

Retreat in Daily Life ~ Week 3

Week of March 4th — #1



Journeying with Claudine
1818-2018

THEME:

The cost of following Jesus on his “way to Jerusalem”
[Sp. Exx, #190-209]

GRACE:

To be with Jesus in his Passion and to savor the grace of compassion.

SCRIPTURE:

Lk. 9:21-25 [cost of following]

Jn. 12:1-8 [Bethany anointing]

Lk. 7: 11-17 [raising of widow’s son]

Mk. 10:32-34 [3rd prediction]

Jn. 11:1-44 [raising of Lazarus]

Mt. 21: 1-17 [entry into Jerusalem]

N.B. *The colloquy is very important in the Third Week. We speak to Jesus as a friend: words of sorrow, confusion, compassion, fear, regret — whatever moves us. Or we are present to him without words, in a comfortable silence between friends.*

SPIRITUAL EXERCISES:

“In this phase of the Exercises, we accompany Jesus into the mystery of human suffering. Our

prayer may become more still and quiet as a result. We don’t need to make any big promises or figure out answers to timeless existential questions about the meaning of suffering. We just need to be present to Jesus and continue to have our hearts schooled about what compassion is all about. In this school of the heart, the cross becomes an extension of Jesus’ ministry of loving presence, a love that is with us to the very end.”

Kevin O’Brien, commentary on Week Three, *An Ignatian Adventure*, 213

Van der Weyden, Flemish



PRAYER:

Lord, make me an instrument of your peace.
Where there is hatred, let me sow love, where there is injury, pardon;
where there is doubt, faith; where there is despair, hope;
where there is darkness, light; and where there is sadness, joy.
O Divine Master, grant that I may not so much seek to be consoled as to console,
to be understood as to understand, to be loved as to love.
For it is in giving that we receive; it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. Prayer of St. Francis

JM TRADITION:

“In the midst of conflict and violence and in the shadow of the Cross, Claudine kept faith in the revelation that God never abandons us, the beloved, even when God is silent in the face of suffering or seems distant and absent from the cries of those in pain . . . Confirmed in faith, Claudine moved from self-centeredness to other-centeredness. The experience on which her life was founded began in her encounter with Christ crucified. Her life became the ripe fruit of this experience of Crucified Love that impelled her to become a love that forgives . . .”

Adapted from Charism Commission [2012], Doc. 2, “Amidst Conflict and Violence,” 4

CONTEMPORARY:

Van der Weyden, Flemish



“The book of Isaiah describes [Jesus] as a ‘man of sorrows and acquainted with grief.’ We’re told ‘by his wounds we are healed.’ For those of the Christian faith, God is a God of wounds, where the road to redemption passes directly through suffering. There is some solace in knowing that while at times life is not easy for us, it was also hard for the God of the New Testament. And from suffering, compassion

can emerge, meaning to suffer with another — that disposition, in turn, often leads to acts of mercy. I have seen enough of life to know that grief will leave its mark. But I have also seen enough of life to know that so, too, will love.”

Peter Wehner, in NYT, March 25, 2017

“I said: what about my eyes?

He said: Keep them on the road.

I said: What about my passion?

He said: Keep it burning.

I said: What about my heart?

He said: Tell me what you hold inside it?

I said: Pain and sorrow.

He said: Stay with it. The wound is the place where the Light enters you.”

Jalaluddin Mevlana Rumi

Retreat in Daily Life ~ Week 3

Week of March 11th — #2

THEME:

Being with Jesus, who gives us his whole self in the Eucharist and invites us to the same love for one another.

GRACE:

I ask for what I desire. Here it will be to ask for sorrow, regret, and confusion, because the Lord is going to his Passion for my sins (Sp. Exx, # 193).

SCRIPTURE:

1Cor. 11:23-29 [Paul's account]

Mt. 26:20-30 [Inst. Lord's Supper]

Lk. 22:14-27 [Inst. Lord's Supper]

Jn. 13: 1-15 [Washing of the feet]

Mk. 14: 22-25 [Lord's Supper]

Prayer of repetition / emphasis on colloquy

SPIRITUAL EXERCISES:



Shoeshine Man in Prayer, Beattie, US

“In his points for the Last Supper contemplation, Ignatius highlights the paschal meal context, the washing of the feet, and the Eucharist as the greatest mark of his love . . . Jesus serves us by entering into the liturgical celebration of the covenant between God and humankind. Liturgy is, then, a way of serving. In washing the disciples' feet, Jesus wants to broaden their understanding of what it means to serve. Created in God's

image, just like the Eternal Son, our very being is realized in our being people who serve. Jesus explodes whatever restrictions the apostles, and all of us, use to limit our notion of service . . . The event of the Cross, limited in time and space, receives its 'now' reality and meaning in every celebration of the Eucharist: the greatest mark of Jesus' love, with nothing ever held back.”

Adapted from David Fleming, “Ignatian Ways of Serving,” in *Review of Ignatian Spirituality*, 2007, 104-5



The Magdalen, Councell, US



Last Supper, Varghese, Malaysia

PRAYER: *Anima Christi* (Traditional Translation)

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.
Let me not be separated from you.

From the forces of evil defend me.
At the hour of my death call me, and bid me come to you,
that with your saints I may praise you forever and ever. Amen.



Maja Petric on Unsplash.com

JM TRADITION:

“Our community prayer, centered on the Eucharist, is nourished daily by the Lord’s gifts to the church: his Word and his Body. Thus it helps us to enter into the mind of Christ, draws us together in the breaking of the Bread, and opens our hearts to universal brotherhood.” Const., #36



Jodie Morgan on Unsplash.com

“We commit ourselves to a prayer life which is rooted, both individually and communally, in Eucharist and Word, and which empowers us to love as the Lord loved us . . .”

US Statement of Mission, 1977

CONTEMPORARY:

“The meaning of the sacred meal is immensely wide and diversified. We gather round a table, the altar, confessing by this very fact that we are to be united in love

like a family. We know by faith that the Lord has promised to be present in such a congregation and is mysteriously there among those who share the meal. His death is proclaimed until he comes again, the death that brings us forgiveness and life, but which also takes us, who die throughout our lives, into its incomprehensible mystery and melancholy.”

Karl Rahner, SJ, *Holy Week Sermon*, March, 1967

“The Eucharistic table presents itself as the one place in our society where at least this much of God’s kingdom is anticipated: where everyone is welcome, where those who are elsewhere unwelcome, outcasts, despised, oppressed, shunned, excluded are the most welcome of all.”

Robert Hovda

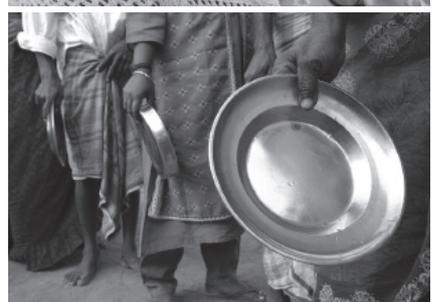


*Bread for the world, a world of hunger; wine for all peoples, people who thirst.
 May we who eat be bread for others; may we who drink, pour out our love.
 Lord Jesus Christ, you are the bread of life, broken to reach and heal the wounds of human pain.
 Where we divide your people, you are waiting there, on bended knee to wash our feet
 with endless care . . . Bernadette Farrell, "Bread for the World"*



Then open your heart to Him and let yourself receive the one who is opening to you so deeply. For if we genuinely love Him, we wake up inside Christ's body where all our body, all over, every most hidden part of it is realized in joy as Him, and He makes us utterly real, and everything that is hurt, everything that seemed to us dark, harsh, shameful, maimed, ugly, irreparably damaged, is in him transformed and recognized as whole, as lovely, and radiant in His light. He awakens as the Beloved in every last part of our body.

St. Symeon the Theologian,
 excerpt from poem



Retreat in Daily Life ~ Week 3

Week of March 18th — #3

THEME:

To enter the Passion of Christ with compassion, sorrow and love.

GRACE:

I ask for what I desire: sorrow with Christ in sorrow; a broken spirit with Christ so broken; tears; and interior suffering [Sp. Exx. 203]

N.B. Sacred music or hymns associated with the Passion may be helpful during this week.

SCRIPTURE:

Isaiah 52:13-53:6 [Suffering Servant]

ONE Passion Narrative: Mt. 26:30 -27:66; Mk. 14:26-15:47; Lk. 22:39-23:56; Jn. 18:1-19:42

Psalm 22: 1-31

Heb. 5: 7-9 [“He learned obedience from what he suffered”]

Phil. 2: 5-11 [“He emptied himself”]



Guayasamín, Ecuador

SPIRITUAL EXERCISES:

“Keep your eyes and heart fixed on Jesus. Use your imagination to place yourself in the scene if you like. Note in these meditations how much Jesus’ opponents are concerned with self-seeking, face saving, and power tripping. Conversely, notice how Jesus refuses to play their games and instead remains true to who he is. In your prayer, you may find yourself drawn to contemplate your own trials or the suffering of others, whether family, friends, or strangers. This is natural. However,

the point is not to become absorbed in our own hardships but to embrace them as a source of compassion for the suffering of others.”

Kevin O’Brien, *An Ignatian Adventure*, 222

“Our Third Week meditations also teach us how difficult acceptance is. When we cannot change a situation, we are tempted to walk away. We might literally walk away. Or we walk away emotionally

... maintain an emotional distance. We might react to the Gospel accounts of Jesus’ passion and death this way. They describe something terrible and horribly painful, and we want to shield ourselves from the pain. Ignatius wants us to experience the Passion as fresh and immediate. We learn to suffer with Jesus, and thus to suffer with the people in our lives. There is nothing we can do. There is little we can say. **BUT WE CAN BE THERE.**”

Adapted from David Fleming, “What is Ignatian Spirituality?”

PRAYER:

One of the versions of the “Anima Christi” is suggested for each contemplation.

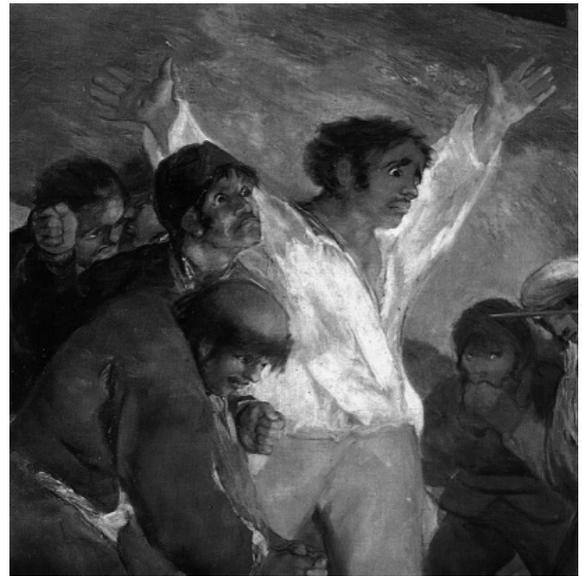
O Christ Jesus, may your death be my life;
your labor my repose;
your human weakness my strength;
your Passion, my glory. St. Peter Faber

JM TRADITION:

“On that personal Calvary, Claudine encountered a crucified God, weak and powerless to save her loved ones. There she remembered the dying Jesus speaking words of forgiveness as ‘a light and support for her broken heart.’ With time, she would welcome the grace of forgiving love offered her by Christ and her brothers. From the open, broken heart of Jesus, she would learn to let her broken heart open up to embrace the world and become a light and support for others. On the long and lonely road back to her shattered city and family, some part of Claudine was left for dead with her loved ones. Life was changed. What it would become was hidden.”

Janice Farnham, RJM, “Into the Unknown,” 10

“For Claudine, the heart of Jesus and the Eucharist were the expression of one and the same reality. . . She found in the Heart of Jesus the sentiments she wished to make her own, and in the Eucharist the strength she needed to follow Jesus in her life, along with the courage to endure the pains and difficulties of her apostolic service.” Adapted from *Evangelii Nuntiandi of Jesus and Mary*, #29



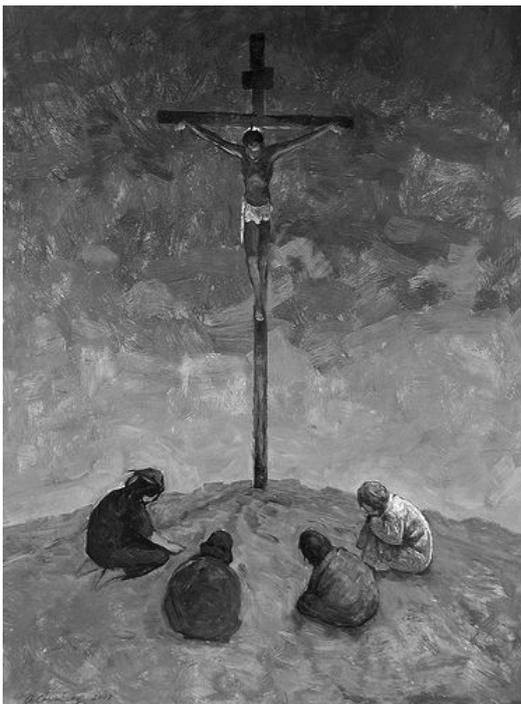
El Tres de Mayo, Goya, Spain

CONTEMPORARY:

“We are faced with the historic, unique, and truly incredible fact that the redemption of the human race came about through a supreme act of powerlessness on the part of one who could have acted otherwise.”

Joe Nangle, OFM, “Living into the Cross,” *Sojourners*, 1991

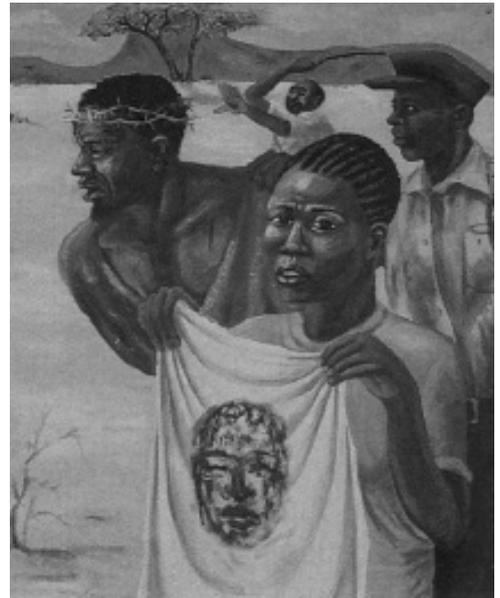
“He came. He entered space and time and suffering. He came, like a lover. Love seeks above all intimacy, presence, togetherness. Not happiness That is the salient fact, the towering truth He is the most important thing and he gave the most important gift: himself. It is a lover’s gift. Out of our tears, our waiting, our darkness, our agonized aloneness, out of our weeping and wondering, out of our cry, ‘My God, my God, why hast Thou forsaken me?’ He came, all the way, right into that cry.”



Peter Kreeft, *Making Sense Out of Suffering*



“Women’s voices emerge in the passion story. The maid of the high priest serves as foil to Peter. Her questions demand a truthful answer and stand in sharp contrast to Peter’s denial. Pilate’s wife . . . pays attention to the warning in her dream. Yet her warning, spoken on behalf of Jesus, is



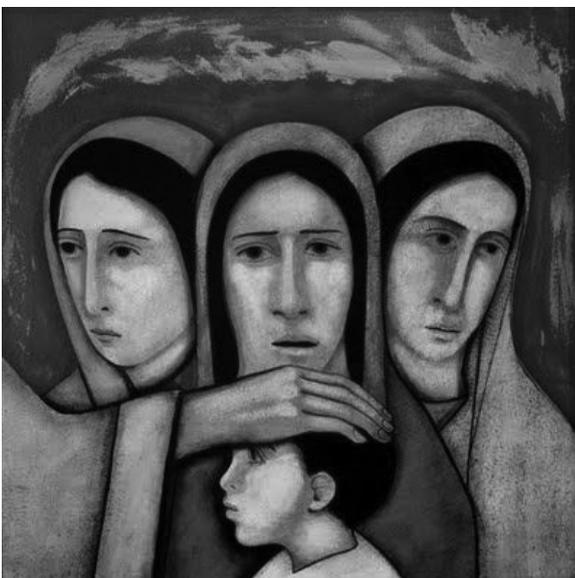
Veronica, Lodwar Cathedral, Turkana, Kenya

ignored. The daughters of Jerusalem, weeping and crying out, elicit attention for suffering women and children. The ‘voiceless’ women in the passion narratives communicate eloquently by their faithful presence at the death and burial of Jesus. For the most part, they remain nameless. The fourth Gospel portrays Mary, the mother of Jesus, and the beloved disciples standing beneath the Cross, revealing discipleship as a relationship that transcends bloodlines. The women of the Passion stand at a distance, but share the powerlessness of the One who suffers.”

Adapted from *The Spiritual Exercises Reclaimed*, 221-22



Jesus speaks to his mother, Mynheer, England



Retreat in Daily Life ~ Week 3

Week of March 25th — #4

THEME:

Holy Saturday in the company of Mary, the Mother of Jesus, and the other holy women who were at the Cross.

GRACE:

To feel sorrow, weariness and grief with Our Lady of Sorrows, to let my heart grieve with hers, to experience loss and anguish at the death of Jesus; to be placed with Christ crucified in today's world.

SCRIPTURE:

A repetition of the whole Passion, praying again with what has most moved me or stayed with me.
Mt. 27: 55-56; 61 [women at the cross and tomb]
Mk. 15: 40; 47 [women at the cross]
Lk. 23:27-31 [women on the way of the Cross];
23:49; 55
Jn. 19:25-27 ["Behold your mother . . . your son"]

SPIRITUAL EXERCISES:

Jesus is laid in the tomb, Leech, US



Guayasamin, Ecuador

"I accompany Mary, the Mother of Jesus, away from the tomb back to the house where she is staying. I listen to her as she shares with me all the things she has pondered in her heart. I hope with her. And I tell her who I am, what has happened to me in these days . . ." On Sp. Exx., #298, in *Place Me With Your Son*, Maryland Province, SJ, 83



Sitting Sheva for Yeshua



“The Holy Saturday of our life must be the preparation for Easter, the persistent hope for the final glory of God. If we live the Holy Saturday of our existence properly, this will not be a merely ideological addition to this common life as the mean between its contraries. It is realized in what makes our everyday life specifically human: in the patience that can wait, in the sense of humour that does not take

things too seriously, in being prepared to let others be first, in the courage which always seeks for a way out of the difficulties. The virtue of our daily life is the hope which does what is possible and expects God to do the impossible. To express it somewhat paradoxically, but nevertheless seriously: the worst has actually already happened. We exist, and even death cannot deprive us of this. Now is the Holy Saturday of our ordinary life, but there will also be Easter, our true and eternal life.”

Karl Rahner, SJ, *Holy Week Sermons*, March, 1967



PRAYER:

**We stretch ourselves beneath the shield of thy might,
Some fruit from the tree of thy passion fall on us this night!** An Irish Prayer

JM TRADITION:

“To look at our world through the eyes of Christ crucified was what transformed Claudine into a messenger of the Resurrection for her world and society. Our challenge today is to rekindle the flame of her vision and hand it on to the coming generations. We need to proclaim that the great tragedy is not the reality of a crucified world. Rather, it is the absence of witnesses who proclaim with their lives — with Jesus, Mary, and Claudine — that love is stronger than death.”

Adapted from Charism Commission [2012], Doc. 2, “Amidst Conflict and Violence,” 5

“I will find my glory in Christ’s presence. If he remains hidden, I will be hidden with him. If he is humiliated, I will share his humiliation . . . If I am alone, my Lord will keep me company. If I am weak, God will be my strength. If I am afflicted, God will be my comfort. If I falter, God will sustain me . . . I am dead, and my life is hidden in God.”

Letter of André Coindre to the early community, c. 1825

CONTEMPORARY:

Font of love, O Blessed Mother,
lend me tears to mourn my Brother.
Never let my ardor dim.
Let my heart be burning freely,
Christ my God be pleased to see me
all on fire with love for Him.

This I ask, O Holy Mary,
that His wounds I too may carry:
fix them deeply in my heart.
Mine the burden He was bearing;
let me in His pain be sharing;
of His suffering take a part.

Let me join in your lamenting,
through my life weep unrelenting
tears for Jesus Crucified.
Let me stand and share your weeping,
all the day death’s vigil keeping,
glad to stand close by your side.

Kathleen Pluth, contemporary translation, *Stabat Mater*



“It is only necessary to know that love is a direction. They whose soul remains ever turned in the direction of God while the nail pierces it, find themselves nailed on the very center of the universe. This dimension is at the intersection of creation and its creator, the point of intersection of the branches of the Cross.”

Simone Weil