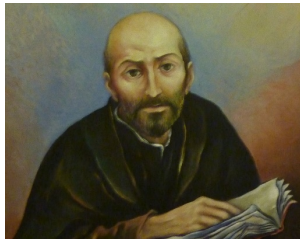


St Mary's, Inverness
The RC Diocese of Aberdeen: SC005122]
The Year of St Ignatius
20 MAY 2021 >31 JULY 2022

FORTY EIGHTH IGNATIAN REFLECTION

IGNATIUS AND THE RESURRECTION



Ignatius invites us to look at the Gospel tradition when we enter into the Mystery of Easter, The Resurrection of Our Lord Jesus Christ. Placing ourselves before the 'open book' of the Resurrection narratives we recall the Prayer the Anima Christi.

*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.
Do not allow me to be separated from you.
From the malevolent enemy defend me.
In 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.
(Translation by George E. Ganss, SJ)*

This prayer is spiritually intimate : it reaches out to Jesus seeking strength and the closest possible communion with Him.

During Holy Week, and now in the Easter Octave, this prayer has a powerful resonance as we recall the words of St Paul : ***“For me, living is Christ”*** [Philippians 1.21]

In Galatians, St Paul writes ***“It is no longer I who live, but it is Christ who lives in me.”*** [Gal.2.20]

We who are baptised, are in the same flow of grace that began at the First Easter. The font is the tomb, the waters of deadly confusion, the

chaotic deeps, become for us the womb of new life. It is having died with Christ and being alive in Him through Baptism that we are able to experience the Tradition of faith which the Resurrection stories reveal. The Revelation is the profound creativity of God working through all that was evil, defeating the deadly Cross and bringing new life in the Risen Christ.

Ignatius Loyola experienced this 'new life', the faith of the Resurrection. He had been 'lost and was found'; we know from his Autobiography that the worldly, vainglorious, proud and ambitious gentleman-at-arms was gradually converted to a living faith in Jesus Christ. The hidden seed of Baptism was cherished and revived through reading a Life of Christ, and the graces of prayer. All the way from the leg and life shattering wounds at Pamplona, through prayerful reading to the further graces of Montserrat and Manresa, Ignatius Loyola was being transformed into that which he was by Baptism, a Living Son of God in Christ.

Ignatius was affirmed in the insights at Manresa to share his experiences of the Living Christ with others. When he came to share these experiences and his own insights about the movements of God's grace in our very human lives it became necessary to write these down- ***The Spiritual Exercises***. These ***Exercises*** presuppose a period of thirty-one days, four weeks of Exercises in which an Ignatian guide accompanies a person making a Retreat.

We can draw on these writings and methods to deepen our own understanding of God's way with us in the daily business of living.

In the Easter period we can examine how Ignatius sets out his meditations. In the Easter Octave we reflect on the First, Second and Third apparitions, the Appearances of the Risen Christ.

Surprisingly perhaps, in **The First Apparition** Ignatius begins with Our Lady.

He writes : *“ He appeared to the Virgin Mary. Although this is not mentioned in Scripture, it is considered as mentioned when the Scripture says that He appeared to so many others,.... ”*



In his native Spain at the time of Ignatius this devotion, 'The Appearance of the Risen Christ' to His mother was widespread. Popular piety often has roots in prayerful traditions and devotions that inspire and support faith. For Ignatius deep devotion to Our Lady would naturally incline Him to follow the Marian practice concerning this Mystery.

Pope John Paul II suggests another reason for believing Jesus appeared first to His mother:

“The unique and special character of the Blessed Virgin’s presence at Calvary and her perfect union with the Son in his suffering on the

Cross seem to postulate a very particular sharing on her part in the mystery of the Resurrection."

Thus, *"completing in this way her participation in all the essential moments of the paschal mystery."*

He suggests that it is *"reasonable to think that Mary, as the image and model of the Church which waits for the Risen One and meets him in the group of disciples during his Easter appearances, had had a personal contact with her risen Son, so that she too could delight in the fullness of paschal joy."*

Ignatius invites us to consider **The Second Apparition**, following St Mark's Gospel [Mk 16.1-11]

This early morning visit by the three women [Mary Magdalene, Mary the Mother of Jesus, Salome] find them perplexed about opening up the tomb.

However *"they see the stone rolled back and an angel who says, 'You are looking for Jesus of Nazareth... he has risen he is not here'"*



The words **'He has Risen'** is the earliest proclamation of Faith. It resounds in the Tradition, going back to a very early message found embedded in the letters of St Paul and the earliest preaching recorded in the Acts of the Apostles. The message that **'Christ is Risen'** is the pivotal declaration that drew men and women into the Community of Faith.

With St Paul Christians declare

"For me, living is Christ" [Philippians 1.21]

Being **'in Christ'** is the participation, the communion, the fellowship that all Christians share in the 'Common Life in the Body of Christ'.

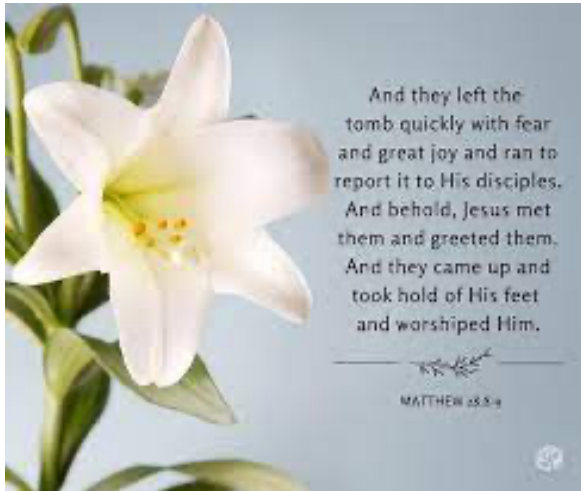
The Third Apparition : this Meditation is taken from the Gospel of St Matthew [Matt 28.8-10]

Going on from the Second Apparition Ignatius describes ;

"These Marys go from the tomb with great fear and joy. They want to announce the Resurrection of the Lord to the disciples..."

Christ our Lord appeared to them on the way, and said to them, 'Hail' and they came up to Him and prostrated themselves at His feet, and adored Him....

Jesus said to them: 'Do not be afraid; go take word to my brethren that they are to set out for Galilee; there they shall see me.'"



This meditation is dynamic, full of movement : the excited women, eager to share their good news, encountering Jesus who greets them, and they come to Him and worship. ***'Do not be afraid'*** reassuring, encouraging words of the Risen Lord who tells them that He is going on ahead to Galilee where the disciples are to go.

Points to ponder:

- Mary is a constant in the Gospel Tradition from the first beginnings in the Annunciation right through the ministry, the Passion, the Death and now the Resurrection. We find fruitful the prayerful tradition that listens with Mary, ponders the mysteries of faith with her, and heeds her words to listen to Jesus and act on His words.
- ***'He is Risen'***, the Gospel declaration in which we all live and move and have our being : writes ***"It is no longer I who live, but it is Christ who lives in me."*** [Gal.2.20] How do we really grasp this and allow ourselves to be graced by it?
- The dynamic women who are the first to have the privilege of sharing the Good News are in the vanguard of Faith. The place of women within the Catholic Church is being recognised in many different ways. From the deposit of faith in Scripture can we see how different ministries might develop and flourish?
- The Lord goes ahead of us. He is always encouraging us forward to new frontiers and new challenges with Him. Are our prayers sufficiently dynamic and searching looking forward to distant horizons, to the realisation of the Kingdom of God?

THE EXAMINATION OF OUR LIVES [THE EXAMEN]

Daily Examen :

Looking with quiet sincerity and simplicity of heart at the day

Five steps of the Examen

- 1 Asking for Light
 - 2 Giving Thanks
 - 3 Reviewing the Day
 - 4 Asking for Forgiveness and Healing
 - 5 Looking Ahead with Hope
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Preparation for Scriptural Reflection :

- Short acts of devotion : placing ourselves in the presence of God.
- Opening up conversation with God by expressing our sorrow for sin and our gratitude for our blessings
- Asking God to receive our lives, our hopes and prayers
- Reading the Passage of Scripture slowly saying the words silently
- We place ourselves into the scene of the Scripture : what we see, what we hear, what it feels like, what we smell, what we might taste.

Passage for Spiritual Reflection :

Colossians 3:12–17

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.

And over all these virtues put on love, which binds them all together in perfect unity.

Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

Points for Consideration :

- Resurrection living as members, sharing in the Common Life we have in the Body of Christ we see the Way of Jesus
- Forgiveness and Love : the hall marks of the Risen Life
- The Risen Life is thankful and proclaims joyfully that Christ is Lord to the glory of God the Father.
- **A Period of Silence** in which we pray with St Ignatius, talking conversationally to God as Father : seeking understanding and insight, ever searching, ever finding, always willing, and Loving.

"The Suscipe"

**Take, Lord, and receive all my liberty,
my memory, my understanding,
and my entire will,
All I have and call my own.**

**You have given all to me.
To you, Lord, I return it.**

Everything is yours; do with it what you will.
Give me only your love and your grace,
that is enough for me.

*"For those who love, nothing is too difficult, especially when it is done for
the love of our Lord Jesus Christ."*

Ignatius Loyola

The Lord's Prayer



Jesus Mercy, Mary Pray

Praise God Always