

Directions: Welcome to Week 3, where we will explore Chapters Four and Five of *Cherished Belonging*. Each week we will pose several questions related to the text that encourage you to apply ideas to your personal development. Think about, pray about, annotate, and reflect on the questions that stir and challenge you, in a method of reflection that works for you, and leave questions that do not resonate.

A short text for further reflection will follow each set of questions.

Chapter 4: A Tribe to End Tribalism

Reflection Questions

1. Boyle notes that, like Jesus, we need to “upset the setup” (87) which he offers as an antidote to rage or moral indictment of the other. Rage “ends up being only about me and creates the inevitable them, the reviled other. It’s more subtle when we upset the setup. It creates kinship,” he adds (88). Can you recall a time you ‘upset the setup’? What did that look like and how did it feel? What does it mean to upset the setup on a wider scale? Is there a person or group “on the other side” with whom you can upset the setup?
2. Up to this point, Boyle has maintained that troubling behavior often points to wounds that we carry. Here he begins advocating moving through life honoring those wounds as a way to humbly connect with others and promote wellbeing. If you “moved with your wounds” what might be different for you? How might you respond to others differently?
3. Isolation and tribal-like communities “stay separate and isolated. They stiffen into survival mode” (99). Take a keen eye to one or more of your communities. In what way has your community stiffened? Become unwelcoming or hardened?
4. Boyle infuses joy into his work and mandates it for us too. Joy, he writes, “helps our patience ripen into humility, and then we all become a healing presence in a wounded and wounding world. Chaos is tamed and community is formed. All in the service of a wider ‘we’” (101). Where is joy present in your life? When has it helped you to not only diffuse a stressful situation, but even grow in relationship with a challenging person or situation? Where can joy be cultivated to deepen community or our readiness to be in community?

For Further Reflection: Upsetting the Setup

As you read these Scripture passages consider the unique partnerships “upsetting the setup.” Note who feels stiffening or rage, and why. Note who feels peace or joy. Are any

justified? Is there a better way to live? How can we express joy, delight, patience, or justice in ways that upset the setup?

Luke 7:36-50 A Sinful Woman Forgiven

Mt. 20: 1-16 The Laborers in the Vineyard

Chapter 5: *Acatamiento*

Reflection Questions

1. Boyle ends this chapter recapping the idea that what divides us “is not about the ideas that people hold. It’s about the fears that people have” (131). What underlying fears make dialogue or interaction with the other challenging for you?
2. The Trinity, Boyle notes, and its urge to us to shape our lives around relationship, is an apt image to help us with *Acatamiento*- looking at something with attention that gets translated to “affectionate awe” (110). Upon whom do you currently bestow *Acatamiento*? Who needs it that doesn’t get it from you? If everyone you encounter is holy (111), how might that shift your relationships with friends and strangers?
3. This close attention to the person in front of us can help us abandon tired narratives about groups of people and let us see the progress made. What is the “progress made” you hope for in your personal relationships? In challenging relationships? What are some markers you can look for to inspire and see progress to which you may have been blind before?
4. Insight without healing deepens despair (113), and “change without healing” is not going to settle the heart (126). You’re reading this book because you have some level of insight around healing and change. Around what do you need to heal, and how can you begin to change?
5. Boyle shares the story of Johnny, who took (stole) a cab to pay him a visit- a potentially stress-inducing disclosure for Boyle. But- “one still wants to look at everything with attention and affection and not be derailed by behavior... What gets thrown at us in life can be deemed either awesome or awful. A consciousness filled with *carino* (affection/tenderness) helps us choose awesome” (115). What does it mean to look with affection upon those who challenge you emotionally or spiritually? What shifts can you make in self-judgement (what you criticize or blame yourself for or feel guilty about) to look upon yourself with more *carino*?
6. “Our practice is about quieting the mind and opening the heart. In doing so, we train our minds for tenderness and cherishing,” Boyle notes (117). What helps you “quiet the mind and open the heart”? What resources within our Catholic tradition can assist you in this lifelong quest?

For Further Reflection:

As you read, ponder the actions of the Good Samaritan, especially in context of the men who pass the injured man by. How does he really see the man in front of him? How does he demonstrate *carino* to the injured man? How can he be a model for us?

[Luke 10: 27-37 The Good Samaritan](#)

St. Francis is a radical example of embracing the other with *Acatamiento* and illuminating the power of the ability of wounds to connect us not only to Jesus, but to others and help us become more human. How can Francis be a source of motivation and support on your own journey to embrace the wounds of others and grow in love for God?

[St Francis of Assisi: A Kiss for All Creation](#)