

# HD

# HUMAN DEVELOPMENT

*Volume 37 Issue 1 Fall 2016*



## **LOVE** IN AN ADDICTIVE SOCIETY

This is a **SAMPLE ISSUE** of HD Magazine including just one article Visit [HDMag.org](http://HDMag.org) to subscribe or purchase full issue.

## HUMAN DEVELOPMENT

Human Development Magazine is a quarterly publication for people involved in the work of fostering the growth of others. This includes persons involved in religious leadership and formation, spiritual direction, pastoral care, education and those interested in the development of the whole person.

## CONTACT US

HUMAN DEVELOPMENT  
(ISSN 0197-3096) Fall 2016 Volume 37 Issue 1.  
Human Development Magazine is published quarterly by Guest House, Inc. 1601 Joslyn Road, Lake Orion, Michigan 48360-1139.

Application to mail at Periodicals Postage Prices is pending at Lake Orion, MI and additional mailing offices.

## PRINT SUBSCRIPTION RATE

United States and Canada, \$39.50 for one year; all other countries \$59.50 for one year; online/digital subscription: \$39.50 for one year.

Please visit website for discount subscription rates [hdmag.org](http://hdmag.org)

Single Print copies: United States and Canada, \$10.00 plus shipping; all other countries, \$20.00 plus shipping.

## POSTMASTER

Send address changes to  
HUMAN DEVELOPMENT  
P.O. Box 292674, Kettering, OH 45429-0674

Copyright 2016 by HUMAN DEVELOPMENT. All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publisher.

Send new subscriptions, renewals, and change of address (please include mailing label if available) to:

HUMAN DEVELOPMENT  
P.O. Box 292674  
Kettering, OH 45429-0674

Letters to the editor and all other correspondence may be sent to:

HUMAN DEVELOPMENT MAGAZINE  
E-mail: [editor@hdmag.org](mailto:editor@hdmag.org)  
Phone: 1-877-545-0557

## VISIT OUR WEBSITE AT [HDMAG.ORG](http://HDMAG.ORG)

Photo Credits:  
iStock Photo, 123rf.com



# LETTER FROM THE EDITOR

Fall 2016

Dear friends of Human Development,

“Actually.” Young people today seem to spruce up most of their sentences by inserting this lovely adverb here or there. As I listen to them, it strikes me that they seem to be using “actually” to mean “honestly” or “really.” And I suppose that makes sense. But in its standard usage, “actually” has to do with “here and now” in “this very moment.”

As we put together this issue of Human Development, our Editorial Board wanted to pick up on themes from Pope Francis’ Apostolic Exhortation *Amoris Laetitia* and build on our previous issue “Praying our Experience,” emphasizing again that in and through all the “ordinary” aspects of our lives, we are “actually” glorifying God. As we are “fully human,” the divinity of God will shine through us. Where is God to be “found” or experienced? Again and again the New Testament answers, God is love. If we want to be God-like, if we want to find God and be found by Him, then we need to love all the people God places in our lives. Love, actually. Love in the concrete reality of our life and times.

At the end of her autobiography *The Long Loneliness*, Dorothy Day speaks of the beauty and wonder - and challenge - of God’s love and human love working together in partnership. She notes that love in theory is a beautiful thing but love in practice can be something very demanding. Love actually!

In our digital age where everything is about an arm’s length away from us, ordinarily expressions of human love become all the more complicated. In our addictive society, it is easy to escape from the demands (but also the beauty) of concrete deeds of love. Hence this issue of Human Development: Love in an Addictive Society.

To set a tone, direction and overview for the issue, I wrote the first article “Love Seeking Love: From Eros to Agape.” Building on insights from C.S. Lewis, Pope Emeritus Benedict XVI and Pope Francis, the article speaks about the possibility of erotic love being purified into a sharing of God’s unconditional love or what the New Testament calls “agape.”

Fr. Donald Senior, C.P. a renowned Scripture Scholar at Catholic Theological Union, offers reflections on love in the Old and New Testament with special focus on I Corinthians 13, St. Paul’s famous hymn on love; Fr. Senior notes how that passage is ultimately about communal love – that is, loving the whole Body of Christ.

The well-known story teller John Shea also turns to the Scriptures – in this case to two parables, the servant forgiven a great debt (Mt 18:23-35) and the prodigal son (Luke 15:11-24). As he interprets the parables, he draws these conclusions: we must internalize in concrete ways the experience of being loved and believe we are loved even in our apparent ugliness.

Dr. Susan Muto and Lori Mitchell McMahon write about the challenges of “Relational Love in a Digital Age.” They focus especially on the need for privacy and boundaries in use of the internet and remind us that “on-line presence” is not always “real” presence!

In his essay, “The Shape of Love in An Age Adrift,” Fr. Louis Cameli of Chicago Archdiocese notes how Christian love is very different from the way our culture describes it. The popular culture values autonomy and independence and expects reciprocity at all times while Christ loved in a way that was “self-forgetful” and fully committed with no strings attached.

In a short piece, Michael Charboneau, himself a Millennial living in NYC, describes the challenges that are especially unique to those raised in the digital age. Surprisingly, despite many obstacles to believing, they long for deep, loving relationships and appreciate lessons they learned from the Church of their formation.

Our Board thought a nice “closing piece” would be an examen of conscience/consciousness regarding how and why we love: is our love authentic? Do we see all love as partnership with God’s “greater” love? Do we “actually” love God and neighbor?

To capture the awkwardness of love in an age addicted to our smartphones, the cover of our issue catches a couple trying to embrace but each also trying to keep up with all their text messages. Something of a visual parable: rushing to do two things at once takes the joy, spontaneity, tenderness and total focus out of love.

Finally, each issue usually has a line of Scripture which serves as its general theme. In this case, we settled on a phrase which resonates with Scripture but comes from the dramatic musical *Les Miserables*. In his dying benediction for his newly married daughter Cosette and husband Marius, Jean Valjean proclaims: “Remember the truth: to love another person is to see the face of God.” Hopefully these essays will sharpen our vision to see the face of God – in the mirror and in every “actual” encounter.

*Msgr. John P. Zeng*



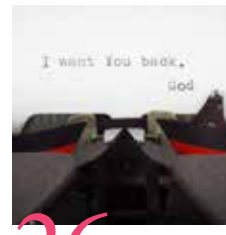
6

Love Searching for Love



16

How Do I Love Thee?



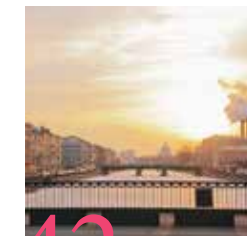
26

Two Tips on Love from the Parables of Jesus



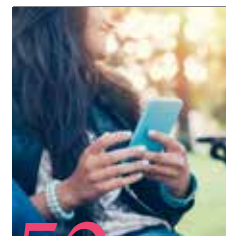
32

Relational Love in a Digital Age



42

The Shape of Love in an Age of Drift



52

Millennials and Christian Love



58

Purified Love



# HD EDITORIAL BOARD

Linda Amadeo, R.N., M.S.

Monica Applewhite, Ph.D.

Most Rev. Gregory M. Aymond, M.Div.

Rev. William A. Barry, S.J., Ph.D.

Brother Paul Bednarczyk, C.S.C., M.A.

Denise Bertin-Epp, RN, BScN, MSA

Rev. Brendan Callaghan, S.J., M.A., M.Phil., M.T.H.

Very Rev. John J. Cecero, S.J., Ph.D.

James J. Coupe, Psy.D., M.B.A.

Rev. Thomas M. Dragga, D.Min.

Rev. Thomas Gaunt, S.J., Ph.D.

Brother Brendan Geary, F.M.S., Ph.D.

Rev. Anthony J. Gittins, C.S.Sp., Ph.D.

Robert M. Hamma, M.Div.

Most Rev. Donald F. Hanchon, M.Div.

Sr. Dorothy Heiderscheit, O.S.F., ACSW

Rev. Msgr. Richard Henning, S.T.D.

Baroness Sheila Hollins, Psy.D., LL.D.

Sr. Carroll Juliano, S.H.C.J., M.A.

Mary Elizabeth Kenel, Ph.D.

Most Rev. Gerald F. Kicanas, D.D.

Very Rev. José Magadia, S.J., Ph.D.

Rev. Matt Malone, S.J., M.A., S.T.B., B.D.

Sr. Donna Markham, O.P., Ph.D.

Rev. Shawn McKnight, S.T.D.

Very Rev. Ronald Mercier, S.J., Ph.D.

Rev. Agbonkhianmeghe Orobator, S.J., Th.D.

Rev. John Pavlik, O.F.M., Cap., M.Div.

Sr. Ana Maria Pineda, R.S.M., S.T.D.

Thomas Plante, Ph.D., ABPP

Sr. Katarina Schuth, O.S.F., Ph.D.

Rev. Myles Sheehan, S.J., M.D.

Brother Loughlan Sofield, S.T., Psy.D.

Elizabeth J. Susman, Ph.D.

Most Rev. David P. Talley, M.S.W., J.C.D.

Most Rev. Joseph W. Tobin, C.Ss.R.

Most Rev. Thomas G. Wenski, M.A., M.Div.

Robert J. Wicks, Psy.D.

Sr. Carol Zinn, S.S.J., Ed.D.

Rev. Hans Zollner, S.J., Ph.D.



**“To love another person is to see the face of God.”  
- Victor Hugo, Les Misérables**



# EDITORIAL TEAM



**Msgr. John Zenz**  
Executive Editor



**Robert Koval**  
CEO  
Guest House, Inc.



**Bridget Bearss, RSCJ**  
Chair of the Board  
Guest House, Inc.



**Kim Critz**  
Design & Website Editor



**Marc Dyker**  
Managing Editor



**Jeff Jay**  
Associate Editor



**Richard Hittle, SJ**  
Associate Editor



**Patricia Cooney-Hathaway**  
Associate Editor



**Colleen Richards**  
Associate Editor



Donald Senior, C.P.



John Shea



Susan Muto



Lori Mitchell McMahon



Father Louis J. Cameli



Michael Charboneau

## UPCOMING GUEST HOUSE EVENTS

**November 2, 2016**  
All Souls Mass and Luncheon  
Guest House Scripps Mansion  
Lake Orion, MI

**December 8, 2016**  
Advent Vespers  
Guest House Scripps Mansion  
Lake Orion, MI

**January 9-12, 2017**  
Alumni Winter Seminar  
DiamondHead Beach Resort  
Fort Myers Beach, FL

**January 19-22, 2017**  
Alumnae Winter Seminar  
DiamondHead Beach Resort  
Fort Myers Beach, FL

**April 24-27, 2017**  
Alumni Men's Retreat  
Guest House Scripps Mansion  
Lake Orion, MI

**May 3-5, 2017**  
Walking With the Wounded  
Guest House Scripps Mansion  
Lake Orion, MI

**June 7-9, 2017**  
Walking With the Wounded  
Guest House Scripps Mansion  
Lake Orion, MI

## YOUR LEGACY LIVES ON IN THE CHURCH

Estate gifts notably impact the ministry of Guest House. Creating a gift through your will or trust is a meaningful way to leave a legacy that will make a difference for the greater good of the Catholic Church. Your estate gift can support a specific area or program, such as education or scholarships. Guest House is proud to welcome and offer treatment to all Catholic clergy and religious regardless of their ability to afford services.

Please contact Erika Walker,  
Vice President of Development,  
for more information about creating a gift  
that reflects your wishes and your spirit:  
248-393-8933  
[EWalker@guesthouse.org](mailto:EWalker@guesthouse.org)



## INFORMATION FOR AUTHORS

The editors of Human Development are quite eager to publish articles that translate the latest research in psychology, health, medicine, and spirituality to ministry, formation and practice. Our hope is that Human Development will be known as the most user-friendly ministry publication. This will require making complicated theoretical knowledge, research, and concepts understandable and applicable to the personal and professional lives of our readers.

Since ministry is in a time of significant transition and change, we anticipate that the articles we publish will enlighten and positively influence the daily decisions and practices of those in Church leadership, ministry formation, spiritual direction, and counseling of any kind. There are also a number of previously under-appreciated forces that uniquely influence ministry and ministers: cultural, organizational, and situational factors. We intend to highlight and honor these factors in the pages of Human Development. Accordingly, we ask prospective authors to be mindful of these considerations in their manuscripts. Manuscripts are received with the understanding

that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 4,500 words (15 double-spaced pages), with no more than six recommended citations and or readings; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing. When quoting sacred scripture, the New Revised Standard Version is preferred. All manuscripts are to be prepared according to the Publication Manual of the American Psychological Association (6th edition).

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and Bibliography/suggested readings. Acknowledgments must be given when substantial material is quoted from other publications. Provide author name(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Manuscripts should be submitted to Msgr. John Zenz at [editor@hdmag.org](mailto:editor@hdmag.org) as an email attachment.



VISIT OUR WEBSITES  
at [HDMag.org](http://HDMag.org) or [Guesthouse.org](http://Guesthouse.org)



FOLLOW US  
On Facebook/[humandevlopmentmagazine](http://humandevlopmentmagazine)

GO DIGITAL!  
DOWNLOAD THE HD MAGAZINE APP







## MILLENNIALS AND CHRISTIAN LOVE: SEARCHING FOR LASTING VALUES

Michael Charboneau

In his Apostolic Exhortation *Amoris laetitia* (The Joy of Love), Pope Francis tackles a topic that deeply affects every human being: love. Although primarily addressed to love in the context of marriage and family, the Holy Father recognizes the unique challenges that young people face choosing Christian marriage and living a committed, loving relationship according to the Gospel. The Pope's exhortation, and other synods and World Youth Days, represent an effort to reach Millennials (born 1980's and beyond, reaching adulthood after 2000). This demographic has made a well-documented move away from Christianity and organized religion in general. Given that trend, Christian teachings on love may seem somewhat irrelevant to Millennials—just another aspect of tradition that they have left behind. Yet for young people who have grown up with Christianity, the situation is often more complicated. Their views on love and the way they practice it often include elements of Christian teaching, even among those who are not explicitly religious.



“It is easy nowadays,” Francis writes, “to confuse genuine freedom with the idea that each individual can act arbitrarily, as if there were no truths, values and principles to provide guidance, and everything were possible and permissible.” He seems to be speaking directly to Millennials: Numerous studies indicate that they have turned away from the values and principles of organized religion. A Pew survey from 2014 reports that only 41% of Millennials consider religion important, and even fewer (27%) attend religious services on a regular basis. (Another Pew survey from 2012 found that fully one third of adults under thirty did not identify with any religion at all.)

## MILLENNIAL SPIRITUALITY

In place of identifying with a religion, many Millennials practice a sort of free-form spirituality, often described as being “spiritual but not religious.” The same 2014 Pew survey also captured a rise in the number of people who regularly experience a “deep sense of spiritual peace and well-being” and feelings of “wonder about the universe.” Similarly, a 2012 study by Carnegie Mellon University showed that 62% of people surveyed (all aged 18-34) said they “talk to God.” Taken with the data on declining religiosity, these findings point to an interesting facet of Millennial spirituality: It is something cultivated apart from Church teaching. Overall, research suggests that Millennials view spirituality in largely individual terms; something discovered on one’s own, rather than by studying doctrine or following Church guidelines. Millennials do think about spirituality and/or wrestle with “big” questions about life and their relationships with others, but fewer and fewer turn to the Church to guide them on those matters.

## FAITH, LOVE, AND SEX

Logically, if many young people are setting out on their spiritual journeys apart from Christianity, it would make sense that their views on love would also diverge from Christian teaching. In many ways, this seems to be true.

Dr. Donna Freitas has done extensive research on the intersection of faith and love among young people in college. She has found that the Millennial separation of spirituality and religion is especially evident in their views on romantic love. In her 2008 book

*Sex and the Soul: Juggling Sexuality, Spirituality, Romance, and Religion on America’s College Campuses*, Freitas argues that “most students keep religion and sex separate.”

“In their campus communities religion is a private affair,” she writes, “and in their religious communities (if they still have one) sex is a private affair.” In her interviews with students, Freitas describes a “wedge” driven between them and Christianity because it “seems to have nothing to say about dating and romance.” That silence leads many young people away from the Church, and causes “secrecy and duplicity” as young Christians struggle to separate their sex and dating lives from their religion.

This holds true for older Millennials as well. Lydia Mokdessi is a 26-year-old artist and performance maker in Brooklyn, New York. Raised Presbyterian and a former Bible camp attendee, she now identifies herself as an “agnostic skeptic” and is not affiliated with any religion. For her, the Church’s lack of any practical teaching on sexuality and romantic love led her to reject Christianity as a whole. Sex “wasn’t ever discussed,” she says, recalling her experiences in church and at camp. The disconnect between the reality of her life and the Church’s silence on sex caused a crisis of faith for her.

When asked about love and Christianity, other Millennials’ responses inevitably turn to negative feelings around sex as well. Jim Murtagh, a 24-year-old comedian from New York who was raised Catholic, describes experiencing feelings of shame around sex, although for different reasons than Mokdessi. His feelings stem from the overt prohibition (rather than silence) on premarital sex. “It has actively made relationships hard for me,” he says, noting that even though he is no longer a practicing Catholic, the feelings remain: “It’s hard to ignore a lesson that was so ingrained in you.”

## HOOKUP CULTURE

For many Millennials, the reaction to Christian teaching on sex has been to jump ship, abandoning religion and navigating their adolescent and adult love lives without the Church’s guidance. Researchers and commentators have paid a great deal of attention to one aspect of the result: hookup culture. Donna Freitas explores this extensively in her book *The End of Sex: How Hookup Culture is Leaving a Generation*

*Unhappy, Sexually Unfulfilled, and Confused About Intimacy*. She investigates a world of sexual exploration that rejects any kind of emotional or spiritual element, and certainly anything close to love. She describes sexual encounters drained of feeling and meaning, and that are, in the words of one student, “purely physical [and] emotionally unattached.” The key to hooking up, Freitas concludes, is “being able to walk away from sex without any trace of an emotional tug.”

Others have also lamented this state of affairs on college campuses. In a 2014 op-ed in *The New York Times*, Andrew Reiner, a professor at Towson University, argues that Millennials are unfit for serious relationships: “Their romance operandi—hooking up and hanging out—flouts the golden rule of what makes marriages and love work: emotional vulnerability.” He traces their romantic deficiency to a variety of sources outside the Church: pop culture messages, social media, and pressure from parents to succeed academically and in the job market (Reiner, 2014). Taken together, it is hard to imagine a culture more diametrically opposed to Christian teaching on love. Yet it is also important to admit that this culture is a product of the lack of meaningful and positive guidance on sex and loving relationships.

## A DESIRE FOR FELLOWSHIP

Although it gets a lot of press, hookup culture is not the full picture of how Millennials view love. In the face of a growing trend toward secularization, many Millennials who have left the Church still retain elements of Christian teaching on love, and make real efforts to live out those teachings in their lives. Freitas makes the point that nobody is satisfied with the version of intimacy that hookup culture promotes. The people she interviewed in her research want “to have a meaningful sex life, even a soulful one,” she argues.

In addition, the desire among Millennials for depth in their relationships goes well beyond just sex and romance. Lydia Mokdessi notes that in her church love meant “community and fellowship and caring for the people.” These aspects of her Christian upbringing have become an integral part of her adult life, despite no longer self-identifying as religious. She sees a need for those elements of Christian love in herself and among her peers. She now runs weekly community groups for fellow artists and

performers in New York, organized for mutual support and fellowship. She describes it as a way of helping each other deal with the difficulties of their profession, hone their craft, and just “check in as human beings.”

The importance of caring and fellowship is a common thread in the way other Millennials view love as well. It is especially evident where they turn for support: to each other. When asked who he leans on for guidance in loving relationships, 23-year-old Will Speros, who grew up Catholic, says he calls on his friends, and describes his love for them as “ferocious.” Murtagh says that maintaining loving relationships is a way of coping with feelings of uncertainty about life—including his doubts about God and religion. “As terrified and confused and worried as I am, I constantly remind myself that all the people closest to me and that are around me also have these crazy fears,” he says, “And then that grounds me.”

## THE CHURCH’S LASTING IMPRESSION

Although Murtagh, Mokdessi, and Speros say that the Christian Church plays little or no role in their loving relationships, the way they and others live out those relationships has a lot in common with Christian views on love. They still feel a need for fellowship and community support, but instead of finding it in church, they turn to their peers for it. Although he identifies as not religious and has major issues with Christianity, Speros recognizes that Christian teachings continue to influence what he values in his loving relationships: mutual respect and understanding. Now he sees those values outside or beyond a Christian context.

That is true: respect and understanding are not exclusively Christian, and Christianity is certainly not the only religion or institution that promotes them. But note that Speros, like many Millennials who have left the Church, learned them as Christian values. Those values remain a central part of their lives and their views on love even after they have left the Church behind. “I had to go through a big rejection of all organized religion in order to come back to the parts that I think are OK,” says Mokdessi.

Given the data, Pope Francis has good reason to be worried about young people leaving the Church, and the effects that trend will have on Christian love

and family values. For a large and growing portion of Millennials, Christianity has lost relevance. But the reality behind this trend is complex: Many young people are not finding fulfillment with the hedonistic atmosphere of hookup culture. Deep, loving relationships are vital to them. Like all people, Millennials are searching for answers that speak to their own life experiences and the relationships they have. What's striking is that for many, even after leaving the Church, the idea of love they turn to looks surprisingly familiar.

## QUESTIONS FOR REFLECTION

1. According to Michael Charboneau's review of research data about what Millennials might want or need from the Church, he noted two somewhat conflicting viewpoints: some sought more explicit moral guidance while others found laws and overt teachings to be a further reason to stay away from organized religion. How explicit do you think the Church could or should be regarding these matters?
2. It seems as if values "planted" in people's hearts in their formative years will eventually resurface and shape their adult lifestyle, even if they no longer find meaning or consolation in Church teachings or structures. Have you found that to be the case?



## ABOUT THE AUTHOR

Michael Charboneau is a writer living in Brooklyn, New York. His writing has appeared in America magazine and The Morning News.



*Celebrating 60 years of bringing healing to the Catholic Church by providing residential addiction treatment programs for clergy and religious to restore their health and their return to active ministry*

Information regarding interventions, referrals  
and specific program services  
available 24 hours a day at 800-626-6910 or  
[GuestHouse.org](http://GuestHouse.org)



Joe Shoots, MA, LLP, CAADC  
Director of the Guest House  
Men's Treatment Program  
Joe can be reached by email at  
[jshoots@guesthouse.org](mailto:jshoots@guesthouse.org)



Mary Ellen Merrick, IHM, D.Min., MAC  
Director of the Guest House  
Women's Treatment Program  
Mary Ellen can be reached by email at  
[memerrick@guesthouse.org](mailto:memerrick@guesthouse.org)

Strengthening Catholic Communities since 1956  
1601 Joslyn Road, Lake Orion, Michigan 48360



*“Love one another  
as I have loved you.”*

John 13:34





# HD

# HUMAN DEVELOPMENT

## Upcoming Issues of HD

Winter 2017: Bringing the Beatitudes to Life  
Spring 2017: Health of Mind and Body



Human Development Magazine is a quarterly publication for people involved in the work of fostering the growth of others.

This includes persons involved in religious leadership and formation, spiritual direction, pastoral care, education and those interested in the development of the whole person.



SUBSCRIBE ONLINE  
[HDMAG.ORG](http://HDMAG.ORG)



CALL TO SUBSCRIBE  
1(800)555-1212