

Ignatius of Loyola

- born in 1491... one of 13 children of a family of minor nobility in northern Spain
- 1521 Ignatius was gravely wounded in a battle with the French
 While recuperating experienced a conversion
- Over the years, Ignatius became expert in the art of spiritual direction.
- He collected his insights, prayers, and suggestions in his book the Spiritual Exercises
- founded the Society of Jesus, or the Jesuits
- Ignatius conceived the Jesuits as "contemplatives in action."

Features of Ignatian Spirituality

- God is active, personal, and present to us. We can find God in all things which are presented to us as Ignatius said, "so that we can know God more easily and make a return of love more readily."
- active attention and response to God
- focus on emotions and the life of the heart to move toward inner freedom
- radical detachment from our desires
- examen at the end of the day
- spiritual direction and travelling with others
- an active spirituality of living in the world 'for others'
- an adaptable spirituality that can meet people in different places, etc.

Examen- originally from Ignatius

- -1. Become aware of God's presence.
- -2. Review the day with gratitude.
- -3. Pay attention to your emotions as a way of detecting the Spirit of God (make a note of sins and faults).
- -4. Choose one feature of the day and pray from it.
- -5. Look toward tomorrow.
- End by talking to Jesus as you would a friend.

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The Spiritual Exercises of Ignatius of Loyola

- Week 1- conversion from life of sin to obeying commandments- purgative way- detailed examination of the conscience and recording of sins- first week is very dark
- Penance- deny suitable food, deny suitable sleep, chastise the body using hairshirts and wounding oneself, etc (to the level of pain but not sickness)

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-Week 2- progress from mere observance of the commandments to a generous life of serviceilluminative way- each day as a comparison of an earthly king contrasted with Jesus Christ is donehere is some extra advice on how to make tough decisions and a challenge to humility

The Spiritual Exercises of Ignatius of Loyola

-Week 3- Mystical identification with Christ's sufferings- unitive or Perfective way- less abstinence from food... still avoiding things one would enjoy or being too focused on what one is eating... eating a proper amount- no less or morethis week focuses on the passion of Christ

The Spiritual Exercises of Ignatius of Loyola

-Week 4- Joyful communion with the risen Christunitive or perfective way- now we move to enjoying the pleasures around us- instead of penance now things are in moderation- reflection is given to the gifts that God has given, that we are a temple of God, and to think about the love of God- here we consider the risen Christ

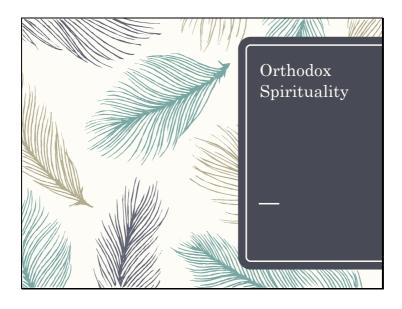
Ignatius on battling with the enemy

- Ignatius-"The enemy conducts himself as a woman. He is a weakling before a show of strength, and a tyrant if he has his will."
- Satan is like a false lover- doesn't want to be discovered- so tell of his evil suggestions to someone else
- Satan is like a military strategist- trying to find the weakest point to attack
- Satan tries to suggest good things first before slipping in his own ideas
- Satan may bring consolation to deceive us, but if we cannot tell where it is coming from we should accept it as if from God

Imagination – Contemplative Prayer

- Put yourself in the bible text using your imagination. Read it slowly. Compose the scene in your mind. Choose a person to take the perspective of. What do you see? What do you hear? What do you smell? How do you experience the story?
- -Use Mark 2:1-12

	Strengths and Weaknesses?
\\\\\	th-I'm struck by the significance given h imagination/ creative/ emotional side.
	ness- Could come close to God being hing instead of being the creator of all.
	ness- Creativity could lead to confusion ing what is actually true about a passage



Step into an Orthodox church and several things might strike you...

- The smell of incense like a fog!
- People busy all over the place- kissing things, lighting candles, praying before various icons
- Starting time- the 'divine liturgy' may be marked for a particular time, but people will arrive for various services that precede it
- No chairs- likely there will be some around the edge of the room for those that need them
- Bodily worship- signing oneself with the cross regularly (anytime trinity invoked, or when praying to the cross or an icon), or a making a 'metania' by crossing themselves, bowing with right hand to the floor twice, kissing the icon, and then doing a metania again, sometimes they pray prostrate.

Step into an Orthodox church and several things might strike you...

- Kissing loads of things- kissing the chalice, edge of the priest's vestment as he passes by, lining up to kiss the cross at the end of a service, and passing of the peace is done with kisses on the cheeks ("Greet one another with a kiss of love" - 1 Peter 5:14)
- Loads of symbolism- cross themselves with thumb, index, and middle finger together to represent the trinity and last two fingers pressed into palm to represent the two natures of Christ
- It might be all in **Greek**... time to learn Greek.

Step into an Orthodox church and several things might strike you...

- They fast from midnight the night before the day they take communion... also they regularly fast from several things on Wednesdays and Fridays and during special times of the year
- Worship comprises nearly the entire service, is without instruments, likely chanting, and possibly with a small choir leading. Also very little changes from one week to the next so that it can become habitual.
- Prayer to Mary- they exult her as she made salvation possible
- The front of the church may have a wall that blocks view of the altar. This has some central doors that are opened for the eucharist.

Biblical Background- key biblical themes in the tradition

- Watchfulness/ Being Awake, Guarding the Heart, Listening/ Hearing
- Solitude / The Wilderness
- Sinai / The Mountain / Entering the Darkness, Kenosis / Self-Emptying, Beholding God
- Union / Participation in God
- Learning to be present- we as people are good at being elsewhere and engaging in many things but not focusing on anything
- Watchfulness- is to not get caught up in our daydreams and become ready to receive from the bible or prayer what God has for us
- Prayer without ceasing- a half hour of prayer merely teaches how to be in relation to God that hopefully should become part of all of life

The Jesus Prayer

- Noetic Prayer/ Jesus Prayer- originates from story of Tax Collector and the Pharisee
- -What about the constant commentary in the mind?
- Using a short phrase of word of scripture as an anchoring point
- 'Lord, Jesus Christ, Son of God, have mercy on me, a sinner'
- First half focused on Christ, and second on me
- Saying that prayer continually

