Theology of Self Care

NACC Audio Conference
July 22, 2010 (Session One)

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Overview/Outline

Audio Conference One (July 22)
• Theology and Self-Care overview
• Theology of self-care emerging from The two Great Commandments
• Ignatian perspectives on self-care
• Transition to assignments and next week

Assignments Between Sessions
• Meditate on Catherine of Siena Quote
• Spend some alone-time, with our self-care guides (assessment, prescription)
• Read Ulanov piece on Jung’s “Religious Function”

Audio Conference Two (July 29)
• Ways of being religious that hinder our self care and ways that help our self-care
• Functioning as a religious vs tapping into The Religious Function
• The moral masochist vs love, sacrifice and human development
• Questions, discussion
Beginnings for a Theology of Self-Care

* My relationship with God shows me, unequivocally, that I need to care for myself.

* The primary way for me to take care of myself is to let God love me.

The Two Great Commandments

Mark 12:28-31: One of the scribes who had listened to them debating appreciated that Jesus had given a good answer and put a further question to him, "Which is the first of all the commandments?" 29 Jesus replied, "This is the first: Listen, Israel, the Lord our God is the one, only Lord, 30 and you must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. 31 The second is this: You must love your neighbour as yourself. There is no commandment greater than these.'

"You shall love the LORD your God with all your heart, and with all your soul, and with all your strength." Deuteronomy 6:5

"You shall love your neighbor as yourself" Leviticus 19:18

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Prerequisites for loving God and loving neighbor:

Seeking inner wholeness

Loving oneself

1. This pair is synonymous with self-care
2. This pair calls for a balance between personal growth and self-acceptance

“Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth. With the help of grace, they grow....”

Catechism of the Catholic Church, #1700
^b.b'l  levav-ika  your heart

^b.v.p.n:  nefesh-ika  your soul

^d<)aom.  me'od-ika  your strength

1. Seat of emotions such as grief, fear, joy
2. Indicates the very depths of our being
3. Connotes intellect and will
4. Seat of morality
^βv.p.n: nefesh-ika  your soul

The LORD God formed the man from the dust of the ground and breathed \((\text{nafeh})\) into his nostrils \((\text{af})\) the breath of life, and the man became a living being \((\text{nefesh})\).

\textit{Genesis 2:7}

“Body and Soul but Truly One”

“The unity of soul and body is so profound that one has to consider the soul to be the ‘form’ of the body...Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify his people ‘wholly,’ with ‘spirit and soul and body’ kept sound and blameless at the Lord’s coming. The Church teaches that this distinction does not introduce a duality into the soul...Spirit and matter, in man, are not two natures united, but rather their union forms a single nature.”

\textit{Catechism of the Catholic Church, #365, 367}

\textit{Ignatian Principle and Foundation}

Human beings are created to praise, reverence, and serve God our Lord, and by means of this to save their souls.

The other things on the face of the earth are created for the human beings, to help them in working toward the ends for which they are created.

From this it follows that I should use these things to the extent that they help me toward my end, and rid myself of them to the extent that they hinder me.

\textit{Spiritual Exercises [23]}
“Every living being of Earth is cousin to every other living being. Even beyond the realm of living we have a common origin in the primordial FLARING FORTH of the energies from which the universe in all its aspects is derived.”

**Thomas Berry and Brian Swimme**
as quoted in *The Spiritual Exercises Reclaimed*, by Dyckman, Garvin and Liebert

“What made you establish man in so great a dignity? Certainly the incalculable love by which you have looked on your creature in yourself! You are taken with love for her; for by love indeed you created her, by love you have given her a being capable of tasting your eternal Good.”

**St. Catherine of Siena, Dialogue 4, 13,**
“On Divine Providence”