

TO REFLECT AND DRAW PROFIT

By PHILIP ENDEAN

... effort must be made so that the way of praying which our Father Ignatius, of happy memory, left to us written in the *Spiritual Exercises* be practised by all with maximum alacrity of spirit. Certain other ways of prayer, alien and contrary to the Society's usage, must be discarded – ways through which, under the appearance of devotion, men become proud, difficult, emotionally attached to their own will and opinion, and little suited for the things of our institute.

THE DATE IS 1572, AND THE PROVINCIAL CONGREGATION of the Portuguese Jesuit province is worried. It is not that people are praying too little, but rather – following directives of Francis Borgia, the recently deceased superior general – too much. Moreover, this extended prayer is not bearing fruit. An indication of this is,

... the minimal fervour of spirit discernible in the hearing of confessions, in the sermons given to the people and in the performance of our other ministries.

The fathers of the congregation recommended three corrective measures: a new stress on mortification, an insistence that Jesuits take proper rest, and, as quoted above, a return to authentic 'Ignatian prayer'.

The second and third generations of Jesuits found it difficult to agree on how their spiritual lives should be regulated, just as later readers find their disputes difficult to interpret.¹ But one point is clear: for these Portuguese Jesuits and for others who thought like them, the Ignatian Exercises teach a method of prayer which each individual Jesuit should use regularly. Other methods, though perhaps acceptable for other Christians, are not suitable for Jesuits.

In time, ideas such as these led to the association of Jesuits with a particular approach to gospel meditation. It became standard for Jesuits to do an hour's 'Ignatian' meditation daily, before Mass and breakfast, and some version of an 'Ignatian retreat' for eight days each

year.² When Jesuits gave preached retreats, their talks conventionally followed the structure of preludes, three points and a colloquy, echoing if not exactly following the guidelines given by Ignatius in the Second Week of the Exercises. 'Ignatian prayer' was seen as one distinctive approach to prayer among others, and Jesuits, or those whose spirituality could be termed 'Ignatian', were meant to rely on it as their major spiritual resource.

In the middle years of this century this conventional understanding was discredited.³ The chief impulse for this change came from the gradual rediscovery of Ignatius' own teaching. Ignatius' attitude to the question of how Jesuits should pray was relaxed: in normal circumstances he saw it as unwise to give formed Jesuits any directives whatever regarding the methods of prayer they should use.⁴ His expectation seems to have been that individuals would pray in different ways, depending on their vocational history, on their temperaments and on the circumstances into which their mission had placed them. If this is so, then an Ignatian spirituality need not, and arguably must not, be *confined* to the methods of prayer recommended in the Exercises.

However, it is not only Ignatius' practice and legislation as superior general of the Jesuits which can lead us to the conclusion just mentioned, but also the very text of the Exercises. The methods of prayer which Ignatius recommends from the Second Week onwards seem intended, not as models of prayer to serve for a lifetime, but rather as helps towards a particular spiritual end: that of the discernment of vocation, of life-choice. In what follows I shall try to support this claim by considering firstly so-called 'Ignatian contemplation' and then what the tradition conventionally designates as 'the application of the senses'.⁵

The varieties of Ignatian experience

Some years ago an article in *The Way Supplement* set out how a range of people reacted to Ignatius' meditation on the Two Standards.⁶ A religious novice in her late teens worked through the prayer seemingly without difficulty; her life experience had been too sheltered for her to understand the subtle conflicts which Ignatius is addressing. A committed laywoman, full of enthusiasm, discovered how 'Christian achievement relies not on human resources but on the weakness and foolishness of Christ'. An ex-Provincial, well experienced in how religious orders fall victim to covert temptations, prayed in 'a humble yearning or cry of the heart to be won over to the way of Christ'. A young priest aggressively involved in justice ministry gained insight into

the elusive mysteriousness of how God, in Christ, brings about the Kingdom.

Even a short list like this shows that one cannot specify the 'fruit' of Ignatian prayer. Ignatius puts gospel (or gospel-derived) images before us in order to foster the interplay between God and human freedom. But there is no one lesson to be learnt; different people learn different lessons.

Because Ignatius wants to foster this free, unpredictable interplay, he recommends the one who gives the Exercises to be reticent (Exx 2, 15). We may surmise that this general guideline admits of exceptions, because Ignatius would not wish to set limits a priori to how God might best work in a person. But such exceptions are grounded in the same concern as the guideline itself: a concern to let God be who God will be in the retreatant's life. Moreover, when Ignatius sets out the points for contemplation schematically, inviting us to consider what the figures in the scene look like, what they are saying and then what they are doing (Exx 106–108, 114–116), the intention is not to exercise, exhaustively and exhaustingly, every possible use of the imagination. The intention behind the text's comprehensiveness, rather, is to leave scope for each person to find the detail which they need, and then remain there. Ignatius instructs us clearly:

. . . at the point in which I find what I want, there I should rest, without having anxiety about moving forward, until I am contented.
(Exx 76.3)

In repetition, we do not simply do the contemplation again, but rather return to these significant points, 'where the person has felt some awareness, consolation or desolation' (Exx 118.3), and explore these ideas or movements further.

By setting out the points in a bald, diagrammatic way, Ignatius is not seeking to confine creativity within the constraints of a rigid method. His concern, rather, is to ensure that the creativity which comes into play is the creativity of God, working primarily in the one making the Exercises. If the points are presented eloquently, or even interestingly, the retreat-giver's creativity may impede what needs to happen in the retreatant. Boringness has its advantages. It is revealing that the force of one of Ignatius' corrections in the so-called Autograph manuscript is to moderate details which do not in fact appear in the gospel accounts of Christ's birth. Ignatius' original text had drawn on Luke 2:1–5 to describe the journey of Mary and Joseph to Bethlehem, and had included references both to Mary's being nine months pregnant and

to their journeying on a donkey. Between these two references Ignatius inserted 'as may piously be meditated'.⁷

When we follow the method of imaginative contemplation, therefore, we are opening ourselves to discover our own meaning. We are united in faith with others who have used and are using the same symbolic resources, but what we discover is unique to ourselves. The tradition furnishes us with indispensable elements for discovering the self-revelation of God in our lives, but it is rightly invoked and used only in interaction with the unpredictabilities of our ongoing experience.

Ignatian reflection

Each of the points, both in Ignatian contemplation as such and in the so-called application of the senses, ends with a reference to reflecting or drawing profit or both. The English word 'reflect' has two senses: a person may reflect on any number of matters, while a mirror can reflect the light which shines on it. Modern Spanish distinguishes these two senses by using different words: *reflexionar* and *reflejar*. It seems likely that the Spanish of Ignatius' day, like modern English, had only the one word, though Ignatius spells it in a variety of ways: *refletir*.

Though Ignatius' usage of the term 'reflect' is probably closer to the idea of thinking, the idea of mirroring is also, arguably, present in the background.⁸ The only other place in the Exercises where Ignatius uses the word is in the Contemplation to Attain Love. In the first point (and Ignatius envisages something similar happening in all four) we are invited to consider the benefits we have received from God: creation, redemption and personal gifts. The text continues:

And with this to reflect within myself, considering very rightly and justly what I must for my part offer and give to his divine majesty, that is, all things that are mine and myself with them . . . (Exx 234.3)

There follows the prayer, 'Take, Lord, receive . . .' What is happening here? Exercitants recall God's generosity and then reflect on themselves. This reflection culminates in a prayer expressing the desire to mirror – 'reflect' in the other sense – what God is doing. It was not dissimilar for Ignatius on his sickbed in Loyola:

. . . while reading the lives of Our Lord and the saints, he would stop to think, reasoning with himself: 'How would it be, if I did this which St Francis did, and this which St Dominic did?' And thus he used to think over many things which he was finding good, always proposing to himself difficult and laborious things. (Aut 7.2–3)

Reflection on an element of tradition brings a desire to the surface, a desire to act at once in line with the tradition, and yet continuing it in new ways. Moreover, this process will happen in different ways for different people.

We possess an early version of about half of the Exercises, probably written by one of the first ten Jesuits, Jean Codure, who died in 1541. Whereas Ignatius' own texts are terse, Codure's is rhetorical, and seems to present what Codure imagined a retreat giver might actually say. Codure's interpretation of the colloquy at the end of the contemplation is suggestive:

And here you should set out what you want, not in order to teach God – who knows what you desire before you come to prayer – but in order to inflame your own mind with a greater desire of this gift as you name it and explain it verbally.⁹

At least for Codure, the Ignatian hour of prayer reaches a climax in the articulation of a desire, a desire which is in one sense already latent, but which imaginative prayer stimulates into consciousness. The repetition may refine, intensify or indeed complicate the desire, and the succession of such experiences becomes the raw material for discernment, for the process of tentative, educated guessing as to how God is leading a person here and now. That process may be relatively simple; equally it may be conflictual, complicated by desolations both crude and subtle.

Who knows what will happen when a person prays? Nevertheless, Ignatius seems to envisage gospel contemplation as gradually helping people discover how God is at work in their lives and inviting them to move forward. Though Ignatius' definition of spiritual exercises is remarkably broad (Exx 1), it is no accident that his own programme to help people become free of disordered attachments and order their lives in accord with God's saving will draws heavily on imaginative gospel prayer. Such prayer, though deeply rooted in a shared tradition, represents a studied attempt to make space for the ever new and varied ways in which God's self-revelation happens in people's lives.

The theology underlying Ignatian gospel prayer has nowhere been better articulated, to my knowledge, than in a retreat conference given by Karl Rahner in the mid 1950s on the Second Week and the concept of Christian discipleship.¹⁰ Rahner sees human nature as intrinsically relational and constantly in process. It follows that Christian discipleship will always be more than the following of generally valid rules. It will involve the finding of our own graced identity in tentative, ongoing engagement with the facts of Christ's life:

Thus, the genuine following of Christ in a communion of life with him consists in letting the inner law of his life work out in situations that will always be new, always different depending on the person involved . . . Because this continuing of Christ's life occurs in situations which are always new and always specifically mine, the concrete form in which it applies for me is something I always need to be finding in new ways. A specific historical situation is more than the product of general laws of history. Equally, my way of following Christ cannot simply be deduced from the general laws governing such following – although these laws do exist. Such discovery is always an individual, inalienable decision. Thus an essential aspect of the following of Christ is the taking of responsibility for what no-one, no ethics text book and no spiritual director, can tell us.

Christian discipleship involves an interplay between the definitiveness of Christ and the uniqueness of individuals; in both, God's self-giving spirit is at work. This interplay is paralleled in the structures of Ignatian gospel prayer. Ignatius' directives take the canonical tradition as given, but encourage us, not merely to internalize that tradition or learn it better, but rather to continue it in freedom. Ignatian prayer allows Scripture to work in us generatively. In unpredictable ways, it can stimulate new self-understandings and prompt us to act in ways we might never have dreamt of.

Drawing the senses

This article began with a meeting of Jesuits advocating a return to authentic Ignatian prayer. If what has been said so far is correct, the idea of Ignatian prayer with which these Portuguese Jesuits were working was seriously deficient. Nevertheless, it seems likely that their concerns were shared by those who compiled the official Jesuit guidebook, or *Directory*, on the Exercises, published in 1599. Moreover, the concerns in question seem now, by almost universal agreement, to have led the authors of the *Directory* to propose an interpretation of the final exercise of the Ignatian day, the so-called application of the senses, which seems manifestly absurd.¹¹

Ignatius' text is enigmatic, but it sounds exalted:

. . . to smell and to taste with the senses of smell and taste the infinite gentleness and sweetness of the divinity of the soul and of its virtues and everything, according to the person who is being contemplated . . .
(Exx 124.1)

In keeping with its authors' suspicions about 'mystical' experience, the Directory interprets this form of prayer as inferior to discursive meditation. The application forms either a preparation for meditation or a form of rest at the end of the day:

Its usefulness is twofold. Sometimes, when the soul cannot explore (*speculari*) more profound things, it is gradually prepared and raised up to these higher things while it rests in those sensible things; alternatively, sometimes when the soul is already swelled (*impinguata*) and in fervour from its knowledge of those higher mysteries, it may then come down to these sensible things and find nourishment and consolation in them all, and the fruit of an abundance of love – love which makes every slightest thing, even tiny movements of the head, be of great significance and provide material for love and consolation.¹²

The textual basis for this official interpretation is evidently minimal, and hence modern commentators, not without sixteenth-century support, have suggested that Ignatius is indicating a progression from discursive prayer to something quieter and stiller. Hugo Rahner, for example, presents the application of the senses as fostering a direct experience of God, close to so-called mystical grace, a state in which God is experienced directly and where the person becomes able 'to approach and arrive at their creator and Lord (Exx 20)'.¹³

I would suggest that neither of these interpretations is satisfactory. The so-called application of the senses should be interpreted, rather, as continuing and intensifying the reflective process which imaginative contemplation has initiated and which repetitions have subsequently deepened. I offer two sets of grounds for this claim: one centring on what Ignatius says about gentleness and sweetness, the other on clear evidence that the application of the senses has discursive elements.

Smelling and tasting

What can Ignatius mean when he talks of smelling and tasting 'the gentleness and sweetness of the divinity of the soul'? One source of confusion on this point is textual. When in the last century, Fr Root-haan supplemented the ornate Latin of the Vulgate translation with his own more literal version, he inserted a comma into this passage after 'divinity'. Thus his text ran: '... the infinite gentleness and sweetness of the divinity, of the soul and of its virtues . . .', thereby suggesting that 'divinity' and 'the soul' were two distinct sweet and gentle realities. The critical editors of the Spanish text, both in 1919 and 1969, followed this punctuation, thus leaving the way open for interpretations such as

Hugo Rahner's. However, both the manuscript punctuation and the sixteenth-century Latin texts suggest that Roothaan was here in error, and that 'divinity' is thus to be taken, not as an entity in itself, but as a quality of 'the soul'.¹⁴ The divinity which Ignatius wants us to savour is a divinity manifest in human beings.

It may be significant that, in the Second Week discernment rules, Ignatius uses the words *dulce*, *suave* and their cognates when describing a person or a soul in consolation (Exx 334.3, 335.1). Moreover, the one day when Ignatius prescribes gospel prayer without including the application of the senses is the last day of the Third Week, when Jesus' soul is separated from his body (Exx 219). Although his divinity remains with the body as well as with the soul, the application of the senses is not appropriate. The proper object of sense and taste in the application of the senses is a human soul suffused by God's grace.

Clearly these textual points, though interesting, amount to far less than a conclusive case. However, in any event, 'divinity' here must be interpreted in Christian terms. The only God there is, as far as Christianity is concerned, is the God united to human flesh and blood, to Jesus in the incarnation, and to humanity at large in grace. If 'spiritual writing' implies the actual existence of a God living somewhere beyond human history, it has, no doubt with the best of intentions, fallen into heresy. Ignatius' language in the application of the senses may well have 'mystical' suggestions, but the mysticism in question must be one rooted in history and in gospel narrative.

'... always taking care to draw profit ...'

We possess some written reactions to a preliminary version of the 1599 Directory, written by a Jesuit in Naples, taking exception to what the draft said about the application of the senses.¹⁵ Among the points is a very simple one, which nevertheless discredits not only the 1599 Directory's interpretation, but also the view that the application is simple and non-discursive. Each point in the application text includes a reference to 'drawing profit':

... he wants fruit always to be drawn from the looking, the listening etc., 'reflecting to oneself', which cannot happen without discourse ...

The author therefore insists that the prayer is not purely sensory, and hence not inferior to meditation in the way the 1599 Directory claims. Equally, against more 'mystical' interpretations, more must be involved in this form of prayer than wordless presence to the gospel scene.

The same critic also notices, acutely, that in the Fourth Week Ignatius describes the 'drawing of the senses' in terms that seem to

assimilate it to repetition. Ignatius cuts the number of hours of prayer in the day from five to four. The last is described as follows:

. . . drawing the senses over the three exercises of the same day, noting and pausing on the more crucial parts and where one has felt greater spiritual motions and relishings. (Exx 227.3)

This is one of several indications that the application of the senses is not meant to be radically different from the prayer that has preceded it. On the contrary, it continues the process of reflection and drawing profit initiated through the method of gospel contemplation.

Ignatius seems to see the application of the senses as both continuation and culmination of what has gone before: the imagining of the scene, reflection within oneself, and the envisaging of possibilities for action. It is well known that Ignatius did not want people to be literal minded about the gospel passages, but less well known so that the textual evidence for this point comes precisely in the application. It is here that we are encouraged to imagine, not just what the characters in the scene are saying, but what they might be saying (Exx 123). Moreover, in Codure's text, what distinguishes the fifth exercise of the day from the first two seems quite different from that presupposed in later discussions. In the earlier exercises, Codure treats the idea of reflection baldly and cerebrally, but becomes expansive in the application. Here it is that the exercitant is exhorted vividly to imagine the dialogue of Father and Son as they decide on the Incarnation. Then the prayer is to go further:

But this you will adapt to your own self as follows: If the almighty Father has shown such generosity towards me that he gave up his only son to death for the sake of my salvation, how much do I owe to such a good and loving Lord, how diligently and strenuously ought I to make an effort, so that everything becomes a means through which I can be devoted to him, and do his pleasure in word and deed alike.

The process is a personal one, and much is left to the exercitant's creativity. The concern is that they gather the fruit which is right for them:

You will be able to devise these or similar things to attribute to the Father – and indeed to the other persons whom you see mentioned in the contemplations. Then you will apply this to yourself, in order then to read off and gather some fruit.¹⁶

It seems, then, that Ignatius indeed considers the application of the senses as the climax of the day's prayer within the Exercises, but as a

climax in continuity with what has gone before: the surfacing of insights and desires, stimulated by the memory of Jesus, under the all-pervasive influence of God's self-giving grace.

What is Ignatian prayer?

Ignatian prayer, therefore, is designed to foster people's free, unpredictable response to the mystery of God's world-embracing gift of self revealed in Jesus Christ. It helps us to recognize how we too are sacraments of that self-gift, and to imagine, even to calculate, how we can participate more fully and consciously in what God is doing through us.

The Jesuit poet Gerard Manley Hopkins once wrote an extended sonnet setting the world-view of the Greek philosopher Heraclitus against Easter faith. The end of the poem is famous:

In a flash, at a trumpet crash,
I am all at once what Christ is, | since he was what I am and
This Jack, joke, poor pōtsherd, | patch, matchwood, immortal diamond
Is immortal diamond.

When subsequently a friend put it to Hopkins that the poem hardly resembled Heraclitus, Hopkins responded: 'The effect of studying masterpieces is to make me admire and do otherwise'.¹⁷ The contrast between these two statements brings home the distinctive nature of Ignatian prayer. The poem may be more vividly expressed, but its theology is one of identification with Christ. By contrast, the sentence from the letter expresses the movement of Ignatian prayer: as we admire the events of Christ's life, we should be stimulated to 'do otherwise'.

What, then, of the Portuguese Jesuits with whom we started, who saw 'Ignatian prayer' as the key distinguishing element in what we would now call the spirituality of apostolic religious? Against them three things probably need to be said. Firstly, Ignatian imaginative prayer cannot normally be the only method of prayer in a healthy spiritual life. Secondly, the version of Ignatian prayer to which they wanted all Jesuits to adhere was probably a travesty of what Ignatius actually intended. Thirdly, something like Ignatian prayer should be an element of the Christian life as such, not a feature specific either to the Society of Jesus or to 'Ignatian spirituality'. All are called to find their identity and vocation in the following of Jesus, expressed in love and service. Equally, some of the Jesuits' concerns were important and valid. Authentic Christian prayer never bypasses the life of Jesus, and always leads to renewed discipleship. They were right to be suspicious

of 'mystical' rhetoric, which all too often promotes a vision of the Christian life in terms of escape from daily routine and its awkwardnesses. Moreover, there has to be *some* way of specifying how an Ignatian path to God is one among others, even if we are no better able to articulate it than they were.

There are elements of right, therefore, both in the vision of these Portuguese Jesuits and in that of those whom they were criticizing. Conventionally, the conflict is presented as one between 'ascetics' and 'mystics'. This distinction is grounded on a theology of grace which is now superseded. Were 'mysticism' to be understood strictly in terms of a God who is eternally in solidarity with creation, the conflict might be easier to interpret and learn from. Perhaps, too, we need to reflect more deeply on the relationship between the prayer-experiences of individuals and the dynamics of social groupings. These are matters which require further study. For now let it simply be said that one cannot straightforwardly equate Ignatian spirituality with the regular practice of imaginative contemplation.

NOTES

¹ See Pedro de Leturia, 'La hora matutina de meditación en la Compañía naciente (1540-1590)', edited by Ignacio Iparraguirre (Rome, 1957), II, pp 189-268. The text quoted here can be found on pp 255-256. A fully satisfactory account of the disputes regarding prayer among the early Jesuits has yet to be written. Foundational, though to be used with caution, is Joseph de Guibert, *The Jesuits: their spiritual doctrine and practice: a historical study*, translated by William J. Young and edited by George E. Ganss (St Louis, 1986). Two helpful treatments are: Joseph Veale, 'Ignatian prayer or Jesuit spirituality' in *The way of Ignatius Loyola*, edited by Philip Sheldrake (London, 1991), pp 248-260, originally in *The Way Supplement* 27 (Spring 1976), pp 3-14; and Paul Begheyn, 'The controversies on prayer after the death of Ignatius and their effect on the concept of Jesuit mission', *CIS* 24.1 (1993), 78-93.

² Readers for whom 'what it was like before Vatican II' is a mystery shrouded in anecdotes might like to consult official Jesuit documents on the practice of the Exercises and daily prayer as found in *Selected writings of Father Ledóchowski* (Chicago, 1945), pp 404-411, 748-769.

³ For a wise and humane discussion of this issue, with references to earlier, more scholarly treatments, see E. Edward Kinerk, 'When Jesuits pray: a perspective on the prayer of apostolic persons', *Studies in the Spirituality of Jesuits* 17 (November 1985).

⁴ Constitutions VI.3.1 [582].

⁵ It should be noted that this name is found only in the Vulgate translation. Ignatius talks of 'drawing the senses (*traer los sentidos*)', 'passing (*pasar*) the senses', or even simply *los sentidos*.

⁶ Brian Grogan, 'The Two Standards' in *The way of Ignatius Loyola*, pp 96-102, especially pp 99-101, originally as 'Presenting the Two Standards II' in *The Way Supplement* 55 (Spring 1986), pp 34-40.

⁷ Exx 111: *como se puede meditar piamente*. It is possible that Ignatius intended this phrase to refer only to one of the two details mentioned; the state of the manuscript and its punctuation leaves the matter unclear. The manuscript given the title 'Autograph' was not in fact written by Ignatius himself, but he did make corrections to it, and these corrections are the only parts of the text which we have in his own hand.

⁸ See Étienne Lepers, 'L'application des sens', *Christus* 27 (1980), pp 83–94. Cándido de Dalmases, in the glossary which he appended to his manual edition of the *Spiritual Exercises* (Santander, 1987), claims that *refle(c)tir* is an archaic form of *reflexionar* (p 203), a claim supported by the fact that Ignatius always appears to use it intransitively. However, the kind of dictionary which would enable us to resolve the matter definitively does not exist for modern Spanish.

⁹ MHSJ MI Exx (1969), p 576. On the attribution of the Codure text, see the editorial material in that edition, and Cándido de Dalmases, 'Juan Codure autor probable de la explicación de los Ejercicios atribuida a Polanco', *Archivum Historicum Societatis Iesu* 37 (1968), pp 145–152.

¹⁰ I draw here on chapter 13 of *Spiritual Exercises*, translated by Kenneth Baker (London, 1967), pp 114–125. The original can be found in *Betrachtungen zum ignatianischen Exerzitiën buch* (Munich, 1965), pp 117–128. The talk was written in the mid 1950s for seminarians in Rome and Innsbruck. Both the text and the translation are problematic; I follow here my own translation of the published German text. This uncompromisingly Christ-centred account of Ignatian discernment is understood by Rahner (*Spiritual Exercises*, p 9) as complementing his more well-known speculative and metaphysical essay, 'The logic of concrete individual knowledge in Ignatius Loyola' in *The dynamic element in the Church*, translated by W. J. O'Hara (London, 1964), pp 84–170.

¹¹ For a more technical treatment of the application of the senses and a fuller review of the history of its interpretation, see my 'The Ignatian prayer of the senses', *The Heythrop Journal* 31 (1990), pp 391–418.

¹² MHSJ MI Dir, p 681.

¹³ 'The application of the senses' in *Ignatius the theologian*, translated by Michael Barry (London, 1968), pp 181–213, especially pp 195–198.

¹⁴ MHSJ MI Exx (1919), p 337 (Roothaan); *Texte autographe des Exercices Spirituels et documents contemporains* (1526–1615), edited by Edouard Gueydan and others (Paris, 1986), p 103. Fr Dalmases, who co-edited the 1969 MHSJ edition, dropped the comma after *divinidad* in his later manual edition, though without comment. For an interesting, sympathetically critical assessment of Roothaan's work on the Exercises, see Marcel Chappin, 'John Philip Roothaan, "The General of the Spiritual Exercises"?'', *CIS* 73.2 (1993), pp 46–56.

¹⁵ MHSJ MI Dir, p 781.

¹⁶ MHSJ MI Exx (1969), p 579: *Hoc autem tu tibi ipsi accommodabis ad hunc modum: Si Pater omnipotens tanta erga me liberalitate usus est, ut Filium suum unigenitum mee salutis causa in mortem tradidit, quantum ego debeo tam bono tamque amanti Domino, quam ego diligenter enixeque conari debeo, ut illi per omnia inserviam, ut illi verbis pariter ac factis meis placeam. Hec vel horum similia excogitare poteris, que Patri tribuas, et aliis itidem personis, quarum in contemplationibus mentionem factam vides, que deinde tibi applicabis, ut fructum inde aliquem legas.*

¹⁷ *The letters of Gerard Manley Hopkins to Robert Bridges*, edited by Claude Colleer Abbott, second edition (Oxford, 1955), p 291.