



ALL FOR THE GREATER
GLORY OF GOD

- I. Introduction
 - A. The Retreat
 - B. The Structure
 - C. The Rubric for Exercise I - Foundations & Principles
 - D. Additional Directions
 - E. Examination of Conscience

- II. Day First
 - A. Phase One - Prime
 - 1. (Examination of Conscience)
 - 2. Exercise I
 - 3. (Common Meal)
 - 4. Exhortation I - Discernment of Spirit, part 1.
 - 5. Rubric for Exercise II, III
 - 6. Bible Readings (Gen. 1-4) Phase I
 - 7. Comprehensiveness Chart for Phase II
 - 8. Prayers, Phase II
 - B. Phase II - Terce
 - 1. Exercise II - Universality of Sin
 - 2. (Comprehensiveness Screen)
 - 3. (Prayer)
 - C. Phase III - Sext
 - 1. Exercise III (My Sin)
 - 2. (Lunch)
 - 3. Examination of Conscience
 - 4. Exhortation #2 - Penance
 - 5. Rubrics for Exercises IV, V
 - 6. Bible Reading, (Gen. 5-7) (Phase III)
 - 7. Comprehensiveness Screen for Phase IV
 - 8. Prayers, Phase IV
 - D. Phase IV - None
 - 1. Exercise IV - Sin and The Dark Night
 - 2. (Comprehensiveness Screen)
 - 3. Prayer
 - E. Phase V - Vespers
 - 1. Exercise V - Hell
 - 2. Canonical Hours (Vespers)
 - 3. Supper
 - 4. Examination of Conscience
 - 5. Exhortation #3 - Confession
 - 6. Rubrics for Exercise VI - The Kingdom of Christ
 - 7. Change in Additional Directions
 - 8. (Bible Readings) (Gen. 8-11) (Phase V)
 - 9. Closing Reading, Phase V (Announcement)
 - 10. Closing Reading, Phase V (Abraham: Holy Poverty) Handout at 8:30PM

NOTE:

The manual is laid out in chronological order. Items listed include either handing out material or speaking to the group (exhortation, rubrics or instructions). Items in parenthesis indicate events for which materials had been previously handed out or instructions made.

III. Day Second

- A. Phase I - Prime
 - 1. (Examination of Conscience)
 - 2. Exercise VI - The Kingdom of Christ
 - 3. (Common Meal)
 - 4. Exhortation #4 - Discernment of Spirit, part 2
 - 5. Rubrics for Exercises VII, VIII
 - 6. Bible Reading, (Mark 1-8) (Phase I)
 - 7. Saints Reading - The Election of Samuel, Phase II
 - 8. Prayers, Phase II
- B. Phase II - Terce
 - 1. Exercise VII - The Nativity
 - 2. (Saints Readings Phase II)
 - 3. (Prayers, Phase II)
- C. Phase III - Sext
 - 1. Exercise VIII - The Two Standards
 - 2. (Lunch)
 - 3. Examination of Conscience
 - 4. Rubrics for Exercises IX, X, XI, XII
 - 5. Saints Reading, Phase IV, (Bernard, Fool for Christ)
 - 6. Prayer, Phase IV
 - 7. Exercise IX - Three Classes of Men
 - 8. Exercise X - Three Modes of Humility
- D. Phase IV - None
 - 1. Exercise XI
 - 2. (Saints Readings, Phase IV)
 - 3. (Prayers, Phase IV)
- E. Phase V - Vespers
 - 1. Exercise XII - Making a Choice of a Way of Life
 - 2. (Canonical Hours - Vespers)
 - 3. (Supper)
 - 4. Examination of Conscience
 - 5. Exhortation # 5 - Decision Making
 - 6. Rubrics for Exercise XIII - Garden
 - 7. Change in Additional Directions - Day III and Passion Exercises
 - 8. Bible Reading, Phase V (Mark 9-11)
 - 9. Closing Reading Phase V (Announcement)
 - 10. Closing Reading, Phase V (Francis and the Leper) Hand out at 8:30PM

IV. Day Third

- A. Phase I - Prime
 - 1. (Examination of Conscience)
 - 2. Exercise XIII - Garden
 - 3. (Common Meal)
 - 4. Exhortation #6 - Prayer
 - 5. Rubrics for Exercises XIV - Tomb; XV - Resurrection
 - 6. Bible Reading, Phase I. (Mark 12-16)
 - 7. Saints Reading, Phase II - The Passion
 - 8. Prayers, Phase II
- B. Phase II - Terce
 - 1. Exercise XIV - Tomb
 - 2. (Saints Readings, Phase II)
 - 3. (Prayers, Phase II)
- C. Phase III - Sext
 - 1. Exercise XV - Resurrection

2. (Lunch)
3. Examination of Conscience
4. Exhortation #7 - Mind of the Church
5. Rubrics for Exercise XVI, XVII, - Divine Love
6. Bible Reading, Phase III (Luke 24)
7. Saints Readings, Phase IV, Theresa, Reformers of God.
8. Prayers, Phase IV
- D. Phase IV None
 1. (Exercise XVI - Emmaus)
 2. (Saints Reading, Phase IV)
 3. (Prayers, Phase IV)
- E. Phase V. Vespers
 1. Exercise XVIII - Divine Love
 2. (Canonical Hours - Vespers)
 3. (Supper)
 4. Examination of Conscience
 5. Exhortation #8 - Divine Love and Alms
 6. Closing Reading/Rite (Announcement)
 7. Closing Reading/Rite (Ignatius, Warrior of God) Hand out at 8:30PM
- V. Appendix
Practical Operations Principles
 1. Room Arrangement
 2. Dress
 3. Solitary Space
 4. Silence
 5. Materials
 6. Meals
 7. Vespers
 8. Lighting
 9. Bells
 10. Group Movement
 11. Tone And Retreat Master's Style
 12. Enablement
- Charts
 1. Master Chart
 2. Exercise Rubrics
 3. Colloquy Prayers

IGNATIAN
RETREAT

EXERCISE RUBRICS
DAY ONE

SUMMER '74
GLOBAL RESEARCH ASSEMBLY

(Suggested instructions for brooding prior to the formal exercises, two minute introduction.)

	1. Principle and Foundation	2. Universality of Sin	3. My Sin	4. Sin and the Dark Night	5. Hell
A I M	To embrace my own humiliation.	Decisional humility.	Man of freedom's lucidity about himself.	Lucidity on the gift of freedom in no matter what distress.	Lucidity on the final rebellion and the final despair.
I M A G E	I stand under judgment, for example I picture myself standing like Leo in the great council chamber in the presence of the entire League, listening to the presiding judge recite the full catalogue of my offenses.	I picture myself a criminal, loaded with chains, listening to the judge accusing me.	I picture myself as a medieval knight who has transgressed, kneeling in the presence of the whole court at the feet of the good king.	I picture myself as Victor Frankl in the midst of the horror of the concentration camp seeing the same choice: yes or no.	I picture myself as condemned to live frozen forever in my own inauthenticity like a character in Sartre's <u>No Exit</u> .
R E F L E C	Lucid about my own inauthenticity.	Both fate and guilt.	Where I hide and where I float.	The choices I have been given and have made.	I'm still alive.

IGNATIANT
RETREAT

EXERCISE RUBRICS
DAY TWO

SUMMER 1974
GLOBAL RESEARCH ASSEMBLY

(Suggested instructions for brooding prior to the formal exercises, two minute introductions.)

6. Kingdom of Christ H. 2	7. The Nativity	8. The Two Flags	9. The Three Classes	10. The Three Modes of Hum, 1c	11. Baptism	12. The Election
<p>A</p> <p>Experience the call to allegiance.</p> <p>M</p>	<p>Experience the scandal of particularity.</p>	<p>Recognise the basic conflict & struggle.</p>	<p>Be clear on the varying levels of commitment.</p>	<p>See the reality of a radical choice.</p>	<p>Experience clarity on the committed life.</p>	<p>Experience what is at stake.</p>
<p>I</p> <p>M</p> <p>A</p> <p>G</p> <p>E</p> <p>Picture myself on the day War is declared, & the kind of claims made on them in such a moment</p>	<p>I watch the scene of a woman giving birth to a child.</p>	<p>I imagine myself as a part of an encamped army the night before a decisive battle.</p>	<p>I imagine Abraham knowing he has to break his final attachment.</p>	<p>I imagine the internal state of Francis deciding to embrace the leper.</p>	<p>I brood on Jesus on the day he chose to move into action.</p>	<p>I picture myself on my deathbed, reflecting on my life.</p>
<p>R</p> <p>E</p> <p>F</p> <p>L</p> <p>E</p> <p>C</p> <p>T</p> <p>My response.</p>	<p>The birth of the Word.</p>	<p>Called to die.</p>	<p>Total detachment.</p>	<p>Even utter humiliation can be embraced.</p>	<p>The vision of being called.</p>	<p>What am I living for, dying for?</p>

Ignatian Retreat

EXERCISE RUBRICS
DAY THREE

Summer '74
Global Research Assembly

13. The Garden	14. Calvary	15. The Tomb	16. Emmaus	17. Love
Be clear on devastating tension in life.	To grasp what the signal deed consists of.	To catch sight of death.	To catch sight of the resurrected life.	To see the reality of unreduced.
I picture a man racked to breaking point over the question of his own death.	I picture the longest journey, into final desolation.	I stand before a cold, lifeless cadaver.	I imagine an encounter with sheer life at the very point where life had been trodden out.	I picture myself as Saint Francis, writing down his great poem of universal benevolence.
No victory without struggle.	Life is broken.	Men die.	He is risen indeed.	The notion of unstinted dedication.
A	I	M	A	

A I M

I M A G E

R E F L E C T

(First Day)

To help the exercitant make the Exercises better and to assist him in finding what he desires:

1. After going to bed, as I am about to go to sleep, for the space of a few seconds, I should think of the hour when I have to rise, and for what purpose, summing up the Exercises I have to make.

2. When I wake up, I will not permit my mind to wander to other things, I will turn it at once to the subject that I am going to contemplate in the first Exercise at 6:00 a.m. I shall reflect on my purpose in life and what it means to serve God and live in His creation. As I dress I will think over these thoughts, or others, according to the subject matter.

In like manner, in the second Exercise, I shall be filled with confusion for my many sins, thinking of such examples as that of a knight who finds himself in the presence of his king and the entire court and is filled with shame and confusion for having so greatly offended him from whom he had already received so many gifts and favors.

3. A step or two from the place where I am going to meditate or contemplate, I will stand for the space of a few seconds and with my mind raised on high, I will consider that God our Lord sees me, etc. And I will make an act of reverence or humility (bow, kneel, cross myself, etc.).

4. I will enter into the meditation, at times kneeling, at times seated or standing, always intent on seeking what I desire. Two things should be noted:
a. If I find what I am seeking while kneeling I will not change my posture, and if standing, I will continue in that position, etc.
b. When I find that which I desire, I will meditate quietly, without being anxious to continue further until I have satisfied myself.

5. After I have finished an Exercise I will examine for the space of a quarter of an hour, either while sitting or walking, how I have succeeded in the meditation or contemplation. If I have performed the Exercise poorly, I will seek out the cause, and when I have found it, I will be sorry, so that I may make amends in the future. If I have performed the Exercise well, I will thank God our Lord, and follow the same method next time.

6. I will not think of pleasant and joyful things as heaven, the Resurrection, etc., for such consideration of joy and delight will hinder the feeling of pain, sorrow, and tears that I should have for my sins. It would be better for me to keep in mind that I want to feel sorrow and pain, remembering death and the judgment.

7. For the same reason I will deprive myself of all light, closing the shutters and doors when I am in my room, unless I need the light to say my prayers, to read, or to eat.

8. I will neither laugh nor say anything that will provoke laughter.

9. I will restrain my eyes except in looking to receive or dismiss the person with whom I have to speak.

10. This direction is concerned with penance, which is divided into interior and exterior. Interior penance is sorrow for one's sins, and a firm resolution not to commit them or any others. Exterior penance is the fruit of interior penance, and is the punishment we inflict upon ourselves for the sins committed. We perform this

Ignatian Retreat, Additional Directions-First Day (page 2)

penance in three ways:

a. Regarding food. It will be noted that when we deny ourselves what is superfluous, it is not penance but temperance. It is penance when we deny ourselves what is proper for us to have, and the more we deny ourselves the greater and better is the penance, provided we do not harm ourselves or cause ourselves serious illness.

b. Regarding sleeping. Here again it is not penance when we deny ourselves the superfluity of delicate and soft things. But it is penance when we deny ourselves what is suitable for us. Again, the more we deny ourselves the greater is the penance, provided we cause ourselves no injury or serious illness. Nor should we deny ourselves our due amount of sleep unless we have the bad habit of sleeping too much. It may then be done to arrive at a proper mean.

c. By chastising the flesh, thereby causing sensible pain. This may be done by walking up stairs, assuming certain strenuous postures for periods of time, or by other kinds of austerities.

What seems the most suitable and safest thing in doing penance is for the pain to be felt in the flesh, without permanent or serious damage, thus causing pain but not illness. Therefore, it seems more fitting to scourge oneself with physical exertion in moderation than in another way that might cause serious internal infirmity.

CONTEXT

In the post-modern world we have been forced to take a look at how one understands conscience. In the Middle Ages it was primarily the internalization of the structures and mores of one's culture. The primary wisdom of our age is that one has to disobey the cultural images woven into his being in order to move into the future. Actually he has both to obey and disobey. Thus, in freedom, he is in a perpetual revolution of conscience.

Man, therefore, both receives and recreates his conscience. He freely decides what his conscience shall be, but then that decision becomes the law by which he operates, and is a categorical imperative until it is again recreated in light of the context and mission.

Three dimensions go into receiving and recreating his conscience: The first is his Comprehensiveness Screen, in which all issues and values are seen in a universal context for each covenant. This is the most stable dimension of his conscience.

Next come the operating principles and dimensions of life style a person receives and recreates in order to carry out the task of living his mission. These could include habit patterns, modes of relationships, stylistic approaches and way of operating in various types of situations.

The third dimension consists of specific rules, steps and actions. These are usually laid out for special types of missions, and may range through every type of relation, from going through a check list on a 747 airplane to planning points of consideration for a meeting. Once these specifics have been decided in light of the context and mission, they become the law and imperative out of which one lives.

When one makes a particular examination of his conscience he may take into account all three of the above, but would lean more toward the second and third for his daily operation.

In all such endeavors he realizes that the gap, or shadow, between the actual and the ideal is always his situation. Yet missionally, one resolves to move toward the fitting or necessary acts, never fully knowing whether his deed is necessary or fitting, but knowing he renders his action up to the mystery as the always and already forgiven one. The indicative for the missional man, or the man of love, who knows he is given the freedom to create the necessary story and style, is to appropriate an intentional way to re-context or restyle his engagement. Let us call such a method "exercises" or "examinations in conscience", always keeping in mind the mission.

Let us therefore experiment with open eyes.

	SMALL EXAMINATION	THE EXAMINATION	SMALL EXAMINATION
1 s t D A Y	<p>Upon rising and before entering retreat room.</p> <p>(5 min.) THE RESOLVE</p> <p>1. Select some particular habit or personal behavioral mannerism which you regard as an impediment to missional effectiveness. Use the same one throughout the entire 3 days.</p>	<p>Lunch</p> <p>(15 min.)</p> <p>1. Write a prayer of petition asking for the strength to resist the temptation of the habit you have chosen to resist.</p> <p>2. Mark failures on the timeline of the day, and repeat the resolve.</p> <p>3. Create a list of guiding principles for yourself to operate by during this retreat and for its effectiveness.</p>	<p>Dinner</p> <p>(5 min.)</p> <p>1. Do the timeline of accountability for both the personal mannerisms and the operating principles.</p> <p>2. The repetition of the resolve:</p>
<p>VI resolve this day to stop my habit of _____ through the gift of decisionality."</p>			
2 n d D A Y	<p>(5 min.) THE RESOLVE</p> <p>Repeat the resolve of the first morning.</p>	<p>(15 min.)</p> <p>1. Prayer of petition.</p> <p>2. Timeline of accountability.</p> <p>3. Repetition of the resolve.</p>	<p>(5 min.)</p> <p>1. Timeline of accountability.</p> <p>2. Repetition of the resolve.</p>
3 r d D A Y	<p>(5 min.) THE RESOLVE</p> <p>1. Repeat the resolve of the first morning.</p>	<p>(15 min.)</p> <p>1. Prayer of petition.</p> <p>2. Timeline of accountability.</p> <p>3. Repetition of the resolve.</p>	<p>(5 min.)</p> <p>1. Timeline of accountability.</p> <p>2. Repetition of the resolve.</p>

Ignatian Retreat

TIMELINE OF ACCOUNTABILITY

Summer '74
Global Research Assembly

I mark with an "X" each time I commit this habit or fail to follow my operating principles in each hour block.

SMALL
EXAMINATION

THE
EXAMINATION

SMALL
EXAMINATION

HOUR

D A Y I

D A Y II

D A Y III

Hour	Day I	Day II	Day III
6		X	X
7		X	X
8		X	X
9		X	X
10		X	X
11		X	X
12		X	X
1		X	X
2		X	X
3		X	X
4		X	X
5		X	X
6		X	X
7		X	X
8		X	X
9		X	X

	Discernment of Spirits	The soul of man experiences various kinds of interior movements. It is profitable to our interior well being that we have some measure of understanding of which movements are good so we can admit them and which are bad, to reject them.
THE INTERIOR	Enemy Spirits & Friendly Spirits	The enemy spirits refers to those disrelations in consciousness that refuses to live life on the terms given by God. They are forces of the defiant self: freedom refusing to be free service. Good spirits are the forces of authentic humanness.
BATTLEFIELD	Battlefield of Spiritual Regress	When the course of one's life is toward greater defiance and defensiveness, the enemy fills the imagination with sensual delights and proposes apparent pleasures. The good spirits make use of the illumination of reason to rouse the sting of conscience and fill with remorse.
	Battlefield of Spiritual Progress	When the course of one's life is toward greater affirmation of life, the enemy harasses with anxiety, afflicts with sadness, raises obstacles backed by fallacious reasonings that disturb the soul. Good spirits give courage, strength, consolations, tears, inspirations and peace.
	Experience of Desolation para 4	The soul experiences intense darkness and turmoil, torn by drive to find comfort in lowly creature relations; restlessness rising from disturbances such as humiliation and resentment and temptation to lack of faith, hope and love. It feels slothful, tepid, sad and adrift.
SPIRITUAL	The Reasons for Desolation para 9	1. Consolation is lost because we have been tepid, slothful in spirit exercises. 2. God's normal process is forging iron in us through serving without consolation. 3. To learn to know ourselves as powerless to acquire by our efforts great devotion, intense love, and tears. Such consolations are the gifts of God.
DESOLATION	Appropriate Stance toward Desolation para 5a8	Know that desolation is the gift of God. The desolation is serving us. We need not panic. Only abundance of fervor and overflowing love has been taken. Power has been left us to resist the temptations of the enemy.
	Guidelines for Living in Desolation para 5a8	1. Never make a major change but remain firm in operating decisions. Evil spirits abound and advise us poorly. Wait for consolation. 2. Intensify our activity against desolation by added prayer, etc. 3. Persevere in patience. Consolation may be just around the corner.

Exhortation One-Part I (con't)
Ignatian Retreat

Summer '74
Global Research Assembly

<p>THE SPIRITUAL ENEMY</p>	<p>The Nature of Consolation para 2 The Experience of Consolation para 3 Appropriate Stance Toward Consolation para 10 Guidelines for Living in Consolation para 11</p>	<p>Consolation is the willing up of the will to live authentic life. It is not an escape from contingency, tension, struggle. The same elements of real life that existed in desolation still continue. But a resurgence of passion has occurred.</p> <p>Interior movement has been aroused in the soul, it is <u>inflamed with love</u> for the Creator and the creation. In that context, one sheds <u>tears of love</u> for God, sorrow for sin, etc. <u>Faith, hope and love</u> increase; interior <u>joy, peace and quiet</u> in God.</p> <p>Receive it as a great gift and use its powers in creative living. Do not become self-absorbed; remember that desolation may return soon. Do not think of consolation as a reward for past efforts. In humility, be aware that the enemy is still active.</p> <p>Store up a supply of strength for the time of ensuing desolation. Take care to humble oneself as much as possible. Recall how little he is able to do in time of desolation.</p>
<p>The Opponent of Authenticity Like a Quarrelsome Woman para 12 Like an Insincere Saitor para 13 Like an Opposing General para 14</p>	<p>Neither Desolation nor Consolation is our Enemy, but the enemy is active in all situations and must be a clear and present inage in our practical living. The Enemy is defiance of life and God in the world and in the self.</p>	<p>Like a quarrelsome woman, he is weak before a show of strength, and a tyrant if he has his will. If the man loses courage and begins to flee, the angry vindictiveness and rage of the woman surges up and knows no bounds.</p> <p>Like an insincere suitor, he wants his solicitations kept secret from the girl's father. He will not succeed if a spiritual person, as well as the duped one, unmask his deccits. Exposure in public clarity is a victory over the enemy.</p> <p>Like an opposing general, he explores our fortifications and prepares his tactics to attack at our weakest point. If he finds our defenses too weak, he will take us by storm.</p>

Everyone has a screen or "field" of concerns that he carries with him. The breadth and depth of that screen determines who he is and how he lives. The purpose of these three half hour periods is to enable a person to reflect self-consciously on his actual operating screen and to allow him to measure it against his own best intuitions of what it might be in order to enable him to modify it.

A comprehensiveness screen is built only as one focuses on a particular covenant. It is suggested here that our common reflection for building our chart be our religious vocation as it manifests itself within the Movement.

Period 1 (45 min.)

Search your memory, understanding and will (one's being) as well as anticipatory faculties for issues, concerns, expectations, etc. keeping in mind your missional task. Receive all data and put it on an 8 x 8 chart. These data will cover a wide range - from the abstract to the profoundly spiritual. Do not worry about grouping at this time; although, you will find yourself intuitively associating similar concerns. The major interest is to get out the data. Toward the end of the period begin slowly to organize or group the data. As you do, add any additional data that comes to mind. Continue to fill out your chart as you do the grouping.

Period 2 (45 min.)

Bring your chart into final organization, grouping your data and gestalting it into eight to twelve rational categories which represent your screen of comprehensiveness. Now arrange your holding categories into a rational schemata. Reflect on what you have done:

1. Write down what this has done to your thinking concerning your mission.
2. Where has it illumined your task?
3. Where has it shown reductionism in your thinking and action?
4. If you showed it to your favorite saint what would he say?
5. How is this screen different from one you might have prepared a year ago?
6. What next steps does this require in carrying out your work?
7. Write these steps out in chronological sequence.

Now, look at the sample "A Screen of Comprehensiveness", and compare the rational schemata with yours. What new insights does this give you? How would you build your chart differently next time?

You have been bringing into consciousness an object picture of your conscience. It is a screen by which you and the world will judge you.

I recite the following prayer in silence.

Almighty God, behold thy people who are no longer whole. We have all of us sold our spirits into death. We are all of us the sick parts of a sick thing. We are not any more ourselves. Hearken unto us, we beseech thee, and let our cry come at last unto thee, and restore unto us truth and health and meaning in life through him who is the way, the truth, and the life. AMEN.

I write a prayer of confession acknowledging my disobedience to the way life is.

I recite my own prayer silently

<p>WHAT PENANCE IS</p>	<p>The Setting</p>	<p>For the one who would enter self-consciously into penance, there is a deep inner awareness of the sin which is a separated and broken life.</p>
<p>THE WAYS OF EXTERIOR PENANCE</p>	<p>The Interior Stance</p>	<p>The penitent in his awareness of the state of his life, assumes a decisional sorrow for his guilt, and a deep resolve to live his wholeness.</p>
<p>WHAT PENANCE IS</p>	<p>The Exterior Symbol</p>	<p>Exterior penance is the penitent's means of symbolizing to himself his interior decision; it is not a public, but a private symbol.</p>
<p>WHAT PENANCE IS</p>	<p>The Penitential Method</p>	<p>The method of exterior symbolization of penance consists of self-imposed physical discipline.</p>
<p>WHAT PENANCE IS</p>	<p>Temperance Is Not Penance</p>	<p>Penance is not cutting out the excesses of life, but relinquishing also some of that which is necessary and proper.</p>
<p>WHAT PENANCE IS</p>	<p>Concerning Eating</p>	<p>One may decide to cut his food intake back to the point of discomfort, although not to the point of ceasing to function adequately.</p>
<p>WHAT PENANCE IS</p>	<p>Concerning Sleep</p>	<p>One may decide to cut his sleep time, particularly if sleeping too much is a problem, in order to modify the habit.</p>
<p>WHAT PENANCE IS</p>	<p>Concerning The Body</p>	<p>One may decide to do such strenuous things with his body (walking instead of riding, posture, etc.) in order to intensify, in the midst of the resulting discomfort, the awareness that he is alive.</p>

EXHORTATION TWO (con't)
Ignatian Retreat

Summer '74
Global Research Assembly

THE EFFECTS OF	Specified Effects	Penance is not done from a 'see what happens' stance, but with specified effects in mind.
EXTERIOR PENANCE	Release From The Past	The first desired effect is to be absolved and released from past failures and inadequacies.
	Release From Self	The second is to be released from one's own doubts and introversions.
	Signs of Growth	Finally, the inclusive effect is to take a new relationship to the human situation in order that creativity may continue.
VARIATIONS IN PENANCE	Differing Needs	When the penitent has not achieved the desired effects, it may be that the particular methods he has used are not suitable for his particular needs.
	Variation In Type	Perhaps he may need to vary the particular exterior symbols of his penance.
	Variation In Quantity	Or he may need to do more or less exterior signs than he has been doing.
	Self-concern Under- Estimates Endurance	In varying the penitential exercises, one may be prone to mistakenly decide that he can endure far less discipline than he is actually able to endure.

THE SCREEN OF COMPREHENSIVENESS

An exercise in constructing the interior screen by which comprehensiveness in thinking realized decision making.

I. INCLUSIVE CONCERNS

II. INTELLECTUAL REFLECTIONS

III. CONCRETE PLANNING

IV. INTRUDING ISSUES

V. SPECIAL EMPHASIS

VI. SPECIFIC ATTENTIONS

VII. WATCHFUL INTERESTS

VIII. LOW-KEY PONDERINGS

IX. UNDERLYING RUMINATIONS

X. INTERNAL BROODINGS

I recite the following prayer in silence.

O God, Whose mercy is everlasting and power infinite; look down with pity and compassion upon the sufferings of this Thy servant, and whether Thou visitest for trial of his patience, or punishment of his offences, enable him by Thy grace cheerfully to submit himself to Thy holy will and pleasure. Go not far from those, O Lord, whom Thou hast laid in a place of darkness and in the deep, and forasmuch as Thou hast not cut him off suddenly, but chastenest him as a father, grant that he, duly considering Thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart; through Jesus Christ our Lord. Amen.

I write a prayer of confession acknowledging my forgetfulness of the Dark Night, my deliberate misunderstanding of the Dark Night, and my disrelationships to the Dark Night.

I recite my own prayer silently.

EXHORTATION THREE:
CONFESSION

Summer '74
Global Research Assembly

Ignatian Retreat

Locating
Contingency

I discover that the very things which sustain my life and enable my missional effectiveness also reduce my vision and tempt me to leave the journey.

Recognizing
the Value
Screen

How could I prefer any one thing over another in life; prefer health to sickness? riches to poverty? honor to dishonor? long life to short?

Naming the
Attachments

Name the attachments of life such as vocation, engagement, family, pride, etc., opening the possibility of being released from them.

Approp-
riating
the World

Discover that all things and relationships on earth exist only to help you serve the innocent suffering of the world.

Encounter
of Self

The self is encountered as a swirl of thoughts of temptation, continual brooding on escape, irrational outbursts and impulsive actions.

Encounter
of Others

The other is encountered through exploitative images, stereo-typed roles and names and honored with impairing remarks and acts of violation.

Encounter
of the
World

The world is encountered as opportunity in which I seek my place from which to enjoy the pleasures of the age and seek the satisfaction of sporadic engagement at the edge of society.

Encounter
of History

And history is noted by its faults and unserious story so that I may live for the moment and stand aside from the long march.

THE
DYNAMICS
OF
CONFESSION

THE
ENCOUNTER
IN
CONFESSION

EXHORTATION THREE (Cont.)
Ignatian Retreat

Summer '74
Global Research Assembly

<p>THE PRACTICES OF CONFESSION</p>	<p>Recognize Life's Gifts</p>	<p>In reflection I recognize the unexpected fullness and the great gift which the crumbliness of my life is.</p>
	<p>Demand My Account- ability</p>	<p>And I see that every encounter in life is demanding my accountability to all of life.</p>
	<p>Name the Power Source</p>	<p>Then I name this same crumbliness as the very source of my power to serve the world.</p>
	<p>Focus the Demand</p>	<p>And I am released to focus my whole life on the demand before me at every moment.</p>
<p>THE BENEFITS OF CONFESSION</p>	<p>Illuminated Propen- sities</p>	<p>I now know that I show up always seeking solace from the brokenness of life and even seem to prefer to deny this as part of my life.</p>
	<p>Endless Demand</p>	<p>Yet the need of the world is an endless demand, and my life is wholly demanded by every situation.</p>
	<p>Grateful Dependence</p>	<p>And through my humiliation I know myself to be dependent on all of life, and on the radical story and symbols which hold me present to my gratitude.</p>
	<p>Realized Fulfillment</p>	<p>And I am the fulfilled man who has all he needs to stand and serve the world he loves.</p>

1. It is to be observed that during this day and the following day, I should read only the mystery concerned with the contemplation that I am on the point of making. Thus, for the time being, I should not read any mystery which I am not going to consider on that day or at that hour, so that the consideration of one mystery may not interfere with the consideration of another.

2. It should be noted that if the exercitant is old or weak, or even if he is robust, if he has been somewhat exhausted by the first day he should find some extra time for rest.

3. In the second day, of all the ten additional directions mentioned for the first day, the second, sixth, and seventh, and part of the tenth, are to be changed.

The second direction will be to place before my mind, immediately on awaking, the subject of contemplation which I am going to make, desiring to know more thoroughly the eternal Word Incarnate, so that I may better serve and follow Him.

The sixth direction will be to call frequently to mind the life and the mysteries of Christ our Lord.

The seventh direction will be that the exercitant should take care to make use of darkness or light, and of good or bad weather in so far as he feels that it can be useful in helping him to find what he desires.

The tenth direction will be that the exercitant must conduct himself according to the demands of the mysteries that he is contemplating, for some of them require penance and others do not. And so all ten additional directions are to be observed with great care.

5. In all the Exercises something equivalent to the second additional direction should be adopted in the following manner:

As soon as I remember that it is time for the Exercise which I am going to make, before entering into it, I will call to mind where I am going and into Whose presence. Then I will review briefly the Exercise I am about to make and, observing the third additional direction, I will begin the Exercise.

6. The Particular Examination of Conscience after dinner and after supper will be made upon the faults and negligences with regard to the exercises of the day and on the Additional Directions. The same will be observed on the subsequent days.

(Third Day)

PASSION

1. As far as age, temperament, and disposition permit, the exercitant will make each day the five Exercises.

2. In the third day the second and sixth additional directions may be modified in part. The second direction shall now be to consider as soon as I awake, where I am going and to what purpose. I shall make a short review of the contemplation that I wish to make. Depending on the subject matter of the mystery, I will strive while rising and dressing to arouse sentiments of sorrow and grief within myself because of the great sorrow and suffering of Christ our Lord.

The sixth additional direction will now be that I will strive not to permit myself any joyful thoughts, even though they are good and holy, as are those of the Resurrection and the glory of heaven. I will rather rouse myself to sorrow, suffering, and deep pain, frequently calling to mind the labors, burdens, and sufferings that Christ our Lord bore from the moment of His birth up to the mystery of His Passion, which I am now contemplating.

3. The particular examination of conscience on the Exercises and the additional directions as given for this day, will be made in the same way as in the past day.

RESURRECTION

1. In the following contemplations all of the mysteries of the Resurrection are to be made in the manner indicated below, observing in other respects throughout the Hours of the Resurrection the same form and methods that are followed during the Hours of the Passion.

The additional directions will be the same, with the changes given below. In most instances the Hours of the Passion may serve as a guide.

2. In these Exercises more attention and time is to be given to the principal points and to those parts in which greater spiritual satisfaction and fruit are experienced.

3. In this portion of the third day, the second, sixth, seventh and tenth additional directions are to be changed.

The second will be that just prior to the noon hour, I will see in my mind's eye the contemplation that I am about to make and I will strive to feel joy and gladness at the great joy and gladness of Christ our Lord. The sixth will be to occupy my mind and thoughts with things that cause pleasure, happiness, and spiritual joy, for example, the thought of heaven.

The seventh will be to take advantage of the light and the comforts of the season, for example, the refreshing breezes of spring and summer, and the warmth of the sun and of a fire in winter, in so far as the soul thinks or can presume that these things may help it to rejoice in its Creator and Redeemer.

The tenth will be, in place of penance, to concentrate on obtaining temperance and moderation in all things, except when fasting and abstinence are required by the Church, for these prescriptions must always be observed unless there is some legitimate impediment to their fulfillment.

EXHORTATION FOUR
 NOTES ON THE DISCERNMENT OF SPIRITS
 Part II

<p>THREE KINDS OF CONSOLATION</p>	<p>Normally consolation is not the gift of the ENEMY Para 1</p>	<p>It is characteristic that consolation, true happiness, spiritual joy are to be trusted as signs of God's presence. It is also characteristic that the enemy fights such happiness. But life is more complex than that.</p>
	<p>Consolation without a CAUSE Para 2</p>	<p>Being can bring consolation suddenly without any relation to your study, action, or religious exercises. Such consolation is to be trusted as authentic and acted upon.</p>
	<p>Consolation encouraging spiritual progress Para 3</p>	<p>But when consolation comes as an outgrowth of your reflection and action, it may or may not be authentic. If progress in the affirmation of life is taking place you can trust the consolation as authentic spirit motivity.</p>
	<p>Consolation side tracking spiritual progress Para 3 & 4</p>	<p>But consolation may also come as part of the soul's departure from authentic living. The deceitful spirit leads you from wholesome awareness into hidden lies and evil designs. He cloaks himself as the operation of authentic spirit.</p>
<p>DISCERNING</p>	<p>Observe the whole course of thought</p>	<p>The beginning, middle and end of a course of images must be examined to discern which spirit you are experiencing. If the train of thought begins and ends in what is authentic the spirit can be trusted.</p>
<p>DECEITFUL CONSOLATION</p>	<p>If the end is evil, then sign of evil spirit</p>	<p>The enemy spirit however terminates the train of thought in something evil, distracting, less good than the soul formerly proposed. The end may also be a state of weakness and disquiet in which tranquility has departed.</p>
	<p>Review whole course of the temptation</p>	<p>When such a deceitful spirit has been detected by its trail of evil and its wicked end, review immediately the whole train of thoughts and examine how one was moved from spiritual joy to wicked responses and plans.</p>
	<p>Gareful observation guard us in the future</p>	<p>Such careful observation teaches one how the deceitful spirit operated and gives one understanding with which one may guard himself against being deceived in the future.</p>

EXHORTATION FOUR - PART II (con't)
 Ignatian Retreat

Summer '74
 Global Research Assembly

<p>SEPARATING GOOD AND EVIL SPIRITS</p>	<p>If progressing good spirits are gentle</p> <p>If progressing evil spirits are violent</p> <p>If regressing good spirits are violent</p> <p>If regressing evil spirits are gentle</p>	<p>When the course of one's life is toward greater affirmation of life, the authentic spirit movements come to us as gentle delicate, delightful, like a drop of water penetrating a sponge.</p> <p>When the course of one's life is toward greater affirmation of life, the deceitful spirit movements come to us as violent, noisy, disturbing, like a drop of water falling upon a stone.</p> <p>When the course of one's life is trending toward greater defiance and defensiveness the authentic spirit movements enter consciousness with noise and commotion and are easily seen.</p> <p>When the course of one's life is trending toward greater defiance and defensiveness, the deceitful spirits enter silently, like one coming into his own house with the doors open.</p>
<p>CAREFUL RESPONSE TO THE FIRST CONSOLATION</p>	<p>Consolation without a cause can only be trusted while lasts</p> <p>Distinguish time of consolation from time that follow</p> <p>Resolutions may come from reasoning on relation</p> <p>Resolutions may come from good or evil spirits</p>	<p>Even though consolation that is given suddenly without relation to our works can be trusted, the time of such consolation runs out and the time that follows it cannot be trusted.</p> <p>Therefore we must learn to distinguish the actual time of consolation from the period that follows it. In this second period resolutions and plans can be formed by motivations not given by God.</p> <p>First, we must be on guard against deductions of our own reason, relations of concepts, consequences of our judgment that may have begun well but ended up ungrounded.</p> <p>Secondly, we must realize that in this second period we are returned to separating good and evil spirits as discussed above. Hence, plans that arise from the first form of consolation must also be carefully examined before execution.</p>

I read the following prayer slowly and reflectively to myself.

Almighty God, Who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

I write a prayer of thanksgiving for the new vision of humanness that is being shown to me.

I read through the prayer reflectively, word by word.

Scruples Defined	What a scruple is	A scruple is when we personally judge that an act is sinful when it is not.
	False scruple	A false scruple is an erroneous judgement, e.g. happening to step on two straws which had accidentally fallen across one another and thinking, "I had trampled on the Cross."
	Real scruple	A real scruple occurs when after some such triviality the idea comes that we may have consented to something sinful i.e. we may have decided to create or choose an illusion.
	Danger point	Even though we know this is probably not correct, we feel a certain ambivalent distress about it. This is a danger point.
Effects of Scruples	Positive effect	Real scruples can cause deep spiritual reflection and the use of means of grace.
	Negative effect on a delicate person	However scruples can also make a delicate conscience more guilty until it collapses and gives up.
	on an unguilty person	Tends to make the unguilty think falsely that there is some guilt when there is none as in a fleeting thought.
	on a dull person	Tends to make a dull conscience even duller and finally unconcerned about its own action.
Handling Scruples	Contrary effect	To make progress in the spiritual life one must swing to the opposite direction to where his scruples are pushing.
	Lax conscience	If our conscience is lax, then we must make it more strict.
	Rigid conscience	If our conscience is rigid, then we must mellow and become more moderate.
	Moderate course	A person should avoid the dangers of both extremes and maintain an unshaken composure.
Transcending Scruples	Checking council	In attempting to bear witness one always checks himself with the practices of the Church and the mind of the Father.
	Scruples question	Scruples raise the question when one begins to bear witness that maybe he is using the occasion for vain glory or other undesirable results.
	Scruples opposed	Upon checking his witness and his comprehensiveness one moves on to his task in direct opposition to his scruples.
	Scruples defeated	One overrides his guilt and moves thru temptation, letting neither deter his action. According to St. Bernard, "We must answer the tempter, 'I did not begin this for your sake and I will not stop because you object to it.'"

<p>THE BASIS OF CHOOSING A WAY OF LIFE</p>	<p>Intent</p>	<p>Every "good" choice has one over-riding intention: God's praise. This intent is the fulfillment of life, and every right choice contributes to it.</p>
	<p>Priority</p>	<p>A clear purpose in life provides one an objective basis for particular choices. Otherwise life becomes a jumble of unprioritized possibilities.</p>
	<p>Dangers</p>	<p>There is a constant danger of making decisions solely on the basis of subjective attachments.</p>
	<p>Criterion</p>	<p>The only criterion for evaluating a choice is that the decision contributes to loving the world, that is, serving and praising God.</p>
<p>SITUATIONS IN WHICH CHOICES ARE MADE</p>	<p>Indifferent and Good Matters</p>	<p>"Good" choices are made when the alternatives one faces are good in themselves -- or, at least are indifferent.</p>
	<p>Unchangeable Covenants</p>	<p>Whether or not the choice of that covenant was wisely made, one's only choice is to live well within it. It cannot be undone.</p>
	<p>Changeable Decisions</p>	<p>Where a situation is easily alterable, there is no reason to decide to change it if the original decision was properly made. The issue is how to live authentically within it. But if a changeable decision was made thoughtlessly, then one may profit by making a choice in the proper way.</p>
	<p>Constant Danger</p>	<p>A constant danger lies in trying to convince ourselves that inappropriate decisions that we make are in fact God's will; "good" choices do not depend on any defense or human attachment.</p>

	THE CLEAR COMMAND	The clarity of the demand is so manifest, that I decide without hesitation.
THREE TIMES TO MAKE	CLARITY IN CRISIS OF DECISION	We have opportunities to decide when we see more clearly than usual, having been enlightened by tensions and struggles.
GOOD CHOICES	TRANQUILITY	The third time is the time when one understands and desires in a special way the task of loving the universe. Then he chooses a state of life which uses his unique gifts to their maximum in the fulfillment of this task.
	TWO WAYS OF DECIDING IN TRANQUILITY	When a choice is not made in response to the first two possibilities, there are two ways of making the choice in the third choice.
	THE SIX POINT METHOD	1. Place clearly before you the object about which one is deciding. 2. Be totally detached from your acceptance or rejection of the object. 3. Consider what would best honor the church's task in the world. 4. Look at the advantages and disadvantages were such a decision operative. 5. Decide in the light of reason, not emotion. 6. Build plans for implementation.
METHODS OF DECIDING IN	THE FOUR RULE METHOD	TEST yourself by these four rules: 1. Is this choice the one which will most help all men? 2. If you wanted someone else to make the best possible decision, what would you advise him? 3. What would I do if this were my last act? 4. My life is being judged on the basis of this act, what do I?
TRANQUILITY (3rd Choice)	FOR THOSE IN PARTICULAR CIRCUMSTANCES	For those who show up in situations that appear more difficult to handle, or those who seem not to want to decide, one must, nevertheless, place them in the context of loving God and neighbor and encourage them to reorder every aspect of their lives toward that service.
	GENERAL USE OF EXERCISES	The exercises serve to direct the process of allowing me to decide without regard for my own self-love, my own will, and my own interests. The final decision is to render up to God and history the gift of my choice.

Ignatian Retreat

EXHORTATION SEVEN
APPROACHES TO PRAYER

Summer '74

Global Research Assembly

--ways to care for the self to care for the world--

<p>THE FIRST APPROACH</p>	<p>The Life Definitudes</p>	<p>This is an examination on the Ten Commandments, i.e. Life Definitudes. It could use perhaps, a personally constructed grid of 500 truths about the way life is, the Social Process Triangles, the Pressure Points, the 20 Programs, the RS-1, 4x4's and seminar papers.</p>
<p>THE</p>	<p>The Spirit Criteria</p>	<p>This is an examination on the basis of the 7 Capital Sins and the theological and Cardinal virtues. Today it could be a screen of the NRW, principles of corporateness, the 4 pillars of humanness etc.</p>
<p>INCLUSIVE BROODING</p>	<p>The Interior Powers</p>	<p>This is caring for consciousness and our interior states of being through, for example, montage building, charting to four levels, building mundanity spins toward knowing, being and deciding one thing.</p>
	<p>The Exterior Powers</p>	<p>This is training the senses to experience the Mystery in all things through the intentional use of smell, touch, taste, hearing and seeing. This could be done through use of incense, the gaze, concentrated listening, note taking, etc.</p>
<p>THE SECOND APPROACH</p>	<p>The Physical Preparation</p>	<p>This has to do with assuming the physical posture which will best allow him to stand present to the awe of the moment. Ignatius suggests kneeling or sitting with eyes closed or fixed.</p>
<p>THE</p>	<p>The Verbal Meditation</p>	<p>Whatever the classical or contemporary prayer form chosen for recitation, we make an appropriate pause between each word of the prayer and during this space of time, do a mental art form conversation to ourselves on that word or phrase.</p>
<p>ONTOLOGICAL GROUNDING</p>	<p>The Internal Dynamics</p>	<p>We first transpose the word or phrase so that it speaks to the present context, then ground it in personal experience, formulate the decisions that come out of the exercise into a resolve and ensure the supportive motivity to follow through on the decision.</p>
	<p>The Classical Formulas</p>	<p>There are many classical prayers which may be used --(Our Father, Hail Mary, Creeds, Psalms) and contemporary prayers may be formulated. For example, we could repeat over and over, "God loves the world, God loves the world.."</p>

Exhortation Seven (Cont'd)
Ignatian Retreat

Summer '74
Global Research Assembly

<p>THE THIRD APPROACH</p>	<p>The Rhythmical Respiration</p>	<p>This approach takes the very physical concrete function of breathing and uses it as a prayer gimmick. It could probably be used with any other rhythmic physical activity, e.g. walking, climbing stairs, or blinking.</p>
<p>THE PHYSICAL PARTICIPATION</p>	<p>The Verbal Aspiration</p>	<p>A word or phrase of a classical prayer, creedal formula, scripture verse is repeated over and over, once for every breath taken, until the meaning has been bled from it and we move on to the next word or phrase.</p>
	<p>The Holy Inspiration</p>	<p>The absurdity of this gimmick is part of the exercise but it could also be a useful form of brainwashing consciousness with the formulas that hold the spirit and missional edge. Scripture verses, psalms, verses from the State of Being Charts could be used.</p>
	<p>The Endless Expiration</p>	<p>As a symbol, the prayerful breathing exercise could signify the endless expenditure and total involvement of every aspect of our physical, appetitive, rational, irrational, decisional existence.</p>
<p>THE OVERALL SUMMARY</p>	<p>Screens for Inclusive Brooding</p>	<p>Intensifying the prayer life means continually developing and experimenting with new screens which expand one's arena of brooding, e.g. Comprehensiveness Chart.</p>
<p>THE FUTURIC IMPLICATION</p>	<p>Methods for Bleeding Meaning</p>	<p>It means finding ways to intensify the meaning in experience and in formula, e.g. Charting the Day.</p>
	<p>Symbols of Physical Involvement</p>	<p>It means experimentation with bodily involvement, e.g. the sway.</p>
	<p>Mode of Total Expenditure</p>	<p>It means finding ways to dramatize the expenditure of the whole self.</p>

I read the prayer slowly and reflectively to myself.

Teach us, good Lord, to serve Thee as Thou deserveest,
to give and not to count the cost, to fight and not
to heed the wounds, to toil and not to seek for rest,
to labor and not ask for any reward, save that of
knowing that we do Thy will, through Jesus Christ
our Lord. Amen.

I write a prayer of petition to ask for the gift of a radical, total and uncondi-
tioned response to what my life covenants demand of me.

I read through the prayer reflectively, word by word.

Embracing the Profound Function	Rule No. 1 Being the Church	We should grasp ourselves as the historical People of God.
	Rule No. 2 Liturgical Mission	We should engage ourselves in her mission of Liturgical Rehearsal.
	Rule No. 3 Religious Exercises	We should participate regularly in the offices corporate and solitary.
	Rule No. 4 Religious Function	We should appreciate the significance of the religious vocation.
	Rule No. 5 Profound Calling	We should understand the special life of poverty, chastity, obedience.
Embodiment the Historical Life	Rule No. 6 Communion of Saints	We should enter into the communion of the saints and participate in enabling exercises.
	Rule No. 7 Church Time	We should live in the "time telling" devices of the Church such as the Church year.
	Rule No. 8 Church Space	We should live in the space of the Church: architecture, decor, signs, and symbols.
	Rule No. 9 Church Polity	We should understand the structure and form and ethos of the Church. (Laws)
	Rule No. 10 Church Leaders	We should honor the elected leadership of the Church.
	Rule No. 11 Church Theology	We should appropriate the reflection of the Church both past and present, historical and contemporary.
	Rule No. 12 Church is Present	We should avoid comparisons of past and present and future, for the Church is the Church.
COMMUNITY	Rule No. 13 Church is Broken	We should believe in the Church as she is--though blind, sinful, and lost.
	Rule No. 14 Sovereignty of God	We should acknowledge the eternal and infinite one in life who goes on beyond any of our control.
	Rule No. 15 Freedom of Man	We should at the same time stress the freedom of man.
	Rule No. 16 Faith and Love	We should emphasize both faith in and love of God
	Rule No. 17 Grace and Faith	We should stress both the grace of God and the human response of faith.
	Rule No. 18 Fear and Trembling	We should emphasize also the fear of God--the horror of never having really lived.
Acknowledg- ing the Essential Faith		
CREED		

I breathe the prayer rhythmically one word for each breath.

O God, Who by the example of Thy Son our savior Jesus Christ hast taught us the greatness of true humility, and dost call us to watch with him in his passion, give us grace to serve one another in all lowliness, and to enter into the fellowship of his sufferings; who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

I write a short prayer of intercession that states what my whole life is to be given for.

I breathe the prayer rhythmically, one word for each breath as I reflect on my infinite dependence on God.

EXHORTATION NINE
 DIVINE LOVE
 AND DISTRIBUTION OF ALMS

Ignatian Retreat

Summer '74
 Global Research Assembly

<p>DIVINE LOVE IS ACTIVE</p>	<p>Life Not An Idea Or Feeling</p>	<p>Man experience Divine Love through the activity of God, which is neither an idea nor a feeling in the final instance.</p>
<p>DIVINE LOVE IS</p>	<p>Life Is A Happening</p>	<p>Life is a happening, and everything that happens is life.</p>
<p>DIVINE LOVE IS ACTIVE</p>	<p>Every Happening Is A Care Structure</p>	<p>Everything that happens to a person in his lifetime is a care structure, i.e. it reflects the loving activity of God.</p>
<p>DIVINE LOVE IS</p>	<p>History Has Conspired To Sustain Us</p>	<p>History has conspired to see that every person is cared for and sustained from the womb to the tomb.</p>
<p>DIVINE LOVE IS</p>	<p>Life Is Lived In Relationship</p>	<p>Life belongs to life, and the establishment of a covenantal relationship between God and man defines all other relationships.</p>
<p>DIVINE LOVE IS</p>	<p>Life Is A Gift</p>	<p>Every person receives the gift of life, has the opportunity to know life as a gift, and therefore is the <u>Son</u> of life. (i.e. born of a virgin.)</p>
<p>DIVINE LOVE IS COVENANT</p>	<p>Life Is Caring For The Neighbor</p>	<p>Full humanness and life's meaning is found in caring for the neighbor.</p>
<p>DIVINE LOVE IS COVENANT</p>	<p>The Church Is The Sociological Demonstration</p>	<p>God demonstrates his love for us in the Incarnate Word, and as the Church, we become the sociological demonstration of love to the rest of the world.</p>

Exhortation Nine (Cont)
Ignation R. treat

	Expenditure For The Globe	To love this world is to expend oneself on behalf of the whole globe. (space)
DIVINE LOVE	Expenditure For All History	To love this world is to expend oneself on behalf of all of history. (time)
IS EXPENDITURE	Meditation As A Check Point	In deciding my expenditure, I will consult those on my meditative council whose expenditure has been most comprehensive.
	Expenditure Is Objective	Expenditure in love for this world is to do so as a dead man with nothing to love and no vested interests dominating one's actions.
	Operating Principle For Expenditure	The life of poverty is the primary requirement for the life to be lived as expenditure.
DIVINE LOVE	Detachment And Engagement	Poverty as detachment from all that would bind one to this world, is the only stance which allows for authentic engagement in this world.
REQUIRES POVERTY	Poverty Is Having Only The Necessary	Poverty is not to have nothing, but to <u>have only that which is required</u> to do the necessary deed, but...
	Poverty Is Having All That Is Necessary	...love requires that one <u>have everything required</u> to accomplish the necessary deed.

I breathe the prayer rhythmically, one word for each breath.

Everlasting Father, the radiance of faithful souls, Who
didst bring the nations to Thy light and kings to the
brightness of Thy rising, fill, we beseech thee, the
world with Thy glory, and show Thyself unto all the
nations, through him who is the true light and the bright
morning star, Jesus Christ, Thy Son, our Lord. Amen.

I write a short prayer of intercession for demonstrations of resurgence in
the social process.

I breathe the prayer rhythmically one word for each breath as I reflect on the
distance between God's transcendence and my lowliness.

1. Room Arrangement
Tables are to be arranged in a classroom style where the participants only see the back of the other participants and face the retreat master when he sits at the front of the room.
2. Dress
All are to wear blue, a cross and a turn symbol. The blue could be symbolic; viz. a tie, armband, etc.
3. Solitary Space
Chairs are to be 30 inches apart where possible. When a person sits down he takes off his cross and lays it in front of him in order to symbolize the claim of solitary space.
4. Silence
Absolute silence is to be maintained by all, 24 hours per day, regardless of where one may be in the building. This also includes silence of radios, TV, record players, etc.
5. Participant Materials
The participant will be handed, the night before, a packet which will include the structure and timeline of the retreat. These should be brought to each exercise along with a Bible and pen or pencil. All other materials will be provided at the meals, Exercises, and daily closing.
6. Meals
The Common Meal will be held at breakfast by each group. All meals are to be eaten in silence except for planned rituals and retreat masters' exhortations and instructions. Simple but adequate food will be served.
7. Vespers
The canonical hours, hour of vespers, will be held at the table as a prelude to supper.
8. Lighting
Only enough lighting for reading should be turned on, in retreat rooms. Lights throughout the building should be turned off except when it would hamper movement. During daylight hours blinds should be drawn. This applies only to the first day and some what during the second day, as listed in the additional directions.
9. Bells
Rising bells should be rung at 5:45 a.m. on each floor through the regular structures. Bells signaling time for the exercises should be rung 10 minutes prior to each exercise. (10 minutes until 6 am, 9 am, 12 noon, 3 pm, and 6 pm.)
10. Group Movement
The only time the participants are required to be in their retreat rooms are for the exercises, the meals, and the closing reading at 8:30 p.m. During the other hours they may continue in their retreat room, walk about, go to

CLOSING PRAYER FOR THE COLLOQUY WITH THE CHURCH (LADY)

We praise and bless thy glorious name, O Lord, for the devoted sacrifices of thy servants who have laid down their lives that we might live. Into thy holy keeping we commend their souls, and humbly pray that we, like they, may give and never count the cost, fight and never heed the wounds, toil and never ask for rest, labor and ask for no reward save the knowledge that we do Thy will, through Jesus Christ our Lord. Amen.

CLOSING PRAYER FOR THE COLLOQUY WITH THE WORD (SON)

ANIMA CHRISTI

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion Christ, strengthen me.
O good Jesus, hear me.
Within thy wounds hide me.
Permit me not to be separated from Thee.
From the wicked foe defend me.
At the hour of my death call me,
And bid me come to Thee,
That with Thy saints I may praise Thee
For ever and ever. Amen.

CLOSING PRAYER FOR THE COLLOQUY WITH THE MYSTERY (FATHER)

Our Father, who art in heaven,
Hallowed be thy Name.
Thy kingdom come.
Thy will be done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive those who trespass against us.
And lead us not into temptation;
But deliver us from evil. Amen.