

Week One

After the Exercises

Finding God in All Things

How to use this booklet:

These passages have been chosen to underscore a theme that is very important in Ignatian Spirituality and in our walk with Jesus. It is “Finding God in All Things.” The general direction of prayer that is envisioned by this booklet is one of *Lectio Divina*. In this method, the passage one reads is meant to help one to reflect, then to move into prayer with God and then to move into a silent and deep communion with God. This trajectory has been described as a ladder: reading—thinking—praying—contemplating. As one finds oneself distracted at any time in the prayer, one simply goes back to reading the passage, letting the words open us to thinking and praying and contemplating. One might end up reading the passage many times or one might not be able to get through the passage because one stops to think, pray and/contemplate so frequently.

You might want to use one passage all week long, rotate through them or repeat one or another of them. There should be enough material to help someone pray for one week.

You probably want to give yourself at least 30 minutes for this.

Preparatory Prayer:

Ask the Lord to help you to find Him more fully in all the aspects of your life.

Lectio Divina:

Read the passage that you choose, stopping as soon as you feel drawn to reflect on the passage or you feel moved to pray. Let go of your sense of wanting to learn or to finish the passage, but instead desire to be open to God and, if you feel a call to just sit quietly in the presence of God, indulge in that. As you get distracted, return gently to the passage and read some more or read parts of it again. Distractions are natural.

Conclusion:

Thank God for your time and be specific about a time or two that you felt the grace of God or felt touched by God's wisdom.

Quotation of St. Ignatius:

“If God causes you to suffer much, it is a sign that He has great designs for you, and that He certainly intends to make you a saint. And if you wish to become a great saint, entreat Him yourself to give you much opportunity for suffering; for there is no wood better to kindle the fire of holy love than the wood of the cross, which Christ used for His own great sacrifice of boundless charity.”

Romans 8:28-30

And we are certain that everything works together for the good for those who love God, for those called by God’s purposes. Those God knew before time, God also predestined to be shaped to the image of the Son, that the Son might be the firstborn among many sisters and brothers. And with that, those God predestined, God also called; those called, God justified also; those justified, God also glorified.

From De Caussade

God continues to speak today as He spoke in former times to our fathers when there were no directors as at present, nor any regular method of direction. Then all spirituality was comprised in fidelity to the designs of God, for there was no regular system of guidance in the spiritual life to explain it in detail, nor so many instructions, precepts and examples as there are now. Doubtless our present difficulties render this necessary, but it was not so in the first ages when souls were more simple and straightforward. Then, for those who led a spiritual life, each moment brought some duty to be faithfully accomplished. Their whole attention was thus concentrated consecutively like a hand that marks the hours which, at each moment, traverses the space allotted to it. Their minds, incessantly animated by the impulsion of divine grace, turned imperceptibly to each new duty that presented itself by the permission of God at different hours of the day. Such were the hidden springs by which the conduct of Mary was actuated. Mary was the most simple of all creatures, and the most closely united to God. Her answer to the angel when she said: "Fiat mihi secundum verbum tuum": contained all the mystic theology of her ancestors to whom everything was reduced, as it is now, to the purest, simplest submission of the soul to the will of God, under whatever form it presents itself.

Luke 10

²¹ In that same hour Jesus was filled with joy in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the learned and wise yet revealed them to little children; yes, Father, such was your benevolent will. ²² All things have been given to me by my Father, and no one knows the Son except the Father, or the Father except the Son and anyone to whom the Son is pleased to reveal him."

²³ Then turning towards the disciples he said in private, "Blessed are your eyes that see what you are seeing! ²⁴ For I tell you that many are the prophets and kings who desired to see what you see, but did not see it, and to hear what you hear, yet did not hear it."