

Ignatian Spirituality 101

Principle and Foundation

Humanity is created to praise, reverence, and serve God our Lord, and by this means to save one's soul.

All the things in this world are also created because of God's love and they become a context of gifts, presented to us so that we can know God more easily and make a return of love more readily.

From this it follows that people are to use them as much as they help each person to reach his or her end, and reject them so far as they hinder.

In everyday life, then, we must hold ourselves in balance before all created things insofar as **we** have a choice and are not bound by some responsibility. We should not fix our desires on health or sickness, wealth or poverty, success or failure, a long life or a short one.

Our only desire and our one choice should be this: I want and I choose what better leads to God's deepening life in me.

(David Fleming, Draw Me into Your Friendship: The Spiritual Exercises, A Literal Translation and a Contemporary Reading)

**- Fall in love with God and it will make all of the difference. Ignatius did.
For Ignatius and for us it is a pilgrim journey.**

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- Pilgrim: a traveler along the way.
- But whose way? My way, my culture's way, or Christ's way?
- Am I aware of God's presence, not just in church or in prayer, but throughout my day and life?
- How do I discern the influence on me and in me?

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- **Awareness:** This is key to Ignatian Spirituality and Ignatian Prayer. We are called to become aware of God, of others, of ourselves and of creation. All can become matter for prayer or part of our prayer.
- Ignatian contemplation calls us to develop our mind, our will and our heart.

Awareness

Praying

It doesn't have to be
the blue iris, it could be
weeds in a vacant lot, or a few
small stones; just
pay attention, then patch
a few words together and don't try
to make them elaborate, this isn't
a contest but a doorway
into thanks, and a silence in which
another voice may speak.

(Mary Oliver)

Finding God in All Things

- “Beloved, let us love one another, because love is of God, everyone who loves is begotten by God and knows God. Whoever is without love does not know God for God is love.”
I John 4:7-8.
- God is the source of goodness, beauty, truth and love.

Ignatian Prayer

- Spiritual Exercises – “The phrase ‘spiritual exercises’ takes in all the formal ways we have of making contact with God, such as meditation, contemplation, vocal prayer, devotions, examination of conscience, and so on. ... Spiritual exercises are good for increasing openness to the movement of the Holy Spirit, for helping to bring to light the darkness of sinfulness and sinful tendencies within ourselves, and for strengthening and supporting us in the effort to respond ever more faithfully to the love of God.” *Spiritual Exercises, Annotation 1 (Fleming)*

Discernment

- As we become more aware, we become more aware of what we are feeling. We begin to become aware of consolations and desolations.
- Interior awareness. There is a call to discern the movements of the good spirit from those of the evil spirit. In other words, what in my experiences, thoughts, and feelings is from God and what is not from God. St. Paul would say that what is not from God can be from the world (one's culture), the flesh (one's passions) or the devil.
- "I call consolation every increase in hope, faith and charity, and all interior joy which attracts to heavenly things ...giving it peace in its Creator and Lord."
- "I call desolation all the contrary to the third rule, such as darkness of soul, disturbance in it, movement to things low and earthly, the unquiet of different agitations and temptations, moving to want of confidence, without hope, without love, when one finds oneself all lazy, tepid, sad, and as if separated from one's Creator and Lord." (Sp. Ex., #316-317).

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Programs:

- Seasonal Retreats
- Meeting Christ in Prayer
- The Examen
- Discernment
- Encountering the Living God
- 19th Annotation Spiritual Exercises