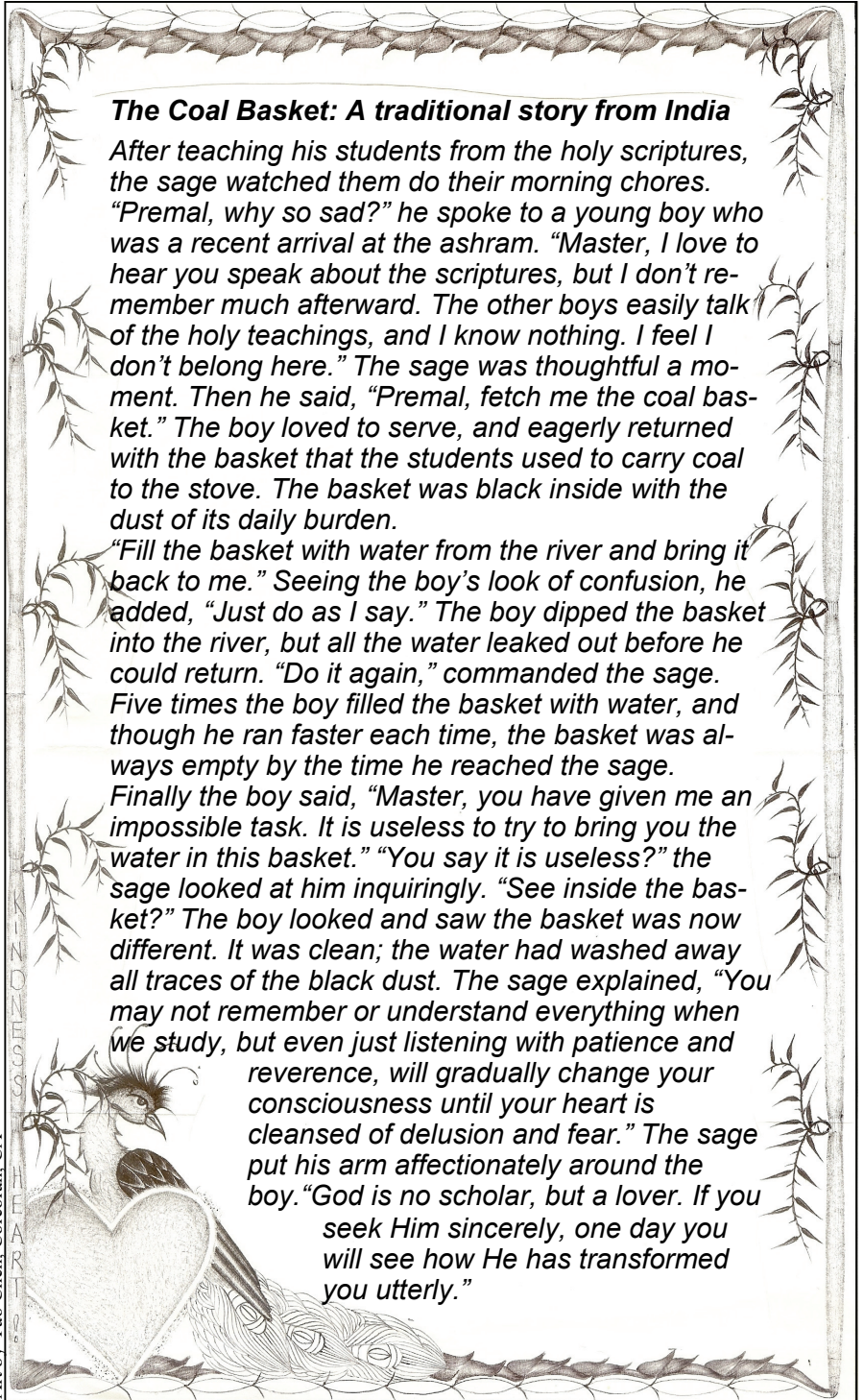
The Coal Basket: A traditional story from India

After teaching his students from the holy scriptures, the sage watched them do their morning chores.

"Premal, why so sad?" he spoke to a young boy who was a recent arrival at the ashram. "Master, I love to hear you speak about the scriptures, but I don't remember much afterward. The other boys easily talk of the holy teachings, and I know nothing. I feel I don't belong here." The sage was thoughtful a moment. Then he said, "Premal, fetch me the coal basket." The boy loved to serve, and eagerly returned with the basket that the students used to carry coal to the stove. The basket was black inside with the dust of its daily burden.

"Fill the basket with water from the river and bring it back to me." Seeing the boy's look of confusion, he added, "Just do as I say." The boy dipped the basket into the river, but all the water leaked out before he could return. "Do it again," commanded the sage. Five times the boy filled the basket with water, and though he ran faster each time, the basket was always empty by the time he reached the sage.

Finally the boy said, "Master, you have given me an impossible task. It is useless to try to bring you the water in this basket." "You say it is useless?" the sage looked at him inquiringly. "See inside the basket?" The boy looked and saw the basket was now different. It was clean; the water had washed away all traces of the black dust. The sage explained, "You may not remember or understand everything when we study, but even just listening with patience and reverence, will gradually change your consciousness until your heart is cleansed of delusion and fear." The sage put his arm affectionately around the boy. "God is no scholar, but a lover. If you seek Him sincerely, one day you will see how He has transformed you utterly."



GOOD WORKS: DENNIS PINNICK

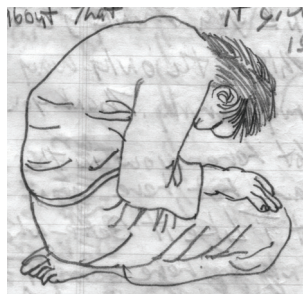
In 1995 I was introduced to your book *We're All Doing Time* while in a California prison and utilized some of the techniques to make it through that time. In 1999 while trying to avoid another incarceration, I entered the recovery program at Brother Benno's in Oceanside, CA. We're a soup kitchen that feeds about 200 people a day, six days a week. We also have showers, a clothing room, family food packs, recovery programs, a women's shelter and other free services. All this was started in the 80s by a Benedictine monk who worked as a cook at the Prince of Peace Abbey here in Oceanside. One day he felt compelled to begin feeding the homeless. He walked down the hill, grabbed a couple of homeless guys and began. Because of this man's love and kindness, the Brother Benno Foundation continues to carry out his vision. We have volunteers from all walks of life and all faiths.

In March of 2000, my 12 year old son died while huffing inhalants at his great-grandmother's house. The love and care the people at Brother Benno's showed me during this time allowed me to walk through that event and to also be there for my ex-wife and her children. My story continues through another marriage, more addiction etc. In 2008 I was arrested for possession and I asked Brother Benno's for help. They said okay and while I was there I began to rebuild my life. After 11 months I was the Assistant Program Director of the men's recovery program, the Intake Case Manager, and was enrolled in college. However, I wasn't able to make that God connection yet and once again looked for relief in drugs and ended up in jail on a pot charge. It was then that I found *We're All Doing Time* again and began doing daily spiritual practice.

When I was released, I had been clean and sober for over a year. After reading Bo's thoughts on having a bigger purpose than just getting out, getting a job etc., I decided that I wanted to be a part of Brother Benno's as a servant of the poor and make a difference. So I re-entered our recovery program with guys brand new in recovery, with an opportunity to be considered for the lay minister program after 6 months. I am now able to assist new guys with my experiences and example while working at the center wherever they need me. I'm serving the poor without even having a title other than "program member." Most days I still do my hatha yoga and every day I meditate. I use Mother Teresa's litany of humility when the going gets tough.

We're all in this together and we all have to die anyway, so we might as well be kind to each other now.

—Dennis Pinnick, Oceanside, CA



MOTHER TERESA'S LITANY OF HUMILITY

O Jesus meek and humble of heart,
Hear me.

From the fear of being calumniated...
From the fear of being forgotten...
From the fear of being ridiculed...
From the fear of being wronged...
From the fear of being suspected,
Deliver me, Jesus.

That others may be loved more than I...
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 become as holy as I should,
Jesus, grant me the grace to desire it.

From the desire of being esteemed...
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,
Deliver me Jesus.

From the fear of being humiliated...
From the fear of being despised...
From the fear of suffering rebukes...

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