

**Love Mysticism and Spiritual
Janet Ruffing, RSM
Direction #1**

NOTICE

- **What stirs in you in response to this song and these texts?**
- **How do you relate to these invitations?**
- **Are they like or unlike anything you experience in your directees?**

**Come Sweet Love
Johna Peterson**

**Come sweet love
In silence and in words
Come in wonder
Come in beauty
And in fear
See...listen to the whisper
Love awaits us!
Love awaits us!
Open up the doors of tenderness
Love is Come!**

**In your face I see
Rivers to move me
Encircled in your arms
I know caverns I have not been.**

**As one who has grown silent
Tenderness bowed in
Rising now in silence and song
Alights its rest in you.**

**Let then this be said:
May we joy in this unfolding
May we breathe in the fragrances here
Tremble sweet tenderness.**

The Double Rainbow

- **The primary rainbow =the trajectory of love flowing from God to us and back again to God.**
- **Much of the time, Dunne can only see this primary rainbow opening up before him all the way to death.**
- **The secondary rainbow, larger and fainter than the primary one = human love and is derivative from the primary rainbow of divine love**

Bernard

“Christian, learn from Christ how you ought to love Christ. Learn a love that is tender, wise, strong; love with tenderness, not passion, wisdom, not foolishness, and strength. ..” “Do not let the glory of the world or the pleasure of the flesh lead you astray; the wisdom of Christ should become sweeter to you than these...Let love enkindle your zeal, let knowledge inform it, let constancy strengthen it. Keep it fervent, discreet, courageous.” (Sermon 20)

“What do you think she will receive there, when now she is favored with an intimacy so great as to feel herself embraced by the arms of God, cherished on the breast of God, guarded by the care and zeal of God lest she be roused from her sleep by anyone till she wakes of her own accord. (Sermon 52)

Bernard of Clairvaux

“But there is a place where God is seen in tranquil rest, where he is neither Judge nor Teacher but Bridegroom. To me—for I do not speak for others—this is truly the bedroom to which I have sometimes gained happy entrance. Alas! How rare the time, and how short the stay!”

“Would this moment lasted! Again and again visit me, Lord, in your saving mission; let me see the goodness of your chosen, let me rejoice in the joy of your “nation.”
23:15

“O place so truly quiet, so aptly called a bedroom where God is not encountered in angry guises or distracted as it were by cares, but where his will is proved good and desirable and perfect. This a vision that charms rather than terrifies; that does not arouse an inquisitive restlessness, but restrains it; that calms rather than wearies the senses. Here one may indeed be at rest. The God of peace pacifies all things and to gaze on this stillness is to find repose.”
23: 16

“God is all the more secure the more secluded his place of rest, all the more at ease when his placid gaze sees about him none but well-loved friends. If it should ever happen to one of you to be enraptured and hidden away in this secret place, this sanctuary of God, safe from the call and concern of the greedy senses, from the pangs of care, the guilt of sin and the obsessive fancies of imagination so much more difficult to hold at bay –such a man,

**Beloved Talk HO#2
Janet Ruffing, RSM**

when he returns to us again, may well boast and tell us ‘The King has brought me into his bedroom.’”
23:16.

Eternal Friends

Vladimir Solovyov

**I met you
dwelling in a human heart;
I found and lost you,
and I lost and found
my soul in the lost hills;
and we shall meet again
as child and child,
and heart shall speak peace
Unto heart.**

**A human face
and your face in the azure light,
A human soul
and your soul of a universe,
and we shall meet again,
face to face,
and heart shall speak peace
unto heart.**

**To let friends befriend
and soul besoul,
To let be
and be heart-free
and heart-whole,
and we shall meet again
as friend and friend,
and heart shall speak peace unto
heart.**

Seven Reasons to Seek the Word

- 1. To whom she is conformed to beauty**
- 2. To whom she is wed for her fruitfulness**
- 3. To whom she owes her virtue**
- 4. To whom she consents for correction**
- 5. By whom she is illuminated for her knowledge**
- 6. By whom she is reformed to wisdom**
- 7. Whom she enjoys for her bliss**

(Sermon 18)

Attitudes Toward Pleasure: Sensual and Spiritual

- How does God use spiritual pleasure (consolation) to attract us and transform us toward mutuality and equality with God?**
- What are the positive aspects of sensual pleasure?**
- How is sexual pleasure similar to or different from either spiritual pleasure or other sensual pleasures?**
- Does God “pleasure” us erotically as well as spiritually?**

Late Have I Loved You Johna Peterson

**Too late have I loved you.
O Beauty so ancient
Too late have I loved you,
O beauty so new.**

**For Behold you were within,
and I was abroad
there ever I sought you.**

**But you have called out:
you have pierced my deafness,
You have lighted my way.**

**O Eternal and true love
For you I sigh night and day
And when I first began to know you,
you lifted me up
That I might know that something
should be seen
though as yet I could not find it.**

**But you have shone forth and
dispelled my blindness.
You have lighted my way.**

**Too late have I loved you,
O Beauty so ancient
Too late have I loved you.
O Beauty so new
To you I look all the day
for your love I long.**

Bernard of Clairvaux : Itineraries of

<i>Sermon on Song of Songs</i>	Slave dependent	<i>On Loving God</i> Love of self for the sake of self	
Kiss of the Feet Forgiveness conversion	Mercenary “hired” (Lazarus)	Love of God for the sake of Self	Contrition/ Confession
Kiss of the Hand raises (virtues) grace that follows good deeds. Progress	Son Familial, service Friendship (Martha)	Love of God for God’s Sake	Devotion
Kiss of the Mouth One spirit with Christ	Bride Mutuality (Mary)	Love of Self for God’s sake	Contemplation Wisdom and knowledge

Progress



**A Love Poem between a Human Person and God
(Inspired by John of the Cross' Poem One Dark Night)**

Upon a darkened night
The flame of love was burning in my
breast
And by a lantern bright
I fled my house while all in quiet rest

Shrouded by the night
And by the secret stair I quickly fled
The veil concealed my eyes
While all within lay quiet as the dead

Refrain

Oh night thou was my guide
Oh night more loving than the rising sun
Oh night that joined the lover
To the beloved one
Transforming each of them into the
other

Upon that misty night
In secrecy, beyond such mortal sight
Without a guide or light
Than that which burned so deeply in my
heart

That fire 'twas led me on
And shone more bright than of the
midday sun
To where he waited still
It was a place where no one else could
come

Refrain

Within my pounding heart
Which kept itself entirely for him
He fell into his sleep
Beneath the cedars all my love I gave

From o'er the fortress walls
The wind would brush his hair against
his brow
And with its smoothest hand
Caressed my every sense it would allow

Refrain

I lost myself to him
And laid my face upon my lover's breast
And care and grief grew dim
As in the morning's mist became the
light

There they dimmed amongst the lilies
fair
There they dimmed amongst the lilies
fair
There they dimmed amongst the lilies
fair

*Lyrics: St. John of the Cross
Adapted, arrange by Lorena McKennit
Music by Lorena McKennit
The Mask and Mirror*

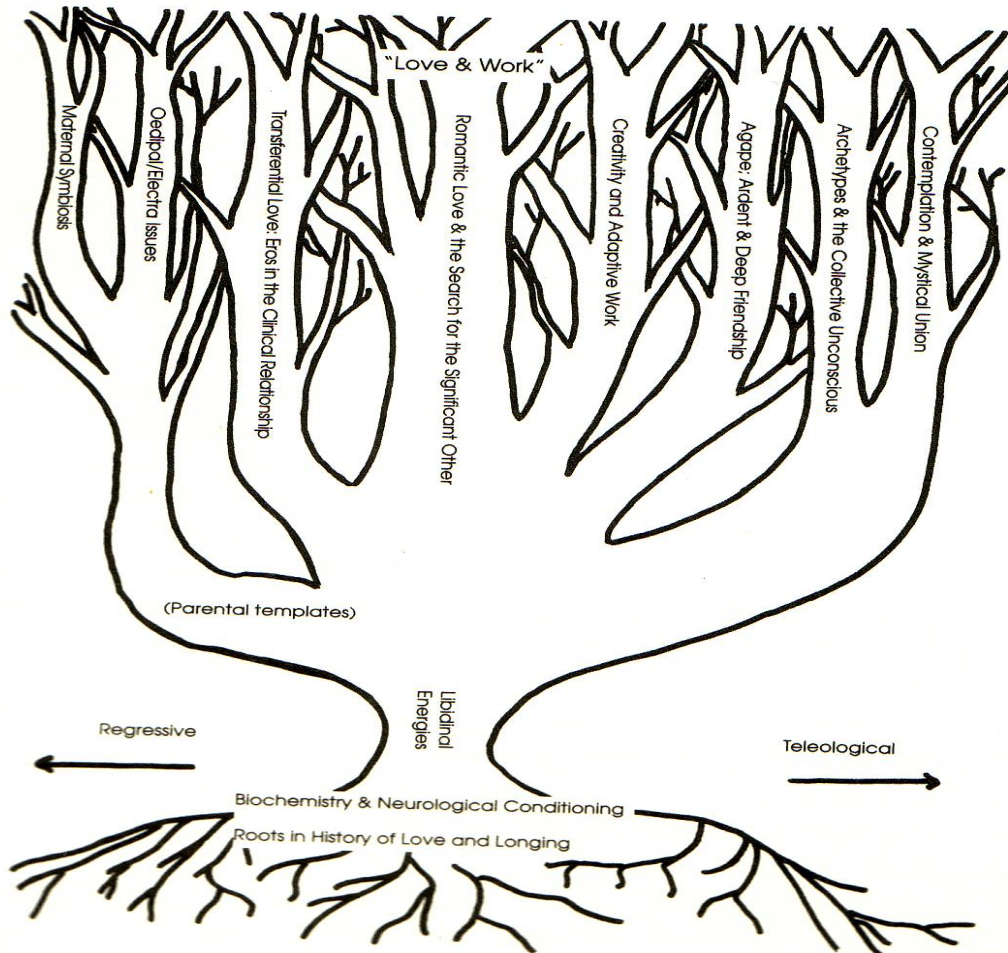


Figure Intro.2
Forms of Erotic Energy

From *The Fires of Desire* ed. John Shea and Fredrica Halligan