

# RETREAT IN DAILY LIFE T O G E T H E R



## 4—The Fourth Week

Society of the Holy Child Jesus, 2021

# Some Food for Thought

as you consider re-visiting or beginning the Fourth Week

## In this packet you will find:

- Orientation notes for the FOURTH WEEK, pp.3-4
- Resources for praying the FOURTH WEEK, pp. 5-20
- On the Way to Emmaus: the Art of Arcabas, p. 21
- Bibliography & Media Links, pp. 22-24



This “Week” of the Exercises is the “Day” that the Lord has made, the time to be glad and rejoice greatly in the gift of resurrection, and to grow in intimacy with Christ as our consoler, who is steadily with us in both ordinary and surprising ways.

We are invited to be servants of Christ’s mission, to labor with God in a world so much in need of transforming love.

These graced movements culminate in a final integrative contemplation of God’s love, which serves also as a transition to the daily life we will embrace as we move beyond the retreat with grateful hearts — gratitude being a keynote of this phase of the retreat.

Seasoned directors of the Spiritual Exercises generally say that the lasting fruits of a retreat like this reveal themselves in time, after we’ve left the formal structure of the retreat and continue to live the commitments, sorrows and joys of everyday life.

**God raised Jesus from death to new life** — to the astonishment of all but Mary, who had trusted completely the promise of the God to whom she had said “yes” . . . . .

**The gift of resurrection turns us around**, makes us view everything differently, pokes at our residual doubt, fear, and attempts to control life . . . . .

**We discover in the risen Christ a friend** who consoles us and never leaves us, but continually invites us to new places in our life’s journey . . . . .



**Empowered by our experience of the risen Christ**, we move as servants of Christ’s mission into a world in need of transformation and change . . . . .

**Grateful that “all is gift”** and confident in God’s power to save, we move on as servants — moment by moment . . . . .

Carol Ann Smith, SHCJ & Eugene F. Merz, SJ, *Moment by Moment*, p. 85

# Retreat in Daily Life Together —

## Orientation Notes for the Fourth Week

Adapted from *The Spiritual Exercises Reclaimed* by Katherine Dykeman, Mary Garvin & Elizabeth Liebert, *The Ignatian Adventure* by Kevin O'Brien, SJ and *Letting God Come Close* by William Barry, SJ, *A Retreat By All Means*, by E.M. Strub, SHCJ

### ***Resurrection — ‘... we simply contemplate the risen Christ consoling others ...’***

We are not contemplating the actual resurrection event, which is a mystery, beyond time and space. Resurrection refers to the event of God's transformation of life, making all things new, as in a new creation. Resurrection is a conquering of sin and death, once and for all. Instead of being distracted by the mechanics of the Resurrection or what a resurrected body looks like, we simply contemplate the risen Christ consoling others. We notice how his friends recognize and fail to recognize the One they have followed and loved. We marvel at how Jesus in the resurrected life — where his divinity is no longer hidden — does very human things: eating, talking, consoling, teaching, and enjoying the company of others. As with the mystery of the Incarnation, we see in the Resurrection how our divinity and humanity are not opposed but are an integral part of each other. O'Brien, pp. 240-241

### ***‘... engagement of the whole person ...’***

The Fourth Week process notes continue to stress the engagement of the whole person and to emphasize embodiment, so that the total person experiences the prayer of the resurrection. Concrete suggestions include thinking about things that bring pleasure, happiness and spiritual joy, taking advantage of light and seasonal delights as well as whatever “will help me to rejoice in Christ my Creator and Redeemer.” (SE 229) Dykeman, Garvin and Leibert, pp. 230-231



### ***The content of the Fourth Week***

The content of the Fourth Week consists in the gospel accounts of the resurrection and subsequent appearances of the risen Jesus inclusive of the ascension. Among these contemplations is the bestowal of the Holy Spirit on Easter Sunday evening. It is Pentecost by anticipation for it might seem strange if Ignatius had failed to celebrate in the Exercises the gift of the Spirit by which the retreatant is to live the rest of life. Ignatius does not spell out the content of each day, presuming that by now we have become adept at following the Spirit's lead. There is an atmosphere of light, spaciousness and freedom.

### ***‘... finding Christ as he is now ...’***

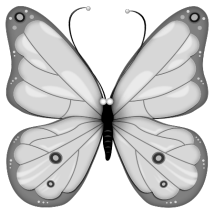
The outward events of the appearances offer a context for the retreatant's reunions with one who in each scene wishes to meet and console us. The model for these meetings is the reunion of Christ with his mother as Ignatius presents it in the first contemplation of the Week. Like Mary, we must become accustomed over time to this new way of perceiving Christ. He is the same familiar presence yet he is now beyond her ordinary categories. Her faith must grow up to him otherwise, trapped in the past, she will be forever blocked from finding Christ as he is now and as he relates to her own time and space.

### ***‘... we beg for joy with Christ in joy ...’***

Just as we have pleaded for great sorrow and grief with Christ sorrowing and grieving, so now we beg for intense joy with Christ in joy .... This joy becomes a sort of touchstone for ongoing discernment as we leave the retreat. Its intensity may wane, but its quality and taste will remain as the unmistakable marker of God's presence. Strub pp. 139-141



***The Contemplation  
to Attain Love*** — on p. 16



Ignatius expects that retreatants will have arrived at the point where they desire expe-

riences of God that will inflame their hearts with a greater love for God .... The love to be 'attained' is a growing love on our part for God .... [My desire is] *"to ask for interior knowledge of all the great good I have received, in order that, stirred to profound gratitude, I may become able to love and serve the Divine Majesty in all things"* (SE 233). Profound gratitude arises when I realize through God's grace that everything I have is gift, and gift undeserved; it is perhaps the foundational religious attitude and ... it enables love for the giver to be born and to grow .... An interior knowledge of Jesus can only come if he reveals himself to us .... God's thirst for intimacy with us creates in us a great thirst .... God wants complete mutuality with us — God, the Creator of the universe, the God who needs nothing, who creates out of love, not necessity .... God wants to be our dearest friend, our tremendous lover, and our beloved .... God's intention for the universe, God's kingdom or rule, if you will, comes about not so much by heroic deeds of the saints, not so much by action to create a more just world, but by the willingness of each one of us to let God come close, to let God become our intimate friend .... As each one of us accepts this friendship, we are transformed.

Barry, Chapter 12, passim

**The Contemplation to Attain Love, taken as it comes** — in four points with two preliminary points, a composition of place and a ready-made colloquy — seems to deaden any elevation of spirit you may have enjoyed in the Fourth Week, rather than to quicken it. But, to a certain extent, that is the point. No one can live on a 'high' for an extended period without crashing. So Ignatius provides a kind of compression chamber. You are led back to the very world you left behind for however long you were in retreat, but nothing will look the same. What was opaque is now transparent; what was ordinary now bears the stamp of the incarnate Christ in glory. Everything has become sacramentalized by a real presence: the bush is a burning bush, the ground is holy ground, the world is incandescent .... You are told to "look hard at the ordinary sights which surround you until each object yields up its secret which is "Christ among you." You are to seek Christ where he is to be found, not somewhere in the sky, but in his chosen milieu, which is precisely wherever you happen to be. You are to "lean into" that reality until you reach its true base. It is there that the great interchange of subjectivities which is love will be consummated. It is there that you "work out" the salvation which anticipates each person and each person's net of interdependencies. Strub, p. 169



**Some Suggestions for Prayer** — Strub, pp. 170-171

*Pick the one which most immediately appeals to you. Or, simply follow your own bent.*

- \* Make a tour of your own body and the intangibles which are concentrated in the space which belongs to you. Can you experience God creating your being, present to all your parts, loving you into being and working to sustain you? Can you let God inhabit your freedom, your memories, all that you know, all that you hope for? Stay within your own space until you belong all to God and God belongs all to you.
- \* You might like to spend some time thinking about the people you love most. Some you will be seeing soon, others may already have gone to God or, perhaps they are far away. Can you, in imagination, let God come to meet you in your memory of them? Spend a little time communing with God in the depths of these persons. They are a gift to you.
- \* Or, pick some object of natural beauty or wonder — something within the range of your senses — and look hard at it until it reveals its meaning as love at work for you. Then respond in whatever way seems most natural and authentic. If you dare, do the same thing with something that is ugly.
- \* If you are in a city, take a walk and notice everything, all addressing you from its depths. Listen to the sounds and the silences, look at the shapes and at the empty spaces between, feel the movement and the stillness. What is the message you receive?

# Retreat in Daily Life Together

## Fourth Week (1)



### THEME:

The risen Lord is with us as He promised, to console us and to give us His gifts, so that we may console others.

### GRACE:

I ask for the grace to be glad and to rejoice intensely because of the great glory and joy of Christ our Lord.

### SCRIPTURE:

John 20:1-10—*the disciples find the empty tomb*  
Jesus appears to his mother, Mary—*see p. 6*  
John 20: 11-18—*Jesus appears to Mary Magdalene*  
Matthew 28: 1-10—*Jesus appears to the women*  
2 Corinthians 1: 3-7—*the God of all consolation*

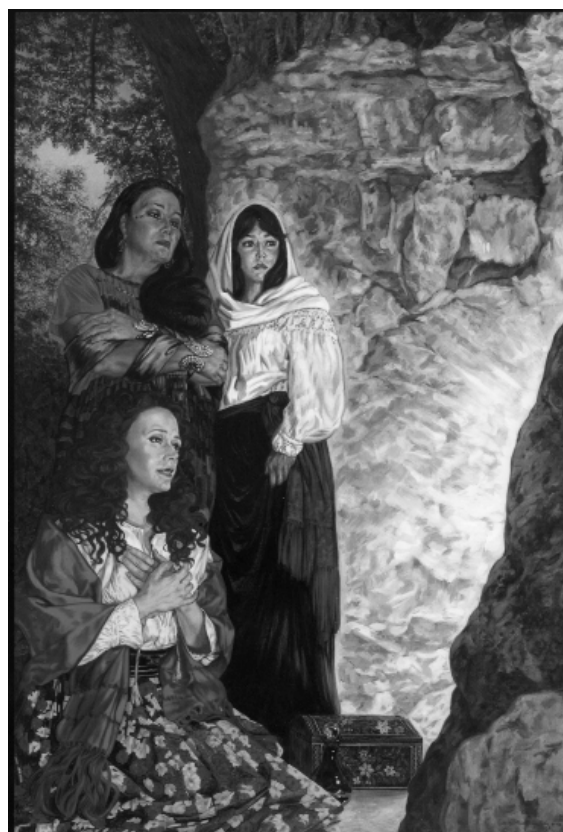
### SPIRITUAL EXERCISES:

We now enter into the last movement of the retreat. In the Third Week, we shared in Christ's sorrow and anguish. Now, in the Fourth Week, we ask to share in the joy and peace of the Risen Christ. This joy, like any grace we pray for, is a gift from God; we cannot earn or force it. We simply try to be open to receiving Easter joy by contemplating Christ as he shares the joy of the Resurrection with others .... The author of 1 Peter 1:8-9 describes an experience akin to living in the Fourth Week:

*Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.*" Adapted from Kevin O'Brien, "Introduction to Fourth Week," *The Ignatian Adventure*, p. 240

### SHCJ TRADITION:

The delegate session of the 27th General Chapter of the Society was held in Easter time when the liturgy speaks to us of resurrection and new life and possibilities beyond expectation. The journey to Emmaus revealed to the disciples that the possibilities for encounter with the risen Jesus are limitless. "Be Open to Possibilities," p. 1 (2016 General Chapter Enactments)



Angel Rodriguez-Diaz, "Las Tres Marías" / "The Three Marys"

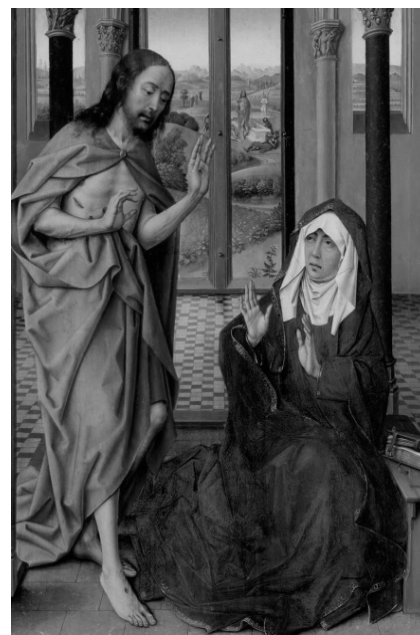
## PERSPECTIVES & ECHOES

**“THE FOLLOWING CONTEMPLATION IS NOT FOUND IN THE SCRIPTURES** but comes from Ignatius’ own imagination. Given the central role that Mary played in Jesus’ life, Ignatius thinks it only reasonable that the first person to whom Christ appeared was his mother. So imagine the risen Christ appearing to Mary. Imagine the details of the room where they meet. Imagine each is so excited and joy filled upon their reunion. Imagine the words and embraces they exchange. See how Christ consoles her.” SE 218-225 — O’Brien, p. 241



**LISTEN TO: “Regina Coeli,”** sung by the Gregorian Choir of Mediolanensis, Italy — <https://www.youtube.com/watch?v=9kZgxyS9lOw>

**LISTEN TO: “Regina Coeli,”** W. A. Mozart, Kv 276, Orchestra Filarmonica de Mantova — <https://www.youtube.com/watch?v=hemUGymXXDA>



Juan de Flandes, “Jesus Appears to His Mother”

**“THE WRITERS OF THE NEW TESTAMENT CANNOT DIRECTLY DESCRIBE THE RISEN LIFE, THE BEGINNING** of the New Creation, any more than we can literally describe the Big Bang, the beginning of the old creation. But it is striking that its reality impinges first of all in an empty tomb, the stone rolled away. Jesus is unconfined or, one might say, uncoffined! Fresh air again! A hole is blown in the chain of events. .... Even now we are beginning to share in the divine fresh air, the escape from confinement, of the Risen Christ .... God makes his home in emptiness. When the Israelites journeyed into the wilderness, Moses was commanded to build a throne for God. It was just an empty space between the wings of the cherubim. It was tiny, just the breadth of a hand. God does not need much space. And when God became flesh, the fertile Spirit entered into the small empty space of Mary’s womb. When that child grew up, he was nailed on a cross and shouted out for his Father, who seemed so absent. This was a vast emptiness waiting to be filled on Easter morning. Then,

John tells us, Mary Magdalene, Peter and the beloved disciple found the empty space of the tomb, with two angels on either side, the new throne of mercy of the Risen Lord.” Radcliffe, *Alive in God*, p. 268

Queen of Heaven, Rejoice, Alleluia! The son whom you merited to bear, Alleluia! is risen as he said, Alleluia!







"Why are you weeping?" ... "Mary!" ... "Rabbouni!"

If these are the case, then they invite a response. By opting for the path of consolation, indeed asking for the grace of consolation, Ignatius, and Pope Francis, are choosing to find and respond to the action of the risen Christ in the world. Adapted from "The Risen Christ, the Consoler," by Iona Reid-Dalglish, in *Thinking Faith*, 11 April 2018 — <https://www.thinkingfaith.org/articles/risen-christ-consoler>



**LISTEN TO:** "ALLELUIA," from *Exultate, Jubilate* by W.A. Mozart, performed by Aksel Rykkvin — <https://www.youtube.com/watch?v=fwQKhqZ8t1g>

**LISTEN TO:** "I KNOW THAT MY REDEEMER LIVES," from *Handel's Messiah*, sung by Lynne Dawson with the Brandenburg Consort — <https://www.youtube.com/watch?v=qtU1c5JZf0k>



**THE PANDEMIC AND ALL THE INJUSTICE IT HAS REVEALED IN OUR** world system have shaken the foundations and at last the truth is seen, offering a tiny glimpse that things could be otherwise. But then, it's as if the sheer magnitude of the dying, the confusion at the loss of the old order (however unsatisfactory it was), overtakes us. **Like the disciples at the tomb**, no one knows the way out of this ending; all of us are waiting on events, hanging about in the ruins .... **But on Easter morning the liturgical mood shifts** and here the usefulness of any parallel between the paschal journey and our world's crisis seems abruptly to cease. For here is the point at which, against all reason and expectation, **the liturgy bursts out with news of Jesus' resurrection from the dead. And this seems an unlikely solution to a pandemic.** Certainly, if a church or world leader were to proclaim in the papers today, 'it's OK everyone, we just need to sit tight —

Jesus is coming to save us,' we would rightly roll our eyes .... How does news of Jesus risen from the dead connect to anything in the real world, or help to make us real? .... **Is our celebration real, or is it just make believe?**" Adapted from Bachelard, "The Great Reversal," 2020



*What quotation, music, or image might you have chosen to include in Perspectives & Echoes?*

# Retreat in Daily Life Together ~

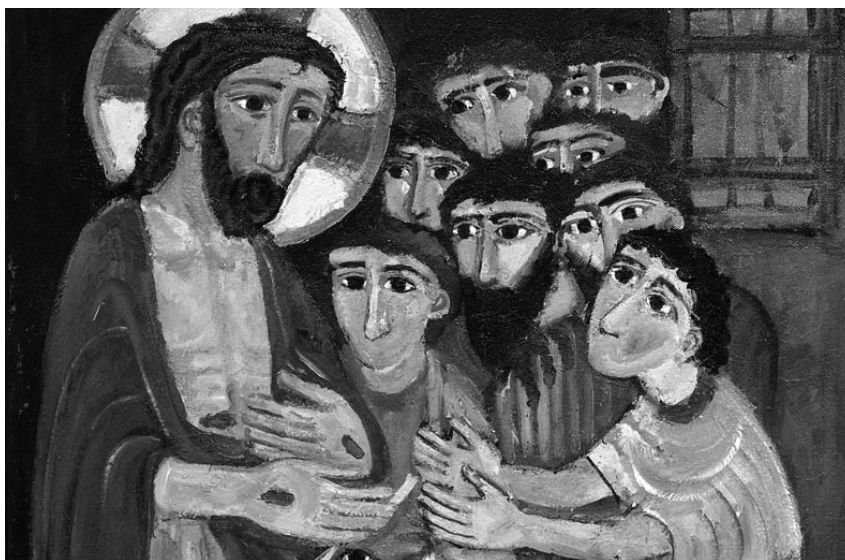
## Fourth Week (2)

### THEME:

Continue to reflect on Christ as consoler, looking for signs of how God has consoled and continues to console me and the people around me in our sadness and discouragement.

### GRACE:

I ask to be glad and to rejoice intensely because of the great glory and joy of Christ our Lord.



*Shalom — Peace be with you!*

### SCRIPTURE:

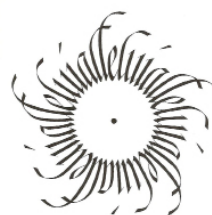
Luke 24: 13-35—*Emmaus*

Luke 24: 36-49—*appearance to apostles*

John 20: 19-23—*appearance to disciples*

Isaiah 65: 17-25—*a new creation*

2 Corinthians 5: 14-19—*Christ's love urges us*



The peace of the Lord,  
which surpasses all understanding,  
will guard your hearts and your minds  
in Christ Jesus.  
Philippians 4: 7

### SPIRITUAL EXERCISES:

In contrast to the passion, I should note how much the divinity shines through the person of Jesus in all his appearances. The peace and the joy which he wants to share with me can only be a gift of God. To realize that the role of consoler which Jesus performs in each of his resurrection appearances is the same role he performs now in my life is a faith insight into why I can live my life in a true Christian optimism. David Fleming, SJ, a contemporary reading of SE 223,224

### SHCJ TRADITION:

God is faithful, and if we keep faith with God we become a sign of the fruitfulness of the Spirit at work in the world: it is possible to live in joy and to die in hope because we trust in the truth of God's word. Constitutions 21



## PERSPECTIVES & ECHOES:

Velazquez, *La Mulata*, Spain



### The Servant Girl at Emmaus (A Painting by Velazquez)

Denise Levertov

She listens, listens, holding  
Her breath. Surely that voice  
Is his—the one  
who had looked at her, once, across the crowd,  
as no one ever had looked?  
Had seen her? Had spoken as if to her?

Surely those hands were his,  
taking the platter of bread from hers just now?  
Hands he'd laid on the dying and made them well?

Surely that face—?  
The man they'd crucified for sedition and blasphemy.  
The man whose body disappeared from its tomb.  
The man it was rumored now  
some women had seen this morning, alive?

Those who had brought this stranger home to their table  
Don't recognize yet with whom they sit.  
But she in the kitchen, absently touching  
the wine jug she's to take in,  
a young Black servant intently listening,

swings round and sees  
the light around him  
and is sure.



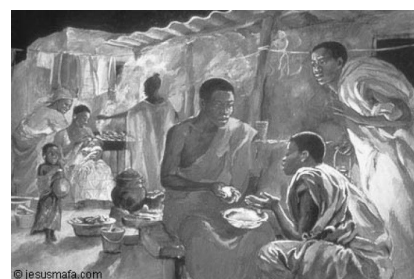
**WATCH:** “Sur Les Chemins d’Emmaüs avec Arcabas,” a meditation on the paintings of Christ at Emmaus, by the French artist, Arcabas; narrated in French; an English translation is provided on p. 22 —  
<https://www.youtube.com/watch?v=sLmH93Fif2U>



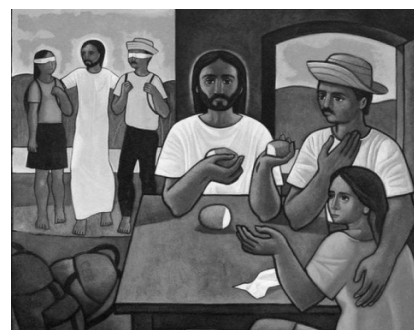
Arcabas, *Emmaüs*, France



**‘are not our hearts  
burning within us?’**



Mafa, *Emmaüs*, Cameroon



Barredo, *Emmaüs*, Spain

**LISTEN TO:** “Rockin’ in Jerusalem,” sung by Mahalia Jackson with the Falls-Jones Ensemble — <https://www.youtube.com/watch?v=36h7exr-jFE>

**I**s our celebration real – or is it just make believe? Well, what do you experience? What intimations have you received? Our world is facing a dark time — we may be just at the beginning of it. Many of us struggle personally — with the loss of those we love, anxiety about the future, fears for health, grief for the planet. Does the proclamation of Jesus’ resurrection touch any of it, really? Does it help us inhabit our days? **These are questions the liturgy puts to us today.**

For myself, I find I can now answer ‘yes.’ **‘Yes, it does help; yes, it is true.’** It’s taken quite a time to get here — years, in fact .... but now it’s as if, despite everything, in the face of everything, **I’ve been touched by an abiding sense of hope,** a deep and inexplicable knowing that God remains with us and for the earth, that God’s Word, God’s meaning will in the end hold true. **And the difference this makes?** Well, it creates courage, and opens into vocation. Bachelard, “The Great Reversal” (continued from p. 7)

🎵 **LISTEN TO: “You Raise Me Up,”** sung by Josh Groban & the African Children’s Choir — <https://www.youtube.com/watch?v=I8sLn20Migc>



Otto Dix, “Resurrection”



**OUR INDIVIDUAL LIFE ADVENTURES ARE NOT SEPARATE FROM THE** Universe’s adventure but are a part of it. Our individual and personal “on the road” is part of the Universe’s on the road.” We do not journey alone. In fact, it is impossible to journey alone. We journey with everything and everyone that has gone before us and is with us now. Are not our hearts burning? The heart of the mystic constantly burns. Surette, *The Divine Dynamic*, pp. 29-30

“It was a very clear night,  
or morning, very still,  
and then there was such energy  
in the things transpiring  
among those trees,  
like a storm, like travail.  
I stood there a little out of  
range, and I thought,  
it is all still new to me.”  
Marilynn Robinson, *Gilead*



Astronaut kneeling on Mars watching eclipse

*What quotation, music, or image might you have chosen to include in Perspectives & Echoes?*



# Retreat in Daily Life Together

## Fourth Week (3)

### THEME:

See how Jesus consoles his friends.



### GRACE:

I ask to be glad and to rejoice intensely because of the great glory and joy of Christ our Lord.

### SCRIPTURE:

John 20: 24-31—*Jesus appears to Thomas*

John 21:1-19—*Jesus appears to disciples as they fish*

1 Peter 1: 3-9—*you have not seen him, yet you love him*

1 Corinthians 15:51-58—*death, where is your victory?*

Joel 2:23-28—*be glad and rejoice in the Lord*

### SPIRITUAL EXERCISES:

“In the contemplations that follow, continue to reflect on the role of Christ as consoler. In your own life, look for signs of how God has consoled and continues to console you and the people around you. *Where do I find joy? Who or what gives me joy?* We experience various “dyings,” not just with the death of loved ones but also with the loss of friendships, changes in lifestyle or career, physical infirmity, children leaving home, and our own relocations from one city to another. Our God, however, is a God of life. The Resurrection reveals how God is always bringing life from death, hope from despair, love from hate, and light from darkness. So we celebrate the “risings” as well, such as reconciled or new friendships, unexpected opportunities, renewed vigor, and meaningful learning experiences that come from losses. Notice how the risen Christ still bears the marks of the Crucifixion. This itself is a consoling image. Our hurts and limitations are part of who we are. In death, they are not wiped away but are redeemed. God takes us as we are and makes us whole again. A new creation is at work. God wastes nothing and redeems all.” Kevin O’Brien, *The Ignatian Adventure*, p. 244

### SHCJ TRADITION:



It was Easter Friday when Cornelia died [April 18, 1879]. An eyewitness described how, the day before, she had struck her own hand three times repeating each time, “In this flesh I shall see my God.” The Jerusalem Bible has it: “After my awakening he will set me close to him and from my flesh I shall look on God.” (Job 19:26). Though it was Friday, Cornelia was in Easter week; like Job, she was blighted in the flesh, but she believed that in the same flesh she would awaken in glory. She died as she had lived bearing witness to the pivotal mystery of the resurrection ... Strub, letter to SHCJ, April 1978



## PERSPECTIVES & ECHOES



Students at Holy Child College, Lagos, Nigeria

**“AS THE FIRST FRUIT OF AN ABUNDANT HARVEST,** the risen Jesus Christ pledges a future for all the dead, not only the dead of the human species but of all species. In Jesus crucified and risen, God who graciously gives life to the dead and brings into being the things that do not exist will redeem the whole cosmos. As Ambrose of Milan in the fourth century preached, ‘In Christ’s resurrection the earth itself arose.’ .... This person, Jesus of Nazareth, Wisdom incarnate, was composed of star stuff and earth stuff; his life formed a genuine part of the historical and biological community of Earth; his body existed in a network of relationships drawing from and extending to the whole physical universe. As a child of the earth he died, and the earth claimed him back in a grave. In the resurrection his flesh was called to life again in transformed glory. Risen from the dead, Jesus has been reborn as a child of the earth, radiantly transfigured.” Johnson,



**LISTEN TO:** “All Things Bright & Beautiful,” by the Cambridge Singers & City of London Sinfonia — <https://www.youtube.com/watch?v=cXFCZQDqIQ8rQYv8EsGSQ>

**“AS I LOOK BACK ON HER LIFE FROM THE VANTAGE** point of her death, I have in my mind an image of Cornelia rising again and again — through an endless chain of death-dealing situations and events. It is as if she had an overabundance of that spirit ‘who raised Jesus from the dead.’ I like to think that the ‘awakening’ of the Job passage happened for Cornelia in the midst of life and that the sight of God which she caught set her so close to him that no force could

**‘Though you do not see him,  
you love him, & you rejoice with him  
with an indescribable & glorious joy!’**

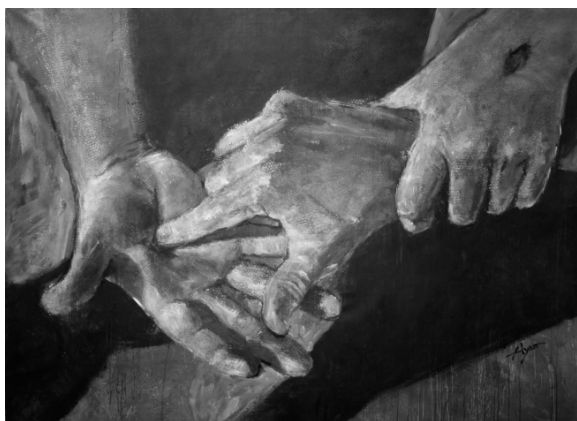
1 Peter: 3-9

“His resurrection is like the first eruption of a volcano which shows that in the interior of the world God’s fire is already burning, and this will bring everything to blessed ardor in its light. He has risen to show that this has already begun.”  
Karl Rahner, “On the Theology of the Incarnation”

“When the vessel of his body was shattered in death, Christ was poured out over all the world; he became actually, in his humanity, what he had always been according to his dignity, the heart of the world, the innermost center of creation.”  
Karl Rahner, “On the Theology of Death”



**LISTEN TO:** “The Deer’s Cry,” performed by Shaun Davey & Rita Connolly — <https://www.youtube.com/watch?v=DONuyLwWPaY>  
**LISTEN TO:** “Jerusalem,” the Soweto Gospel Choir — <https://www.youtube.com/watch?v=4GMJPN9g-3A>



*What would you say if I told you that every day is the third day?*

What would you think if I told you that resurrection is happening every day everywhere?

What if I told you that resurrection is happening even in the current political, economic, and racial struggles of today; even in the midst of the pandemic; and even in our divisions and disagreements about who we are and the values we hold?

Can you see it? Are you experiencing it? Is it real for you? If so, what does it look like?

Where are you seeing life and more life? What difference is resurrection making in your life today?

And if you can't see it and aren't experiencing it, if it's not real for you, why not? Are you standing with Peter in the "God forbid it" place?

Michael K. Marsh, [interruptingthesilence.com](http://interruptingthesilence.com)

🎵 LISTEN TO: "Beethoven's *Symphony No. 6*, 5<sup>th</sup> Movement," conducted by Paavo Jarvi with the Deutsche Kammerphilharmonie Bremen: "cheerful & thankful feelings after the storm" — <https://www.youtube.com/watch?v=z16zh5511dU>

"TOWARDS THE END OF THE EXERCISES, IGNATIUS invites us to, 'Consider the office of consoler which Christ our Lord carries out, and compare it with the way friends console one another' — SE224.

\* the women 'filled with awe and great joy' at hearing the news \* the two disciples on the road to Emmaus moving from faces downcast to exclaiming in wonder, 'did our hearts not burn within us as he talked to us on the road?' \* the disciples going back to Jerusalem full of joy after seeing the risen Christ \* Mary standing outside the tomb, weeping, then an instant of recognition and transformation as she hears him say her name, 'Mary!' \* the shift in the disciples from fear to joy at seeing the Lord.

There is a distinct change in the affective experience of those who knew Jesus when they encounter his risen self: from grief, sorrow, fear and hopelessness at his death, to hope, life, joy and energy to go out and tell others after his resurrection. These do not seem like surprising responses to getting back a loved one who had been lost, but these encounters do tell us something about the way in which the risen Christ acts with people — by rekindling lost hope, bringing joy, easing fear and enabling a lived response of continued discipleship. Ignatius's firm conviction was that, to this day, encounters with the risen Christ will similarly be typified by experiences of hope, joy and life — in his language, spiritual consolation — even amidst struggles and the darkest times." Adapted from "The Risen Christ, the Consoler," by Iona Reid-Dalglish, continued from p. 7



*What quotation, music, or image might you have chosen to include in Perspectives & Echoes?*

# Retreat in Daily Life Together —

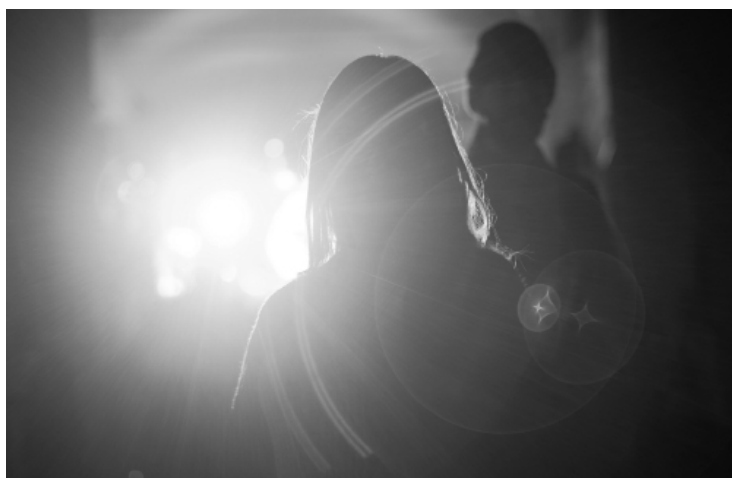
## Fourth Week (4)

### THEME:

The focus of this week is on seeing all creation in light of God's love, by praying the *Contemplation of the Love of God*, drawing on the scriptural and other resources in support of your prayer.

### GRACE:

I ask for interior knowledge of all the great good I have received, in order, that stirred to profound gratitude, I may become able to love and serve the Divine Majesty in all things. SE233



**'... for God is love ...'**

1 John 4:8

### SCRIPTURE:

Contemplation of the Love of God (*let the Scripture & other resources nourish your prayer of the Contemplation, below*)

1 John 4: 7-11

Psalms 139

John 21:1-19 (*repetition*)

Ephesians 1: 3-14

Psalms 138

Colossians 1: 15-20

### SPIRITUAL EXERCISES:

During our prayer this week you are invited into a *Contemplation of the Love of God*, for which Ignatius first offers two critical insights: **Love ought to manifest itself more by deeds than by words** (SE230), and **Love consists in a mutual communication between the two persons** (SE231). He then offers four points to guide your consideration:

- 1 — Thanking God for so many gifts
- 2 — Finding God in all things ... people ... myself ...
- 3 — Praising God who constantly labors for me
- 4 — Praising God, source of all goodness

You can consider these points one at a time, interwoven with any of the above scripture passages,

as you wish. *This is described more fully on p. 16. Or you can take them all together during a single prayer period. (SE233-237) And be sure to look again at the notes & suggestions offered on p. 4*



### SHCJ TRADITION:

Give me, O Lord, a love full of action . .  
. CC 54:26-27



# THE CONTEMPLATION OF THE LOVE OF GOD

Adapted from Kevin O'Brien, SJ, *The Ignatian Adventure*, pp. 250-254

## 1. Thanking God for so many gifts:

*If it's helpful, include Psalm 138 or 139 in your prayer:* I recall the gifts I've received — creation, faith, other gifts unique to myself. I ponder how much God has done for me, and given me, and how much God desires to give me God's very self. I reflect on myself and consider what I may offer in return. I speak as one making an offering with deep affection, and say:

**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 it 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.

*What are my particular gifts, talents, and other blessings  
that I want to offer for the service of God and others?*



## 3. Praising God who constantly labors for me:

I consider how God labors and works for me in all creatures, how God acts as one who is laboring in all creation. God — Father, Son and Holy Spirit — is dynamic, alive, always stirring, always laboring to bring life to creation. God is love overflowing. In my prayer I consider the activity of God in my life and my world. Can I see and hear God laboring in the world around me? Can I appreciate how God has labored specifically in and through me? Conclude with:

**Take, Lord, and receive ...**



## 2. Finding God in all things, people, myself:

I consider how God dwells in creatures — the elements, plants, animals, humans — giving existence, life, sensation, intelligence; and how God dwells in me, created in God's likeness and image. I reflect on myself using my senses and imagination to find God in all things and all people. Be attentive to the movements of grace within you, and say:

**Take, Lord, and receive ...**

## 4. Praising God, the source of all goodness:

I consider how all good things and gifts descend from above, just as the rays come down from the sun, or the rains from their source. With my vision sharpened by the Exercises, I try to see in all things the reflection of God's very self. Can I recall times when I, or someone else, acted with justice, goodness or mercy? Do I appreciate how these actions were like rays come down from the sun, who is God. Conclude with:

**Take, Lord, and receive ...**

Savor the graces of this Contemplation. Let gratitude permeate your prayer. *If helpful, revisit John 21: 1-19* to be with the risen Christ who gives the disciples an abundance of gifts, labors for them, and invites them into friendship. He loves them concretely and asks Peter in particular to return that love in very concrete ways for the good of others.



## PERSPECTIVES & ECHOES

**T**he evolving world of life, all of matter in its endless permutations, will not be left behind but will be transfigured by the resurrecting action of the Creator God .... the great hymn in Colossians (1:15-20) ... proclaims Christ as **“the firstborn of all creation.”** The drumbeat of **“all things”** repeated five times in this short text, coupled with references to **“all creation,” “everything,”** the encompassing **“things visible and invisible,”** and **“all things whether on earth or in heaven,”** drives home the blessing of new life that flows to all creatures from the crucified and risen Christ. Johnson, *Creation and the Cross*, p. 191

**“SEVERAL WINTERS AGO MY WIFE AND I AND OUR daughter ... went to that great tourist extravaganza near Orlando, Florida, called Sea World .... at a given signal they released into the tank five or six killer whales,\* as we call them, and no creatures under heaven could have looked less killerlike as they went racing around and around in circles. What with the dazzle of sky and sun, the beautiful young people on the platform, the soft Southern air, and the crowds all around us watching the performance with a delight matched only by what seemed the delight of the whales, it was if the whole creation — men and women and beasts and sun and water and earth and sky and, for all I know, God himself — was caught up in one great jubilant dance of unimaginable beauty. And then, right in the midst of it, I was astonished to find that my eyes were filled with tears ... I turned to my wife and daughter beside me ... there had been tears also in their eyes ... in that dazzle of bright water as the glittering whales hurled themselves into the sun, I believe what we saw was that joy is what we belong to. Joy is home, and I believe the tears that came to our eyes were more than anything else homesick tears. God created us in joy and created us for joy, and in the long run not all the darkness there is in the world and in ourselves can separate us finally from that joy because, whatever else it means to say that God created us in his image, .... we have God’s joy in our blood.”** Buechner, “The Great Dance”

*\*Out of respect for the animals, Sea World no longer makes its whales dance but Buechner’s insight into joy still holds, & is a good illustration of “finding God in all things.”*



**“WHAT IF THIS WHOLE GOSPEL story, this whole journey of the Passion, is showing us something we hadn’t known before about the radically transforming power of God’s love. It’s love that wills to undergo, to share, to bear the beloved’s pain; and it’s love — as it turns out — that can break through the chains of suffering and even of death to create the possibility of real wholeness, forgiveness, all things integrated, all people reconciled. The story of Jesus is the story of how love — the indestructible love of the Godhead — works to liberate and heal ‘outwards from the heart of being.’ Which means it’s the story of a power that acts not to rescue but transform, that does not save us from the time of trial but accompanies us in and through it to create new life.”** Bachelard, “Outwards from the Heart of Being,” April 2018

Whirling Dervishes seek God at the center



**LISTEN TO: “All Good Gifts,”** music by Steven Schwartz sung by new Broadway cast — <https://www.youtube.com/watch?v=R4y-Z15iqSM4>



**LISTEN TO: “The Planets: Jupiter”** by Gustav Holst, performed by a flashmob of Berklee Contemporary Symphony Orch. — <https://www.youtube.com/watch?v=q3cpOrB-1GW8>



**T**herefore, it is important to recover the contemplative dimension, that is, looking at the earth, creation as a gift, not as something to exploit for profit: no. When we contemplate, we discover in others and in nature something much greater than their usefulness. **Here is the heart of the issue: contemplating is going beyond the usefulness of something.** Contemplating the beautiful does not mean exploiting it, no: contemplating. It is free. We discover the intrinsic value of things given to them by God.

As many spiritual masters have taught us, **heaven, earth, sea, and every creature have this iconic capacity, or this mystical capacity to bring us back to the Creator and to communion with creation.** For example, St Ignatius of Loyola, at the end of his Spiritual Exercises, invites us to carry out ‘Contemplation to come to love,’ that is, to consider how God looks at His creatures and to rejoice with them; to discover God’s presence in His creatures and, with freedom and grace, to love and care for them. Pope Francis, General Audience, September 16, 2020

Nothing is more practical than finding God ...  
 than falling in love  
 in a quite absolute final way.  
 What you are in love with ...  
 will affect everything —  
 what gets you out of bed in the morning,  
 what you do with your evenings ... your weekends,  
 what you read, who you know,  
 what breaks your heart,  
 and what amazes you with joy and gratitude.  
 Fall in love, stay in love,  
 and it will decide everything.  
 Joseph Whelan, SJ  
 (often attributed to Pedro Arrupe SJ)

**"AND YET IT IS IN US, AT THIS LATE DATE, THAT** the universe has become conscious. We are the first creatures to articulate the motion of the planets. We are the first to discern the commonality of all life. For those of us who believe God is the source from which we all arose, we are the first creatures to say so out loud. God may well prefer the sound of spring peepers, but I have to believe there was joy in heaven when the first human being looked at the sky and said, 'thank you for all this!'" Barbara Brown Taylor, "The Dominion of Love"

**"FOR THAT IS WHAT WE LACK AT THE PRESENT** time —contemplativeness. If one is sitting on a volcano and can be contemplative to boot, this is a superhuman heroism which is itself a contradiction in terms. Nowadays it’s no longer any use appealing to any certainties. Deep down we know that everything is tottering. When the earth quakes, there are only abrupt and disjointed fragments, but no closely woven and harmonious flower carpet." Carl Jung, Letter to Arnold Kubler, April 10, 1942



**LISTEN TO: "These Alone Are Enough,"** a version of "Take & Receive," sung by Dan Schutte, SJ — <https://www.youtube.com/watch?v=wWA5zG52eak>



**LISTEN TO: "I Danced in the Morning,"** sung by the Cape Town Youth Choir — <https://www.youtube.com/watch?v=-rXoSbAwWH0>





# Retreat in Daily Life Together —

## Fourth Week (5)

### THEME:

A transitional week for gathering the graces of this retreat as we receive the gift of God's Spirit which always moves us to continue to grow in faith, hope and love as disciples today.

### GRACE:

I ask for a deepening awareness of the presence, power, and movement of the Spirit in my life, as I gather the particular graces of the past months.

**SCRIPTURE:** *to support your prayer of openness to God's Spirit*

Matthew 28: 16-20

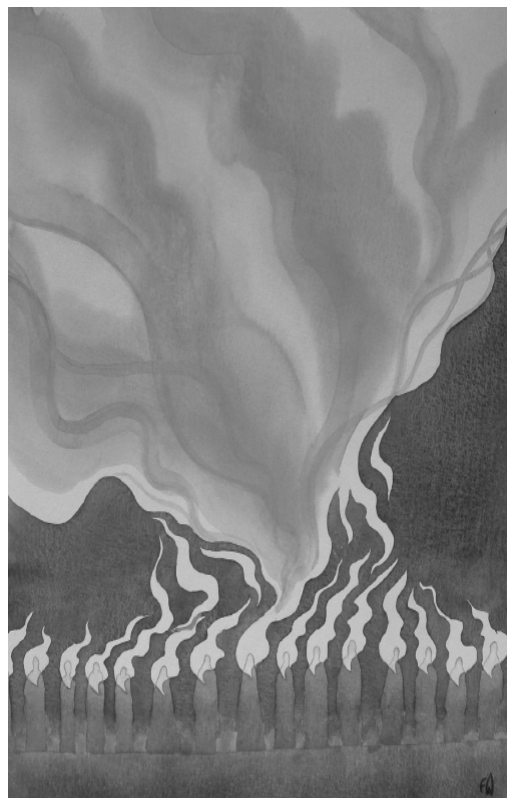
Romans 8: 14-27

Acts 2: 1-24; 37-47

Romans 8: 28-39

Acts 3: 1-11

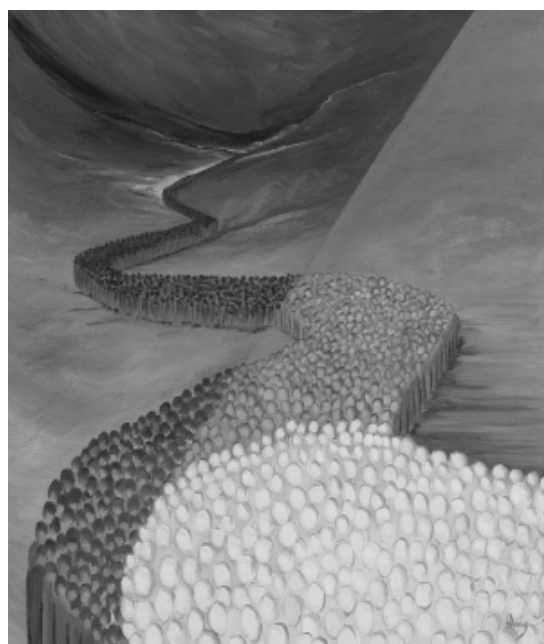
2 Timothy 1: 3-14



Elizabeth Wang, "Descent of the Spirit on the Apostles"

### SPIRITUAL EXERCISES:

In one sense, the Holy Spirit is a deeply personal gift, but like love, the Spirit is also shared. The Spirit of God forms us into one body, the church universal. A fruit of the Fourth Week, then, is our willingness and enthusiasm to commit ourselves to a person (Jesus Christ), a people (all of God's people), and a project (the kingdom of God). O'Brien, p. 256



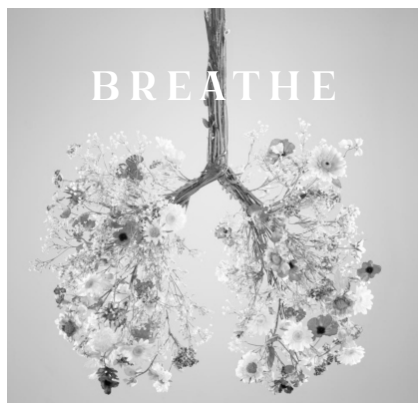
Elizabeth Wang, God's Holy People Stretch Like a River

### SHCJ TRADITION:

*... growing in all ways into Christ ... being faithful to God's work in us ... making choices influenced by grace ... walking humbly with the Lord ... advancing in the way of God's service ... being open to growth ... being apostolic to the end of our lives ... supporting and encouraging one another ... forgiving and being forgiven again and again ... welcoming the purifying events of life in faith and love ... taking a firmer grasp of the hope God's call holds for us ... laying down our lives in love*

... These guiding principles appear throughout the SHCJ Constitutions & as "Reflection on Experience" in the Formation Handbook

## LIFE IN THE SPIRIT



AS WE END THIS RETREAT in daily life together, we continue to listen for the breath of God around us everywhere. We opened the retreat with this prayer, which we pray again — for ourselves, for one another, and all God's people:

Good and gracious God,  
please open our ears to the words  
of scripture that herald  
the intruding of your Holy Spirit.  
Help us listen for you in the cry of  
a child, in the laughter of a friend,  
in the sighs of the exhausted,  
in the simple satisfactions  
and difficulties of each day.  
By the power of your Spirit,  
please tune our ears to you  
in the bubbling chaos  
of the present moment even as it  
rocks the foundations of our lives.  
Teach us to recognize your whisper  
deep within our hearts.  
May we feel your breath brush  
past, and let it surround us and  
enfold us.  
Come, Holy Spirit, that we may  
breathe deeply of God, and know  
that God sustains us.  
We give thanks that God  
breathes in us, that we might ever  
and always breathe in God.

Adapted from Meditation for Pentecost 2020 by Michelle Francé-Donnay

**WE REMEMBER THAT YOUR CHURCH WAS BORN IN WIND AND FIRE**, not to sweep us heavenward like a presumptuous tower, but to guide us down the dusty roads of this world so that we may lift up the downcast, heal the broken, reconcile what is lost, and bring peace amidst unrest. Garth House, *Litanies for All Occasions*



**WE HAVE BREATHED OUT, EMPTYING OUR LUNGS.** We have refused to fill the void at the core of our being, waiting for God to do so. What, then, does it mean to fill our lungs with God's 'live air?' The Holy Spirit is the love of the Father for the Son and the Son for the Father. St. Bernard of Clairvaux called the Holy Spirit the kiss of the Father:

*If, as is properly understood, the Father is he who kisses, the Son he who is kissed, then it cannot be wrong to see in the kiss the Holy Spirit, for he is the imperturbable peace of the Father and the Son, their unshakable bond, their undivided love, their indivisible unity.* Radcliffe, *Alive in God*, p. 272



**SING, DANCE** your call to God's Spirit as you watch "African Spirit Song," arranged by Victor C. Johnson— <https://www.youtube.com/watch?v=mEidu52IBDk>

## GATHERING THE GRACES

**O**ver the weeks of the retreat, you have learned to follow the lead of the Spirit. With the aid of the Spirit, review the retreat now to discern the key graces you have experienced. Don't replay the retreat day by day or week by week. Instead, as you would do in the repetition of a prayer period, go back to what is most significant. Remember in gratitude God's generosity to you, and acknowledge your own generous cooperation with grace. Review your journal. As you do, try to summarize in brief statements the most meaningful insights and movements of the retreat. Here are some questions to consider, and be as concrete as you can in answering them:

- *How has my awareness of God's presence in my life grown or shifted?*
- *What ways of praying were most meaningful or challenging for me?*
- *How have I grown in knowledge and love of Christ?*
- *Where have I experienced greater interior freedom?*
- *Where is there still disorder or lack of interior freedom in my life?*
- *How do I most usually experience consolation and desolation?*
- *How do the good spirit and evil spirit usually operate in my life?*



These Scripture suggestions may assist you in gathering the graces of the retreat; use them as they are helpful:

Romans 1: 14-27

Romans 8: 28-39

Ephesians 1: 15-23

Psalm 118: 21-29

Psalm 63: 1-8

John 15: 1-8



**LISTEN TO:** "Amen" from Handel's *Messiah*, sung by the Monteverdi Choir & English Baroque Soloists — <https://www.youtube.com/watch?v=rnM-UlNxDus>



### 'Amen! Yes! So be it!'

"Being able to say **amen** implies being able to trust and be confident and certain that everything is in the hands of God; God has already conquered mistrust and fear, despite everything. The Lord's prayer has encompassed the whole path of humanity in its drive toward heaven and its rootage in the earth. One finds in it the motif of light and the motif of darkness. And to all of it we say '**yes, so be it!**' And we can say yes and amen to the threat of evil, to the promptings of temptation, to the insults we receive, and to the onerous quest for bread, only if we retain our certainty that God is our God, that we are consecrated to the divine holy name, that we are confident that God's reign will come, and that we are sure God's will is to be done on earth as it is in heaven. Leonardo Boff, *The Lord's Prayer: The Prayer of Integral Liberation*



## Sur les chemins d'Emmaüs avec Arcabas — On the way to Emmaus, with Arcabas

<https://www.youtube.com/watch?v=sLmH93Fif2U> – see p. 9

**French Soundtrack — translated by Katharine Holmstrom, SHCJ**

*A few bars of music*

**Reading of Luke 24:13-25**, in French

*Have your Bible ready  
to follow in English if necessary!*

*After the reading and the music, French  
words on the screen, meaning:*

“Let us take a brief look at the main scene. To the right, one of the disciples listens to his companion speaking. He leans on the table, his face resting on his closed hand. With his left hand, he holds a glass of red wine, his back is hunched, his left leg bent with his thigh parallel to the table. A fair-sized space separates him from Jesus, but the black and gold mark spread across his chest connects him to Jesus in spite of the distance. Also, the glass of red wine probably intended for Jesus is just beside his own. Their faces are lit up from the one source coming from Jesus’ hands.”

*With no words shown on the screen,  
the voice says:*

“Jesus is not quite in the centre compared to us who observe. He is slightly to the left, nearer to the other disciple; paradoxically, he is further away from Jesus. The disciple on the left remains in the shade, looking sombre, he is explaining something, as his left hand indicates. He seems to stay with his ideas. The crucifixion must still be with him, hinted at by the cross painted in the same shadowy colours. He is resting on the cross, still in the shadow of death while the light is before him.”

*Words reappear on the screen, meaning:*

“At this moment, the two disciples are listening and speaking to each other but do not yet realise that the essential is in the gesture at the centre of the table. The disciple on the right is not looking

at Jesus’ gesture but, thoughtful, he watches the face of his companion as he listens to him. Both are still absorbed in what they have experienced, their disappointment, their sorrow, their failure to understand the Passion. Blinded, enclosed in what takes over their thoughts and is of the past, they are not present, they do not see what is happening and cannot yet grasp it, there in the midst of them.

However, it is towards the breaking of bread that our gaze is invited to turn, towards the gold over the hands and chest of Jesus, towards the luminous presence of God thus revealed to our eyes.”

*Music: “Nada te turbe”*

*With no words shown on the screen:*

“The road is winding and uncertain. How it resembles the disciples, and how we resemble them! Absorbed in going over our past and our projections into the future, we miss out on the present moment. Those disciples at rest ... they could be me, Lord. They are like me, bent over under the burden of the world. Yes, the road is winding and uncertain. And yet it is marked out with signs ... but reality sends us to follow you, awoken from our numbness and detached from ourselves.

For you are never absent from our encounters, you inhabit all our conversations. Open our eyes to reality, give us your Spirit that we may discern events and delve down into them. Come to give impetus to our lives. Agree to share our lives, our table. We use so many words.

We are hungry for justice and for peace. Renew the signs of your gift and communion. Teach us to receive, to be food for others, to join the community of disciples, to go into the world awaiting us to bring Good News to our time –

you go before and await us. Teach us the gestures of forgiveness and mercy. May we become a body of charity in the flesh of our world, thanks to your presence. Be blessed, Lord, for your life given in ransom for the multitude. Deep in our lives, the news of your resurrection constantly dazzles and amazes us.”

*Song. Most frequently recurring words:*

*Que tes oeuvres sont belles,  
que tes oeuvres sont grandes*  
**How beautiful are your works,  
how great your works**

*Seigneur, Seigneur,  
tu nous combles de joie*  
**Lord, Lord, you fill us with joy**

*Seigneur, Seigneur,  
tu nous remplis d’amour*  
**Lord, Lord, you fill us with love.**

*Tout homme est une histoire sacrée,  
l’homme est a l’image de Dieu*

**Everyone  
is a sacred story  
made in  
God’s image.**



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“Regina Coeli,” W. A. Mozart, Kv 276, Orchestra Filarmonica de Mantova —  
<https://www.youtube.com/watch?v=hemUGymXXDA>

“Alleluia,” from Exultate, Jubilate by W.A. Mozart, performed by Aksel Rykkvin —  
<https://www.youtube.com/watch?v=fwQKhqZ8t1g>

“I Know that My Redeemer Lives,” from Handel’s *Messiah*, sung by Lynne Dawson with the Brandenburg Consort — <https://www.youtube.com/watch?v=qtU1c5JZf0k>

“Rockin’ in Jerusalem,” sung by Mahalia Jackson with the Falls-Jones Ensemble —  
<https://www.youtube.com/watch?v=36h7exr-jFE>

“You Raise Me Up,” sung by Josh Groban & the African Children’s Choir —  
<https://www.youtube.com/watch?v=I8sLn20Migc>

“All Things Bright & Beautiful,” by the Cambridge Singers & City of London Sinfonia —  
<https://www.youtube.com/watch?v=cXFCZQDqIQ8rQYv8EsGSQ>

“The Deer’s Cry,” performed by Shaun Davey & Rita Connolly —  
<https://www.youtube.com/watch?v=DONuyLwWPaY>

“Jerusalem,” the Soweto Gospel Choir —  
<https://www.youtube.com/watch?v=4GMJpN9g-3A>

“Beethoven’s Symphony No. 6, 5th Movement,” conducted by Paavo Jarvi with the Deutsche Kammerphilharmonie Bremen: “cheerful & thankful feelings after the storm” —  
<https://www.youtube.com/watch?v=z16zh55I1dU>

“All Good Gifts,” music by Steven Schwartz sung by new Broadway cast —  
<https://www.youtube.com/watch?v=R4yZ15iqSM4>

“The Planets: Jupiter” by Gustav Holst, performed by a flashmob of Berklee Contemporary Symphony Orch.  
<https://www.youtube.com/watch?v=q3cpOrB1GW8>

“These Alone Are Enough,” a version of “Take & Receive,” sung by Dan Schutte, SJ —  
<https://www.youtube.com/watch?v=wWA5zG52eak>



I Danced in the Morning,” sung by the Cape Town Youth Choir —  
<https://www.youtube.com/watch?v=-rXoSbAwWH0>

“African Spirit Song,” arranged by Victor C. Johnson —  
<https://www.youtube.com/watch?v=mEidu52lBDk>

“Amen” from Handel’s Messiah, sung by the Monteverdi Choir & English Baroque Soloists —  
<https://www.youtube.com/watch?v=rnM-ULNxDus>

“Sur Les Chemins d’Emmaüs avec Arcabas,” a meditation on the paintings of Christ at Emmaus, by the French artist, Arcabas; narrated in French; an English translation is provided on p. 22 —  
<https://www.youtube.com/watch?v=sLmH93Fif2U>