

Ignatian
Rules for
Spiritual
Self-Defence



In Spiritual Desolation:

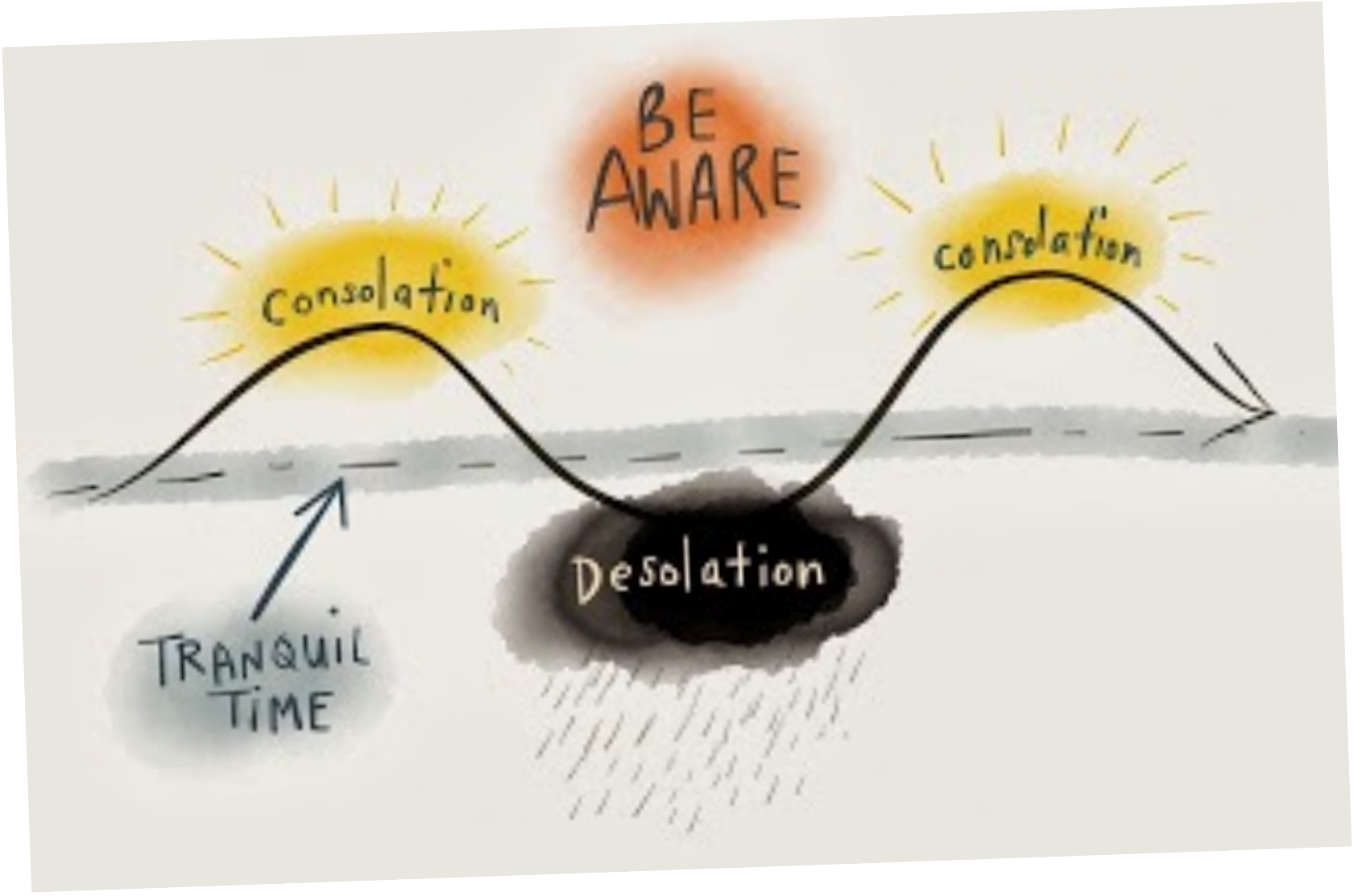
- (a) Don't change resolutions formed in previous Spiritual Consolation (rule 5);
- (b) Move in the opposite spirit to the temptation (rule 6);
- (c) Remember, we are never tested beyond our strength (rule 7);
- (d) Remember consolation and persevere (rule 8)!






Rule 10: Making the most of Consolation...

- When in consolation, remember desolation.
- Why? So that we don't get caught unprepared!

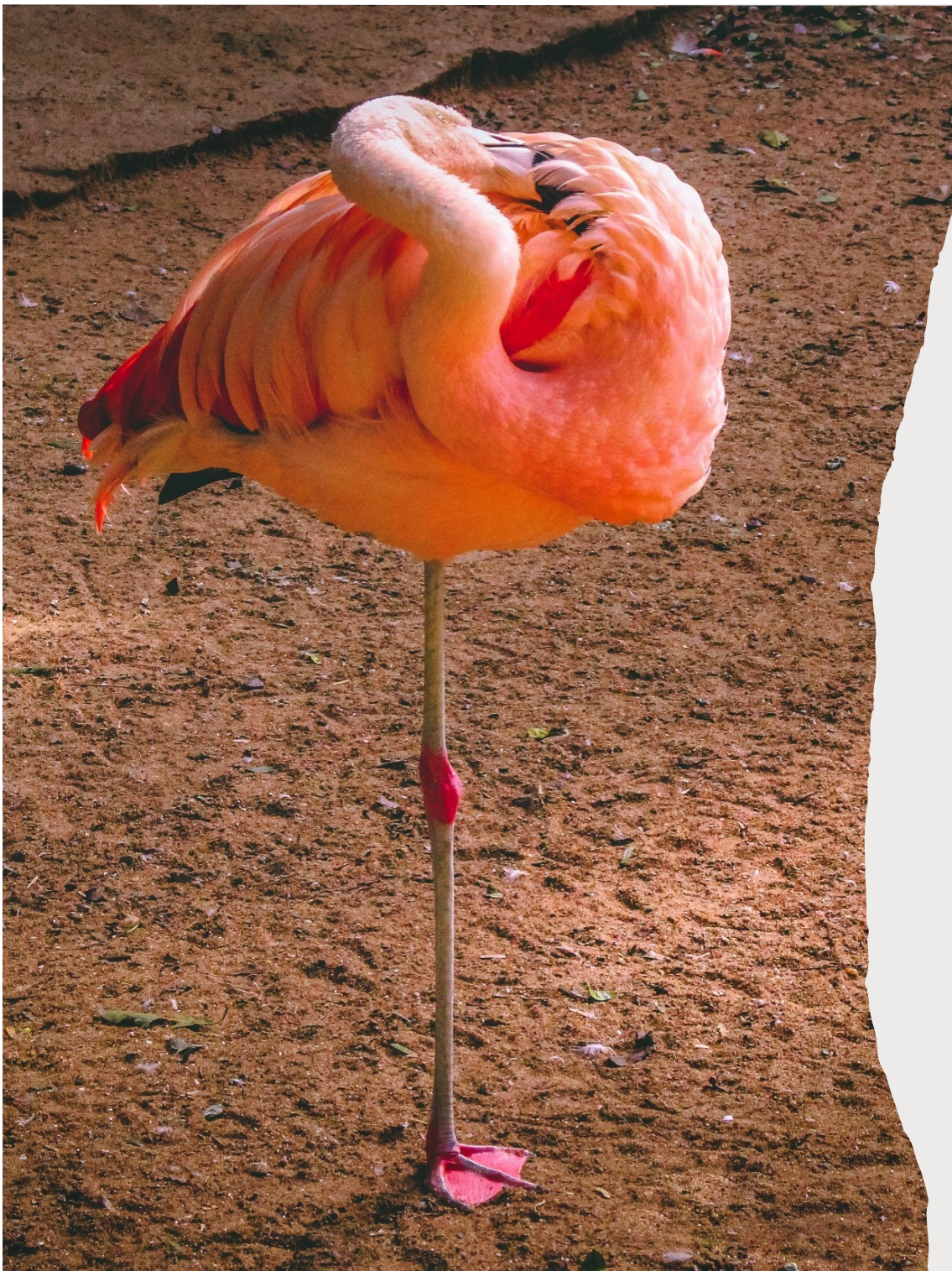




DESOLATION

ARM YOURSELF
with ANTI-DESOLATION
ARROWS.

PRAYER
A SONG
A PLACE of BEAUTY
A HOLY FRIENDSHIP

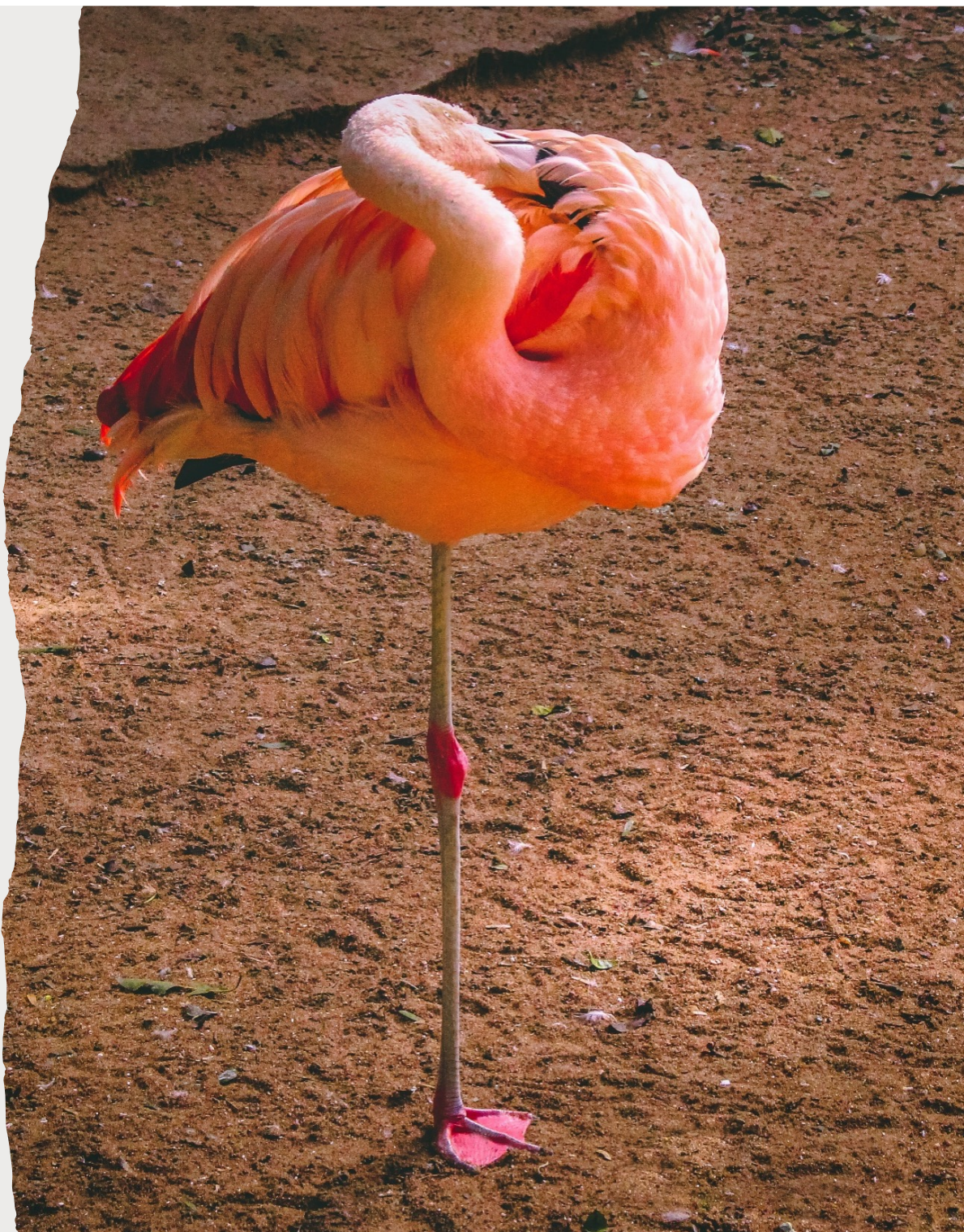


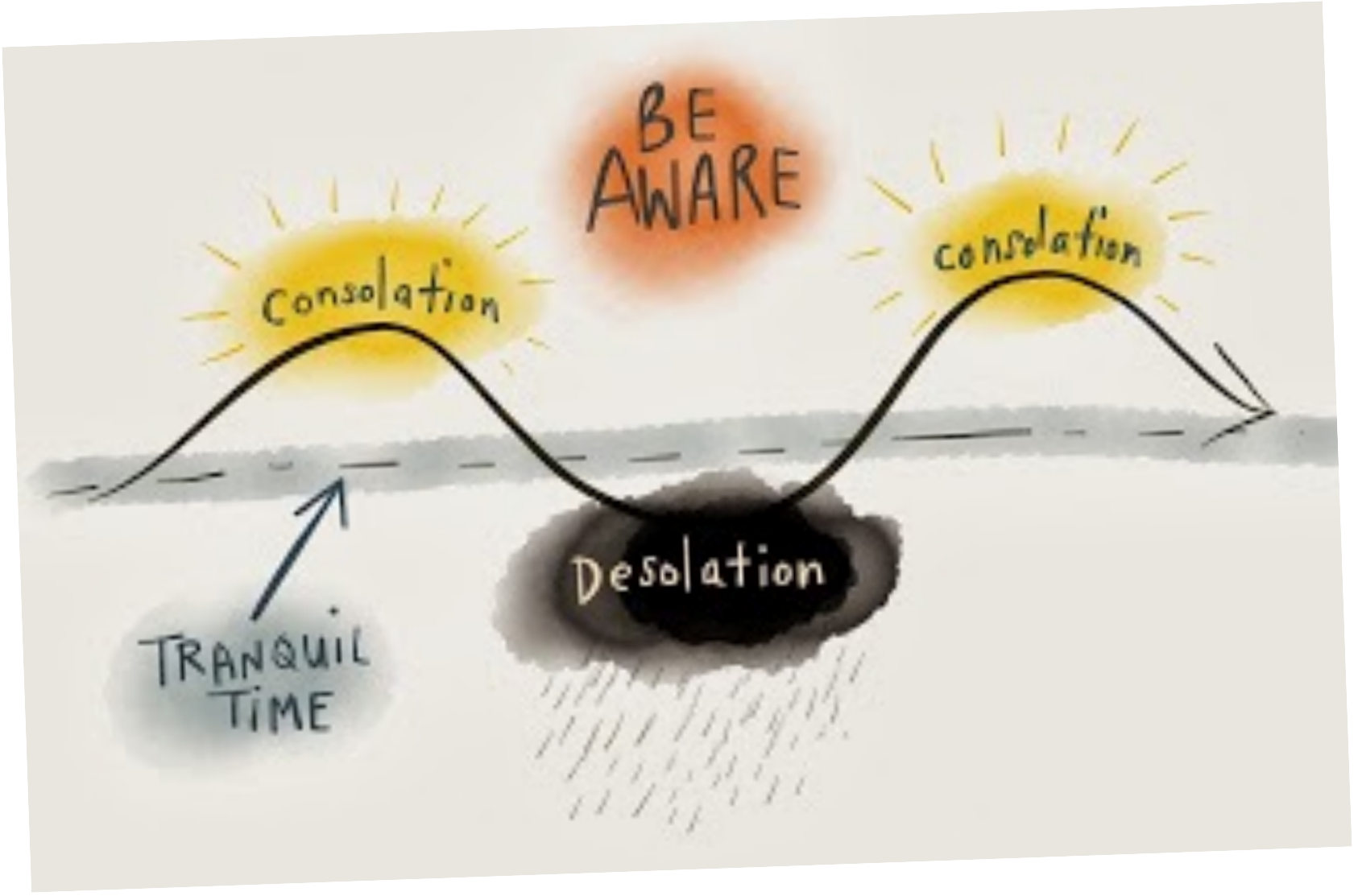
Rule 11: Spiritual Balance

- In consolation, we need to continually remind ourselves that **all that we have is gift**, given by God. In remembering this, we grow in humility and dependence on God for all that we have.

Rule 11: Spiritual Balance

- In desolation it's important to remember **Who** it is upon whom we depend. Desolation is a time of growing in trust, stepping out when what's necessary doesn't seem to be there and trusting that with God's grace, we can do more than we feel we can do.





Rule 12: Spiritual Defence

- Ignatius wants us to see that, like when we have to deal with a spoilt child, when we are willing to be strong facing a temptation, it won't have any power over us.
- But if we begin to listen, give in, lose heart, be afraid...the enemy will close in and press for victory.





Rule 13: Spiritual Defence

- The next tactic of the enemy is usually used together with one of the others. If the enemy can convince us not to speak with someone who is wise in the ways of God about what is going on in our spiritual life, then half of his battle is won.
- Who to speak to? Ignatius gives two suggestions. A good confessor or “a spiritual person” that knows the tactics of the enemy.

Rule 14: Spiritual Defence

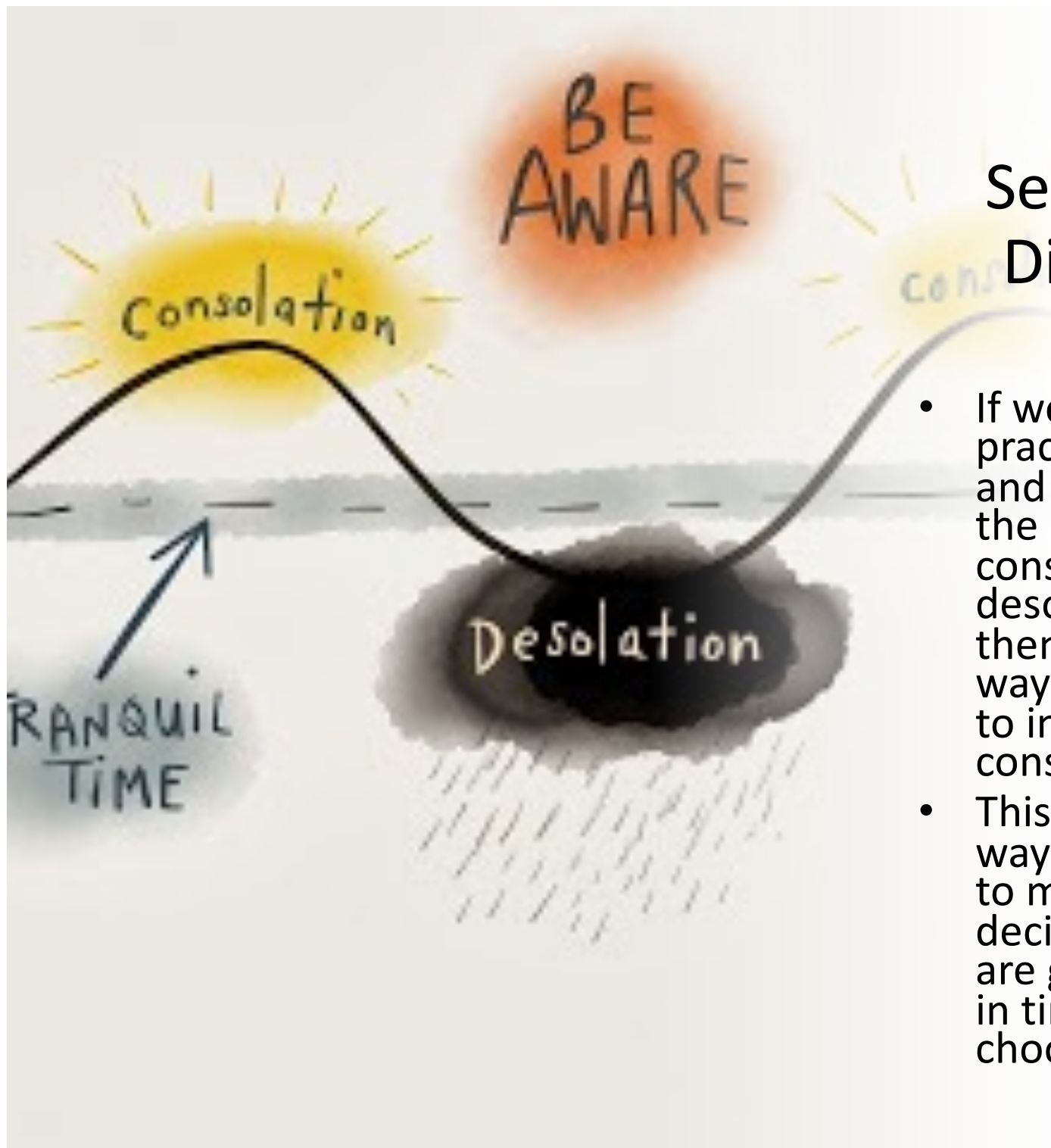
- In our lives, the enemy will work to find our weakest point and attack there to destroy the whole of our spiritual lives.
- Solution: “Know thyself.” Our defences are only as strong as our weakest point. We need to search out our weakest points now, and work to build them up.



A photograph of a wooden signpost on a dirt path in a forest. The signpost is made of dark brown wood and has a horizontal sign that is blank and weathered. The path is made of gravel and dirt, and is surrounded by green grass, rocks, and small plants. In the background, there are tall evergreen trees under a cloudy sky.

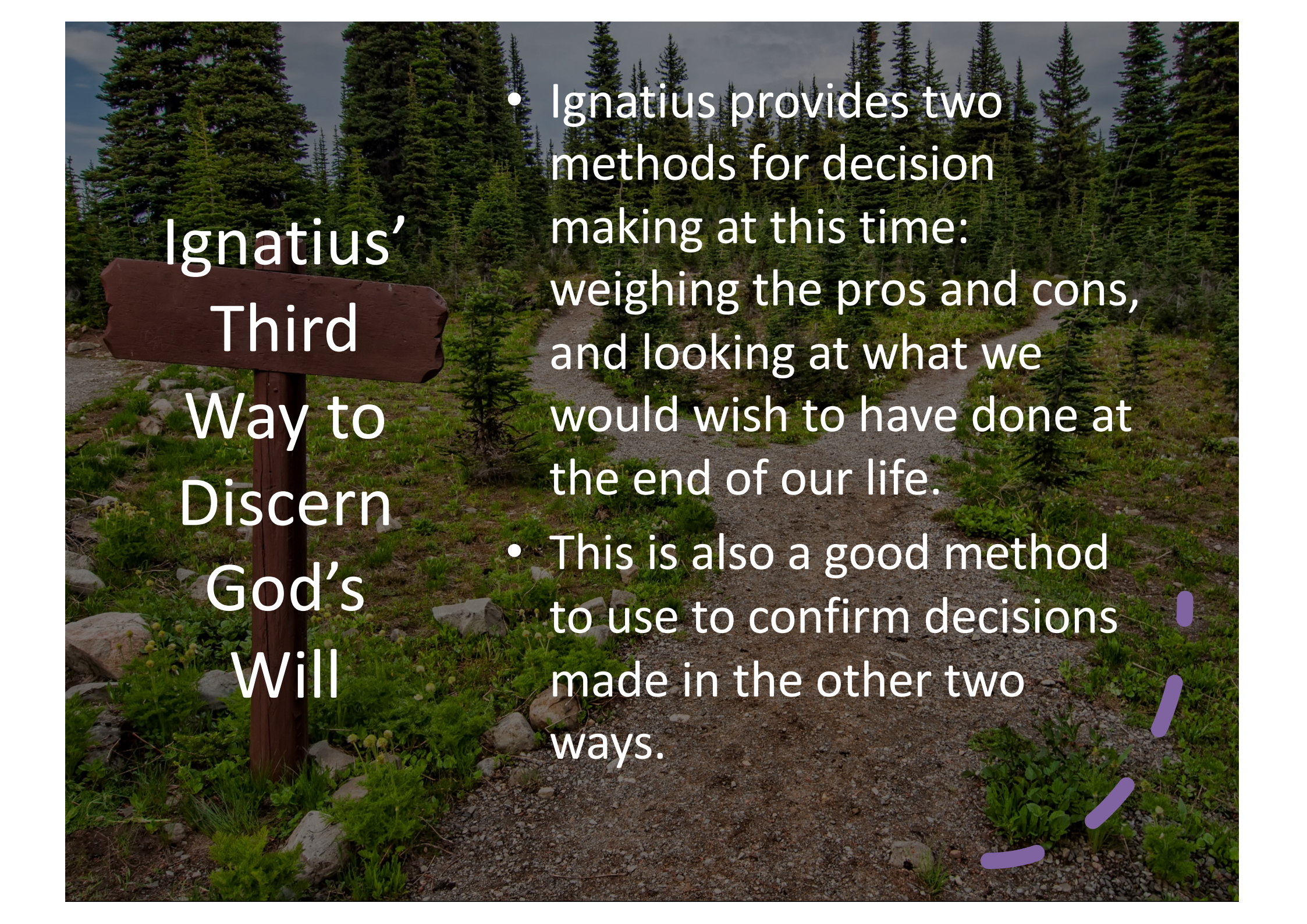
Ignatius' First Way to Discern God's Will

- When God so moves and attracts the will that, without hesitation, or the possibility of hesitation, we naturally follow his call.
- These circumstances are rare moments of grace from God.



Ignatius' Second Way to Discern God's Will

- If we are regularly practising our examen and paying attention to the dynamics of consolation and desolation in our lives, then we can trust the way that we are inclined to in times of consolation.
- This differs from the first way in that we still have to make an active decision as to what we are going to do, and then in times of desolation, choose to stick to it.

A wooden signpost stands on the left side of a dirt path in a forest. The signpost has a vertical post and a horizontal sign. The sign is dark brown and has white text. The path leads into the distance, flanked by green trees and bushes. The sky is overcast.

Ignatius' Third Way to Discern God's Will

- Ignatius provides two methods for decision making at this time: weighing the pros and cons, and looking at what we would wish to have done at the end of our life.
- This is also a good method to use to confirm decisions made in the other two ways.