

CHANGING STRUCTURES

By HOWARD GRAY

THE TASK OF TRANSLATING THE CULTURAL presuppositions surrounding the Exercises and those embedded within the text is a delicate one. On the one hand, translation involves being authentic to the sophisticated dynamics and intentions of the Exercises without falling into fundamentalism.¹ On the other hand, translation involves avoiding the antithesis of fundamentalism and accommodation to relevance which enfeebles or misrepresents those same authentic dynamics and intentions.² Yet, pastorally, translation of some sort is inevitable as the wise guide adapts the text of the Exercises to the dispositions, histories and graces of those making the Exercises. The task remains both difficult and sensitive, influencing as it does another human's life and vocation. The student and the director of the Exercises face a common challenge: adaptation in truth.

In this reflection I intend to present an approach towards adaptation of the Exercises within our contemporary changing cultures. My remarks fall under three headings: the Ignatian culture, the Ignatian principles of adaptation, and a contemporary translation of Ignatian culture.

Ignatian culture

There are accidental features of the Exercises which reflect linguistic, symbolic, social and theological presumptions identified with a historical era different from our own. An example of this is found in rule twelve of the Rules for the Discernment of Spirits for Week 1: 'The enemy conducts himself like a woman. He is weak when faced by firmness but strong in the face of acquiescence'.³ While I agree with Ganss that 'to expand Ignatius' comparison into a depreciation of women in general goes beyond his text and is also historically inaccurate',⁴ nonetheless the comparison offends our contemporary sensibilities, male or female.

There are other Ignatian expressions which need nuance or expansion today, e.g. rule thirteen of Rules for thinking, judging and feeling with the Church: 'To keep ourselves right in all things, we ought to hold fast to this principle: What seems to me to be white, I will believe to be black if the hierarchical Church thus determines it'.⁵ Again Ganss helpfully puts these rules in their historical context, admitting that while 'many of Ignatius' topics and details are as applicable in our day as in

his...many too are rather obsolete in our vastly changed circumstances'.⁶

Finally, Thomas Merton's discomfort⁷ represents that of many other sincere moderns who have wrestled with Ignatian images and vocabulary like: 'the soul imprisoned in this corruptible body',⁸ 'a human king, chosen by God our Lord himself, whom all Christian princes reverence and obey',⁹ or 'great plain in the region of Jerusalem, where the supreme commander of the good people is Christ our Lord; then another plain in the region of Babylon, where the leader of the enemy is Lucifer'.¹⁰

None of the above examples represents an insurmountable obstacle in giving the Exercises to people of fundamental good sense and good will. Yet, those involved in giving the Exercises to a variety of people know that the text needs some interpretation, some contextualization, some relevant contemporary example to make the symbols, language or theology intelligible, a help for prayer, and an available way to find God's will. It is tempting to focus this essay on these accidental features and to recast Ignatius' symbols, vocabulary and theology for an age more anxious than his about belief, less sanguine than his about hope, and less spontaneous than his about seeking divine love. However, my instincts have led me elsewhere for two reasons. First, the readers of this journal probably see the need for these kinds of accommodations from a sixteenth-century text to a late twentieth-century pastoral situation and make these accommodations with serenity and tact. Second, there is a more important issue: how to communicate the Ignatian culture of the Exercises. What do I mean by 'Ignatian culture?'

Culture involves values; some would say culture is a 'total composite of values which predominantly influence what individuals strive for in life'.¹¹ There are ethnic cultures, religious cultures, secular cultures, dominant cultures and sub-cultures. For example, a ubiquitous symbol of contemporary transnational culture is the mall, that conglomerate of consumer goods, advertising and anonymous contact which displays and represents much that our times value.

In the Exercises, Ignatius establishes a culture, a total composite of religious values designed to reorient how men and women choose to live their lives. People talk of the 'experience of the Exercises'. What they mean is the experience of a culture which radically questions all other cultures which have, until that time, been presumed to be absolute and valuable. What, then, is constitutive of the culture of the Exercises?

There are three constitutive elements in the Ignatian Exercises. There is a *context* for discovering God's leadership in life, a statement of *priority* in God's leadership, and the establishment of *criteria* for discerning whether the leadership attributed to God is authentic.

The *context* of the culture of the Exercises relies on reorienting time and space. The Twentieth Annotation expresses this most clearly as voluntary withdrawal, seclusion and engagement. The Nineteenth Annotation invites participation in the Exercises for those capable of making them but not free to remove themselves from their work. But even in the instance of the Nineteenth-Annotation retreat, the one making this form of retreat still has to give time to and to make space for some withdrawal, seclusion and engagement.¹² The expectation that one is willing to reorient personal time and space to create a new psycho-religious chronology and environment is crucial to understanding and implementing the twenty introductory annotations. For just as financial districts, theatre districts, business districts, suburbs and inner-cities reorient time and space, and thereby create worlds of distinct languages, symbols and theories, so, too, do the Ignatian Exercises.¹³ The willingness to enter and to participate in the world of the Exercises is the willingness to enter into God's culture.

Within this culture the Exercises present a set of *priorities*: the recognition of sin and the power of divine forgiveness, the call to discipleship and its authentic development, the cost of discipleship, and the reward and joy of this discipleship. The frame of the four Weeks—the time and space of this Ignatian culture—create an environment for engagement with God's plan. That engagement with God is epitomized and verified in the colloquy, sacred time and place where a person is inculcated into God's time and place. I use the term 'God's time and place' designedly because the colloquy is an expression of a relationship touched by grace and its intimacy. As such, the colloquy represents the priority of Annotation Fifteen, that time and space when and where the Creator deals immediately with the creature and the creature with its Creator and Lord.

Finally, the Exercises establish *criteria* for discerning whether the priorities which one sees forming in her or his life are actually from God. Obviously, the Rules for Discernment of Spirits are one expression of criteria; however, I have in mind the entire internal rhythm of prayer, reflection, weighing of competing goals, the distinguishing of patterns in the moments of consolation and desolation, which constitute the spiritual history of the woman or man undergoing the Exercises. Concretely, it is knowing with that interior knowledge which is almost self-confirming, that the desire to serve God out of love for God can only be from God. This confirmation of election within the culture of the Exercises is a free gift from God; however, it is a gift which those making the Exercises have been made sensitive to receive through the context

and priorities of the Exercises. Every Ignatian election is a radical decision to live one's ethico-religious life within God's culture. The genius of Ignatius is that he does not ask us to put divine culture alongside our other cultures—ethnic, political or social. Rather Ignatius invites the person making the Exercises to let the divine culture now pervade and transform every other culture.¹⁴ This is the dynamic of the Contemplation to Attain Divine Love: to find, to embrace, to further the love of God, that 'dearest freshness deep down things'.¹⁵ The transformation of culture through divine love explains both the individual and social finalities of the Exercises; 'the overcoming of one's self and the ordering of one's life' is divine love empowering a woman or man to labour for the reign of God.¹⁶

Ignatian adaptation

Imperative in the giving of the Exercises is adaptation, the ability to lay open the perennial spiritual riches of the Exercises in a way which accommodates these to the reality of the person making them. There are three principles operative in this process of adaptation.

First, the director of the Exercises must reverence the values of the Ignatian culture and the dynamics which support that culture. Second, the director should possess a trained sensitivity to the total reality of the women and men who desire the experience of the Exercises. Third, there is a 'way' to bring these two cultures together, adjusting the Ignatian text to the needs, desires and graces of the person making the Exercises. What follows in this section is an examination of these three principles of adaptation.

The composite of values which constitutes the Ignatian culture centres on the retreatant's willingness to give time and space to considering those values for her or himself, on the priorities within the four Weeks of the Exercises, and on reverence for those moments when God communicates which values the retreatant should particularly pursue in his or her life. The election, again, relies on the radical decision to live out of God's culture, which the Ignatian culture represents and into which it leads the retreatant. Now the expression of these values should be modified or emphasized variously to accommodate the needs and graces of individual retreatants. The balance between discerning the core values of the Exercises and reinterpreting their expression is a motif throughout the twenty introductory annotations.¹⁷ This balancing is not a contemporary innovation. Indeed, balance is an internal hermeneutical principle throughout Ignatian spirituality:

It seems to me that the most important word in the Jesuit Constitutions is the word 'etc.' . . . Any careful reading of the Constitutions will show

Ignatius's brilliance as a religious legislator. Invariably he presents a general principle of behaviour which he fully intends to be normative . . . He generally follows this normative statement by a number of qualifications to the effect that the prescription is to be applied according to persons, places, times *et cetera*. He tends invariably to leave the application of the normative prescription to the *discreta caritas* [discerning charity] of the person who is actually on the scene. What this means is that Ignatius preferred discretion to prescription, discernment to juridical statements, and flexibility to programme rigidity.¹⁸

Consequently, reverence for the values of the Ignatian culture and the dynamics supportive of that culture is far removed from that crippling fundamentalism which reduces the Exercises to an experience of verbal rigidities or to an inculcation of rigid neo-orthodoxy.¹⁹

The second principle involves a concomitant reverence for the concrete particularity of the retreatant. A director adapts to the person, as Ignatius did, as Jesus did. Above, I termed this reverence 'trained sensitivity'. By this term I mean an amalgam of acquired skills: in listening to people; in reading patterns of grace and patterns of deception; in the ability to mark the psychologically unsound; in an alert ability to relate scripture and theology to the human heart. Internships in direction, classes, supervision, work with a team of co-directors—all these can facilitate the training a director should have. On the other hand, the greatest director I have encountered, my tertian instructor Paul Kennedy, always represented to me a training forged in personal suffering and in a deep not sentimental compassion for others. Kennedy was a master of reverence both for the essentials of the Exercises and for the idiosyncratic human realities, including my own, before him. His readings of people were sure but kind. However, I doubt that internship programmes, classes or supervision loomed as formative pedagogical moments in his personal formation. So, perhaps, by 'trained' I mean, ultimately, that training God donates. While I acknowledge that there is an allusive quality in this description, I believe it is an authentic one. Whenever I taught courses in the Exercises or in spiritual direction, I felt that the soundest advice I gave to aspiring pastoral labourers was to urge them to keep good literature or art or music in their lives. I so urged because the symbolic representation of human passion, struggles, successes and failures helps us read scripture as a lived event, to translate theological analyses into human experience and to confront the moral smugness which is sometimes the occupational hazard of those in spiritual ministry. However a person obtains the gift, the Exercises can only be a call to life and love when they translate and reorient human histories.

The third principle of adaptation involves bridging the gap between Ignatian culture and the specific reality of the retreatant. A careful reading of the Ignatian text describes this way of proceeding. From the presupposition (Exx 23) to the notations at the beginning of the Contemplation to Attain Love (Exx 230–231), the Exercises emphasize ongoing communication between the guide-director and the guided-retreatant. We know that communication need not be verbal; it can be an attitude, a gesture, a presence, i.e. those actions which both mediate and unite. The inspired word is unique as mediator and unifier; but it is the proclaimer of that word who, in God's design, allows communication to happen, for the word to be made flesh. The Ignatian text which introduces the director of the Exercises is so stark, so understated, that we can overlook its powerful ministerial connotations: 'The person who gives to another the method and procedure for meditating or contemplating . . .'.²⁰ The one we call *director*, Ignatius calls *the one who gives*. Gives what? Ultimately, gives the way to discover life and love, the Lord of creation and covenant. This mediating task, fixed on bringing the life and love of God into the life and love of the retreatant, comes not from a book or a lecture or a system but from person to person. Thus the 'means' of adaptation is the presence of a director at the service of God and the retreatant.

These three principles guarantee authenticity. They also underscore the centrality of reverence in the process of the Exercises: reverence for the text, for the concrete reality of the retreatant, for the empowerment of the director to mediate between text and retreatant and for the God who guides all to God's own good.²¹

Contemporary translation of the Exercises

The contemporary ministry of the Exercises takes place in a variety of cultural settings which, in turn, influence their pastoral presentation. This cultural and pastoral pluralism can be illustrated by a descriptive catalogue of possible retreatants: men and women; both those people who see the Exercises as an opportunity to find solitude, prayer and the encounter with God as a welcome alternative to the competitive demands of their professional world and also those people who see the Exercises as a prophetic and religious challenge to refound their social action agenda; persons committed to preserving the order and stability of the Church who see in the Exercises a solid spirituality protective of good order, orthodoxy and discipline, and also persons committed to questioning church order, to broadening consultation and decision-making in the Church in order to recreate church order, to rethink its

orthodoxy, and to increase its flexibility in responding to contemporary social and ethical problems; men and women finding the Exercises to be profound confirmation of their religious life and also men and women finding the Exercises a profound confrontation of a spurious religious vocation. I have not even mentioned the cultural diversity of races, emerging to new levels of political and social consciousness, or those cultures struggling to incorporate their homosexuality into their church and their spirituality or those economically poor who realize that God must give them courage and ways to protest their plight. Modern communication media make us aware of and, therefore, influenced by this cultural pluralism. This situation is made all the more complex because each expression of cultural pluralism challenges those structures which define themselves in terms of immutability—like the Church. Cultural plurality and ecclesial unity confront a contemporary director of the Exercises. The pastoral question is how to honour this pluralism and yet appeal to a communion without which there is no church, no society, no community. Can the Exercises today reverence plurality and communion? What I sketch here is simply *an* approach to this pastoral question within the experience of the Exercises. Having explored the meaning of the Ignatian culture and the principles of adaptation, I want to lay out some ideas of how to bridge the gap, of how to bring a communion between the Exercises and the spiritual experiences and pastoral needs of post-modern women and men.²²

Week I of the Exercises

The composition will be to see in imagination my soul as imprisoned in this corruptible body, and my whole compound self as in exile in this valley [of tears] among brute animals. I mean my whole self as composed of body and soul. (Exx. 47)

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When he had spent everything, a severe famine came upon the land and he began to be in want. So he went and hired himself out to one of the citizens of that land, who sent him off to his farm to feed the pigs. He longed to have his fill even of the carubpods on which the pigs used to feed; but nobody would give him anything. (Luke 15:14–16)

Properly understood, the Principle and Foundation is an affirmation of God's love in Christ, a creating and recreating empowerment which can take effect only if women and men choose to respond in love to love.²³ The meditations on sin, its consequences, and the hope of

restoration must be experienced within the context of God's creative love expressed in the death and resurrection of Jesus. Granted the radically positive thrust of the First Week of the Exercises, there remains a sober Christian reality which every retreatant carries into the rest of the Exercises and then throughout his or her life:²⁴ I am *homo viator*, a person on a journey, seeking that final homecoming only God can give. For that reason, I have long felt that the biblical theme of hospitality ought to play a far more important role in the effort to translate the Exercises authentically into the experiences of post-modern retreatants. The celebration of table fellowship, as one instance of hospitality in the New Testament, is a sign of reconciliation and integration into the company of Jesus, a fruit of the First Week of the Exercises.²⁵ The biblical theme of hospitality, as foundational to the movement of the First Week, also resonates with the complex, contemporary experience of homelessness.²⁶ The history of sinful homelessness today ranges from the plight of political and economic refugees to that of street people, to the affluent lonely and isolated, young and old, who discover that wall-to-wall luxuries do not constitute a home. This phenomenon of being outside belonging has been aptly termed 'the archetype of the orphan': 'The orphan is a metaphor for our deepest, most fundamental reality: experiences of attachment and abandonment, of expectation and deprivation, of loss and failure, of loneliness'.²⁷

However named, the desire to belong—to claim a family, a community, a country, a movement—is a fundamental need, common to any age and to any people. Within our contemporary culture I can think of few other human needs which are more relentlessly frustrated, improperly satisfied, or simply ignored than that of homelessness. The Exercises portray sin—as context, as history, as personal event—as an exile among subhuman forces. Such a description evokes the plight of the prodigal son, exiled, dehumanized and alone. The reawakening of belief that God in Christ comes precisely to welcome home, to reconcile the homeless person in us and around us is one way of understanding the First Week of the Exercises.

Week II of the Exercises

Therefore whoever wishes to come with me must labour with me, so that through following me in the pain he or she may follow me also in the glory. (Exx 95)

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'I do not call you servants any longer, because the servant does not

know what his master is doing; but I have called you friends because I have made known to you everything that I heard from my father. You did not choose me but I chose you.' (John 15:15-16)

The Second Week of the Exercises moves from belonging to the household of God to labouring for the household of God. The focus of the Second Week is the following of Christ, not merely a willingness to continue his mission but continuing that mission in and with him: 'to ask for an interior knowledge of our Lord who became human for me, that I may love him more intensely and follow him more closely'.²⁸ This petition to enter into discipleship-friendship with Christ directs the dynamics of the Second Week, creating, through its repetition, a logic of the heart, symbolized by the series of colloquies found in the Kingdom reflection,²⁹ and then in the triple colloquies after the Two Standards,³⁰ the Three Classes of Persons,³¹ and the Three Ways of Being Humble.³²

Is there a contemporary resonance to this Ignatian emphasis on discipleship-friendship? There is, but it has to be carefully contextualized. On the one hand, friendship today is an ambiguous value:

Friendship has had a hard go of it, for it has been distorted by both sentimentality and cynicism. The sentimental view is based on the assumption that friendship moves and breathes in a realm of pure ether, utterly free from the sublunar corruptions of competition, aggression, and self-interest—to say nothing of politics, economics, and history. The cynical view operates on the equally erroneous assumption that having identified the presence of these factors, we have both provided a sufficient explanation of friendship and discredited its pretensions.³³

On the other hand, friendship endures, despite sentimentality and cynicism, as a valuable expression of human longing and fulfilment, of devotion to another. As Sallie McFague has suggested, friendship is an effective modern metaphor for God's relationship to women and men.³⁴ Consequently, Ignatius, in the Second Week, invites us to challenge the contemporary ambiguity about friendship, to see it as an apt metaphor for God's concern for the human family, and to unite ourselves to God's unique overture of friendship in Christ. Discipleship-friendship is a union with Christ at once contemplative because it invites knowing the Lord and also active because it also invites serving the Lord. The link between contemplation and service is, significantly, love, a devotion to a person who centres our affections and empowers them for good.³⁵ It is only in this psycho-religious context that one can know how God calls, how one is elected.

Weeks III and IV of the Exercises:

Consider how the divinity hides itself; that is, how he could easily destroy his enemies but does not, and how he allows his most holy humanity to suffer so cruelly. (Exx 196)

Consider how the divinity, which seemed hidden during the passion, now appears and manifests itself so miraculously in this holy resurrection, through its true and most holy effects. (Exx 223)

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'Oh, how foolish you are, and slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and enter into his glory?' (Luke 24:25-26)

I agree with Margot O'Donovan that 'the graces of the last two weeks of the Exercises are a multi-faceted and evolving reality, which is progressively deepened as the retreatant is drawn into the actual living of the paschal mystery'.³⁶ The 'actual living' involves understanding the ramifications of the two parallel reflections which Ignatius presents for these two weeks: to see how the divinity hides and then reveals itself. In terms of scriptural data, Jesus' passion is a human drama of agony, betrayal, imprisonment, humiliation, suffering and death. Similarly, Jesus' risen appearances are recognizably human acts of consolidation, reconciliation and encouragement. It is in and through the human that Jesus confirms that his love for his disciple-friends will endure both in himself and in his promised Spirit.

Among human beings suffering and joy—tragedy and comedy—identify our condition.³⁷ Still significant is the pastoral wisdom of the opening paragraph of the pastoral constitution on the Church in the modern world:

The joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts, for theirs is a community of people, of men and women who, united in Christ and guided by the Holy Spirit, press onward to the Kingdom of the Father and are bearers of a message of salvation intended for all people. That is why Christians cherish a feeling of deep solidarity with the human race and its history³⁸

This solidarity with human anguish and hope is the message of the risen Christ and the context of confirmation within the Third and

Fourth Weeks of the Exercises. As members of a community of faith, retreatants are in solidarity not only with the Lord and his Spirit but with those for whom he entered into his passion and with whom he celebrated his glory. Deeply within the confirmation process of the Third and Fourth Weeks is the acceptance of human suffering and joy as the ever-contemporaneous way of being in solidarity both with Christ and with other men and women.

Conclusion

Persons and society exist in a culture. The Exercises and the scripture which give them life also exist in a culture. The thrust of this essay has been to see how these cultures can be in solidarity with one another and with their own truths. The task of the Ignatian director is to mediate reverently between these two realities, believing that the Spirit dwells in each and calls out, 'Be reconciled in your shared truth'.

NOTES

¹ A good exposition of spiritual fundamentalism is that of Thomas E. Clarke SJ: 'Fundamentalism and prejudice', *The Way* 27 (1987), pp 34-41; on Jesuit fundamentalism see Philip Endean SJ: 'Who do you say Ignatius is? Jesuit fundamentalism and beyond', *Studies in the Spirituality of Jesuits* 19/5 (November, 1987).

² Cf George E. Ganss: 'The authentic Spiritual Exercises of St Ignatius: some facts of history and terminology basic to their functional efficacy today', *Studies in the Spirituality of Jesuits* (November, 1969).

³ Exx 325. The translation is from George E. Ganss' translation and commentary, *The Spiritual Exercises of Saint Ignatius* (St Louis: The Institute of Jesuit Sources, 1992). All further quotations from the Exercises are from this Ganss edition and translation.

⁴ Ganss' Commentary, note 151, p 193.

⁵ Exx 365.

⁶ Ganss' Commentary, p 198.

⁷ Thomas Merton: *The seven storey mountain* (San Diego, New York, London: Harcourt Brace Jovanovich, 1948), pp 268-270, 'In the big meditation on the "Two Standards," where you are supposed to line up the army of Christ in one field and the army of the devil in the other, and ask yourself which one you choose, I got too much into a Cecil B. De Mille atmosphere to make much out of it'.

⁸ Exx 47.

⁹ Exx 92.

¹⁰ Exx 138.

¹¹ Ordway Tead: 'The economic channeling of personal power as related to cultural fulfilment' in *Conflicts of power*, ed Bryson, Finkelstein and McIver, p 401; quoted by Robert Wuthrow, *The restructuring of American religion, society and faith since World War II* (Princeton: Princeton University Press, 1988), p 57.

¹² See Martha Skinnider: 'The Exercises in daily life' in *The way of Ignatius Loyola: contemporary approaches to the Spiritual Exercises*, ed Philip Sheldrake (London: SPCK and St Louis: Institute of Jesuit Sources, 1991), pp 131-141.

¹³ See Witold Rybczynski's two works on the relationship between space and culture and time and culture: *The most beautiful house in the world* (New York: Penguin Books, 1990) especially ch 1, 'Wind

and water', pp 1–20 and ch 4, 'Fitting in', pp 69–93; *Waiting for the weekend* (New York: Viking, 1991).

¹⁴ See Peter Schineller: 'St Ignatius and creation-centred spirituality', *The Way* (January, 1989), pp 46–59.

¹⁵ Gerard Manley Hopkins: 'God's grandeur', in the *Norton anthology of modern poetry*, eds Richard Ellmann and Robert O'Clair (New York and London: Norton, 1973), p 80.

¹⁶ Cf Schineller, note 14, above.

¹⁷ E.g. Annotations 1, 2, 4, 6–10, 13–17, and especially 18.

¹⁸ Frank J. Houdek: 'The road too often traveled. Formation: "Developing the apostolic body of the society"', *Studies in the Spirituality of Jesuits* 23/1 (January, 1991), p 7.

¹⁹ Despite the protestations of objectivity, it is to be found in something as current as Joseph M. Becker SJ: *The re-formed Jesuits, a history of Jesuit formation during the decade 1965–1975* (San Francisco: Ignatius Press, 1992); e.g. in speaking of the switch from group to individually directed retreats in contemporary Jesuit novitiates, the author adds: 'Some emphasis was made of group instruction, but much less than previously. The emphasis was rather on leading the novice to self-discovery and to conclusions reflecting his unique situation', p 254. Or a little later on, 'A personally-directed retreat is of its nature personal and leaves no readily available traces of its content . . . while the text of the Exercises did not undergo any change, the actual use of the text may have been altered', p 254 also. Becker's book is helpful in bringing together much material, but it is clearly a lament for a formation no longer operative and a suspicion that all since 1965 has been downhill.

²⁰ Exx 2.

²¹ Charles O'Neill SJ: 'Acatamiento: Ignatian reverence', *Studies in the Spirituality of Jesuits* 8/1 (January, 1976).

²² See Albert Borgman: *Crossing the post modern divide* (Chicago and London: University of Chicago Press, 1992), see footnote 1, p 155; David Harvey: *The condition of post-modernity: an enquiry into the origins of cultural change* (Oxford: Blackwell, 1990).

²³ See the fine essay of Joseph A. Tetlow SJ: 'The fundamentum: creation in the principle and foundation', *Studies in the Spirituality of Jesuits* 21/4 (September, 1989).

²⁴ Winoc de Broucker, 'The First Week of the Exercises', *Program to adapt the Spiritual Exercises* (Jersey City: n.d.). This was originally published in French as 'La Première Semaine des Exercices', *Christus* 21 (January, 1959).

²⁵ E.g. John R. Donahue SJ: *The gospel in parable* (Philadelphia: Fortress Press, 1988), pp 140–146, whose reflections parallel the movement of the First Week, whether applied to individual conversion or to social conversion: 'More than any other Gospel, Luke stresses both Jesus' table fellowship with sinners and others on the margin of society . . . and meals as a setting for Jesus' teaching . . .' (p 140).

²⁶ See Leroy S. Rounner: *To be at home: Christianity, civil religion, and world community* (Boston: Beacon Press, 1991), esp ch 4, 'Modern homelessness and the individual', pp 51–63.

²⁷ Madonna C. Kolbenschlag: *Last in the land of Oz: the search for identity and community in American life* (New York: Harper and Row, 1988), p 9.

²⁸ Exx 104.

²⁹ Exx 98.

³⁰ Exx 147.

³¹ Exx 156.

³² Exx 168.

³³ Ronald A. Sharp: 'Introduction', to *The Norton book of friendship*, eds Eldora Welty and Ronald A. Sharp (New York and London: W. W. Norton 1991), p 32.

³⁴ Sallie McFague: *Models of God: theology for an ecological, nuclear age* (Philadelphia: Fortress Press, 1987), ch 6 'God as friend', pp 157–180.

³⁵ See *The Constitutions of the Society of Jesus*, translated with an introduction and commentary by George E. Ganss SJ: (St Louis: Institute of Jesuit Sources, 1970), note 5, pp 155–156; see, too, the reference to de la Mora's *La devoción en el espíritu de San Ignacio*.

³⁶ Margo O'Donovan: 'Contemplating Christ risen', in *The way of St Ignatius*, p 115.

³⁷ See the challenging essay by Jürgen Moltmann, *Theology and joy*, with an extended introduction by David E. Jenkins (London: SCM Press, 1982), trans Reinhard Ulrich, esp. pp 26–28.

³⁸ 'Pastoral constitution on the Church in the modern world' in *Documents of Vatican II*, ed Austin P. Flannery (Grand Rapids: William B. Erdmans, 1975), n.1, pp 903–904.