

# 33-Day Renewal

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## Verified Clean Summary

Source files reviewed:

- 2026-05-05 19\_05\_38 merged-Summary.pdf
- 2026-05-05 19\_05\_38 merged-transcript.pdf
- 33-Day-Renewal-Cleaned-Plaud-Transcript.md

Date: May 5, 2026

Verification note: This summary has been checked against the cleaned transcript. It preserves the main teaching points, corrects obvious Plaud wording issues, removes placeholder fields, and marks only the uncertain theme phrase for confirmation.

## Overview

This 33-day renewal teaching introduces a theological and practical framework for deepening Christian spiritual life through the Eucharist, discernment, and a renewed understanding of desire. The speaker begins by asking participants to name a "guiding desire" or "orienting desire": the grace they hope to receive by the end of the 33-day journey.

The teaching draws especially from St. Ignatius of Loyola and St. Augustine. From St. Ignatius, the speaker presents the "Principle and Foundation," holy indifference, the three levels of humility, and rules for discernment. From St. Augustine, the speaker develops the idea of the restless heart and explains what he calls "existential emptiness": the infinite longing within each person that can only be filled by the infinite God.

A major theme is that human beings were created to be loved by God and to love God in return. All created things - relationships, health, possessions, status, work, and even ministry - are good only insofar as they help lead a person toward that end. When finite things are treated as ultimate, they cannot satisfy the heart and instead become sources of frustration or disordered attachment.

The teaching then connects desire with discernment. The speaker explains that our deepest, rightly ordered desires are often planted by God and can serve as a compass leading us back to Him. Even disordered or sinful desires may be distorted versions of a deeper God-given longing. Participants are encouraged to bring their desires honestly to prayer and ask what those desires reveal about what God wants to give.

The final portion applies these principles to the parish's Eucharistic vision. The parish desires to build a Eucharistic culture, form Eucharistic adorers, prepare Marian Eucharistic Missionaries, and teach people to unite their sufferings with Christ's sacrifice. The goal is an active Eucharistic life in which each person is taken, blessed, broken, and given for others, following the example of Christ and Mary.

## Key Teaching Points

### 1. The Guiding Desire

Participants are asked to begin the 33-day journey by naming the grace or experience they hope to receive. This guiding desire is not treated as a random preference, but as a starting point for prayer and discernment.

Questions for reflection:

1. What do I want to receive or experience by the end of these 33 days?
2. What desire is already present in me?
3. What might God be revealing through this desire?

## 2. Principle and Foundation

St. Ignatius teaches that human beings are created to praise, reverence, serve, and love God. The speaker summarizes this as: we are created to be loved by God and to love God.

Everything else in creation is a means to that end. Created things are not rejected, but they must be kept in their proper place. They help us receive God's love and love Him in return.

## 3. Holy Indifference

Holy indifference is the spiritual freedom to receive whatever best leads to God. It means not clinging to health over sickness, wealth over poverty, success over failure, or one life circumstance over another.

The question becomes: does this lead me to receive God's love and love Him more?

The speaker emphasizes that holy indifference also protects relationships. Spouses, children, family members, and friends can be instruments of God's love, but they cannot replace God. When another person is treated as the ultimate source of fulfillment, both people are burdened.

## 4. The Three Levels of Humility

The speaker describes three levels of spiritual growth from St. Ignatius:

1. Childlike prayer: asking God for specific needs and desires.
2. Holy indifference: trusting God to give whatever is best.
3. Christlike desire: desiring even suffering, poverty, persecution, or the cross if these draw a person closer to Christ.

The immediate goal for the group is growth in holy indifference, while the third level remains the deeper horizon of spiritual maturity.

## 5. Discernment of God's Will

Discernment is the practice of noticing the inner movements of the soul: thoughts, feelings, and desires. The speaker teaches that God's will is often recognized by deep, abiding peace. When something feels forced, anxious, or disordered, it may indicate self-will or a misleading movement.

The speaker distinguishes two spiritual situations:

- From bad to good: the evil spirit tempts with obvious evil, while the good spirit calls the person away from sin.
- From good to better: the evil spirit often tempts with many good things in order to distract from the greater good.

The example given is a wife and mother becoming busy with many good church activities while neglecting her primary vocation. The point is that a thing can be good and still not be what God is asking right now.

## 6. Three Questions for Testing a Desire

Participants are asked to test their guiding desire with three questions:

1. Does this desire open me to receive God's love and lead me to love God?
2. Am I holding this desire with freedom, or am I clinging to it?
3. When I pray with this desire, do I experience peace?

If the desire does not lead to God, it should be released or purified. If it does lead to God, it can become a fruitful focus for the 33-day journey.

## 7. Existential Emptiness and the Restless Heart

The speaker uses the phrase "existential emptiness" to describe the profound longing within each person. This emptiness is not a flaw. It is a holy thirst that points the person toward God.

Finite things cannot fill an infinite longing. Wealth, status, possessions, pleasure, or influence may temporarily distract, but they cannot satisfy. The speaker connects this with St. Augustine's teaching that the heart is restless until it rests in God.

The Eucharist is presented as the concrete sacramental answer to this longing. In the Eucharist, the infinite God comes to fill the infinite emptiness of the human heart and then overflow through the person toward others.

## 8. Desire as a Path Back to God

The speaker teaches that desire should not be feared. Instead, desires should be brought into prayer and examined honestly.

Even a disordered desire may reveal a deeper longing for God when traced to its root. For example, a desire for prestige may point to a deeper desire to know one's dignity as a beloved child of God. A desire for long life may point to the deeper longing for eternal life.

The speaker uses St. Augustine's image of drinking salt water: when we try to satisfy a true thirst with the wrong source, we become more empty and unwell. What the soul truly wants is the living water only God can give.

## Parish Eucharistic Vision

### 1. Promote a Eucharistic Culture

The parish desires to make the Eucharist the source and summit of parish life. This means more than adding devotions; it means shaping the whole culture of the parish around the Eucharist.

The Mass is described as active participation in Christ's sacrifice. The faithful do not merely watch the Mass; they bring their lives, sufferings, work, and week to the altar so that Christ can unite them to Himself and offer them to the Father for the salvation of the world.

### 2. Form Eucharistic Adorers

The parish desires to form people who want to be with the Lord in adoration. The long-term hope is perpetual adoration, 24 hours a day, seven days a week, but this requires a culture of committed adorers first.

### 3. Form Marian Eucharistic Missionaries

The parish desires to prepare parishioners to bring the Eucharist to people who cannot come to Mass, including the homebound, nursing homes, hospitals, prisons, and hospice care.

The speaker imagines a parish where each person who attends Mass could bring the Eucharistic Lord to one person who cannot receive Him otherwise.

### 4. Transfigure Suffering Into Offering

The Marian Eucharistic Missionary vision includes helping people unite their sufferings to Christ. The speaker says there is too much suffering being wasted. In a Eucharistic culture, suffering can be brought to the altar, united with Christ, and offered for the salvation of the world.

### 5. Be Eucharistic for Others

The speaker describes the Christian life as becoming Eucharistic: taken, blessed, broken, and given. Mary is presented as the model. After receiving the Word made flesh, she went in haste to bring Christ to others.

## Calendar and Assignments

The calendar discussed runs from May 1 to June 2, with a concluding retreat on June 6. Mentioned opportunities include:

- Monday Masses, including an evening Spanish Mass.

- Tuesday visits to the homebound, nursing homes, and hospitals.
- Thursday Eucharistic adoration and confession opportunities.
- 12-hour Eucharistic vigils on May 16 and May 30.
- Weekly prayer for vocations, especially on Wednesdays.
- A diocesan healing Mass on May 22, the feast of St. Rita, focused on healing for survivors of abuse, with priests available for confession and therapists present for support.
- A concluding retreat on June 6, with participants asked to bring their worksheet.
- A future 33-day training path for those discerning becoming Marian Eucharistic Missionaries.

#### Assignments:

1. Write and keep visible your guiding desire for the 33-day journey.
2. Pray with that desire before each day's reading.
3. Test the desire with the three discernment questions: God's love, holy indifference, and peace.
4. Practice holy indifference by asking God for what He knows is best.
5. Bring your existential emptiness to the Eucharist and allow Christ to fill and overflow it.
6. Participate in Mass by offering your life, sufferings, and week to the Father in Christ.
7. Pray for priests, seminarians, and vocations.
8. Consider whether God may be inviting you to become a Marian Eucharistic Missionary.

### Accuracy Notes

- The original Plaud summary was broadly accurate in its main themes.
- "Lectures" has been changed to "teaching" or "session" because the transcript reads as one retreat-style parish teaching.
- The speaker's phrase for the 33-day theme is still unclear in the transcript. It sounded like "Ecce Eucaristia, Divine. To be with you," but this should be confirmed from the handout or audio before being printed as an official theme.
- The parish/location name was unclear in the transcript and has not been asserted.
- The summary now avoids treating uncertain Plaud phrases as confirmed facts.