



## DAY 47: Contemplation

# THE RESURRECTION OF CHRIST

Today we begin the fourth week of the exercises, which centers around Christ's Resurrection. The main exercise comes from #218, "The Apparition of Christ Our Lord to Our Lady." We will extend it to include His apparitions to the Disciples as well. You could also draw from any of the moments described between #299 and #312 in that section on the Mysteries of the Life of Our Lord.

### 1. Act of the Presence of God

#### 2. Preparatory Prayer, as in #46

*Lord, I ask that all my intentions, actions, and operations may be directed purely to the praise and service of Your Divine Majesty. Amen.*

#### 3. Prelude 1: History

"After Christ expired on the cross His body remained separated from the soul, but always united with the divinity. His soul, likewise united with the divinity, descended into hell. There he sets free the souls of the just, then comes to the sepulcher, and rising, appears in body and soul to His Blessed Mother." And we will add "to His disciples as well."

#### 4. Prelude 2: Composition of Place

Ignatius tells us to "see the arrangement of the holy sepulcher and the place or house of our Lady. I will note its different parts, and also her room, her oratory, etc."

We can also imagine the room where the Apostles had gathered in John 20 verse 19- the doors shut and locked for fear of the Jews, the Apostles waiting with a mixture of fear and expectation.

#### 5. Prelude 3: Petition

Our petition is now the one proper to the contemplations of the fourth week, in which we **"ask for the grace to be glad and rejoice intensely because of the great joy and the glory of Christ our Lord."**

#### 6. Main Points for Meditation (SE #298)

**The First, Second, and Third Points:** these are the same as the ones found in #194 - to use our sight and hearing to see the people in the scenes, and to notice what they are doing, and to draw fruit from it.



**Fourth Point:** “This will be to consider the divinity, which seemed to hide itself during the passion, now appearing and manifesting itself so miraculously in the most holy Resurrection in its true and most sacred effects.”

**Fifth Point:** “Consider the office of consoler that Christ our Lord exercises, and compare it with the way in which friends are wont to console each other.”

## 7. Developing the Main Points

“The actual account of Christ’s Resurrection in the Gospels is dry and factual. It’s the same dry style that we find in the rest of the Gospels, and indeed, in the majority of the Bible. It’s a chronicle of historical events; very few personal feelings or impressions pierce through. There are no exclamations of joy or admiration, little poetic lyricism, no exaggerated desire to be believed. The Evangelists set down the historical truth about the Resurrection, and this was enough.”

Thus, the Gospels themselves don’t exactly motivate us to rejoice intensely as Ignatius wants us to. Fr. Leonardo Castellani points out that “It is often hard for us to rejoice in someone else’s joy. Compassion for others comes easier to our nature than congratulation, thus it is easier for us to be moved by Christ’s passion than His Resurrection. But the resurrection of Christ is our salvation too,” therefore we must rejoice.

“From our birth we carry death within us: frailty, injury, old age, the sorrows of life all come from Death, they are its instruments and precursors. Man is the only animal who contemplates the approach of death, and the only animal who feels, deep within himself, that he ought to persist for eternity, that death is a wrong note in the orchestra of creation. From this fundamental contemplation and sentiment comes the religious dynamic of all human life.”

“But Christ truly resolves and fulfills this immortal longing, He seals it, His Resurrection is the principle of our own. Here lies the remedy for all our evils, both moral and physical. Christ on the Cross atoned, but Christ Resurrected convicts us beyond doubt that the fruits of this atonement extend to us.”

Therefore, no matter how much we suffer every day, we should strive always to see beyond the difficulties of the present moment to the eternal consolation of the Resurrection. As Saint Elizabeth of the Trinity writes: “In your most distressed hours, consider that the Divine Artist takes up His chisel in order to beatify His work in you, and strive to remain in peace beneath the hand of Him who fashions you.”

Saint Paul reminds us in 1st Thessalonians 5: “Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.”

How ought we to keep this joy?



Firstly, we must radiate it. The effort to maintain true joy before others is perhaps the greatest apostolate we could ever undertake.

We must also defend our joy from its enemies: temptation, disillusionment, lethargy and sloth.

And finally, we must nourish it with the sacramental life, with God Himself in prayer, in study, and solid devotion.

Father Narcisco Irala gives some advice concerning happiness, on both the natural and supernatural planes. He says "Happiness is not given nor found, it is made... It is the conscious appreciation of the good, and the greater and more lasting that this is, the greater the intensity of our happiness."

Whoever seeks joy outside themselves is like a snail in search of a house. Joy does not depend on what we lack, but on the cultivation and good administration of what we already have. We are baptized Catholics: we have grace, the sacraments, the promise of God. Therefore, if we are ready to labor for God, we can say with Saint Paul "we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who has been given to us."

## 8. Colloquy

From here we can move to our colloquy- Ignatius gives us a lot of freedom in this one, he simply says **"Close with a colloquy, or colloquies, as the circumstances suggest. Finish with an Our Father."**