



LANTERI CENTER FOR IGNATIAN SPIRITUALITY
416 22nd Street
Denver, CO 80205
(303) 298-1498
Lantericeter@omvusa.www.lantericenter.org

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WOUNDED BEAUTY

VIA PULCHRITUDINIS, BY CATHY HUBKA

Pope Benedict said that Catholicism is a therapeutic religion; it attends to the person. Through prayer, the Sacraments, and the Sacrifice of the Mass, the whole of the person is addressed through grace. Christ the Incarnation came to attend to our wounded incarnation.

Often, we push away our wounds and sins as if they are a barrier to our relationship with God. A wise priest once said that if we do not know Jesus as Savior, we don't really know Him. How beautiful is our God who longed to come to us and supply for us in our need! The Fall from Grace wounded our human nature, breaking the language of love in which, we were created. We lack psychological, emotional, and spiritual integration. At some point in life, we must confront our brokenness so that by Jesus' stripes we may be healed. This is what happened to St. Ignatius when he was wounded at the Battle of Pamplona. As he lay in his convalescence bed all those months, God was working through the occasion of his broken body to attend to his very wounded soul. The tragedy of the injury to his legs became the doorway for his spiritual healing. This is the journey of the First Week of the Spiritual Exercises. Ignatius has us meditate on sin, the fall of the Angels, the Sin of Adam and Eve, our own sin histories. But right in the middle of all this, Ignatius presents us with the meditation of Christ on the Cross. He is the medicine for our wounds. We often are afraid to confront ourselves in those darker parts. Jesus said, "Do not be afraid. It is I." We must believe Him that "a bruised reed he shall not break." God knows exactly how to walk us through our fears gently, mercifully. He is merciful with us as He heals us, much more merciful than we are to ourselves. As we do the work of the First Week, we move deeper into the reality that yes, we are sinners, but we are His beloved sinners! This is the relationship that gives us our true identity; not the identity that our wounds and sins try to whisper in our ear. He promises to give us liberty in our captivity, sight in our blindness, and to give us freedom from all that oppresses us (Lk 4). This may be accompanied by physical healing or it may not. The deepest healing is when we become more integrated, and freer from acting out of our wounds. The more we allow Christ to love us in our wounds, the more we can be present to others in theirs. It is through His Mercy that we learn to be merciful. It is through His Love that we learn to truly love. St. Ignatius walked with a limp the rest of his life—the memory of his wound. But through his wound Ignatius learned to run in the ways of Our Lord.



LANTERI CENTER FOR IGNATIAN SPIRITUALITY
A mission of the Oblates of the Virgin Mary

Fall 2021 Newsletter

Dear Friends,

We are coming to the end of the year and the month of November when we remember our beloved dead. We also prepare for our own death, which we look forward to as Christians. St. Paul said that he would rather be at home with the Lord, but that he still had important work to do on earth (2 Cor. 5:8). The awareness of the inevitability of death and the possibility of its coming at any time should prod us on to virtue and fulfilling well our mission here on earth. King Louis of France (d. 1270) had a chapel built in the palace courtyard, which could be seen from the stateroom and from the king's bedroom. To this chapel King Louis had the bodies of his ancestors transferred. Looking out at the little chapel, he would daily face death as a reminder that he, too, would one day be interred there, and he was. It led him to make righteous decisions in light of his eternal destiny.

One of his descendants, Louis XIV wanted that "awful" reminder of death removed from the palace courtyard. His advisors said, "Your father and your saintly great grandfather used to meditate on that place, which would one day become their own burial place. You will also one day be there." King Louis XIV replied, "Have it torn

down! I don't want to die! Get it out of my sight!" The workmen were terrified at the thought of removing the burial place of a saint. This began to frighten the king also, so he decided to leave the chapel there and build a new palace at a different location to escape the thought of death.

King Louis XIV's life was typical of many people who refuse to face up to the reality of death, running away from such thoughts and reminders. He was a very worldly man, and his heart was more attached to the things of this world than to those of eternity. We want to be just the opposite, watching and praying for the coming of the Lord at the end of our lives. We continue to fight the good fight until we finish the race, keeping the faith. A crown of righteousness awaits all of us who love his appearing (2 Tim. 4:7-8).

Peace of Christ,
Fr. Greg



Here at the Lanteri Center we have plans this Winter to create two media rooms for our online classes and seminars. It will require a substantial outlay of \$45,000. We hope you can help us as we seek to respond to a greater desire to participate in our programs from around the country.

Congratulations to our recent graduates!!!





This year we celebrate the 500th anniversary of St. Ignatius' conversion at Loyola. While defending the citadel of Pamplona against French forces, St. Ignatius was seriously injured after being struck by a cannon ball. This led to a long period of recovery which began his conversion and transformation from courtier/soldier to saint. I would like to reflect on this key moment in his life and in the life of the Church in greater depth in terms of healing of soul and body.

St. Ignatius' Deeper Wounds

As I note in *Awakening Love*, our sins often originate in experiences that left us emotionally wounded, yet we may be unaware of the connection between our past wounds and our present sins. In the Spiritual Exercises, Saint Ignatius wants us to “consider the causes, origins, and roots of our faults.” He emphasizes this probably because he himself was a great sinner before his conversion. In a family that was long on piety but low on morals, Saint Ignatius grew up to be a womanizer, a gambling addict, and a violent man. These sins very likely emerged from a core wound in Saint Ignatius’ life, the terrible tragedy of his mother’s death shortly after she gave birth to him. Deprived of his mother, he was raised by an aunt who gave him very little attention. Saint Ignatius developed what psychologists today call a deprivation neurosis. His sinful actions later in life betrayed a desperate need for attention and affection. At the time, Saint Ignatius was hardly aware of what he had been missing in motherly love and care. Once the Lord’s love enlightened him, however, he faced his wounds and sinfulness and entrusted his life to God.

The Sources of Our Wounds

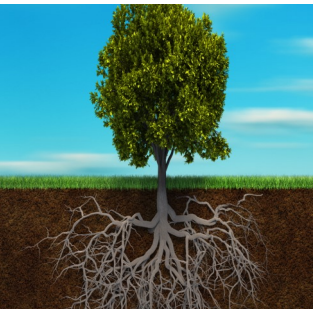
According to clinical psychologist James Friesen, wounds can occur in one of two general ways: either through the deprivation of love or through unloving actions that violate our personal boundaries in some way. The first kind are the most common but often overlooked. They may include not being cherished and celebrated by one's parents; not knowing we are a delight; not being understood or nurtured; not receiving appropriate discipline or boundaries; not being able to develop personal freedom or talents. The second kind are the bad things that happen to us - the traumas: death, divorce, violence, verbal abuse, sexual abuse, abandonment by a parent or spouse, witnessing someone else being abused or injured, and so forth. Both kinds of trauma inflict pain and suffering, which then becomes permanently stored in our brains and in every cell of our bodies. Even when not conscious, these memories influence our thoughts, actions, and behavior for the rest of our life, until they are healed.

Seven Deadly Wounds

These wounds become part of our everyday language and reveal the effects of sin in our lives. We speak freely about feeling rejected, confused, abandoned, afraid, and so forth. Each of these wounds is a particular taste of hell, bringing torment to our soul. You've obviously heard of the seven deadly sins. Now consider that there are seven deadly wounds that underlie our sinfulness. Psychologist Ed Smith identified seven common ways we are wounded, as

well as the accompanying identity beliefs associated with them:

<i>Seven Deadly Wounds</i>	<i>Identity Beliefs</i>
Abandonment	I am all alone; no one cares or understands
Fear	I am afraid; If I trust I will be hurt/die
Powerlessness	I can't change It; I am too small/weak
Hopelessness	Things will never get better; I want to die
Confusion	I don't understand what Is happening
Shame	I am bad, dirty, shameful, stupid, and worthless, I will never recover



According to Bob Schuchts, author of “Be Healed,” when we are wounded, we often internalize messages about ourselves. This in turn deeply affects our identity, the way we see ourselves. We might believe in our minds that we are God's beloved, but our hearts believe something different. For example, when we are rejected, we may believe we are not wanted, loved, or desired. When we experience shame, we may internalize the belief that we are bad, dirty, worthless, stupid, and so forth. These beliefs become the building blocks that form the strongholds in our minds and hearts, eventually raising themselves against the knowledge of God (2 Cor 10:5). These beliefs are not in accord with God's truth but come from the "father of lies" (Jn 8:44). They become fortresses of protection, guarding our hearts from feeling the pain and from being hurt again.

Healing Our Wounds

We then need the good medicine of the Holy Spirit to heal our wounds. We need to humble ourselves and face our brokenness to receive the healing we so deeply desire. Schuchts notes how in Jesus we have the exemplar for how to respond to life's traumas and their effects upon us. Through everything he suffered he continued to rely on his Father and not himself. He thus responded to the most horrific evil by bringing about the greatest good ever known in the history of mankind. In bearing the entire penalty and punishment for our sins, he made it possible for us to live without condemnation and guilt (Rom. 8:1). Because he was “pierced for our offenses and crushed for our sins" (Isa 53:5), we are enabled to come before the Father without fear of rejection (Heb 4:16). No matter how terrible our offenses, we have the assurance, in Christ, that we will be completely accepted when we bring our sins into the light and receive his forgiveness. In his passion and death, he shows us how to overcome all the seven deadly sins by living the opposite virtues.

Sometimes the gospel will feel like bad news before it becomes good news for us, especially as these painful wounds are exposed to the light. Hopefully, we can apply these truths and heal our false images of God and self, so that we live in the light of God’s love. In turn we can bring the Lord’s message of compassion, healing, and hope to our neighbors in our broken world. By the grace of God, St. Ignatius overcame his deep wounds and became a wounded healer for the Church and world of his day. So can we.

Coming Lent 2022

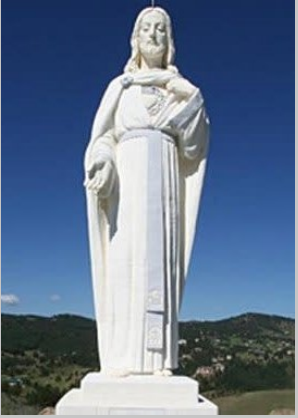
A Seminar by Fr. Timothy Gallagher, OMV

Overcoming Spiritual Discouragement: The Spiritual Direction of Venerable Bruno Lanteri

The current situation—pandemic and its effects, political divisions, cultural issues, and the sufferings of the Church we love—leave many exposed to discouragement. In this seminar, Fr. Tim Gallagher will explore the spiritual direction offered by the Venerable Bruno Lanteri in his own difficult times and how his direction encouraged many. The seminar will focus on his letters of spiritual direction, which permit direct access to his method and message. A combination of talks, personal reflection, and small and large group discussion will help to explore the topic. Venerable Bruno’s message continues to inspire and uplift many. All are welcome to a seminar that will make it freshly accessible today. Date to be announced.

Why do I think little of Paradise? If I thought often of the ineffable goods and pleasures that God keeps prepared for us up there, o how the desire to reach it quickly would revive in me.

Ven. Bruno Lanteri



March 23-27, 2022

Save the date for a 3, 4 or 5 Day Silent Retreat at Mother Cabrini Shrine in Golden, CO This retreat is a great introduction to the value of silence in your prayer and life in general.