

THEOLOGY OF PASTORAL CARE OF THE SICK  
PRAYER AND THE PASTORAL VISIT

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## INTRODUCTION

In beginning to address the topics of *The Theology of the Pastoral Care of the Sick* and *Prayer and the Pastoral Visit*, again we need to first set our framework and foundation as it is expressed in the teaching magisterium of the Catholic Church on the Christ who is Redemptor hominis, the Redeemer of man and on “man as the way of the Church, and Christ is the way of man” for the dignity and salvation of the human person is at the mission of the Church in Christ. And our mission is to be disciples.

We begin with the person - who has become a patient – with their own unique subjectivity, perceptions, coping methods, actions, and beliefs within their family, cultural and religious context - one who becomes forever changed from their experiences of having an illness.

As patients, family members, health care providers, pastoral care givers, and visitors to the sick we are called to the same vision of who each person is which is at the heart of Christ and to “be not afraid” as we walk the journey of an illness. In

Pope Francis’ homily for the beatification of Saint John XXIII and Saint John Paul II, he stated: “{They} were not afraid to look upon the wounds of Jesus, to touch his torn hands and his pierced side. They were not ashamed of the flesh of Christ, they were not scandalized by him, by his cross; they did not despise the flesh of their brother (cf. Is 58:7), because they saw Jesus in every person who suffers and struggles.”

## THE THEOLOGY OF THE PASTORAL CARE OF THE SICK

In our last session together I addressed the definition of health, sickness, suffering and pain. And in particular we focused on looking to the experience of the person - who has become ill.

The Church, through St. Pope John Paul II initiation, created in 1993 a day set aside for the sick, on the **feast day of Our Lady of Lourdes, February 11 called the World Day of the Sick**. Here the world comes together to pray for those who are ill and for those who care for them. A day to offer one's sufferings for others, and day to focus on the Good Samaritan.

In Pope Francis letter for the 2015 World Day of the Sick he stated:

“This “wisdom” is no theoretical, abstract knowledge, the product of reasoning. Rather, it is, as Saint James describes it in his Letter, “pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity” (3:17). It is a way of seeing things infused by the Holy Spirit in the minds and the hearts of those who are sensitive to the sufferings of their brothers and sisters and who can see in them the image of God. So let us take up the prayer of the Psalmist: “Teach us to number our days that we may gain a heart of wisdom” (Ps 90:12). This “sapientia cordis”, which is a gift of God, is a compendium of the fruits of the World Day of the Sick.”

We are called to not be afraid of looking at the wounds of others to see Christ, not only in them, but Christ Himself. The Church has always put the care sick and the poor as one of its highest mission.

We will look now at again some definitions during our conversation today to place ourselves within the topic at hand. What is pastoral care? What is theology? Who are the sick? What is prayer? What is a pastoral visit?

### A THEOLOGY

Theology is a systematic and rational study of the nature of God as the subject and the beliefs related to. God who we come to know as the Father, the Son and the Holy Spirit. We will not attempt to do such a biblical exegesis, rational analysis or argument. Though God is Mystery, one which we never fully grasp, God, the Son came down to earth to teach through His words and actions leaving us with the ways to follow in His footsteps. We just need to follow what He left for us to do in his final farewells. and model ourselves after him. We will find those answers in the scriptures.

## CHRISTUS MEDICUS-CHRIST THE PHYSICIAN

Christ referred to himself as a physician. His physical healings had a “spiritual” component. Jesus response to the sick was holistic: attending to both the physical and spiritual ailments of those he encountered. He becomes our model, whether we are “health care providers” in professional sense, or lay persons as followers of Christ, called to compassion in service.

Jesus the spiritual healer

“They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous, but sinners, to repentance” (Luke 5:31, 32).

Jesus the physical healer.

“Jesus reading from the Book of Isaiah: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised”. (Luke 4:18)

## THE COMMISSIONING

Jesus commission his 12 disciples charging them to heal every disease, and he commissioned 70 to go out and heal the sick. Jesus said:

“Whatever town you enter and they welcome you, eat what is set before you, <sup>9</sup> cure the sick in it and say to them, “The kingdom of God is at hand for you.” Luke 10:8-9

The command of Christ to love they neighbor.

Jesus said in reply, “You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.” He replied to him, “You have answered correctly; do this and you will live.” But wishing to justify himself, he said to Jesus, “And who is my neighbor?” Luke 10: 27-29

The commissioning Christ to love they neighbor.

The Parable of the Good Samaritan.

29 But because he wished to justify himself, he said to Jesus, “And who is my neighbor?” 30 Jesus replied, “A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. 31 A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. 32 Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. 33 But a Samaritan traveler who came upon him was moved with compassion at the sight. 34 He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. 35 The next day he took out two silver coins and gave them to the innkeeper with the instruction, ‘Take care of him. If you spend more than what I have given you, I shall repay you on my way back.’ 36 Which of these three, in your opinion, was neighbor to the robbers’ victim?” 37 He answered, “The one who treated him with mercy.” Jesus said to him, “Go and do likewise.” Luke 29-37

## GO AND DO LIKEWISE

### THE MINISTRY OF THE SICK

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As we can see the model for the ministry of the sick is the Good Samaritan:

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“He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.” Luke 10:34

In John Chapter 15: 15-17

I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another.

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In the Gospel of John we find several of Jesus' farewell addresses to his disciples, he tells us in Chapter 14 versus 1 to 3:

“Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be.

Our place is prepared / Who are the sick /the sick are Christ

#### THE JUDGMENT

31 “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left.

34 “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; 36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ 37 Then the righteous will answer Him, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? 38 And when did we see You a stranger, and invite You in, or naked, and clothe You? 39 When did we see You sick, or in prison, and come to You?’ 40 The King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.’

41 “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.’ 44 Then they themselves also will answer, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not [e]take care of You?’ 45 Then He will answer them, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ 46 These will go away into eternal punishment, but the righteous into eternal life.”

## PASTORAL CARE: THE EARLY CHURCH

### CHRIST'S ONE BODY: GIFTS

In 1 Corinthians 12:25-31 Paul writes:

“.. so that there may be no division in the body, but that the members may have the same care for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

Now you are Christ's body, and individually members of it. And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? But earnestly desire the greater gifts.

James 5:14-15

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

## PASTORAL CARE: CURA PERSONALIS ACTIVITIES

Pastoral care is offered by ordained and non-ordained in a broad range of offerings and falls into different activities.

The traditional teachings of pastoral care is found “cura personalis” - care for the entire person - where individualized attention is given to the needs of another specifically and uniquely to their circumstances and appropriate for their particular situation gifts talents and insights.

The studies in pastoral care have looked to its basic activities:

- healing
- guiding
- sustaining
- reconciling

Pastoral care is different from preaching and educational activities such as catechesis.

Regardless of the basic activity all focused on the goal of promoting the full well-being of the person in assisting them in their ongoing conversion through their faith journey.<sup>1</sup>

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<sup>1</sup>Summary taken from the essay by Raymond Studzinski OSB ,The New Dictionary of Catholic Spirituality editor Michael Downey with Liturgical Press

## THREE LEVELS OF HUMAN EXPERIENCE IN HEALING

### JESUS HEALINGS

Here we look to Jesus' ministry. When Jesus healed he responded to people:

- at the most **basic survival level** such as curing the paralyzed and the blind
- at the **level of human dignity** he forgave public sinners
- at the level of **mortality and the meaning of life** he addressed how to live life - offering us the beatitudes and with raising Lazarus from the dead, he gave us a hint of our own resurrection.

Jesus created the model for us to follow. As we look for, of course, healing from an immediate problem or healing in regards to being closer to God we do not need to have former in order to have the latter.

### PASTORAL CARE DIMENSIONS

In pastoral care the focus is on this multiple dimensions of the human person. In reviewing the universal experience of the universal phenomena in the human experience of healing there are three levels:

1. there's a **basic survival level** where the therapeutic and medical arts are operational
2. the **level of the human dignity** where it pertains to the person acceptance by themselves and others on a sociological and psychological level where the therapeutic and educational professions are mostly operative
3. this **level is moral and spiritual healing:** where moral pertains to the right and wrong, and spiritual as an attitude that we have towards the meaning of our lives where the pastoral care is operative.

Don't we all want health and happiness? We know that it is not something we could chief completely therefore in our Catholic tradition we have reflected upon the phenomena and can offer very distinctive ways of addressing our human limitations within the pastoral care encounter.

## THE PRAXIS [ ACTION ] OF HEALING

“Is anyone among you sick? Let him call for the elders of the church, and let them pray over him,” James 5: 14-16

Not addressed here is the summit of healing the Eucharist which was addressed by Fr. Pratt. The forms of pastoral practice related to healing are in relationship as integral to the person’s wholeness and healing:

1. the first and primary are the **Sacraments** - i.e. Anointing of the Sick
2. a form of pastoral praxis that we have seen is the **charismatic healing** the work through the Holy Spirit, which takes form in many different ways during communal para liturgical services or within small communities
3. another form of pastoral praxis is counseling
  - a. **Pastoral Counseling** is different from psychological therapy counseling for it looks to the person's relationship with their Creator as part of their recovery from a problem.
  - b. **Spiritual Direction** it's similar to counseling for it does touch on many aspects in Pastoral Counseling, but it is not aimed at therapy for the goal is to help the person to deepen their relationship with God.
4. Visitors to the Sick /Extraordinary Ministers

## THE PASTORAL CARE ENCOUNTER

In visiting with someone who is a patient, we find the relationship is not just a friendly visitor of asking how one feels, or what good deed can you do for them, though it may be an aspect, the primary intention is to be there for them bringing more palatable the presence of Christ - a healing presence in encountering the person who is now a patient.

There are three aspects within the encounter that are conscious and unconscious that come into play in determining the formation of a bond with another person they are **communication, connection, and communion.**

Communication's fundamental aspects of listening and speaking in silence. Listening means total and complete focus on what's being said without external distractions or internal distractions of wandering thoughts, pre-judgments, or assessments<sup>2</sup>. Speaking in this context "is the active sharing openly and honestly from the heart for it is in the silence of the listener the true understanding of what being said can occur. Within this connection of the healing process it has three categories **creating space, creating safety, creating sacredness.** By space it is meant mental and emotional, as well as physical space. When communication and connection is established there communion in that state of grace in which the divine can enter and healing can occur."

A person who has been diagnosed with an illness sometimes finds it hard to believe God's promise when he said 'I will be with you' since it is difficult to remember that God is within us and around us all times.

It is through our faith that becomes as a foothold even though we may not feel God's presence. By baptism we are all called to share the good news of the gospel; it is Christ who by his grace is active in our lives who cares for us, consoles, heals, comforts, and strengthens us as we turn to him in faith.

### SELF KNOWLEDGE

"In order to be present to another person we must first be present to ourselves". Self-knowledge at best enables our visit to a patient to be more effective as we attend to the awareness of God within the encounter. In the practice of silence we become aware of His presence in the world outside ourselves, but equally present to the world that's inside of ourselves. Self-reflection is the afterthought of this silence. Musgrave goes on as she describes Karl Phaner's writings where he believes "there are intrinsic connections between human experience and the ultimate Mystery we

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<sup>2</sup>Pg 110 Part II Issues for Visitors: Healing presence Text Partners and Healing ed Musgrave

call God. If we share the same beliefs, we can understand that there is a Mystery lying beneath the events of human life and we will be prepared “to see the Mystery with the eyes of faith

For us to understand the stress of a person who has become a patient, unless we have experienced something similar for ourselves it is difficult. There lies a great divide if we have not experienced it ;yet our faith is what brings us together.

For illness is not just confined to the person who is suffering it's affliction transforms everyone who comes in contact with that person [consciously or unconsciously] for we live in relationship we live in a Christian community which is a mutuality of openness to the reality of God's presence.

## PASTORAL CARE AND THE SACRAMENTS

We have 7 Sacraments: the 3 Sacraments of Initiation- Baptism, Confirmation and Eucharist, then Reconciliation, Marriage, Holy Orders and Anointing of the Sick.<sup>3</sup>

<sup>4</sup>There has been since then developments in the praxis of pastoral care to the sick. It was during the second Vatican Council where they addressed healing, and where they revised the Sacramental Rites of the Anointing placing it within a more holistic and comprehensive holistic view of the visit of the sick in pastoral care.

We no longer see the Sacrament of the Sick as pre-death only sacrament, but something that will sustains us throughout the time of illness or as we general age.

### THE SEVENTH SACRAMENT: SACRAMENT OF THE SICK

Often Jesus asks the sick to believe. He makes use of signs to heal: spittle and the laying on of hands, mud and washing. The sick try to touch him, "for power came forth from him and healed them all." And so in the sacraments Christ continues to "touch" us in order to heal us. CCC 1504

Christ invites his disciples to follow him by taking up their cross in their turn. By following him they acquire a new outlook on illness and the sick. Jesus associates them with his own life of poverty and service. He makes them share in his ministry of compassion and healing: "So they went out and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick and healed them." CCC 1506

CCC 1532 The special grace of the sacrament of the Anointing of the Sick has as its effects:- the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church;- the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age;- the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance; the restoration of health, if it is conducive to the salvation of his soul; the preparation for passing over to eternal life.

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<sup>3</sup> Catholic Catechism

<sup>4</sup> Summary of the work of Robert Kinast The New Dictionary of Catholic Spirituality editor Michael Downey with Liturgical Press

As the laity we are called to participate in supporting the person to be united with Christ for their good and to offer them a ministry of presence, even in silent support.

### The Extraordinary Jubilee Year of Mercy

This will begin on the feast of the Immaculate Conception, celebrated Dec. 8 and close on Nov. 20, 2016, the day celebrated that year as the feast of Christ the King.

## PRAYER AND THE PASTORAL VISIT

### WHAT IS PRAYER

The word 'payer' comes from the Latin word *procar*, "to beg or entreat." Prayer is our personal address to God.

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Prayer is communicating with God.

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Prayer is attention (type of prayer) and intention (based upon our beliefs).

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"Prayer is the raising of one's mind and heart to God or the requesting of good things from God" (St. John Damascene, CCC 2559).

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### PRAYER IN THE OLD TESTAMENT<sup>5</sup>

In the Jewish scriptures prayers focused on the greatness of God and the need of the people - adoration and supplication. Adoration in hymns, descriptions of His greatness and expression of His compassion and mercy.

Prayer in the Old Testament was the relationship of the individual and community to God through the gift of His covenant with its promises. God sought out the individual, and disclosed His mission and promises to them. God is addressed personally as one who watches over them, who hears they cry and responds. God is one who they depended upon for all good things which is voiced by the community in a public assembly.

Supplication prayers - prayers of petition, laments applying for justice, intercession for those in need and thanksgiving, and repentance.

Ex: Abraham and Moses are men of prayer, Hannah - praising God, David - giving thanks, Jeremiah's prayers in affliction.

The Book of Psalms holds their greatest collection of prayers. In the Book of Wisdom we find in the Song of Solomon a prayer that embodies the universal longing for divine wisdom and intimacy. (Wis 9:1-18)

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<sup>5</sup> The New Dictionary of Theology

## PRAYER IN THE NEW TESTAMENT<sup>6</sup>

The types of prayers in the New Testament is manifested through Christ in his personality and actions, as one whose communion with God was habitual and consistent in praise, gratitude, submission, and trust.

### Jesus relationship to the Father

Mark 1: 9-11 Jesus is called by the Father his “beloved son” at his baptism, and in Mark 9:2-8 at the Transfiguration.

### HOW DID JESUS PRAY?

Jesus prayed as a trusting son of the Father addressing Him as abba (aramaic for Father) in the garden. Mark 14:36

He continue to orientate his disciples to the transcendent Father to direct their personal petitions.

### Jesus glorifies the Father

In John 17:1-26 we find the High Priestly Prayer, is the longest prayer in the NT which Jesus said during the Last Supper.

“Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You....” ( See Addendum)

### Jesus reveals his heart to the Father

Matt 11:25-26 “At that time Jesus said, “I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.”

### Jesus the way to the Father

Matthew 11:27 “All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.”

### Jesus teaches us to pray

Our Father ( Matt 6:9-13 and Luke 11:2-4)

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<sup>6</sup> The New Dictionary of Theology

## THE LORD'S PRAYER

Jesus "was praying at a certain place, and when he ceased, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.'"

In response to this request the Lord entrusts to his disciples and to his Church the fundamental Christian prayer. St. Luke presents a brief text of five petitions, while St. Matthew gives a more developed version of seven petitions.

The name is given is "Lord's prayer" because He taught his disciples how to pray it. After we have placed ourselves in the presence of God our Father to adore and to love him, our hearts are stirred to speak these petitions in which we ask to receive blessings from Him.

The liturgical tradition of the Church has retained St. Matthew's text, the Catechism writes of 7 petitions:

Our Father who art in heaven

1. hallowed be thy name
2. thy kingdom come
3. thy will be done on earth as it is in heaven.
4. Give us this day our daily bread
5. and forgive us our trespasses, as we forgive those who trespass against us
6. and lead us not into temptation,
7. but deliver us from evil.

For Yours is the kingdom and the power and the glory forever. Amen.

## GOD AND YOU: PRAYER AS A PERSONAL RELATIONSHIP<sup>7</sup>

How one prays reflects their understanding of God. Prayer reflects one's life with God. Our prayer is intimate experience of our relationship with God. Prayer is raising our the minds and the hearts to God, it is a conscious act has implications in our life for the words we use in prayer has effects.

Prayer needs to be intentional. William Barry, SJ writes about developing the relationship with God as one that takes time as all relationships do. He suggests we do something we like to do, and ask God to be with us. For a person who is experiencing being a patient, it is certainly not what they want to do, yet by the mere asking God to be with them, starts the process.

We can come to have more of a personal relationship with God is just the same as in learning about anyone else. Note: If we monopolize the conversation will never hear clearly what others were trying to say to us. Barry comments we could not take it if God revealed himself to us all at once. Therefore we too will gradually reveal ourselves to God, we need patience with ourselves. The biggest stumbling block's to progress in prayer is the desire to be "good before the Lord" is not easy to admit and also is being depressed or angry or frightened, he writes.

### HOW TO BEGIN TO PRAY

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*“Here I am again, then to tell the Lord what's going on”*

### THE TRINITY

When we pray we look to:

- God the Father the Creator / God the Father beginner
- God the Son the Redeemer/ God the Son the mediator
- God the Sanctifier the Holy Spirit/ God the Holy Spirit the fulfiller

### SPIRITUALITY

Trinitarian - We go to the Father through Christ

Marian Devotion - Jesus through Mary, the Intercessor

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<sup>7</sup> God and You: Prayer as a Personal Relationship by William A. Barry. SJ

## DEVELOPING A RELATIONSHIP: MICRO SKILLS<sup>8</sup>

Summary: use the same sensory orientation of the patient

Talk heart-to-heart or head-to-head

When someone is speaking from the head they are telling their story, talking about ideas and facts, knowledge about something. To acknowledge to the patient that you understand and you have heard the facts correctly, is by restating what you heard, or by asking an open question.

When a person is speaking from the heart they are describing their feelings within, as if soul-searching when they are sharing their intimate feelings or disappointments. This is not the best time to ask another question in regards to how they're feeling. Just listen.

Head – restatement, open question. Heart – reflect feelings.

Visually:

Patient - It's hard for me to see how God could let this happen.

E. Taylor's Response - Tell me about how you picture God?

What would your response be?

Auditory:

Patient - I know this sounds bad but I can't hear God's answer.

E. Taylor's Response - As I understand it seems to you like God isn't listening?

What would your response be?

Sensory:

Patient - Why, I wish I could feel God's warm and loving presence right now.

E. Taylor's Response - I can feel, it would be a reassuring to know if God would touch you in a loving way

What would your response be?

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<sup>8</sup> Summary taken from : What do I say? Talking with Patients about Spirituality by E. Taylor

Restatements - Use tentativeness.

.....  
It sounds as though....

.....  
I wonder if....

.....  
Perhaps.....

Open questions

.....  
Tell me about....

.....  
How do you think God is....

.....  
It seems like you were feeling.....

.....  
Tell me more about.....

.....  
Can you give me example of.....

.....  
Or could you explain more.....

Helping the person to become more aware of their inner feelings is a process. Therefore making tentative reflections will allow the person to reflect upon a targeted feeling.

Self-disclosure

When someone's asks about your own personal spirituality.

Response - .....that's a tough one



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## DEVELOPING A RELATIONSHIP: MACRO SKILLS

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*"We need to let patients tell their story in whatever way they choose "*

STORYTELLING, BODY LISTENING, PROMOTING RESILIENCE AND REFRAMING, AND  
SUPPORTING HELPFUL RELIGIOUS PRACTICES

### **Storytelling**

In helping one tell their own narrative by sharing their stories and transmitting their legacy and values to others helps one to discover more of who they are, and helps one piece together parts of their life in new and different connections.

Listening to the stories of others will of evoke memories of your own life story yet this is not a time for self-disclosure.

### **Body listening**

When one is describing spiritual concerns, we can support and encourage them to find a “handle”... by naming how this concern brings up feelings in their body. Ask a question...

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What word or image would best capture what you were feeling inside?

### **Nurturing resilience and reframing**

**Nurturing resilience** will help someone move from feelings of despair or feelings of being isolated.... we can help move one from sorrow towards joy.

This is done by helping someone tap into their inner resources by asking such questions as:

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What has helped you get through in the past?

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How has God helped you the past?

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How has the situation you're in now taught you something about yourself?

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In **reframing** the focus is to help the person look at the glass half full instead of half empty.

A response such as [ if true]

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What I believe I heard you state is that you are glad that you are not as ill as before.

### **Supporting their religious practices**

Praying with:

When asking if they would like you to pray with them, do not be surprised of what they might say.

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Praying for:

Would you like me to pray for you now.

In this **conversational prayer** where we summarize what we have heard from the patient of their feelings and their experiences as to what concerns them, and what they may want to have now be brought to God.

When praying spontaneously we are to avoid preaching or seeking an invocation of giving someone false hope, or blocking any of their most inner most feelings.

## PRAYER IN THE PASTORAL VISIT

### MODEL OF BEING WITH: MINISTRY OF PRESENCE

*All I can do is sit there and pray silently*

Jesus asked for help, and we are to respond.

“My soul is deeply grieved, to the point of death; remain here and keep watch with Me.”  
Matt 26:33-45

We do not stand in for God, but we bring His presence more present.

‘Do not fear, for I am with you; for I am your God. I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand.’ Isaiah 41:10

There is an art to ‘hanging out’ of being there, it becomes an intentional event that leads to providing a calm non-anxious presence. One can reflect the quieting comforting presence of God.

“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.”  
2 Cor 1:3-4

## PRAYING WITH, PRAYING FOR: I AM WITH YOU

In prayer with the sick we look to Jesus's ministry, for it was directed towards individuals in a face-to-face interaction. Jesus visited individually with Nicodemus, the Samaritan woman, the Centurion, the noble man whose son was sick, and the widow whose son was dead, the woman of Cana, the parents of the demoniac, the rich young ruler, and the adulterous.

The art of holy listening.

Being with someone listening not just to the words, but words unspoken, facial expressions and the body language.

Asking permission

Always ask permission to engage in conversation and prayer.

Spontaneous Prayers

In providing spontaneous prayer, different from vocal prayers such as the Our Father or Hail Mary, or the prayers in the Last Rites, we must have truly heard the person's feelings and words, and understand them, in addition to listening to the prompting of Holy Spirit, before they can offer our own 'conversational prayer.'

## HELPING OTHERS TO PRAY

In “Teaching Others to Pray” the author William A. Barry, SJ in the *Handbook of Spirituality for Ministers Vol I*, focuses on the Ignatian tradition of kataphatic prayer. It is prayer that utilizes images, thoughts, words, sensations, and our emotions to become aware of the presence of God in our life.

To begin he asks: *Can we have the same trust with God that Jesus had with His father?*

It all begins with trust. For most of us we cannot, Barry says. For our image of God is formed in early development and sadly many times our image of God is related to certain circumstances that were negative in our upbringing. God became a punishing, a demanding God.

Where do we begin and what are we do to?

- First, we need to ask someone how do they pray currently
- Second, ask about their image of God
- Third, ask about their feelings when they approach God

### **For those with negative images or experiences**

He goes on to write that what is needed for most is a different experience of God. And that overtime such experiences recommended in the Ignatian Spiritual Exercises would change the negative image of God that is lurking in the person’s unconscious.

How to help someone change the image of God:

- 
- Ask them of their positive experiences of God's presence in their life.
- 
- Ask them what gives them joy and peace. Then have the person try to imagine God as enjoying these things with them
- 
- Ask them to then to ask God to help them to trust Him more

Barry suggests that portraying God as loving and caring, would help the transition from a negative experiences or image of God to the reality of who God truly is. Suggesting reading passages representing God as a loving parent: Isaiah 55:1-5; 49:14-16; 43:1-4.

## THE OFFER OF MERCY: CHANGING AN IMAGE OF GOD

Isa: 55:1-5

“Every one who thirsts, come to the waters;

And you who have no money come, buy and eat.

Come, buy wine and milk

Without money and without cost.

“Why do you spend money for what is not bread,

And your wages for what does not satisfy?

Listen carefully to Me, and eat what is good,

And delight yourself in abundance.

“Incline your ear and come to Me.

Listen, that you may live;

And I will make an everlasting covenant with you,

According to the faithful mercies shown to David.

“Behold, I have made him a witness to the peoples,

A leader and commander for the peoples.

“Behold, you will call a nation you do not know,

And a nation which knows you not will run to you,

Because of the Lord your God, even the Holy One of Israel;

For He has glorified you.”

"I KNOW NOT WHAT"

**For those who are seeking help with prayer to have a deeper relationship**

Barry teaches it all has to do with our desires that are deep within each of us. Desires, he says, is the fuel that will drive people to develop a personal relationships with others and with God. (Desires that God have already placed in our hearts.)

For a relationship to develop we need to share.... that needs to be mutual, with **mutual self – revelation.**

By asking God to help us to pray better, we would become more aware of the reality of who we are in relationship to God, as the sons and daughters of the Father, and brothers and sisters of Christ.

Where to start:

.....  
 Help one to articulate their desires - what are their concrete desires at this present moment.  
 .....

For those who have a positive image of God he notes from his experience that there is an ordinary progression where it would be one, in which the focus is to recognize that they have a desire to know God in a more personal way. But within that to know - it's God's personal interest in them, where it's God's desiring more of a relationship. God is the initiator.

What to suggest:

.....  
 They begin with setting specific times for wanting to be alone with God - a quiet place, and to have regularity of time, and not to depend upon when it just so happens to feel right.  
 .....

Once settled into that sacred moment: now to ask God for what they want ....

.....  
 such asked to have a relationship and  
 .....

then wait for chance for God to respond

Note: It is within the "principle and foundation" of the Spiritual Exercises of Saint Ignatius that is within our experience of desiring "I know not what" is where we begin the journey that will lead to the fulfillment of our desires, it is by taking that step of 'I know not what'.... that is trust.

### INDIFFERENCE

It is in obtaining our deepest desire that God wants for us, our talents, our friendships, and all that we own we are to become "indifferent to" ; to be detached in such a way that what we do is all for the glory of God.

In the beginning of establishing a foundational experience in prayer we will find it is easy and enjoyable, but what soon follows comes a realization that we have not been fully faithful to the relationship, though we want to know that God still loves us even in spite of ourselves, what we have done and not done, what we have put first before God. We need to know we are forgiven.

Barry suggests this Spiritual Exercise prescription:

---

We pray by asking God to reveal how we have moved away from the path of God's dream for us.

---

We take time to look back on our lives to see where we trusted God and where we have strayed from His path. Read and reflect upon these:

“Search me oh God and know my heart, test me and know my thoughts. See if there is any wicked way in me, and lead me in everlasting way.” Ps 139: 23- 24.

Such scriptural references reminder that we are still loved by God. It is at the foot of the cross where we look into Christ's eyes, and come to 'know' that:

“He so loved the world he gave his only begotten son.” John 3:16

### DESIRING TO KNOW JESUS MORE: IMAGINATIVE LITERATURE

In the next stage is usually when people want to be able to know of Jesus more and to love him more. This is where the introduction of the Spiritual Exercise of 'imaginative literature' is helpful. It is in the gospels where in reading - *Lectio Divina* - we ask with our desire that Jesus reveal to us what is written there of what are His values, His hopes, His loves, so we can love Him more.

There he suggests we start off with the gospel of Mark, it is called the gospel of discipleship. As we read more we will come to know Jesus more, and to know more about Him, we can come to love Him more.

### SHARE IN CHRIST'S SUFFERING

What comes next in this relationship is that the person will want to share in the sufferings of Jesus. There is where the person wants to enter into contemplating on the passion and death of Christ. In the same way the person wants to share in the joy of Jesus's resurrection, sharing in His suffering.

### GAINING THE LOVE OF GOD

In completing the Ignatian way of developing a relationship with God, he looks to the last contemplation listed in the book of Spiritual Exercises, called the "Contemplation to Gain the Love of God" is where we ask for this desire: "for the interior knowledge of all the great good I have received, in order that, stirred to profound gratitude, I may become able to love and serve the Divine majesty in all things" n. 233

Here helping one look not for reasoned knowledge but felt knowledge.... knowledge that only comes from the experience of God's personal revelation to us. God wants us to experience the gifts of life, of our talents, our breath, food and water etc. as all given by God for our happiness and to use, so we may ultimately find union with Him in heaven.

Result is when we become a contemplative in action, our serving and doing is all for the glory of God.

In teaching one how to pray he says "as long as people have a sense of God caring for them, we can teach them different ways of using the prayers of the Church".

### THE ROSARY

"The greatest prayer with its 15 mysteries covers the whole life of Christ and Mary."

By pondering the mysteries of the rosary we come to the experience of God in all things as imprinted in our mind and heart. By pondering these mysteries, as we pray the Our Father and Hail Marys, Glory Bes we enter into understanding of the mystery of our salvation.

Note: We can say the prayers very slowly pausing after each phrase to ponder its meaning.

### **THE DISCERNMENT OF THE SPIRITS**

For those who are serious about their prayer life, they will soon become aware that they may become agitated by interior movements of their soul, i.e. times they will feel uplifted versus other times dispirited during prayer.

What Ignatius had discovered about those movements was they had meaning in his the development of his relationship with God. He felt, during in the moments consolation an increase of faith, hope, and love; where at times he felt the opposite of these emotions and thoughts. He took these as a sign of the "false spirit" or of his own resistance to God's action in his life, and he called it desolation.

## TYPES OF PRAYER

There is many different ways to express ourselves in pray as differently as saying a biblical formal prayer such as Hail Mary in the rosary, or a request mentally saying ‘God help me’, or in time of great stress just groaning in the spirit.

Prayers are by which we respond to God in praise, gratitude, faith, sorrow, and petition. Prayer is not a how to, though I list here many methods and examples of prayers. The Western Church prayers are more of words, while in the Eastern Churches are from the Eastern mystical tradition.

Methods of prayer are different ways of expressing ourselves: vocally or mentally, privately or communally. Below is a selected listings of method and types of prayers.

### VOCAL AND MENTAL PRAYER

Vocal Prayer used words but a preset formula where our aim is to mean what we say such as saying the Hail Mary. Jesus teaches a vocal prayer, the Our Father. Whereas a Mental Prayer uses words not tied to any set of formula but a conversation with words where we try to say what we mean. Here we meditate on God's words, and contemplation of His face. It is a time of silence focused on God usually proceeded by vocal prayer.

### DISCURSIVE AND AFFECTIVE PRAYER

Discursive prayer has the influence of reason dominating our conversation with God. It is a thinking kind of prayer., use of one's analytical powers of reasoning predominate than the affections of the will. Yet this should always lead to an Affective expression – i.e trust, surrender, gratitude, love etc. Affective Prayer is when we begin with feeling the conversation with more time spent loving, thanking, sorrowing, rejoicing or simple reading peacefully in His presence with us making aspirations of love towards God

### KATAPHATIC VS. APOPHATIC PRAYER

The difference of these two methods is that Kataphatic prayer has content uses words and images, symbols and ideas while Apophatic is simple silence in the presence of God – using neither interior nor exterior words or images.

### CHANTING OR SINGING

St. Augustine said: Singing is praying twice.

### MYSTICAL PRAYER

This prayer is the grace and attractive power of God that is strongly manifested and infused contemplation beginning with and sustained by God versus an acquired contemplation that began in a meditation practice. Your heart and mind becomes influenced by the love of God. It is a state which cannot be achieved by any human effort.

### SILENCE - PRAYER OF THE HEART

One way on how we come to recognize this living presence of God's love within is by making time to be silent. For in prayer -in the silence of the heart- God speaks.

*For 'prayer feeds the soul, as food feeds the body.'* [Mother Teresa]

## FOUR INTENTIONS OF PRAYER - ACTS

1. Adoration or Worship
2. Contrition or Propitiation [to gain or regain favor or good will, to appease, conciliate – to gain by pleasing acts, to reconcile].
3. Thanksgiving
4. Supplication or Petition [supplication for self or others - intercession]

Intentions of prayers are a result of either a response or a need. Our response to God of what he has already done – Adoration and Thanksgiving is our response out of our abundance - such as praise to acknowledge His goodness, greatness, and guiding in history.

Supplication or Petition is we want God to do for us in light of His promises to hear us such as intercession, both which comes out of our weakness and poverty. A prayer of petition does not let God know something he does know, but it is an action to express our deep trust and dependences on Him.

Worship can be described as a response of adoration evoked in a person who has encountered the presence of God. Worship expresses and mediate the divine-human relationship the I-Thou – *Mysterium tremendum* – within the Divine milieu.

## METHODS OF PRAYING

Though there are many types and methods of praying - mental, vocal, individual, communal, formal, informal – prayer brings the soul towards God, and body closer to homeostasis. For homeostasis is not just something physical within our body, it is a concept that can be applied to the whole person's experience.

### Methods of Praying

1. Prayer of the Heart
2. Lectio Divina
3. Meditation
4. Prayer of the Interior Senses
5. Imaginative Meditation
6. Contemplation – Prayer of Silent Love

## ANCIENT METHOD: PRAYER OF THE HEART

Prayer of the Heart or called The Jesus Prayer is an ancient prayer used in the Eastern Christian tradition. Origin is considered from the 5<sup>th</sup> century. It is a means of concentrating on God, a prayer of the Spirit for St. Paul tells us no one can say Jesus is Lord except by the Holy Spirit (1Cor 12:30). It is a method of opening the heart and is considered to be the Unceasing Prayer St. Paul speaks about.

People who pray this prayer synchronize it with their breathing. This is a repetitive formula prayer.

### VARIATIONS

Jesus

Jesus have mercy

Lord Jesus have mercy on me

Lord Jesus, Son of God, have mercy on me

Lord Jesus, Son of God, have mercy on me, a sinner

### THREE LEVELS OF THIS PRAYER

Oral Prayer – prayer of the lips – external

Focused Prayer – mind is focused on the words – praying without distraction

Prayer of the heart – moved from doing to who we are... this is a contemplative gift

## LECTIO DIVINA

Prayer before reading the scriptures or holy writings. It is to simply to ask God for help to hear him speaking to you personally as you read the text. The Gospels are full of stories or we can use imaginative contemplation by imagining ourselves right there with Jesus

Lectio Divina is an ancient prayer tradition. It is a scriptural method of prayer. Today we usually connect it today with a Benedictine spirituality. The different methods used today in Meditation and Contemplation are taken from the comprehensive practice of listening with the ‘ear of the heart’ within Lectio.

Lectio Divina cultivates a contemplative prayer. It is done to gain insights and to enter into a conversation with God. It is different from Bible study. The scholastic form of Lectio Divina was done in a step wise format, while the Monastic form allows for a back and forth movement through all 4 stages based upon the spontaneous prompting of the Holy Spirit.

### THE FOUR STAGES OF LECTIO DIVINA

Lectio Divina consists of reading, meditation, prayer, and contemplation.

Read - Lectio

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Reflect - Meditatio

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Respond - Oratio

---

Rest – Contemplatio

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### THERE ARE FOUR PSYCHOLOGICAL FUNCTIONS WITHIN THE FOUR STAGES

The four stages of Lectio Divina emphasize the four psychological functions of sensing, thinking, feeling, and intuition.

Lectio - uses the senses to read or hear the word of the Lord

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Meditatio - uses the function of the intellect to reflect upon the scripture - insight

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Oratio - calls for one's feeling /emotions to a personalize dialogue with God

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Contemplatio – uses one's intuition to coalesce the experience and wait upon God

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### LECTIO DIVINA - THE METHOD

- Choose a time when you are most alert & rested
- Choose a place that is quiet
- Select a passage of scripture, such as the daily reading, list of healing scriptures enclosed, or just begin in the Gospels

#### **Lectio – Spiritual Reading – you will seek**

In this first step, in which we seek out the divine truths primarily in scripture. We can also use other writings, Christian art, or God's creation in nature. We slowly savor the text, word-by-word, phrase by phrase. Read the literal meaning to have it clear. Allow any thoughts to enter such as feelings or associated memories.

#### **Meditatio – Study and Reflection – you will find**

In this second step, we now let ourselves discover what is being said and how it relates to salvation and to us. We personalize it. Using the Augustinian method called *transposition*, we try to imagine these words being spoken directly to us. Or we can use another reflection the Ignatian method called *projection*. This is where we put ourselves back into the biblical story trying to imagine that we are there. See the list of scriptures of the healings of Jesus.

#### **Oratio – Pray Upon It - you shall call**

During this 'step' God speaks to us, we listen in our hearts, and we respond back with prayer. We respond by our words, thoughts, desires, feelings, decisions, and/or commitments. We become aware of and let ourselves feel love, joy, and/or gratitude and experience His grace. It is a time for our prayerful response using one or more of the 4 types of prayer – ACTS - to just adore God, to ask for forgiveness, to thank Him for his goodness, or to ask for our needs or the needs of others.

#### FOUR TYPES OF PRAYER - ACTS

1. Adoration
2. Contrition
3. Thanksgiving
4. Supplication or petition

#### **Contemplatio – Resting in the Lord - you shall experience**

This is the stage in which we desire to be lifted up; to desire all of God. We need to give ourselves time to experience His graces, to listen, as we are still and quiet. God is the one who gives us the gift of contemplation experiencing union with Him. If we are so gifted, we come to rest quietly in God as God rests in us. We need to give God time to reveal Himself. Wait on the Lord. Wait for His graces. *“Be still and know that I am God,”* Psalm 146:11.

Note: If we spend ~20 minutes in this prayer method, the Relaxation Response is automatically elicited where we will experience the effects of stress reduction. As we begin reading we can seek to elicit the Remembered Wellness mechanism during the Meditatio and Oratio stages if we focus on a word or phrase. As stated before scientists have discovered that when one uses the ‘Faith Factor’ one’s health outcomes are significantly improved. If we reach the Contemplatio stage we will naturally obtain the physical effects elicited from the Relaxation Response that is automatically a by-product of the method yet received much more through His graces.

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## VARIATIONS WITHIN LECTIO DIVINA FROM THE CHRISTIAN TRADITIONS<sup>9</sup>

### **Augustinian Spirituality and Prayer - Meditatio**

This is the method of prayer that uses also creative imagination and transposition. One tries to imagine [intuit] what are the meanings of the words of the scriptural passage then and how would it apply to a situation of the present. Here we come to discern what is the meaning for us today, what is applicable to us as individuals. What is God trying to tell me? How would He have said it if He directed it only to me? This is also used in the Spiritual Exercises of Ignatius.

It is a form of prayer that looks for future possibilities. Here you read between the lines and look for the meaning. It is a form of prayer filled with anticipation.

### **Franciscan Spirituality and Prayer - Oratio**

This tradition looks to fully use all the five senses to be open to the presence and voice of the Holy Spirit. It is more of a spontaneous form of prayer, a celebration in the present moment in a free flowing informal communing with God. The word here, which expresses this form of prayer, is freedom. Yet to do this one must be still to become aware, to be open as in mindfulness, and allow the joy of the Holy Spirit to fill you. See *Prayer of the Interior Senses*.

During each stage of Lectio Divina we can experience healings because we are focusing on the presence of God.

### **Dominican Spirituality and Thomastic Prayer - Meditatio**

The popular form of prayer was the only method of prayer recommended by St. Thomas Aquinas; it is a method of thinking in an orderly progression of thought from cause to effect. It is systematic, disciplined, and investigative.

From the 17<sup>th</sup> to the 20<sup>th</sup> centuries most of the books on Meditation were written with a rationalistic approach to prayer. The orderly progression of thoughts was within the Meditatio stage in which one would study a topic from every angle. This method is frequently called 'discursive meditation' because it exercises the mind, the will, and the intuition.

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<sup>9</sup> Prayer and Temperament: Different Prayer Forms for Different Personality Types by Michael & Norrisey

## **Ignatian Spirituality and Meditation Prayer - Meditatio**

This prayer method used by most frequently by Ignatius is more ancient than Lectio Divina. This type of prayer form was used by the Israelites to recall an event. One relives an event by immersing oneself into the past event. This is called *recollection*, a symbolic way to make real particular past events. Ignatian prayer method uses this phase of Lectio Divina often. See Meditation and Imaginative Meditation.

In Ignatian Prayer - The Spiritual Exercises - one projects [projection] the self back into the scene and becomes part of it. For example in trying to imagine a scene, using our sensible imagination. For example, try to image being one of the people coming to Jesus to be healed. You will relive the event in an affective manner. Here you will come to know the scripture more deeply through your feelings. We actually come to create a new neurosignature.

### HEALING CHANGES DURING LECTIO DIVINA

#### **Lectio**

This reading brings us to a place in which God speaks to us. It is reading about God with our eyes of love. Reading with a gracious thankfulness. It is a pilgrimage of words towards the Mystery. It is a dialogue with the Savior therefore it has reception, self-gift and communion.

Lectio is not done to have immediate gratification, no prayer is; it is a slow active and passive process done for joy. It is a daily practice, a time to dialogue with our faithful friend. We read to listen, and listening is for letting go and letting be.

Healing during Lectio

We come to feed our mind and spirit on the food of life - the Word of God. What happens here is that we help restructure the neurosignatures in our brain by just reading or listening.

#### **Meditatio**

Here we come to ponder, to reflect, to remember, to interpret and to allow the Word to penetrate our souls. Here we come to be transformed by the Word. Surrendering ourselves to God's word. When the words speak to your heart and not just echoed in your mind, you have reached the fruit of meditation.

Healing during Meditatio

As we reflect we can become aware of new thought patterns. It is in listening to the Holy Spirit, we are drawn to specific words or ideas in the texts. The Holy Spirit is giving us the insight into

the phrases we read. That is God speaking to us, drawing us towards what needs healing, such as a particular memory. God talks to us by ‘highlighting’ what we heard, as we allow ourselves to be drawn up towards Him. We develop new thoughts or a deeper level of understanding. It is as if we are being washed anew, which the Word does.

### **Oratio**

In this stage of prayer of our response is where we will now praise, petition and/or thank God. We come to speak before God in vocal or mental words or in the silence of our hearts.

#### Healing during Oratio

As we become aware of what needs to be changed, we respond. By responding to God by accepting what has been revealed to us during Meditatio our minds again are creating new neurosignatures, new perspectives.

### **Contemplatio**

Here we come to encounter the Word beyond the words. God has reached out from heaven to touch our hearts to be in union with His.

#### Healing during Contemplatio

To describe being touched by God is a gift beyond what words could describe, what is healed is intimate.

## IGNATIAN PRAYER METHODS

**Taken from the book *The First Spiritual Exercises* by Rev. Michael Hanson, SJ**

1. Meditation
2. Imaginative Meditation
3. Prayer of the Interior Senses

### THE 5 STEP STRUCTURE METHOD

1. *Preparation:* Either immediately upon waking turn attention to the subject of the sacred reading or thereafter use a quieting relaxation technique to prepare your mind. Then imagine Jesus being right there, looking at you with His love.
2. *Opening Prayer Request:* Ask for the grace to be able to direct your entire self to God during these moments
3. *Desire:* Ask for any specific desires
4. The Specific Prayer
5. *Conversation:* Share your experience and concerns talking with Jesus. Give thanks. Capture the graces received, recalling them from your memory or by writing them down to look at them later for reflection. End with the *Our Father*

## MEDITATION

Mediation is an interior understanding; it is done for ‘felt knowledge’, not for a formal study. It is a discursive prayer method using the mind. It is mental action, yet is always to be open to the movements of the Spirit and may be drawn into a state of contemplation.

**Preparation:** Immediately upon waking turn attention to the subject of the sacred reading that you will use for the Meditation or thereafter use a quieting relaxation technique to prepare your mind, then begin. Then imagine Jesus looking at you with His love, respond in humility. Take time to read slowly the scripture as a whole.

**Opening Prayer Request:** Ask for the grace to be able to direct your entire self to Christ during these moments.

**Desire:** Ask what words Jesus has for you in the readings. Sometimes what we desire God gives and other times it is a wonderful surprise something we never would of thought.

**The Specific Prayer:** Read the text slowly to clearly understand what is taking place in the event, and what Jesus is trying to reveal to you personally; be aware of any interior sensations. Use these 3 interior powers for each phrase or sentence which the Holy Spirit has prompted you with:

I use my *memory* to bring forth the truths of the faith and to remember them

I use my *intellect* to go over the subject in more detail for greater understanding to see the truths. I meditate on the truths as they apply to me. [This thinking process is not to study, but to gain awareness ...{we create new neurosignatures that will have a positive effect on our physical body}]

I use my *will* to open my heart to allow God’s grace to flow over me and to express my desire for Him. I respond naturally to His communication in conversation, sharing my thoughts and desires

**Conversation:** Tell Jesus what you thought, felt, give thanks. You may capture the graces received by writing them down to look at them later for reflection.

End with the *Our Father*

## IMAGINATIVE MEDITATION

Imaginative Meditation helps us focus on the humanity of Jesus through the use of our imagination to enter into a more personal and deeper relationship with Him.

**Preparation:** Immediately upon waking turn attention to the subject of the sacred reading that you will use for this Meditation or thereafter use a quieting relaxation technique to prepare your mind to begin. Then imagine Jesus looking at you with His love, and respond in humility. Take time to read slowly the scripture as a whole.

**Opening Prayer Request:** Ask for the grace to be able to direct your entire self to Christ during these moments.

**Desire:** Ask for what you desire.

**The Specific Prayer:** Using your natural imagination enter the scene of the scripture passage; create a detailed image.

First I create, as if in a movie, in my mind what the scene would look like, the buildings, furniture, and the weather....

Next, look I at the people in the scene; what do they look like, what are they wearing...

Then, I enter the scene and take my place as a participant, I walk, I sit, I talk...

**Conversation:** There talk with Jesus as a friend, express your desires and needs; share and just listen. After you may capture the graces received by writing them down to look at them later for reflection.

End with the *Our Father*

## PRAYER OF THE INTERIOR SENSES

Prayer of the 5 Interior Senses is one in which we come to experience a sense of wholeness, in a loving attention of our whole self towards all Christ has for us. As if the Words of Life come more truly to life within us. This prayer method has some of the aspects of the mindfulness technique. Mindfulness technique is with outside stimuli, as here in the Prayer of the Interior Senses we open to the stimuli that has been created within our mind. Our body will react as if it has really happened.

**Preparation:** Immediately upon waking turn your attention to the gifts of your 5 senses, or thereafter use a quieting relaxation technique to prepare your mind to turn your attention to those gifts. Then imagine Jesus who became fully human, who fully embodied those senses, is now looking at you in love, as you respond in humility.

**Opening Prayer Request:** Ask for the grace to be able to direct your entire self to Christ during these moments.

**Desire:** Ask for Jesus to open your 5 senses: eyes, ears, touch, smell and taste.

**The Specific Prayer:** After reading the selected text slowly you enter the scene through your imagination. There you became aware of all aspects of the scene by imagining it through your 5 senses. For example:

Here I became aware of the life of Christ, the mystery before me, and all that I sense of His creation.

I *see* the persons, and what is going in the event in scripture verse I read

I *hear* what the people are saying, the volume and tone of their voices, the noise of the street

I *feel* the objects around me – the soil under my feet, the breeze, the clothes I am wearing, the sun

I *taste* the fish they are cooking at the sea of Galilee, or taste the wine at the wedding of Cana

I *smell* the sea air, the spring flowers, or the dead corpse of Lazarus

**Conversation:** In conversing with Jesus express your joy, any sorrows or concerns. Share your experience with Jesus. Give thanks. Capture the graces by recalling them for your memory at a later time, by writing them down for later for reflection.

End with the *Our Father*

## CONTEMPLATIVE PRAYER<sup>10</sup>

### Prayer of Silent Love

Contemplative Prayer is also called the Prayer of Silent Love, it is a prayer of our entire selves desiring to be in union with the Trinity. It is what we do. [Fr. Hanson]

Contemplation is an infused prayer, a gift from God of His grace in which we are lifted up into Him, ‘entering a state to experience’ It is the mystical union. It is what God does to us. It is a state, actual state of presence within God.

Contemplative Prayer [also called Contemplation by some] has been called a Mystical prayer. We may or may not be given the gift, and yet sitting and awaiting in His presence is enough of a gift.

### History of Contemplation

The history of contemplation method of praying began with the Eastern Fathers and Mothers. Origen wrote of distinct stages in prayer, the kataphatic way in which one used words and images in prayer [Oratio]. While Gregory of Nyssa used the way of negation, the apophatic way in which one simply stays in the silent presence of God [Contemplatio].

The tradition developed definitions three stages to describe one’s spiritual progress: purgative, illuminative, and unitive. Contemplation prayers is done and gifted in the illuminative and unitive stages. Contemporary definitions of contemplation still hold awareness as the crucial element in entering into this type of prayer. Merton found this unity experience not only in the monastery, but also on a street corner. He, like Ignatius, believed the purpose of contemplation was to bring one to action. Yet because it is a gift from God, it can occur at any stage, anywhere

**Preparation:** Immediately upon waking turn attention to God, the Holy Trinity. Then imagine God looking at you in love, you respond in humility.

**Opening Prayer Request:** Ask for the grace to be able to direct your entire self to God during these moments.

**Desire:** To enter into the Divine mystery and the love relationship of the Trinity.

**Body Preparation:** Sit alert, clam, taking natural breathes, eye closed. Breathing in and out normally, you can gently pray a word – i.e. Abba, Father, Lord Jesus, Jesus, Come Lord to begin.

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<sup>10</sup>Ignatian Contemplation Prayer Method here is taken from *The First Spiritual Exercises* by Rev. Michael Hanson, SJ with minor additions.

**Prayer Method:** Rest in the presence of God in an open way, surrendering in silence, wordless, imageless, yet still desiring. When distracted simply return to God by using the your breath. *For one's breath is breathing in the breath of God.* Return back to the loving presence of God to await His gift of union.

**Conclusion:** End with the *Our Father* praying it quietly within.

## PRAYERS

### WE LOOK TO THE SOURCE OF GOOD - THE WORDS OF JESUS

“My grace is sufficient for you, for my power is made perfect in weakness.”<sup>11</sup> “I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”<sup>12</sup>

### THE PERSON AS PATIENT

"Even now I find my joy in the suffering I am doing for you in my own flesh I fill up what is lacking in the suffering of Christ for the sake of his body the church.”<sup>13</sup>

“We know that all things work together for good for those who love God, who are called according to his purpose.”<sup>14</sup>

### THE PERSON AS CAREGIVER

“...I was ill and you comforted me...”<sup>15</sup> Bear one another's burdens, and so fulfill the law of Christ. <sup>16</sup>

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<sup>11</sup> 2 Cor 12:9

<sup>12</sup> John 16:33

<sup>13</sup> Colossians 1:24

<sup>14</sup> Rom 8:28

<sup>15</sup> Matt 25:36b

<sup>16</sup> Gal 6:2

## LECTIO DIVINA: READINGS WHEN YOU ARE THE PATIENT

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- ♦ When the righteous cry for help, the Lord hears and delivers them out of all their troubles. The Lord is near to the brokenhearted and saves the crushed in spirit. Many are the afflictions of the righteous, but the Lord delivers him out of them all. He keeps all his bones; not one of them is broken. Ps 34:17-20

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  - ♦ The Lord protects him and keeps him alive; he is called blessed in the land; you do not give him up to the will of his enemies. The Lord sustains him on his sickbed; in his illness you restore him to full health. As for me, I said, “O Lord, be gracious to me; heal me...” Ps 41:2-4

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  - ♦ For I will restore health to you, and your wounds I will heal, declares the Lord ...Jer 30:17-24

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  - ♦ When the righteous cry for help, the Lord hears and delivers them out of all their troubles. The Lord is near to the brokenhearted and saves the crushed in spirit. Many are the afflictions of the righteous, but the Lord delivers him out of them all. He keeps all his bones; not one of them is broken. Ps 34:17-20

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  - ♦ The Lord protects him and keeps him alive; he is called blessed in the land; you do not give him up to the will of his enemies. The Lord sustains him on his sickbed; in his illness you restore him to full health. As for me, I said, “O Lord, be gracious to me; heal me...” Ps 41:2-4

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  - ♦ The angel of the Lord encamps around those who fear him, and delivers them. Ps 34:7

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  - ♦ This was to fulfill what was spoken by the prophet Isaiah: “He took our illnesses and bore our diseases.” Matt 8:17

### SCRIPTURAL PRAYERS TO SAY WHEN A PATIENT

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- ♦ You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. Ps 73:24-27

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- ♦ In you, O Lord, do I take refuge; incline your ear to me; rescue me speedily! Be a rock of refuge for me, a strong fortress to save me! Ps 31:1-2

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- ♦ Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” Matt 11:28-30

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- ♦ You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. Ps 73:24-27

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### PRAYERS FOR CAREGIVERS FOR AND WITH PATIENT

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- ✦ And God will supply every need of yours according to his riches in glory in Christ Jesus. Ph 4:19

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- ✦ May the Lord give strength to his people! May the Lord bless his people with peace! Ps 29:11

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- ✦ And whatever you ask in prayer, you will receive.... Matt 21:22

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- ✦ (K)eep him in perfect peace whose mind is stayed on you, because she/he trusts in You. Is 26:3

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- ✦ By his wounds you have been healed. 1 Peter 2:24

### PRAYERS TO SUSTAIN CAREGIVERS

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Bear one another's burdens, and so fulfill the law of Christ. Gal 6:2

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“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. John 3: 16-17

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You shall serve the Lord your God, and he will bless your bread and your water, and I will take sickness away from among you. Ex 23:25

### CHAPTERS

Isaiah 41 - Israel Encouraged

John 14 - Jesus Comforts His Disciples/Role of the Spirit

Romans 8 - Deliverance from Bondage/Our Victory in Christ

2 Corinthians 5 - The Temporal and Eternal

## PSALMS

Psalms of consolation 23, 27, 38, 42, 77, 91, 103, 121

### PSALM 23

#### THE LORD, THE PSALMIST'S SHEPHERD

The Lord is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness For His name's sake.

Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You have anointed my head with oil; My cup overflows.

Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the Lord forever

### PSALM 25

#### TO YOU, O LORD, I LIFT UP MY SOUL

O my God, in You I trust, Make me know Your ways, O Lord; Teach me Your paths. Lead me in Your truth and teach me, For You are the God of my salvation; For You I wait all the day.

Remember, O Lord, Your compassion and Your loving kindnesses, For they have been from of old. Do not remember the sins of my youth or my transgressions; According to Your lovingkindness remember me, For Your goodness' sake, O Lord.

For Your name's sake, O Lord, Pardon my iniquity, for it is great. Turn to me and be gracious to me, For I am lonely and afflicted. The troubles of my heart are enlarged; Bring me out of my distresses. Look upon my affliction and my trouble, And forgive all my sins.

### PSALM 62:6

He only is my rock and my salvation, My stronghold; I shall not be shaken.

## PSALM 103

Bless the Lord, O my soul, And all that is within me, bless His holy name. Bless the Lord, O my soul, And forget none of His benefits; Who pardons all your iniquities, Who heals all your diseases; Who redeems your life from the pit, Who crowns you with lovingkindness and compassion; Who satisfies your [a]years with good things, So that your youth is renewed like the eagle.

## PSALM 121

I will lift up my eyes to the mountains;

From where shall my help come? My help comes from the Lord, Who made heaven and earth. He will not allow your foot to slip; The Lord is your keeper; The Lord is your shade on your right hand.

The sun will not smite you by day, Nor the moon by night. The Lord will [a]protect you from all evil; He will keep your soul. The Lord will guard your going out and your coming in From this time forth and forever

## PSALM 130

OUT OF THE DEPTHS I HAVE CRIED TO YOU, O LORD.

Lord, hear my voice! Let Your ears be attentive To the voice of my supplications. I wait for the Lord, my soul does wait, And in His word do I hope. My soul waits for the Lord For with the Lord there is loving kindness.

## PSALM 139

O LORD, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O LORD.

You hem me in--behind and before; you have laid your hand upon me. Such knowledge is too wonderful for me, too lofty for me to attain. Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there.

If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. If I say, "Surely the darkness will hide me and the light become night around me," even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you.

For you created my inmost being; you knit me together in my mother's womb.

I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.

## MIRACLES STORIES

For more information on the different Miracles Stories in the New Testament Scripture you can find a listing on line done by Felix Just, SJ, PhD

## PERICOPES: THE HEALING MINISTRY OF JESUS

Healing of the demoniac

The cleansing of a leper

Healing of a centurion's servant

The widow's son

Curing Peter's mother-in-law

The sick healed at evening

Healing of the possessed

Healing of paralytic

Healing of the official's daughter

Healing the woman with hemorrhage

Healing of 2 blind men

Healing of a mute person

Healing of man with the withered hand

Healings by the sea

Healing of the man born blind

Do not be afraid

Healings at Gennesaret

Healings of deaf mute and others

Healing of the blind at Bethsaida

Healing of a boy with a demon

Healing of the cripple woman

Healing of the man with dropsy

Cleansing of the 10 lepers

Healing of the blind men

## JUST CHECKING IN

Author unknown

A Minister passing through his church

In the middle of the day,

Decided to pause by the altar

To see who came to pray.

Just then the back door opened,

And a man came down the aisle,

The minister frowned as he saw the man

Hadn't shaved in a while.

His shirt was torn and shabby,

And his coat was worn and frayed,

The man knelt down and bowed his head,

Then rose and walked away.

In the days that followed at precisely noon,

The preacher saw this chap,

Each time he knelt just for a moment,

A lunch pail in his lap.

Well, the minister's suspicions grew,

With robbery a main fear,

He decided to stop and ask the man,

'What are you doing here?'

The old man said he was a factory worker

And lunch was half an hour

Lunchtime was his prayer time,

For finding strength and power.

I stay only a moment

Because the factory's far away;

As I kneel here talking to the Lord,

This is kinda what I say:

'I Just Came By To Tell You, Lord,

How Happy I Have Been,

Since We Found Each Other's Friendship

And You Took Away My Sin.

Don't Know Much Of How To Pray,

But I Think About You Every day.

So, Jesus, This Is Ben,

Just Checking In Today.'

The minister feeling foolish,

Told Ben that it was fine.

He told the man that he was welcome

To pray there anytime.

'It's time to go, and thanks,' Ben said

As he hurried to the door.

Then the minister knelt there at the altar,

Which he'd never done before.

His cold heart melted, warmed with love,

As he met with Jesus there.

As the tears flowed down his cheeks,

He repeated old Ben's prayer:

'I Just Came By To Tell You, Lord,

How Happy I've Been,

Since We Found Each Other's Friendship

And You Took Away My Sin.

I Don't Know Much Of How To Pray,

But I Think About You Every day.

So, Jesus, This Is Me,  
Just Checking In Today.'  
Past noon one day, the minister noticed  
That old Ben hadn't come.  
As more days passed and still no Ben,  
He began to worry some.  
  
At the factory, he asked about him,  
Learning he was ill.  
The hospital staff was worried,  
But he'd given them a thrill.  
  
The week that Ben was with them,  
Brought changes in the ward.  
His smiles and joy contagious.  
Changed people were his reward.  
  
The head nurse couldn't understand  
Why Ben could be so glad,  
When no flowers, calls or cards came,  
Not a visitor he had.  
  
The minister stayed by his bed,

He voiced the nurse's concern:  
No friends had come to show they cared.  
He had nowhere to turn.  
  
Looking surprised, old Ben spoke up  
And with a winsome smile;  
'The nurse is wrong, she couldn't know,  
He's been here all the while.'  
  
Every day at noon He comes here,  
A dear friend of mine, you see,  
He sits right down and takes my hand,  
Leans over and says to me:  
  
'I Just Came By To Tell You, Ben,  
How Happy I Have Been,  
Since We Found This Friendship,  
And I Took Away Your Sin.  
I Think About You Always  
And I Love To Hear You Pray,  
And So Ben, This Is Jesus,  
Just Checking In Today.'

## For Reflection

What is the Catholic view of the Human Person

Bio-psycho-social-spiritual model

The 3 Primary Principles of Catholic Social Teachings

DIGNITY - Life - The Prime Principle

SOLIARITY – Relationships – Interdependence

SUBSIDIARITY - Responsibility - Autonomy – Participation

What is BASIC to the human person

What is HEALTH looking at JP II's definition of health

What is basic in the delivery of CARE within the clinical encounter

Rights - to life, work, family, freedom

Justice – to give what is already theirs (*Caritas in Veritate*)

Charity – to offer what is mine to other (*Caritas in Veritate & Deus caritas est*)