

# IGNATIAN MYSTICISM

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**I**GNATIAN MYSTICISM – IS THERE SUCH A THING? Indeed, were one to think of sixteenth-century Spanish mysticism, it would probably be St John of the Cross or St Teresa of Avila who would come to mind. While the figure of Ignatius (and perhaps even more the history of the order he founded, in the enormous diversity of its works and in its decidedly unmonastic styles of living and praying) may call to mind many other images, anyone who reads his *Autobiography* and *Spiritual diary* immediately recognizes that Ignatius was indeed a mystic, blessed in many extraordinary ways. Indeed the process of his own purification, illumination and transforming union by God forms the very foundation for the *Spiritual Exercises*, which lie at the heart of Jesuit spirituality and ministry.

This great mystic of the Church has left a vibrant legacy to all believers. All individual charisms are given by God for the life of the Church as a whole. The ultimate significance of Ignatius' experience of God does not consist chiefly in the range of unusual affective or cognitive phenomena (visions, ecstasies, divinely infused knowledge, tears etc.) that marked his experience but in the way that his experience speaks to and illumines the basic life of faith in a new and radical way.

Traditional theology has tended to view mysticism as specifically 'infused' contemplation, as opposed to the contemplation that can be 'acquired' through one's own efforts aided by grace. Though I would not deny that there is a real variety of experiences of God, this does not strike me as a helpful distinction because it can lead to a certain overestimation and isolation of the 'identified mystics' and to a certain underestimation of how deep the 'ordinary' experience of believers can be. Mystical experience can and should be understood as a particular intensification of the ordinary life of faith, rather than as qualitatively different from that life.<sup>1</sup>

The mystical experience of Ignatius has, in fact, inspired a spirituality which can be viewed as a kind of ordinary, everyday mysticism manifesting the same basic sensibility for God. In this essay, therefore, I shall not focus upon the extraordinary phenomena attending Ignatius' experience of God. Others have mined his writings for such examples, presenting them in the more fundamental context of the complete self-surrender in faith, hope and love which God accomplished in his life

and seeks to accomplish in the life of every believer.<sup>2</sup> Rather, I would like to focus on those characteristics of Ignatius' own experience of God which form the heart of a spirituality and an approach to prayer that can be called Ignatian. His experience of God is a revelation of how it is that God may be inviting many other men and women today to be touched by and to savour the mystery of divine love.

*The trinitarian dimension*

Commentators like de Guibert, Haas, H. Rahner, Decloux, Knauer and Egan have pointed out how striking the *trinitarian* dimension of Ignatius' mysticism is.<sup>3</sup> From his *Autobiography* and *Spiritual diary*, we know that he received a number of extraordinary visions and illuminations of the Trinity. Decloux points out that of sixteen passages in the *Diary* that Ignatius specially marked as important, twelve concern visions of the Trinity.<sup>4</sup> For example, in the entry for 19 February 1544, we read that during Mass he experienced:

very many lights and spiritual memories concerning the Most Holy Trinity which served as a great illumination to my mind, so much so that I thought I could never learn so much by hard study, and later, as I examined the matter more closely, I felt and understood, I thought, more than if I had studied all my life.<sup>5</sup>

At times, he describes quite explicitly how he felt and saw the Trinity and the divine persons, speaking sometimes of brightness, light, fire and other times representing the Trinity to himself as three creatures, animals or other things. Such experiences were often accompanied by many tears and by feelings of warmth and a pressure-like sense of being filled by love. In the *Autobiography* (no 100), he relates that he had many visions of the Trinity during Mass and while writing the *Constitutions*, experiences which he considered crucial in the process of making decisions with regard to that text. These experiences, which lasted to the very end of his life, had their real beginnings and foundation in 1522 at Manresa. In the *Autobiography* (no 30) we read:

As he went along occupied with his devotions, he sat down for a little while with his face toward the river which was running deep. While he was seated there, the eyes of his understanding began to be opened; though he did not see any vision, he understood and knew many things, both spiritual things and matters of faith and of learning, and this was with so great an enlightenment that everything seemed new to him.

Though there were many, he cannot set forth the details that he understood then, except that he experienced a great clarity in his understanding. This was such that in the whole course of his life, through sixty-two years, even if he gathered up all the many helps he had had from God and all the many things he knew and added them together, he does not think they would amount to as much as he had received at that one time.

What is it that Ignatius understands, what is it that makes everything fundamentally new and transformed for him? He himself tells us that at that time 'God treated him as a schoolmaster treats a child' and he mentions a number of things specifically: a deep vision of the Trinity, which seemed to him as a chord of three keys (no 28); a sense of the intimate relationship of God to creation, which seemed like something white out of which God made light (no 29); an understanding of the presence of Christ in the eucharist, seeing something like white rays coming from above (no 29) and the humanity of Christ, seeing with the inner eyes something 'like a white body not very large or very small . . . no distinction of members' (no 29). The details and specific images of these experiences are not particularly significant for our purposes. What is important is the fact that Ignatius' fundamental experience of God concerns God's *presence* and *involvement* in the world. What was significant for Ignatius is the fact that these experiences gave him an unshakable confirmation of faith, such that 'he was determined to die for them, merely because of what he had seen'. Indeed, throughout his life, Ignatius would refer back to this experience as the ground for his instinct and certitude about a variety of matters and decisions.<sup>6</sup>

#### *Seeking and finding God in all things*

Let us reflect upon the context of this foundational experience of the triune God. What is central is not the Trinity in itself (although Ignatius often speaks of what he had seen and learned about the divine persons and their essential oneness) but the presence and action of the triune God *in the world*, especially in terms of creation and incarnation. According to Arrupe, the 'descent of creatures from God and their necessary reascent and reintegration into their ultimate end, God himself, is one of the most vivid experiences of the great enlightenment'.<sup>7</sup> As a result of the experiences of Manresa, Ignatius begins to take a radically different view of the world and what being in the world means for one who seeks God above all things. He tells us how he gave up the extremes of his precious asceticism. For Ignatius, one does not turn away from the world in order to seek God. In a certain sense, one can

even say the opposite. One turns *toward* the world because that is precisely where God is to be found.<sup>8</sup> Writing later in the *Constitutions* (no 288) of the training of Jesuit novices, Ignatius counsels:

Further they should often be exhorted to see God our Lord in all things, stripping off from themselves the love of creatures to the extent that this is possible, in order to turn their love upon the Creator of them, by loving Him in all creatures and all of them in Him, in conformity with His holy and divine will.

In this sense, Ignatian mysticism exhibits what Louis Dupré calls 'the most distinctive feature of modern spirituality – an increased emphasis upon the immanence of God in creation'.<sup>9</sup> This is not mysticism in the apophatic tradition. It is a kataphatic mysticism which views the world precisely in its real difference from God, its historicity and finitude, its materiality and culture, as a sacrament of God.<sup>10</sup> As Dupré notes:

A genuinely trinitarian spirituality always results in a mysticism of the finite. Ignatius's devotion displays both traits in such a unique way that their synthesis determines the entire conception of his order. Thus, he became the saint of this world, leaving his followers what Karl Rahner has called a mysticism of joy in the world.<sup>11</sup>

In the years after Manresa, seeking and finding God in all things would become the heart of Ignatius' basic attitude toward the world and find expression in the Contemplation to Attain Divine Love, which forms the climax and recapitulation of the dynamics of the Spiritual Exercises. There Ignatius asks the retreatant to imagine himself or herself in the presence of God and to ask for the grace of 'an intimate knowledge of the many blessings received, that filled with gratitude for all, I may in all things love and serve the Divine Majesty' (Exx 233).

God touches us in our everyday lives. One might even say that for Ignatius the world is the 'indispensable medium, the locus in and through which God comes to us and we in turn move to God'.<sup>12</sup>

Ignatius elaborates this further by asking the retreatant to

reflect how God dwells in creatures: in the elements giving them existence, in the plants giving them life, in the animals conferring upon them sensation, in the human person bestowing understanding. So God dwells in me and gives me being, life, sensation, intelligence; and makes a temple of me, since I am created in the likeness and image of the Divine Majesty. (Exx 235)

Ignatius goes on to emphasize:

God works and labors for me in all creatures upon the face of the earth, that is, God is one who labors. Thus in the heavens, the elements, the plants, the fruits, the cattle, etc., God gives being, conserves them, confers life and sensation, etc. (Exx 236)

Michael Buckley has pointed out the significance of the stress upon God as *working* and *labouring* in all creatures. While much religious teaching has viewed creatures as gifts of God, and while a sense of God's dwelling in all things underlies many mystical traditions, the notion that God

labors in all things, that he struggles when the galaxies move, that the rush of all life is indicative of his sacred toil, that all things are caught up in the redemptive working of God: this is not so common a tradition  
...<sup>13</sup>

The point is not merely gratitude to God who is the source of every good blessing, but an attitude and a vision which recognizes the world and everything in it as the theatre of a divine drama. The goodness of the world is not merely a protological characteristic that derives from its creation by God; it is an eschatological reality which God is labouring to bring to fullness. But if one views God at work in the universe, then it becomes crucial to discern what God is doing, what God intends to accomplish. In other words, the mystical experience of finding God in all things is the foundation for Ignatius' understanding of the *discernment of spirits*. As Buckley points out:

It becomes religiously imperative that a man discover and read these labours, that he merge his choices and his actions with the workings of God. This attempt to read, to interpret and to understand things as caught up in his labours and directions, bears upon any contemplative apostolic life.<sup>14</sup>

Seen in this context, the recognition of all blessings and gifts as coming from God attains a specific perspective for Ignatius. Ultimately grace is a sharing in God's own life and action itself. In grace, we are not only drawn into God's love and life, we are drawn into God's *action* in this world. Or, we could say, it is precisely in and through our action, when we open ourselves up to God, that God as Spirit is at work in the world. As several commentators have noted, this is a 'service mysticism' not a 'bridal mysticism' of love.<sup>15</sup>

In the fourth point of consideration of the *contemplatio*, in a way reminiscent of Manresa, Ignatius writes:

This is to consider all blessings and gifts as descending from above. Thus, my limited power comes from the supreme and infinite power above, and so, too, justice, goodness, mercy, etc., descend from above as the rays of light descend from the sun, and as the waters flow from their mountains, etc. (Exx 237)

Therefore, a key element of Ignatian mysticism as it arises and develops from the experience of Manresa, 'seeking and finding God in all things', implies a particular view of God, God's action in this world, and our participation in that action. William Barry has recently drawn attention to the helpful insights of John Macmurray in this vein.<sup>16</sup> Macmurray argued that we must view the world as one

act of God, the Creator of the world, and ourselves as created agents, with a limited and dependent freedom to determine the future, which can be realized only on the condition that our intentions are in harmony with His intention and which must frustrate itself if they are not.<sup>17</sup>

According to Barry,

[t]hat the world is one action of God means that God has a unitary intention for the whole creation and that his one action includes and is constituted by all the actions of every created agent and all the events that will ever occur in the history of the universe. In other words, the one action of God includes the free actions of all of us human beings . . . So in some mysterious way God's action depends on us.<sup>18</sup>

Such a view seems quite coherent with the experience of Ignatius. The purpose of seeking and finding God in all things is to serve God, to join oneself to God in God's labours for the world. Ignatius' mystical experience leads directly to his concern to be attuned to the action of God in the world. This is the basic point of the practice of the examen. In the *Exercises*, the desire to be perfectly attuned to the 'will of God', so that God can dispose of the retreatant – that God can be active in and through his or her free actions – is expressed most radically in the *Suscipe*, the prayer, 'Take, Lord, receive'.

The living out of this attitude in one's daily life is, in Ignatian terms, to be a contemplative in action. Ignatian mysticism is fundamentally service-oriented. As will become increasingly clear to him from Manresa to La Storta, Ignatius experiences himself called to be a companion of Jesus *in mission*. This is much different from the more unitive, 'nuptial' perspective of his Spanish, Carmelite contemporaries.

The purpose and necessity of contemplative prayer is thus seen in a new light. It is the ongoing means of recognizing and attuning oneself to God's engagement in the world in every new situation. Just what God is doing and how it is that I in my freedom may incarnate God's action cannot be decided or known in advance. For Ignatius, listening to the Word of God is something that must take place in the world. This, as Hans Urs von Balthasar has pointed out, means that the traditional dichotomy between contemplation and action is completely false.<sup>19</sup>

*Placed in the company of Jesus*

We have already come to the second and final characteristic of Ignatian mysticism that I wish to highlight. Ignatius' experience of union with God is concretely mediated by Jesus Christ, the Son sent into the world in service of God's reign. The grace of Manresa achieves a specifically christological focus and depth in the vision of La Storta. To seek and find God in all things is fundamentally an attitude driven by a desire to serve, to place one's life at the disposal of the God who labours for us in the world. Jesus is the concrete revelation of what God is doing in the world and what God intends to accomplish.

In La Storta, outside of Rome, in 1537, some fifteen years after Manresa, Ignatius stopped with Láinez and Favre. While he was praying in a small chapel, he tells us that 'he experienced such a change in his soul, and saw so clearly that God the Father had placed him with His Son Christ his mind could not doubt that God the Father had indeed placed him with His Son' (*Autobiography*, no 96). From Láinez we learn that Ignatius felt God promising to be propitious for them in Rome and that he saw 'Christ with his cross on his shoulder, and together with him the Father, who was telling him: "I want you to serve us"'.<sup>20</sup> It was at La Storta that Ignatius found confirmation of the entire movement which began in Manresa, and here was born Ignatius' conviction about the name the companions should take: the Society of Jesus. As Arrupe notes, Ignatius' 'most trustworthy contemporaries were unshakably sure that the Society was born at La Storta'.<sup>21</sup>

Here, intimacy with God and attunement with God who labours in the world unfolds specifically as a relationship with Jesus. This is echoed in the structure of the *Spiritual Exercises*. The grace of the First Week may be characterized by the experience of awe and amazement that one is a sinner who is loved unconditionally by God – an experience which awakens the desire to do something for Christ. Beginning in the Second Week, the retreatant is invited into a relationship of growing intimacy with Jesus by contemplating gospel scenes of his life and

ministry. In so doing, we not only hear and see what Jesus says and does, we also find ourselves desiring and learning how to see and act as he does (asking for the grace to know Jesus intimately and follow him closely). It is from this sort of existential contemplation of the life of Jesus that the spirit of reverential love and desire to serve as a companion of Jesus grows. This desire will be challenged and tested during the Third Week when one contemplates the passion. This is the heart of Ignatius' experience at La Storta: 'To be with Jesus – in order to serve'. This is what, according to de Guibert, distinguishes Ignatius' mysticism from the many other forms which the love of God takes on in different persons.<sup>22</sup>

In many respects, this focus on the humanity of Christ is a trait which Ignatius shares with other mystical traditions, most notably the Franciscan, as exemplified in such works as we find in Bonaventure's *Tree of life*. Ignatius encourages a kind of contemplation which is content to watch, smell, taste, feel and hear what is going on by the 'application of senses'. Far from abandoning the world of sense and images, he encourages the retreatant to use the imagination as a way of entering personally and holistically into the Scripture that makes Jesus present. Such contemplation is really a kind of mystagogy in which the *whole* person is led into the saving mystery of Christ. From his own experience, Ignatius knows that God touches us in ways far deeper and all-encompassing than in our thoughts and minds alone. The retreatant is invited to a *personal* knowledge, a knowledge that comes from indwelling the mysteries of Christ's life through seeing, hearing, touching, tasting and smelling. According to Egan, the

application of the senses may render the exercitant a mystical love-knowledge flowing from an awakening to grace of what the tradition calls the inner 'spiritual senses.' The Christian mystery so permeates the exercitant's being that he indwells it or participates in it.<sup>23</sup>

It is through the affections, thus transformed by the Spirit of Christ, that one experiences the consolation of Christ's saving presence. As John O'Malley points out, living in this consolation and helping others to do the same was not only the goal of the Exercises, but the ideal of all the pastoral work that the early Jesuits undertook.<sup>24</sup>

Closely connected with the important role played by the imagination and the spiritual senses is the way the affections function in discernment for Ignatius. I have already noted that Ignatian mysticism does not involve the sort of apatheia found in other mystical traditions. In the Ignatian perspective, the point of spiritual discipline or 'exercise' is to



liberate and sharpen, to 'fine-tune' the emotions or affections of the believer, not to transcend them. Ignatius came to realize that the Spirit leads us precisely through our deepest, truest desires. They are, in fact, elicited by the presence of the Spirit of Christ as mediated by the Scriptures. Thus, many commentators have suggested that the Exercises can be seen as a kind of schooling of the affections. This can be seen by the prominence of having the retreatant pay attention to the inner movements of his or her feelings and to ask God for what he or she desires. Ignatius envisions certain key dynamics and identifies specific graces as signs that it is time to move on in the overall process of the retreat. In other words, the affections formed as a companion of Jesus play a key role in discerning the movement of the Spirit, as is clear from the Rules for Discernment in the Exercises. This is as true in daily life as in the context of a retreat. The *Spiritual diary* is a striking testimony to the way in which Ignatius paid attention to his feelings in decision-making. The trust that Ignatius places in the affections as a way of discerning the will of God rests upon an intimate relationship with Jesus, which has imbued them with a new sensitivity.

### *Conclusion*

Summing up our reflections, we can say that Ignatian mysticism, especially as seen from the key experiences of Manresa and La Storta, reveals not only a profound sense of love and *intimacy* with the triune God as mediated by the world, but also a deep sense of God at *work* in the world. The love of God is precisely a love which labours in the world. Ignatius' mysticism is one that leads him to action. It is *world-centred* precisely because God is world-oriented. This is just a more direct way of stating the truth of the doctrine of the Trinity. As revealed in the life of Jesus and the experience of the Spirit, the mystery of the Trinity – and this is precisely what Ignatius' experience teaches us – is the mystery of God's personal presence and labour in the world as self-communicating love. It is *service-oriented* because God is labouring for us in all things. It is *christologically* rooted, an expression of a reverential love born out of an intimate familiarity with Jesus and a desire to serve as his companion. The humanity of Christ is the abiding medium in which the Spirit transforms our sensibility and desire for God. Our *imaginings* and *affections* thereby play an indispensable role in discerning how it is that God invites us to experience God's transforming love and to participate as free agents in the transformation of the world by that love. To experience oneself as a sinner loved unconditionally by God and called to be a companion of Jesus in the work of the kingdom:

this, it seems to me, is the heart of Ignatian mysticism – for Ignatius and for us.

## NOTES

The quotations from Ignatian writings are drawn from the following translations: *The Spiritual Exercises of St Ignatius*, translated by Louis J. Puhl (Chicago: Loyola University Press, 1951); *The autobiography of St Ignatius Loyola*, edited by John C. Olin and translated by Joseph F. O'Callaghan, second edition (New York: Fordham University Press, 1992); Saint Ignatius of Loyola, *The Constitutions of the Society of Jesus*, translated, with an introduction and commentary, by George E. Ganss (St Louis: Institute of Jesuit Sources, 1970); 'The spiritual journal of Ignatius Loyola' in Simon Decloux, *Commentaries on the letters and spiritual diary of St Ignatius Loyola* (Rome: Centrum Ignatianum Spiritualitatis, 1982).

<sup>1</sup> See Josef Sudbrack, 'Zur christlichen Gotteserfahrung und Mystik' in Josef Sudbrack (ed), *Zeugen christlicher Gotteserfahrung* (Mainz: Matthias-Grünwald-Verlag, 1981), pp 11–33, especially p 30. Karl Rahner insisted that mystical experience is not something essentially different from the ordinary life of grace. On the contrary, it occurs 'within the framework of normal grace and within the experience of faith'. See 'Mysticism' in Karl Rahner (ed), *Encyclopedia of theology* (New York: Seabury Press, 1975), pp 1010–1011. The contrast between 'infused' and 'acquired' contemplation implies a problematic distinction between God's 'special' and 'ordinary' action upon us in the life of faith. Moreover, all grace as God's loving presence and action must be mediated in the life of the believer and, therefore, precisely in one's 'own' efforts. How can one clearly distinguish between what is 'of God' and what is 'one's own'?

<sup>2</sup> See Harvey Egan, *Ignatius Loyola the mystic* (Wilmington: Michael Glazier, 1987) and Adolf Haas, 'The mysticism of St Ignatius according to his *Spiritual diary*' in Friedrich Wulf SJ (ed), *Ignatius of Loyola: his personality and spiritual heritage* (St Louis MO: The Institute of Jesuit Sources, 1977), pp 164–99.

<sup>3</sup> In addition to Haas and Egan, *op. cit.*, see Joseph de Guibert SJ, *The Jesuits: their spiritual doctrine and practice: a historical study* (St Louis: Institute of Jesuit Sources, 1972<sup>2</sup>), esp. pp 44–73; Hugo Rahner SJ, *Ignatius the theologian* (New York: Herder and Herder, 1968); *idem*, *The spirituality of St Ignatius Loyola: an account of its historical development* (Westminster: Newman Press, 1953), esp. pp 46–58; *idem*, *The vision of St Ignatius in the chapel of La Storta* (Rome: Centrum Ignatianum Spiritualitatis, 1979), esp. pp 69–132; Simon Decloux SJ, *Commentaries on the letters and spiritual diary of St Ignatius Loyola* (Rome: Centrum Ignatianum Spiritualitatis, 1982), esp. pp 102–23; Peter Knauer SJ, 'Gott finden in allen Dingen' in Josef Sudbrack (ed), *op. cit.*, pp 113–31; *The Trinity in the Ignatian charism* (Rome: Centrum Ignatianum Spiritualitatis, 1982), a collection of essays in honour of Pedro Arrupe SJ.

<sup>4</sup> Decloux, *op. cit.*, p 104.

<sup>5</sup> *Ibid.*, p 146.

<sup>6</sup> So Pedro Arrupe SJ, 'The trinitarian inspiration of the Ignatian charism' in *The Trinity in the Ignatian charism*, *op. cit.*, pp 11–69 at p 18, referring to Nadal.

<sup>7</sup> Arrupe, *op. cit.*, p 18, quoting Leturia, *Génesis de los Ejercicios* (AHSI 1941), p 32.

<sup>8</sup> In his essay, 'The Ignatian mysticism of joy in the world' in *Theological investigations 3* (Baltimore: Helicon Press, 1967), pp 277–93, Karl Rahner seems to adopt a somewhat different perspective, preferring (at least in 1937 when he wrote) to stress the fact that all authentic Christian piety involves a flight from the world, precisely because God is greater than the world, not identical with it. This is only a moment, however, in a larger process in which the believer comes to recognize the world as the medium in which God is to be encountered. The point here, as in any authentic understanding of the ascetical dimension of Christian spirituality, is the issue of human freedom. Ignatius realized that severe ascetical practices have no value in and of themselves. They can even be harmful and apostolically detrimental. Discipline is required in order to ensure that the individual is not imprisoned by inordinate affections (perhaps we might today speak of addictions or

obsessions or fixations) and thus rendered incapable of finding God in *all* things i.e. there where God freely wishes to be encountered. The indifference which Ignatius desires the believer to develop is not a rejection of the things of this world or a destruction of all feeling and desire, but a basic freedom which ensures that our feelings and desires can lead us, through *appropriate* relationships with the people and things of this world, to an experience of God. This is the manifest assumption of the Principle and Foundation of the Exercises. Thus Rahner correctly observes that 'Ignatius approaches the world from God. Not the other way about' (p 290). It is not a naïve, romantic glorification of the world, but a profound mystical experience of God which sends Ignatius out into the world. This is what lies at the heart of a basic hope or optimism which ought to characterize Christian life in the world and finds which expression in what Rahner calls an 'Ignatian mysticism of joy'. It is clearly seen in the dynamic of the movement from the Third to the Fourth Week of the Exercises.

<sup>9</sup> Louis Dupré, 'Ignatian humanism and its mystical origins' in *Communio* 18 (Summer 1991), pp 164–82 at p 168.

<sup>10</sup> See the very helpful essay of Harvey Egan SJ, 'Christian apophatic and kataphatic mysticisms' in *Theological Studies* 39/3 (1978), pp 399–426.

<sup>11</sup> Dupré, *op. cit.*, p 175. From the beginning, this had a profound effect on the basic orientation of the Jesuits to contemporary culture and to their choice of ministries.

<sup>12</sup> Peter Schineller, 'St Ignatius and creation-centred spirituality' in *The Way* (January 1989), pp 46–59 at p 47.

<sup>13</sup> Michael Buckley, 'The Contemplation to Attain Love' in *The Way Supplement* 24 (Spring 1975), pp 92–104 at p 102.

<sup>14</sup> *Ibid.*, p 102.

<sup>15</sup> See de Guibert, *op. cit.*, p 55; Egan, 'Christian mysticisms', *op. cit.*, p 415.

<sup>16</sup> William A. Barry SJ, 'Toward a theology of discernment' in *The Way Supplement* 64 (Spring 1989), pp 129–40.

<sup>17</sup> John Macmurray, *Persons in relation* (Atlantic Highlands NJ: Humanities Press, 1978), p 222.

<sup>18</sup> Barry, *op. cit.*, p 133.

<sup>19</sup> See 'Jenseits von Kontemplation und Aktion?' in *Pneuma und Institution* (Einsiedeln: Johannes Verlag, 1974), pp 288–97. Also John R. Sachs SJ, 'Deus semper major – ad maiorem Dei gloriam: the pneumatology and Christian spirituality of Hans Urs von Balthasar' in *Gregorianum* 74/4 (1993), pp 631–57.

<sup>20</sup> Arrupe, *op. cit.*, p 30, citing Lainez, *Adhort. in examen* 7. MHSJ FN II 133.

<sup>21</sup> *Ibid.*, p 32.

<sup>22</sup> de Guibert, *op. cit.*, pp 594f.

<sup>23</sup> Egan, 'Christian mysticisms', *op. cit.*, p 418.

<sup>24</sup> John W. O'Malley SJ, *The first Jesuits* (Cambridge MA: Harvard University Press, 1993), p 83. He points out Nadal's characterization of the Jesuit 'way of proceeding': acting 'in the Spirit, from the heart, practically', a telling summary of the ideal of Jesuit life. 'To act "in the Spirit" meant to refer all to God and divine grace. To act "from the heart" meant to bring the feelings to bear on whatever was being done, and never to act "only speculatively" . . . To act "practically" meant that a Jesuit's affectivity was not like that of a "contemplative", but was directed to helping others' (p 251).