

THE PURPOSE IS NOT TO INDULGE in 'na-vel-gazing' but to reflect on one's daily experience in a context of prayer in order to become more attuned to the presence and guidance of God in all aspects of daily life.

"Ignatian spirituality is a spirituality for busy people... the clerics and lay people to whom [Ignatius] gave the Exercises were usually people much occupied in positions of influence and power" (*David Lonsdale, Eyes to See, Ears to Hear: An introduction to Ignatian Spirituality*)

Praying with St Ignatius Loyola is a way of hearing, seeing, understanding, and recognising God's presence in the daily experiences and activities of life.



The best way to experience the Ignatian way of prayer is to undertake a guided retreat (IGR) with an experience retreat director; some contact details can be found on the back of this leaflet.

For more information on Individually Guided Retreats:



LOYOLA HALL JESUIT SPIRITUALITY CENTRE

Warrington Road,
Rainhill, Prescott,
L35 6NZ

www.loyolahall.co.uk

ST BEUNO'S SPIRITUALITY CENTRE

Offa's Dyke Path, St Asaph,
Denbighshire, LL17 0AS
Wales

www.beunos.com

Books:

Eyes to See, Ears to Hear:

An introduction to Ignatian Spirituality

DAVID LONSDALE

The Ignatian Workout:

Daily Spiritual Exercises for a Healthy Faith

TIM MULDOON



Webpage: www.ignatianspirituality.com

THE
DIOCESE
OF
BLACKBURN
THE CHURCH OF ENGLAND IN LANCASHIRE



Praying with...

St. Ignatius Loyola



St Ignatius Loyola



IGNATIUS LOYOLA (1491-1556) was born into an aristocratic Basque family and was the youngest of thirteen children. At the age of 30 he was serving as an officer in the Spanish army defending the town of Pamplona against the French. The town was lost and during the battle he was shot in one leg by a cannon ball which then broke the bones in his other leg as well. Seriously injured, but honoured for his courage, he was returned to his home by the victorious French army. His injuries refused to heal and his leg had to be re-broken and reset. It was during his lengthy convalescence that Ignatius experienced his conversion and his eventual call from God to found the Society of Jesus – the Jesuits.

Being extremely bored he asked for some romance novels to pass the time; there were none to be had but there was a copy of the life of Christ and a book on the saints. *“Desperate, Ignatius began to read them. The more he read, the more he considered the exploits of the saints worth imitating. However, at the same time he continued*

to have daydreams of fame and glory, along with fantasies of winning the love of a certain noble lady of the court. He noticed, however, that after reading and thinking of the saints and Christ he was at peace and satisfied. Yet when he finished his long daydreams of his noble lady, he would feel restless and unsatisfied. Not only was this experience the beginning of his conversion, it was also the beginning of spiritual discernment, or discernment of spirits, which is associated with Ignatius and described in his Spiritual Exercises.” (<http://norprov.org/spirituality/lifeofignatius.htm>)

Spiritual Exercises

IGNATIUS’ SPIRITUAL EXERCISES IS NOT a book about prayer in the modern sense, but it is a sequence of practical guidelines which can be used to explore a wide range of praying and contemplation on the Scriptures through our imaginative engagement with them. Initially designed for use during a retreat they are also appropriate for use in the varied experiences of ordinary life. Indeed, Ignatius believed that it is in the rough and tumble of everyday life that we find God.

Contemplation and discernment are the two primary characteristics of Ignatian prayer. It is in con-

templation and the guided use of the imagination that opens the opportunity for a deeper engagement with the Bible: *“Imagine Christ our Lord present to you on the cross, and begin to speak with him... I shall also reflect upon myself and ask: What have I done for Christ? What am I doing for Christ? What ought I to do for Christ?”* (Exercises 53).

For the Ignatian spirituality tradition, discernment is concerned with integrating one’s prayer with the rest of one’s life through the spiritual exercise of examen or examination of conscience. This form of Ignatian prayer is extremely simple and consists of prayerfully looking back over a period of time, a day, a week, a month, and noting the significant events and the feelings they arouse. Noting those times when you have been drawn to God and those times when you have been drawn away from God into your own selfish concerns.

