

Workshops and *Stillpoints*

Programa de Formação de Formadoras Graal 2016

Grail Formators Training Golegã 2016

Workshop *The “Intonation” of our “Grail spirituality”*

Sunday, October 9th

Introduction to the workshop (5 min.)

Conversation 1: Sharing experiences in the whole group. (40 min.)

What is for each of us the meaning of spirituality?
How do I describe my spirituality?

Conversation 2: In small groups reading the challenge text and confront the ideas with our experiences (45 min.)

Which ideas and perspectives are most meaningful for each person in the group?

What are the differences in our spiritualities?

Can we speak in terms of common Grail spirituality?

What are the elements of this spirituality?

Conversation 3: Sharing and “fine tuning” in the whole group (60 min.)

What are the important elements of spirituality in Grail Formation?

Challenge-texts

Workshop *The “Intonation” of our “Grail spirituality”*

Challenge text 1

The Grail – a community. Not a static element, not a sociological reality. Spirit. Community. Conspiracy!

- A spirit embodied in us together. Aspire, conspire – together
- Father van Ginneken – a worldwide conspiracy of all, with all, around Christ.
- Togetherness in the same convictions for a purpose in a personal engagement, a mutual trust + dependence of each other, shared responsibility, taking risks in hope, till the end!

(...) What is special about the Grail community?

- international scope of our communion
- conspiracy which reaches out to all who cross our path
- no isolation, no closeness
- it is open-ended
- it reaches out always to new people

Notes from a "speech" of Rachel Donders (undated), Archive Maria de Lourdes Pintasilgo

Challenge text 2

How often you need to cry out that eternity is already here? That with our coming to life eternity was opened for us in order to be what we are and that we already walk in it even without realizing it? If we were reflecting well enough on the meaning of this dimension of everyday life, how it would change our lives! Eternity now is an invitation to the best of what we are able to be and to do. Being, while doing. It is doing, while knowing that in it the being blooms. I put in this verb 'to do' the power of 'action' - which is preceded by study, by insight, by the lucid choice and manifested in words, gestures, works. 'Work' understood as 'job', only is part of this 'action' if with it we build eternity.

[...]

The uncritical attitude - so common in our society - that everything is 'natural', is called into question by the greatness of transcendence that the human being is able to experience and, so, live time as eternity, overcoming death, allowing that hope - that is beyond expectation and desire - will illuminate everything.

Maria de Lourdes Pintasilgo (2001), in Introduction to the book *Janela do (In) Visível*
Window of the (in) visible of Anselmo Borges (2001).

Challenge-text 3¹

One of the many beauties of the Grail is that it is a movement that responds to challenges of the times – indeed that we as Grail women feel urged and *called* to respond to these challenges. This requires from us both a capacity for discernment - to be able to ‘read’ the signs of our times - and for an openness to respond to the needs and challenges of the present.

We also believe that it is important that we know our collective history. In what ways have Grail women before us responded to the challenges of their time? That is why we think it is important that we read the documents of the past in our formation programmes or other meetings. This is also a way of building our movement collectively – interpreting our common past, sharing the present and so being able to journey together into the future.

These were the documents we were reading and reflecting upon in 1996 at our first, and thus far, only formation programme in Sweden. It gave us a flavour of the concerns Grail women have had in different times, what they felt challenged by as well as the intellectual endeavors they had embarked on. And it helped us reflect on our own lives in our time, our needs and hopes, the questions we are struggling with and to situate them in the continuity of the Grail – as a movement of women challenged by the spirit and committed to the transformation of the world.

Of course, we did more than talk during that week. We painted, sang, collected flowers, shared poetry, created beautiful rituals, and gave full space to that creativity that is as much the ‘soul’ of the Grail as any intellectual reflection. The reader may reflect this side less since the emphasis is on sharing the texts.

In any case, I hope reading the documents in this Grail reader will give you a feeling both for the past, the present and the future of our Grail movement.

Maybe some of you will even feel challenged to collect the traces of our Grail journey from the time that has passed since 1996, and so continue documenting the living history of the Grail?!

Kerstin Jacobsson (2011)

Challenge text 4

Rachel Donders: *The Grail a Faith Community. Past, Present, Future*, IGA 1998, Tiltenberg, Netherlands, pp 15 -16

¹ Preface, in *Grail Reader 1 - SELECTION OF MATERIALS USED AT THE INTERNATIONAL GRAIL SUMMERPROGRAMME SIGTUNA – SWEDEN 16 - 21 JULY 1996*

Workshop

The Grail a women's movement in the XXI century

Conversation 1 (whole group) (45 min.)

Each person has some minutes to speak answering the following questions:

1. How do I relate to feminism?
2. How are Grail women in our Grail contexts working with issues related to the emancipation of women?

Conversation 2 (small groups of 3) (45 min.)

Reading of challenge-texts

Sharing of experiences: What is for me/us the meaning of the Grail being o movement of women in the XXI century?

Coffee break (30 min)

Conversation 3 (whole group) (45 min.) 2 Fishbowls each of 20 minutes (5 minutes pause in the middle)

Question: Which important insights did we share in our small groups?

Conversation 4 (country groups and whole group) (total 45 min.)

Questions to be commented/answered by the different Grail countries:

1. Which perspectives of "action" in relation to *women's issues* can we formulate to be introduced in Grail formation in our different Grail contexts?

Workshop Towards an ecological conversion

Challenge-texts by Patricia Gemmell

Reading No 1

The problem is not one of knowledge. We already know what we need to know. The problem is that it is not enough to know with the mind, we have to know with the heart. And so we run into the perennial Christian problem: how can we experience conversion? How do we move our knowledge from the head to the heart? How do we embody this knowledge in our daily lives? This is the task of spirituality and the subject of my talk today.

I would like to suggest that Pope Francis could be a very good guide for us here. His Chapter Six of *Laudato Si'*, "Ecological Education and Spirituality," is well worth our serious study and reflection. It begins like this:

Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. This basic awareness would enable the development of new convictions, attitudes and forms of life. A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal (202).

Let's "unpack" this statement. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. I certainly hope that this is no longer true for you, after the last few days! But awareness is not enough. It needs to lead to new convictions, attitudes and forms of life. How do we get there? The long path of renewal. There is no magic solution. We need to keep educating ourselves, we need to educate others, we need to change cultures of indifference around us, and most of all we need to change ourselves.

Francis does point the way in this chapter. He tells us we must change our lifestyle, resist consumerism, cultivate a disinterested concern for others, reject self-centredness and self-absorption, and assess the impact of everything we do on the world around us. We must overcome our individualism and develop new habits of

living. Why is this so very hard? I don't think it is just a lack of imagination, that we can't imagine how we could realistically live our lives differently in 21st century Western society, though that is surely part of the problem. I think it is rather a question of the spirit. We need a new spiritual consciousness. Francis realises this when he tells us, "the ecological crisis is also a summons to profound interior conversion" (217). It is clear from the encyclical that for Francis it is the inner journey of transformation that must come first. If that happens, then all the rest will follow naturally. It is a case of "Seek first the kingdom, and all the rest will be given you."

Reading No 2

I would like to consider with you this morning the ways in which we can seek to make this profound interior conversion, but before I do so, I would like to tell you what Francis thinks are the marks of such conversion. They include: a healthy relationship with creation; acknowledgement of our failings, leading to repentance and a desire to change; a spirit of gratitude and generous care; a loving awareness of our kinship with all creatures; awareness of our responsibility to the world; awareness that creation speaks to us of God; awareness that "Christ has taken unto himself this material world and now, risen, is intimately present to each being, surrounding it with his affection and penetrating it with his light;" an alternative understanding of the quality of life; "a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession of consumption"; the ability to be fully present to others; inner peacefulness; and finally, engagement with community to take action for change. How challenging is that?! Of course, this is just a mere summary of many beautiful passages in Chapter 6 of the encyclical, which, collectively, present us with a vision for a more authentic Christian life, in which care for the earth is considered essential.

Ecological conversion calls us to become contemplatives. Each one of us needs to find a contemplative spiritual discipline if we are serious about this.

A spiritual discipline, whether it be a practice or a relationship or an experience, needs to be intentional, rooted in our desire for God and our longing to make a difference, and most importantly, it needs to be practised regularly and attentively. All of the theologians I have read propose meditation as the most effective contemplative practice.

Meditation is a practice of sustained attention which can potentially lead us into a state of contemplative prayer. Meditation is the contemplative practice that is most

often recommended by eco-theologians, meditation that embraces stillness, silence and simplicity. Some of you here, I think, are familiar with the Centering Prayer of Thomas Keating. It is almost identical to what is known as Christian meditation as taught by John Main and as this is what I have been practising for eight and a half years now, I feel that I can talk about meditation from authentic, personal experience.

First of all, what is meditation? Go to the website of the World Community for Christian Meditation and you find this: “Meditation is a universal spiritual wisdom and a practice found at the core of all the great religious traditions, leading from the mind to the heart. It is a way of simplicity, silence and stillness. It can be practised by anyone, wherever you are on your life’s journey. It is only necessary to be clear about the practice and then to begin – and to keep on beginning” (wccm.org).

Why do we meditate? There are many answers to this question. I would say that we meditate in order to move our knowledge of God from the head to the heart, to take our attention off ourselves and onto the reality of the present moment, where God is always waiting for us. We meditate in order to just be and to be in the presence of God. We wait upon God, expecting and demanding nothing. It is a practice of patience and perseverance, in which we so often feel that our attention fails and wanders, but in which we strive to be faithful. Meditation is an exercise of the heart. Love is attention. Attention is love. In meditation we learn how to love by paying attention.

Reading No 3

We must not forget that our contemplative consciousness includes the action of our lives. By this, I mean much more than the politically engaged action that we take up on specific issues in our local and global communities, though this politically engaged action is immensely important. I mean the totality of our lives. Since Pope Francis has now openly called us to change our lifestyles in his latest encyclical, I would suggest that this is a good time to turn the spotlight on the way we live and reflect deeply on why we live the way we do, critique that lifestyle, and make the changes necessary to live a life much more in tune with the earth. This is not the work of a few days or weeks or even months, but something to engage us for the rest of our lives.

In many ways we are trapped by the society in which we live. The task of changing our lives can seem impossible. A good place to start may be to ask ourselves what constitutes a good life? Denis Edwards suggests we include “loving relationships, spending time with friends, meaningful work, contributing to community life, continual learning, music, an imaginative life, finding joy in birds, trees, deserts, forests and beaches, and our own personal and communal spiritual journeys” (Edwards 2012, 67). These are some of the needs we have for a flourishing life, though notice how food, clothing and shelter have been taken for granted in this list. In a world in which so many people are denied the basic rights of adequate food, clothing and shelter, we cannot lose sight of the fact that the Universe Story calls us to see creation as a community in which all are invited to flourish. Francis warns us that “a sense of deep

communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings”(91). He takes great care to teach us that justice for the poor and concern for nature are inextricably bound up together. Elizabeth Johnson sums it up nicely at the end of *Ask the Beasts*:

...commitment to ecological wholeness in partnership with a more just social order is the vocation which best corresponds to God’s own loving intent for our corner of creation. We all share the status of creaturehood; we are all kin in the evolving community of life now under siege; our vision must be one of flourishing for all (Johnson 2014, 285).

How do we turn our lives around? We must start with profound inner conversion, but at a certain point we can no longer do much as individuals. That is why Francis says that “the ecological conversion needed to bring about lasting change is also a community conversion” (219). That is why I think the Grail, as a community, has so much to offer the world at this point in time. As a community, we can educate and support one another, but we can also educate the world around us.

Community reflection can teach us how we can make our homes ecological, as well as our schools, churches and local businesses, but we also need community to build those regional, national and international networks that are so necessary in challenging and changing the corrupt power structures that destroy our planet and oppress the poor.

Workshop *Solving conflicts in the perspectives of in-between thinking and of authentic communication*

Some “tools” for maintaining quality of life in conflict situations

If you want to build a ship, don't herd people together to collect wood and don't assign them tasks and work but rather, teach them to long for the endless immensity of the sea (ANTOINE DE SAINT-EXUPÉRY)

[...] Only with constant reflection you can achieve your goal, always exceeding it. [...] The task opens up to what precedes it, and to what goes beyond it. To what was and to what shall be. [...] The truly human work and history are now an endless process, with an always unreached finality (Paulo Pires do Vale, 2012: 16 -17)².

In-between thinking (Marli Huyer)

In the in-between thinking a person thinks as much about the role he or she plays among others, as on how to structure the space between people. (...) Often we feel safer in environments where we know people. Talking to someone can do wonders. We need to [...] see how we can set up the public space so that fear does not prevail.

<http://www.filosofie.nl/nl/artikel/42603/marli-huijer-wordt-nieuwe-denker-des-vaderlands.html>

In-between thinking: Moving constantly through philosophical concepts and inter human practices.

A. Thinking in the middle of (among) others

- Ideas in books, combining theory and practice
- Conversation with other people. The world is constructed by the “stories” people tell each other. Politics is the in-between (Hannah Arendt) Introducing divergent points of view (Foucault)

B. Thinking of what exist between us

Important structuring concepts:

² Pires do Vale, Paulo (2012), Preâmbulo, in Tarefas Infinitas. Quando a arte e o livro se ilimitam. (Infinite tasks: When Art and Book unbind each other). Lisboa: Fundação Calouste Gulbenkian.

Relational autonomy
Heteronymous³ freedom

What is going on in the *between*?

It is necessary to address the *between* in a philosophical sense, meaning it as a space to be lived in a sensitive and reflected way. Maria Helena Varela, inspired by Deleuze like Rosi Braidotti, argues that the question to be put to philosophy is no longer the question of the origins, nor of destination, but rather would it be pertinent to ask "What is going on in the *between*?" (Varela, 1998: 503). The time we live in is by definition an *in-between* time. Rosi Braidotti questions, in 2010, at the end of a communication entitled "Cartographies of the present":

[How can we be worthy of the times we live in? How to engage ourselves in the present in the resistance mode? Resistance without negativity. How to rebuild the intimacy between us and the world we live in?](#)

<https://vimeo.com/24517619>

What matters, still according to Braidotti, is "dropping (...) all desire of no change" (Braidotti 2004: 69). If a person does not get out of the self, if she or he does not start moving towards the Other, unable to handle the *between* of the movement itself, if he or she doesn't try to think the Other and doesn't include the Other in the "web" of his or her affections, if he or she doesn't allow to be challenged to leave patterns of thinking and acting, then relationship is no possible.

Living on the border of the *between*

The time of *Kairos* opens up to the *between*, passing through the border–place-of-grace, as José Correia Frazão⁴ formulates it in his book, *Entre-tanto. A difícil bênção da fé e da vida. (Mean-time. The difficult blessing of life and faith.)*

[...] for us, the border became the place of grace – we live on the border between times, between worlds, between experiences, trying to mediate, creating small points of contact between separated margins, places of opening and understanding, of mutual esteem, of possible agreements (Frazão, 2014: 90).

³ subject to a law or standard external to itself.

⁴Frazão, José Correia 2014, *Entre-tanto. A difícil bênção da vida e da fé. (Mean-time. The difficult blessing of life and faith.)* Prior velho: Paulinas Editora.

[...] the *border* metaphor – we could replace it by *threshold or passage* – corresponds well to the spirit of transit, simultaneously light and dramatic, that characterizes our time. Transit [...] from the meaning already given to the meaning to be constructed (ibid.: 95).

Authentic Communication

In September 2010 Jeannette Claessen facilitated a workshop in the Golegã Grail Centre on *authentic communication*, which has been since then an essential reference and a practice always in construction. In this workshop and for three days she worked this communicating practice with a diversified group of education and health professionals in which she relied on the *Nonviolent Communication* developed by Marshall Rosenberg, an American psychologist.

<https://www.youtube.com/watch?v=DgAsthY2KNA>

Compassion and the parable of the Good Samaritan

http://www.ted.com/talks/daniel_goleman_on_compassion?language=pt-br

To create our life as work of art and caring of the self

No more, but better, non-linear, but cyclical and not the quantity, but the quality, not measuring the same, but the diversity.

What could be a guiding principle for both social and individual action? Three inputs: cyclic instead of linear thinking, quality over quantity and instead of a person being self-directed, being caring of the self.

According to Foucault, all eras had their own laws and regulations, always their own values and life ethics. Shortly before his death in 1984, Foucault observed: "Why can't we all create a work of art of our life".

Nietzsche also wrote extensively on the art of living. He recommends that people should address their lives as a work of art, where trial should be central. People should shape themselves (*styling*). This is much more than the choice of a superficial lifestyle. The self-care moral requires technique and discipline.

The new generation of decision makers should start living their own life in a consistent manner. A life with quality, not at the expense of the self, not at the expense of the others and not at the expense of nature. Only then we will be mentally able to make the transition to an economy, to a sustainable society and a sustainable personal life, as it

allows us to calmly reflect upon new concepts in order to live up to the major transitions in which we find ourselves today (Berg, 2011: 205 -214⁵).

About thinking

Marli Huijer, the Dutch 'National Thinker', elucidates the idea that philosophy should make life difficult. She presents us with the wealth of values and ideas which initially appear irreconcilable.⁶

I think, therefore I am?

'*Cogito, ergo sum.*' – 'I think, therefore I am'. This is probably the best-known of all philosophical principles. The French philosopher René Descartes wrote it down in 1637. Nowadays, his proposition confronts us with a major question. Thinking, as a core activity of and fuel for human existence, seems decreasingly self-evident. The recent decisions by two Dutch universities to reduce or even axe their faculties of Philosophy illustrate how timeless and unconditional thought is losing ground. But if we as a society no longer initiate thinking, do we still actually *exist*?

There is an urgent need for an examination of this issue. When do ideas become a body of thought? How do thoughts influence our lives? What happens to a body when it thinks?

Thinking is an art

It is striking how often philosophy makes an appearance in today's performing arts. Well-known philosophers become characters, and philosophical ideas form a grid that is a foundation for artistic work. There seems to be a necessity to make pure thinking visible. To refer to ideas that feel 'more real' or authentic than the actual fragmented reality. Thinking is literally given 'room' in art, because it is precisely by thinking that art too knows that it *is* and will continue to *be*.

About Innovation

The innovation process is nowadays open, collaborative and global - and this represents a profound change compared to the old way of doing. (...) The real innovation - adoption of new models, not only improvement of current models - implies learning from those who are different and requires "safe" spaces to try and

⁵ Berg, Natasja van den (2011), *Het goede leven, (The good life)*, in Joop Hazenberg, Farid Tabarki, Rens van Tilburg, *Dappere nieuwe wereld. 21 Jonge denkers over de toekomst van Nederland*. Amsterdam: van Genneep, 205 – 214.

⁶ <http://www.kaaitheater.be/en/f101/re-think> (site not available anymore)

test. (...) Innovation is born of diversity, of the "mix" of different skills and types of organizations (Vasconcelos, 2011: 14).⁷

About leadership, an old and wise text

"A leader is best

When people barely know he/[she](#) exists,

Not so good when people obey and acclaim him/[her](#),

Worst when they despise him/[her](#).

'Fail to honour people,

They fail to honour you.'

But of a good leader, who talks little

When his/[her](#) work is done, his/[her](#) aim fulfilled,

They will all say, 'We did this ourselves.'"

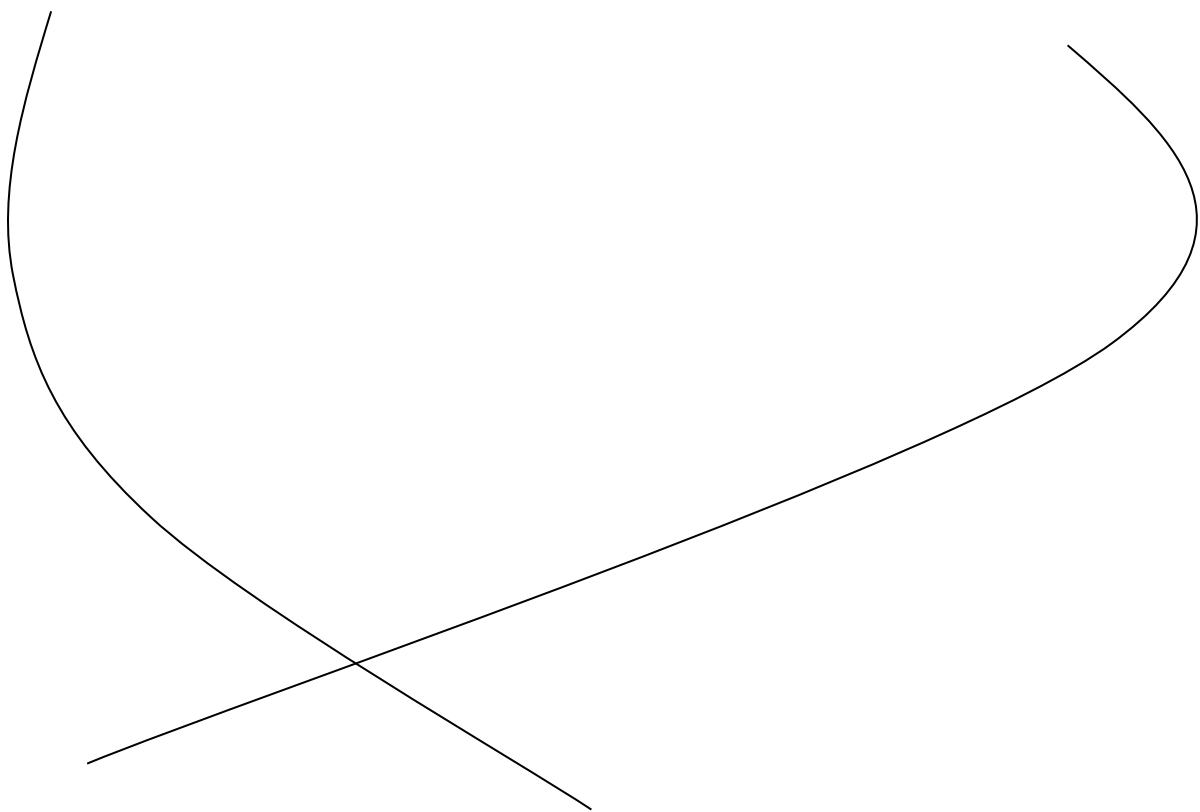
-- Lao-tzu in *Tao Te Ching* (How Things Work), 6th century, B.C.

⁷ Vasconcelos, Diogo (2011). "Criar novos espaços de colaboração". In *Impulso Positivo. Informação para maior impacto social. Nº 4* (p.14).

Everyone is an artist.
Joseph Beuys

Opening:

No one can draw a line that is not a boundary line: every line splits a singularity into a plurality (M.C. Escher).



[The Grail] “...an infinity in its entirety within a logical boundary line”

Every closed contour, no matter what its shape,
whether a perfect circle or an irregular random form,
evokes in addition the notions of “inside” and “outside”
and the suggestion of “near” and “far away”,
of “object” and “background”.

If we create a universe, let it not be abstract or vague but rather let it concretely
represent recognizable things (M.C. Escher).

[Me]

*I live my life in widening circles
that reach out across the world.
I may not complete this last one
but I give myself to it.*

*I circle around God, around the primordial tower.
I've been circling for thousands of years
and I still don't know: am I a falcon,
a storm, or a great song?*

Rainer Maria Rilke Poems from the Book of Hours

Music: *Memória* of Dominique Corbian

Drawing

Couldn't everyone's life become a work of art? Why should the lamp or the house be an art object, but not our life?
Michel Foucault

Try to make a drawing of your life as a “work of art”.

Sharing in a circle

Would you like to share some aspects of your life as a work of art in the Grail?

Dancing into the Grail

Dancing on meditative music and putting our drawings in the Grail cup

Final meditation

What will you do, God, when I die?
When I, your pitcher, broken, lie?
When I, your drink, go stale or dry?
I am your garb, the trade you ply,
you lose your meaning, losing me.

Homeless without me, you will be
robbed of your welcome, warm and sweet.
I am your sandals: your tired feet
will wander bare for want of me. (...)

Rainer Maria Rilke, *Poems from the Book of Hours*



We are drawn together by a common vision. In spite of our great diversity we share a common longing to find meaningful ways of contributing to the transformation of our world into a place of love and justice. (“What is the Grail”, in *Grail entering in the XXIst century*.)

Music: Monteverdi, *Ahora que el cielo y la tierra y el viento callan ...*

First Reading: Ecclesiastes 3, 1-8

For everything there is a season, and a time for every matter under heaven:

a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted;

a time to kill, and a time to heal;
a time to break down, and a time to build up;

a time to weep, and a time to laugh;
a time to mourn, and a time to dance;

a time to cast away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;

a time to seek, and a time to lose;
a time to keep, and a time to cast away;

a time to tear, and a time to sew;
a time to keep silence, and a time to speak;

a time to love, and a time to hate;
a time for war, and a time for peace.

Second reading from Marli Huyer (2015), in *Rhythms. Searching for a time that comes back*

The real problem [of time] is not the problem of being in a hurry, but the tuning of several speeds and thus the rhythm. The word rhythm has its origin in Greek, *ρυθμός*, which means 'periodic motion' or 'the order of movement'. [...] Thus, the rhythm has two components: on the one hand the periodical repetition, on the other hand the movement or change. [...] Each time something new is introduced in the repetition, something unexpected, something that moves (p.23).

The paradox of rhythm is that the repetition is introducing both stability and change (p.25).

Time only has meaning when, to a particular moment of the day, year or life, or the distance between them, a meaning is assigned (p.34).

For a moment to gain meaning, it is not enough to assign meaning once and forever. The specificity of the moment must be repeatedly provided with significance.

The rhythm with which we retake certain moments in time is decisive for who we are. People, who prefer to look forward rather than look back, interpret this return as nostalgia of bygone days. This censorship is shortsighted. They want us to believe that the renewal is only in the future. They do not see that just the repetition can lead to renewal (p.203).

Retaking old rhythms doesn't mean copying them exactly, but to re-appropriate them in a renewed way, so that both the meaning of the rhythms as the way they are applied, are changed (P.204).

Silence

Speaking

Final Prayer

Elements for the Final Celebration

From Youtube:

I. Erbarme dich, Bach

<https://www.youtube.com/watch?v=TErG0e-xh8A>

(Have mercy, my God, in Arabian, by Fadia el-Hage)

II. Song: Alan Parsons Project || Old and Wise

<https://www.youtube.com/watch?v=NLtFsiOFn-4>

As far as my eyes can see
There are shadows approaching me
And to those I left behind
I wanted you to know
You've always shared my deepest thoughts
You follow where I go

And oh when I'm old and wise
Bitter words mean little to me
Autumn winds will blow right through me
And someday in the mist of time
When they asked me if I knew you
I'd smile and say you were a friend of mine
And the sadness would be lifted from my eyes
Oh when I'm old and wise

As far as my eyes can see
There are shadows surrounding me
And to those I leave behind
I want you all to know
You've always shared my darkest hours
I'll miss you when I go

And oh, when I'm old and wise
Heavy words that tossed and blew me
Like autumn winds that will blow right through me
And someday in the mist of time
When they ask you if you knew me
Remember that you were a friend of mine
As the final curtain falls before my eyes
Oh when I'm old and wise

III. Song/dance: At the IGA of 1984, where we moved on in a row with an African rhythm while singing:

She changes everything she touches, everything she touches changes