

MPC 2023 Cedar Springs School Bibliography

Scripture references and quoted works

Monday plenary session 1: The Holy One is With Us (Sarah Colyn)

'Holy' is the real name of God, of the God 'not of scholars and philosophers,' but of the living God of faith. The knowledge about God results in definitions and distinctions. The knowledge of God leads to this one, incomprehensible, yet obvious and inescapable word: holy. And in this word we express both that God is the Absolutely Other, the One about whom we know nothing, and that He is the end of all our hunger, all our desires, the inaccessible One who mobilizes our wills, the mysterious treasure that attracts us, and there is really nothing to know but Him. 'Holy' is the word, the song, the 'reaction' of the Church as it enters into heaven, as it stands before the heavenly glory of God. (Alexander Schmemmann, *For the Life of the World*)

Psalms 147:2-5

"If we take the Lord's Prayer alone, God's holiness is the interest which all the rest of it serves. Neither love, grace, faith, nor sin have any but a passing meaning except as they rest on the holiness of God, except as they arise from it, and return to it, except as they satisfy it, show it forth, set it up, and secure it everywhere and forever. Love is but its outgoing; sin is but its defiance; grace is but its action on sin; the cross is but its victory; faith is but its worship." (P.T. Forsyth, *The Soul of Prayer*)

John 14: 6, 23

"Christ... is present now. He, our Healer, has already become flesh, has already accomplished the work of the cross, has already poured out the full gift of His Spirit upon us. As long as we dwell in time, there will never be more of Him available to us than now.

Our walk with Him, our acknowledgement of Him with us, within us, while remaining fully sovereign – all this in the now – is what faith apprehends. God is available to us; Jesus is indeed, if we are born again of His Spirit, the living Fountain within. We practice His presence" (Leanne Payne, *Restoring the Christian Soul through Healing Prayer*, 72).

1 Corinthians 6:19-20 NASB

"It is only the Christians who have any idea of how human souls can be taken into the life of God and yet remain themselves – in fact, be very much more themselves than they were

before... The whole purpose for which we exist is to be thus taken into the life of God” (Lewis, *Mere Christianity*, 88).

2 Peter 1:4 KJV

“All will be gift to all while each existing as a whole creature.” (Pope John Paul II, *Theology of the Body*, 68:4)

“Another lives in me. My spirit is one with His. That is my whole place. All else is raging around me and within me, but I can stand now, confident, and watch as God heals this part of me that is so wounded” (Payne, *Restoring*, 71).

John 15:4-11

Ephesians 2:1-2, 4

“Christ has redeemed us! This means he has given us the possibility of realizing the entire truth of our being; he has set our freedom free from the domination of [lust].” (PJI, *Veritatis Splendor*, 103)

Monday plenary session 2: Sacramental Participation, Eucharistic Living (Sarah Colyn)

Poem: *God's Grandeur*, Gerard Manley Hopkins

“The purpose of all matter... is to lead us into God’s heavenly presence, to bring about communion with God, participation in the divine life. Thus are the church’s sacraments simply the beginning of the cosmic restoration... The entire cosmos is meant to serve as a sacrament: a material gift from God in and through which we enter into the joy of his heavenly presence.” (Hans Boersma, *Heavenly Participation*, p. 9)

“The serious problem we now face is that the Christian world has lost its symbolic system (its true myth) and more nearly holds to the symbolic system spun out of atheistic materialism – a myth that denies heaven, the unseen real, the transcendent, and the supernatural, along with the moral good” (Payne, *Restoring the Christian Soul*, p. 225).

Psalm 147

“The mysterious character of all created reality lies in its sacramental nature” (Boersma, *Heavenly Participation*, p. 22).

“The Liturgy has always spoken through ‘signs’; and Jesus taught only ‘in parables’ (Mark 4:34). Biblical religion is the religion of the unknowable and transcendent God, Who reveals Himself... The transcendent is manifested in the sign through a language that is primarily visual, and as

such it is immediate, involving the whole person in one's totality, preventing any evasion into the abstract; the sign connects us to the sensible world while it urges us to reach toward the Invisible. Man's perceptive capacity is enlarged and deepened and he becomes capable of seeing beyond the appearances; in the sign the material world acquires a kind of transparency and the transcendent world a kind of tangibility... The sign is a poverty that holds great richness and continues in itself the 'scandal of the Incarnation'" (Sofia Cavalletti, *Religious Potential of the Child*, pp. 159-160).

"Reality is simply far too great to be contained in propositions [statements of fact about it... We need gestures, pictures, images, rhythms, metaphor, symbol, and myth... We need ceremony, ritual, customs, and conventions: those ways that perpetuate and mediate the images and symbols to us." (Payne, *The Healing Presence*, 1989, p. 146)

"Worship transforms ordinary time and space into sacred time and space. The experience of God is one of mystery, awe, and wonder. Where education attempts to explain and interpret mystery, worship allows us to experience and dwell in the presence of God as a way of knowing. ...The experience of sacred time and space in a special place set aside for God enables us to experience God in every time and every place" (Stewart & Berryman, *Young Children and Worship*, 1989, pp. 13-14).

As soon as the Lady was out of sight Ransom's first impulse was to run his hands through his hair, to expel the breath from his lungs in a long whistle, to light a cigarette, to put his hands in his pockets, and in general, to go through all that ritual of relaxation which a man performs on finding himself alone after a rather trying interview. But he had no cigarettes and no pockets: nor indeed did he feel himself alone. That sense of being in Someone's Presence which had descended on him with such unbearable pressure during the very first moments of his conversation with the Lady did not disappear when he had left her. It was, if anything, increased. Her society had been, in some degree, a protection against it, and her absence left him not to solitude but to a more formidable kind of privacy. At first it was almost intolerable; as he put it to us, in telling the story, "There seemed no room." But later on, he discovered that it was intolerable only at certain moments—at just those moments in fact (symbolized by his impulse to smoke and to put his hands in his pockets) when a man asserts his independence and feels that now at last he's on his own. When you felt like that, then the very air seemed too crowded to breathe; a complete fullness seemed to be excluding you from a place which, nevertheless, you were unable to leave. But when you gave in to the thing, gave yourself up to it, there was no burden to be borne. It became not a load but a medium, a sort of splendor as of eatable, drinkable, breathable gold, which fed and carried you and not only poured into you but out from you as well. Taken the wrong way, it suffocated; taken the right way, it made terrestrial life seem, by comparison, a vacuum. At first, of course, the wrong moments occurred pretty often. But like a man who has a wound that hurts him in certain positions and who gradually learns to avoid those positions, Ransom learned not to make that inner gesture. His day became better and better as the hours passed. (C. S. Lewis, *Perelandra*, chapter 6).

I John 2:16

Ezekiel 44, I Peter 2:5

God created us, places us, calls us to stand in the center of the world and because of who He made us to be, we are able to unify the world, to make it all what it's meant to be, in our act of blessing God. We can participate in taking all creation and all time into Him, into His Kingdom. We are to both receive the world from God and offer it to God. By filing the world with this eucharist, we transform our lives, the ones that we receive from the world, into life in God, into communion with Him. The world was created as the 'matter,' the material of one all-embracing eucharist, and man was created as the priest of this cosmic sacrament. (Schmemmann, *For the Life of the World*, p. 15)

Story of "The Great Family", Jerome Berryman, *Complete Guide to Godly Play*.

Monday plenary session 3: Receiving God's Forgiveness (Nicole Adams with Anjonette Baum)

"Forgiveness is an exotic, which Christ brought with Him from Heaven" (Meyer, *Our Daily Walk*, p. 142).

I John 1:9

Eph 2:1-5

2 Cor 7:9-10

Psalms 51

Psalms 145:13-16

Romans 8:12 (Jerusalem Bible)

I John 4:13-16

Gal 5:16

""Compunction is the virtue of awareness of our sin that enables us to stand honestly before the One who made us and receive His forgiving love. This gift that energizes repentance and draws us more deeply into life in Christ..." (S Colyn, *The Gift of Compunction*, MPC blog).

"Christians, once regenerated (born of the Spirit) and converted (their wills made one with Christ's), yet need to set apart certain times when they once again kneel as sinners before God and ask Him to show them their sins, conscious and unconscious, that they might confess and be forgiven" (Payne, *Restoring*, 143).

"The line separating good and evil passes not through states, nor between classes, not between political parties either- but right through every human heart – and through all human hearts. This line shifts. Inside us, it oscillated with the years. And even within hearts overwhelmed with evil,

one small bridgehead of good is retained. And even in the best of all hearts there remains... an unuprooted small corner of evil." (A Solzhenitsyn, *The Gulag Archipelago*).

Psalms 139:23-24

I John 1:7-9

"The structure of sin in the human personality is something far more complicated than the isolated acts and thoughts of deliberate disobedience commonly designated by the word. In its biblical definition, sin cannot be limited to isolated instances or patterns of wrongdoing; it is something much more akin to the psychological term complex: an organized network of compulsive attitudes, beliefs, and behaviour deeply rooted in our alienation from God... The human heart is now a reservoir of unconscious disordered motivations and responses, of which unrenewed persons are unaware if left to themselves for "the heart is deceitful about all things, and desperately corrupt; who can understand it?" (Jer 17:9)" (R Lovelace, *Dynamics of Spiritual Life; An Evangelical Theology of Renewal*).

James 5:16

"Karl Barth suggests that "forgiveness does not erase the historicity of the sinner or exempt the forgiven from the loving discipline of God. Christian forgiveness does not suppress or revise our memories, or ignore the shrapnel from past explosions of sin. What forgiveness does is entrust these things entirely to God so that we can proceed in the freedom of faith" (J Coutts, *A Shared Mercy: Karl Barth on Forgiveness and the Church*).

Monday plenary session 4: Obedience and the Vertical Position (Gay Barretta)

"Our Lord can never be defined in terms of individuality and independence, but only in terms of personality. "I and My father are one". Personality merges, and you only reach your real identity when you are merged with another person. Our Lord never spoke in terms of individuality, of a man's isolated position, but in terms of personality- "That they may be one, even as we are One" (Oswald Chambers, *My Utmost For His Highest*).

Gen 2:18

The Gospel obedience we are talking about is a response to God's grace and not its condition. The way of the law says, "if you obey, God will receive you as His son"; the way of the gospel says, "God has received you as His sons, just as you are in all your unworthiness. Your response to that is to obey" (Thomas Smail, *The Forgotten Father*).

John 5:10

Romans 8:2

Philippians 2:13

I John 3:1, 6

John 6:38, 5:30

“Where there is radical obedience to the King, the Lord of History, the soul comes into the incredible freedom of the realized personality – of personhood” (L Payne).

““Personality is not a datum from which we start” (C S Lewis).

I John 3:2

Ephesians 6:17

Psalms 107:20

Psalms 95:7 (NEB)

Isaiah 55:3

“Our pastoral task is to help all needy individuals face their inner loneliness, and there begin to hear God and their own true self” (Payne, *Listening Prayer*, p 169).

“They wanted, as we say, to ‘call their souls their own.’ But that means to live a lie, for our souls are not, in fact, our own. They wanted some corner in the universe of which they could say to God, ‘This is our business, not yours’” (Lewis, *The Problem of Pain*, p 80).

Every one of us – not just those who are the most visibly wounded by the darkness in humanity and the world – has to face the inner loneliness and separation from God. We all need to begin the rigorous but sternly magnificent work of converting the ‘desert of loneliness’ within into the spaciouly beautiful ‘garden of solitude’ where the true self comes forward and flourishes. This is the self that is capable of friendship and Christian fellowship. Its identity is no longer in the creature. It no longer demands that the creature be god to it” (Payne, *Listening Prayer*, 1994, p 169).

Genesis 3:16, 19

Joel 2:13, 25-26

“Masculinity is finally not a thing to be learned, but rather a quality to be tasted or experienced. The masculine within is called forth and blessed by the masculine without. It is thereby commissioned to be, to grow, and to mature” (Payne, *Crisis in Masculinity*).

For prayer for strengthening of the will, see chapter four of *The Healing Presence*.

Tuesday plenary session one: Knowing God Rightly (Sarah Colyn)

“A right conception of God is basic not only to systematic theology but to practical Christian living as well. It is to worship what the foundation is to the temple... Before the Christian church goes into eclipse anywhere there must first be a corrupting of her simple basic theology. She simply gets a wrong answer to the question, ‘What is God like?’ and goes on from there” (Tozer, *Knowledge of the Holy*, p 2, 4).

“Vital to every soul that needs healing (all of us) is the knowledge that God is absolutely good, and that He loves us with the kind of love capable of really changing us” (Payne, *The Healing Presence*, 1989, p 135).

Voluntarism: the idea introduced in the 14th C by John Duns Scotus that “God’s will determines the moral status of a particular act,” or that, “God did not command certain things because they are right, but certain things are right because God commanded them” (Boersma, *Heavenly Participation*, p. 77; Lewis, *Reflections on the Psalms*, p. 61).

Luke 1:34

“We alone have a Savior of the deep mind and heart, One who descends into it and becomes its righteousness, its sanctification, its holiness. Faith, knowledge, love, moral conduct, apostolic courage, hope, prayer, completion: all have to do with Christ in us. This is the way it really is, and the imagery with which our hearts perceive this reality is crucial” (Payne, *The Healing Presence*, 1989, p 135).

Genesis 2:22-25, Revelation 17:7

Genesis 1:26-27, 2:7, 22-25

“This is the body: a witness to creation as a fundamental gift, and therefore a witness to Love as the source from which giving springs” (John Paul II, *Theology of the Body*, 14:4).

“The body speaks of man’s call to love as God loves in a life-giving communion of persons. It speaks prophetically of God’s love for humanity, Christ’s love for the Church” (C West, *Our Bodies Tell God’s Story*, p 87).

“Think of a feast where family members gather, with candles, prayers, meaningful and traditional rituals, Sabbath and all great occasions are celebrated and made real in the life of those who participate...[At the table we receive the] images of motherhood, fatherhood, grandparenthood, priesthood, sonship, what it means to be a daughter blossoming into wholeness... (Payne, *The Healing Presence*, p 129).

Tuesday plenary session 2: The Journey of Self-Acceptance in Christ (Tommy Briggs)

Psalm 90:10

John 3:16

Psalm 139:13-14

Tuesday plenary session 3: The Image and Healing of Man (Tom Wright)

“When men are healed the healing of women will naturally follow” (Payne, *Crisis in Masculinity*).

“Masculinity is an achievement, not a given, and it is vulnerable to developmental injury” Joseph Nicolosi.

“Masculinity is not a thing to be learned, but rather a quality to be tasted or experienced. The masculine within is called forth and blessed by the masculine without. It is thereby commissioned to be, to grow, and to mature” (Payne).

Tuesday plenary session 4: The Image and Healing of Woman (Sarah Colyn)

“Are all human beings created to do the same work? No, of course not... We [men and women] are equal in creaturehood – different in functions we were created to perform.” But it is pernicious for us to examine “my role as a woman” and “woman’s function in modern society” before we’ve examined our roles as persons.” (Payne quoting Sayers, *Crisis in Masculinity*, p 117)

Speech by Sojourner Truth (from *Journey Toward Freedom*, Jaqueline Bernard)

“In most women’s hearts a battle – though a quiet one, one that we usually do not understand – continues. Centuries of man’s flight from woman, and of erroneous ideas about the place of Christian woman, find quite a foothold in our imaginations and in our deep hearts. We have monitors within that militate on the side of the law, not on the side of grace and freedom.

Though we read of the extremely active role women played in the early church, we still cherish the false notion that dying to self means dying to our power to do and to be (i.e. our masculine

creative will). Therefore, we are always in danger of putting the real self to death. At the very least we risk the imbalance of the masculine and the feminine, both in ourselves and in our relationships with me, and fail to see ourselves as Jesus sees us.” (Payne, *Crisis in Masculinity*, p 118

Rather than see herself through the eyes of those in the church who mistakenly regard her as a class, and rather than submit herself to a feminist ideology which would again regard her as part of a class, she will look to God for her true identity and the power to transcend her own limitations. All this she will do in order to become the healthy daughter of God and the feminine disciple she was created to be. (ibid, p 120)

Esau McCauley, *Reading While Black*.

Perhaps it is no wonder that women were first at the Cradle and last at the Cross. They had never known a man like this Man – there never has been such another. A prophet and teacher who never nagged at them, never flattered or coaxed or patronized; who never made arch jokes about them, never treated them either as “The women, God help us!” or “The ladies, God bless them!”; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously; who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female; who had no axe to grind and no uneasy male dignity to defend; who took them as he found them and was completely unself-conscious. There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; nobody could possibly guess from the words and deeds of Jesus that there was anything “funny” about woman’s nature. (Dorothy Sayers, *Are Women Human?*)

Genesis 3:15b

Revelation 12

“There is a particular spiritual attack aimed at our sexuality and even more particularly at woman because of her ability to give flesh to God by her YES” (Christopher West, TOB I lecture).

Wednesday plenary session 1: God Within Us: Becoming the True Self (Sarah Colyn)

Song: *Puddleglum’s Anthem* by Sarah Sparks

Ezekiel 36:27, Today’s NIV

Ephesians 3:16-17, NIV

“The true tale of my existence, inner and outer, must be unrolled and spread out before the Lord in order to mature psychologically and spiritually.” (Payne, *The Healing Presence*).

“Only the real ‘I,’ shedding its illusory selves, can draw near to God. In His Presence, my masks fall off, my false selves are revealed. I stand stripped and naked before Him. To continually abide in His Presence is to have one face only – the true one. To draw near to God, therefore, is to find the real ‘I’ as well as its true home, my true Center. Prior to this, I am split; I walk alongside myself, I am egocentric, I am uncentered” (ibid)

The Great Divorce by C. S. Lewis, vignette of the dwarf and tragedian

Satan’s aim is to spoil that which God has created (C. S. Lewis letters, 1 Nov 54).

Satan is “essentially an undercover agent,” and “operates primarily through the world and the flesh” (Green, *I Believe in Satan’s Downfall*, 1981, p. 53).

“All that is evil and untrue has an illusory character to it, and can seriously bluff us when we are without God’s wisdom and knowledge. While all that participates in the lie, in evil, can only fragment and destroy, all that participates in the Good is substantively real and creative.” (Payne, *The Healing Presence*, 1989, p. 75).

“Where did I go wrong, I sang along To every chorus of the song That the devil wrote, like a piper at the gates Leading mice and men down to their fates. Some will courageously escape The seductive voice with a heart of faith While walkin’ that line back home” (Josh Garrels, *Farther Along*).

“All my life I’ve wanted to be somebody. But now I see I should have been more specific” (Lily Tomlin in *The search for Signs of Intelligent Life in the Universe* (Play, written by Jane Wagner).

John 12:24

“The intense pull of the powers of darkness, often during the night, to snatch them out of their true center and back into the old – that place where the Evil One steals our minds, our giftedness, our lives. That is when they begin to learn that the Evil One, though he can seriously bluff us, has only the power we give to him. That is when they learn about the spiritual authority available to all who are united to Christ and His people and who live from the center where He dwells and speaks” (Payne, *The Healing Presence*, 1989, p. 76).

Wednesday plenary session 2: The Disease of Introspection vs. Listening to God (Uwe Buß)

“‘Friend,’ said the spirit, ‘Could you only for one moment, fix your mind on something not yourself?’” (C.S. Lewis, *The Great Divorce*)

“Fellas, you can’t kiss your girl and think about the kiss at the same time.” (Clyde Kilby)

“He was a bright young man who had spent years developing the rational mind, while neglecting the weightier matters of the heart. His emotional needs were very great. He had not accepted himself while going through puberty and was unaffirmed as a man. When his sexual and gender inferiority began to show up as symbolic confusion in the fantasy and dream life, lust entered in and he suffered a moral and spiritual fall.

It is amazing how perfectly and methodically some persons can go about destroying every experience of life (i.e. the power to be), even every thought experience, through turning an introspective, analytical mind to bear on it.” (Payne, *The Healing Presence*)

“A man can love himself, and be together with himself. That is what it means to be a man or a woman--to walk alongside oneself as if one were a second person and to delight in one's own beauty. Mirrors were made to teach this art.”

“I have never done it before--stepping out of life into the Alongside and looking at oneself living as if one were not alive. Do they all do that in your world?” (The unman speaking to the Green Lady, and her reply, in C. S. Lewis's *Perelandra*)

“To *be* is to experience life firsthand, to live in the present moment. And a person who has the disease of introspection, who thinks painfully, constantly, and in circles about life, lives always in the painful past and for the future. In this way, he squanders his present by trying to figure out a more secure or less painful future. The future, of course, never arrives, for it is in the present moment that we “live and move and have our being.”” (Payne, *Healing Presence*, p 162)

2 Corinthians 4:18

Painting: *Jesus im Boot*, Markus Rahn

“Habit is a rope. We weave a string every day, and finally we can't tear it.” (Horace Mann)

“Everything is only foreground! Behind it all is light! Our whole visible world just pretends to be there! In reality, what is important only begins behind! I'll probably come from there. I will find my way back there one day.

The mystical world of my childhood years has meanwhile gone through many changes. She hasn't lost her magical intimacy, but it has become one with the great reality.” (Jörg Zink, *Ufergedanken*)

“That is why the real problem of the Christian life comes where people do not usually look for it. It comes the very moment you wake up each morning. All your wishes and hopes for the day rush at you like wild animals. And the first job each morning consists simply in shoving them all back; in listening to that other voice, taking that other point of view, letting that other larger, stronger, quieter life come flowing in. And so on, all day. Standing back from all your natural fussings and frettings; coming in out of the wind.” (C. S. Lewis, *Mere Christianity*)

Painting: Beate Heinen, *The Greatest and a Child*

Wednesday plenary session 3: Forgiving Others (Cody Crichton)

For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins.

Forgive them Father for they know not what they do...

Forgive us our trespasses as we forgive those who have trespassed against us

Forgiveness in the context of reconciliation (see John Coutts, *A Shared Mercy*)

See Payne, *Restoring the Christian Soul* chapter 7

Wednesday plenary session 4: Freedom in Christ: Renouncing Sexual Idolatry (Sarah Colyn)

Genesis 2:

But for Adam there was not found a helper comparable to him.

This is now bone of my bones, flesh of my flesh.

Therefore a man shall be joined to his wife and they shall become one flesh.

And they were both naked, the man and his wife, and were not ashamed.

For an introduction to the Theology of the Body of St John Paul II, see *Our Bodies Tell God's Story*, C West.

“Man and woman in the sexual act return to the union of humanity that allows them to recognize each other and call one another by name.” (TOB 10:2)

“He makes them capable of mutual love, of a liking for one another. In man's eyes, the woman is a special synthesis of the beauty of all creation, and he too, similarly, in her eyes.... This love lets them interact with one another and rejoice in the gift of each other in all simplicity and innocence.” (John Paul II, *Meditation on Givenness*, 876)

“Jesus transforms sex from something that is worshipped to something that is worship.” (C West, TOB I course notes, p 55).

Growing in chastity involves repentance: “passing from error to the truth... conversion from sin to chastity (life according to the Spirit). (TOB 107:3).

[In the beginning,] “The body was a transparent expression of the person and therefore was not in danger of being treated as an object” (Dr. Mary Healy).

Holiness “permits man to express himself deeply with his own body precisely through the ‘sincere gift’ of self... It is in his body as a man or woman that man feels he is a subject of holiness.” (TOB 19:5)

Matthew 5:27-28

Jesus calls us to “a pure way of looking at others, capable of respecting the spousal meaning of the body” (John Paul II, *Veritas Splendor*, n. 15)

“And the more I considered Christianity, the more I found that while it had established a rule and order, the chief aim of that order was to give room for good things to run wild.” (G.K. Chesterton, *Orthodoxy*)

Chastity grants an “increased capacity for profound pleasure in, admiration for, [and] disinterested attention to the... beauty of femininity and masculinity” (TOB 132:4).

Ephesians 5:3-5

The prophets are the healers, for they call the people to repentance.

“Wherever John saw evil--in the state, in the Church, in the crowd--he fearlessly rebuked it. He was like a light which lit up the dark places; he was like wind which swept from God This was also Jesus’ basic demand: “Repent, and believe in the gospel” (Mk 1:15)

The Jew held that true repentance issues, not merely in a sentimental sorrow, but in a real change in life--and so does the Christian. The Jew had a holy horror of seeking to trade on the mercy of God--and so has the Christian. The Jew held that true repentance brings forth fruits which demonstrate the reality of the repentance--and so does the Christian.

Repentance is always available. So long as life remains, there remains the possibility of repentance.

The coming of Christ necessarily involves a separation. Men either accept him or reject him. When they are confronted with him, they are confronted with a choice which cannot be avoided. They are either for or against. And it is precisely that choice which settles destiny. Men are separated by their reaction to Jesus Christ.” (William Barclay, *The Gospel of Matthew*, Vol. 1, from the section on Matthew 3, the emergence of John the Baptizer, p 44, 54, 55, 51)

“I was that all-devouring womblike, yet barren thing. Glome was a web – I the swollen spider, squat at its center, gorged with men’s stolen lives...”

“Do not do it,” said the god. “You cannot escape Ungit by going to the deadlands, for she is there also. Die before you die. There is no chance after.” (Lewis, *Til We Have Faces*, p 279)

Ephesians 5:11-14a

“Order your day. Organize the hours. They are precious. There is no room, no place for the moping, disgruntled prophet. You are like all prophets in that it is after your greatest victories that you run and hide and ask to die. But My people are with you; they have not bent the knee before Baal. It is Baal worship you are facing and battling – the very thing the prophets of old inveighed against. I have given you favor; My favor is upon you. I continue to give you favor. Gird up your loins – prepare for Battle, prepare to be used – and run the race. You will outrun the chariots of men; you will run in the power that I give.” (Payne, *The Healing Presence*, p 233)

OT examples of idolatry: Numbers 25:3, Jer 7:18, 44:17, Jer 19:5, 32:35, I Kings 11, 12

“Whatever your heart clings to and confides in, that is really your god.” (Martin Luther, *Luther’s Large Catechism*, trans. John Nicholas Lenker, p 44)

“The natural urge toward sensual enjoyment, manifested in delight in food and drink and sexual pleasure, is the echo and mirror of man’s strongest natural forces of self-preservation... But for the very reason that these forces are closely allied to the deepest human urge toward being, they exceed all other powers of mankind in their destructive violence once they degenerate into selfishness.” Pieper, *Cardinal Virtues*, 150

I Cor 10:19-20

I Kings 18:21-40 (sand story written by S Colyn)

Thursday plenary session 1: A Story of Healing (Uwe Buß)

“God is love, and to practice His Presence is to become filled not only with him, but with primal images of glory. We end, no matter how empty we were before, in fullness of being.” (Payne, *The Healing Presence*, p 132).

“The prescription for Edward was to be filled with God. He was, and is. The primal images of God, fatherhood, motherhood, family, love, what it means to be a man – all these symbols that were missing in his life he is now gaining through meditation on the Scriptures, listening prayer, the practice of the Presence, and fellowship within the Body of Christ. He is getting to know all kinds of people ... He is today exuberantly learning to relate to others – all the many varieties one finds in a loving church fellowship ... He is, in short, being remythologized (divinely symbolized) through setting love in order. The imagery, within and without, really matters.”

See also *The Broken Image*, chapter 4.

Thursday plenary session 2: Receiving the Gift of Life: Being & Well-being (Sarah Colyn)

Poem: *Good Morning Class*, Franz Wright

“Incidentally, since I have begun to pray, I find my extreme view of personality changing. My own empirical self is becoming more important and this is exactly the opposite of self love. You don’t teach a seed how to die into treehood by throwing it into the fire: and it has to become a good seed before it’s worth burying.” (Letters of C. S. Lewis, p. 312)

Ps 33:5-9

Gen 1:1-3

John 1:1-4, 9-14

“We cannot know either what we are, or what we are meant to be, or how this is to be achieved through interpersonal relationships, unless we look first to [Christ].” (Frank Lake, *Clinical Theology*, 139)

Dynamic cycle of being: acceptance; sustenance; status; achievement.

“The relatively physically weaker body of woman shows her need for safety. Without it she is less fertile. With it, she feeds her child at her breast” (Paul M. Quay, SA., *The Christian Meaning of Human Sexuality*)

“The Cross of Christ enables [us] in later life to take up a new and consistently maintained attitude of acceptance and active bearing of the pain that we could not and cannot escape. This transforms passive passivity into active passivity, meaningless suffering into redemptive suffering; miserable, self-destroying, spirit-depleting suffering into glorious, self-enlarging, spirit-strengthening suffering.” (Lake, *Clinical Theology*, p 1101)

John 1:12

Thursday plenary session 3: Healing of Memories: Forgiving the Unforgivable (Anjonette Baum)

“Sometimes the memories that need healing go far back in time, back before conscious memory. But the heart knows; it does not forget.” (Payne, *Restoring the Christian Soul*)

“Forgiveness is an exotic, which Christ brought with Him from heaven.” (F. B. Meyer)

Thursday plenary session 4: The Virtue of Hope (Jean Holt)

“Virtue is the... the most a man can be. It is the realization of man’s potentiality for being. Virtue is the perfecting of man for an activity by which he achieves his fulfillment in being. Virtue means the steadfastness of man’s orientation toward the realization of his nature, that is, toward good” (Josef Pieper, *On Hope*, 25)

Hope is “the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength but on the help of the grace of the Holy Spirit” (*Catechism of the Catholic Church*, 1817).

Romans 5:1-5

“Instead, the man who hopes, like the man who prays, must remain open to a fulfillment of which he knows neither in what hour nor in what form it will finally come.” (Pieper)

Acedia is “a kind of anxious vertigo that befalls the human individual when he becomes aware of the height to which God has raised him... Man flees from God because God has exalted human nature to a higher, a divine state of being... [a man fallen into acedia] expressly wishes that God had not ennobled him but had ‘left him in peace’” (*On Hope*, 55. 56).

“To despair is to descend into hell... By describing both despair and presumption of “anticipation”, we disclose the fact that both of them destroy the pilgrim character of human existence in the *status viatoris*. For they are both opposed to man’s true becoming. Against all reality, they transform the “not yet” of hope into either the “not” or the “already” of fulfillment. In despair, as in presumption, that which is genuinely human – which alone is able to preserve the easy flow of hope – is paralyzed and frozen.” (ibid, 47)

“I shall live and die here. Perhaps I shall never be well, but this place will give me periods of respite that I would not have found in any other, and though I am able to do nothing else in this life, except only seek, (my life seeming to others a *vie manquee*), yet it will not be so, because what I seek is the goodness of God that waters the dry places. And water overflows from one dry patch to another, and so you cannot be selfish in digging for it.” (Elizabeth Goudge, *The Scent of Water*).

“Magnanimity, a much forgotten virtue, is the aspiration of the spirit to great things... A person is magnanimous if he has the courage to seek what is great and becomes worthy of it. This virtue has its roots in a firm confidence in the highest possibilities of that human nature that God did “marvelously ennoble and has still more marvelously renewed” (Roman Missal).” (Pieper, *On Hope*)

“Humility rests on an interior decision of the will. Furthermore, humility is not primarily an attitude that pertains to the relationship of man to man; it is the attitude of man before the face of God. Humility is the knowledge and acceptance of the inexpressible distance between Creator and

creature. It is, in a very precise sense, ... “man’s true and proper worth before God”. Man’s worth, as that of a being possessed by a soul, consists solely in this: that by his own free decision, he knows and acts in accordance with the reality of his nature — that is, in truth.” (Pieper)

“In the martyr’s hope three elements are joined together. The one thing truly hoped for is eternal life and not happiness found in the world. This is the first element. The second is the active “yes” to the created world in all its realms. The third element is the acceptance of a catastrophic end to the world of history.” (Pieper, *An Anthology*)

Lamentations 3:21-26
