

St. Peter Catholic Church

The Ignatian Prayer of the Examen: Discovering the Presence of God in Your Day

LEADER GUIDE

The Ignatian Prayer of the Examen: Discovering the Presence of God in Your Day

Session 1 Leader Guide

Program Objectives:

At the end of this retreat participants should:

- Have experience with making the Examen a part of their daily prayer routine.
- Be more aware of the presence of the Holy Spirit in their everyday lives.
- Have a template for faith sharing that can be used in other contexts and without the presence of an Ignatian team member.

Supplies for week 1:

- Candle
- Lighter
- Bible
- Sacred items for prayer table
- Participant list/Sign-in Sheet
- Name tags
- Felt markers for name tags
- Opening & Closing Prayer bookmarks (ideally on adhesive back paper)
- Pens
- Extra Journals for those who have not brought their own
- Folder for each participant to hold *Participant Guide*, *Reimagining the Ignatian Examen* book, readings & other handouts
- Handouts:
 - Participant Sign In Sheet*
 - Reimagining the Examen* books with Opening & Closing prayer bookplates inserted in book
 - Copies of the opening & closing prayer for those who are bringing their own copies of the *Reimagining the Examen* book
 - Blank paper for note-taking
 - Copies of "First Step: Gratitude" from *The Examen Prayer: Ignatian Wisdom for Our Lives Today* by Timothy Gallagher
 - The Ignatian Prayer of the Examen: Discovering the Presence of God in Your Day* Participant Guides
- Audio Player & meditative music such as Deuter's *Wind in Bamboo*
- DVD or YouTube video: *Who Cares About the Saints – St. Ignatius of Loyola*. Also available on YouTube at https://youtu.be/h4ZLuk_X8u0
- Laptop or other monitor to display video

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<p>Room setup – Arrange chairs in meeting space in a circle with a table for a candle, sacramentals & a Bible. Have name tags, pens & Participant Sign-In sheet on a table. The Sign-In will serve as a handy reminder of who to follow up with if any participants miss a session.</p>	
<p>5 minutes (10-10:05 AM)</p> <p><u>Handouts</u> -Participant Guide - <i>The Ignatian Prayer of the Examen: Discovering the Presence of God in Your Day</i> -Book - <i>Reimagining the Ignatian Examen</i></p>	<p>Welcome & Outline of Expectations</p> <ul style="list-style-type: none"> • Make the following points: <ul style="list-style-type: none"> ○ Welcome to The Ignatian Prayer of the Examen. ○ Our objective is to explore one particular prayer that is integral to Ignatian spirituality, the Examen and to grow close to God. ○ We are doing this in the context of a faith sharing or companion group. In the Jesuit tradition groups like ours provide opportunities to reflect on our lives, grow in faith and build community. ○ Some groups find the experience to be so satisfying that they want to continue to meet. We are hoping that this will provide you with a format for faith sharing discussions that you can use going forward. We will talk more about that again as we near the end. ○ We have discovered this as being an experience that is equally valuable to individuals who know a lot about Ignatian spirituality, having completed the Exercises or MCIP and have practiced the Examen, as well as those who are new to the practice. • Distribute <i>Reexamining the Examen Participant Guide</i> and <i>Reimagining the Ignatian Examen</i> if you have not already done so and say: <ul style="list-style-type: none"> ○ These are your 2 key resources for this retreat. Let's first look at the bookplates in <i>Reimagining the Ignatian Examen</i> for the opening prayer.
<p>2 minutes (10:05-10:07 AM)</p> <p><u>Supplies</u> -Candle -Lighter</p>	<p>The Prayer Table</p> <ul style="list-style-type: none"> • Say: A valuable practice is to identify an inviting space in your home where you can do your daily prayer. Adding a few meaningful items to that space can help set a prayerful atmosphere. • Describe any items that you have brought to decorate the prayer table and note their significance. <p>Opening Prayer Identify three participants as readers to light the candle and then read the bible passage and prayer that has been added to the back cover of the <i>Reimagining the Ignatian Examen</i> books. These same participants will also read the closing prayer at the end of the session.</p> <p>A member of the group lights a candle on the table around which the group is gathered. FIRST READER: [Jesus said] <i>I am the light of the world... Whoever follows me Will have the light of life And will never walk in darkness" John 8:12</i></p> <p>SECOND READER Lord Jesus, you said that where two or three come together in your name, you are there</p>

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	<p>with them. The light of this candle symbolizes your presence among us.</p> <p>THIRD READER</p> <p>And, Lord Jesus, where you are, there, too, are the Father and the Spirit. And so we begin our meeting in the presence and the name of the Father, the Son, and the Holy Spirit.</p>
<p>8 minutes (10:07-10:15 AM)</p>	<p>Introductions:</p> <p>Have each participant introduce themselves by responding to the following questions:</p> <ul style="list-style-type: none"> • Are you a member of St. Peter? If so, how long have you been a member? • On a scale of 1 to 10, what is your familiarity with the Ignatian Examen with 1 being totally unfamiliar? • What is one thing that you hope to get out of this experience?
<p>2 minutes (10:15-10:17 AM)</p>	<p>The Examen as a Prayer of Relationship</p> <p>Introduce the Examen by saying: The Examen is a prayer that reminds us that God is with us in all that we do. It’s a prayer that reminds us that our spiritual journeys are much less about achievement and much more about awakening and awareness.</p> <p>The Examen is an examination of consciousness.</p> <p>God is forming us...We are paying attention to the movement of God and the Holy Spirit and keeping an ear to the ground to follow that movement is how we participate in that transformation.</p> <p>Most importantly, the Examen is a prayer of Relationship...and relationships need attention.</p> <p>Repeat the following meditatively: If you would—close your eyes and think about a person you love. Hold that person in your heart and in your mind right now.</p> <p>Think about how you relate...</p> <p>How you communicate on daily basis... Do you have rituals of hello or goodbye... a welcoming cup of coffee in the morning... or a kiss goodnight?</p> <p>How do you communicate on special occasions....birthdays....anniversaries?</p> <p>In times of crisis?</p> <p>What about when you have said the wrong thing?</p> <p>What happens when you engage in secrecy...or someone has been secretive with you? When you say you’re sorry? Or when you or your partner can’t?</p>

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	<p>Think about how you silently share...walking on the beach or sitting beside a hospital bed... holding a hand...</p> <p>Think about letters...the phone calls... the meals shared....the gifts</p> <p>All these ways are ways of communicating with God. And just as with those we love, our relationship with God requires intimacy, honesty and courage.</p>
<p>2 minutes (10:17-10:19 AM)</p>	<p>Introduction to the Retreat</p> <ul style="list-style-type: none"> • Tell participants that what you are about to say is on page 1 of the <i>Participant Guide</i> so there is no need to take notes. Encourage them to listen rather than try to follow along. • You may be wondering why we call this experience a retreat. We typically think of a retreat as a time away from our day-to-day lives and in a new environment. Indeed, one definition of a retreat is an intentional time away to experience a new awareness of the presence of God. Although we are not spending time at some wonderful retreat house in the mountains or at the beach but going about our daily lives, one of the objectives of this retreat is to see our lives in a new way. We will take a break from our rush to live life forward with little appreciation or consciousness of yesterday or even this morning. We will use these weeks to examine how God is alive in our lives. <p>Retreat overview – How we will proceed:</p> <ul style="list-style-type: none"> • The small group will meet weekly to pray together and to share what has happened in our prayer over the past week. • During the week you will be asked to pray the Examen at least once daily and to journal about that experience. • We will also read a chapter or two from <i>The Examen Prayer: Ignatian Wisdom for our Lives Today</i> by Timothy Gallagher, O.V.M. • Each week there is a different “listening” exercise that focuses on enhancing our skills at recognizing the Holy Spirit in the everyday. Typically, it will take about 30 minutes daily for the Examen prayer and journaling and another hour or two each week to do the reading and the weekly listening exercise. The week 4 exercise includes having a conversation with some individuals who have been channels of God’s love for you. Because of the need to coordinate schedules, this step may take longer than the usual weekly listening exercise. <p>Format of the weekly meeting After this first meeting, we will follow a consistent format:</p> <ul style="list-style-type: none"> • Opening Prayer (5 minutes) • Pulse Check (10 minutes) • Holy Listening (30-40 minutes) • Preview of the Reading and Prayer Exercise for Next Week (5-10 minutes) • Announcements (2-5 minutes) • Closing Prayer (5 minutes) <p>Ask: What questions do you have at this point?</p>
<p>10 minutes (10:19 – 10:29 AM)</p>	<p>Who was St. Ignatius of Loyola? <i>There are two options for this topic. Option 1 is to show the DVD “Who Cares About the Saints”</i></p>

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<p>(Optional) - Video: <i>Who Cares About the Saints – St. Ignatius of Loyola</i>. Also available on YouTube at https://youtu.be/h4ZLuk_X8u0</p> <p>-Laptop or other monitor to display video</p>	<p>by Fr. James Martin on the life of St. Ignatius or by accessing the video on YouTube. Option 2 is to facilitate a group discussion of his life covering the information below. In either case, point to the link to the YouTube video which is on page 3 of the “Participant Guide.”</p> <p>Introduce by saying: In the reading materials for this retreat there will be many references to St. Ignatius. The purpose of this discussion is to ensure that all participants have some appreciation of St. Ignatius and how he came to develop his Spiritual Exercises that includes the daily Examen.</p> <p>(Option 1 - Video)</p> <ul style="list-style-type: none"> • Show video. • Debrief by asking the following questions: <ul style="list-style-type: none"> ○ What surprised you? ○ What impressed you? • Close by having participant turn to page 3 in the <i>Participant Guide</i> and noting the key characteristics of Ignatian spirituality are that it: <ul style="list-style-type: none"> ○ Is a spirituality for everyday life. ○ Insists that God is present in our world and active in our lives ○ Is a pathway to deeper prayer, good decisions guided by keen discernment and an active life of service to others. • Point out the URL on page 3 for the YouTube video in case they want to watch it again or share it with others. <p>(Option 2 Facilitated discussion) Start by asking participants what they already know about St. Ignatius and fill in any blanks. Cover the following points:</p> <ul style="list-style-type: none"> • St. Ignatius (1491-1556) was a Spanish priest who founded the religious order The Society of Jesus. • He was a talented spiritual director. As evidenced in his <i>Spiritual Diary</i>, he developed a profound sensitivity to God’s promptings over time by reflecting on his own experience and in his work with others. • As a young man he was much attracted to the military life and to the idea of gaining fame for his exploits. He participated in many battles but in 1521, in the service of the viceroy of Navarre, he was called to assist in the defense of a section of Navarre claimed by the French. In the process of resisting the assault against Pamplona he was badly injured when a cannonball hit him in the legs, wounding his right leg and fracturing the left in multiple places. • Ignatius was returned to his father's castle in Loyola, where (without anesthesia), he underwent several painful surgical operations to repair his legs, having the bones set and then rebroken. In the end these operations left one leg shorter than the other. He would limp for the rest of his life, and his military career was ended. • During his recovery from surgery, he underwent a spiritual conversion which led to his experiencing a call to religious life. • During his recuperation he asked for reading material about the romances of chivalry however all that was available were two books: one on the life of Christ and a collection of

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	<p>lives of the saints arranged according to the order of their feasts throughout the Church year.</p> <ul style="list-style-type: none"> • As he lay in bed, his thoughts alternated between “...how he might achieve worldly glory and the following of Christ. When he thought of his future life in terms of serving an exalted lady at court and performing great feats of arms, he was initially delighted, as he also was when he contemplated the exploits of St. Francis and St. Dominic as models to be followed. But there was a difference. The secular romances left a certain dryness and restlessness in their wake, whereas the sacred scenarios left him peaceful and contented even after his attention turned to other things”.ⁱ • He was at that time trying to make a decision about what to do with the rest of his life: would he return to court and continue to pursue worldly glory, or would he dedicate himself to following Christ in a spirit of poverty? • He chose the latter and what follows about 20 years in which he composed the core of the Spiritual Exercises. • He left the castle of Loyola, traveled to the Marian shrine at Montserrat, located at an abbey high above Barcelona. After an all-night vigil before the altar of the Virgin Mary he made a general confession to a monk of the community, exchanged his rich garments with the rags of a beggar and settled in a nearby town with the intention of writing some spiritual reflections. • He remained at Manresa for 11 months as a solitary hermit in a cave, living by handouts as a beggar and making the exercises he was to describe in the book. He made a pilgrimage to the holy land and recognized that he needed to study so that he could have an effective apostate which is how he dedicated the next few years first in Spain and then at the University of Paris. • It was in Paris that he gathered a group of half a dozen fellow students who all took vows of poverty and chastity in 1534. Although not yet Jesuits these men made <i>The Spiritual Exercises</i> under Ignatius and so their lives were revolutionized by the experience. • Close by having participant turn to page 3 in the <i>Participant Guide</i> and noting the key characteristics of Ignatian spirituality are that it: <ul style="list-style-type: none"> ○ Is a spirituality for everyday life. ○ Insists that God is present in our world and active in our lives ○ Is a pathway to deeper prayer, good decisions guided by keen discernment and an active life of service to others. • Point out the URL on page 3 for the YouTube video in case they want to watch it again or share it with others.
<p>10 minutes (10:29-10:39 AM)</p> <p><u>Supplies</u> -Pens -Audio player & music</p>	<p>Group Examen Say: Before we talk about the steps of the Examen, let’s take some time to relax, invite the Holy Spirit to speak to us and experience an Examen on the past 24 hours (for example, if it is 10 am that would be from that time yesterday until today.) We will start with a meditation that is a review of the past day. Start meditative music.</p>

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	<p>[Meditative prayer exercise]</p> <p>Repeat <i>slowly</i> the invitation to relax mind and body:</p> <ul style="list-style-type: none"> • Quiet yourself. • Let go of the cares and concerns of your busy life. • Make note of the rhythm of your breathing. • Breathe in the calming peace of the Holy Spirit. Breathe out the all that is chaos and darkness. • Breathe in the Father’s love, present here with us. • Open your hands and heart to receive whatever God has in store for you today. • Close your eyes and open your heart. • Feel in your breath, the breath of God. <p>Repeat <i>slowly</i>:</p> <ul style="list-style-type: none"> • We start the practice of re-remembering in 4 stages: presence, gratitude, review and response • Begin by recognizing the presence of God. • Remind yourself of God’s presence with you. • You might repeat a simple phrase like: “Be still and know that I am God.” • Focus on the nearness. <p><i>Pause</i></p> <ul style="list-style-type: none"> • Gracious God, in these moments, please remind me of your presence and generosity and give me the wisdom and courage to live gracefully with myself, others and the world you have wonderfully made. • Open yourself to God’s presence. <p><i>Pause</i></p> <ul style="list-style-type: none"> • We move into gratitude. • Look over the past day-the big and small aspects and recognize what reasons you have to be grateful. • Focus on these experiences and encounters, helping your mind center on the goodness and generosity of God. • Using simple words, in a silent prayer, express your gratitude to God. <p><i>Pause</i></p> <ul style="list-style-type: none"> • Now we review. • Try to look back over the past 24 hours, review your interactions. Don’t pass judgment. Observe and remember. • Allow your mind to wander the situations you have been in and to notice details. What were you feeling, smelling, hearing, seeing? <p><i>Pause</i></p> <ul style="list-style-type: none"> • When or where in the past 24 hours were you cooperating most fully with God’s action in your life? <p><i>Pause</i></p> <ul style="list-style-type: none"> • When were you resisting? What habits and patterns do you recognize? “Show me the way to go, for to you I lift up my soul.” <p><i>Pause</i></p>

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	<ul style="list-style-type: none"> Finally, having spent time remembering we respond. Take a minute or two to journal or pray. Express your thoughts, feelings, attitudes. How do you want to live differently? What patterns do you want to keep for tomorrow? <p><i>Closing prayer</i></p> <ul style="list-style-type: none"> Ever present Lord, help me to meet you in the people I meet, the scriptures and books I read, the meals I share, in the friends and family I welcome, love and serve. May your love and peace remain in me and all I encounter. Amen <p><i>Pause</i></p> <p>Slowly turn the music down and invite participants to slowly bring their awareness back into the room and to open their eyes.</p>
<p>10 minutes (10:39-10:49 AM)</p> <p><u>Supplies</u> -Pens -Blank paper -Journals</p>	<p>Say: You have just had an experience of the Examen. Now we will take a few minutes to reflect on the experience by journaling. Refer to the questions on page 4 of your <i>Participant Guide</i> entitled <i>Week 1: Group Examen Questions for Reflection</i>. If you have brought your journal you may want to write your responses there. Otherwise, use the space after the questions.</p> <p>Give participants a few minutes to journal about their experience.</p> <p>Debrief by asking the following questions:</p> <ul style="list-style-type: none"> How was this different from the Examination of Conscience that you do before Reconciliation? Were there any surprises? If you have done the Examen previously, was there anything that you felt that was different? Was there any particular memory on which you longed to linger?
<p>2 minutes (10:49-10:51 AM)</p>	<p>Why pray the Examen? Make the following points that are on page 3 of the <i>Participant Guide</i>:</p> <ul style="list-style-type: none"> The Examen prayer is a daily search to find where God’s love is active in this day, where God’s love is leading today, to discern what within me may be resisting that leading, and to discover the growth to which God is calling me tomorrow so that this deepest desire can be increasingly fulfilled. Nothing in the spiritual life can replace a prayer that seeks this awareness of God’s daily leading in our lives.ⁱⁱ One of the resistances to the Examen is our focus on living life forward. We are creatures of the moment and of the next moment. We respond to our spontaneous urges without reflecting on whether these urges are leading us to or away from God. So the Examen provides a space for slowing, for examining our lives and for receiving the gift of God with us right now, for correcting our course if needed and for inviting the Spirit to be with us tomorrow.ⁱⁱⁱ Humans have a deep desire for communion with God. We feed that desire though praying with scripture, liturgical prayer, spiritual reading and other forms of prayer. “The Examen

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	<p>prayer is the daily search to find where God’s love is active this day, where God’s love is leading today, to discern what within me may be resisting that leading, and to discover the growth to which God is calling me tomorrow so that this deepest desire can be increasingly fulfilled. Nothing in the spiritual life can replace a prayer that seeks this awareness of God’s daily leading in our lives.”^{iv}</p>
<p>5 minutes (10:51-10:56 AM)</p>	<p>Introduction to <i>Reimagining the Ignatian Examen</i> book Refer to the <i>Reimagining the Ignatian Examen</i> book and make the following points:</p> <ul style="list-style-type: none"> • In the next few minutes we will walk through the <i>Reimagining the Ignatian Examen</i> book which will be a key reference over the next 4 weeks so that tomorrow you will be ready to go with your prayer. • This book is our main reference for this 4-week retreat. Once again you don’t have to take notes as the following comments are taken from the book. • Turn to page ix (9) and x (10). • The Examen is meant to be a very short 15-minute prayer. Some folks set a timer to help them keep it short. • Ignatius suggested doing it mid-day, looking back over the morning, and then in the evening looking back at the day since the mid-day Examen. We will ask you to do it once a day and optionally twice. • In the Examen we review the time to note how God is blessing us in our daily life, looking for moments when things didn’t go so well and giving praise for the blessed moments. • We ask for forgiveness and healing for the difficult and painful moments and then we turn to the day yet to come asking God to show us the potential challenges that might come and insight into what graces we might need. We ask God for the grace that we need and that he wants us to succeed in our day. • The 5-step outline for doing the Examen is on s x(10) and xi (11): <ul style="list-style-type: none"> ○ Give thanksgiving ○ Ask for the Spirit ○ Review and recognize failures ○ Ask for forgiveness and healing ○ Pray about the next day • You will note the mnemonic for recalling the steps that he lists at the bottom on page xi (11). In <i>Meeting Christ in Prayer</i>, we distributed a bookmark that had 5 steps. The titles of these steps were a bit different, but the steps are the same. So whichever version you use is fine. <ul style="list-style-type: none"> ○ Relish = Gratitude ○ Request = Petition ○ Review = Review ○ Repent = Forgiveness ○ Resolve = Renewal
<p>4 minutes (10:56 – 11 AM)</p>	<p>How the <i>Reimagining the Ignatian Examen</i> book is organized Briefly discuss how the book is organized:</p>

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	<ul style="list-style-type: none"> • The Traditional Examen is on page 3. • Subsequent pages have Examens with a different focus. • Some are for very specific circumstances such as: <ul style="list-style-type: none"> ○ “A Shift in my Spirit” (20) which works well at moments of transition such as the end of a semester or New Year’s Day ○ “An Interior Wound” (24) when feeling wounded or hurt such as you were insulted by someone, you felt rejected, were fired from your job, etc. ○ “A Discernment” (48) when trying to make a decision about something. Discernment in Ignatian language is typically defined as making a decision between two equally good choices such as do I take the job in Atlanta or the job in Topeka? • We will ask you to first become familiar with the Traditional Examen and then experiment with some of the others. You may choose to go through the book sequentially or just choose one at random. There are 34 in the book with the idea that you could do a different one each day of the month. • A few good ones that you may want to try out are: <i>Who Wore God’s Face Today</i> (32), <i>What Was Draining: What Was Life Giving?</i> (46), <i>Surprise!</i> (57), <i>My Greatest Fear</i> (60).
3 – 5 minutes (11-11:05 AM)	<p>Terminology Briefly review the terms on page 81-84 of <i>Reimagining the Examen</i> highlighting the key concepts.</p>
5 minutes (11:05-11:10 AM)	<p>Establishing the Examen habit Have participants turn back to page xiii (13), “Tips for Getting Started” in <i>Reimagining the Examen</i> and make a few comments about each of the sub-topics:</p> <ul style="list-style-type: none"> • Keep it short: The Examen is meant to be short – 15 minutes. Some people set a timer or play some music that lasts for about 15 minutes. It is done either mid-day and/or at the end of the day. • Skip to the Good Parts: If a particular Examen is not working for you, pick another. The Traditional Examen is a good default. In another instance you just may not be able to move on from a certain step. For example, your heart may be filled with enormous happiness about a certain situation and you just want to bask in the gratitude. Ignatius said that once we find what we are seeking in our prayer, that we may “rest, without anxiety to move forward until my heart is satisfied.” <i>SpirEx76</i>)^v • Sometimes break all the rules: Related to the previous point, Thibodeaux suggests that when you enter the Examen filled with strong emotions from an experience or over the anticipation of something big about to happen, that it may be most helpful just to sit with the Lord, expressing whatever strong emotions we feel at the moment and trying to get a sense of God’s response in return. • Don’t get stuck on sin (page xvii, 17): Don’t confuse the Examination of Conscience, which is prayed in preparation for Reconciliation, with the Examen of Conscience. The two prayers have different goals - the first to prepare us for reconciliation. We can certainly identify sins or places where we failed to see God in our day, but the objective of the Examen is to get a holistic view of my life including my sins and virtues, failures and successes, the things I am grateful for and the things that make me crazy, the things in the future that make me happy and the things I dread. One way to think of the Ignatian

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	<p>Examen is as an Examination of Consciousness vs. Conscious.</p> <ul style="list-style-type: none"> ● Experiment with tweet –sized journaling (page xviii, 18): Knowing that you are going to write something about your Examen helps you to focus. But a word or a phase may be sufficient. Note on page xix (19) that Thibodeaux reveals that his Examen helps him face a reality that he may have been denying such as anger, a fear, a hurt or something that is not as bad as he once thought. Also, having a dated reference, may provide a marker of success or even a subject for an entire Examen. ● Keep it prayerful (page xix, 19): – When you pray on the upcoming day, keep it intimate and ask God to take the lead and show you the day from God’s perspective. One way to do this is to ask God to take the lead and to show you the day from God’s perspective. <ul style="list-style-type: none"> ○ Talk directly to God. Address God and say: “Lord, please help me work on ____ tomorrow.” ○ Listen for God’s voice. How is God responding? (Optional: Read together the 3rd bullet on page xx.) ● Over Time, Develop Your Own rituals for Beginning and Ending the Prayer (page xxi, 21): <ul style="list-style-type: none"> ○ Each Examen in the book begins with a first step of “I begin in my usual way.” What follows on page xxii (22) is very close to how St. Ignatius describes his process in the <i>Spiritual Exercises</i>. ○ It is useful to have a beginning and ending ritual, but it may not always be practical to, for example, light a candle. If you are doing your Examen as you drive in your car a simple sign of the cross and an Our Father may be how you start. ○ Customize but do find something that works for you. <p>Ask: What questions do you have?</p>
<p>5 minutes (11:10 – 11:15 AM)</p> <p><u>Handout</u> “First Step: Gratitude” from <i>The Examen Prayer: Ignatian Wisdom for Our Lives Today</i></p>	<p>Assignment for Next week & Announcements</p> <ul style="list-style-type: none"> ● Review week 1 assignment on page 5 of the <i>The Ignatian Prayer of the Examen Participant Guide</i>. ● Distribute the reading “First Step: Gratitude” handout from <i>The Examen Prayer: Ignatian Wisdom for Our Lives Today</i>. ● Ask for one or two volunteers to bring an item for the prayer table to the next gathering. ● Make any needed announcements about next week’s gathering. <p>Ask: What questions do you have?</p>
<p>2 minutes (11:15-11:17 AM)</p>	<p>Closing Prayer</p> <p>Have readers 1 and 2 who read the opening prayer lead the following prayer that is in the back of the <i>Reimagining the Ignatian Examen</i> books.</p> <p>FIRST READER We conclude our meeting by listening to Jesus say to us what he said to his disciples in his Sermon on the Mount:</p> <p>SECOND READER “You are the light for the whole world. A city built on a hill cannot be hid.</p>

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Time	Content
	<p>No one lights a lamp and puts it under a bowl; instead he puts it on a lampstand, where it gives light for everyone in the house. In the same way your light must shine before people, so that they will see the good things that you do and praise your Father in heaven.” Matthew 5:14-16</p> <p>FIRST READER (Extinguishes the candle and continues) The light of this candle Is now extinguished. But the light of Christ in each of us Must continue to shine in our lives. Toward this end we pray together the Lord’s Prayer: “Our Father...”</p>

The Ignatian Prayer of the Examen: Discovery the Presence of God In Your Day Session 2

Supplies for week 2:

- Candle
- Lighter
- Bible
- Participant list
- Name tags
- Felt markers for name tags
- Basket or bowl
- Blank paper for Holy Listening note taking
- Pens
- Handouts:
 - Participant Sign In Sheet*
 - "Second Step: Petition" (pages 68-74) and "Third Step: Review" (pages 75-86) from the book *The Examen Prayer: Ignatian Wisdom for Our Lives Today* by Timothy Gallagher, O.M.V.
 - (optional) God Sighting Map example

Time	Content
<p>Room setup – Arrange chairs in meeting space in a circle with a table for a candle, sacramentals & a Bible. Have name tags, pens & Participant Sign-In sheet on a table. The Sign-In will serve as a handy reminder of who to follow up with if any participants miss a session.</p>	
<p>5 minutes (10-10:05 AM)</p> <p><u>Supplies</u> -Candle -Lighter</p>	<p>Opening Prayer Have the volunteer who brought something for the prayer table describe their item(s).</p> <p>Identify three participants as readers to light the candle and then read the bible passage and prayer that is in the back of the <i>Reimagining the Ignatian Examen</i> books.</p> <p style="padding-left: 40px;">A member of the group lights a candle on the table around which the group is gathered.</p> <p style="padding-left: 40px;">FIRST READER: <i>[Jesus said]</i> <i>I am the light of the world...</i> <i>Whoever follows me</i> <i>Will have the light of life</i> <i>And will never walk in darkness" John 8:12</i></p> <p style="padding-left: 40px;">SECOND READER Lord Jesus, you said that where two or three come together in your name, you are there with them. The light of this candle symbolizes your presence among us.</p> <p style="padding-left: 40px;">THIRD READER And, Lord Jesus, where you are, there, too, are the Father and the Spirit. And so we begin our meeting in the presence and the name of the Father, the Son, and the Holy Spirit.</p>

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Time	Content
<p>10 minutes (10:05-10:15 AM)</p>	<p>Pulse Check Start the session by getting a quick feel for how things went this past week.</p> <p>Say: Last week we wrote a letter to God, read a chapter on the Examen, prayer the traditional and perhaps one of the other Examens in the Thibodeaux book.</p> <p>Ask:</p> <ul style="list-style-type: none"> • How did your prayer go? What was most fruitful for you? • Any surprises in your prayer? <p>Highlight a particular Examen by asking for a show of hands regarding who prayed the Traditional Examen? Who prayed one of the other Examens in the book?</p> <p>Ask for a volunteer who used an Examen other than the traditional one to briefly describe how it went. What did they like about it? Would they recommend it to others?</p>
<p>5 minutes (10:15 -10:20 AM)</p> <p>Bible 1 Kings 19:11-12</p>	<p>Holy Listening: God Speaks To Us Discuss the introduction to Week 2 that is in the <i>Participants Guide</i>:</p> <p>God speaks in many ways. Throughout scripture, He speaks through His prophets, through the writers of Scripture and most graciously, He speaks through His Son. In the scriptures there are cases where God speaks quite audibly. His presence is announced through fire (Exodus 19:18), a whirlwind (Job 38:1), in a voice that sounds like thunder (1 Samuel 2:10; Job 37:2; Psalm 104:7; John 12:29), both thunder and a whirlwind (Psalm 77:18) and in Revelation 4:5 we read that lightning and thunder proceed from the throne in heaven.</p> <p>For most of us however He speaks in the quiet of our hearts as we read the scriptures, engage in spiritual reading, and participate in holy liturgy. The Examen challenges us to look into our hearts and to find God in our everyday life.</p> <p>In the book of Kings we read the story of Elijah, who having just defeated the prophets of the false god Baal, is on the run for his life from Jezebel, wife of King Ahab. He is likely in a state of extreme fear and anxiousness. He is standing on Mount Horeb, as the Lord has instructed him, waiting to hear Him speak. The Lord sends a mighty wind which breaks the rocks in pieces; then an earthquake and a fire, but His voice is in none of them. After all that, the Lord speaks to Elijah in a still small voice, or “gentle whisper.”</p> <p>Have someone read 1 Kings 19:11-12:</p> <p style="padding-left: 40px;"><i>Go out and stand on the mountain before the LORD - the LORD will pass by. There was a strong and violent wind rending the mountains and crushing rocks before the LORD—but the LORD was not in the wind; after the wind, an earthquake—but the LORD was not in the earthquake; after the earthquake, fire—but the LORD was not in the fire; after the fire, a light silent sound.</i></p> <p>God speaks to Elijah in the silence.</p>

The Ignatian Prayer of the Examen: Discovery the Presence of God In Your Day Session 2

Time	Content
	<p>The work of God need not always be accompanied by dramatic revelation or manifestations. Divine silence does not necessarily mean divine inactivity.</p> <p>Ask: What does the divine silence mean to you? (Gather a few responses.)</p>
5 minutes (10:20-10:25 AM)	<p>Holy Listening Introduce Holy Listening by making the following points:</p> <ul style="list-style-type: none"> • Holy Listening is a way of listening to one another for the movement of God. It is as exercise in listening deeply. We listen to what is being said, to what is not said and for how the Holy Spirit is moving us as we listen. So how do we accomplish this? We listen without comment; we observe silence and let the Spirit speak to us. • It is a practice in which we let the other person speak without commenting, asking questions, offering advice or talking about our own experience. In Holy Listening we ask the question: How is the Spirit moving within me through the words and experience of this other person? • Holy Listening is very different from how we listen in our day-to-day lives. We are surrounded by so much noise that it feels weird when there is silence. “It’s too quiet,” we say. So we willingly invite manufactured sound into our lives by turning on the TV or radio just for “company.” We listen to music, podcasts, audio books so we don’t have to be alone with our own thoughts even for a second. And sometimes we are engaged with the sound and are actually hearing, but often we are not -and there are no consequences for this disengagement. • In our one-on- one interactions such as with a friend or a colleague we may also be hearing but not listening. As the other person is talking, we are evaluating, weighing and formulating our response. So our listening habits have resulted in a kind of deafness – where we hear the sound but not the message. We grasp neither the text nor the sub-text. • Describe the process that we will follow for Holy Listening by inviting participant to turn to the page 8 in their <i>Participant Guide</i> entitled “The Holy Listening Process” and follow along. <i>Note: It is important that participants fully understand how the Holy Listening portion of the session will be conducted. Have them follow along with you in their Participant Guide as you conduct the following discussion. In order to ensure compliance with the Holy Listening guidelines and to minimize the need for leader intervention, participants should keep their Guides turned to this page during Holy Listening and the leaders should speak first when Holy Listening begins in order to model the guidelines.</i> • Say: We will start Holy Listening by having each participant reflecting on an experience by responding to the “Holy Listening Focus Questions” such as “what moved you this week in your prayer. For example: Focusing on an emotion or a feeling, especially in relation to God. What moved you? Did anything affect you in a special or unexpected way? <ul style="list-style-type: none"> ○ Each person in the circle will have an opportunity to speak. We will go around the circle clockwise. When it’s your turn you may certainly pass and we can come back to

The Ignatian Prayer of the Examen: Discovery the Presence of God In Your Day Session 2

Time	Content
	<p>you.</p> <ul style="list-style-type: none"> ○ We will make no comments until the circle is completed. ○ As we listen, you may want to make a few notes because when everyone in the circle has spoken we will go around the circle again and reflect on how the Spirit has moved us. ○ Pay attention to what the Holy Spirit stirs up in you such as: <ul style="list-style-type: none"> ● You are presented with an image ● You recognize a pattern ● You experience an insight ● You are reminded of a scripture ○ After each person speaks we will pause to make some notes. ○ Once everyone has shared, we will go back and one-by-one to respond. ○ We do so by using “I” language, noting how the Spirit has moved in us, i.e., “I felt”, “I saw”, “I heard”. ○ We neither problem solve nor give advice. <p>Ask: What questions do you have?</p>
<p>20 -30 minutes (10:25-10:55 AM)</p> <p><u>Supplies</u> Blank paper Pens</p> <p><i>(optional)</i> Basket with “Holy” and “Spirit” slips</p>	<p>Holy Listening: Focus Question</p> <ul style="list-style-type: none"> ● <i>(Optional) If your group is large, you may want to divide into two groups. The optimum number to engage in Holy Listening is not more than 6 or fewer than 4. Divide groups by having participants draw a slip of paper with the word “Holy” or “Spirit”.</i> ● Distribute paper as needed to take notes during the Holy Listening. Note: Holy Listening notes should not be taken and therefore preserved in the participant journals but on a separate that is discarded at the end of the session. ● Say: In Holy Listening we ask you to focus on an emotion or a feeling, especially in relation to God. What moved you this week? Did anything affect you in a special or unexpected way in your prayer time? ● Review the Holy Listening prompt that is in the <i>Participant Guide, Session 2:</i> This past week we did the daily Examen, we journaled, we wrote a letter to God and read a short chapter on the first Examen step - Gratitude. <ul style="list-style-type: none"> ○ Did you experience a particular stress? ○ Did you have any special experience of God? <p>Important: <i>In order to ensure compliance with the guidelines and to minimize the need for leader intervention, participants should keep their “Reimagining the Ignatian Examen Participant Guides” turned to the page with the Holy Listening Guidelines and Focus Question during Holy Listening. In addition, leaders should be the first to speak as a model of how to proceed and should continue to follow the guidelines themselves throughout the process.</i></p>

The Ignatian Prayer of the Examen: Discovery the Presence of God In Your Day Session 2

Time	Content
<p>10 minutes (10:55-11:05)</p>	<p>An Introduction to Discernment of Spirits</p> <p>Discuss the Discernment of Spirits in the <i>Participants Guide</i>: The Examen prayer is above all a tool for discernment. In the prayer we take a look at our day and identify the spiritual experience that has been there, to see where God has been, how we have responded to it, where our response has been less than God would have wanted so that with God, we can begin to plan to respond more fully tomorrow and in the future. We can also see ways during the course of the day that we have given in to what Ignatius refers to as the discouraging desolations of the enemy. The result of this examination of our day gives us light on how to achieve greater spiritual fruit in the future.</p> <p>Just as we did at our last meeting, we will be giving you more chapters to read on the steps of the Examen from the excellent book on the Examen by Fr. Timothy Gallagher, OVM. At the beginning of each chapter, Fr. Gallagher provides an example of the step. Some of these examples are drawn directly from the journals of St. Ignatius. In your reading this coming week on the “Review of the Day” St. Ignatius, who is in the process of discerning God’s will regarding the type of poverty that the Jesuits should follow, is paying close attention to his internal thoughts and feelings. As God is in all things, then God is also in the movement of our innermost thoughts and feelings. It is here that we are introduced to two key Ignatian concepts – “desolation” and “consolation.”</p> <p>Desolation and consolation When used in Ignatian spirituality consolation refers to the experience of being so on fire with God’s love that we feel impelled to praise, love, and serve God and help others as best as we can. Spiritual consolation encourages and facilitates a deep sense of gratitude for God’s faithfulness, mercy, and companionship in our life. In consolation, we feel more alive and connected to others.</p> <p>Desolation, in contrast, is an experience of the soul in heavy darkness or turmoil. We are assaulted by all sorts of doubts, bombarded by temptations, and mired in self-preoccupations. We are excessively restless and anxious and feel cut off from others. Such feelings, in Ignatius’s words, “move one toward lack of faith and leave one without hope and without love.”</p> <p>These states may be long lasting but we may also find ourselves moving from one to the other multiple times during the course of a day. Ignatius believed that these interior movements were caused by “good spirits” and “evil spirits.” We want to follow the action of a good spirit and reject the action of an evil spirit or the enemy. The process of becoming aware of these movements and identifying their source so that we can understand God’s will or desire for us in our life Ignatius refers to as “discernment of spirits.”</p> <p>Talk of good and evil spirits may seem foreign to us. Psychology gives us other names for what Ignatius called good and evil spirits. Yet Ignatius’s language is useful because it recognizes the reality of evil. Evil is both greater than we are and part of who we are. Our hearts are divided between good and evil impulses. To call these “spirits” simply recognizes the spiritual dimension of this inner struggle.</p>

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Time	Content
	<p>Discernment of Spirits - Sources of “evil spirits” and “good spirits”</p> <p>Sources of the evil spirits are the interior movements that pull us away from God and cause us to behave in ways that are not free. Some examples are:</p> <ul style="list-style-type: none"> • The personal angelic being biblically named the “adversary”.^{vi} • The weakness of our humanity with tendencies rooted within us focused on self and resistant to God. We often call it “original sin”. • Our personal life history and wounds we have suffered that cause hurt, fear, self-doubt, etc. • God opposed movements in the society and culture in which we live and cause us to behave in ways that are not free. <p>Sources of the good spirit are all the persons and influences that move us toward the will of God that free us to love one another more deeply.</p>
	<p>Discernment of Spirits - Types of Interior Awarenesses</p> <p>It may be helpful to look at our modern understanding of interior awareness that point to the spiritual awareness that is the focus of discernment of spirits. In modern thought these awareness are understood as:</p> <ul style="list-style-type: none"> • Psychological Awareness – This type of awareness is thoughts explored in professional counseling , feedback from friends, our own effort to notice how we feel as we experience the events of the day, reflection on our interactions with others, and similar means. We may find that in certain situations we behave in patterns. For example we become habitually fearful or angry, feel more or less secure, find ourselves uplifted or discouraged, and tend to act accordingly. This greater awareness regarding our individual psychological patterns and their causes leads to greater clarity and freedom in making emotionally healthy choices, with increased clarity for the tasks of our life. • Moral Awareness– This permits us to grasp the moral quality of our lives. How faithful or unfaithful to the gospel of Jesus Christ are our actions, our words, our choices, and our relationships with others? Are we living according to the Sermon on the Mount, the New Commandment (“Love one another; as I have loved you John 13:34), to Paul’s description of the qualities of love? This is the moral awareness that we seek at the beginning of each Eucharist, when we approach the sacrament of reconciliation, or any time we confront our lives with the word of God. It is born of a love for Christ. • Spiritual Awareness– Discernment of spirits focuses on this awareness. This is an awareness that points our thoughts to God. The initial awareness may be psychological in nature and then move to the spiritual. For example, Ignatius notes that when he thinks of one type of project, it leaves him “dry and discontented” (i.e., doing great deeds in order to win the favor of a Lady) whereas thinking of another type of project (i.e., following the example of the saints), leaves him “contented and happy.” While he is experiencing discontent or happiness, his awareness is not limited to the psychological level alone. Ignatius is aware that these repeating patterns of feeling are directly related to his Christian life and contain a message regarding the direction in which the Lord is leading him in life...Ignatius’s experience, teaches him that certain movements among the many

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Time	Content
	<p>that stir in our hearts have special significance for our life of faith and our pursuit of god’s will.</p>
	<p>Three Steps to the Discernment of Spirits^{vii}</p> <p>Review the “Three Steps to the Discernment of Spirits” in the <i>Participant Guide</i>. The Examen is a tool that helps us discern our interior movements. We do this in the Examen by:</p> <ul style="list-style-type: none"> • Being aware: Noticing what is happening in our inner spiritual experience, what is spiritually stirring in our hearts and thoughts. • Understanding: Reflecting on the stirrings we have now noticed allows us to recognize what in them is of God and what is not. • Taking Action: Accepting and living according to what we have recognized as of God, and rejecting and removing from our lives what we have recognized as not of God. <p>Ask: What questions do you have?</p>
<p>5 minutes (11:05 – 11:10 AM)</p> <p><u>Handout</u> -“Second Step: Petition” (pages 68-74) and “Third Step: Review” (pages 75-86) from <i>The Examen Prayer: Ignatian Wisdom for Our Lives Today</i> -Optional: sample completed <i>God Sighting Map</i></p>	<p>Assignment for Next Week & Announcements</p> <ul style="list-style-type: none"> • Review Week 2 assignment in <i>Participant Guide</i>: <ul style="list-style-type: none"> • Note that Examen 13 may require extra time to complete. • Review instructions carefully for “God Sighting Map”. Encourage participants to work on this throughout the week rather than trying to complete it the day before the next session. (Optional) Distribute an example of a completed map. • Remind participants of the Weekly Review Examen. • Distribute reading assignment: “Second Step: Petition” (pages 68-74) and “Third Step: Review” (pages 75-86) from the book <i>The Examen Prayer: Ignatian Wisdom for Our Lives Today</i> by Timothy Gallagher, O.M.V. • Ask for one or two volunteers to bring an item for the prayer table for the next gathering. • Make any needed announcements about next week’s gathering. • Ask: What questions do you have about the assignment?
<p>5 minutes (11:10-11:15 AM)</p>	<p>Closing Prayer</p> <p>Have reader 1 and 2 who read the opening prayer, pray the following prayer that is in the back of the <i>Reimagining the Ignatian Examen</i> books.</p> <p>FIRST READER We conclude our meeting by listening to Jesus say to us what he said to his disciples in his Sermon on the Mount:</p> <p>SECOND READER “You are the light for the whole world. A city built on a hill cannot be hid. No one lights a lamp and puts it under a bowl; instead he puts it on a lampstand, where it gives light for everyone in the house.</p>

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Time	Content
	<p>In the same way your light must shine before people, so that they will see the good things that you do and praise your Father in heaven.” Matthew 5:14-16</p> <p>FIRST READER (Extinguishes the candle and continues) The light of this candle Is now extinguished. But the light of Christ in each of us Must continue to shine in our lives.</p> <p>Toward this end we pray together the Lord’s Prayer: “Our Father...”</p>

The Ignatian Prayer of the Examen: Discovering the Presence of God in Your Day

Session 3

Supplies for week 3:

- Candle
- Lighter
- Bible
- Participant list
- Name tags
- Felt markers for name tags
- Pens
- Handouts:
 - Participant Sign In Sheet*
 - Blank paper for Holy Listening note taking
 - "Fourth Step: Forgiveness" & "Fifth Step: Renewal" (pages 95-102) from *The Examen Prayer: Ignatian Wisdom for Our Lives Today* by Timothy Gallagher, O.M.V.
 - God Sighting Map
 - Listening Hand* exercise example (optional)
- Audio Player & meditative music such as Deuter's *Wind in Bamboo*

Time	Content
<p>Room setup – Arrange chairs in meeting space in a circle with a table for a candle, sacramentals & a Bible. Have name tags, pens & Participant Sign-In sheet on a table. The Sign-In will serve as a handy reminder of who to follow up with if any participants miss a session.</p>	
5 minutes (10-10:05 AM) <u>Supplies</u> -Candle -Lighter	<p>Opening Prayer Have the volunteer who brought something for the prayer table describe their item(s).</p> <p>Identify three participants to light the candle and then read the bible passage and prayer that is in the back of the <i>Reimagining the Ignatian Examen</i> books.</p> <p style="padding-left: 40px;">A member of the group lights a candle on the table around which the group is gathered.</p> <p>FIRST READER: [Jesus said] <i>I am the light of the world...</i> <i>Whoever follows me</i> <i>Will have the light of life</i> <i>And will never walk in darkness" John 8:12</i></p> <p>SECOND READER Lord Jesus, you said that where two or three come together in your name, you are there with them. The light of this candle symbolizes your presence among us.</p> <p>THIRD READER And, Lord Jesus, where you are, there, too, are the Father and the Spirit. And so we begin our meeting in the presence and the name of the Father, the Son, and the Holy Spirit.</p>
10 minutes	Pulse Check

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Time	Content
(10:05-10:15 AM)	<p>Start the session by getting a quick feel for how things went this past week.</p> <ul style="list-style-type: none"> • How did your prayer go this past week? • What did you think about the reading? Any questions or insights? <p>Highlight a particular Examen by asking who tried an Examen that proved particularly meaningful.</p> <p>Ask for a volunteer to briefly describe how their prayer went using this Examen. What did they like about it?</p>
30-40 minutes (10:15-10:55 AM) <u>Supplies</u> -Blank paper	<p>Holy Listening Prepare for Holy Listening</p> <ul style="list-style-type: none"> • Review the “Holy Listening Focus Questions” and the “Holy Listening Guidelines” on page 15 of the <i>Participant Guide</i>. <ul style="list-style-type: none"> ○ This past week we prayed the daily Examen, we journaled, we completed a God Sighting Map and read a chapter on the second and third steps of the Examen – petition and review. We also prayed the “Thoughts, Words, and Deeds” Examen and were encouraged to consider their sources. ○ How was the God Sighting Map exercise or the Examen for you? ○ Focus on an emotion or a feeling, especially in relation to God. What moved you? Did anything affect you in a special or unexpected way? ○ Did you experience a particular stress? ○ Did you have any special experience of God? • Remind listeners that their role is to listen. • Distribute paper for note taking as needed.
10 minutes (10:55-11:05) <i>(Optional)</i> Meditative music	<p>Listening Hand Preparation <i>(Optional)</i> Play meditative music softly during this portion.</p> <p>Say: As we look back at our lives there are people whose presence has blessed us, people who have been channels of God’s grace for us and have shown us the love of God. These people may have been family members, teachers, friends, co-workers. In the Week 3 section of your Participant Guide, there is space to write. For the next few minutes write down the name of at least 10 people who have played this role in your life.</p> <p><i>Note:</i> Observe at least 5 minutes of silence for this question and do not cut the time short. Additional names will likely come to participants as they have time to sit and reflect on the question.</p> <p>Ask:</p> <ul style="list-style-type: none"> • How was this for you? Was it difficult to think of people who have played this role in your life? • Did faces come to you that you had not thought about in a long time? • Without naming names, what kinds of relationships did the names that you wrote down occupy such as friend, parent, teacher?

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Time	Content
	<p>Say:</p> <ul style="list-style-type: none"> • I suspect that some of the people on your list are no longer with us. You may have lost contact with others. • However, some may be in your life today. • Put a check by the names of some of the people on your list that you could contact for a conversation tomorrow. • This next week we will be doing an exercise called “Listening Hand”. In it you will be asked to interview 5 people who have been channels of God’s grace for you.
<p>5 minutes (11:05 – 11:10 AM)</p> <p><u>Handouts</u> -“Fourth Step: Forgiveness” (pages 87-94) and “Fifth Step: Renewal” (pages 95-102) from <i>The Examen Prayer: Ignatian Wisdom for Our Lives Today</i> by Timothy Gallagher, O.M.V. -(optional) Listening Hand exercise example</p>	<p>Assignment for Coming Week & Announcements</p> <ul style="list-style-type: none"> • Review assignment for Week 4: <ul style="list-style-type: none"> ○ Review instructions for week 4 assignment: in <i>Participants Guide</i> “Listening Hand.” Encourage participants to contact the individuals that they will be interviewing as soon as possible. They might consider setting up a phone conversation or a lunch meeting. ○ (Optional) Distribute example of how one person completed their exercise. • Distribute reading assignment: “Fourth Step: Forgiveness” and “Fifth Step: Renewal” (pages 87-102) from <i>The Examen Prayer: Ignatian Wisdom for Our Lives Today</i> by Timothy Gallagher, O.M.V. • Ask for a volunteer or two to bring an item for the prayer table for the next gathering. • Make any needed announcements about next week’s gathering. • Ask: What questions do you have about the assignment?
<p>5 minutes (11 – 11:05 AM)</p>	<p>Closing Prayer Have a member pray the following prayer that is in the back of the <i>Reimagining the Ignatian Examen</i> books.</p> <p style="padding-left: 40px;">FIRST READER We conclude our meeting by listening to Jesus say to us what he said to his disciples in his Sermon on the Mount:</p> <p style="padding-left: 40px;">SECOND READER “You are the light for the whole world. A city built on a hill cannot be hid. No one lights a lamp and puts it under a bowl; instead he puts it on a lampstand, where it gives light for everyone in the house. In the same way your light must shine before people, so that they will see the good things that you do and praise your Father in heaven.” Matthew 5:14-16</p>

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Time	Content
	<p>FIRST READER (Extinguishes the candle and continues) The light of this candle Is now extinguished. But the light of Christ in each of us Must continue to shine in our lives.</p> <p>Toward this end we pray together the Lord's Prayer: "Our Father..."</p>

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Session 4

Supplies for week 4:

- Candle
- Lighter
- Bible
- Participant list
- Name tags
- Felt markers for name tags
- Handouts:
 - Participant Sign In Sheet*
 - Blank paper for Holy Listening note taking
 - Examen Prayer Cards
 - The Prayer of the Ignatian Examen: Discovering the Presence of God in Your Day Workshop Evaluation*
- Pens
- Audio Player & meditative music such as Deuter's *Wind in Bamboo*

Time	Content
<p>Room setup – Arrange chairs in meeting space in a circle with a table for a candle, sacramentals & a Bible. Have name tags, pens & Participant Sign-In sheet on a table. The Sign-In will serve as a handy reminder of who to follow up with if any participants miss a session.</p>	
<p>5 minutes (10-10:05 AM)</p> <p><u>Supplies</u> -Candle -Lighter</p>	<p>Opening Prayer Have the volunteer who brought something for the prayer table describe their item(s).</p> <p>Identify three participants to light the candle and then read the bible passage and prayer that is in the back of the <i>Reimagining the Ignatian Examen</i> books.</p> <p style="padding-left: 40px;">A member of the group lights a candle on the table around which the group is gathered.</p> <p style="padding-left: 40px;">FIRST READER: [Jesus said] <i>I am the light of the world...</i> <i>Whoever follows me</i> <i>Will have the light of life</i> <i>And will never walk in darkness” John 8:12</i></p> <p style="padding-left: 40px;">SECOND READER Lord Jesus, you said that where two or three come together in your name, you are there with them. The light of this candle symbolizes your presence among us.</p> <p style="padding-left: 40px;">THIRD READER And, Lord Jesus, where you are, there, too, are the Father and the Spirit. And so we begin our meeting in the presence and the name of the Father, the Son, and the Holy Spirit.</p>
<p>10 minutes (10:05-10:15 AM)</p>	<p>Pulse Check Start the session by getting a quick feel for how things went this past week.</p> <ul style="list-style-type: none"> • How did your prayer go this past week?

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Time	Content
	<ul style="list-style-type: none"> • What did you think about the reading? Any questions or insights? <p>Highlight a particular Examen by asking who tried an Examen that proved particularly meaningful.</p> <p>Ask for a volunteer to briefly describe how their prayer went using this Examen. What did they like about it?</p>
30-40 minutes (10:15-10:55 AM) <u>Supplies</u> -Blank paper	<p>Holy Listening <i>If possible keep the full group together for this final Holy Listening.</i></p> <ul style="list-style-type: none"> • Tell participants that we will now enter into Holy Listening. • Refer to the Holy Listening Guidelines in the Week 4 section of the <i>Participant Guide</i>. • Say: <ul style="list-style-type: none"> • We will do Holy Listening slightly different this time. • We will go around the circle as before to give each person an opportunity to respond to the focus question. • Then, instead of having every person reflect on each speaker, we will reflect on how the Holy Spirit has moved us as we listened to everyone speak, highlighting any insights or particular movements that you experienced. • Review the Holy Listening Question and Guidelines in the <i>Participant Guide</i>. • Distribute paper as needed to take notes.
5 minutes (10:55-11 AM)	<p>What's Next</p> <ul style="list-style-type: none"> • Inform participants of any upcoming Ignatian events such as retreats, Meeting Christ in Prayer, spiritual exercise groups • Invite participants to check out a retreat opportunity at any of the centers listed on the last page of the <i>Participant Guide</i>. • Add any additional recommendations.
5 minutes (11 – 11:05 AM) <u>Handout</u> <i>The Ignatian Prayer of the Examen Workshop Evaluations</i>	<p>Retreat Evaluations</p> <ul style="list-style-type: none"> • Distribute evaluations. Give participants a few minutes to complete and collect.
2 minutes (11:05-11:07 AM)	<p>Announcements</p> <ul style="list-style-type: none"> • Make any needed announcements

The Ignatian Prayer of the Examen: Discovering the Presence of God in Your Day Session 4

Time	Content
5 minutes (11:07-11:12 AM)	<p>Closing Prayer Have a member pray the following prayer that is in the back of the <i>Reimagining the Ignatian Examen</i> books.</p> <p style="padding-left: 40px;">FIRST READER We conclude our meeting by listening to Jesus say to us what he said to his disciples in his Sermon on the Mount:</p> <p style="padding-left: 40px;">SECOND READER “You are the light for the whole world. A city built on a hill cannot be hid. No one lights a lamp and puts it under a bowl; instead he puts it on a lampstand, where it gives light for everyone in the house. In the same way your light must shine before people, so that they will see the good things that you do and praise your Father in heaven.” Matthew 5:14-16</p> <p style="padding-left: 40px;">FIRST READER (Extinguishes the candle and continues) The light of this candle Is now extinguished. But the light of Christ in each of us Must continue to shine in our lives.</p> <p style="padding-left: 40px;">Toward this end we pray together the Lord’s Prayer: “Our Father...”</p>

The Ignatian Prayer of the Examen: Discovering the Presence of God in Your Day

Additional Resources

Facilitator Supplement to Week 1 –The Difference between Examen of Consciousness and Examen of Conscience

“Desire for the Examen is born of a deeper desire... for communion of life with the God who loves us is the root desire. Prayer with Scripture, liturgical prayer, spiritual reading, and the other forms of prayer feed this desire. But the prayer of Examen is the specific searching every day to find where God’s love is *active* this day, where God’s love is *leading* today, to discern what within me may be resisting that leading, and to discover the growth to which God is calling me tomorrow so that this deepest desire can be increasingly fulfilled. Nothing in the spiritual life can replace a prayer that seeks this awareness of God’s daily leading in our lives.”^{viii}

“For many people today life is spontaneity, if anything. If spontaneity is crushed or aborted, then life itself is stillborn. In this view, Examen is living life backwards and once removed from the vibrant spontaneity and immediacy of the experience itself. These people today disagree with Socrates’ claim that the unexamined life is not worth living. For these people the spirit is in the spontaneous and so anything that militates against spontaneity is not of the Spirit.

“This view overlooks the fact that welling up in the consciousness and experience of each of us are two spontaneities, one good and for God, another evil and not for God. These two types of spontaneous urges and movements happen to all of us. So often the quick-witted, loose-tongued person who can be so entertaining and the center of attention and who is always characterized as being so spontaneous is not certainly being moved by and giving expression to the good spontaneity. For people eager to love God with their whole being, the challenge is not simply to let the spontaneous happen but rather to be able to sift through these various spontaneous urges and give full existential ratification to those spontaneous feelings that are from and for God. We do this by allowing the truly spirited-spontaneity to happen in our daily lives. But we must learn the feel of this true Spiritual-spontaneity. Examen has a very central role in this learning.

“When Examen is related to discernment*, it becomes Examen of *consciousness* rather than conscience. Examen of conscience has narrow moralistic overtones. Its prime concern was with the good or bad actions we had done each day. Whereas in discernment the prime concern is not with the morality of good or bad actions; rather the concern is with the way God is affecting and moving us (often quite spontaneously!) deep in our own affective consciousness. What is happening in our consciousness is prior to and more important than our actions, which can be delineated as juridically good or evil. How we are experiencing the “drawing” of God (John 6:44) in our own existential consciousness and how our sinful nature is quietly tempting us and luring us away from intimacy with God in the subtle dispositions of our consciousness- that is what the daily Examen is concerned with prior to a concern for our response in our *actions*. Hence it is Examen of consciousness that we are concerned with here, so that we can cooperate with and let happen that beautiful spontaneity in our hearts that is the touch of God and the urging of the Spirit.”^{ix}

*Note: When St. Ignatius spoke of discernment of spirits he was referring to “motions of the soul.” These interior movements consist of thoughts, imaginings, emotions, inclinations, desires, feelings, repulsions, and attractions. Spiritual discernment of spirits involves becoming sensitive to these movements, reflecting on them, and understanding where they come from and where they lead us.^x

ⁱ Dulles, Avery, S.J. (preface), *The Spiritual Exercises of St. Ignatius* (New York: Vintage Spiritual Classics, 2000) xiv.

ⁱⁱ Gallagher, Timothy Gallagher, O.M.V. *The Examen Prayer: Ignatian Wisdom for Our Lives Today* (New York: The Crossroads Publishing Co., 2006) 36.

ⁱⁱⁱ Aschenbrenner, *George S.J., Discernment of Spirits* (IgnatianSpirituality.com)
<http://www.ignatianspirituality.com/making-good-decisions/discernment-of-spirits/>

^{iv} Gallagher, Timothy Gallagher, O.M.V. *The Examen Prayer: Ignatian Wisdom for Our Lives Today* (New York: The Crossroads Publishing Co., 2006) 36.

^v Loyola, Ignatius (2000). *The Spiritual Exercises of St. Ignatius* (Louis J. Puhl, S.J. trans.; Avery Dulles, S.J. preface). New York: Vintage Books, 29.

^{vi} Examples of biblical language used to describe this being are: “adversary” (1Peter 5:8); “tempter” (Matt 4:3), “liar and father of all lies” (John 8:44)

^{vii} *The Discernment of Spirits*, Fr. Timothy Gallagher, O.M.V. 17

^{ix} Aschenbrenner, *George S.J., Consciousness Examen* (IgnatianSpirituality.com, 1972)
<http://www.ignatianspirituality.com/ignatian-prayer/the-examen/consciousness-examen>

^x Aschenbrenner, *George S.J., Discernment of Spirits*