

*My soul sings in gratitude.  
I'm dancing in the mystery of God.  
The Light of the Holy One is within me  
and I am blessed, so truly blessed.*

*This goes deeper than  
human thinking.  
I am filled with awe at Love whose only  
condition is to be received.*

*The gift is not for the proud,  
for they have no room for it.  
The strong and self-sufficient ones don't  
have this awareness.*

*But those who know  
their emptiness  
can rejoice in Love's fullness.*

*It's the Love that we are made for, the  
reason for our being.*

*It fills our inmost heart space  
and brings to birth in us,  
the Holy One.*

Joy Crowley

Application Forms available from:  
The Administrator  
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Email: [contact@towersretreat.org.au](mailto:contact@towersretreat.org.au)  
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<http://www.towersretreat.org.au>

*Cost 2019*

*Weekend: \$230.00*

*6 Day Retreat: \$690.00*

*\$50.00 deposit confirms  
the booking*



## *Praying with the Song of Songs*



St Mary's Towers Retreat Centre

*Presenter:  
Pauline Compton fdnsc*

16<sup>th</sup> to 22<sup>nd</sup> August 2019

The Song of Songs is not simply a collection of love songs that celebrate nuptial love between husband and wife. From the Judeo-Christian perspective, it is a celebration of the covenanted love between Israel and Yahweh, and for the Christian mystics, particularly, it is a revelation of the individual soul and the workings of Divine Love.

Mystical writers, who have commented on the text, point us to the one reality.

The story of the Lover and the beloved in the Song of Songs is our story. It is the story of our journey into intimate communion with God.

Though called the Song of Songs, which is Solomon's, this poem could not have been written by the son of David, who lived in the tenth century. It was possibly written around the fifth or fourth century BCE or even earlier to evolve slowly and to mature in the hidden heart of Israel.

During this retreat we will explore our deepest longings and the journey of the human soul along the path of love to mystical union with God.

The double movement of the experience of Christ's presence followed by an absence, that increases the soul's desire, forms the pattern in the text of the Song.



“Our wholehearted openness to love is the condition to which you and I and every human being is called. It demands a great deal, but in the end, we will find that all we have lost are our limitations” (John Main OSB).

In her very practical way, Teresa of Avila says, “I know someone who for a number of years had many fears, and nothing gave her assurance, but the Lord was pleased that she heard some words from the Song of Songs, and through them she understood that her soul was well guided ... she understood that it was possible for a soul in love with its Spouse to experience all those favours, swoons, deaths, afflictions, delights and joys in relation to him. It does so after it has left all the world's joys out of love for him and is completely given over and abandoned into his hands, and ... not just in words ... but confirmed with deeds” (*Collected works, 218*).