

# THE PLACE OF THE KINGDOM IN APOSTOLIC SPIRITUALITY

By PAUL MOLINARI

*From the outset of his conversion, even while on the road to Montserrat and to a secluded spot near Manresa, his mind was preoccupied with two meditations, that is to say, the Two Standards and the King setting out to wage war on the infernal host and the world. Both exercises are oriented to the care and the promotion of the neighbours' salvation.<sup>1</sup>*

THIS INFORMATION about Ignatius of Loyola comes to us from Oliver Manare, a close friend who enjoyed the profound esteem of the saint.<sup>2</sup> Nadal, too, the faithful and official interpreter of Ignatius's thought and spirit, in his instructions on the Institute of the Society, very often comes back to this point, explaining how these two exercises put into focus the characteristics of the Society itself.<sup>3</sup> There can be little doubt, then, of the impact of the so-called 'Kingdom' on the life and personality of Ignatius, and thus on the whole development of apostolic spirituality.

If, however, we wish to understand the meaning and the role of this exercise, introduced by Ignatius himself with these words, 'The call of a temporal king helps to contemplate the life of the eternal King',<sup>4</sup> we must take into account the development and growth of Ignatius as a person, especially marked as it was, we know, by the two episodes of his conversion at Loyola and the infusion of mystical graces at Manresa.

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<sup>1</sup> Manaraeus, O., S.J.: *Exhortationes super Instituto et Regulis Societatis Jesu* (edidit P. Losschaert, Bruxelles, 1912), pp 344-345.

<sup>2</sup> Oliver Manare, born at Douai in 1523, joined the Society of Jesus in 1550. He was made Rector of the Roman College by St Ignatius in 1553, then first Rector of the College of Loreto in 1554. After the latter's death, he became Provincial of France (1564), Assistant for Germany (1573), Vicar General of the Society (1580), then Visitor of Germany (1581) and finally Provincial of Belgium (1589-1594).

<sup>3</sup> See De Dalmases, C., S.J.: 'Las meditaciones del reino y de dos banderas y la vocación a la Compañía de Jesús, según el P. Nadal', in *Manresa* 20 (1948), pp 311-320.

<sup>4</sup> Exx 91.

The last episode, while subject to further expansion, retains its relevance as the experience determining Ignatius's vision of the service he is to render to Christ, and his insight into the nature of apostolic religious life. Ignatius himself briefs us on the prelude to these illuminations, telling us how, when in 1521 he was lying on his bed in the castle of Loyola with a broken leg:

There could not be found in the house a single one of the books he was used to reading, but they gave him a book entitled *Vita Christi*, and another, *Flos Sanctorum*, both in the vernacular. From frequent reading of these books he acquired an interest in the matters treated in them. He interrupted his reading at times to go back over the worldly things he used to think about.<sup>5</sup>

But, as Ignatius informs us:

Our Lord helped him, ensuring that to these thoughts there succeeded others which were born of what he had read. Because he was reading the life of our Lord and of the saints, he thought, talking with himself, 'How would it be if I did what Blessed Francis did, or what Blessed Dominic did?' And thus he considered many good things. And always he proposed to himself difficult and hard tasks; and as he did so he seemed to feel that their performance would be easy for him, and this for no other reason than the thought, 'St Dominic did this; therefore I will also do it. This was done by Blessed Francis: then I will do it also'.<sup>6</sup>

It is clear how the grace of his conversion brought Ignatius into the tradition of christian sanctity, profoundly influencing his development. He wanted to compete with Dominic and Francis '*como noble cauallero de Jesu Christo* (like a noble knight of Jesus Christ).<sup>7</sup>

He too has the ambition to become a Knight of Christ, wandering over the whole globe in the interests of the Kingdom of his Lord, in order to overcome Satan and to do this by means of severe penances after the example of his crucified King of Kings, urged on by the passion to signalize himself by the 'noble' willingness to serve, now turned into the christian willingness to serve.<sup>8</sup>

<sup>5</sup> *Autobiography*, 5 f.

<sup>6</sup> *Ibid.*, 7.

<sup>7</sup> *Monumenta Historica Societatis Jesu, Monumenta Ignatiana*, Series 11, *Exercitia Spiritualia Sancti Ignatii de Loyola et eorum Directoria* (Madrid, 1919), p 789. Ignatius himself used this expression in his directions for giving the Spiritual Exercises. It was used to indicate the dispositions in which they should be made, with the attitude of one who wishes to render a service out of love, a love which goes beyond words.

<sup>8</sup> Rahner, Hugo, S.J.: *The Spirituality of St Ignatius Loyola* (Westminster, Maryland, 1953), p 33.

At this stage, however, Ignatius has not yet reached that degree of spiritual sensitivity which will be imparted to him at Manresa, and will confer on his spirituality its unique character. Because of the direct action of God in him, the influence of christian tradition will take a new form. He will grasp how the service he dreams of must be rendered by sharing in the interior dispositions of Christ, the Redeemer. As Father Nadal informs us:

There (at Manresa) our Lord communicated to him (Ignatius) the Exercises and so led him that he dedicated himself wholly to his service and the salvation of souls. This he showed to him chiefly through two exercises of devotion, namely the Kingdom of Christ and the Two Standards. Thus he understood his own end and the goal towards which he must strive with his whole being as the objective of all his actions, the one which the company has now.<sup>9</sup>

Clearly it was at Manresa that Ignatius grasped fully what the 'livery of Christ' must mean; the suffering and humiliation through which he fulfilled his mission as redeemer and which led him to the glory of the Father. At Manresa also he made the beginnings, in the form of brief notes, of the two great considerations of the Exercises – the call of Christ, and the opposition of the Two Standards, a battle in which the victory could depend only on the acceptance by the Lord's followers of the Lord's cross.<sup>10</sup>

To anyone who has studied the question it seems eminently clear that the Kingdom, that is, the call of Christ, *Nuestro Señor*, and the Two Standards, are the heart of the Exercises: that in the mind of Ignatius the whole economy of salvation is bound up with the spectacular symbol of the two camps, and most especially, with the call of the eternal Lord who invites men to *be* at his side, to be *with* him and to share all that is his. All that precedes, that is, the exercises of the first week, leads up to this: the 'history of sin' is not aimed primarily at a purification from sin for the sake of making a good general confession (though this is not excluded), but derives its motivating force from the contemplation on Christ our Lord as he accomplishes his mission. In fact, the colloquy with the crucified Christ aims at fostering a response to the question, 'what should I do for Christ?': a response that the knight, full of shame before his king, will give to the one who has loved him first, who has loved him

<sup>9</sup> MHSJ, *Epistolae et monumenta P. Hieronymi Nadal*, Tom. V, *Commentarii de Instituto Societatis Jesu* (Rome, 1962), ed. Nicolau, M., S.J., p 40.

<sup>10</sup> Cf Rahner, *op. cit.*, p 35.

to the point of accepting the cross to save him, and now calls him to be at his side and to share his life and mission.

All that follows will be a further development and fuller acceptance of the implications of that response. The 'yes' expressed in the total oblation of self, an oblation made out of love, manifests a disposition of heart that will make the person 'vulnerable', ready to be captivated by Christ, capable of being gradually transformed by the 'contemplation' of the Lord's life and mission. It is this new affective bond which will gradually bring about a complete sharing of whatever the King has chosen, that he might be the Saviour. The readiness to 'labour with him, in order that following him in pain, we may likewise follow him in glory', as expressed in this exercise;<sup>11</sup> the disposition, 'I wish and desire; it is my deliberate determination, to imitate you in bearing all insults and reproaches and all poverty',<sup>12</sup> expressed in the oblation, must become more and more real through living contact with Christ the Lord in the contemplations, the exercitant surrendering in a constantly deeper sense to Christ's action in him.

The Third Degree of Humility will be the necessary consequence and the natural living out of this 'yes'; it will be the joyful acceptance of the Lord's ways, of the criterion of his mission as the servant of Yahweh, who, in loving submission to the Father's will, 'has come to save what was lost'.<sup>13</sup>

The better to imitate Christ our Lord and to become actually more like him, I desire and choose rather poverty with Christ poor, than riches, contempt with Christ contemned, than honours; and I desire to be esteemed as useless and foolish for Christ's sake, rather than to be accounted wise and prudent in this world.<sup>14</sup>

The experience at Manresa, then, enriches Ignatius' ideal with a new and deeper meaning; the spirit of the noble knight of Christ is more clearly defined as the spirit of the 'servant of Jesus Christ, who, being the eternal king and our creator, has come to this, that he has made himself man, and from eternal life has come to temporal death, thus to die for our sins'.<sup>15</sup>

The God of Ignatius's Manresa illumination gives himself to man, unworthy of love and yet the object of it. Being the God who is always faithful, he takes the initiative and invites men to partner-

<sup>11</sup> Exx 95.

<sup>12</sup> *Ibid.*, 98.

<sup>13</sup> Mt 18, 11.

<sup>14</sup> Exx 167.

<sup>15</sup> *Ibid.*, 53.

ship in the life and mission of his divine Son. But this invitation, in its turn, brings a new dimension to man's life, one which is based not merely on human reasoning but on the acceptance of the love-relationship which God in his sovereign freedom and liberality offers by calling him to such a partnership. The exercitant, who has been standing before his Lord and Master full of shame and confusion, and has contemplated him who, being the eternal King and our Creator, has come to this, that he has made himself man to die for his sins . . . now hears the same *Nuestro Señor* call and invite him. The exercitant who really hears the call reacts in wonder and amazement, saying, 'You are calling me?' The realization that this is indeed the case produces an entirely new disposition, because he has 'fallen in love' with Christ who has shown him how deeply he is in love with men. The response which comes naturally to the exercitant is the oblation.

Ideals of loyalty and courage have given way to love and self-sacrificing service. The disposition of the noble knight becomes the humility which is still more noble because it is prostrate in the most complete self-surrender before the loveliness of God. This is the spirituality which both supports and derives from a free service, embraced through love, from an unselfish service even to the total denial of oneself, from unconditional service for the glory of God in the service of men.

The consideration of 'The Kingdom', introduced as a parable leading to the contemplation of Christ in the act of accomplishing his mission, must be seen as Ignatius himself intended it to be seen, as a call, an invitation to go out of oneself in order to be with the one who invites; as the call of Christ who asks of men that they should abandon all things to follow him, to share his life, to share his mission.<sup>16</sup> It then becomes the foundation for understanding apostolic life and spirituality, since it is based on the total giving of self, on a complete surrender to the one who is 'sent' by the Father, the apostle *par excellence*. What is involved here is not merely service, but a following of the Redeemer, a service which derives its meaning and power from union with him and a faithful following in the paths which he trod.

As we all know, the richness of the christian life and mission is

<sup>16</sup> Cf. Dirks, G., S.J.: 'Le De regno Christi et la personne du Christ', in *Revue d'Ascétique et de Mystique*, 29 (1953), pp 317-326 (especially 320-326); Ravinel, R., S.J.: 'L'Appel du Christ', *ibid.*, pp 327-336; Clémence, J., S.J.: 'La méditation du Règne. Une pédagogie de la foi selon l'Evangile', *ibid.*, 32, (1956), pp 145-173.

such that it must be expressed in an indefinite number of ways and forms. Each one of these, though radically based on a common pattern, manifests in a special way this or that aspect of Christ's own life. All this is due, of course, to the action of the Spirit within the Church. The Spirit himself, by distributing to the individual according to the measure of the giving of Christ,<sup>17</sup> moves some to stress one aspect more than another. These many and diverse facets of christian life are complementary to one another, and all are meant to foster the richness and vitality of the one Body of Christ which is the Church.

As Father De Guibert has pointed out, various series of scriptural texts can be offered which stress different theological aspects of the same life in Christ. 'Each series is an outlook which through the centuries was re-echoed in the providential message of a St Francis of Assissi, or a St Dominic, or a St John of the Cross, or a St Vincent de Paul, or many others'.<sup>18</sup>

In St Ignatius's case, Father De Guibert continues, the series of texts would be something like this:

'The Son of Man has not come to be served, but to serve, and to give his life as a ransom for many' (Mt 20,28). 'Whoever wishes to be first among you shall be your slave, (Mt 20,27).

'Let . . . you yourselves (be) like men waiting for their master's return' (Lk 12,36). Blessed is the 'faithful and prudent steward' (Lk 12,42). 'Trade till I come' (Lk 19,13).

Re-echoing these aspects stressed by Christ, we have similar thoughts from his apostles: 'Paul, the servant of Jesus Christ' (Rom 1,1; Phil 1,1), and this formula alternates at the head of his epistles with another: 'apostle of Jesus Christ' (Tit 1,1). Peter, too, takes it up: 'Simon Peter, a servant and apostle of Jesus Christ' (2 Pet 1,1) – and Peter is the first 'servant of the servants of God'. James, is 'the servant of God and of our Lord Jesus Christ' (Jas 1, 1). 'Jude, the servant of Jesus Christ' (Jud 1,1). John, too, claimed to be Jesus's 'servant' sent 'to make known to his servants' the mysteries in the apocalypse (Apoc 1,1). A parallel series is appropriate to Ignatius: 'My food is to do the will of him who sent me, to accomplish his work' (Jn 4,34). 'For whoever does the will of my Father in heaven, he is my brother and sister and mother (Mt 12,50). 'I have come down from heaven, not to do my own will, but the will of him who sent me, the Father' (Jn 6,38). 'May the God of peace . . . fit you with every good

<sup>17</sup> Cf 1 Cor 12, 11; Eph 4, 7.

<sup>18</sup> De Guibert, J., S.J.: *The Jesuits: Their Spiritual Doctrine and Practice* (Chicago, 1964), p 177.

thing to do his will' (Heb 13,21). 'Since Christ has suffered in the flesh, do you also arm yourselves with the same intent; because he who has suffered in the flesh has ceased from sins; that during the rest of his time in the flesh he may live no longer according to the lusts of men, but according to the will of God' (1 Pet 4,2). 'He who does the will of God abides forever' (1 Jn 2,17).<sup>19</sup>

These texts exemplify the deep scriptural roots from which Ignatius's spirituality of service to God and fulfilment of his will has sprung. Service motivated by love is at the very heart of the life and spirituality of Ignatius; but this very service entails an anxious care to find and to fulfil God's will. On this Ignatius insists very forcefully, adding that, in order to find the divine good pleasure, a faithful servant must be docile to the interior lights and motions of grace without neglecting the employment of reason enlightened by the truths of faith. Service and conformity to God's will are thus joined together: service is to accomplish what God asks us to do for his glory through the salvation of men. Service and conformity to God's will require great docility to the promptings of the Spirit, to the demands of the Father as they come through the needs of men. Service because of love, in fulfilment of the Father's will, is, then, apostolic service.<sup>20</sup>

No wonder that discernment should play such an important role in Ignatius's own life and in apostolic spirituality. But this discernment is not to be considered, according to Ignatius's mind, as an exercise, as a technique. It is rather the fruit, the outcome of an interior disposition of heart:

... the disposition of the third mode of humility; the possession of the *sensus Christi* (1 Cor 2); self-determination in terms of Christ's kenosis (Phil 2,6-11); insertion into the paschal mystery to the extent that it is *practically* impossible to choose anything else than what is *seen* to be conducive to God's greater glory and to good of the neighbour, in Christ, in the Church and in community.<sup>21</sup>

The ignatian spirit and apostolic spirituality are, therefore,

<sup>19</sup> *Ibid.*, pp 177-178.

<sup>20</sup> One finds here the basic ground for the understanding of the aim of the Society as an apostolic religious institute. There is but one: the service and glory of God in procuring the salvation of souls in union with Christ. On this matter see Courel, F., S.J.: 'La fin unique de la Compagnie de Jesus', in *Archivum Historicum Societatis Jesu* (AHSJ), 35 (1966), pp 186-211. There is an abridged English version: 'The Single Aim of the Apostolic Institute', in *The Way*, Supplement 14 (Autumn, 1971), pp 46-61. See also De Dalmases C. S.J., *op. cit.*, especially pp 315-320.

<sup>21</sup> Walsh, J., S.J.: Discernment of the Spirit, in *UISG Bulletin*, No. 22 (Fourth Quarter, 1971), p 14.

centred on Christ;<sup>22</sup> Ignatius was deeply attached to his person, to the Son of the Father, who has come into this world to do the Father's will,<sup>23</sup> a will which is wholly salvific. The radiant clarity of this concept in Ignatius's mind is evident in his contemplation of the Incarnation, where we are presented with his vision of the Trinity, intent on saving men.<sup>24</sup>

### *The heart of the matter*

We are touching here on the nerve-centre of our subject. Having laid down the major premises, we can now appreciate the innermost meaning of the 'Kingdom', not only in Ignatius's thought, but also, and most especially, in apostolic spirituality. This latter is fully defined in this contemplation. 'The call of a temporal king helps to contemplate the life of the eternal King'.<sup>25</sup>

The life of the eternal king is the life of the Son of the Father, who is one with the Father,<sup>26</sup> whose will is so conformed to the will of the Father that 'his pleasure is to do whatever pleases the Father'.<sup>27</sup> For this, 'in loving submission to the will of the Father and in union with the work of the holy Spirit', he has come into this world to conquer sin and death and to bring life to men and to lead them to the Father. This is the will of the Father who has sent him. Christ then, in the ignatian contemplation of the Kingdom, addresses the people, saying: 'My will is to conquer the whole world, and all enemies, and thus to enter into the glory of my Father'.<sup>28</sup>

Accordingly, Christ is shown by Ignatius in the act of rendering his service out of love in fulfilment of the Father's will: 'to see with the eyes of the imagination the synagogues, towns and villages through which Christ our Lord used to preach'.<sup>29</sup>

Only then can one understand the implications of the call:

Wherefore, whoever desires to come with me must be content with the food that I eat, with the drink and the clothing that I have etc. In like manner he must labour as I do during the day, and watch during the night etc, in order that afterwards he may have part with me in the victory as he has had in the hard work. . . . Whoever, therefore, desires to come with me must labour with me, in order that, following me in pain, he may likewise follow me in glory.<sup>30</sup>

<sup>22</sup> On this matter see Rambaldi, G., S.J.: *Christus heri et hodie* (*Temas cristológicos en el pensamiento ignaciano*), in *Manresa* 28 (1956), pp 105-120.

<sup>23</sup> Cf Jn 6, 38; Jn 5, 30; Heb 10, 7.

<sup>24</sup> Cf Exx 102.

<sup>25</sup> *Ibid.*, 91.

<sup>26</sup> Cf Jn 10, 30.

<sup>27</sup> Cf Jn 8, 29.

<sup>28</sup> Exx 95.

<sup>29</sup> *Ibid.*, 91.

<sup>30</sup> *Ibid.*, 93, 95.



The King's invitation is to follow and to share. It is a sharing in his mission that will become deeper and deeper as the bond of affection for him grows stronger. In fact, to accept his invitation means to run the risk of allowing him to reveal himself and to make us share his views, his way of thinking and loving, his attachment to the Father's will and therefore his mission. To respond to this invitation means to enter into an adventure which radically alters one's entire existence; it means so to trust ourselves to his love that he may lead us wherever he will.

The ratification of this love-covenant leads to the endless discovery of new insights into the person of the one who leads: a sort of penetration into the Light – 'the light of the knowledge of God's glory, the glory on the face of Christ'.<sup>31</sup> We must be willing to take the one step, to accept what that one step leads us to: to live in the joy of this light, to consent to the obligations that will result. The fact of having been won over by his love and of surrendering to it brings us to an ever deeper sharing of his life and of his mission, of his ways and of his outlook. We are thus introduced into a life that surpasses every expectation, and enter into a commitment with him to a service of the neighbour such as one would never have dared to hope for.<sup>32</sup> This is in fact nothing less than a share in that service of men which Christ himself has rendered, in loving fulfilment of the Father's will. There can be no better way, then, to serve men than 'to labour with him', and to learn from him how to spend ourselves for them.

### *Schola affectus*

For this very reason, immediately after the oblation of The Kingdom, Ignatius has one preoccupation: that the exercitant who has 'not been deaf' to Christ's call,<sup>33</sup> and has made such an oblation, should contemplate at length the eternal king as he fulfils the mission entrusted to him by the Father. Such a contemplation is designed to deepen the affective relationship with Christ in such a way that the one who contemplates the 'eternal King', God made man, begins to be transformed interiorly: he begins to act with the instincts of Christ, whose ways are now becoming those of his servant.

<sup>31</sup> 2 Cor 4, 6.

<sup>32</sup> Cf Molinari, P., S.J.: 'Teaching How to Respond to God in Faith', in *Donum Dei*, 17, *Faith and Religious Life* (Canadian Religious Conference, Ottawa, 1971), pp 42-44.

<sup>33</sup> Cf Exx 91.

It is in this light that one can see the paramount importance of that petition which must precede and imbue the contemplation of the mysteries of our Lord's life: 'To ask for what I want: here it will be for an interior knowledge of our Lord, who for me is made man, that I may the more love him and follow him'.<sup>34</sup> Such a prayer, such a disposition of mind, is meant to obtain that kind of knowledge of Christ which can best be called the 'comprehension of the heart'. It is that familiarity which enables one to know, in a more than intellectual sense, what is in the heart of the other; it is a fondness that makes one share the criteria of the other; it is a unitive love which generates the *sensus Christi*, that is, a special sensitivity, an ability to discover what the Father's will is in Christ and how to respond to it in union with Christ.

The contemplation which can work such a transformation in human hearts is not an unreal preoccupation with the events of a remote era. As Father David Stanley remarks,<sup>35</sup> all the mysteries of Jesus's earthly life have been endowed in his glorified humanity with a completely new and enduring actuality; they are always contemporary. With all the authority of his profound research and insights, the canadian jesuit points out how, in fact, the saving mysteries of our Lord's existence on earth, from his birth to the public life and to his death, retain in Christ, as he now exists, a perennial, dynamic reality which remains ever contemporary with the ongoing process of history. This is why St John has Christ saying, 'I was dead, but remember, I am alive for evermore'.<sup>36</sup>

In this reality Fr Stanley sees '... the christian answer to the question of modern man, why contemplate the earthly history of Jesus?, when the Christ who exists now is none other than the exalted Lord'.<sup>37</sup>

There is, in fact, a profound difference between the contemplation of our Lord's earthly life and that of any other human being who no longer lives among us. Any other such life, however exemplary and beautiful, is to a large extent a matter of past history, even though the person continues to live because of man's immortality. Other men cannot be with us in the sense in which Christ is. Christ is the living Lord, the one who has overcome death because he is God; who, having become one of us, bears even in his glorified body the marks

<sup>34</sup> Exx 104.

<sup>35</sup> See Stanley, D. M., S.J.,: 'Contemplation of the Gospels, Ignatius Loyola, and the Contemporary Christian', in *Theological Studies*, Vol. 29 (1968), pp 417-443.

<sup>36</sup> Apoc 1, 18.

<sup>37</sup> Stanley, *loc. cit.*

of the passion which he endured when he was on earth.

It follows that the risen Lord is what he is now in virtue of his past existence on earth. In other words, the modality of the Lordship of the risen Christ has been determined by the mysteries of his earthly life. Hence these 'mysteries do not merely belong to the past; they are in fact an integral part of his present, glorified existence, and so are contemporary in a very real sense with my own life'.<sup>38</sup>

This fact that it is precisely through the mysteries of his earthly life that Christ entered into his present mode of existence has immense significance for us, because it is through these very same mysteries that Jesus Christ exercises his influence now on the lives of christians. Having made it clear that, since we have no very clear concept of the divine, it is through Christ's human experiences that we can relate to the Lord in a unique way, Father Stanley spells out some of the specific implications of this saving reality:

I can, then, relate to the exalted Lord in, e.g. this experience of temptation, because that experience retains its actuality in him as he now exists. Indeed, since I can only relate to him on that spiritual level at which I now find myself, whether in temptation, or in suffering, or in apostolic activity, etc, it is to these mysteries that my prayer, to be effective, is of necessity to be orientated. For if I am ultimately to be redeemed by accepting my own death, in all its concrete circumstances, from the hand of the Father (as Jesus himself did in order to effect the redemption of mankind), I must throughout my life be assimilated gradually more and more to Jesus Christ, in whom the paschal mystery is now completely realized. This means that the christian life is a graduated process in which, over and over again, I am 'elected' by God in Christ with my own free cooperation.<sup>39</sup>

Long before the brilliant findings of some modern studies of the resurrection, St Ignatius had a profound existential understanding of this truth. It is at the heart of the *Spiritual Exercises*. They envisage the christian life as gradual growth, through the contemplation of the Lord's mysteries and their penetration of one's whole being, into the 'fulness of Christ'. As in his life, this growth finds its climax in the paschal mysteries through which Christ himself came to be 'constituted Son of God in power by resurrection from death, in accordance with the Spirit of holiness'.<sup>40</sup>

Although the sacraments are the first means to this christian development, there must be a deeply personal involvement. It tran-

<sup>38</sup> *Ibid.*, p. 432.

<sup>39</sup> *Ibid.*, p. 433.

<sup>40</sup> Rom I, 4.

scends, without excluding, personal effort. We are profoundly involved in our own redemption, though it is Christ who redeems us. And so it is essential that each of us

... relate to the Lord Jesus in the mysteries of his earthly history. Among the various ways in which I may accomplish this, the manner *par excellence* for the christian, as St Ignatius was so well aware, remains the contemplation (or meditation) of that earthly history presented to me in the gospels. This means surely that the contemplation of God's Word in scripture must truly be for me a saving event.<sup>41</sup>

The fruit of this contemplation is the one typical of apostolic spirituality, a readiness to go wherever we see that God wants us to go, a service through love, an apostolic service for the greatest possible glory to God in the salvation of men, a service given in generous conformity to the will of God, in the abnegation or sacrifice of all self-love and personal interest in order to follow Christ, the Leader who is ardently loved.

<sup>41</sup> Stanley, *loc. cit.*

### *Notice to Readers*

#### SUPPLEMENTS 1973

Nos. 19, 20.

On pages 37 and 101 we have itemized the contents of our forthcoming Supplements 19 (Summer), and 20 (Winter).

Though it was our original intention to publish a *selection* of the papers on *Apostolic Spirituality and Reform* (to be read at the International Jesuit Symposium in July 1973, at the University of San Francisco), severe cutting would be necessary to enable us to include these in a single Supplement. Rather than mutilate the shape of the Conference, we have decided to make *all* the papers available to our readers. We are therefore publishing *Apostolic Spirituality and Reform* in two separate volumes.

The Supplement on *Structures in Consecrated Life* (advertized for Winter 1973) will therefore now appear in Spring 1974.