

IGNATIUS, PRAYER AND THE SPIRITUAL EXERCISES

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BECAUSE OF HIS EXTRAORDINARY apostolic success, and later that of the order he founded, Ignatius' reputation as one of the greatest mystics in the Christian tradition still remains somewhat obscured. When, years ago, I told a friend from a contemplative order that I was writing a book centred on Ignatius' mysticism, he all but denied that Ignatius had a mystical side.¹ Ignatius' life, however, was profoundly affected by four foundational mystical events: his conversion experience while recovering at Loyola from the Pamplona battlefield injury; an experience of the Virgin Mary during that same recuperation which confirmed his desire to live a chaste life henceforth; the subsequent enlightenment at the River Cardoner; and his vision at La Storta leading him to a mysticism of service.² In addition, God blessed him with numerous extraordinary secondary mystical phenomena.

And one of the purest examples of the direct reporting of mystical experiences in Christian history can be found in Ignatius' short *Spiritual Diary*. This extraordinary document contains irrefutable evidence of Ignatius' deeply trinitarian, Christ-centred, Marian reverential love, and of the priestly, eucharistic and apostolic aspects of his mysticism. Also permeating it is a profoundly mystical emphasis on discernment, visions, intellectual and affective mystical events, somatic phenomena, mystical tears and mysterious *loquela*—a phenomenon consisting of different levels of inner words saturated with meaning, tones, rhythm and music.

Bernard of Clairvaux, John of the Cross and others in the Christian tradition emphasized mystical bridal sleep—that is, swooning lovingly in God's embrace at the centre of the soul—as the most valuable way of serving God, the Church and one's neighbour. In mystical bridal sleep one does that for which one was created, namely, loving. For the most

¹ Harvey D. Egan, *Ignatius Loyola the Mystic* (Eugene: Wipf and Stock, 2020).

² For more on these events, see Egan, *Ignatius Loyola the Mystic*, 38–44, 54–55; and Harvey D. Egan, *Soundings in the Christian Mystical Tradition* (Collegeville: Liturgical, 2010), 227–234.

part, however, Ignatius valued mystical graces only in so far as they helped him to seek, find and carry out God's will. Thus, Ignatius has been rightly designated as an *apostolic mystic*.³ His mystical and apostolic gifts are really two sides of the same coin. He was apostolic because he was one of the profoundest mystics the Church has ever seen. His apostolic successes are the expressions, the sacramental embodiment, of his radical mysticism. Thus, to miss Ignatius as an apostolic mystic is to miss his heart and soul.

Ignatius' Views on Prayer

That Ignatius, the apostolic mystic, spent long hours in prayer but forbade his men to do so highlights another Ignatian paradox. In fact, the demand by some Jesuits for lengthy periods of prayer sparked the first major crisis in the Society of Jesus. When one Jesuit insisted that eight hours of prayer daily was insufficient and that prayer of less than two hours was 'no prayer' at all, Ignatius called that bad spirituality

Divesting oneself of self-love, self-will

and wrote: 'A truly mortified man unites with God more easily in fifteen minutes than an unmortified man does in two hours'.⁴ When someone praised an especially holy Jesuit as a man of great prayer, Ignatius corrected him and said: 'He is a man of much mortification'.⁵ For him mortification was not simply a matter of penance, any more than prayer was of duration. Because his own excessive physical penances had injured Ignatius' health, however, he later emphasized interior penances, such as divesting oneself of self-love, self-will and self-interest (Exx 189). He expected prompt obedience of Jesuits, not physical penances.

In a letter to Francis Borgia, Ignatius suggested that he cut his prayer time in half and that he learn to rejoice in our Lord in a variety of duties and places, instead of only one.⁶ In another letter, directed to those studying for the Jesuit priesthood, Ignatius wrote:

³ See Bernard McGinn, *Mysticism in the Golden Age of Spain (1500–1650)*, volume 6, part 2 of *The Presence of God: A History of Western Christian Mysticism* (New York: Crossroad, 2017), 62–113. Also, for the distinction between bridal mysticism and service or apostolic mysticism, see Joseph de Guibert, *The Jesuits: Their Spiritual Doctrine and Practice*, translated by William J. Young (Chicago: Institute of Jesuit Sources, 1964), 178; 1–73 and 109–184 present an excellent overview of Ignatius' spirituality and mysticism.

⁴ *Remembering Iñigo: Glimpses of the Life of Saint Ignatius of Loyola: The Memoriale of Luis Gonçalves da Câmara*, translated by Alexander Eaglestone and Joseph A. Munitz (St Louis: Institute of Jesuit Sources, 2004), n. 256.

⁵ *Remembering Iñigo*, n. 195.

⁶ Ignatius to Francis Borgia, 20 September 1548, in *Letters of St Ignatius of Loyola*, selected and translated by William J. Young (Chicago: Loyola U, 1959), 179–182.

Considering the end of our studies, the scholastics can hardly give themselves to prolonged meditations They should practice the seeking of God's presence in all things, in their conversations, their walks, in all that they see, taste, hear, understand, in all their actions, since His Divine Majesty is truly in all things by His presence, power, and essence. This kind of meditation, which finds God our Lord in all things, is easier than raising oneself to the consideration of divine truths which are more abstract and which demand something of an effort if we are to keep our attention on them. But this method is an excellent exercise to prepare us for great visitations of our Lord, even in prayers that are rather short. Besides this, the scholastics can frequently offer to God our Lord their studies and the efforts they demand, seeing that they have undertaken them for His love to the sacrifice of their personal tastes, so that to some extent at least we may be of service to His Divine Majesty and of help to the souls for whom He died.⁷

On another occasion Ignatius expressed his mind in this way:

The fourth way of helping your neighbor is very far-reaching indeed, and consists in holy desires and prayers. The demands of your life of study do not permit you to devote much time to prayer, yet you can make up for this by desires, since the time you devote to your various exercises is a continuous prayer, seeing that you are engaged in them only for God's service.⁸

When some of his men complained that distracting work prevented them from praying deeply, Ignatius insisted that they work with a right intention and direct all they did for God's honour and glory. He wrote:

For distractions which you accept for His greater service, in conformity with His divine will interpreted to you by obedience, can be not only the equivalent of the union and recollection of uninterrupted contemplation, but even more acceptable to Him, proceeding as they do from a more active and vigorous charity.⁹

Thus, although Ignatius expected his men to be united with God, he did not consider formal prayer and contemplation as the only ways to attain this. In fact, this highly circumspect and prudent Basque even maintained that 'of a hundred men given to long hours of prayer, the majority of them ordinarily come to grave consequences'.¹⁰ Ignatius

⁷ Ignatius to Anthony Brandão, 1 June 1551, *Letters of St Ignatius of Loyola*, 240–241.

⁸ Ignatius to the fathers and scholastics at Coimbra, 27 May 1547, *Letters of St Ignatius of Loyola*, 129.

⁹ Ignatius to Manuel Godinho, 31 January 1552, *Letters of St Ignatius of Loyola*, 254–255.

¹⁰ *Remembering Inigo*, n. 256.

was referring to the pride, obstinacy and illusions that often arise in such circumstances. Ignatius emphasized mortification and the abnegation of the will as the most important elements for union with God and a successful apostolate.

One striking example of a bogus emphasis on prayer is the view of the influential Jesuit Louis Lallemant (1588–1635), who maintained:

If someone should say that there is a danger lest a habit of recollection should interfere with the active duties of zeal to which our vocation obliges us, I reply that the very reverse is the case, that it is certain that a man of prayer will do more in a year than another will in his whole life.¹¹

Thus, the goal of Lallemant's teaching, as it is for all Jesuits, was effective apostolic action. However, he contended that apostolic action without contemplative grounding was more than likely to be ineffective and even dangerous. Ignatius—who expressed the emphasis on an effective apostolate very differently—would have contradicted him.

It is striking that Ignatius' *Spiritual Exercises* concluded with the Contemplation to Attain Love (Exx 230–237), rather than with an attempt to attain the heavenly life, as meditation books in his day often did. In this exercise one asks for the grace to be a contemplative in action, to be able to find God in all things, as Ignatius was and did. Ignatius would have exercitants ask for an intimate knowledge of the many blessings they have received from creation and redemption, to perceive how God dwells in all things, how God works for them in all things, how God dwells in them—so that filled with gratitude for all, they might in all things love and serve the Divine Majesty.

The Paradox of Ignatius' Spiritual Exercises

The *Spiritual Exercises* of Ignatius of Loyola have enjoyed a privileged position in the spirituality of the Roman Catholic Church for over four hundred years. But one should not forget that Ignatius began his career as teacher and spiritual guide without any authorisation, with neither priesthood nor university degree. Furthermore, the access to God that his book and teaching promise seemed to be open to the accusations made against the so called 'enlightened ones', the *alumbrados*—heretics

¹¹ Cited in Bernard McGinn, *The Persistence of Mysticism in Catholic Europe: France, Italy, and Germany (1500–1675)*, volume 6, part 3 of *The Presence of God*, 277.

who claimed special access to the Holy Spirit and divine illumination. Was not Ignatius accused at Alcalá, at Salamanca, as well as later in Paris, of being a heretic? After imprisonment and investigation, he was acquitted both times in Spain, and was not even arrested in Paris.

What Ignatius was trying to work out was a new form of apostolic spirituality, at variance with traditional ideas—especially as represented by the ultra-conservative Spanish Dominicans, such as the fiercely anti-mystical Melchior Cano (1509–1560), who remained a lifelong opponent. Cano's was the first of many attacks on the Spiritual Exercises as allegedly being too mystical, too subjective, too passive, placing too much emphasis on God's role in prayer, and actually expecting God to communicate God's will to the one making the Exercises.

Ignatius wrote:

But during these Spiritual Exercises when a person is seeking God's will, it is more appropriate and far better that the Creator and Lord himself should communicate himself to the devout soul, embracing it in love and praise, and disposing it for the way which will enable the soul to serve him better in the future (Exx 15).

What does one make of his teaching about an experience that only God can give? Ignatius described the 'consolation without a preceding cause' as the prerogative 'of the Creator alone to enter the soul, depart from it, and cause a motion in it which draws the whole person into the love of His Divine Majesty' (Exx 330).

Mysticism and Anti-Mysticism

Ignatius' profound mystical life has already been stressed. However, because of his emphasis on apostolic service, some scholars maintain that he was suspicious of mysticism—for which there is no evidence. He did show a noticeable reserve in speaking about higher degrees of prayer, but emphasized a discernment that would place a person in a position to attain deeper prayer, if grace invited it. His emphases fostered many excellent dispositions for receiving this gift of God, if God should offer it: freedom from every inordinate affection, humble abnegation of self, habits of recollection and of docility to divine inspiration—in short, practices aimed at seeking, finding and carrying out God's will.

In the early years of the Jesuits in Spain, several of them gained reputations as mystics and mystical teachers, especially Balthasar Álvarez (1533–1580), a confessor of Teresa of Ávila, and his disciple Luís de la Puente (1554–1624). Anti-mystical sentiment made Álvarez

a controversial figure, and his teaching was eventually prohibited by the Superior General Everard Mercurian (1514–1580). In addition, because some Jesuits said that affective prayer was superior to intellectual meditation, Mercurian forbade them from continuing to teach about such prayer. On 25 November 1574, he issued a general letter in which he insisted that Jesuits, because they were not a contemplative order, should remain faithful to the meditative prayer of Ignatius' *Spiritual Exercises* and *Constitutions* and not provide teaching about contemplation, which should be left up to God.¹² Mercurian had poorly understood Ignatius.

Scholars disagree as to whether the 'Álvarez episode' was simply one event in Jesuit history or the intensification of Jesuit anti-mystical tendencies. *The Practice of Perfection and Christian Virtues* by the Jesuit Alonso Rodriguez (1538–1616) became a highly popular ascetical and practical manual of the spiritual life. It treated the importance of mental prayer, but largely meditative prayer. With respect to the higher stage of mystical contemplation, Rodriguez did everything in his power to discourage his readers from aspiring to it. But the fact remains that the Jesuits in general remained noted spiritual directors and also composers of influential handbooks on spirituality and mysticism, especially the

flood of spiritual and mystical writings generated by French Jesuits during the seventeenth century.

Perhaps anticipating the impending crisis concerning the mystical life, authoritative Jesuit teaching against higher forms of prayer can be found in the unofficial and official Jesuit *Directories*, which were written instructions on how to give the *Spiritual Exercises* composed in the late sixteenth century. They indicate a shift away from a more affective form of contemplation and



Balthasar Álvarez with Teresa of Ávila, artist
unknown

¹² This letter is translated by Philip Endean in 'Spirit, Contemplation and Ministry', *The Way*, 42/4 (October 2003), 89–104, at 94–98.

emphasis on the discernment of the various spirits moving a person found in the *Spiritual Exercises* to a more discursive form of prayer.¹³ In addition, no scholar has yet given a satisfactory answer as to why Ignatius' *Autobiography* and *Spiritual Diary* dropped out of sight during this period.

'Jesuit Prayer'

Jon Philipp Roothaan (1785–1853), the superior general who rebuilt the Society of Jesus after the suppression, wrote a dry and complex book, *The Method of Meditation*, which quickly became known—almost down to the present day—as 'Jesuit prayer'.¹⁴ It is not. Whatever the real merit of this writing, it remains a simple, practical guide for beginners. It would be a serious error to seek Roothaan's complete thought on prayer in this little work. Still less ought anyone to see it as the official and integral expression of the manner in which the Society of Jesus understood and still understands Ignatius' methods of prayer. The best and the deepest part of Roothaan's own doctrine cannot be found in it. He stressed abnegation, humility, spiritual joy in the midst of sufferings and an unshakable confidence in the love of the Sacred Heart—but not higher forms of prayer. Consonant with Ignatius, Roothaan believed that persons truly humble and mortified could more easily unite themselves to God and find God in all things.

That some commentators have criticized the *Spiritual Exercises* for being too mystical, others for being too ascetical or too discursive, is one of the ironies of their history. However, it was and still is true that some Jesuits and those influenced by Jesuit spirituality trust little else but the practical, highly discursive, image-bound, somewhat mechanical approach to meditation taught in Roothaan's manual. For example, under the guidance of the Feuillant Fathers, Marie of the Incarnation (1599–1672), the first woman missionary to North America and an extraordinary mystic, tried to use 'Ignatian' methods of meditation but found that they gave her headaches.¹⁵ Thus, it is hardly surprising that not a few commentators on the *Spiritual Exercises*, even in the twentieth century, have claimed that the way of St Ignatius is not only ignorant

¹³ Bernard McGinn's forthcoming work, *The Crisis of Mysticism: Quietism in Seventeenth-Century Spain, Italy, and France* (New York: Crossroad, 2021), volume 7 of *The Presence of God*, will offer an exceptional presentation of this unfortunate historical period.

¹⁴ The New York company D. and J. Sadlier published an English translation in 1858.

¹⁵ For an introduction to Marie of the Incarnation, see Harvey D. Egan, 'Marie of the Incarnation', in *An Anthology of Christian Mysticism* (Collegeville: Liturgical, 1991), 488–499. And see McGinn, *Persistence of Mysticism*, 314.

of higher levels of prayer, but also an actual barrier to them—especially mystical prayer.¹⁶

The Underlying Dynamics of the Spiritual Exercises

Ignatius wrote:

By the terms Spiritual Exercises we mean *every method* of examination of conscience, meditation, contemplation, vocal or mental prayer, and *other spiritual activities*, such as will be mentioned later. For, just as taking a walk, traveling on foot, and running are physical exercises, so is the name of spiritual exercises given to any means of preparing and disposing our soul to rid itself of all its disordered affections and then, after their removal, of seeking and finding God's will and the ordering of our life for the salvation of our soul. (Exx 1, my emphasis)

If what is called Jesuit prayer can be identified *in some way* with Ignatius' Spiritual Exercises, then it obviously cannot be reduced to any one method of prayer. Ignatius insisted on *every method*, which, in my opinion, even includes those not mentioned in the *Spiritual Exercises*. Moreover, Ignatius had in mind a twofold goal: uprooting sinfulness, sinful tendencies and disordered loves, so that God's will can be sought, found and carried out. In fact, many of Ignatius' letters ended with a formula that conveys his pragmatic attitude towards the spiritual and mystical life: 'May it please the Divine Wisdom to grant that we may always know his most holy will and find our peace and happiness in ever fulfilling it'.

Ignatius' Spiritual Exercises present one of the clearest and most influential expositions of kataphatic, that is affirmative or sacramental, spirituality and mysticism. These involve meditations and contemplations on Christ's life, death and resurrection, and on other material. Ignatius does not call upon persons to forget everything for the sake of the naked love of God engendered at the core of one's being. But nor can his contemplations be reduced to a plodding, step-by-step procedure by which one remembers some Christian mystery and reasons about it in order to move the will to make practical, life-changing resolutions.

¹⁶ For example, Aldous Huxley, *Grey Eminence* (New York: Harper, 1941), 94–97, 101–2; Paul Sauvé, *Petals of Prayer* (Locust Valley: Living Flame, 1974), 40–46; Victorino Osende, *Pathways of Love* (St Louis: Herder, 1958), 83–88. Walter T. Stace, *The Teachings of the Mystics* (New York: New American Library, 1960), accepted only undifferentiated unity mystics, that is, those who dissolve the distinction between God and the person, as true mystics.

A Holistic Process

Contrary to some received opinion, the Spiritual Exercises guide persons in the progressive *simplification* of their prayer through a sacramental deepening of meditation upon and contemplation of Christ's life, death and resurrection. Ignatius sought an increasing *transparency* in the images, symbols and mysteries of salvation history to reveal the mystery both of the human person and of God's self-communicating love. This is a highly sacramental mystagogy.

For example, the Preparatory Prayer for any individual exercise requires exercitants to direct themselves purely to the service and praise of the Divine Majesty (Exx 46). The First Prelude usually instructs the exercitant 'to see in imagination the physical place where that which I want to contemplate is taking place' (Exx 47), in order to direct his or her imagination and fantasy to the truths of salvation history. Any genuine spirituality must purify the unruly and fickle imagination. In the Second Prelude (Exx 48), exercitants ask for 'what I want and desire', a consolation with a preceding cause (Exx 331), consonant with the matter of the exercise: grief with Christ suffering or joy with Christ rejoicing.

A reading of Ignatius' *Autobiography* and *Spiritual Diary* discloses a man who knew the importance of religious emotions. It is not surprising, therefore, to find in his *Spiritual Exercises* that exercitants must specifically ask for tears, shame, sorrow, confusion, horror, detestation, amazement, affectionate love, joy, gladness, peace and tranquillity. The needs they feel within themselves should often control the direction of their prayer (Exx 109). Exercitants must place themselves *into* the mystery of salvation history, as if they were actually present while it was occurring (Exx 114).

Even the more laborious meditations of the First Week require exercitants to understand that 'what fills and satisfies the soul consists, not in knowing much, but in our understanding the realities profoundly and in *savoring* them interiorly' (Exx 2, my emphasis). If exercitants at any point find what they are seeking, there they 'will repose until [they are] fully satisfied, without any anxiety to go on' (Exx 76). Thus, the emphasis is on savouring, being satisfied, never rushing from point to point, but following the consolations and the spiritual nourishment. Then, Ignatius would have them repeat exercises made previously in order to dwell especially upon those aspects that brought the most consolation or desolation (Exx 62).

The 'résumés' (Exx 64) likewise recall and review intellectually what happened in the previous exercises. The 'application of the senses' exercises (Exx 66–70) require the exercitant to see, hear, touch, taste or smell in imagination certain aspects of a particular Christian mystery. This greatly intensifies and transforms the contemplation begun in the exercises of any particular day. It may even awaken the mystical senses, a profound form of prayer found in the tradition.

Augustine is paradigmatic for the many Christian mystics who have felt, tasted, touched, smelt and seen God with their mystical senses. He wrote:

But what do I love when I love you? Not the beauty of body nor the gracefulness of temporal rhythm, not the brightness of light so friendly to the eyes, not the sweet and various melodies of songs, not the fragrance of flowers and ointments and spices, not manna and honey; not limbs receptive to fleshly embraces: I love not these when I love my God. And yet I do love a kind of light, melody, fragrance, food, embracement when I love my God; for He is the light, the melody, the fragrance, the food, the embracement of my inner self; Where that light shines into my soul which no place can contain, and where that voice sounds which time does not take away, and where that fragrance smells which no wind scatters, and where there is that flavor which eating does not diminish, and where there is that clinging that no satiety will separate. This is what I love when I love my God.¹⁷

Each exercise ends with a 'colloquy' addressed to the Father, Christ, Mary or others. It should be made 'by speaking as one friend speaks to another, or as a servant speaks to one in authority—now begging a favor, now accusing oneself of some misdeed, now telling one's concerns in asking counsel about them' (Exx 54). The colloquy actually not only carries forward, strengthens and unifies the movement initiated in the exercises of any particular day but also allows the most spontaneous desires and feelings of the exercitants to express themselves (Exx 53, 54, 63, 109, and so on). Emotional conversion is a key factor in the Ignatian Exercises.

The human person is a living question that only God can answer, and has answered in Jesus Christ. Ignatius implicitly knew that the Christian mysteries are the spiritually and/or mystically experienced facets

¹⁷ *Confessions*, 10. 6, in *Augustine of Hippo: Selected Writings*, translated by Mary T. Clark (New York: Paulist, 1984), 126.

of the one answer given to the one question that the human person is—different ‘keys’ that unlock the various levels and dimensions of the one person. Thus, the power of Ignatian prayer comes from its ability to initiate the whole body-person into the Christian mysteries. The directives in the Exercises ensure that exercitants fully utilise their senses, emotions, passions, fantasy, memory, reason, intellect, heart and will in order to interiorise the subject of any exercise. This holistic process may awaken the person’s mystical senses and render the *entire* person connatural to the Christian mysteries.

Simplicity and Transparency

Apophatic mystics recommend that when and only when certain signs are present, the contemplative place everything in a cloud of forgetting—even pious thoughts about the Trinity, Christ, Mary and others—so that a cloud of unknowing is created between the contemplative and God. This cloud can be pierced only by a person’s naked love. To aid persons to pray in this way, they are instructed to use a meaningful word in prayer, not to concentrate on its meaning, but to control distractions while emptying the mind of all created things.¹⁸ However, Ignatius’ second and third methods of prayer instruct the exercitant to contemplate the meaning of each word of the Our Father, or any other prayer (often in conjunction with one’s breathing rhythm), and to continue to ‘consider the word as long as meaning, comparisons, relish, in consolations connected with it are found’ (Exx 249–260).

I maintain that Ignatius would have allowed the repetition of the word *without* concentration on its meaning for those advanced in prayer. I further claim that, for such persons, the underlying dynamics of the Spiritual Exercises transform the Christian mystery at hand into a highly concentrated ‘word’ or mantra with which the exercitant mystically resonates. It is a word that draws attention not to itself, but to what it is in its essence: a sacrament of the healing and transforming presence of the Trinity and Christ. Teresa of Ávila taught much the same when she exhorted her nuns to turn to the Risen Lord within themselves and to use the mysteries of Christ’s life, death and resurrection as ‘sparks’ to enkindle love.¹⁹

The healing and transforming presence of the Trinity and Christ

¹⁸ Harvey D. Egan, ‘The Cloud of Unknowing’, in *Soundings in the Christian Mystical Tradition* (Collegeville: Liturgical, 2010), 201–207.

¹⁹ Teresa of Ávila, *The Book of Her Life*, chapter 22, in *The Collected Works of St Teresa of Avila*, translated by Otilio Rodriguez and Kieran Kavanaugh (Washington, DC: Institute of Carmelite Studies, 2002).

Thus, the heart of Ignatius' method resides not so much in the particulars but in the essential dynamism of his Spiritual Exercises that renders the Christian mysteries increasingly *transparent*. Transparency, not forgetting and unknowing, underpins Ignatius' sacramental, or kataphatic, spirituality and mysticism. In and through the increasing simplicity and transparency of the Christian mystery, the exercitant penetrates to its very depths to experience its saving power. In fact, the mystery may become so simplified and transparent that it may draw the exercitant 'wholly to the love of His Divine Majesty' (Exx 330) through a 'consolation without previous cause' (Exx 330, 336).

Whatever Works

I have presented Ignatius as the apostolic mystic who eschewed lengthy periods of prayer for Jesuits but insisted that: 'The more one divests oneself of self-love, self-will, and self-interest, the more progress one will make' (Exx 189). I have also stressed that Ignatius would employ *every* method to seek and find God's will, not only those found in his *Spiritual Exercises*. His book demonstrates a powerful inner dynamic towards simplified prayer. There is nothing mechanical about these Ignatian Exercises. As a Jesuit for over sixty years, I have made the entire Spiritual Exercises twice, partially some years, given retreats of various sorts to both religious and laity, and guided numerous people from contemplative nuns to college students. From my experience, I maintain that authentic Jesuit prayer is simply *whatever works* to help the individual seek, find and carry out God's will.

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