

The Sacred Ground of Pastoral Care



- Radical importance of scientific method

- Judgments based on tested evidence
- Liberated from submission to untested authoritarian abstractions
- trust teaching that is the fruit of experience

Experience is not limited
to what can be tested by scientific method



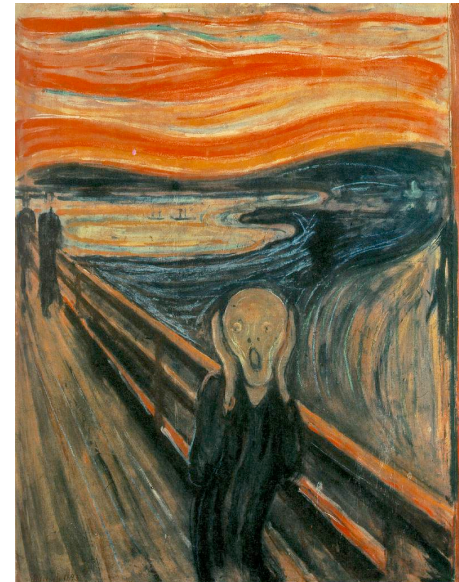


Apollo &
Daphne

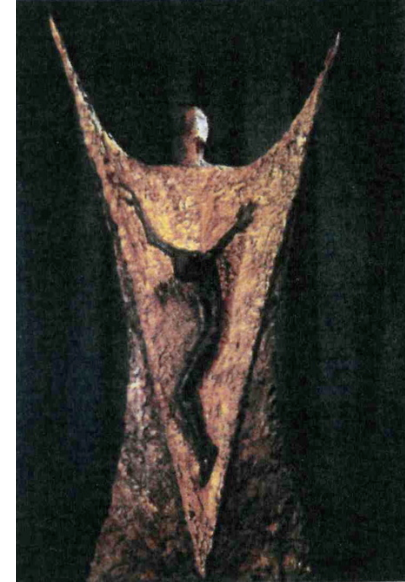


Bernini

The Cry
1893

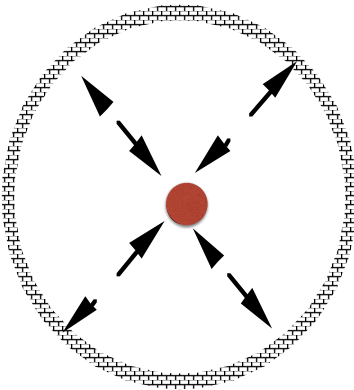


Edvard Munch



Religious

Experience



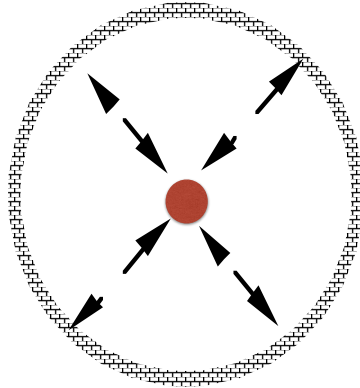
Religion Re + ligare To bind back

God
Sanskrit **Ghu** ('called' 'calling') + **To** ('The one')

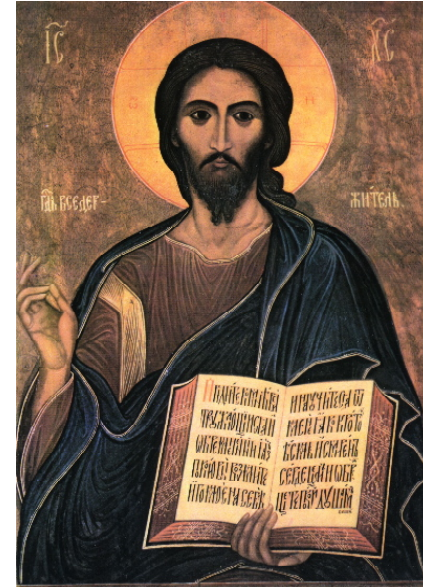


Religious
Experience is
Experience of
Communion with
'God'

God 'The Heart and the Beyond of Everything' (Teilhard de Chardin)



Too busy
Iso gashii
忙
Heart Destruction



Matthew 11:28-29



‘Whoever has seen me
has seen the Father ... I
am in the Father and the
Father is in me’(John 14:9-10).

‘I will ask the Father and he
will give you the **Spirit** to be
with you for forever’(John 14:16).

‘**I** am coming to you’(John 14:18).

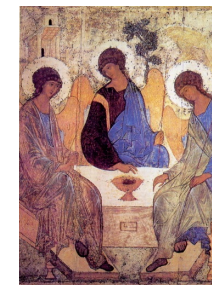
‘My **Father** will love you and **we**
will come to you and make our
home with you’(John 14:23).

Jesus, God’s Son

The Dancer, The Singer, The Lover

God the ‘**Father**’

The Dance,
The Song,
Love



God’s Spirit

The Dancing,
The Singing,
The Loving

‘The grace of the Lord Jesus Christ, and the love of God and the
fellowship of the Holy Spirit be with you all’ (2Corinthians 13:13).



Knowing that God is **Spirit** reminds us to be attentive to the divinely inspired movements of our own heart: movements of longing as we yearn for closer communion with God whose Spirit inspires us; movements of wonder and praise as we rejoice in God being with us. It reminds us to be sensitive to these movements in every man and every woman.



Knowing that God is **Word** reminds us to be attentive to the words and actions through which God speaks to us, and the words and actions through which we respond to God. We learn, too, to reverence the sacred ground of each person's Spirit, and be attentive to each person's Word, as together we journey towards God who is the Source ('Father', 'Mother') of all.

Knowing that God is **Father** reminds us to open our hearts to God's love and to treat every other person as our brother or sister.



We find our true selves in relationship to the God who,
as Father, continues to hold us in being,
as Word, continues to dialogue with us,
as Spirit breathes healing love into our broken lives.



John of the Cross

Jesus takes you tenderly in his arms, and there gives you his love. And when you are thus one with him, he lifts you to the Father, where God's own joy will be your joy. For as the Father and the Son and the Spirit who proceeds from them live in one another, so it is with you. For, taken wholly into God, you will live the life of God.'

(Romance 4,15-17).



Break

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John Henry Newman

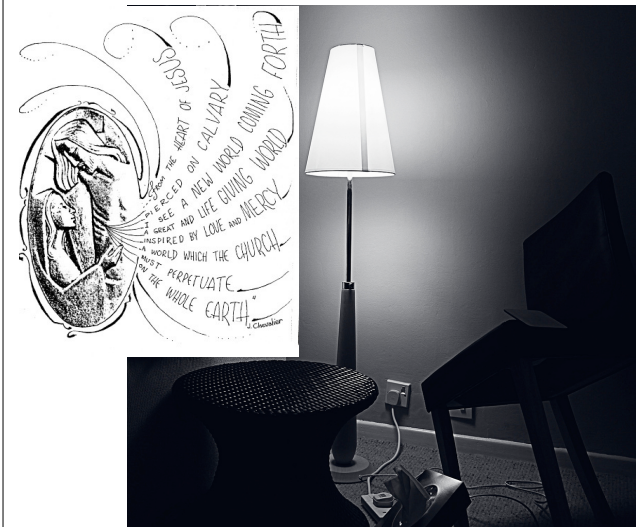
"Dear Jesus,
Help me spread Your fragrance everywhere I go
Flood me with Your Spirit and Life.
Penetrate and possess my being so utterly
that all my life may be only a radiance of Yours.
Shine through me and be so in me
that every person I come in contact with
may feel Your presence in my soul."



Saint Dominic

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Listening to their story



Deirdre Browne ibvm

- ‘Come as you are. That’s how I want you. Come as you are. Feel quite at home. Close to my heart, loved and forgiven, come as you are. Why stand alone?’
- No need to fear. Love sets no limits. No need to fear. Love never ends. Don't run away, shamed and disheartened. Rest in my love. Trust me again.
- I came to call sinners, not just the virtuous. I came to bring peace, not to condemn. Each time you fail to live by my promise, why do you think I'd love you the less.
- Come as you are. That’s how I love you. Come as you are. Trust me again. Nothing can change the love that I bear you. All will be well. Just come as you are.’



In his suffering Jesus gives us an example, and by sharing his Spirit with us, he encourages and enables us to follow him along the path of letting go, the path of loving through suffering.

By keeping our eyes on Jesus, especially on his way of responding to suffering, it is possible for us to glimpse in suffering a meaning that would otherwise evade us.

In our weakness and suffering, we experience a strength that is not our own.

Perhaps the most wonderful thing about suffering is that, through it, Jesus invites us to join with him in redeeming the world.



To know the power of God’s redeeming love, we need to look upon the one we have pierced (John 19:37).

We need to put our hand into his pierced side and our fingers into his wounds (John 20:27) — the wounds of his brothers and sisters with whom, as the Son of Man, he still identifies.

Acts 9:5

Saul asked, “Who are you, Lord?”

The reply came, “I am Jesus, whom you are persecuting”.

‘It is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. ... We know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence ... So we do not lose heart.’

Let suffering be a cross for us who are disciples of Jesus, for then we can embrace him who died there, knowing that he is embracing us.

Viaticum



The Rite of Penance

After describing the three forms of the Rite of Penance, the Roman Ritual speaks of ‘Penitential Celebrations’.

“Penitential celebrations are very useful in places where no priest is available to give sacramental absolution. They offer help in reaching that perfect contrition which comes from charity and enables the faithful to attain to God’s grace through a desire for the sacrament of penance.”



- ‘I am in the Father and you are in me and I in you’ (John 14:20).
- ‘I pray that they will be one as we are one, with me in them and you in me’ (John 17:21).

Longing for God

‘O Lord, all my longing is known to you;
my sighing is not hidden from you’(Psalm 38:9).

‘As a deer longs for flowing streams, so my soul longs for you, O God.
My soul thirsts for God, for the living God. When shall I come
and behold the face of God?’(Psalm 42:1).

‘O God, you are my God, I seek you, my soul thirsts for you; my flesh
faints for you, as in a dry and weary land where there is no water’(Psalm
63:1)

‘When you search for me, you will find me; if you seek me with all your
heart, I will let you find me, says the Lord’(Jeremiah 29:13).

‘Jesus thirsts; his asking arises from the depths of God’s desire for us
... God thirsts that we might thirst for God’(Catechism n. 2561).

What is Prayer?

Therese of Lisieux:

“Prayer is a surge of the heart;
a simple look turned towards God,
a cry of recognition and love,
embracing both trial and joy.”

Teresa of Avila:

“Prayer is an intimate sharing between friends ...
taking time frequently to be alone
with we One who we know loves us.”

“Look at him. He never takes his eyes off you.”

John of the Cross:

“The language God hears best is silent love.”

James McAuley (1917-1976) on prayer

Incarnate Word, in whom all nature lives,
Cast flame upon the earth: raise up contemplatives
Among us, men who walk within the fire
Of ceaseless prayer, impetuous desire.
Set pools of silence in this thirsty land:
Distracted men that sow their hopes in sand
Will sometimes feel an evanescent sense
Of questioning, they do not know from whence.
Prayer has an influence we cannot mark,
It works unseen like radium in the dark.

(from *A Letter to John Dryden*).

“I have come to cast fire upon the earth,
and how I wish it were blazing already.” (Luke 12:49)

Teilhard de Chardin

‘Some day,
after harnessing space,
the winds,
the tides
and gravitation,

We shall harness for God
the energies of Love.

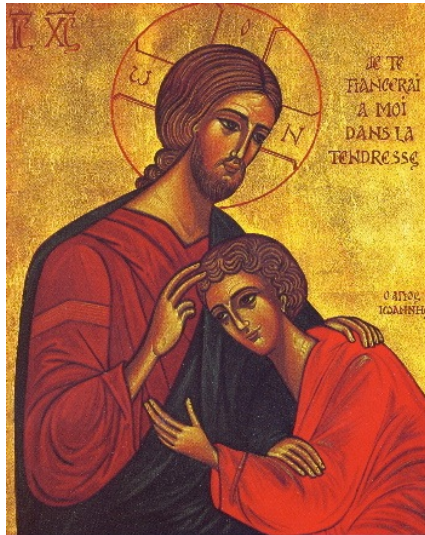
And then,
for the second time in the history of the world,
we shall have discovered fire.’

- Experience of love is a sacred encounter
- Being attentive to this encounter = prayer
- Beauty of those who are caught up in the divine
- and express their experience in art
- especially the art of loving.

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“I have betrothed you
to myself
in tenderness.”

Hosea 2:14, 20

Yielding to Love

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