



BURNING WITH LOVE FOR GOD

A Guide to
The Spiritual Exercises
of St. Ignatius

by Paul C. DeCelles and M.F. Sparrow

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Greenlawn Press

To Tom Noe, with sincere thanks for his invaluable help in the editing and production of *Burning with Love for God*.

ISBN: 978-0-937779-32-3.

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The Letter to Sister Teresa Rejadell is excerpted from *Letters of St. Ignatius of Loyola*, translated by William J. Young, S.J., (Loyola Press, 1959). Used with permission by Loyola Press. www.loyolapress.com.

Printed in the United States of America.

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INTRODUCTION

This is a book about Ignatius of Loyola's *Spiritual Exercises*. We are writing it for those who want to live and move and have their being as God's friend. We are also writing it for those men and women who have the privilege and responsibility of leading their brothers and sisters in Christ through the *Spiritual Exercises*. We are writing to Christ's servants and friends who have heard Him "recommending to them to seek to help all" by attracting them to the highest spiritual poverty, to actual poverty and to a desire for insults and contempt.¹

The *Spiritual Exercises* is itself a manual, a set of notes for people who are giving the retreat. Although it is not necessary, having a copy of the *Spiritual Exercises* available can help the reader. Writing about the *Spiritual Exercises* is like trying to describe a piece of music using the written word. The written word is discursive; music is not. One doesn't experience the music of the *Spiritual Exercises* by reading the text. In fact, Ignatius never meant it to be given to the retreatant to read.² We hope that our readers will be able to make an Ignatian retreat at some time in their lives. Not many people have the opportunity to do that, so we have written a book about Ignatius's manual and his retreat that we hope will make available many of the spiritual insights unique to St. Ignatius.

We are aware of the irony of our present situation—writing a manual on a manual—but we need such a document. Why? Ignatius does not explain what he wrote or why it works so well. That it works is beyond doubt. The work of more than four centuries of Jesuits testifies to its efficacy. The Church is certainly indebted to the Spirit of God at work in Ignatius.

We believe this gem can be best understood and used by placing it in a suitable setting, namely, that of love. Set in

the context of love of God and one another, the true brilliance of the Exercises shines forth in our day.

How did this book come about? We are members of the People of Praise, a charismatic, ecumenical, covenant community. Our life together has been profoundly shaped by the Exercises, as well as by the *Cursillo* and the charismatic movements. Over the years, many of our young people have made the Exercises to discern their vocations. We wrote this book in order to train our directors more effectively. We often give a version of the Exercises in a four-day retreat, with each exercitant having his or her own director, sometimes followed by a Nineteenth Annotation retreat, but any adaptation of Ignatius's retreat should be true to the fundamentals of the 30-day. This book is, therefore, about the 30-day retreat.

I

AN OVERVIEW



CHAPTER 1

LOVE, THE CONTEXT OF THE SPIRITUAL EXERCISES

In the *Spiritual Exercises* Ignatius does not often mention the love of God. In fact, in his Principle and Foundation he declares that “Man is created to praise, reverence, and serve God our Lord” (23), seemingly excluding the love of God and of one another from the fundamental purpose of human beings. Nevertheless, most people who have made the Exercises would probably say that the heart of the Exercises is love. They lead to union with God and with one another.

By setting the Exercises in the context of love, we are changing them, but not substantially. Some might say we are subverting them, but we believe love is the fulfillment of the Exercises. Service and the obedience it entails are transformed through love. The imitation of Christ becomes participation in the life of Christ. Consolations are a movement of love which arise out of an encounter with God. The three kinds of humility become three kinds of love. Discerning the will of God becomes making a free choice out of love for God. The Spiritual Exercises are all about love. We want them to be read and studied and used in light of this context.

So many people have written about love: poets, philosophers, theologians, novelists, songwriters, playwrights and so on. It’s a difficult subject to write about because the one word “love” seems to have an incredible variety of meanings, perhaps as many meanings as there are people. We have, however, found one book in particular to be especially helpful in articulating and describing the experience of love. It’s called *Love and Friendship* and it was written by a Jesuit, Jules Toner.³ Here in this chapter and throughout the book our discussion of love will rely on and echo Toner’s analysis of love.

In order to understand the Exercises, it's important to realize that there are different types of love. A person's love for another person—be it another human being or one of the three Persons of the Trinity—can be what we are calling “implemental love,” “semipersonal love” or “personal love.” Personal love is love in its most fundamental or radical sense. When a person experiences personal love for God, that love can, given the right conditions, develop into a friendship with God. Often, a person's love is actually a mixture of these three types of love, although usually one type or another predominates.

When I love another implementally, I am loving that person as someone who fulfills my own need. I can, for example, have implemental love for someone because he is useful in some way to me. I might love a leader as useful to the success of my cause, or I might love a business partner as necessary for the success of my business. I might love someone as a remedy to my loneliness or as a source of my own emotional fulfillment. I can also have implemental love for someone because of the pleasure his delightful qualities bring me. I might love someone because he makes me laugh and he's fun to be with. I might love someone because of his good looks or because he knows a lot about politics—and I love talking politics. This kind of implemental love is not very personal. It resembles the love someone might have for a favorite tool or treasured book.

Sometimes implemental love is easy to recognize, but sometimes it's not so easily discernible. For example, I might put a very high value on being a person who is very loving. I make every effort to treat people in a universally kind, encouraging and empathetic manner. However, if I really examine what is going on, I might discover that my encounters with other people are not about the other people; rather, they are all about me and my efforts to be a loving person. In fact, if I become really self-aware, I might discover that actually the people in my life exist at the periphery of my consciousness. They are like dim images on the horizon and they simply serve as things which prompt love to arise in me. It doesn't matter who I love; all that matters is that I love.

It's very common for a person's love of God to be primarily implemental. After all, no one can fulfill my needs as He can. He is the supreme collaborator; I love Him because

He is such a help to me. He helps me be righteous. He helps me seek justice. He gives my life meaning. He saves me from my sin. He guides my feet along the right path. Loving Him is good for my family. Because He is God, loving Him or at least showing Him due honor and respect is to my advantage. Worshipping Him brings me pleasure, and, given the right music and the right environment, it can be a genuine aesthetic experience. It's fun to delve into Scripture, and it's pleasing to make a good meditation. Besides, it's a pleasure to love Him: He's omnipotent, omniscient, all-wise and all-loving. He has so many admirable qualities. It's delightful and even exciting for me to be associated with someone so powerful; it's a privilege to love someone so perfect. It is, in fact, very difficult to move past implemental love for God precisely because He is so useful and pleasing to us. He is constantly fulfilling our needs, faithfully, without asking for anything in return.

Sometimes it's difficult to recognize the implemental nature of our love for God. I may generously devote much of my time and personal resources to serving Him, but if I stop and examine what I am doing I might realize that He is fulfilling my need to do something worthwhile and good with my life. I want to live a good life or a happy life, and loving God is the way to do so. I may be unaware of it, but I am relating to Him as the means to my ethical or psychological well-being. I might even declare that I want to be a saint, but again, if I become self-aware I might realize that my desire to love God and become holy is a way to fulfill my own desires. My effort to become a saint may be about me, and God is my helper in this enterprise. I'm not so intent on accomplishing my Father's purposes: rescuing this world from sin and filling it with His glory, His word, His wisdom, His Son. In fact, I hardly know Him; mostly I've heard about Him and read about Him. I have had few, if any, personal encounters with Him.

To say that implemental love is not very personal immediately casts a shadow over it. We naturally recoil at the thought of our love for someone being like the love we have for a tool or a favorite book. It is, however, a mistake to criticize all implemental love. It's not love in the radical sense of the word, but it is not unimportant. It greases the wheels of society, so to speak. Without it, our political, economic, social

and religious life together would surely suffer. For example, implemental love is the basis of a lot of married love. It's the reason why many people get married—because it's so good for them. I want a family, a fuller life, the fulfillment and pleasure of the marriage relationship, a home and children. My spouse makes so much possible for me and does so much for me. Being married is such an advantage. Although it's not personal love, implemental love is not evil. Normally, we take very good care of those we love implementally and do them great good.

It appears that God is very willing to be loved implementally. We are in great need, and our God reveals Himself as the fulfillment of our needs. For example, on account of our sin we are in need of salvation, and God sends His Son into the world to be our Savior. We desire Him because we are in great need, and He takes that desire and works with it. He capitalizes on our implemental love and is willing to be loved as useful. We should never try to become indifferent to all the good our Father does for us just because implemental love is not love in its most radical aspect. In fact, even those who love God with personal love are not indifferent to all the pleasures and benefits that come from God. They love Him. It's unthinkable that they wouldn't delight in, take pleasure in and enjoy all the things He does for them and is for them. Great lovers of God aren't stoics, unmoved by all the good things in this world that come from God. Great lovers of God know that it brings Him joy to be useful to us, so they love Him as useful.

There is another type of love which we are calling "semipersonal love." When I love you with a semipersonal love, I am loving you as a person apart from any benefit you bring me. For example, I might love you because of your qualities, that is, because you are witty and wise, but not on account of the pleasure I get from your wit and the usefulness of your wisdom. Semipersonal love is born in me after I encounter you, experience you acting, speaking and doing things. I get an idea of the kind of person you are, and I begin to love you because of the kind of person you are. I love you as a generous, courageous and dependable person. I'm not loving you as a means to my well-being, as an implement or a tool. I am loving you as a person, in yourself, for yourself. This type of love is very common; we love many of the people around us

with semipersonal love. Often, when a person talks about his affection for his classmates or co-workers or neighbors, he will talk about their good qualities.

Compared to implemental love, this second type of love is personal, but it's not the fullness of personal love. When I love you with semipersonal love, I am still relating to you as a spectator. There isn't much intimate sharing or mutual self-revelation going on. In fact, I can love you with semipersonal love without even having a genuine personal encounter with you. For example, imagine someone is your hero. You've observed him and studied him. Perhaps you've even met him. You are very aware of all his good qualities. Then one day you spend time with your hero and end up saying, "I didn't know you were a real person." Semipersonal love is real love, but personal love in its fullest or most radical sense involves more than loving someone on account of his or her good qualities.

Our love for God is often semipersonal. We love Him because of the kind of person He is: merciful, wise, faithful. We admire His qualities and love Him because of them. We might admire how hardworking Jesus was or how poor He was or how He constantly endured being insulted and criticized. We might love God our Father because He is all-knowing and all-powerful. This love for Him is real and even generative. At the same time, it might be the case that we haven't had a genuine personal encounter with Him yet. In some ways our semipersonal love for God is like a young person's love for his parents. His love isn't solely implemental. He loves his parents because of the kind of people they are, but the love isn't fully personal yet. In a certain sense he doesn't have the capacity to experience his parents as real people. After all, he knows next to nothing about their inward lives. He experiences their lives from his own perspective, but not from his parents' unique perspectives.

Although personal love is difficult to describe, most people have an instinct and a desire for it. We're not satisfied with being known and loved as a kind person or a generous person or a courageous person. After all, lots of people are kind, generous and courageous. We want to be loved on account of who we are. We want to be loved personally. We certainly aren't satisfied with being loved because we are useful or pleasant to be around. We aren't even satisfied with

being loved on account of the kind of person we are. We long to hear the words, “You are the reason I love you.” So, when we love someone with personal love, we aren’t loving him for ourselves or for his good qualities. We are loving *him*—the full splendor of his personal reality. This is love in its most radical or fundamental sense.

Personal love arises in an encounter or a meeting with another person. In that encounter I experience that person acting: his words and deeds. I also experience the kind of person he or she is—his or her qualities—but sometimes I catch a glimpse of something more. I encounter a person who is revealed in his or her acts and qualities, but who is more than that, and I love that person.⁴ It’s relatively easy to talk about how useful someone is to me, and with some effort I can describe a person’s qualities, but it is impossible to define a person. When I encounter someone personally I am encountering something indefinable. We can talk ceaselessly about someone, but everyone knows that words can’t substitute for meeting the person.

We can love God, not on account of what He does for us and not on account of the kind of person He is, but simply because He is who He is. Our love for Him can become personal. When we love Him personally we aren’t simply responding to His acts and gestures, nor to His wonderful qualities which are revealed in everything He does and has done. We are responding to Him. Such moments of personal love are profoundly intimate and difficult to talk about, but very real. Many people, although certainly not all, long for genuine personal encounters with God and want to love Him more and more personally. It’s certainly true that God wants to be loved personally by us, not because it would be satisfying and fulfilling for Him, but because it’s really good for us to love Him personally. He knows that we’ll become alive in a way we didn’t know was possible by loving Him in this way.

Ignatius of Loyola’s Spiritual Exercises are an extremely effective tool for enkindling love of God. Some may embark on the Exercises and in the process see for the first time how useful God is and then begin to love Him that way—as useful. They begin to love Him as their Savior and their Lord. This love can be life-changing and may be the difference between heaven and hell for a person. Such people leave the retreat intent on obeying the laws of God and participating

well in the Church. Others may embark on Ignatius's retreat, experience implemental love for God and then experience something more. They begin to see and relate to God as someone who is really admirable. They love Him for His traits and they want to imitate Him. They leave the retreat pursuing a life of virtue. Others experience even more. Somewhere in the retreat, God does something, and they catch a glimpse of Him, and they begin to love Him for His own sake. They leave the retreat identifying with their Savior's life and eager to participate in it. The other graces of the retreat pale in comparison to this one.

A person must of course cooperate in order to get something out of the Exercises, but their effectiveness is remarkable. People who are engaged in serious sin can embark upon the Exercises and come out of them with a new life centered around their personal love for God. People who want, sometimes desperately, to think of themselves as loving God but who aren't at all attracted to Jesus' personal life of insults and contempt, poverty and humility as portrayed in the Gospel can come out of the Exercises changed. They end up wanting to share their Lord's life in every way and even asking to share His poverty and humiliations. They find themselves accepting and admiring God's revelation of Himself in Jesus and beginning to love both Jesus and His Father personally. Some people who do the Exercises take small steps toward personal love of God. Others come out of the Exercises ablaze with love on account of one or several personal encounters with their Lord.

As desirable as it is, in and of itself, personal love for God can also be the building block for something more. When a person experiences personal love for God, that love can, given the right conditions, develop into a friendship with God. "Friendship" is another one of those words, like "love," which can mean different things to different people. When we say "friendship" we aren't referring to acquaintances hanging out together, no matter how much they love each other with some mixture of implemental, personal and semipersonal love. We aren't even referring to people who experience many moments of personal love, but whose lives run, so to speak, on parallel tracks. Rather, we have in mind a relationship where two people have "one life lived wholly by each and wholly by both together" (Toner, p. 255). We are thinking of a rela-

tionship in which two people have each other's life in common.⁵

The unity that is present in friendship is very difficult to talk about. Sometimes, when people do talk about it, it sounds as if one person becomes larger than life, and the other fades into the background. As wonderful as it is, poetic language sometimes gives this impression. "He is everything," a poet or songwriter might say. The unity that friends experience doesn't come about because one person becomes everything, be it by domination or by self-abnegation. Friends become one, yet remain distinct persons. One thinks, of course, of the Trinity: three persons, but they are one.

One of the best or at least most useful descriptions of friendship we've found is by the philosopher Michel de Montaigne (1533-1592):

In the friendship I speak of, the souls mix and work themselves into one piece with so perfect a mixture that there is no more sign of a seam by which they were first conjoined. . . . The union of such friends, being really perfect, deprives them of all acknowledgment of mutual duties, and makes them loathe and banish from their conversation words of separation and distinction, benefit, obligation, acknowledgment, entreaty, thanks, and the like; all things—wills, thoughts, opinions, goods, wives, children, honors and lives—being in effect common between them; and that absolute concurrence of affections being no other than one soul in two bodies (according to that very proper definition of Aristotle), they can neither lend nor give anything to one another.⁶

Friends who "hate and banish from their conversation words of separation and distinction" don't speak of "my life" and "your life." They speak of "our life." It's not "my success" and "your success." It's "our success." They have the life of one another in common. They share everything: all they possess, all they think, all they feel, all they do and all they are. They are one.

The Spiritual Exercises can take a person to the place where the exercitant and his Lord have the life of one another in common. They are a tool not only for enkindling personal

love but also for building friendship with God. If a person continues to do the Exercises even after he has finished the retreat, he can within a year or two begin to experience a measure of true friendship with his Lord and God. Friendship isn't, of course, a goal to be achieved; it's a way of life that becomes deeper and richer as time passes.

At this point it's tempting to expound more on friendship, especially friendship with God. We hope to do so in a future work, but for now the topic is the Exercises. It is, however, very important to realize that the Exercises are ultimately all about personal love for God and even friendship with God. The Exercises are like a path. It's important to know where this path is headed; otherwise, the director and the exercitant might stop along the way, mistakenly thinking they have reached the final destination. For example, for some exercitants the move from implemental love to semipersonal love for God can be very labor-intensive. Since implemental love is rooted in a radical love for self, their experience of the Exercises involves a radical turning from self toward God. They can then mistakenly conclude that the Exercises are all about overcoming and conquering one's self. They mistake a step along the way as the final destination. Likewise, many exercitants are dazzled by their Lord's many good qualities and want to imitate Him. This is a wonderful fruit of the Exercises, but it's a mistake to conclude that the Exercises are only about imitating the Lord and growing in virtue. After all, imitation implies words of separation and distinction. The Exercises are ultimately all about shared life. Likewise, exercitants who are consoled with an experience of personal love for their Lord need to know that even more is possible. They can be one with their Lord habitually, as friends are with each other. The Spiritual Exercises are a tool. In order to use this tool well, it's imperative for the director to be aware of everything it can do.

Is friendship with God really possible? Can a human being be friends with God? Is it really possible for two such radically different beings to live one life? Can two people be friends, one of whom is submitted to the other? It looks like Jesus lived one life with His Father, all the while acknowledging and submitting to His Father's authority. It's not too hard to imagine Him saying to His Father, "Your ways are my ways. All that you have and possess, all that you are, all that

you think and do—it's all mine in you.” And one can imagine God the Father saying the same to Jesus. It would appear, then, that friendship can exist between two persons, one of whom has authority over the other, but the more fundamental question remains: Can a human being be friends with God?

The short answer is yes. In Christ, as Christ, friendship with God our Father is a real possibility. We are something more than mere mortals. For “if anyone is in Christ, he is a new creation.”⁷ Or, as the *Catechism of the Catholic Church* points out, quoting Pius XII, “To this Spirit of Christ, as an invisible principle, is to be ascribed the fact that all the parts of the body are joined one with the other and with their exalted head; for the whole Spirit of Christ is in the head, the whole Spirit is in the body and the whole Spirit is in each of the members” (797). With Jesus and on account of Jesus, reality has changed. We are a new creation, as St. Paul said, and we have the whole Spirit of God. In the centuries following Paul, the great Fathers of the Church elaborated on this revelation. The Catholic Church offers us some of their reflections in the *Liturgy of the Hours*:

Our nature is transformed so that we are no longer merely men, but also sons of God, spiritual men, by reason of the share we have received in the divine nature.⁸

Through the Spirit we acquire a likeness to God; indeed, we attain what is beyond our most sublime aspirations—we become God.⁹

My dear brethren, there is no doubt that the Son of God took our human nature into so close a union with himself that one and the same Christ is present, not only in the firstborn of all creation, but in all his saints as well. The head cannot be separated from the members, nor the members from the head.¹⁰

Just as the trunk of the vine gives its own natural properties to each of its branches, so, by bestowing on them the Holy Spirit, the Word of God, the only-

begotten Son of the Father, gives Christians a certain kinship with himself and with God the Father. . . .¹¹

Is it possible for a person to be a friend of God? Yes. After all, as the author of 2 Peter boldly proclaims, we “share the divine nature” (1:4, NJB). Not only is friendship with God possible, it looks like it is our baptismal birthright. Perhaps it is more accurate to say that friendship with God is the conscious realization of our baptismal identity. Of course, these passages from our forefathers in the faith beg for theological reflection, but at the very least they proclaim a hope: a hope of glory, “Christ in you” (Col. 1:27).

CHAPTER 2

A STRATEGY FOR DECISION-MAKING

Since the Spiritual Exercises are a tool for enkindling love for God, it's not surprising that the exercitant spends the majority of his time meditating on events in the life of Jesus. What is perhaps surprising is the role decision-making plays in the Exercises. Quite a few of the exercises are aimed at preparing the exercitant for making good decisions, teaching him how to make good decisions and giving him the opportunity to make some decisions during the Exercises, if he so desires. For Ignatius, making decisions is a way to build a relationship with God. This is one of his greatest insights—a stroke of spiritual genius, so to speak. Love grows, and friendships develop, because friends are constantly making decisions, large and small, for the other and for the relationship. Ignatius knew that people can be united with Christ in and through their meditations, but he also thought that people can be united with Christ in and through their decision-making.

The bulk of Ignatius's teaching on decision-making is located in the *Spiritual Exercises* under the rubric of "making an election." It's common to refer to Ignatius's materials as his teaching on discerning God's will; however, we prefer to think of this material as Ignatius's teaching on making decisions or choices. The phrase "discerning God's will" has too many connotations which open the door to serious misunderstanding.

Although decision-making is only a part of the Exercises, misunderstanding what Ignatius has to say about this area can, in fact, color one's whole understanding of the Exercises. Because it is so easy to misunderstand what Ignatius is saying, we need to spend some time describing his

theory of decision-making before doing anything else. We'll save the particulars about how to make a good decision for later chapters.

For Ignatius, every decision, every choice, is an opportunity for love. The exercitant can use his decisions and his actions which flow from his decisions to build friendship with God. Throughout his life the exercitant will have to make decisions: about what he does or doesn't do for a living, about where he lives, about his standard of living, about how much to give in alms, about his state in life, and so on. Ignatius wants to teach the Christian to make each of these decisions—indeed, all of his decisions—on account of love for God. The Christian should never have to ask what the love of God has to do with his work, his family, his studies or his spending money. Quite literally the love of God can guide everything he does. The Christian can eventually love and serve God *in* all things, which is the grace the exercitant asks for in the last and crowning exercise, the Contemplation To Attain Love (233).

How can a person be sure he is deciding to do something out of love for God? For example, how can he be sure that he is choosing, say, going to dental school out of love for God? How can he be sure that moving to a bigger house is for the honor and glory of God and not merely for his own ease and comfort? After all, if a person really wants something, it's not all that hard to come up with reasons why it will serve God. It's easy to fool oneself.

The experienced director knows how easily people can fool themselves into thinking they are doing something for God. It's common for people to choose what they want and then try to find a way to serve and love God in what they have chosen. So, to continue with the dentistry example, a person might first decide to pursue dentistry and afterward find ways to serve God in his chosen career. When making a decision, these people want God "to come to what they desire, and they do not decide to give up the sum of money in order to go to God" (154). They want to involve God in their decision by trying to convince themselves that what they want is the best thing they can do to love God. As we'll see later, Ignatius says that people like this belong to "the second class of men" (154).

So how can a person be sure that love of God is inspiring his decision? Ignatius has a very effective strategy, but it isn't easily understood on account of the language he uses. In order to choose something out of love for God, a person must, says Ignatius, make himself "indifferent to all created things" (23). What does this mean? It means that, when faced with a choice, say, to go to dental school or to accept a certain job offer, a person strives for a state of mind in which he prefers neither dental school nor the job offer. It means getting himself to a state of mind in which he prefers neither *x* nor *y*. In Ignatius's words, "I neither desire nor am I inclined to have riches rather than poverty, to seek honor rather than dishonor, to desire a long life rather than a short life" (166, see also 23). Often in the Ignatian literature people who are indifferent are described as being "detached."

When Ignatius recommends that people become indifferent, he isn't recommending that they become apathetic and convince themselves not to care about anything. Quite the contrary. Indifferent people in the Ignatian sense are full of desire. They care passionately. It's just that they care passionately about one thing only—whatever will serve, honor and glorify God. Indifferent people make efforts—huge efforts, in fact—to want neither *x* nor *y* "unless the service of God our Lord alone move them to do so" (155). One student of the Spiritual Exercises compared the indifferent man to a coiled spring: "Psychologically, indifference is not a static attitude. It is a state of dynamic equilibrium or balance between conflicting tensions. Like a coiled spring, the will retains all its energy and awaits only an orientation to spring into action."¹² The indifferent person isn't desireless; he is full of desire. He wants whatever will help his Lord be louder, brighter and firmer in this world. Ignatius puts it this way: his "one desire and choice should be what is more conducive to the end for which we are created" (23).

It's very important for the director and the exercitant to know and understand that indifference isn't about being unfeeling. It's about being in a place before the Lord where nothing is out of the question. "I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Him who strengthens me" (Phil. 4:11-13).

The indifferent man experiences great freedom on account of his “one desire and choice.” When someone gets to the point of indifference, he’s then in a good place to choose something that will build his friendship with God. He can discern what will be more conducive to the honor and glory of God. Love for God will determine his choice.

Most people don’t embark upon the Spiritual Exercises in a state of detachment. The typical exercitant doesn’t come to the Exercises indifferent. On some occasions, perhaps, his love for God inspires a choice, but most of the time other loves determine his choices. Love for music or beauty or sports may inspire his choices. Or he chooses on account of his love for adventure and the thrill of being on the front lines. Or he makes the decisions he does because the success of his children is his number one priority. He may order his life around his love for recreation or fine food or even good health. Or money determines many of the choices he makes.

The typical exercitant doesn’t usually regard all things—money, sports, success, beauty, art, and so on—in such a way that he prefers only what will enable him to love and serve God the most. Usually he’s inclined, sometimes strongly, in one particular direction. He has an attachment which prevents him from being indifferent. Ignatius calls such attachments “inordinate.” When something other than God inspires people’s choices—when they are living for money or music or computers and ordering their lives around these loves—their lives are out of order. God created them for friendship with himself, not for money, music or knowledge.

Often, when talking about inordinate attachments and becoming indifferent by ridding oneself of them, people will begin to argue for the morality of the thing they desire inordinately. They might ask, for instance, what’s wrong with music or beauty or sports? The answer is that nothing is wrong with them. They are all legitimate and good things. If I’m inordinately attached, the problem isn’t with the things I desire. The problem is with me. My loves are out of order. I’ve got some attachment that is competing with my attachment to God or has even displaced it. I’m taking something God intended as a tool for loving Him and making it my end.

The Exercises were designed to help people deal with their inordinate attachments and put their lives in order. They “have as their purpose the conquest of self and the

regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment" (21). In other words, they are designed to help people make every decision in such a way that it is made out of love for their Lord and eventually in union with their Lord.

Ignatius has a twofold strategy for helping someone overcome his inordinate attachments and experience the freedom of indifference. The first prong of his strategy involves helping him become detached. The second prong consists of providing many opportunities for the love between the exercitant and his Lord to be enkindled and grow. Ignatius wants to help the exercitant become more and more attached to the Lord. In the Exercises he pursues these two goals simultaneously.

In order to overcome the exercitant's inordinate attachments and reach a place of indifference, Ignatius offers an aggressive tactic commonly referred to in the literature as *agere contra*, to act against. If someone perceives he is inclined to one thing over another, Ignatius recommends that he stir up feelings for the very thing he is not inclined to choose. The introductory notes to the *Spiritual Exercises* contain a good description of this strategy. Ignatius has just commented on how important it is for the director to allow the Creator to deal directly with the creature, and then he says:

For this—namely, that the Creator and Lord may work more surely in His creature—it is very expedient, if it happens that the soul is attached or inclined to a thing inordinately, that one should move himself, putting forth all his strength, to come to the contrary of what he is wrongly drawn to. Thus if he inclines to seeking and possessing an office or benefice, not for the honor and glory of God our Lord, nor for the spiritual well-being of souls, but for his own temporal advantage and interests, he ought to excite his feelings to the contrary, being instant in prayers and other spiritual exercises, and asking God our Lord for the contrary, namely, not to want such office or benefice, or any other thing, unless His Divine Majesty, putting his desires in order, change his first inclination for him, so that the motive for desiring or having one thing or

another be only the service, honor, and glory of His Divine Majesty.¹³

So, the core of Ignatius's *agere contra* strategy involves the exercitant perceiving that he is inclined to one thing over another and then proceeding "to excite his feelings to the contrary." This is a way to battle his inordinate attachments.

Let's take some modern examples. Say that I'm trying to decide whether to join a missionary company or to go to graduate school. I want to make my decision out of love for God, but I can't yet say that I am in a place, psychologically, where all things are equally possible. I can't say that I neither desire nor am inclined to seek graduate school rather than working in the mission field, to live close to my family rather than far from them, to seek a private school education for my children rather than a public school education. If I am trying to get to a place of indifference, balanced between two choices, not inclining one way or another, wanting only to love and be friends with my King, and I perceive that I have some inordinate attachments, what do I do? Excite feelings to the contrary by praying for the contrary thing. "Lord, ever since I was in high school I wanted to work in the mission field, but choose me to go to graduate school. O what an honor to labor ingloriously for you." Or I might pray, "Lord, choose me to go on mission even if I have to send my children to public schools. O Lord, what a grace, to place my children totally in your hands." If the exercitant perceives that he is very much inclined to live near his family, he could pray, "Lord, choose me to leave behind father and mother, brothers and sisters, for the sake of your kingdom, just as you did."

Such prayers are a leap of faith for the exercitant. They are a way for him to place himself entirely in his Lord's hands. This strategy of *agere contra* is an exercise in stretching the imagination. It's an opportunity to envision oneself in a totally different kind of life. By praying for the opportunity to go to graduate school or to send his children to public school or to move away from family, the exercitant is psychologically putting himself in those situations, so that he can go there if that's what love calls for.

The strategy of *agere contra* appears in several important meditations in the Exercises. At one point, about a quarter of the way into the Exercises, the exercitant considers a

man who responds with great love to the call of Christ the King. Such a man hears the call of Christ the King to labor with Him and even suffer with Him. He wants to be with his King. He finds Him very attractive. He even wants to labor in the dirtiest, foulest trenches, if that is where his King is. Of course, such people answer the call of their King and offer themselves for the work, but they do more. They also act “against their own sensuality and against their carnal and worldly love” (97, Mullan). They want to tame any excessive loves: of ease and comfort, of good food, rest and relaxation, of good movies and beautiful things, etc. In other words, they want to act against anything in themselves that might get in the way of hearing and responding to the call of their King. They are, after all, inflamed with love for Him.

The *agere contra* strategy also appears at other points in the Exercises. In the meditation on the Two Standards, Ignatius paints a picture of two camps: Satan’s camp and the Lord’s camp. Satan recruits people to his camp by offering them riches and the empty honors of the world and then ensnares them with pride. Christ Jesus offers His recruits poverty, insults and contempt, and humility. In Chapter 8 we’ll discuss this quite astonishing picture of Christ’s strategy for saving the world. For now, however, it’s enough to note that Ignatius has the exercitant pray three times at the end of the meditation for the grace to be received under the Lord’s standard,

first in the highest spiritual poverty, and—if His Divine Majesty would be served and would want to choose and receive me—not less in actual poverty; second, in suffering contumely and injuries, to imitate Him more in them, if only I can suffer them without the sin of any person, or displeasure of His Divine Majesty (147, Mullan).

As we’ll see more clearly later, the exercitant is praying to be with the one he loves and to join Him in His life.

If someone finds himself feeling a repugnance to poverty, so that he is not in fact indifferent to poverty or riches, Ignatius has him pray and plead and beg the Lord for poverty. He lays this strategy out very clearly in a note: “When we feel a tendency or repugnance against actual poverty, when we

are not indifferent to poverty and riches, it is very helpful, in order to crush such disordered tendency, even though corrupt nature rebel against it, to beg our Lord in the colloquies to choose us to serve Him in actual poverty. We should insist that we desire it, beg for it, plead for it, provided, of course, that it be for the service and praise of His Divine Goodness” (157; this translation is a combination of Mullan and Puhl). Ignatius is saying to the exercitant, if the thought of poverty is difficult, ask for poverty. If he finds the thought of insults and contempt unbearable, ask for insults and contempt—*agere contra*.

Often, when people unfamiliar with the Exercises discover that Ignatius directs a person to pray for poverty, insults and contempt, they think this exercise is simply insane or even masochistic. Ignatius’s strategy isn’t crazy or sick. He’s trying to lead the exercitant to a place where all things are possible. He wants the exercitant to be able to stand before his Lord and say, “I’m not ruling anything out, Lord. Whatever will serve you, I’m willing to do.” “All things are possible to him who believes” (Mk. 9:23).

The goal in decision-making is to be in a balance before one’s choices, indifferent about one’s options, because the thing that one desires, the only thing that one really desires, is to make a decision inspired by love for one’s Lord. The person doesn’t desire poverty more than wealth, insults more than honor, etc. In fact, sometimes people can fall into the trap of becoming inordinately attached to poverty and dishonor. Actually, what’s usually going on is that they are inordinately attached to being the best at whatever they do. They want to seem to be the best Christian. So, for example, they think that being poor with Jesus, or being celibate, is the best form of the Christian life. Then they choose to be poor or celibate. One time we met a woman who was inordinately attached to poverty. She chose to go to a third world country to be with the poor, but it wasn’t a decision in the Lord. She was driven by her inordinate attachment, not by her Lord.

The exercitant should be attached to the Lord, not to poverty and humiliations. He should get to a place where he can say, “I can live either way: rich or poor, honored or dishonored.” Then he can use his decision-making and his actions to build friendship with God. He also becomes a good soldier, able to make decisions in the fray, so to speak. For

example, when Francis Xavier first went to Japan he wore a worn-out cassock, but when he appeared before the Japanese nobility they scorned him and laughed at him, so the next time he appeared in court he came dressed in finery. He wasn't attached to his poverty and was able to see that changing his clothes would further God's work. In the late 1800s Hudson Taylor, the founder of the China Inland Mission, also faced a decision about how he was going to dress. He had been living in China for several years trying to evangelize the Chinese. He was not very successful until he abandoned his Western clothes and adopted the hairstyle and clothing of a Chinese peasant. All the other missionaries ostracized him for this move, but it turned out to be the key to successful evangelization.

Hudson Taylor was like the man in the meditation on the Kingdom of Christ, the one who, inflamed with love, acts against anything in himself that might get in the way of being detached. In preparation for responding to his King's call, the man in the meditation acts against his sensuality and his carnal and worldly love. For years before going to China, Hudson Taylor lived in poverty, fasted, slept on the floor and accepted insults and contempt gladly so that he would be ready to go to China. His *agere contra* paid off, because when he got to China he was able to see what the other missionaries were unable to see—the importance of dressing like a native—and he was able to embrace the humiliation entailed in his change of costume and hairstyle.

Because it is sometimes such a big effort to identify and act against one's inordinate attachments, people can mistakenly think that this is what the Spiritual Exercises are all about. They begin the Exercises and are quickly consumed with conquering and subduing the flesh. In other words, they take the battle against inordinate attachments as an end in itself instead of a means to an end. There is a very real danger of turning the Exercises into a program for one's own perfection: I've got to be perfectly in order, perfectly detached, etc.¹⁴ Overcoming one's inordinate attachments is an essential subplot in the Exercises, but not the main story. The Exercises are all about building and maintaining a relationship of love.

Overcoming inordinate attachments is, then, just one component of Ignatius's strategy for decision-making. The second component involves strengthening the bonds of love

and affection between the exercitant and his Lord. That's one of the reasons Ignatius has a person spend so much time meditating on the Gospels. The meditations are designed to help a person know the Lord more so that he can love Him more, follow Him more closely and respond to His sorrows and His joy as a friend would. In fact, decisions are the fruit of the love between the exercitant and the Lord. Pedro Arrupe, S.J., expresses this well in the following poem:

Nothing is more practical than finding God.
 That is,
 Than falling in love in a quite absolute, final way.
 What you are in love with, what seizes your
 imagination, will affect everything.
 It will decide what will get you out of bed in the
 morning,
 What you will do with your evenings,
 How you spend your weekends,
 What you read,
 Who you know,
 What breaks your heart,
 and
 What amazes you with joy and gratitude.
 Fall in Love, stay in Love and it will decide everything.¹⁵

This is really an extraordinary vision of decision-making. The most important questions for the exercitant aren't what is the right thing to do or what is the best thing to do or what is the most reasonable thing to do or even what do you want me to do. The fundamental questions for the exercitant are: What can I do out of love for my Lord, how can I build our (embryonic) friendship, and what do you, Lord, want to do? The exercitant can't answer these questions by himself. They presuppose another person. Being in and acting out of a living relationship of love is the cornerstone of Ignatius's decision-making method.

In order to grasp the length and breadth and depth of Ignatius's vision, it's important to realize there are other good ways to make decisions, ways that avoid some of the risks that come with making decisions in the context of a living relationship of love. One common method for making decisions involves taking a universal principle such as "do good," "seek

justice” or “love your neighbor” and then figuring out what to do in a particular circumstance. In other words, making decisions involves applying universal principles to particular circumstances. The universal principles can come from a variety of sources: Christian tradition, family tradition, popular culture or Scripture. For example, a person might read the Gospels and then abstract lessons from them. His reasoning might go something like this: Jesus was born in a stable. He humbled Himself. Therefore humility has to be a part of my life, and in this instance I should humble myself by turning the other cheek. Wherever the ethical norms come from, the person uses them, often balancing them against each other, to arrive at a decision about what to do in a particular instance.

It’s worth taking note that this method of decision-making can give a person a certain independence from God. A person receives or develops a set of principles for acting. He can then sit back and run his life according to the principles. He’s got a manual for acting and doesn’t usually need to consult the author. Instead of relating to God in an ongoing and personal way, he just follows the principles. He may relate to God about all sorts of things—especially his emotional life—but not about the choices and decisions he is making.

If this person does relate to God at all in his decision-making, it’s as an occasional help when he can’t figure out what to do by himself. For example, someone might turn to God and ask, should I be humble and accept this injustice or should I speak out against it? It’s hard to decide because sometimes Jesus speaks out very strongly, and other times he chooses to be silent. In such a case the logic required to apply general principles to the particular instance is especially complex, so the person turns to God and asks for help. Normally the person can figure out what to do, but occasionally he needs help. He’s relating to God as a means—as his helper—and he’s glad for the help.

Ignatius’s method of decision-making does not revolve around reasoning from general principles. When the exercitant makes a decision, he isn’t following a set of principles, he’s relating to a person. Following a set of principles might be very attractive for some people because it involves more autonomy and less risk than relating to and following a

person, but Ignatius would say that what a person needs to know to make a decision can't be written in an ethics manual or captured by a set of general principles. It comes from being in a living relationship with the Lord.

Decision-making turns out to be very personal. Decisions arise out of a relationship of love, and in each relationship of love the love is as unique as the persons loving. For example, what God and Joe decide to do in a particular situation will be different from what God and Sam decide to do in a similar situation, because Joe and Sam are different people with different histories, temperaments, characters, gifts and limitations.

Not all decision-making methods are so personal. Sometimes when people talk about decision-making they have in mind a method which involves a deliberation about what is better or best in a particular situation. For example, a recent college graduate might try to decide whether being in the mission field is better than going to graduate school. Or a college student might try to decide where he is going to live for the summer by figuring out whether it is more for the glory of God for a person—any person—to live in a household with other adults rather than with one's nuclear family. If he decides it is better to live in a household and then meets someone in similar circumstances who decided it was better to live with his family, he may legitimately wonder who is right. Other people's decisions become confusing or even threatening for him. Or if he decides that one course of action is better than the other, he is then faced with a potentially difficult and even morally troublesome decision: is he going to do the best thing or not?

Ignatius's method of decision-making does not, however, involve desiring and choosing what is more for the glory of God in the abstract. He doesn't lead a person to make a decision which has to be applicable to many people. In fact, the kind of decision Ignatius envisions is a very personal one. The best becomes what is best for the Lord and the person—given who each of them is and given the particular circumstances surrounding the decision.

So far, we've seen that Ignatius's strategy for decision-making involves overcoming one's inordinate attachments and stirring up love for God. Ideally, decisions are the fruit of love between the exercitant and his Lord. It's not surprising

that the process of decision-making is very personal. What is perhaps more surprising is that the process is also collaborative. Ignatius doesn't lose sight of the fact that God is in authority, and the exercitant is under His authority, but he also envisions the Christian as a free and responsible decision-maker. The Spiritual Exercises provide the opportunity for a person to exercise his decision-making capacity with and in and for Christ Jesus.

Obedience to God's commandments is a *sine qua non* for Ignatius. It's the doorway to the Christian life and Christian decision-making. Nevertheless, Ignatius's method of decision-making doesn't revolve around the Christian receiving God's directions for each and every detail of his life and then obeying them. Although he does teach the exercitant how to recognize the voice of his Lord, Ignatius isn't teaching the exercitant how to get better and better at hearing directions for what he is to do in the concrete circumstances of his life. He's actually providing the occasion and the teaching necessary for the exercitant to become more of an acting person in this world, capable of being a friend to his Lord and Master.

When some people talk about Christian decision-making, they frequently speak in terms of "discerning God's will." They have in mind a process whereby they discover or God reveals what He has in mind for their particular situation.¹⁶ "Lord, do you want me to go to Notre Dame or Indiana University? Please tell me." The process of finding out what He has in mind is daunting, to say the least. They wonder, Will the Lord tell me what He wants me to do? Will I be able to hear Him? Will it be something I want to do? This particular model of Christian decision-making seems to presuppose that God has something particular in mind for a person's decision. It assumes that He has a plan, and that the decision-maker is supposed to find out what that plan is. A good decision becomes one where the decision-maker correctly discerns God's plan, and a bad decision becomes one where the decision-maker is mistaken about God's plan. This way of thinking about decision-making can also make it seem as if drawing closer to God increases one's chances of "having to do" what one is loath to do. For the lucky ones, God's will is the same as their will, but the unlucky ones have to deny themselves and submit their wills to His will. We like to call this the "command and obey" model of decision-making.

Those who subscribe to a command-and-obey model of decision-making frequently face certain quandaries and temptations. For example, it's difficult to figure out how often and in what kind of circumstances they should attempt to discover God's will. Should they try to find out what He has in mind for where they go to school? For what they major in? For what classes they take? For whether they do their calculus homework tonight or their chemistry homework? One has to wonder, do Jesus' disciples really look for and receive marching orders for every detail of their lives? And if so, what about personal responsibility?

It's tempting, especially for people overwhelmed or terrified by a difficult decision, to relate to God in order to escape personal responsibility for their decision-making. Those who subscribe to a command-and-obey model of decision-making are in danger of becoming servile—never taking any initiative and never taking responsibility for their actions and intentions. For example, when faced with a difficult decision they might beg God, "Just tell me what to do, and I'll do it. Just tell me whether I should ask Suzanne to marry me, and I'll do whatever you say." Whatever one says about decision-making, and however one tries to relate to God, no one can escape the fact that each of us is personally accountable to God for his decisions.

The command-and-obey model of decision-making certainly takes into account God's authority, but it hardly describes the decision-making that happens in a friendship, nor the decision-making that happens in a relationship which is on the road to friendship. Does a friend make decisions about his beloved's life—where he goes to school, what he studies, etc.—without his beloved's input and participation? When one person has a way he wants things to go, and another person's role is to implement that plan, we don't normally call that relationship a friendship. In fact, when one person relates to another person as a tool for carrying out his will, we normally call that domination, not love. Normally, people don't aspire to relationships in which they are used by another person for his plans and purposes. When they do, we say they have a problem—they are servile, and they are abdicating their God-given personal responsibility.

The command-and-obey model not only fails to describe friends making decisions together, it also seems inadequate to

describe Jesus and His Father acting together. Even though Jesus said, “The Son can do nothing of His own accord, but only what He sees the Father doing” (Jn. 5:19), we don’t think of Him as simply carrying out the Father’s orders. Likewise, even though Jesus said, “The word which you hear is not mine, but the Father’s” (Jn. 14:24), we don’t think of Him as a mere conduit for His Father’s words. It doesn’t ring true to us to say God our Father is the divine puppeteer, and Jesus is His puppet. We naturally recoil at a picture of the Father orchestrating Jesus’ every move and dictating to Him His every word. We don’t think of God the Father as being wholly in control of Jesus, nor do we think of Jesus as being wholly under His Father’s control. Jesus wasn’t simply a tool in His Father’s hands, as if He were an extension of His Father, ruled by His Father’s will. We recoil at such a thought because it doesn’t seem to describe the heights and depths and glory of personal love and friendship. Although Jesus was always under His Father’s authority, always subject to Him, and was always doing His will, He wasn’t moved by His Father like a puppet. He was moved by His Father because He loved His Father.

It’s an extraordinary reality. God is Lord. He has all authority. He gives us the Ten Commandments, but beyond that He doesn’t usually tell us what to do or not do. He is Lord, and He certainly can tell us what to do, but He doesn’t. He doesn’t take over our lives and run them for us. He certainly could do what we are doing better than we, but He asks us to do it ourselves. He is, however, totally for us. He’s pouring Himself out for us, laboring for us in everything that is. He helps us and gives us gifts to enable us to live and work. He encourages us, establishes limits for our choices, forgives us, and picks us up when we fall, but the actual task of running our lives is ours. We are free and responsible, and He’s pouring Himself out for us. We’ll return to this reality when we discuss Ignatius’s last exercise, the Contemplation to Attain the Love of God (230).

So what does it mean for a Christian to make decisions? If he’s not reasoning from general principles, pursuing the best, or receiving his superior’s directions, what is the Christian doing when he is making an Ignatian election? Quite simply, he’s loving his Lord. In the last meditation of the Exercises Ignatius points out that love—and we would add

decision-making—“consists in mutual communication. That is to say, the lover gives and communicates to the loved one what they have or something of what they have, or are able to give; and in turn the one loved does the same for the lover.”¹⁷ Ignatius’s strategy for decision-making boils down to this: be one with your Lord in whatever way you can, and then act out of that union. The Spiritual Exercises create an environment where this becomes possible.

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NOTES

1. In the famous exercise on the Two Standards, Christ addresses “His servants and friends” and recommends that they “seek to help all, first by attracting them to the highest spiritual poverty, and should it please the Divine Majesty, and should He deign to choose them for it, even to actual poverty. Secondly, they should lead them to a desire for insults and contempt, for from these springs humility.” Louis J. Puhl, S.J., trans., *The Spiritual Exercises of St. Ignatius: Based on Studies in the Language of the Autograph* (Chicago: Loyola University Press, 1951), paragraph 146. Unless otherwise noted, all quotations from the *Spiritual Exercises* will be taken from Puhl’s translation and all references will refer to the paragraph number rather than the page number.

2. Ignatius makes this point in a letter to a man who had asked for a copy of the *Spiritual Exercises*: “I am sending you a book of the Exercises that it may be useful to you. . . . The fact is that the power and energy of the Exercises consists in practice and activity, as their very name makes clear; and yet I did not find myself able to refuse your request. However, if possible, the book should be given only after the Exercises have been made.” Letter of Ignatius to Alexis Fontana, 8 October 1555, as quoted in David Lonsdale, *Eyes to See, Ears to Hear: An Introduction to Ignatian Spirituality* (London: Darton, Longman and Todd, 2000), p. 126.

3. Jules Toner, *Love and Friendship* (Milwaukee: Marquette University Press, 2003). Although Toner doesn’t often apply his analysis of love to the Christian’s love of God and God’s love of the Christian, we have found it especially illuminating to do so.

4. Jules Toner’s description of personal love is helpful here. “For in this mode I apprehend the inconceptualizable, radically lovable personal self, unique and unrepeatable, revealed but never fully revealed in any of its acts or in any of the traits which constitute his or her personality. . . .

Knowledge of others in the third mode is possible only by a non-discursive, non-conceptual, direct awareness—direct but, as experience shows, mediated. For we have no direct awareness of personal selves except as they show themselves in and through their acts (including words and gestures) and their qualities, which appear in those acts. While personal selves reveal themselves in and through their acts and qualities, unique persons exceed any and all of their acts and actual qualities . . .” (Toner, *Love and Friendship*, pp. 207-8).

Toner goes on to say, “The intuition by which the beloved’s personal self is apprehended is mysterious, never fully explainable” (p. 208). When this “intuition” occurs, “the reality of the personal self is revealed . . . in and through the person’s words, acts, and gestures. However, it is not revealed only or mainly in and through the meaning of the words spoken or the kind of acts performed or the kind of personality traits shown in them; it is revealed also and even more so by the indescribable way in which the words are spoken or the style in which the deeds are done. It can be the tone of voice in which the words are said, the fleeting compassionate smile or glance, the gracious gesture, the gloriously innocent laughter, the delicate tender touch which more than anything else carries the revelation. By reason of such an encounter one who would otherwise be to me a kind person, wise, gentle, brave, witty and so on, is now also an inexpressible lovable mystery” (p. 209).

5. For example, St. Gregory Nazianzen writes of his friendship with St. Basil: “When, in the course of time we acknowledged our friendship and recognized that our ambition was a life of true wisdom, we became everything to each other: we shared the same lodging, the same table, the same desires, the same goal. Our love for each other grew daily warmer and deeper. The same hope inspired us: the pursuit of learning. This is an ambition especially subject to envy. Yet between us there was no envy. On the contrary we made capital out of our rivalry. Our rivalry consisted, not in seeking the first place for oneself but in yielding it to the other, for we each looked on the other’s success as his own. We seemed to be two bodies with a single spirit. Though we cannot believe those who claim that ‘everything is contained in everything,’ yet you must believe that in our case each of us was in the other and with the other.” Gregory Nazianzen,

Liturgy of the Hours: According to the Roman Rite I, Advent Season-Christmas Season, trans. The International Commission on English in the Liturgy (New York: Catholic Book Publishing Co., 1975), p. 286.

6. As translated by H. Clay Trumbull in his *Friendship the Master-Passion; or The Nature and History of Friendship, and its Place as a Force in the World* (Philadelphia: John D. Wattles & Co., 1891), pp. 94-95.

7. 2 Corinthians 5:17 (RSV). Unless otherwise noted, all future scriptural references will be to this translation.

8. Cyril of Alexandria, *The Liturgy of the Hours: According to the Roman Rite II, Lenten Season-Easter Season*, trans. International Commission on English in the Liturgy (New York: Catholic Book Publishing Co., 1976), p. 891.

9. Basil the Great, *Liturgy of the Hours II*, p. 976.

10. Leo the Great, *Liturgy of the Hours II*, p. 660.

11. Cyril of Alexandria, *Liturgy of the Hours II*, p. 834.

12. Ignatius Iparraguirre, S.J., *How to Give a Retreat. Practical Notes*, trans. Angelo Benedetti, S.J. (Westminster, MD: Newman Press, 1959), p. 65. Iparraguirre also wrote *A Key to the Study of the Spiritual Exercises*, trans. J. Chianese, S.J., (Bombay: St. Paul Publications, 1959). This work is the best we've found on the Spiritual Exercises. Iparraguirre is a lifelong student of the history of the Spiritual Exercises. He compiled early (pre-1600) Jesuit manuscripts (called "directories") about how to give the Spiritual Exercises and wrote a history about how the early Jesuits gave them.

13. Elder Mullan, S.J., *The Spiritual Exercises of Saint Ignatius of Loyola: Translated from the Autograph* (New York: P.J. Kennedy & Sons, 1914), p. 15, paragraph 16. Mullan's translation does not use the now standard paragraph numbers present in Puhl's translation. All further references to this book will employ the translator's name and the now standard paragraph number.

14. Unfortunately, Iparraguirre drifts dangerously close to this, especially in his *How to Give a Retreat*.

15. Kevin F. Burke, *Pedro Arrupe: Essential Writings* (Maryknoll, NY: Orbis Books, 2004), p. 8.

16. Jules Toner has written a book on decision-making called *Discerning God's Will: Ignatius of Loyola's Teaching on Christian Decision Making* (St. Louis: Institute of Jesuit Sources,

1991). We'll refer to this book on occasion because it contains many helpful remarks about decision-making. However, Toner differs from us in that he often speaks as if decision-making entails discovering what God has in mind for an individual's particular situation.

17. Michael Ivens, S.J., *Understanding the Spiritual Exercises: Text and Commentary, a Handbook for Retreat Directors* (Trowbridge, Wiltshire: Cromwell Press, 1998), paragraph 231. Numbers in subsequent references to this book will be to the translator and paragraph, unless otherwise noted.