



A MINISTRY SCHOOL OF THE ANGLICAN DIOCESE OF THE UPPER MIDWEST

# Shepherding

*The Care of Souls*

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*Ezekiel 34, John 10, John 21, 1&2 Timothy, Titus, 1 Peter 5*

*Gregory's Pastoral Rule*

## Introduction

God loves shepherds...God *is* a shepherd

Shepherds are sheep first

Humility (Mt. 23)

Growing in the skill of tending and feeding sheep

## I. God's vision for the care of souls

### i. Ezekiel 34 Job Description

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.



## ii. John 10

### a. The sheep know a shepherd's voice

#### 1. The smell of the sheep

MM: Critics might say, 'Mother Teresa saves so many people, so many children, but even this is a drop in the bucket, it is nothing; there must be some other way of doing it, some collective solution.'

*MT: I do not agree with the big way of doing things. To us what matters is the individual. To get to love the person we must come in close contact with him. If we must wait till we get the numbers, the we will be lost in the numbers. And we will never be able to show love and respect for the person. I believe person to person; every [ersn is Christ for me, and since there is only one Jesus, that person is only one person in the world for me at that moment." Something Beautiful for God, pg. 97*

#### 2. What is our rod and staff?... The power of words

Gregory: being profitable in speech and discerning in silence (p. 54)



### iii. Shepherds lay down their lives for the sheep

a. Cruciform shepherding

b. “Laying down” in the context of guardianship – false prophets



## II. John 21

### i. Feeding (Ezekiel job description item #1)

### ii. Tending (Ezekiel job description items #2-7)

*What ails the soul? What cures the soul?*

#### a. “Know Thyself” – Bernard and the mystics

*“If you do not know yourself, you are like a building without foundations... Therefore, let your consideration begin and end with yourself. [Editor’s note: Self-knowledge is the necessary first step in Bernard’s mystical theology. Knowledge of self brings personal shame, but at the same time allows awareness of one’s creation in God’s image. From this double realization come humility and faith, the twin elements which begin all knowledge of God, for Bernard.]”*

*“Therefore, as I have said, know yourself, so that in the midst of these present difficulties you may draw comfort from a good conscience, but even more so that you may know your deficiencies. For who is not deficient?... For how will you make progress if you are already satisfied with yourself? Accordingly, do not be reluctant to discover your deficiencies or ashamed to acknowledge them... this sorrow no wise man has ever avoided. This is a healing sorrow.”*

*“Compare yourself now with who you were before: have you grown in virtue, wisdom, in understanding, in agreeableness of character, or, God forbid, have you grown weaker? More patient or more impatient, more irascible or more gentle, more insolent or more humble, more affable or more severe, more easily moved or more obdurate, more cowardly in spirit or more magnanimous, more earnest or somewhat careless, more fearful or perhaps more over-confident? What a wide field for this kind of consideration lies open before you!”*

*Five Books on Consideration, pgs. 53 - 66*



1. What cures? The Gospel as the foundation for the cure for souls

Repentance

Extending forgiveness

2. Going deeper into the knowledge of the cure of souls - Gregory the Great

3. On pastoral authority, from Gregory

*“Often a wound is made worse by unskilled mending, so that the cut is felt more grievously because it is bound improperly, and so it is necessary that when the wound of sin in a person is mitigated by correction, even the restraint should be carefully moderated so that the exercise of just discipline should not come at the expense of loving kindness. Therefore, the [pastor] must be careful that he show himself to the laity as a mother with respect to kindness and as a father with respect to discipline, but all so that discipline is never rigid nor kindness lax. Either discipline or kindness is lacking if one is ever exercised independently of the other....*

*In short, gentleness is to be mixed with severity so that the people of God are not exasperated by excessive harshness or relaxed by undue kindness... As David said, ‘Your rod and your staff have comforted me.’ By the rod we are punished and by the staff we are sustained. If there is correction by the rod, let there also be support by the staff. Let there be love that does not soften, vigor that does not exasperate, zeal that is not immoderate or uncontrolled, and kindness that spares but not more than is befitting.” (Pastoral Rule, pg. 67-68)*



4. A final word from the Mother [Teresa]

*“Dearest Lord, may I see you today and every day in the person of the sick, and whilst ministering to them, minister to you. Though you hide Yourself behind the unattractive disguise of the irritable, the exacting, the unreasonable, may I still recognize you and say: Jesus, my patient, how sweet it is to serve you... And O God, while you are my patient, deign also to be to me a patient Jesus, bearing with my faults, looking only to my intention, which is to love and serve you in the person of the sick [the sheep, the people of God, the person right in front of me].”*

Pg.56 Something Beautiful for God