

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 1: Led into the Desert of Prayer Allowing the Word of God to Bring us to Silence and Peace

Grace: I desire God to grant me the gift of prayer so I can contemplate the face of Christ and hear his voice.

Imaginative Prayer: On this retreat we will use the Word of God and God's gift of our imagination to be the basis of encounter with the Lord. Since Christian prayer is contemplation of the Sacred Humanity of Jesus Christ, we will use our imaginations to be stirred up by the Word of God to paint a scene of encountering Jesus. St Ignatius developed his exercises as moments in the life of Our Blessed Lord, to help a person make a decision to follow Christ and answer his call to holiness.

PRAYER IS A BATTLE - Catechism of the Catholic Church 2725-2733

"Prayer is a battle. Against whom? Against ourselves and against the wiles of the tempter who does all he can to turn man away from prayer, away from union with God." The Catechism gives the following 'battle fields':

- Erroneous notions of prayer- not simply buddhist emptying or psychological positive imagining
- Mentality of worldliness - egotism, materialism, and many menial concerns
- Discouragement - the devil's number one tactic
- Distraction, dryness, lack of faith, acedia or sloth,

Remember the battle belongs to the Lord

Method: You will be given different Scriptural encounters with Jesus.

1. **Invoke the Holy Spirit** after placing yourself in a quiet place or before the Blessed Sacrament.
2. **Read** the passage. Then read it again. If you need to read it again until it rests peacefully in your mind.
3. **Imagine** yourself in the scene. With all your senses, place yourself there with Jesus. Without working too hard to force something to happen, observe the surroundings, all the people there, and what is happening.
4. **Reach out in faith** and friendship to Christ - allow Jesus to speak to you, very personally.
5. **Observe how this all makes you feel.** Notice any specific images or words that arise in your heart. Be very attentive to your hearts movements. Perhaps write them down and share them with a spiritual director. This is where God communicates through lights and graces, impressions and sensations.
6. **Thank God** and Praise him for his gifts and graces.
7. **Make a resolution** that is specific

Encounter: Imagine yourself praying with Jesus for forty days in the desert. Listen to him offer your life to the Father. Watch him overcome your temptations, Hear him invite you into communion with the Most Holy Trinity.

Read Matthew 4:1-11

Jesus was led out into the Desert. How do you allow the Holy Spirit to lead you into the desert?

The desert is a place where there is no one, no thing, no distraction. It is where all your concerns for everything in your life become dried up and where you can focus on the voice of God calling you into his holiness.

Mk 6:31 And he said to them, "Come away by yourselves to a lonely place, and rest a while."

Lk 5:16 But he withdrew to the wilderness and prayed.

Jn 2:5 "Do whatever he tells you." The Heart of Mary is a desert oasis, which helps dry up selfishness.

Humility in Prayer Luke 18:13-14: But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.

SILENCE: "The Fruit of Silence is Prayer" -St Mother Teresa of Calcutta

PEACE: St Teresa of Avila: "May today there be peace within. May you trust God that you are exactly where you are meant to be. May you not forget the infinite possibilities that are born of faith. May you use those gifts that you have received, and pass on the love that has been given to you. May you be content knowing you are a child of God. Let this presence settle into your bones, and allow your soul the freedom to sing, dance, praise and love. It is there for each and every one of us."

What do I experience with Jesus in the Desert of Prayer?

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 2: God's plan and purpose in creating me

Grace: I desire God the Father to reveal my principle and foundation, which is his very personal love for me as his Beloved Child whom he has delighted to create in his image and likeness.

Encounter: Place yourself in one of the creation moments and enter into dialogue with God the Father about his decision to create you. This is a bit different than the moments where you read a descriptive story from the Gospels about Jesus saying or doing something with different interactions with people. You must gaze at God and speak to him, keeping in mind different considerations based on our faith:

- his infinite goodness that he couldn't keep to himself, but overflowed in creating you
- his utter delight in choosing to create someone who never existed before - you!
- his plan to make you in his image and likeness: unique, precious, and unrepeatable

Principle and Foundation: the grace of this exercise is a foundational personal love of the Creator. Even those advanced in the spiritual life need to experience anew that foundational experience of God's love before progressing further in the Exercises. Until people can claim that gift of God's love on a personal level, they cannot hear God's words of forgiveness or the call in freedom in the rest of the Exercises. To enter into the meditations on sin in the first level of the Exercises without a genuine experience of God's love can be a destructive experience. A person cannot come to honest self-knowledge without first knowing they are loved.

Sometimes people need to bathe and cleanse in these scriptures, and in this moment of the spiritual exercise before going forward. Scriptures that reveal God's personal tenderness:

Ex 34:16 Ps 131:2 Is 49:15 Ez 34:12 Jer 3:10

Ex 34:6 God merciful and gracious, slow to anger, and abounding in: steadfast love and faithfulness

Creation moments:

1. created us in Christ before the world began 2. Conception 3. Birth 4. Baptism

Eph 1:3-4 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

Eph 2:10 Rm 8:29-30 Song 2:14 1 Peter 3:20-21 1 Peter 1:3-5 Colossians 1:15-20

Jn 1:1 God created by and through His Word

Ps 139:13-18 God the Creator is almighty all-powerful, especially terrible in tenderness and mighty in his mercies. His love shakes us to the core.

We need to let the Word of God cleanse us of false images and unlikenesses or distortions of what humanity are. What models do you need to be cleansed of: supermodels? False man/womanhood?

Jesus, the Word, is ultimately the only true mirror and window, who both reveals to us the Father but if we gaze at him in a different light, mirrors to us who we really are.

Jn 14:6 If you have seen me, you have seen the Father

"Only in the Mystery of the Word Incarnate does the mystery of man take on light" -Vatican II, GS 22

Gen 2:4-25 Jer 1:5 Ps 139:13-14 Ps 121:1-2 Is 40:28 Amos 9:6 Is 45:9

Gen 1:1-2 Rm 1:20 Ps 90:2 Rv 5:13

Go back to the moment where God delighted in creating you, where he rejoiced to make his beautiful, beloved creature - you. Allow him to exult in making you.

Stand before the Creator. Ask Him to reveal to you how he sees you, how he "sings over you," gazes upon your creation. Ask Him to see yourself this way.

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 3: The fall and sin

Grace: I desire Jesus to reveal any patterns of sin and root causes that I may know the ways in which I resist God, that I may know all the more how to offer all these things to him

Encounter: Read Genesis 3:1-13. Place yourself in the scene by the woman, the tree, the serpent. Place your very feet on the ground. What does the ground look like? What does the woman look like? What does the serpent sound like? What is the smell of the air before/after sin? Then ask, "How does this make you feel?" Or "What happens to you when you watch all of this?"

"So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons."

Use of created things

St Ignatius wants us to focus on how all sin enters through the senses. In what way do we use them?

Ears: Do we listen for God? Do we listen for that piece of juicy news, for rancor, discord, or gossip?

Eyes: Are "our eyes fixed intently on the Lord, waiting for his merciful help"? (Ps 123:2) or

"The detestable things of the eyes" (Ez 20:7), "no fear of God before their eyes"? (Rm3:18)

Mouth: "Lord open my lips, that my mouth may proclaim your praise" (Ps 51:15)

Do we use our lips to be "a glutton and a drunkard" (Dt 21:20).

Nose: Do we want to smell "the sweet aroma of Christ" (2 Cor 2:15)

Or stick our noses where they do not belong being "idle and disruptive" (2 Th 3:11)

Touch: "Set before you are fire and water; to whatever you choose, stretch out your hand. Before everyone are life and death, whichever they choose will be given them." Sir 15:16-17

Particular Examen

Sin passes first through the senses, then travels up through the passions, then up the will like a plant until it reaches the mind, then bears fruit in an act, either interior act, or exterior act, thought word or deed. For this reason it is important to practice an examen, perhaps not just an examination of conscience, but an examination of consciousness, until you see not only the ways that you sin, but the pattern and reasoning of how and what led up to it.

Method:

1. Invoke the Holy Spirit. Ask him to give you a light deep inside of you to reveal the ways in which you are not yet like Jesus Christ.
2. With the Holy Spirit look at a particular period of time, usually the Church has us do an examination of conscience at night prayer, where we look at the last 24 hours.
3. Ask how God was present during that time. What inspirations, movements, graces did he give?
4. Ask how the devil was present during that time. What suggestions, movements, thoughts were not of God, led you to uncharity, impatience, rashness, passion, disturbance, etc.?
5. What were the conditions or situations in which you felt close to God? Away from God?
6. What are the patterns of sin, or root causes of why you acted a particular way, to lead you out of his divine loving embrace? Be careful here not to confuse the intensity, high-volume activity, or high emotional content of a state of life that is full with frustration, irritation, or sinful things. In order to discern a movement, ask what was the fruit? Where did it lead? What was the result?
7. Thank God for whatever good or blessing he has shown you. Repent of any evil. Plan. Execute.

**Holding God's hand, ask him to show you your sins and sin patterns.
What ways can you plan to overcome sin in the future?**

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 4: The mercy of God. What is my response?

Grace: I desire Jesus Christ to personally reveal the ways he constantly shows me mercy, grace, and friendship. Looking particularly at my sins, help me to see his patience and kindness to me.

Encounter: Meet David. Read 2 Samuel 12:1-23. Consider how he repented after committing horrible sins of adultery, plotting and murdering one of his own renowned soldiers to steal his wife. Place yourself in David's presence as you read Psalm 51, as if you are one of the servants with him in his palace listening to him repent, seeing the dust on his hair, the tears in his face, the anguish: *"Have mercy on me, God, in your kindness. In your compassion blot out my offense. O wash me more and more from my guilt and cleanse me from my sin."*

How does the psalm make you feel? Note any particular scripture passages that jump out at you, any images or sensations the psalm makes you see or feel. What are they? Why are they? Where do they come from?

Consideration: David is, according to scripture "a man after God's own heart" (1 Sam 3:14; Acts 13:22). How is it possible that an adulterer, murderer, and slayer of thousands, could ever be called, "after God's own heart"?

-Consider how God does not look so much upon what evil we have done, or even what good we have done, but more importantly, ***how we have learned to love from it all.***

-Consider WHY Jesus first appeared to the Magdalene before any of the apostles, even though she had sinned more than they, but he wanted to show her AND US that he favors the contrite of heart.

-Consider how so many millions will be eternally with God AFTER sinning, but even their sin forgiven is a means of eternally glorifying God and is as a very specific praise and song of adoration.

John 8:7-11 "Let him who is without sin among you be the first to throw a stone at her"...Jesus looked up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and do not sin again."

Isaiah 1:18 Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.

Ex 20:5-6 I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

GOD IS MERCY -Mercy is the greatest attribute of God.

CONFESSION: designed to SPECIFY sins being turned into praise. Saying it out loud to another ***human person*** makes you own it, frees you. This particular exercise is designed to prepare for confession, for after we have contemplated our specific sin in the past exercise, we contemplate in this exercise how it can be transformed into humble trusting surrender to God's merciful Love.

Prayerfully read about David's sin and repentance. If necessary read it again according to your own specific sins, sin patterns and roots, and consider how God turns this into his glory. Write a hymn of praise and thanksgiving, thanking God for his mercy.

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 5: The Incarnation

Grace: I desire Jesus to reveal to me His great humility in becoming man, especially that he chose to take on flesh for my sake, and be born into my life

Encounter: Read Luke 1:26-38, the Annunciation. Place yourself in the scene. What sound does the greeting of St Gabriel make? What is the expression of the angel's face. How does all this make you feel? What does it evoke in you? What prayer of love and adoration do you make for Jesus?

Key to the mystery: Ronald Knox in his book, "Mysteries of the Christian Faith" said there is a key to unlocking each mystery. The mystery of the Incarnation is unlocked, that is a person may enter fully into it in a deeply personal and intimate way, only when he understands that it was done out of God's personal love, **FOR ME**. Oft times we hear Christian's say, "do you know Jesus died FOR YOU?" It is only when we see this mystery together with the other spiritual exercises that we can penetrate it.

Reread the encounter with Mary. This time just pretend she stops to acknowledge your presence there at the Annunciation, when St Gabriel spoke his angelic salutation. You are, in fact, theologically present to this mystery by your baptism, so it is not a projection, or some kind of false imagining, but the realest of real mysteries. Imagine Mary saying to you that she was glad to carry Jesus FOR YOU, that she was happy to be suspected of adultery if for anything but out of love FOR YOU, that she was pleased and honored to endure the long cold journey to Bethlehem, to be rejected time and time again, if anything, but that you would know JESUS LOVES YOU PERSONALLY.

Make Jesus a Crib: next read Luke 2:1-20, the Nativity of Our Lord. Again imagine yourself in the scene. This time try to make it personal in some way by interacting with Jesus, and allowing Jesus to interact with you. Look at what gifts that many shepherds are bringing before the Lord. What gift do you have to bring. Look at the manger, the feeding trough in which Jesus is lain. It is rough and old, weathered wood, some of which has been chewed off by animals and porous from insects. Jesus wants to make a crib out of your heart. What do you have to offer him? Remember that he is most pleased to be born into your poverty. As he was born in a cave in the ground, he wishes to be born in the hole of your heart. As he was born in the cold, surrounded by animals, rejected by men, he is born in the coldness of your heart, in your animal passions, even through the ways you have ever rejected him. The mosaic of your misery reveals the tapestry of his tenderness, the topography of your temerity reveals the geography of his gentleness.

Hold the baby- at some moment when you visit a newborn the mother usually says, "would you like to hold my baby?" Listen to the Virgin Mother invite you. Hold Jesus, as he is the one "holding the universe by his word of power" (Hb 1:3), cradle him as he is the one who cradles all creation in his mighty glory.

Gifts this baby likes: humility, poverty, openness, willingness, honesty, and especially - asking Mary personally how to hold him, what he likes, what he needs as a gift.

Mary is the way of knowing the greatness of God and our own littleness at the same time, she is the way of truly knowing Jesus. Mary never gets in the way of Jesus the way reading glasses do not get in the way of reading or a microscope doesn't get in the way of magnifying what is small.

Mary's Commandment (Jn 2:5) - Do whatever he tells you. Jesus' Commandment (Jn 19:27) - Behold your mother. Remember the Rosary is the school of prayer of adoring Jesus.

JESUS was born in a cave in Bethlehem. He still seeks to be born into the cave, or hole, in your heart. What gift of your own vulnerability and littleness can you give? Hear Mary say, "Would you like to hold my little baby?"

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 6: Called to follow Christ.

Grace: I desire Jesus Christ to reveal to me his call to discipleship and intimacy with him.

Encounter: Read one of the callings of God, place yourself there, and experience God calling you. Adam called into existence Gen 2:7 The Lord Called Abraham Gen 12:1-8 Different callings: Moses Gen 3:1-18 Samuel 1 Sm 3:1-21 David 1 Sm 16:7-13 Isaiah 6:1-13 Jerimaiah 1:4-10

Jesus calls his disciples just as he calls you:

Mary Lk 1:26-45 Joseph Mt 1:20-25 John, Andrew, Peter, Simon, Nathaniel Jn 1:35-51
Jesus Calls Peter out of Simon Mt 16:13-19 He calls us out of sin Mt 9:9-13 Lk 19:1-10

"All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity." Vatican II, LG

What is holiness? Perfect Holy Mercy

Mt 5:48 be perfect, as your heavenly Father is perfect. 1 Pt 1:16 You shall be holy, for I am holy.
Lk 6:36 Be merciful, even as your Father is merciful.

Jesus visits us and calls us in the distressing disguise of the poor Mt 25:31-46

Who are the poor? St Mother Teresa said about America that the greatest poverty in this land is that many do not know that they are loved. They are right there in your own home.

The measurement of how much you have answered the call is in your own home. Are not your children the naked, the starving, the sick, the stuck in prison of different problems? Is not your spouse needy to be clothed with your love and dignity, to be fed and satiated by the love you have for them?

Some do not answer the call Mt 19:16-22 Many are called few are chosen. Mt 22:14
Some chose to remain in the sin of unbelief Jn 8:24 Will violent, senses drunk, they refuse Lk 12:45-46
Despite our resistance sometimes God is very insistent as with Jonah ch 1

Immediately before St Ignatius' treatment of making a choice, a life decision, he had lengthy meditations on hell. Why? Because meditating on the final end of a choice helps you to make the opposite. When we meditate on hell, we are more eagerly desirous to avoid it.

Imaginative Meditation on hell, using all the senses:

"This will be to see in imagination the vast fires, and the souls enclosed, as it were, in bodies of fire. To hear the wailing, the howling, cries, and blasphemies against Christ our Lord and against His saints. With the sense of smell to perceive the smoke, the sulphur, the filth, and corruption. To taste the bitterness of tears, sadness, and remorse of conscience. With the sense of touch to feel the flames which envelop and burn the souls." Scriptures which help meditation on hell:

Rv 21:8 Mt 25:26 Ps 9:17 2 Th 1:9 Mt 13:50 Acts 2:27 Mk 9:43 Jd 1:7 Pv 15:24
Mt 13:42 Mt 25:41 Rv 19:11 Pv 15:11 2 Pt 2:4 Rv 20:13-14 Mt 10:28 Ez 18:20

You are not in hell. You are on earth. You still have time. Yet how little you have left! Only, as it were, but a few moments, for this life is over so briefly as a passing shadow, as grass that withers. Decide here and now to bring yourself and as many as people possible to heaven with you.

St Teresa of Avila, who said the greatest grace God ever gave her was to show her her place in hell said that she was convinced that once a person made up their mind to go to heaven, he would undoubtedly bring many souls with them.

Backdoor ways of salvation: Devotion to the Holy Mother of God, Devotion to the Rosary, Wearing of the Brown Scapular, Nine First Fridays, Five First Saturdays,

**Place yourself in one of the encounters where Jesus calls.
Remember that he calls you to work for the salvation of souls.**

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 7: Thy will be done.

Grace: I ask for the grace to know the will of the Father and to conform my will to His.

Anima Christi Prayer: Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me; Water from the side of Christ, wash me; Passion of Christ, strengthen me; O good Jesus hear me; Within your wounds hide me; separated from you, let me never be; From the evil one protect me; At the hour of my death, call me; And close to you bid me; That with your saints, I may be praising you forever and ever. Amen.

Encounter: Pray the Soul of Christ prayer over a decision, begging God for light. Follow the highest light, the greatest peace, what brings you closest to God, and gives God the greater glory.

For muslims it is to annihilate one's will and submission to God like a slave. For a Buddhist, it is to remove every desire from the heart to be one with the Universe. For a Jew, to do obey the Law and the Prophets. For a Christian, it is to become one with Jesus Christ, and allow him to pray and love with your heart, to speak with your words, to follow the Father with your soul.

Following the Will of God means being united to the Soul of Christ. This is because we don't follow the Will of God merely like instructions, or doing what we are told, but it is letting Jesus offer his obedience to the Father through your very heart and soul.

Agony of Soul: And he withdrew from them about a stone's throw, and knelt down and prayed, "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done." And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground.

Lk 1:38 Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word."

Hb 10:5 When Christ came into the world, he said, "Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me; in burnt offerings and sin offerings thou hast taken no pleasure. Then I said, 'Lo, I have come to do thy will, O God,' as it is written of me in the roll of the book."

1 Th 4:3 For this is the will of God, your sanctification: that you abstain from unchastity...For God has not called us for uncleanness, but in holiness.

Rm 12:2 Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

The Will of God and three kinds of humility

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| 1. Eternal Salvation, Faith and Morals | Avoiding Mortal Sin |
| 2. Choosing what is Best over what is Good | Avoiding Venial Sin |
| 3. Choosing the Greater Glory of God | Choosing the sacrificial holy path of mortification |

By their fruits you shall know them: consolation vs. desolation

Consolation: "when some interior movement in the soul is caused, through which the soul comes to be inflamed with love of its Creator and Lord" and it causes an increase in faith, hope, and charity.

Desolation: darkness of soul, disturbance, movement to things low and earthly, disquiet of different agitations and temptations.

Unite your heart to God and then listen to a heart united to the Lord. The first and greatest struggle is achieving that "holy indifference" to the outcome so that you are still enough to hear the Lord's voice. Follow the peace. Does this bring me closer to God or father away from him?

Listen to Jesus pray the Our Father, "thy Will be done." Allow Jesus once again to follow the Father through your soul.

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 8: The Last Supper and the Most Holy Eucharist

Grace: I desire Jesus Christ to reveal his great love for me in the Most Holy Eucharist, and to praise, bless, thank him for such a sublime gift, of which I ask to become more worthy

Encounter: Read John 13:1-20. Place yourself there at the Last Supper in the upper room with the Apostles and the Lamb, watch with what great Love he divests himself of his outer garments, divests himself of his semblance of the Master and takes the form of a servant, washing the dirt off their feet. Place yourself there and watch him approach you and so lovingly, with great care, wash your feet.

“If I do not wash you, you have no part in me.” What is the expression on his face as he cleans the lowliest part of you? Behold him washing the feet of his betrayer with the utmost compassion, care, and kindness.

“If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.” How? How do you imitate Jesus washing feet? Ponder the people Jesus brought into your life for you to humble yourself and wash their feet. Thank him for being able to serve.

Read Luke 22:14-23; the institution of the Most Holy Eucharist

Be there when he gives us the gift of his Body and Blood. What is the smell of the upper room? What is the color of the table, the posture of the Apostles, the hair falling on the cheek of the Master? Enter into the room fully with your senses and imagination. Have a Colluquy, or dialogue with him, remembering that he gave his flesh for you and gives it directly, personally, intimately to you, as much as you are capable of receiving.

My flesh is true food and my blood true drink

Jn 6:25-59 Jesus’ Body, Blood, Soul, & Divinity Mt 26:26 This IS my Body...28 This IS my blood
Ex 12 He is the lamb by which we are spared Is 53:6 By his stripes we are healed
Jn 1:29 Behold the Lamb of God

“He who ate my bread has lifted his heel against me.” Ponder any times you have eaten the bread of life and yet lifted your heel against him through your sins. What is Jesus’ response to our infidelity? Rudeness, harshness, anger? Or is it patience, long-suffering, and gentle waiting?

Consuming love: Immediately after giving us the greatest gift of his very self, he went into agony at the gift being ill received throughout the ages. How many Judases, how many betrayals, denials, abuses, sacrileges, indifferences, blasphemies? Why O Lord do you let yourself be treated so? What great love allows you to be hated and scorned by so many, just so you can delight in giving yourself to too few who deeply love and adore you?

Eucharistic reparation: After praying and doing eucharistic reparation for just two short years, the three little children of Fatima were told, “because of your faith, the faith of Portugal shall not fail.” Consider how much more powerful offering the Body, Blood, Soul, and Divinity, is than any other act in human history and how this changes the world more deeply than anything.

For this reason, the only real response worthy of such a gift is to receive him frequently and devoutly. We should earnestly consider and ponder very carefully whether to answer the invitation to go to daily Mass and have as much contact with Christ as possible. We should go to Eucharist Adoration, make reparation for the world’s sins, and as much as possible be transformed into his consuming love.

Place yourself before the Eucharistic Lord in the tabernacle or in Adoration. Make acts of praise, thanksgiving, reparation for sins. O Come let us adore him!

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 10: The Resurrection

Grace: The grace to experience the joy and hope of Christ's Resurrection and victory over death.

Encounters with the Risen Jesus in Resurrection in Thirteen Apparitions (St Ignatius)

1. **Blessed Virgin Mary:** according to ancient tradition the Lord appeared to Our Lady before anyone else because she was most worthy as she had participated the most in the Crucifixion and Death of the Lord
2. **Mk 16:1-11** Very early in the morning Mary Magdalene, Mary the mother of James, and Salome go to the tomb. They say to one another, "Who will roll away the stone for us from the entrance of the tomb?"
3. **Mt 28:1-10** The two Marys go from the sepulcher with great fear and joy to announce the Resurrection of the Lord to the disciples.
4. **Luke 24:9-12; 33-34** When St. Peter heard from the women that Christ has risen, he went with haste to the tomb.
5. **Luke 24:13-35** He appeared to His disciples who were going to Emmaus and were talking of Christ.
6. **John 20:19-23** The disciples, except St. Thomas, were gathered together "for fear of the Jews." Jesus appeared to them, the doors being locked, and standing in their midst said, "Peace be to you!" He gives them the Holy Spirit, saying, "Receive the Holy Spirit, whose sins you shall forgive, they are forgiven."
7. **John 20:24-29** Since St. Thomas was not present at the preceding apparition, he would not believe and said, "Unless I see . . . I will not believe." Eight days after, Jesus appeared to them, the doors closed, and He said to Thomas, "Reach hither thy finger and see . . . and be not unbelieving but believing." St. Thomas believed, saying, "My Lord and my God." Christ said to him, "Blessed are they who have not seen and have believed."
8. **John 21:1-17** Jesus appeared to His disciples who were fishing. They had fished all night and caught nothing. But casting the net at His command "they were not able to haul it in for the multitude of fish."
9. **Matthew 28:16-20** The disciples at the command of Christ go to Mt. Tabor. Christ appears to them and says: "All power is given to me in heaven and on earth."
10. **1 Corinthians 15:6** "After that He appeared to more than five hundred brethren at once."
11. **1 Corinthians 15:7** "After that he appeared to James."
12. He appeared to Joseph of Arimathea, as may be piously believed, as read in the Lives of the Saints.
13. **1 Corinthians 15:8** He appeared to St. Paul after His Ascension: "Last of all, as to one born out of due time, He appeared to me." He appeared also in soul to the Fathers in limbo; He appeared to them likewise after He had taken them from there and assumed His body again. He appeared many times to His disciples and conversed with them.

Opposition to the Resurrection - recognize within yourself, sacrifice it to God in spiritual worship

Falsified report of the guards Mt 28:11-15	Unless I see the wounds I will not believe Jn 20:24-29
Stopping from believing in Jesus Jn 11:48-53	Laughing at Jesus for Raising from the dead Lk 8:52-53
Resisting the Holy Spirit Acts 7:51-53	There is a war in my members Rm 7:21-25

Choose Joy, Choose Resurrection There are people who just don't want to be happy! If you catch yourself having a pity party, feeling sorry for yourself, choosing darkness, sorrow, moping, stinking thinking, you have to make an act of will to choose joy, choose hope, choose peace, choose resurrection.

Gifts of the Resurrection

Peace and Gladness	Jn 20:20-21	Praise of his glory (Laudem Glorae)	Eph 1:11-14
Unity and Unanimity	Acts 4:32	Victory over world, the flesh, devil, sin, & death	1 Cor 15:55
Communion of Saints	1 Cor 15:12-19	Redemption of our bodies	1 Cor 15:42-50

Choose a Resurrection encounter. Place yourself before the risen Jesus in that encounter. What do you feel? What is he saying to you about accepting the grace of the Resurrection?

SPIRITUAL EXERCISES OF ST. IGNATIUS

HANDOUT TALK 11: Finding God in all things

Grace: The grace to truly be a contemplative in action, to worship, praise, bless, and adore the majesty of God through all the highs and lows of life

St Peter preached his first homily quoting David: 'I saw the Lord always before me, for he is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will dwell in hope. For thou wilt not abandon my soul to Hades, nor let thy Holy One see corruption. Thou hast made known to me the ways of life; thou wilt make me full of gladness with thy presence.'

Rules for Thinking with the Church, *sentire cum Ecclesia*

-Have supreme reverence for the Most Holy Eucharist and the Sacraments of the Church, the Sacred Magisterium, the Fathers, the Saints, Feasts, Precepts of the Church, religious life, relics, holy things, the adornment of Churches, veneration of images

-“We should be more ready to approve and praise the orders, recommendations, and way of acting of our superiors than to find fault with them. Though some of the orders, etc., may not have been praiseworthy, yet to speak against them, either when preaching in public or in speaking before the people, would rather be the cause of murmuring and scandal than of profit. As a consequence, the people would become angry with their superiors, whether secular or spiritual. But while it does harm in the absence of our superiors to speak evil of them before the people, it may be profitable to discuss their bad conduct with those who can apply a remedy.”

-Yet a deeper way to think and feel with the Church: to see the Church with the eyes and mind of Jesus, to love and sacrifice for her the way he does, to defend her honor and seek her integrity and purity the way he does, even if these means pointing out evil in the appropriate place and time.

The Eucharist is our school of recognizing Jesus - St Mother Teresa of Calcutta

“Seeking the face of God in everything, everyone, all the time, and his hand in every happening; This is what it means to be contemplative in the heart of the world. Seeing and adoring the presence of Jesus, especially in the lowly appearance of bread, and in the distressing disguise of the poor.”

The Rosary is a school of prayer

“To recite the Rosary is nothing other than to contemplate with Mary the face of Christ.” -Pope St John Paul II. Once we begin to contemplate the face of Jesus in the Eucharist, it will be much easier to contemplate the face of Jesus in those around us, especially in your family and those in your immediate sphere of influence, whom, before God, you will have to render a much greater account.

Seeking God in all things

It comes down from the Father **James 1:17** Whatever is true, just, pure, honorable **Phil 4:8**

Holy Spirit gives power/courage **Acts 2:1-4** Rejoice in the Lord always again I say rejoice **Phil 4:4**

Eyes of your hearts enlightened **Eph 1:18** Seek the things that are above, mercy **Col 3:1-17**

Be not afraid! You are invited to have the courage it takes to be a missionary disciple.

Fear NOT! I will be with you. **Is 41:10** Be strong and of a good courage **Joshua 1:9**

Behold your God! **Is 40:9** Be of good cheer, It is I. Be not afraid. **Mt 14:27**

Do not fear those who kill the body **Lk 12:4** Jesus touched them and said Arise! **Mt 17:7**

The retreat is over. Back now to battle. What is your victory plan?

How am I going to live the grace of this retreat? What prayer time am I willing to make in my daily routine so I can allow God to love me and teach me to love?

SPIRITUAL EXERCISES OF ST. IGNATIUS

Appendix: Passion Narrative

****Instead of giving a Talk on the Passion, the following Narrative is read in the small Chapel in the Retreat House while a Replica of the Shroud of Turin is on Display. Fr. Dan still gives the Talk 9 Handout to the Retreatants.**

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go before you to Galilee." Peter declared to him, "Though they all fall away because of you, I will never fall away." Jesus said to him, "Truly, I say to you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even if I must die with you, I will not deny you." And so said all the disciples.

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go yonder and pray." And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." And he came to the disciples and found them sleeping; and he said to Peter, "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." Again, for the second time, he went away and prayed. "My Father, if this cannot pass unless I drink it, thy will be done." And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him." And he came up to Jesus at once and said, "Hail, Master!" And he kissed him. Jesus said to him, "Friend, why are you here?" Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the scriptures be fulfilled, that it must be so?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place, that the scriptures of the prophets might be fulfilled." Then all the disciples forsook him and fled.

Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'" And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven." Then the high priest tore his robes, and said, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?" They answered, "He deserves death." Then they spat in his face, and struck him; and some slapped him, saying, "Prophesy to us, you Christ! Who is it that struck you?"

SPIRITUAL EXERCISES OF ST. IGNATIUS

Now Peter was sitting outside in the courtyard. And a maid came up to him and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the porch, another maid saw him, and she said to the bystander, "This man was with Jesus of Nazareth." And again he denied it with an oath, "I do not know the man." After a little while the bystander came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the cock crowed. And the Lord turned and looked at Peter. And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor.

When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said to him, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" but he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barabbas or Jesus who is called the Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called the Christ?" The all said, "Let him be crucified." And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of the righteous man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked, they stripped him of the robe, and put his own clothes on him and led him away to crucify him.

As they were marching out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross. And when they came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. (LK) There they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "Father forgive them, for they know not what they do." They divided his garments among them by casting lots; then they sat down and

SPIRITUAL EXERCISES OF ST. IGNATIUS

kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." And the people stood by watching; but the rulers scoffed at him, saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." The chief priest, with the scribes, and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said 'I am the Son of God,'"

One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come in your kingly power." And he said to him, "Truly, I say to you, today you will be with me in Paradise."

Standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, you son!" Then he said to the disciple, "Behold, you mother!" And from that hour the disciple took her to his own home.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, Lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?"

After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"