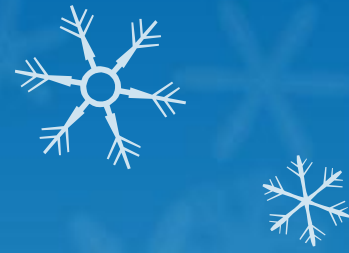


SANCTUARY OF THE SOUL

Laying the Foundation – Part 2



SANCTUARY OF THE SOUL

Based on the book:

*Sanctuary of the Soul: Journey into
Meditative Prayer by Richard Foster,
InterVarsity Press, 2011.*



Opening Prayer

“We would know more of you”

From *Awed to Heaven, Rooted in Earth*, by Walter Brueggemann

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The Imagination in Contemplation



- ❖ Using our imagination during contemplation enriches our prayer life
- ❖ Our rational aspects are also assets to contemplation
- ❖ Using both our mind and heart facilitates a growth into wholeness
- ❖ Use of the imagination to grow spiritually was modeled by Jesus
 - ❖ Think of the parables that Jesus told when he taught

Historical References to Imagination and Contemplation

- ❖ Teresa of Avila began her life of contemplation by using pictures in her mind
 - ❖ She pictured Christ within her
- ❖ Frances de Sales noted the focus that imagination brings to a life of prayer
- ❖ Many criticize imagination as a pathway for evil to enter our lives
- ❖ Imagination is a gift of God, our Creator
 - ❖ Helps us to encounter the incarnational aspects of Christianity
 - ❖ God uses our imagination to teach us spiritual things.

Icons and Contemplation

- ❖ Using icons for contemplation is a common practice in the Eastern Orthodox Church
- ❖ John of Damascus taught that once God became incarnate in Jesus, the use of images became not only possible, but permitted
- ❖ 7th ecumenical council (787 A.D.) made distinction between veneration of images and worship of images
- ❖ *We do not make obeisance to the nature of wood, but we revere and do obeisance to Him who was crucified on the Cross... When the two beams of the Cross are joined together I adore the figure because of Christ who was crucified on the Cross, but if the beams are separated, I throw them away and burn them. St. John of Damascus*
- ❖ See also Col 1:15

Lectio Divina Part 1

- ❖ Intensely listening to a scripture text
- ❖ Reflecting on the text so as to engage both mind and heart
- ❖ Praying the text as our thanksgiving, confession, lament and petition
- ❖ Applying the text to our daily life so that it leads to obedience and repentance



Lectio Divina Part 2

- ❖ Some hints for using lectio divina
 - ❖ Use your imagination to picture the full biblical scene
 - ❖ Take time to imagine yourself as each of the characters in the story
 - ❖ “Brood” on the peace of Christ when you read about it
 - ❖ Allow Christ’s peace to enter your heart and mind
- ❖ Consider making some Christian classics to your lectio
 - ❖ *Confessions* Augustine
 - ❖ *The Pursuit of God* A. W. Tozer
 - ❖ *Interior Castle* Teresa of Avila
 - ❖ *The Cost of Discipleship* Bonhoeffer

Some Ideas to Bring Contemplation to Worship

- ❖ Guidelines given for worship preparation at Quaker Meadow retreat
 - ❖ “Center down” – focus on the moment while letting go of outside distractions
 - ❖ Be “gathered into the power of God” – where the “we” of being the church takes precedence over the importance of an individual
 - ❖ Follow the guidance of the Holy Spirit
 - ❖ *Therefore brethren, let us be careful neither to run out ahead of our guide, nor loiter behind him; since he that makes haste may miss his way, and he that stays behind may lose his guide. William Penn*

A Worship Experience in 3 Movements

- ❖ Period of hymns that lifted up God's goodness, character, mercy, & faithfulness
- ❖ Period of public confession and reconciliation between certain members of the group
- ❖ Period characterized by songs of praise and thanksgiving

*Prayer...is the raising of the heart and mind to God in
constantly renewed acts of love. Karl Rahner*



Meditation on Isaiah 6:1-13



<https://www.youtube.com/watch?v=bmHI1Th9JfY>

