

Mentoring Program
Session 3 — Week 2:
Call of the King, Infancy Narratives
November 22, 2008

Opening Prayer:

Share Reflections from homework — Call of the King, Infancy Narratives

The Kindom of Christ

The Kin(g)dom Meditation gives the thematic orientation for the second week, deepening the P&F in the full light of Jesus Christ, so as to order one's life in the service of the kindom. Bridge between 1st and 2nd Week. Transitions from the experience of God's mercy to that of God's call.

Ignatius uses the symbols and experiences of his time. His assumption was that everyone had an experience of being part of a monarchy. The king was central to the life of the people. Battles, victories, defeat, loyalty to a Lord or King were part of the milieu in which Ignatius lived.

Problem of militaristic language: Connotes a God of violence, domination, and triumphalism and implies the holiness of war.

Many people today do not relate to and are even offended by this language. And in our society there is a distrust and cynical attitude towards most political and religious leaders. Ecological awareness also enters the picture — sense of oneness with all.

How to approach this consideration? Look at grace asked for: "that I may not be deaf to his call, but ready and diligent to accomplish most holy will."

How can imagery of Call of King be translated for this particular retreatant? Ask them to recall some leader they have been drawn to follow: Martin Luther King, Jr., Gandhi, Dorothy Day, Mother Theresa, a teacher, mentor, etc. i.e. discipleship (The Kingdom Exercise and the Use of Myth in Spiritual Direction).

Jesus' description of the kindom in parables: mustard seed, yeast, banquet. Beatitudes. Inclusive, servant leadership. Peaceable kindom of Isaiah.

The kindom is here now, present through Christ in all peoples and in all the world. Not something we bring about. It is something we engage in.

Kindom is always coming: terrible things are signs to us to enter into the coming of the kindom.

Companions in Grace pp 73-75. Different ways of approaching Kindom Exercise

John Veltri - Personal Myth: "Thus my working definition of myth is a coalescence of values, images, insights, dreams, meanings that give energy and focus to our lives."

Prayer of Oblation [98]: expresses foundation of apostolic life — poverty, humiliation, pain. Service is always centered outward.

Meditation and Contemplation

Meditation—one thinks about matter and talks to God about it.

Contemplation—one enters into the mystery presented. In Ignation contemplation you are entering the mystery now.

Grace: to know and follow. Interior knowledge. Engagement of whole person.

Incarnation Contemplation

[106] Seeing — people, Trinity, Mary and angel

[107] Listening — people, Trinity, Mary and angel

[108] Doing — people, Trinity, Mary and angel

Salvation History — following Christ is working with him in the kingdom. Addressing sinful social structures.

Nativity Contemplation

[104] Seeing Holy Family

[105] Listening to Holy Family

[106] Holy Family is doing

Other stories from early years:

Mary visiting Elizabeth

Presentation in the Temple

Flight into Egypt

Obedient in Nazareth - see real events in life, first steps

Finding in the temple

Two reasons for incarnation: To show us who God is and to show us who we are

God energy in human form.

We too are Incarnate Word

Early human beings created gods who explained everything: rain, thunder, sun, lightening, etc.

Abraham was first to understand and be able to believe in one God.

People forget and distort that image.

Finally humanity reached a point where we can accept who God is and who we are: Jesus is the answer.

Mary and Joseph's 'Yes' was an acknowledgment of this reality.

Statue of Mary and angel: mirror images of each other.

Application of the senses: recalling a significant event in your life.

