

## READING REPORT FOR THE DEEPLY FORMED LIFE- RICH VILLODAS

Student Name: **Denise Marin**

With integrity, I have read this book (circle one):

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|--|---|
| <input type="radio"/> Thoroughly and Entirely 100%           | <input type="radio"/> Quickly and NOT Completely ___% |
| <input checked="" type="radio"/> Quickly but Completely 100% | <input type="radio"/> Not at all _____                |
| <input type="radio"/> Thoroughly but NOT Entirely ___ %      |   |

Signed: **Denise Marin**

### 1. Where did this book “take you apart?” How did God use it in “spiritual surgery?” (please use quotes & page numbers)?

“Silent prayer is not a technique to master but a relationship to enter into (Villodas, 24).”

This quote stood out to me because:

1. I never imagined silent prayer being a relationship that I had to enter in to.
2. Villodas goes on to say that, “I start with this because it is often the case in my life that I want to do it right. I tend to be a perfectionist by nature and if I don’t master certain things, I tend to just give up (Villodas, 24).” I can relate to the author here on a personal level because not only did I believe silent prayer was a technique to master but I also tend to be a perfectionist, just as he mentioned. I learned that “there is no such thing as a spiritual master or a master of prayer. Silent prayer is not a technique to master. No-one is a professional prayer (Villodas, 25).” It is about worshipping in spirit and in truth and about “returning day in and day out to the simple act of being with God.”

### 2. Where did you agree most with the author? Disagree most?

Upon reading chapter eight on “Sexual Wholeness”, I found myself disagreeing with the author. The author states that sexuality and spirituality are connected. However, as I continued to read to help my understanding, I learned how sexuality and spirituality can be integrated. It depends on the nature of the sexuality. According to Villodas, there are two types of sexuality: Social sexuality and Genital sexuality (p. 132).

**Social sexuality-** “the longing we all have to deeply bond with others (such as friendships).”

#### **Genital sexuality**

“Through the act of sexual union, we express with our entire bodies the call to full covenant love and union. But, genital sexuality is not just about our bodies colliding with each other, it’s an act of self-giving mutually indwelling love that points to something beyond ourselves. That is why this kind of love requires the powerful and nurturing safeguard found in marriage.”

To have our lives deeply formed toward sexual wholeness we must discern and distinguish these 2 kinds of sexuality.

“Many in our culture have assumed that the desire to truly belong and be seen by another requires an act of genital sexuality. IN the process we dangerously open ourselves up to others in the most vulnerable way (nakedness) to meet a need that doesn’t require us to take off our clothes.

What we need is more affection and care for one another so that we may be less likely to turn falsely to genital expression for the social support we need (Villodas, 132).”

I wish the author would have elaborated more on what kind of affection and care with examples nevertheless, the author is able to make his point by first showing us how to make sense of our sexuality before showing us how spirituality and sexuality can lead to greater wholeness in our relationship with God and others.

### **3. What was the key spiritual truth you gleaned from this book? How are you integrating it into your personal spiritual formation process?**

The key spiritual truths that I gleaned from this book are the five transformational values that invite us to be deeply formed (as the title suggests) in the image of Jesus Christ. These values are: contemplative prayer, racial reconciliation, self-reflection, sexual wholeness and missional presence. The author describes how being deeply formed is a state of being marked by new rhythms, contemplative presence, and an inner awareness that results in working towards reconciliation, justice, and peace while understanding the sacredness of all life. This holistic approach to living in the world involves embracing a way of being that is intentional, reflective, and grounded in self-awareness and our surroundings. It requires a commitment to personal growth and a desire to create positive change in the world through a realization that everything in the world is interconnected. I will integrate this into my spiritual formation process by harnessing the information that I have acquired in this book in order to improve the spiritual practices that I have learned from this course.