

Retreat in Daily Life Together

Overview & Orientation Notes for calendar weeks 6-10 of the Second Week

Adapted from *The Spiritual Exercises Reclaimed* by Katherine Dyckman, Mary Garvin, Elizabeth Liebert (DGE); and *A Retreat By All Means* by Elizabeth Mary Strub, SHCJ

Meditation on the Two Standards (calendar week 6)

Transition from hidden life to public life

The meditation on the Two Standards marks the transition from the contemplations on the hidden life to those on the public life of Jesus. It reminds the one making the Exercises that the call usually entails struggle. It extends the invitation to follow the pathway of discipleship, focusing not so much on a particular choice as on the discernment essential to making choices

Christ & Lucifer in cosmic confrontation

This meditation draws on the deep power of myth, vividly contrasting the characters of Christ and Lucifer in cosmic confrontation. The text describes a concrete place, complete with graphic imagery and imaginative design. Yet this cosmic struggle echoes within each person and a world marked by the continuing struggle between truth and deception A first impression ... may suggest rejecting this meditation as an historical oddity, but ... standards still have meaning; to raise a standard and follow it means publicly claiming identity and commitment.

Taking a stand / With whom do I stand?

The deeper reality of the Two Standards raises issues about when and how women and men take a stand and when and for what reasons they may risk alienating those standing somewhere else. Taking a stand raises an inherent question: "If rupturing a relationship results, is it worth it?" Likewise, pondering the Two Standards leads to other questions: "Where and with whom do I stand? What communities of resistance and solidarity am I aligned with?" The Standard of Christ is a sign of inclusion, equality and freedom, a vision for a new humanity.

Who/what represent Lucifer & Christ for me?

Meditating on the Two Standards may also open up new areas of self-knowledge, understanding the divided places within. The struggles for "standing" may move from exterior causes to interior realities: "Who or what represents Lucifer and Christ in my particular struggle?" Delving into issues of truth and power touches people deeply, for this meditation focuses on conflict within themselves as well as outside. It concerns doubt and fear and denial. It means exploring what pulls people apart. (DGE, pp.168-169)

Discern what sustains the call to discipleship

The one making the Exercises needs to carefully discern what reinforces and sustains her call to discipleship and what hinders deeper commitment. A standard or banner is not always easy to see in the middle of things. Ascertaining what is life-giving or death-dealing to self and others remains a challenge. The underlying touchstone, of course, is always the life and death of Jesus and openness to his Spirit. Discernment in the Two Standards acts like a tuning fork for discerning the realities of life, indicating resonance or dissonance with the God who dwells within.

"Whose side are we on, my dear Sisters,"

As an extension of the meditation on the kingdom, the Two Standards poses a question of loyalty. "Whose side are we on, my dear Sisters," Cornelia asks. She is very aware that evil personified is active and subtle. Much of her advice has to do with discerning and unmasking it Cornelia never identifies the world with Satan's standard. The battle ground is within each one, with the prize going to the victor over the unredeemed self. Strub, p. 102

The Call and Cost of Discipleship

Three Classes of Persons and Three Kinds of Humility

THE MEDITATION ON TWO STANDARDS STIRS IN US NOBLE DESIRES TO SERVE AND FOLLOW CHRIST in his simplicity of life, his humility, and his selflessness. It presents an ideal way of living. Now, in the Meditations on **Three Classes of Persons** and **Three Kinds of Humility** we do a reality check of sorts. We know the allure of the call of Christ, but we also grapple with the demands of discipleship as we seek to become as free as possible to follow him. In all our choices, we want “to choose that which is more to the glory of the Divine Majesty and the salvation of my soul.” (SE 152) Adapted from O’Brien, p. 176

Three Classes of Persons (Week of February 7th)

At issue in this meditation is the inner freedom of three imagined persons who receive a highly valued possession of some kind to which each is



excessively attached. A person can be attached, and even addicted, to “ideas, relationships, substances, being liked, work, power or powerlessness, self-image, or any other thing. Even small addictions stand in the way

of freedom and love by sapping the energy of our desires.” DGE, p. 200

During the Preparation Days we prayed for the interior freedom of indifference, which is to be “free enough from our disordered loves and fears to respond wholeheartedly to God’s call and choose whatever leads to God’s greater glory and the service of others. Responding to the call of Christ is not always easy Desiring to know and love Jesus more so that we can follow him more faithfully, we understand that ... love is a decision, a commitment to live for another.” O’Brien, p.

Three Kinds of Humility (Week of February 14th)

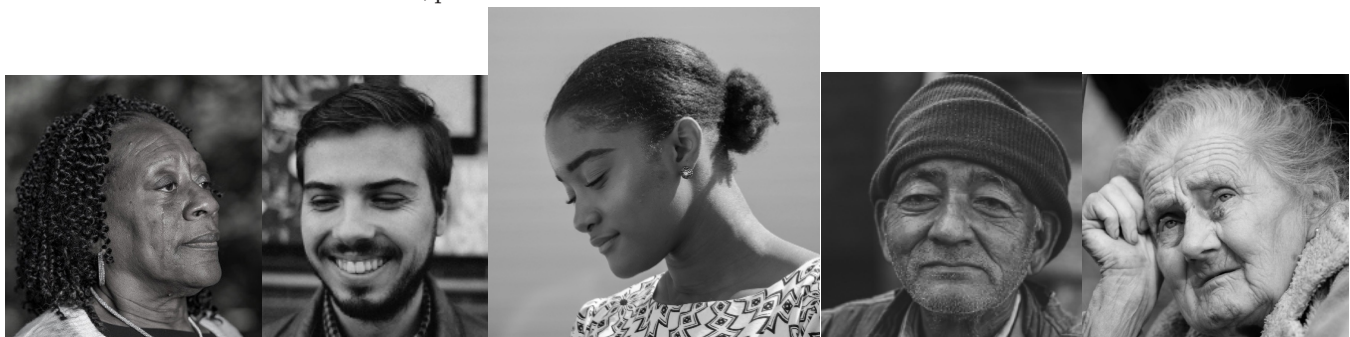
This theme is presented more as a consideration than a formal meditation; it is like food for thought as we seek to deepen the graces we asked for in the previous meditations. O’Brien reminds us that “Christian humility is not about demean-

ing yourself; hating the self is a failure to honor the goodness of God’s creation in us. Authentic humility is a way of loving God and ourselves A humble person embraces the liberating truth of



our humanity: we are not the center of the universe — God is! The three kinds of humility are really just three ways or degrees of loving God. Remember that for Ignatius, the *magis*, the ‘more,’ is always important: we strive for the greater way of loving. In this striving, notice whether you find yourself resisting Jesus’ invitation. If so, pay attention to where the resistance lies.”

O’Brien, p. 184



*As you move into the latter part of the Second Week, it will be helpful to **REMEMBER & REFRESH:***

✓ **the various prayer suggestions for the Preparation Days**

Don't just glance at God or reasonably weigh the things of God. Don't just think, or even brood and daydream about God. **But let God happen to you, meet you in interpersonal relationship, to increasingly shape and Christify your very emotions and instincts and way of looking at the world.** Be with God, then, over and over again, as a very way of life ... Whelan

There are hundreds of ways to kneel and kiss the ground. Rumi

✓ **and those offered in the First Week**

Repetition — return to some word, image, desire, insight, feeling, attraction, resistance, or other interior movement that was particularly strong when you first prayed a certain exercise . . . to go deeper into the mystery . . . to become more free and open with God . . . O'Brien

✓ **and in the first part of the Second Week**

Lend your imagination to the Holy Spirit . . . enter the Gospel scenes imaginatively . . . be in contact with Jesus in Nazareth, by the Sea of Galilee or in Jerusalem . . . imagine his actions, his words and how he touches people's lives . . . see the people, listen to their voices, share in their experiences and respond in faith to the myriad ways of God-with-us . . . let the events of Jesus' life be present to you right now . . . visualize the event, pay attention to the details: sights, sounds, tastes, smells, and feelings of the event . . . lose yourself in the story; at some point, place yourself in the scene . . . O'Brien



Retreat in Daily Life Together —

Second Week (6)



THEME:

How both God's light and the darkness of evil can attract me and influence my choices.

GRACE:

I ask for a deep knowledge of the deceptions of the "enemy of human nature," and help to avoid them; a graced knowledge of true human living exemplified in Jesus Christ and the grace to live my life in his way.

SCRIPTURE:

Matthew 4:23-5:12

Romans 7:15

Ephesians 4:14-24

Matthew 11:28-30

Galatians 5: 16-26

Meditation on the Two Standards (below)

SPIRITUAL EXERCISES : adapted from O'Brien, pp. 169-172

We imagine two places — one that is peaceful, just, and beautiful, and another that's full of corruption — feel free to imagine places like these somewhere in the world today. (SE138)

We meditate on the two standards, or flags, of these places — *Beginning with the standard of the enemy, imagine the leader of the enemy, how s/he summons uncountable devils and disperses them throughout the whole world; consider how s/he admonishes them to set up snares and chains; how they should tempt people to covet riches ... vain honor ... surging pride.* (SE141-142)



In contrast, gaze in imagination on the true leader, who is Christ our Lord. Consider how he chooses so many persons, apostles, disciples and the like, sending them throughout the whole world, to spread his truth among people of every state and condition. Consider his address to them, saying they should try to aid all people by attracting them to poverty, to a desire for reproaches and contempt, and to the humility which results from these. (SE 144-145)



SHCJ TRADITION:

In the midst of human weakness we strive to remain open to the conversion of heart that makes us apostolic to the end of our lives. Our gradual transformation is the result of choices influenced by grace and repeated over a lifetime. Constitutions 48

PERSPECTIVES & RESONANCES

Discipleship as awareness is trying to develop those skills that help you not to miss God, to miss Jesus Christ, at the turn of a civilization, or anywhere else. Awareness, in this connection, is inseparable from a sort of expectancy, and that is one of the characteristics that most clearly marks the true disciple. Disciples are expectant in the sense that they take it for granted that there is always something about to break through from the Master, the Teacher, something about to burst through the ordinary and uncover a new light on the landscape. The Master is going to speak or show something; reality is going to open up when you are in the Master's company, and so your awareness ... is a little bit like that of a birdwatcher. The experienced birdwatcher, sitting still, poised, alert, not tense or fussy, knows that this is the kind of place where something extraordinary suddenly bursts into view. Rowan Williams, "Disciples Watch"



"AN OLD CHEROKEE chief was teaching his grandson about life. 'A fight is going on inside me,' he said to the boy. 'It is a terrible fight, and it is between two wolves. One is evil — he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, self-doubt and ego. The other is good — he is

joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith. This same fight is going on inside you — and inside every other person, too.' The grandson thought about this for a minute and then asked his grandfather, 'Which wolf will win?' The old chief simply replied, 'The one you feed.'

A Cherokee Parable

... all of us are called to spiritual poverty, to a greater reliance on God. As for material poverty and other sacrifices, including being misunderstood by others, we don't seek or accept these as ends in themselves, but only if God calls us to embrace them as part of living our faith. O'Brien

"SOLIDARITY IS THE SOCIAL MEANING of humility. Just as humility leads individuals to all other virtues, humility as solidarity is the foundation of a just society. In short, the standard of Christ today is downward mobility. That means entering the world of the poor, assuming their cause, and to some degree, their condition. Solidarity shapes our lifestyle, which will depend on each one's vocation. Solidarity doesn't necessarily mean destitution. It has nothing to do with denying our training or neglecting our talents.... At the same time, the objective criterion of our poverty is solidarity with the poor.... Solidarity leads to sharing the obscurity, misunderstanding, and contempt experienced by the poor. Assuming their cause will most likely bring the world's ridicule and fury down on our heads. We might even feel left out if our friends suffer these things and we do not." Dean Brackley, SJ, *The Call to Discernment in Troubled Times*

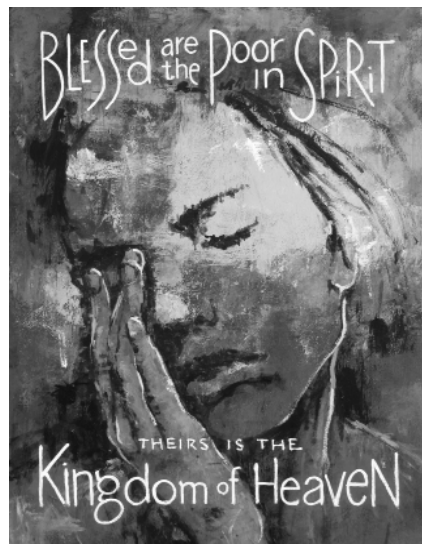
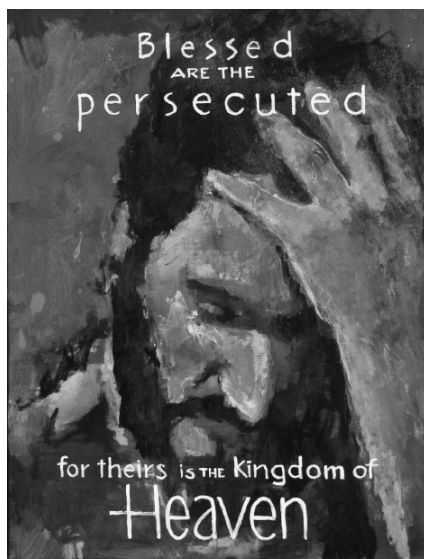


'You are the light of the world ... let your light shine before others'

“ONE OF THE THINGS THAT BLOCKS HUMAN BEINGS from recognising and truly acknowledging our impact ... is this need to defend a sense of ourselves as ‘good,’ as beyond the need for repentance or fuller conversion.... there’s no need to concede anything amiss in our sense of our own righteousness — and if self-deception is the price we must pay to maintain our virtuous self-image, we’ll pay it....

Jesus’ call to conversion is an invitation to get real about ourselves and what we’re actually doing. God does not require us to be perfect ... just true. And the good news is that, however long we have been self-deceived and self-justifying, we can still ‘change our minds.’ And when we do, when we turn humbly and undefendedly, when we give ourselves whole-heartedly to seek the will of God, we are released from the burden of ourselves, able at last to find our place and play our part for the life of the whole.” Bachelard, “From Self-Deception to Humility”

“IMAGINE FOR A MOMENT that you work in advertising or marketing and you have got to promote ... Jesus’s message? How do you get people to ‘buy’ this — to desire spiritual poverty, or material poverty; to ask for contempt and insults from the world; to seek humility? In marketing terms it seems not just impossible, but absurd. On the other hand, what Lucifer



offers seems far more attractive: honour, status, wealth, power, admiration — being given exactly what we want. Who in their right mind would say ‘no’ to that? This meditation makes us confront the whole question of where our allegiance lies and in dramatic form puts before us a fundamental decision: I have a choice, and I need to make a choice.” Roger Dawson, SJ, “Give Them Exactly What They Want”



LISTEN TO: Anton Bruckner, “Symphony No. 9, 3rd Movement” —

<https://www.youtube.com/watch?v=6Ai7tc8ceoI>



LISTEN TO: “Quartet in A Minor,” Op. 132,” 1st movement by Ludwig Van Beethoven, interpreted by the Miró Quartet — <https://www.youtube.com/watch?v=m3aj25w9B6A>



LISTEN TO: “Gotta Serve Somebody” written & performed by Bob Dylan, the first song he released after his conversion to Christianity in the ‘70s — <https://www.youtube.com/watch?v=wC10VWDTzmU>

“You may be an ambassador to England or France
You may like to gamble, you might like to dance
You may be the heavyweight champion of the world
You may be a socialite with a long string of pearls
But you’re gonna have to serve somebody, yes
Indeed you’re gonna have to serve somebody
Well, it may be the devil or it may be the Lord
But you’re gonna have to serve somebody....
You may be a state trooper, you might be a young Turk
You may be the head of some big TV network
You may be rich or poor, you may be blind or lame
You may be living in another country under another name
But you’re gonna have to serve somebody, yes you are...”

Retreat in Daily Life Together —

Second Week (7)

THEME:

The call and the cost of discipleship.

GRACE:

I ask to grow in interior freedom from any attachments that hinder my ability to respond wholeheartedly to Christ's invitation in my life.

SCRIPTURE:

Matthew 9: 9-13	Mark 10: 17-31
Mark 12: 41-44	Matthew 20: 20-28
Romans 12: 1-2	Matthew 16: 24-26
Meditation on Three Classes of Persons (below)	

SPIRITUAL EXERCISES:

(It would be good to look again at the note on p.4)

In this meditation, we reflect on choices that three different types of persons may make as they try to live according to their calling in life. They are people who are trying to serve God and grow in faith, who sincerely want nothing to get in the way of their relationship with God.

Imagine that each acquires something that is very attractive to him or her. Not something evil, but each of the three persons is excessively attached to the possession in some way, an attachment that risks getting in the way of a more generous response to God's call.

The **first person** is concerned that her dependence on her possession may interfere with giving her life wholeheartedly to God. She wants to let go of the attachment, but she never gets around to it.

The **second person** sincerely desires to be free of what she perceives is an excessive preoccupation, and does many good things, but never **the one thing needed**: to free herself from her disordered attachment.

The **third person** prays for the grace to be free to do what God wants. She is open to how God directs her through her prayer, her experience, her reasoning through different options, her discernment of consolation and desolation, the counsel of others. Adapted from O'Brien's commentary on (SE 149-157)

SHCJ TRADITION:

If we cling to anything it becomes our master; we want to hold fast to Christ alone. Constitutions 24



Jan Vermeer, Woman Holding a Balance

PERSPECTIVES & ECHOES

A man 'ran up' to Jesus, intercepting him as he was setting out on a journey, and asks, "Good Teacher, what must I do to inherit eternal life?" It seems he's in the grip of real urgency, a need so consuming that his question cannot wait. Maybe — like many of us — he doesn't really know what he's asking for. But he's glimpsed something in Jesus. He wants something more than the life he's living, and he senses Jesus may have an answer This is a story about the dynamic of conversion — transformation. It's about how we need to be disposed if we're really to receive that for which we most long — intimacy with God, communion with all. The beginning is desire — wanting it. But to go further involves a deepening of availability and receptivity. The demanding truth of the spiritual life is that you can't be filled with the fullness of God, if you're clogging up space with lesser things; you can't receive your life wholly from God, if you won't let go the life you possess on your own terms. Bachelard, "Grand Poverty: Practising Silence"

'Be transformed'

"I BELIEVE, AGAINST ALL ODDS, THAT IF WE STICK TOGETHER, take care of the poor and the very old, get thirsty people water, including our own worried self-obsessed selves, we can dramatically reduce our viral load. We can be Love with skin on. We can be present in barbaric times, and at the same time be nourished by the gorgeous and inspiring things all around us. We can be free.


"EARTHLY GOODS ARE GIVEN to be used, not to be collected. In the wilderness God gave Israel the manna every day, and they had no need to worry about food and drink. Indeed, if they kept any of the manna over until the next day, it went bad. In the same way, the disciple must receive his portion from God every day. If he stores it up as a permanent possession, he spoils not only the gift, but himself as well, for he sets his heart on accumulated wealth, and makes it a barrier between himself and God. Where our treasure is, there is our trust, our security, our consolation and our God. Hoarding is idolatry." Dietrich Bonhoeffer, *The Cost of Discipleship*



Miriam's Dance of Joy

• • • •
I think joy and sweetness and affection are a spiritual path. We're here to know God, to love and serve God, and to be blown away by the beauty and miracle of nature. You just have to get rid of so much baggage to be light enough to dance, to sing, to play. You don't have time to carry grudges; you don't have time to cling to the need to be right." Anne Lamott

'We can be Love with skin on'



Every year everything I have ever learned
In my lifetime leads back to this: the fires
and the black river of loss
whose other side is salvation, whose meaning none of us will
ever know. To live in this world

You must be able to do three things: to love what is mortal; to hold
it
against your bones knowing your own life depends on it; and,
when the time comes to let it go,
to let it go. Mary Oliver, "In Blackwater Woods"

Demanding all, not too much, but all

Prayers of Walter Brueggemann

“WE ARE COVENANT MAKERS:

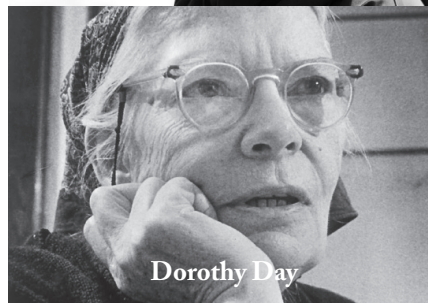
We make all kinds of vows, oaths, and promises,
We commit ourselves and practice fidelity,
We sign on for obedience.

We sign on seriously, but also casually and too easily.
We find ourselves, too soon and too often,
allied with earthliness: We pant after commodities,
We look for quick fixes.
We lust after pure well-being.

We look our partners in the face,
staring at us too often is death, as partner,
our partner too often too dread-filled to bear.
And then you come, our true and only partner,
You snatch us from deathliness,
you nullify our phony covenants,
and invite us to our proper fidelity.
We look back in wonderment to deathly partners overcome by you.
We look forward in joy to life with you.
We are betwixt and between what was in earthliness
and what will be in new life;
In that moment of turn, we glimpse life with you,
life simple, joyous, obedient
demanding all, not too much, but all.”



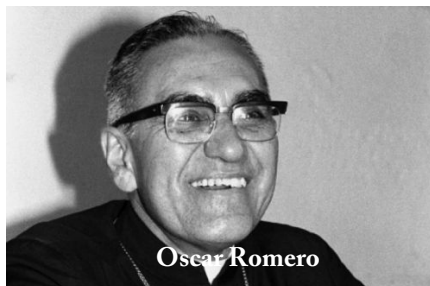
LISTEN TO: “Meditation from Thaïs” by Jules Massenet, performed
by James Galway — <https://www.youtube.com/watch?v=xzbnkFA-wl8>



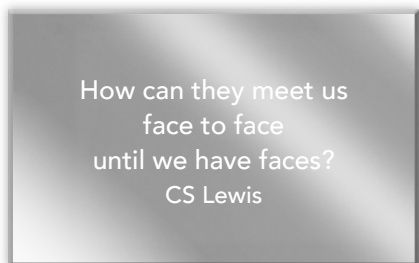
Dorothy Day



Dietrich Bonhoeffer



Oscar Romero



Retreat in Daily Life Together —

Second Week (8)

THEME:

Following more closely; loving more fully.

GRACE:

To know Jesus more intimately, to love him more intensely, and to follow him more closely.

SCRIPTURE:

Luke 6: 27-38

Matthew 13: 44-45

Repetition

Luke 10: 25-37

Matthew 15: 21-28

Consider the three kinds of humility (below)

Luke 19: 1-10

Psalms 40: 1-10



SPIRITUAL EXERCISES: *(It would be good to look again at the note on p.4)*



Ignatius invites us to consider three kinds of humility, which lie on a spectrum of varying degrees of loving God:

In the first kind, we express our love for God by doing our duty and following God's law. We love God ... but this love may be hindered by fear and excessive caution in acting.

In the second, we love God by honoring God's law and avoiding sin. But we also strive for indifference; ... We exercise good judgment and monitor our motivations carefully. We are enamored of Christ's vision for us and our world, yet we tend to keep a respectful distance. We are zealous, but our response, though sincere, is not yet wholehearted.

In the third kind, we experience a heartfelt desire to imitate Christ more closely. We do not hold back. We simply want to be where Jesus is, no matter the cost. Adapted O'Brien's commentary on SE 165-168

SHCJ TRADITION:

I offer myself to thee to suffer in my heart with thee and for thee, not to do my will but thine to suffer the loss of any esteem whatever and to be despised without any exceptions to suffer in my body ... in any manner whatever ... that may the most contribute to thy glory and the good of souls The more we love God the more perfectly we shall be in the joy and liberty of his children — forgetting ourselves and rejoicing in him. Cornelia Connelly

The parable eloquently presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan. Any other decision would make us either one of the robbers or one of those who walked by without showing compassion for the sufferings of the man on the roadside. The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good. At the same time, it warns us about the attitude of those who think only of themselves and fail to shoulder the inevitable responsibilities of life as it is.

‘a love that includes everyone’

The parable speaks to us of an essential and often forgotten aspect of our common humanity: we were created for a fulfilment that can only be found in love. We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast. Instead, we should feel indignant, challenged to emerge from our comfortable isolation and to be changed by our contact with human suffering So this encounter of mercy between a Samaritan and a Jew ... challenges us to expand our frontiers. It gives a universal dimension to our call to love, one that transcends all prejudices, all historical and cultural barriers, all petty interests.

Pope Francis, *Fratelli Tutti*, 67, 68, 82



The Good Samaritan by Vincent Van Gogh, painted while Vincent was receiving psychiatric care in Saint-Rémy-de-Provence, 1890 — **To see the painting in color, click —** <https://player.slideplayer.com/27/9220674/#>

O Lord, my heart is not proud,
Nor haughty my eyes.
I have not gone after things too great,
Nor marvels beyond me.
Truly I have set my soul
In silence and peace;
At rest, as a child in its mother's arms,
So is my soul. Psalm 131



LISTEN TO: Selections from the album *Meditations*, arranged and performed by James Galway:

Pachelbel's "Canon" — <https://www.youtube.com/watch?v=L3ZhL-O0zPk>

"Xerxes" from Handel's *Largo* — <https://www.youtube.com/watch?v=Fqx8afD51Ss>



LISTEN TO: Margaret Rizza:

"You Are the Centre" from *Fountain of life*, sung by Margaret Rizza — <https://www.youtube.com/watch?v=0fXC-T52fM0>

"O Lord, My Heart Is Not Proud," Psalm 131 — <https://www.youtube.com/watch?v=r-W5NBKT0XME>

“HUMILITY IS PERHAPS THE most misunderstood of all spiritual dispositions. In the ancient world, it was considered a characteristic of slaves and not a virtue at all.... But, I wonder if humility, properly understood, better describes the spiritual practice that we need, and suggests the contours of the journey we need to take? It is humility that teaches us that ultimately, everything is gift — our lives, our callings, our selves. And it is humility that opens our eyes to the truth of those around us, fragile fellow creatures held in the love of God — all of us needing to be encouraged to let go self-serving and violent ways of being together to grow into authentic community rooted in common ground.” Bachelard, “Humility (Philippians 2:1-13)”



‘like treasure hidden in a field’

Gladly do I give my life to you,
not solemnly nor grudgingly,
but with a willingness
to take my life
and fling it at your feet,
and sing,
and sing,
happy to give you
this small thing.

seen on a novitiate notice board



“THE FINAL SECRET, I THINK, IS this: that the words you shall love the Lord your God become in the end less a command than a promise. And the promise is that, yes, on the weary feet of faith and the fragile wings of hope, we will come to love him at last as from the first he has loved us — loved us even in the wilderness, especially in the wilderness, because he has been in the wilderness with us. He has been in the wilderness for us. He has been acquainted with our grief. And, loving him, we will come at last to love each other, too” Frederick Buechner, *Listening to Your Life*

‘like a pearl of great price’



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

Retreat in Daily Life Together

Second Week (9)



THEME:

Keep my eyes and heart fixed on Jesus as he continues the journey of his public ministry

GRACE:

To know Jesus more intimately, to love him more intensely, and to follow him more closely

SCRIPTURE:

John 2: 1-11

Luke 10: 38-42

Luke 17: 11-19

Mark 8: 22-26

Mark 10: 13-16

Repetition

SPIRITUAL EXERCISES:

Jesus, may all that is you flow in to me.
May your body and blood be my food and drink.
May your passion and death be my strength and life.
Jesus, with you by my side enough has been given.
May the shelter I seek be the shadow of your cross.
Let me not run from the love which you offer,
But hold me safe from the forces of evil.
On each of my dyings shed your light and your love.
Keep calling to me until that day comes, when, with your saints,
I may praise you forever. Amen. Fleming, rephrasing of *Anima Cristi*



For a musical rendition of *Anima Cristi* by Marco Frisina —

<https://www.youtube.com/watch?v=D9x8MNjiIJU>



“I so much want the truth of Jesus’ life to be fully the truth of my own that I find myself, moved by grace ... [asking] to follow Jesus Christ in the most intimate union possible, that his experiences are reflected in my own. In that, I find my delight.” (SE 167), Fleming

SHCJ TRADITION:

O God help me to live, not I but Jesus in me, in his spirit of sacrifice and suffering with only God in view Christ, then, is to live: no longer I, but Jesus — poor, obedient, suffering. Each of these includes every virtue. Each speaks humility, each charity. Cornelia Connelly

The [gospel] stories make abundantly clear that the life of discipleship begins not with a choice but with a call. It is Jesus who either by majestic command or compelling allure initiates the life of discipleship. His authority and his alone is the source of that call. It comes unexpectedly and without warning. And most of the stories also make clear that the call is first and foremost a call to follow after Jesus. The focal point is the person of Christ — that remains the heart and soul of all Christian experience. And, we should note, the precision of the words and the indelible character of the image. The disciples follow **after** Jesus, surely not ahead of him and not even alongside him. It is an enduring image repeated over and over in the gospels: Jesus is out in front of his community; the disciples follow behind, often in confusion and fear. Donald Senior, CP, “A Spirituality of Call”

🎵 **LISTEN TO:** “Hymn of St. Patrick” — the 5th Century prayer paraphrased and performed by Dwight Beal — <https://www.youtube.com/watch?v=zBnCjDcDMKo>

🎵 **LISTEN TO:** “Give Me Jesus,” performed by the Stellenbosch University Choir — <https://www.youtube.com/watch?v=BUcmXTbZUqk>

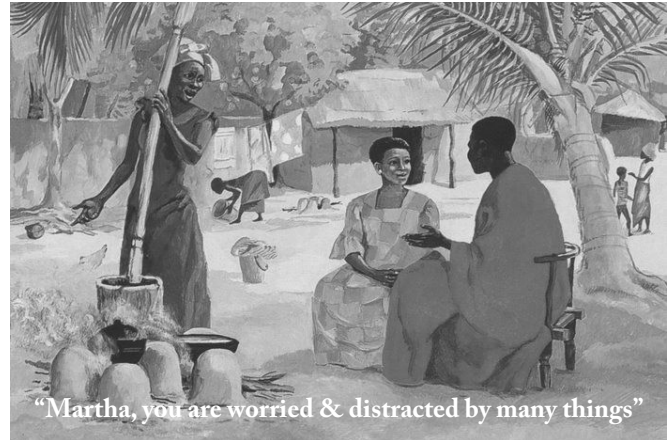
‘All I want is to know Jesus Christ’

Philippians 3:10



“And their destiny would be to encounter the withering power of alienation and death in Jerusalem just as he would. And, the stories make clear, the lives of those called would never be the same. They leave their boats and their families and their tollbooth. Once the call was heard, their lives fundamentally change and new allegiances are required.” Senior

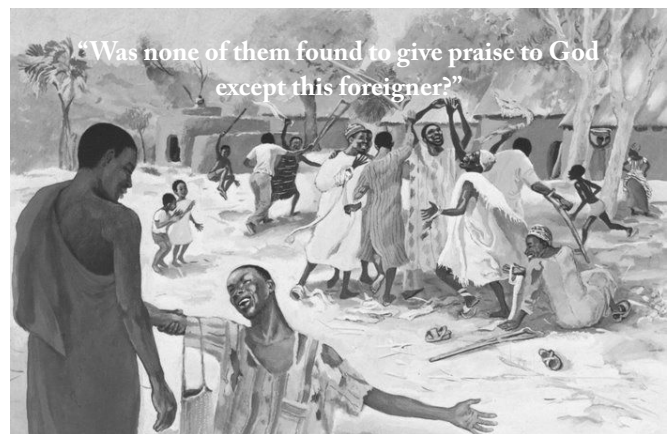
**‘It is no longer I who live
but Christ who lives in me’** Galatians 2:20



“But there is something more in the content of the call. ‘I will make you fish for people.’ The disciples who are called to follow Jesus also will share in his mission of redemption. They will be plunged into the work of transforming Israel, of renewing the covenant community, of establishing the kingdom, of healing and exorcism and teaching just as Jesus did.” Senior

‘For me living is Christ; dying is gain’

Philippians 1:21



I just sat there, and thought of Our Lord, and his visit to us all those centuries ago,
and I said that my great good luck was to have had him on my mind for so long in my life. Dorothy Day

If 21st century Christians are to speak the truth for their socio-historical situation, they cannot merely repeat the story of what Jesus did and said in Palestine, as if it were self-interpreting for us today. Truth is more than the retelling of the biblical story. Truth is the divine happening that invades our contemporary situation, revealing the meaning of the past for the present so that we are made new creatures for the future.... Our commitment to the divine truth... requires us to investigate the connection between Jesus' words and deeds... and our existence today. James H. Cone, *Imaging the Word* #1



Protests against police brutality, Nigeria, October 2020



Teachers in Paris mourn the brutal murder of a colleague and uphold the right to freedom of speech, October 2020

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

“IT WAS JESUS OF NAZARETH all right, the man they’d tramped many a dusty mile with, whose mother and brothers they knew, the one they’d seen as hungry, tired, footsore as the rest of them. But it was also the Messiah, the Christ, in his glory. It was the holiness of the man shining through his humanness, his face so afire with it they were almost blinded. Frederick Buechner, *Transfiguration*”

“JESUS’ CATHOLICITY, IF WE CAN use such a term, was shown in the way he brought people together — physically, emotionally, and spiritually — and healed them of their divisions. He preached oneness of mind and heart centered in God, and he spoke of the reign of God as a dynamic process of relatedness by which the world could move forward to a new level of unity, ultimately so that all could be one in God. Jesus made things whole, and the Gospels are replete with stories of Jesus’ ‘whole-making.’” Ilia Delio, *The Emergent Christ*



LISTEN TO: “Pastoral Symphony,” from the *Messiah*, — <https://www.youtube.com/watch?v=bLmNqRpRenA>



LISTEN TO: “He Shall Feed His Flock” from Handel’s *Messiah*, performed by The Academy & Chorus of St. Martin-in-the-Fields — <https://www.youtube.com/watch?v=BAvSuFIIm90A>

Retreat in Daily Life Together —

Second Week (10)

Ask ... Seek ... Knock ...



THEME:

The central place of faith in a life of discipleship for the Reign of God

GRACE:

An ever-deepening faith, to better know, love and follow Jesus — Increase our faith! (Luke 17:5)

SCRIPTURE:

Luke 11: 5-13

Mark 9: 14-29

Matthew 8: 5-13

Repetition

Luke 18: 1-8

Matthew 6: 25-34

Matthew 13: 10-17

SPIRITUAL EXERCISES:

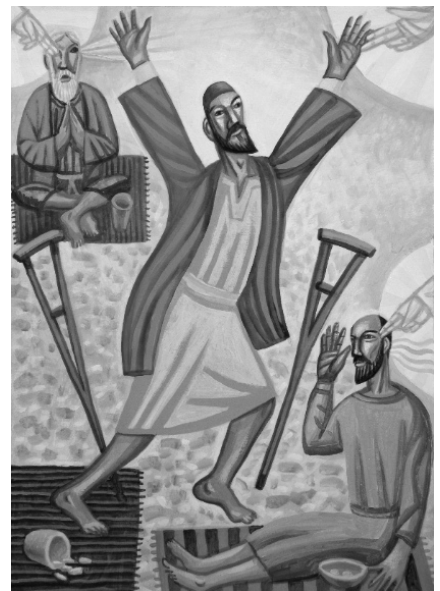
Oftentimes in desolation, we feel that God has left us to fend for ourselves. By faith, we know that God is always with us in the strength and power of grace, but at the time of apparent abandonment we are little aware of God's continuing care and concern. We experience neither the support nor the sweetness of divine love, and our own response lacks fervor and intensity. It is as if we are living a skeletal life of the bare bones of faith. (SE320), Fleming

God comes to you as a promise. God holds out to you a life far happier than the one you live. God made you for this kind of living. The joy that comes from a deep and steady assurance of God's love enables you to open your heart to others and gives you the energy to be sensitive to them. This rocklike confidence in God's love comes to us only as a GIFT. It is the gift of faith. It is ours for the asking. Enter the Lord's presence, and ASK FOR IT. Choose to believe in God's deep desire to give you this gift.

Adapted from William Sampson, SJ, Unpublished Retreat Notes

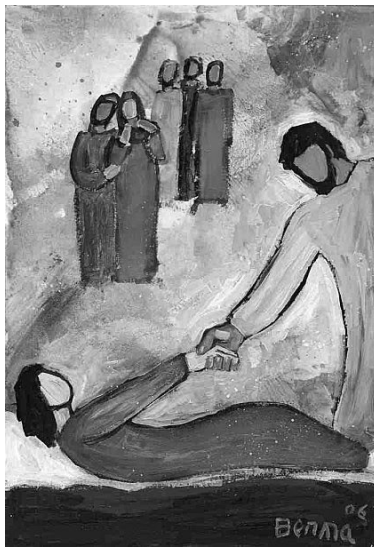
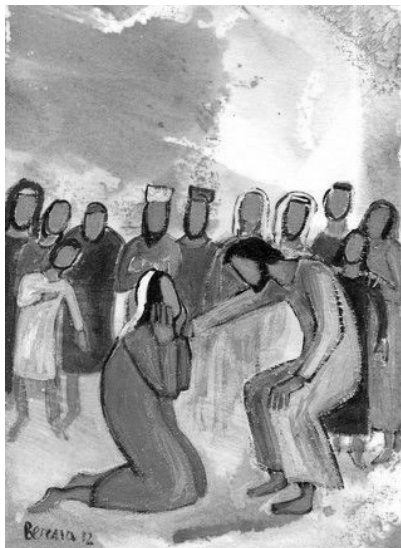
SHCJ TRADITION:

There were two sides to Cornelia's faith. The gift of faith received at baptism opened her to the impact of God's absolute holiness. "Ever Silent, Tranquil, Immutable, Holy, Holy, Holy Lord God," she began an Epiphany letter to her Society in 1857. The other side of Cornelia's faith was her fidelity — that tenacity by which she adhered actively to God amidst terrible tests.... To her sister Adeline she wrote: "While we have Faith will we not be able to bear all even unto death?" *Informatio*, Canonization Process



The central message of Jesus, the reign of God, is a new, dynamic way of being in the world. The reign of God is a subtle and powerful reality, far more dynamic than any kind of realm we can conceive What broke through in the person of Jesus was a new consciousness and relatedness to God that ushered in the world a new way of being God-centered, earth-centered, and in communion with one another. Delio, *The Emergent Christ*

“THE KINGDOM OF GOD IS A SPACE. It exists in every home where parents and children love each other. It exists in every region and country that cares for its weak and vulnerable. It exists in every parish that reaches out to the needy. **The Kingdom of God is a time.** It happens whenever someone feeds a hungry person, or shelters a homeless person, or shows care to a neglected person. It happens whenever we overturn an unjust law, or correct an injustice, or avert a war. It happens whenever people join in the struggle to overcome poverty, to erase ignorance, to pass on the Faith. **The Kingdom of God is in the past** (in the life and work of Jesus of Nazareth); **it is in the present** (in the work of the Church and in the efforts of many others to create a world of goodness and justice); **it is in the future** (reaching its completion in the age to come). **The Kingdom of God is a condition.** Its symptoms are love, justice, and peace...” Gerald Darrington, Center for Liturgy, St. Louis University



“THE GOOD NEWS THAT EMERGED IN THE LIFE OF JESUS WAS THE news of God’s healing love; the binding of wounds; the reconciling of relationships torn apart by anger, hurt, jealousy, or vengeance; the revelation that love is stronger than death and that forgiveness is the act of love that creates a new future. Jesus the Christ shows us what is possible for humanity. In Jesus is seen, in the context of the whole complex of events in which he participated, what God intends for all human beings. He represents the consummation of the evolutionary creative process that God has been effecting in and through the world.” Delio, *The Emergent Christ*



‘I believe!’

WATCH: “Who Am I” — David Oyelowo is a British-American actor of Nigerian descent. In 2016 he played the role of Martin Luther King Jr. in the hit movie “Selma.” He believes that God led him to the role of a lifetime. In an interview entitled “Who Am I” with Oprah Winfrey, he professes his faith in God and his immense love as the father of two children. In accepting the prized role of Martin Luther King he determined that he could not play this iconic figure as a legend. He would have to play him as a human being, a father, a man who believes that “love in its purest form is sacrifice” — <https://www.youtube.com/watch?v=Mx5Mor4DTAA>

‘Help my unbelief’

Jesus said, “All things can be done for the one who believes.
Mark 9:23



Pray always and do not lose heart

“The Kingdom”

It's a long way off but inside it
 There are quite different things going on:
 Festivals at which the poor man
 Is king and the consumptive is
 Healed; mirrors in which the blind look
 At themselves and love looks at them
 Back; and industry is for mending
 The bent bones and the minds fractured
 By life. It's a long way off, but to get
 There takes no time and admission
 Is free, if you purge yourself
 Of desire, and present yourself with
 Your need only and the simple offering
 Of your faith, green as a leaf. R.S. Thomas

‘Now I am beginning to be a disciple I am clinging to the Gospel as to the flesh of Christ’

Ignatius of Antioch, 2nd Century Bishop, from a letter to the Church of Philadelphia in Asia


“FAITH IS NOT SOME HARD, UNCHANGING THING YOU CLING TO through the vicissitudes of life. Those who try to make it into this are destined to become brittle, shatterable creatures. Faith never grows harder, never so deviates from its nature and becomes actually destructive, than in the person who refuses to admit that faith is change. I don't mean simply that faith changes (though there is that). I mean that just as any sense of divinity that we have comes from the natural order of things — so too faith is folded into change, is the mutable and messy process of our lives rather than any fixed mental product.” Christian Wiman, *My Bright Abyss*

The Kingdom of God is where our best dreams come from and our truest prayers. The Kingdom of God is where we belong.
 It is home, and whether we realize it or not,
 I think we are all of us homesick for it. Buechner

“THE KINGDOM OF GOD?

Time after time Jesus tries to drum into our heads what he means by it. He heaps parable upon parable like a madman. He tries shouting it. He tries whispering it. The Kingdom of God is like a treasure, like a pearl, like a seed buried in the ground. It is like a great feast that everybody is invited to and nobody wants to attend.” Buechner

 **LISTEN TO:** “The Kingdom of God,” Taizé. *The Kingdom of God is justice and peace, and joy in the Holy Spirit. Come, Lord, and open in us the gates of your kingdom* — https://www.youtube.com/watch?v=WL1_IhVTJmk&xt=156s

 **LISTEN TO:** 2 Cellos — Theme from *Chariots of Fire* — <https://www.youtube.com/watch?v=sx-Io28DzKGw>
 Theme from *Cinema Paradiso* — <https://www.youtube.com/watch?v=wH0CFVCiEeM>

 **LISTEN TO:** “Ain't-a That Good News,” traditional spiritual, performed by Stellenbosch University Choir — https://www.youtube.com/watch?v=9l6O4d8QtgE&list=RD-9l6O4d8QtgE&start_radio=1

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

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