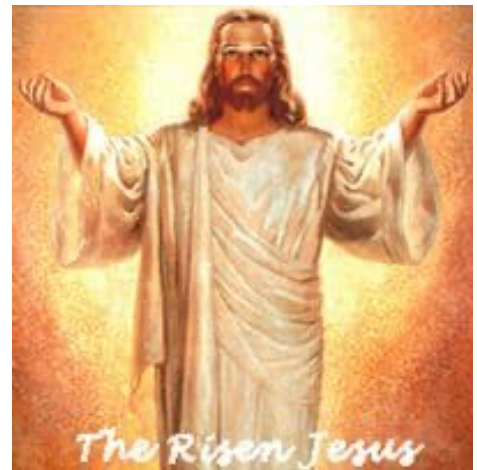


St Mary's, Inverness
The RC Diocese of Aberdeen: SC005122]
The Year of St Ignatius
20 MAY 2021 >31 JULY 2022

FORTY NINTH IGNATIAN REFLECTION

IGNATIUS AND THE RESURRECTION : THE DISCIPLES & JESUS



Ignatius in the Spiritual Exercises for the Fourth Week invites us to enter the Mystery of Easter : The Resurrection of Jesus.

Ignatius introduces us to the Prayerful Meditations by asking us to ponder in our hearts and minds 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)*

We are brought closer to intimacy with Jesus in the Easter Octave. We are aware of Jesus in His soul, His bodily anguish and His spirited graciousness. 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]

The Resurrection is the profound creativity of God working through all that was evil, defeating the deadliness of the Cross and the Tomb and bringing new life in the Risen Christ.

We know from the ***Autobiography*** of Ignatius that the worldly, vain-glorious, 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. The life-shattering wounds he received at Pamplona were wounds by which he was healed in spirit and in truth through prayerful reading at his home in Loyola and then with 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 in the *The Spiritual Exercises* seeks to accompany us in the Pilgrim Journey of Faith by sharing his prayerful insights. He had been gifted by wise counsellors and genuine illuminations at Manresa. The profundity of his conversion to New Life in Christ was to shape his entire future. He embraced the Life of the Resurrection.

The Spiritual Exercises presuppose a period of thirty-one days, four weeks of prayerful exercises in which an Ignatian guide accompanies a person making a Retreat.

Drawing on these writings and their dynamic methods we are able to deepen our own understanding of God's way with us in the daily business of living. We are on a Pilgrim Journey and Jesus walks with us.

In the reflection and prayer of the Easter period Ignatius sets out his meditations under thirteen Apparitions, appearances of the Risen Lord. In the Easter Octave we reflected on the First, Second and Third apparitions, the Appearances of the Risen Christ.

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,....”*



Pope John Paul II recalled 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.”*

In **The Second Apparition**, following St Mark's Gospel [Mk 16.1-11] we were introduced to the first account in the Gospel tradition. The visit in early morning by the three women is perplexing [Mary Magdalene, Mary the Mother of Jesus, Salome]. They wonder how they might open 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'*** form the earliest proclamation of Faith. It has a resonance throughout the Tradition, going back to a very early message found embedded in the letters of St Paul. So also we find it in 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 from the Gospel of St Matthew [Matt 28.8-10] takes the story forward: Ignatius describes ***The Third Apparition*** : ***"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.'"



We readily imagine these purposeful women : the story is dynamic, full of movement : the excited women, eager to share their good news, encounter Jesus who greets them. They come to Him and worship. He utters reassuring words : ***'Do not be afraid'***. After these encouraging words the Risen Lord tells them that He is going on ahead to Galilee where the disciples are to go.

We are aware of a journey a movement just about to begin.

The Fourth Apparition is to Peter. Another reassurance is to be made, further encouragement to Peter. In the list of the witnesses to the Resurrection recorded by St Paul it is Peter who is mentioned first, and it is Peter the first of the Apostles who sees the Risen Lord. We know little else, but the account in ***The Spiritual Exercises*** based on St Luke 24. 10-12, & 33-34 is fruitful for contemplation.



First : When Peter heard from the women that Christ had risen, he hastened to the Tomb.

Second : Peter entered the tomb and saw nothing but the linen cloths with which the body of Christ, our Lord had been covered.

Third : While Peter was thinking about these things, Christ appeared to him. Therefore the Apostles said : "The Lord is risen indeed, and has appeared to Simon."

Peter, the rock, Peter the first of the Apostles, Peter who had denied Jesus and fled was now coming forward in finding Jesus. The return journey of Resurrection life was begun, and we are invited and involved in that Pilgrimage.

The Fifth Apparition takes the journey from fearful defeat forward into the new future.



We are again in the Gospel of St Luke { Lk 24.13-35}.

It is on the evening of the first Easter Sunday when Jesus accompanies two disciples on the road to Emmaus a small town about seven miles from Jerusalem. Conversing about the recent past, and the hopes that seemed to have been dashed, they become aware of another person travelling with them. They were not able to understand who He was. Clearly they were not expecting Jesus to rise from the dead, and the loss of all they had hoped for induced their flight from Jerusalem.

Ignatius invites us to follow it in three stages:

First : "He appeared to the disciples, who were on the way to Emmaus and were talking of Christ".

Second : "He reproaches them, and shows them by the Scriptures, that Christ had to die and rise again : 'O foolish ones and slow of heart to believe in all that the prophets have spoken! Did not Christ have to suffer these things before entering into His glory?'

Third : " At their entreaties, He remained with them, until He gave them communion; then He disappeared. And they returned to the disciples and told them how they had known Him in the Communion."



Points to ponder..

- *'He is Risen'*, the Gospel declaration in which we all live and move and have our being : St Paul 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, the first to have the privilege of sharing the Good News, are in the vanguard of Faith. 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

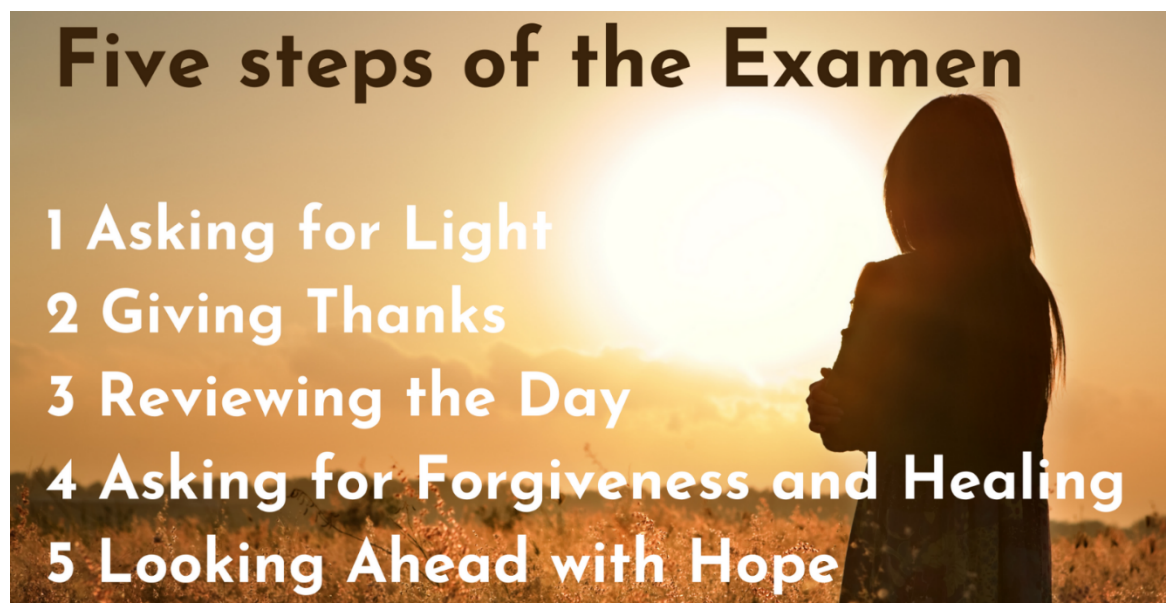
sufficiently dynamic and searching looking forward to distant horizons, to the realisation of the Kingdom of God?

- Peter is a chosen one: one of the first, always a spokesman for the Twelve, the Rock on which the Church will be built, the Apostle entrusted with leadership- the Power of the Keys. Yet he is a failure in the hour of need, but he is remorseful under the gaze of Jesus in the Courtyard of the Trial. In the appearance to Peter, the New Life is beginning as True Resurrection dawns.
- The two disciples on the road to Emmaus are oblivious of the identity of Jesus as he walks the road, with them. They realise later that 'their hearts burned within them', as Jesus opened up the sacred Scriptures, drawing out for them the 'history of salvation'. Their eyes were opened when they recognised Jesus, 'in the breaking of the Bread' within the Inn at Emmaus.

THE EXAMINATION OF OUR LIVES [THE EXAMEN]

Daily Examen:

Looking with quiet sincerity and simplicity of heart at the day



GETTING READY FOR THE GIFT OF SCRIPTURE

We place ourselves in the presence of God.

- We ask the Holy Spirit to settle our minds, and open our hearts.
- ***Come, Holy Spirit, fill the hearts of Thy faithful and kindle in them the fire of Thy love. Send forth Thy Spirit and they shall be created. And Thou shalt renew the face of the earth.***
- Our conversation with God begins as we express our gratitude for our blessings and by expressing our sorrow for personal sin.
- We ask that The Holy Spirit may enliven our reading and understanding.

***Come, Holy Spirit, our souls inspire
and lighten with celestial fire;***

That our hearts may burn within us as the words of scripture take shape in our imaginative prayer.

- 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.
- Reading silently or aloud we form the words as they take shape in our creative imagination

Passage for Spiritual Reflection :

Luke 24:13-35 [ESV]

On the Road to Emmaus

¹³ That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴ and they were talking with each other about all these things that had happened. ¹⁵ While they were

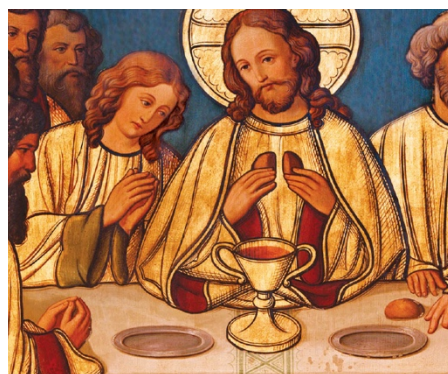
talking and discussing together, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him. ¹⁷ And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" ¹⁹ And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death and crucified him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. ²² Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³ and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴ Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." ²⁵ And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?" ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

²⁸ So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹ but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. ³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹ And their eyes were opened, and they recognized him. And he vanished

from their sight. ³² They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" ³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴ saying, "The Lord has risen indeed, and has appeared to Simon!" ³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

Points for Consideration :

- Notice the grief and dashed hopes of the two disciples getting away from Jerusalem with all the memories it held for them : grief can be bewildering and it can bring us to despair... how do we cope with bereavement, the loss of employment, our future plans thwarted?
- The message of the Resurrection, recalling the women's statement '**He is Risen**', is challenging and disturbing...Yet, Jesus shows us that He fulfils scripture. We look to the Scriptures to find the Way of Salvation : Do we see the Easter story as an unfolding narrative of Freedom from all that confines us and holds us back?
- Being at Table with the Lord, as we are at Holy Mass, is an encounter with the Living Lord. We are conscious of the outward signs and symbols, the Bread and the Cup, as the means of grace. They present to us the Hope of Glory : God-with-us, Jesus Christ, our Emmanuel.



- **A Period of Silence** in which we pray with St Ignatius, talking conversationally to the Lord Jesus, thanking Him for being 'Our Daily Bread'

"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