PRINCIPLE AND FOUNDATION

Lord my God,

When Your love spilled over Into creation

You thought of me.

I am From love

of love

for love.

Let my heart, O God, always

Recognize,

Cherish,

And enjoy

Your goodness in all of creation.

Direct all that is me toward Your praise.

Teach me reverence for every person, all things.

Energize me in your service.

Lord God may nothing ever distract me from Your love...

neither health nor sickness

wealth, nor poverty

honour nor dishonour

long life nor short life.

May I never seek nor choose to be

other than You intend or wish.

Amen

(Bergan and Schwan 1985)
SPA Library Information

Please feel free to visit and browse the SPA Library located in the basement of St. Mary’s Chapel. There are a multitude of books on spirituality and prayer that you can sign out. You may also view the SPA Library catalog via the Saint Ignatius High School website, www.ignatius.edu

Follow these steps to view the SPA library catalog online:

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Click on Public Lists, on right>>  
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If you find a book that you wish to borrow, call Colleen Wyszynski at 216-961-2583, or email her at cwyszynski@ignatius.edu.

Books may be taken out for 30 days.
Ignatian Vocabulary

A.M.D.G. – *Ad Majorem Dei Gloriam* (Latin) - “For the greater glory of God.” A.M.D.G. is the motto of the Society of Jesus.

**Colloquy** - A colloquy is an intimate conversation between you and God the Creator, between you and Jesus, or between you and Mary or one of the saints.

**Spiritual Consolation** – Experienced when our hearts are drawn towards God, away from ourselves, even if this happens in circumstances the world would regard as negative. We experience an increase in hope, faith, and love and feel in harmony with God.

**Spiritual Desolation** – Experienced when our hearts are drawn away from God and towards ourselves and we experience a decrease in hope, faith, and love.

**Discernment** (also “Discernment of spirits”) – A process for making choices, in a context of (Christian) faith, when the option is not between good and evil, but between several possible courses of action all of which are potentially good. For Ignatius the process involves prayer, reflection and consultation with others- all with honest attention not only to the rational (reasons pro and con) but also to the realm of one’s feelings, emotions and desires (what Ignatius called “movements” of the soul). A fundamental question in discernment becomes “Where is this impulse from- the good spirit (of God) or the evil spirit (leading one away from God)?” A key to answering this question, says Ignatius in his Spiritual Exercises, is that, in the case of a person leading a basically good life, the good spirit gives “consolation”- acts quietly, gently and leads one to peace, joy and deeds of loving service- while the bad spirit brings “desolation”- agitates, disturbs the peace and injects fears and discouragement to keep one from doing good.

**Encountering Christ- 8-week retreat** – The name given the SIHS 8 Week Ignatian Prayer Retreat (based on Ignatius’s Spiritual Exercises) organized by the Spirituality Programs for Adults (SPA) department.
Ignatian Examen - A technique of prayerful reflection on the events of the day in order to become aware of God’s presence in them.

Finding God in All Things — Ignatian spirituality is summed up in this phrase. It invites a person to search for and find God in every circumstance of life, not just in explicitly religious situations or activities such as prayer in church (e.g. the Mass) or in private. It implies that God is present everywhere and, though invisible, can be “found” in any and all of the creatures which God has made. They reveal at least a little of what their Maker is like—often by arousing wonder in those who are able to look with the “eyes of faith.” After a long day of work, Ignatius used to open the French windows of his room, step out onto a little balcony, look up at the stars and be carried out of himself into the greatness of God.

How does one grow in this ability to find God everywhere? Howard Gray draws the following paradigm from what Ignatius wrote about spiritual development in the Jesuit Constitutions: (1) practice attentiveness to what is really there. “Let that person or that poem or that social injustice or that scientific experiment become (for you) as genuinely itself as it can be.” (2) Then reverence what you see and hear and feel; appreciate it in its uniqueness. “Before you judge or assess or respond, give yourself time to esteem and accept what is there in the other.” (3) If you learn to be attentive and reverent, “then you will find devotion, the singularly moving way in which God works in that situation, revealing goodness and fragility, beauty and truth, pain and anguish, wisdom and ingenuity.”

Ignatian - Adjective, from the noun Ignatius (of Loyola). Sometimes used in distinction to Jesuit, indicating aspects of spirituality that derive from Ignatius the lay person rather than from the later Ignatius and his religious order, the Society of Jesus.

Ignatian Decision Making — The Ignatian approach to decision-making that presupposes we want to choose that which will lead to a deeper relationship with God. Ignatian prayer and reflection helps us to achieve the detachment and balance necessary to choose freely.

Ignatian Gospel Contemplation — A method of prayerful reflection on oneself imaginatively inserted into the Gospel stories with Jesus in order to know, love and serve Him personally.
Ignatian/Jesuit Vision, Characteristics of the - Drawing on a variety of contemporary sources which tend to confirm one another, one can construct a list of rather commonly accepted characteristics of the Ignatian/ Jesuit vision. It...

- sees life and the whole universe as a gift calling forth wonder and gratefulness;
- gives ample scope to imagination and emotion as well as intellect;
- seeks to find the divine in all things- in all peoples and cultures, in all areas of study and learning, in every human experience, and (for the Christian) especially in the person of Jesus;
- cultivates critical awareness of personal and social evil, but points to God’s love as more powerful than any evil;
- stresses freedom, need for discernment, and responsible action;
- empowers people to become leaders in service, “men and women for others,” “whole persons of solidarity,” building a more just and humane world.

The relative consensus about these should not be taken to indicate that the six characteristics exhaust the meaning of the living Ignatian tradition. Like the living tradition of Christian faith, of which it is a part, no number of thematic statements can adequately articulate it. At the heart of both traditions stands the living person of Jesus, who cannot be reduced to a series of ideas.

No one claims that any of these characteristics are uniquely Ignatian/ Jesuit. It is rather the combination of them all and the way they fit together that make the vision distinctive and so appropriate for an age in transition- whether from the medieval to the modern in Ignatius’ time, or from the modern to the postmodern in ours.

IHS - The first three letters, in Greek, of the name Jesus. These letters appear as a symbol on the official seal of the Society of Jesus or Jesuits.
Magis (Latin for “more”) - The “Continuous Quality Improvement” term traditionally used by Ignatius of Loyola and the Jesuits, suggesting the spirit of generous excellence in which ministry should be carried on. (See A.M.D.G.-“For the greater glory of God.”)

SPA (Spirituality Program for Adults) – The Spirituality Program for Adults (SPA) was developed at Saint Ignatius High School decades ago by Jim Lewis, S.J. as he shared Ignatian Spirituality with faculty, staff, parents of students and alumni. It is now the Spirituality Programs for Adults which offers 1) Encountering Christ 8 Week Retreat, 2) Ignatian Spiritual Exercises made in Everyday Life (Ignatius’s 19th Annotation Retreat made over 32 weeks, 3) Spiritual Direction/Guidance, 4) Faith-Sharing Groups, 5) Ignatian Reflection Groups focused on an Ignatian topic, and 6) Peer Supervision and supports for those sharing Ignatian Spirituality with others.

spiritual exercises (small s and e) – Any of a variety of methods or activities for opening oneself to God’s spirit and allowing one’s whole being, not just the mind, to be affected. The methods- some of them more “active” and others more “passive”- might include vocal prayer (e.g., the Lord’s Prayer), meditation or contemplation, journaling or other kind of writing, reading of scripture or other great works of verbal art, drawing, painting or molding with clay, looking at works of visual art, playing or listening to music, working or walking in the midst of nature. All of these activities have the same goal in mind- discontinuing one’s usual productive activities and thus allowing God to “speak,” listening to what God may be “saying” through the medium employed.

The Spiritual Exercises (capital S and E) – An organized series of spiritual exercises put together by Ignatius of Loyola out of his own personal spiritual experience and that of others to whom he listened. They invite the “retreatant” or “exercitant” to “meditate” on central aspects of Christian faith (e.g., creation, sin and forgiveness, calling and ministry) and especially to “contemplate” (i.e. imaginatively enter into) the life, death and resurrection of Jesus.

Ignatius set all of this down in the book of the Spiritual Exercises as a handbook to help the guide who coaches a person engaged in “making the Exercises.” After
listening to that person and getting a sense for where he/she is, the guide selects from material and methods in the book of the Exercises and offers them in a way adapted to that unique individual. The goal of all this is the attainment of a kind of spiritual freedom, the power to act- not out of social pressure or personal compulsion and fear- but out of the promptings of God’s spirit in the deepest, truest core of one’s being- to act ultimately out of love.

As originally designed, the “full” Spiritual Exercises would occupy a person for four weeks full-time, but Ignatius realized that some people could not (today most people cannot) disengage from work and home obligations for that long a time, and so it is possible to make the “full” Exercises part-time over a period of six to nine or 10 months- the “Spiritual Exercises in Daily Life.” In that case, the “exercitant,” without withdrawing from home or work, devotes about an hour a day to prayer (but this, like nearly everything in the Exercises, is adaptable) and sees a guide every week or two to process what has been happening in prayer and in the rest of his/her life.

Most of the time people make not the “full” Spiritual Exercises but a retreat in the Ignatian spirit that might last anywhere from a weekend to a week. Such retreat usually includes either a daily individual conversation with a guide or several daily presentations to a group, as preparation for prayer/spiritual exercises.

Ignatius had composed and revised his little book over a period of 25 or more years before it was finally published in 1548. Subsequent editions and translations-according to a plausible estimate- numbered some 4,500 in 1948 or about one a month over four centuries, the total number of copies printed being around 4.5 million. It is largely on his Exercises- with their implications for teaching and learning in a holistic way- that Ignatius’ reputation as a major figure in the history of Western education rests.

Spiritual Guidance/Direction – People are often helped to integrate their faith and their life by talking on a regular basis (e.g., monthly) with someone they can trust. This person acts as a guide (sometimes also called a spiritual friend, companion or director) for the journey, helping them to find the presence and call of God in the people and circumstances of their everyday lives.
The assumption is that God is already present there, and that another person, a guide, can help them to notice God’s presence and also to find words for talking about that presence, because they are not used to doing so. The guide is often a specially trained listener skilled in discernment and therefore able to help them sort out the various voices within and around them. While he/she may suggest various kinds of spiritual exercises/ways of praying, the focus is much broader than that; it is upon the whole of a person’s life experience as the place to meet God.

19th Annotation – In Saint Ignatius of Loyola’s book of the Spiritual Exercises, written for directors guiding others, Ignatius writes 20 Annotations or helps. In the 19th Annotation, Ignatius notes that for those unable to go to a retreat house for 30 days of silent prayer, the Spiritual Exercises can be adapted and given over time for those who would be helped by them. The Spiritual Exercises are adapted over 32 weeks and involve daily prayer, review of prayer and weekly meetings with a spiritual director.
This is a variation on Carlo Maria Martini, SJ’s prayer in Hearts on Fire:

Prayer for the Beginning of a Retreat:

Lord Jesus Christ, present here,
we thank you for the glory of your resurrection;
we thank you for having called us together here;
we thank you because you praise the Father perfectly in us.
We thank you, Lord Jesus, for your great glory
and we offer you what we are about to undertake,
everything we think, do, and experience during these coming days in your honor and because of you.

We also offer you all that we bring with us this morning- our expectations and our anxieties, our hopes and our fears.*

We are content, Lord, to offer all of this to you, because it is the stuff of our lives and we know that you love us and welcome us as we are.
Grant that we may begin this retreat in the name of the Father and of the Son and of the Holy Spirit. Amen.

*In the evening, it would read as he wrote it:

We also offer you our fatigue this evening, because we are a bit tired from the various events of this day, as on many other days.
We are content, Lord, to offer you this fatigue because it is our daily vesture.

Grant that, weary and tired as we are,
we may begin this retreat in the name of the Father….etc.
Decision Making the Ignatian Way

In the Principle and Foundation Ignatius says, "Our one choice should be this: I want and I choose what better leads to God's deepening life within me." Ignatius tells us that decision-making is an important part of our spiritual journey. God is active in our lives and is available to us as we make decisions. Decision-making grows from the daily practice of the Examen Prayer that helps us to recognize the differences between those movements that open us to God (consolation) and those that close us in ourselves (desolation). Making choices based on this awareness helps to free us from our attachments.

- We are our most authentic selves when we align ourselves (our desires, attitudes, and actions) with God's desires. We do this by consciously "choosing God."
- We are created to receive God's self-communication. We want to use those gifts (intellect and discerning heart) to help us access God's desire/will for us.
- When making a decision, awareness of/attention to where our heart is drawing us (consolation/desolation) is important in helping us discern God's will. Ignatius recommended this use of heart-knowledge in decision-making.
- And, it is also important to have an "informed" heart, which makes use of our intellect.
- Why not use all the gifts God gave us in making decisions that will help us to grow in discipleship w/ Christ?

Before Making a Decision:

Ignatius suggests the following:
- Pray with Scripture (Mk 1:16-20, Jn 1:35-51, Jn 20:1-18, Gen 12:1-5, Ex 3:1-15)
- Reflect on the life of Jesus.
- Pray for openness to God's guidance and to be aware of all available options.
- Pray for the gift of freedom to choose what will "better lead to God's deepening life within,"

Situation 1: "No Doubt About It"

Ignatius discovered that some decisions can be made with a clear conviction that leaves no doubt. God makes it unmistakably clear that a certain choice is the one that will be more conducive to deepening relationship with Christ. We just know what to do.

Situation 2: Discerning Spiritual Movements

Ignatius discovered some decisions need to be made by understanding our interior movements of consolation and desolation.

Situation 3: Calm Deliberation

In the third kind of decision, in times of tranquility and little interior movements, God acts primarily on our reasoning. Ignatius learned that God sometimes desires that we make decisions, by using our minds to reason and analyze.

After Making a Decision, Notice Signs of a Fruitful Decision

Offer the decision to God and notice signs of confirmation of the decision.
- It is made in freedom.
  - There is a growing sense of peace with God, one's heart and with the world.
  - It is a spiral into deeper self-knowledge.
**Remember:** If you freely do your best to discern God’s will for you and are truly open to the Holy Spirit, you can be certain that God will lead you to that choice which is more for God’s glory and is also better for you. In decision-making or *discernment*, God can lead you to the better choice even if you struggle to read your interior movements and to use your reasoning. God will bring good out of our efforts and will enlighten us as we learn from the outcomes of our decisions. We are not often shown complete clarity as God will not render God obsolete! We are asked to offer sincere decisions giving our relative best efforts in light of our varying abilities and experiences.

Here are a number of books to help you continue your spiritual journey!

1. Any of the numerous books by the late Father Henri Nouwen, especially *The Return of the Prodigal Son*
2. Anything by Anthony de Mello, S.J.
3. Anything by Thomas H. Green, S.J.
4. *Armchair Mystic* by Mark Thibodeaux, S.J.
5. *Close to the Heart* by Margaret Silf
7. *Crossways* by our own James Hogan
10. *Extraordinary Lives* by Friedl & Reynolds
11. *Francis: The Journey and the Dream* by Murray Bodo, O.F.M.
12. *Going on Retreat* by Margaret Silf
13. *Guidelines for Mystical Prayer* by Ruth Burrows
14. *He Touched Me* by John Powell, S.J. (Also any of his other books)
15. *Hinds Feet on High Places* by Hannah Humard (Also any of her other books)
17. *Inner Compass* by Margaret Silf
18. *Inviting God In: Scriptural Reflections and Prayers Throughout the Year* by Joyce Rupp
19. *Let Nothing Disturb You: A Journey to the Center of the Soul With Theresa of Avila* by John Kirvan
20. *Life After Life* by Dr. Raymond A. Moody, Jr., M.D.
22. *Made for Happiness: Discovering the Meaning of Life with Aristotle* by Jean Vanier
23. *Make Straight the Crooked Ways: Daily Reflections for Advent* by Edward Hays
24. *Man's Search for Meaning* by Viktor Frankl
26. *Praying Our Experience* by Joseph Schmidt
27. *Riding the Dragon: 10 Lessons for Inner Strength in Challenging Times* by Robert J. Wicks
28. *Simply Surrender: Based on the Little Way of Therese of Lisieux* by John Kirvan
29. *Slow Down: Five-Minute Meditations to De-Stress Your Days* by Joseph M. Champlin
31. *Summoned at Every Age: Finding God in Our Later Years* by Peter Van Bremen, S.J.
33. *The Circle of Life: The Heart's Journey Through the Seasons* by Joyce Rupp & Macrina Wiederkehr
34. *The Discernment of Spirits: An Ignatian Guide for Everyday Living* by Timothy M. Gallagher, OMV
36. *The Five Love Languages* by Gary Smalley
38. *The Holy Longing* by Ronald Rolheiser, O.M.I.
40. *The Screwtape Letters* by C.S. Lewis (No relation to Father Jim)
42. *The Shack* by Wm. Paul Young
43. *This Blessed Mess* by Patricia A. Livingston
44. *Toward God* by Michael Casey
45. *What More Can I Do?: An Ignatian Retreat for People Somewhere on the Way* by T. M. Gallagher,