THE WAY

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ACROBATIC SPIRIT

FOR AUTHORS

The Way warmly invites readers to submit articles with a view to publication. They should normally be about 4,000 words long, and be in keeping with the journal's aims. The Editor is always ready to discuss possible ideas. A Special Issue is planned the body and prayer, so articles in this area will be particularly welcome.

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ABBREVIATIONS

Autobiography	Ignatius of Loyola, 'Reminiscences (Autobiography)', in *Personal Writings*
Constitutions	in *The Constitutions of the Society of Jesus and Their Complementary Norms* (St Louis: Institute of Jesuit Sources, 1996)
Diary	'The Spiritual Diary', in *Personal Writings*
Dir	*On Giving the Spiritual Exercises: The Early Manuscript Directories and the Official Directory of 1599*, translated and edited by Martin E. Palmer (St Louis: Institute of Jesuit Sources, 1996)
Exx	*The Spiritual Exercises of Saint Ignatius*, translated by George E. Ganss (St Louis: Institute of Jesuit Sources, 1992)
GC	General Congregation, in *Jesuit Life and Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus* (St Louis: Institute of Jesuit Sources, 2009) and *Jesuit Life and Mission Today: The Decrees and Accompanying Documents of the 36th General Congregation of the Society of Jesus* (Boston: Institute of Jesuit Sources, 2017)
MHSJ	Monumenta Historica Societatis Jesu, 157 volumes (Madrid and Rome: Institutum Historicum Societatis Iesu, 1898–)
Personal Writings	*Ignatius of Loyola: Personal Writings*, translated by Philip Endean and Joseph A. Munitiz (London: Penguin, 1996)

Papal documents may be found at www.vatican.va

FOREWORD

THIS ISSUE OF *THE WAY* is offered as a tribute to the memory of Philip Endean SJ (1954–2023). He was a true gentlemen, an eminent scholar, and his spirit had all the agility, in the words of the song, of an acrobat. Among his academic interests were Karl Rahner, St Ignatius Loyola, the early Society of Jesus and Gerard Manley Hopkins, a variety which this selection of articles reflects. The humility with which he would have viewed his own legacy is perhaps best encapsulated by the concluding words of his book-length study of Rahner: 'Seen in themselves, our efforts are only fragments: mere attempts to clear space so that God's grace can be disclosed'.[1] His agility of spirit came not from his exceptional talents alone, but from the inner work of grace that was disclosed through his life and work.

Philip Endean was editor of *The Way* from 1994 to 1996 and 2001 to 2007. His guidance was characterized by a desire to return to the original charism of St Ignatius Loyola and the first companions, one which was caught in the tension between moving forwards and commitment to the Church, the very reason for the Jesuits' distinctiveness.[2] *The Way* had been founded from the offices of *The Month* in 1961 and would play a significant role in making the developments of Vatican II accessible to the English speaking world. The new direction that Philip Endean gave the journal consolidated that movement and gave a new generation of writers the freedom to explore the enlivened spirituality that had emerged. An article of his on the devotion to the Sacred Heart of Jesus, originally published in *The Month*, bears testimony here to his direction, spelling out the need to create the conditions for an earnest tradition to be experienced meaningfully in the lives of believers today.

His academic work was nourished by his understanding of the relationship between the theology of Karl Rahner and St Ignatius Loyola. Henry Shea honours his scholarly work by examining the nuanced interaction between twentieth-century theologies of grace and the experience of grace in the *Spiritual Exercises*. Taking as a starting point

[1] Philip Endean, *Karl Rahner and Ignatian Spirituality* (Oxford: Oxford U, 2001), 260.
[2] See Philip Endean, 'The Ignatian Spirituality of *The Way*', *The Way*, 42/1 (January 2003), 7–21, at 17.

Karl Rahner's definition of grace as 'the self-communication of God in love', he discovers an inner tension between theology and experience. This tension is reflected in one of Philip Endean's articles, translated from Spanish for the first time. In it he explores the role of the cross in the *Spiritual Exercises* as revealing Ignatius' own awareness of the tensive relationship between the experience of grace and its mystery. As a result our attitude ought never to be one of glorifying human suffering, but rather recognising that evil is always enfolded in triumphant grace.

J. Matthew Ashley further explores Philip's legacy by placing his scholarly work within a wider effort to refine, appropriate, implement and popularise Ignatian spirituality in the contemporary world. Timothy W. O'Brien writes about the less well-known contribution that Philip made to the study of Jesuit history. He maintained that the provisional character of the early Society of Jesus proposed a charism not ossified in the sixteenth-century, but containing the dynamic potential to be rediscovered in each generation afresh. Michael Kirwan returns to the dialogue between Karl Rahner and St Ignatius using the poet Gerard Manley Hopkins as an intermediary. He recalls the inadequacy of theology before its task and shows how the experience of grace can hold theology to account through its pervasive presence in human life, recognised just as much in pastoral ministry as in fine poetry.

The rediscovery of the individually guided retreat in the late twentieth century received a theological foundation through Philip's scholarship. Patrick Goujon, who lived with Philip at the Jesuit faculty of Centre Sèvres in Paris during the last years of his life, spoke movingly about the ministry of spiritual conversation at the St Beuno's Conference in 2023. His short reflection captures the insight that conversation can create the conditions for a safe, trusting relationship with God. The second-century Syriac text known as the Odes of Solomon represents another kind of spiritual dialogue and complements Philip's literary interests. Teresa White discovers this dialogue afresh in a new translation, through which God's presence and intimacy are tangibly felt. Philip was a lifelong commentator on the poetry of Gerard Manley Hopkins, even translating it into Spanish, French and German. In the light of contemporary ecological degradation, the editor reflects upon the intriguing growth of the poet's relationship with the wilderness that encourages us all to become its advocates.

Emily Abdeni-Holman is the junior research fellow in spiritual practice at Campion Hall in Oxford. She draws upon insights from the

work of J. R. R. Tolkien to reveal how taking the imagination seriously can foster a more generous view of reality, with all its meaning and value, in which the depths of God are revealed. She demonstrates the diligence of young scholars in responding to Philip's invitation to work at the new frontiers of spirituality. We conclude with personal tributes to Philip from Michael Barnes and from the assistant editor of *The Way*, Elizabeth Lock.

In the next issue we will be exploring another spiritual frontier as we reflect upon the theme of 'The Body and Prayer' in association with the St Beuno's Conference. Through it we will continue to honour the memory of Philip Endean, whose life and work disclosed the grace he cherished so deeply. Perhaps the final word should go to Elizabeth Lock, who learned so much from him during her tireless work behind the scenes at the journal. She concludes by saying that Philip 'was an example of how to be in the world': long may we follow his example.

Philip Harrison SJ
Editor

St Beuno's

Jesuit Spirituality Centre

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Away in the loveable west,
On a pastoral forehead of Wales,
I was under a roof here, I was at rest

Gerard Manley Hopkins, Jesuit poet

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THE CROSS AND THE GRACES OF THE EXERCISES

Philip Endean

ACCORDING TO THE CHRISTIAN TRADITION, our attitude before the evil in our world and our experience has to be paradoxical. There is evil, structural evil, evil rooted even in our very means of existence. We cannot change this by our own efforts. But the gospel tells us that God can do something; what is evil, without ceasing to be evil, is surrounded by, or contained within, a grace that is at once creative, liberating and eschatological: a promise that we receive through the story of Jesus Christ, crucified and resurrected, as the first and definitive sign of the Kingdom he preached during his life.

José García de Castro has shown us the links between the Ignatian formulations about the cross and the typical forms of the Middle Ages. Instead of the Pantocrator, their common piety emphasized the humanity of Jesus Christ; in the face of the bubonic plague there developed a profound sense of the presence of Christ in human suffering. And it also spoke of *dolorismo*, the glorification of suffering.[1]

However, beyond the evident textual links between the Ignatian and Franciscan traditions, it must be added that in Ignatius and in the Christian gospel there are other things that come into play. As difficult as it is, we are heretics, at least implicitly, if we act as though we had to *choose* between the Pantocrator and the suffering servant. We believe in Christianity, not in Jesusism. In a way that cannot be understood, the truth is expressed by the two images together, though exceeding both. The divinity is hidden but cannot be removed.

In the St John Passion by Johann Sebastian Bach, Pilate asks the crowd if he must liberate Jesus or Barabbas, the bandit. They cry, 'not this man but Barabbas', and Pilate orders that Jesus be scourged. The music tangibly reflects the lashes. This meditation follows immediately:

The original Spanish version of this article appeared as 'La cruz y las gracias de los Ejercicios', *Apuntes Ignacianos*, 61 (2011), 102–110. We are grateful for permission to publish this translation.

[1] See José García de Castro Valdés, 'La Pasión en las pasiones tardomedievales', *Apuntes Ignacianos*, 61 (2011), 3–26.

> Consider, my soul, with anxious delight, with bitter pleasure and a heart partly oppressed, that your highest good depends on Jesus' sorrow, how for you from the thorns that pierce him heavenly flowers blossom! You can gather so much sweet fruit from his wormwood therefore look unceasingly towards him!

The aria that follows continues this same theme: 'Ponder well how his back bloodstained all over is like the sky, where after the deluge from our flood of sins has abated there appears the most beautiful rainbow as a sign of God's mercy!'[2] Bach's music indicates something of the theological complexity of the fourth Gospel, according to which the cross, in a sense hidden to those from outside but not to believers, is a throne. There is a lot of grief, blood and pain. But on a deeper level there is not pure disaster but rather triumph. God is working, even glorifying Godself here too.

In any gathering of good, committed and conscientious people, a confrontation with what is negative in our lives—the enormous problems of Latin American societies, the crimes of Auschwitz, the suffering of the victims of Hiroshima, the experience of the battles of the First World War—could descend into the glorification of suffering. This can lead us into a perverse celebration, a type of masochism sometimes expressed and legitimated in religious terms but which, in the end, does not lead to transformation. The fascination with evil becomes a trap for us; and the cross of Jesus Christ ceases to be good news.

The grace of the gospel—and grace as it was understood by St Ignatius—insists that the evil in our lives, both personal and structural, must be taken seriously. But at the same time, we have to believe that evil and sin do not limit reality or God's work. Even if we despoil the earth, according to the English Jesuit poet Gerard Manley Hopkins, 'there lives the dearest freshness deep down things'.[3] Perhaps we complicate the action of God, but we do not hinder it. Ignatius encourages us in this way in,

> … an exclamation of wonder and surging emotion, uttered as I reflect on all creatures and wonder how they have allowed me to live and have preserved me in life …. Likewise, the heavens, the sun, the moon, the stars, and the elements; the fruits, birds, fishes, and animals. And the earth: How is it that it has not opened up and swallowed me, creating new hells for me to suffer in forever? (Exx 60)

[2] Johann Sebastian Bach, *St John Passion*, BWV 245, part 1, 19, bass arioso and 20/21a, tenor aria and recitative. Translation from https://www.bach-cantatas.com/Texts/BWV245-Eng3.htm.

[3] Gerard Manley Hopkins, 'God's Grandeur', in *The Poetical Works of Gerard Manley Hopkins*, edited by Norman H. MacKenzie (Oxford: Clarendon, 1990), 139.

A spirituality of the cross is not Christian unless there is something afterwards. Christianity is not a cult of death and suffering. It demands of us a faith that tells us the power of God is always active, even in our greatest catastrophes, giving us, freely and beyond our merit, the possibility of forgiveness and new life. Here is the radical abnegation which allows us to appropriate the gift that comes from God our Lord alone.

The Crucifixion, *by Paolo Veronese, 1580*

It is easy to speak of a theology of the cross, above all for some in the Lutheran tradition. However the symbol of the cross in the Exercises is multivalent: it has more than one meaning. Perhaps it would be better to avoid the word *theology* completely. Or rather to say that there are many forms of theology; that a wise theology is always one of humble reticence; that theology does not pretend to understand the mysteries of God's grace.

The word *theology* itself stubbornly implies that it is an idea, a concept that specifies reality, that has a permanent validity. And this does not correspond with the graces of the Ignatian Exercises. There is a process which arrives at a whole; the end does not make sense except in the context of what has happened before. The reality cannot be described using a formulation that holds eternal meaning. We are temporal creatures. Reality has to be lived, and it can only be appropriated in successive phases. It can be only be discovered on foot. There is an Ignatian process to the graces in which the cross of Christ inspires us by a diversity of means. In what follows, I would like to describe something of this diversity, and at the end to offer some reflections about the whole.

The Cross in the Three Phases of the Exercises

There is an ancient—and as far as I know anonymous—formula that clearly summarises the dynamic of the Exercises. In the First Week, the

deformed is reformed; in the Second, the reformed is conformed; in the Third and the Fourth, the conformed is confirmed. Perhaps it sounds better in Latin: *deformatum reformare, reformatum conformare, conformatum confirmare*. The same thing can be said in the traditional terms of the three ways: purgative, illuminative and unitive (although the third stage is understood here in a slightly novel way). In all three, the cross plays a definitive role, while of course being the same cross. However its meaning is always changing according to the development of the dynamic: in the First Week, the cross indicates the forgiveness and victory of God; in the Second it indicates the horizon within which the election of a future life can be made; in the Third and Fourth there is an identification with Christ crucified and, after the resurrection, a share in his own joy and the consolation of his friends. However, in one way or other, there is always a complex insistence upon the positive significance of the cross. I will try to sketch these characteristics in the successive phases of the Exercises.

In the First Week, the cross appears for the first time suddenly and dramatically, as a counterweight to the three sins of the angels, of Adam and Eve, and of the hypothetical sinner. We are not accused of having crucified Christ, but make a colloquy:

> Imagine Christ our Lord suspended on the cross before you, and converse with him in a colloquy: How is it that he, although he is the Creator, has come to make himself a human being? How is it that he has passed from eternal life to death here in time, and to die in this way for my sins? In a similar way, reflect on yourself and ask: What have I done for Christ? What am I doing for Christ? What ought I to do for Christ? (Exx 53)

Here, the cross presents itself as symbol of forgiveness and renewed life more than of punishment. The accent is placed not on the sins themselves, but on the ongoing grace of God in spite of those sins. In the triple colloquy, it is not profound repentance that is sought, but interior knowledge. It is necessary to learn from this experience, so that the election that comes afterwards is made according to a true and accurate interpretation of the situation of a person in a world of sin.

The petitions characteristic of the Second Week invite us to a passionate love towards the poor and oppressed Jesus—but always under a condition: 'if only I can do this without sin on anyone's part and without displeasure to the Divine Majesty' (Exx 147). I doubt that the situation that Ignatius specifies here could really happen, but people

more holy and wise than I do not see the logical and psychological problem that I see here—something that I tried to discuss a few years ago in an article in English.[4] In any case, it is very clear and explicit that the desire for the negative with Christ is relativised. It is not an unconditional goal of the process. The process is orientated towards what God wants, to what is for God's greater glory and service.

Although the prayer of the Third Week is extremely dry and austere, it must be emphasized that the Third Week is a counterpoint to the Fourth. There is a parallelism in the presentation of the points confirming the testimony of many directors: that without it the prayer of the Third Week could degenerate into the glorification of suffering that comes from the enemy, even if perhaps *sub specie lucis*. The grace of the cross is preparatory to a grace which is positive, transforming, that springs from the true and most holy effects of the resurrection, even in this earthly life. It is here, finally, that the mission is realised.

Jesus Carrying His Cross

The sources in the Gospels narrate the passion and the cross of Christ, and the interpretation of the facts is different in each. In the synoptic tradition, the cross is too heavy for a man already debilitated by horrible torture, and the soldiers oblige another, Simon of Cyrene, to carry it for him. In Luke Jesus dies saying, 'Father, into your hands I commend my spirit' (Luke 23:46), while the death in Matthew and Mark is a total failure: Jesus dies crying, 'My God, my God, why have you forsaken me?' (Matthew 27:46; Mark 15:34) The tradition has taken much from these visions of the passion of Christ.

For many people, it is important that Jesus felt desperation and even the impotence that they may have felt throughout their own lives. In Lutheran theology, this form of religious experience has been radicalised, and an extremely paradoxical—frankly incoherent—doctrine of God has been constructed. The death of Jesus reveals to us that our image of God as omnipotent, as the Lord of all creation, is false. The true God is, in essence, weak. The idea that God sustains and maintains all things with an omnipotent hand is, according to some authors—I think especially of the contemporary German theologian Jürgen Moltmann—revealed now as an infantile fantasy, a mere projection of the relations of power that usually act among us. According to this way

[4] See Philip Endean, 'On Poverty with Christ Poor', *The Way*, 47/1–2 (January/April 2008), 47–66.

of thinking, which has also been taken up in Latin American liberation theology, the gospel has been given to teach us that the true God is not like this. The true God, silent, mysterious, is completely different from human powers and thus, although only in a hidden and enigmatic form, liberates us.

But there is another testament in the Gospels. In John, Jesus—who presents himself as the 'I AM' of the divine name—carries his own cross to Golgotha and dies after a typically ambivalent phrase: 'it is finished' (John 19:30). Those who have rejected him can hear the phrase as an expression of failure but, in reality, for those who have received him and have been illuminated by the power of God, it can only be interpreted as a cry of triumph. The Son has been glorified and his beloved disciples are reborn in the blood and water that flow from his side; they also have Mary as mother and enter into the same relation that Jesus has with his Father.

Christ Carrying the Cross, *by El Greco, 1577–1587*

Ignatius, perhaps following the movement that formed what we technically call the biblical canon, structures his spirituality principally according to the vision of the fourth Gospel. The Jesus whom Ignatius met at La Storta is carrying his own cross; the Father himself puts Ignatius with him, just as Ignatius had asked Mary to be put with her Son. The will of God is that Ignatius should 'serve us'.[5] Clearly, Ignatius did not directly reject the vision of Luther or Moltmann. It can be imagined that he would counsel us to praise such theologies, as in the Rules for Thinking and Feeling with the Church, where he

[5] '… he said that he seemed to see Christ with the cross on his shoulder. And the eternal Father was close by, saying, "I want you to take this person as your servant". And thus Jesus took him, and said, "I want you to serve us".' Diego Laínez, MHSJ FN 2, 133. Quoted by Philip Endean in a footnote to *Autobiography*, n. 96 (*Personal Writings*, 376) [Ed].

encourages us to praise all forms of piety that are not admitted within his own way of proceeding. But for him, the negative is always contained with the positive. Sin is surrounded by pardon already achieved; the divinity hides itself during the passion but is in no way destroyed, much less annihilated.

Even though we have to take seriously what is negative in this world, it never defines reality. In the dynamic and the process of the graces of the Exercises, the paradoxes can be lived such that they are not senseless contradictions, as it appears when we present theological truths about the state of the world. It is not necessary to choose between a positive vision that trivialises the evil and grief of the world and a negative vision involved so intensely and obsessively in darkness that the light is not seen when it comes. It is necessary to *live* the process and interaction. But ultimately the cross signifies the victory of God; there is more at play here than death.

In the beginning of his formative experiences in Manresa, the pilgrim Ignatius felt for the first time very strong fluctuations in his soul:

> … he began to undergo great variations in his soul, finding himself sometimes so much without relish that he found no savour either in praying or in hearing mass or in any other prayer he made, and at other times something coming over him pulling him towards so much the opposite, and so suddenly, that it seemed someone had taken away the sadness and the desolation from him like a person taking a cape from someone's shoulders. And at this point he began to be frightened at these variations, which he had never previously experienced, and to say to himself: 'what new life is this we're beginning now?' (*Autobiography*, n.21)

At this time none of the spiritual people could help him individually, except a woman who wished that 'my Lord Jesus Christ would appear to him one day', a person who did not explain or clarify much, but who orientated him towards the Creator and Lord himself, so that he felt and interiorly relished the things for themselves from within.[6]

Those who receive the Exercises, unless there are problems (Exx 6), also find themselves in a strange world; they begin a 'new life' in which the conventional truths of the catechism and its Christian formation are not enough. They enter into a creative obscurity, where they have

[6] *Autobiography*, n.37; compare Exx 2, 15.

to learn to distinguish between good and evil, between feelings of healthy guilt and guilt that is merely destructive, between a fruitful authentic devotion to God crucified and an obsession with negativity that—although still located exteriorly in the Church—little by little becomes deaf to the salvific call of the King of life. God himself has to teach exercitants 'in the same way that a teacher treats a child' (*Autobiography*, n. 27). But we have also to be ever conscious that the sin of the world will never prevail against the goodness of God. The light shines in the darkness and the darkness will not overcome it.

In his presentation of the cross of the Lord—or, better, his presentations—Ignatius wants us to be existentially confronted with the negative possibilities that 'new life' opens to us. But he also orientates us, discreetly but firmly, so that we experience, ever more deeply, that evil is contained within eternally triumphant grace. Isaiah writes: 'So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it' (55:11). The graces of the Exercises make us live according to this conviction of faith; in order to help us to receive these graces, Ignatius presents us with the symbol of the cross in a very precise and original way. O that we would walk as pilgrims on the earth, surrounded ever more deeply by this mysterious reality of the love of God, as God himself wants to lead us!

Philip Endean SJ had a long association with *The Way* and was its editor between 1994 and 1996, and again between 2001 and 2007. Before his death in September 2023 he worked at the Centre Sèvres (now Facultés Loyola), the home of the Jesuit faculties in Paris.

translated by Philip Harrison SJ

FAITH AND TRUST

Humanity in Conversation with God

Patrick Goujon

WE HAVE ALL EXPERIENCED the freedom and support that conversation can give. We may have such conversations with friends but also, sometimes, with people we didn't even know before the exchange. I remember an old lady on a train as I was travelling from London to St Beuno's a few years ago. I was sitting in front of her and she offered me a home-made cake and said, 'I made it for my grandchildren, but let's have some. I'll make another one for them!' She had also prepared some tea. We had one of those unexpected conversations. She was worried about her family and just wanted to be listened to. For me, it was incredible to converse with someone whom I did not know at such depth. When we parted, she seemed at peace and happy that we had met. And the fruit cake was delicious! We are meant to be in relationship, but can those relationships help us grow in humanity and faith in God?

Lifting the Barriers to Communication

In the Bible, conversations are a place where we can experiment with salvation. However, as always, the scriptures emphasize the difficulties of this experience. Let's start by an example from the Old Testament, from the book of Job. When Job is overwhelmed by adversity, his three friends come to his aid. They see him from afar; his misfortune shocks them:

> Now when Job's three friends heard of all these troubles that had come upon him, each of them set out from his home—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him. When they saw him from a distance, they did not recognize him, and they raised their voices and wept aloud; they tore their robes and threw dust in the air upon their heads. They sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great. (Job 2:11–13)

The reactions of Job's friends to his suffering raised obstacles between them. The rest of the story tells us that they never find a way to

comfort Job. It is a poignant account of his friends' common response to suffering. They can't recognise him. The shock is so severe that their bodies are affected (crying and weeping). Communication is broken. They are frozen. The suffering Job is alone. He is destroyed by what he is going through. Chapter after chapter, Job's friends continue to fail to find a way to help him. The book of Job seems to widen the gap between them. The reader can feel the distance created by suffering. A few chapters later, nonetheless, Job tells his friends what he expected of them.

Then Job replied: 'Listen carefully to my words; let this be your consolation' (21:2; compare 13:17). Listening is the way to comfort. His friends talked without listening to him. Shock had closed their ears. But those who suffer must first be listened to. However, Job is not blaming them. He's recognising that he himself is shocked by his own torment: 'Look at me, and be appalled, and lay your hand upon your mouth. When I think of it I am dismayed, and shuddering seizes my flesh.' (21:5–6) Job understands his friends and their inability to comfort him. He rebuilds the possibility of communication.

What can we learn from these first observations? Consolation comes from those who listen. When you listen, you don't do anything. Listening absorbs you completely. In a way, to help is to be reduced to silence, to inaction. You're asked to be patient. Those who truly help take the focus away from themselves, even if their reaction is one of extreme shock. We enter a form of passivity, of empathy that opens us up to the person we're listening to, although we can do nothing. Accepting that we must remain passive is a choice which brings us into relationship. Notice that Job himself is also moving forward: 'When I think of it I am dismayed, and shuddering seizes my flesh' (21:6). The sufferer recognises his or her own confusion in the experience of those around him or her.

The book of Job, in long chapters, makes the reader undergo the separation between Job and his friends. Job recognises in himself the same effects that suffering has on those who are thwarted in their will to help him. Whereas torments placed the sufferer and the helper in an asymmetrical position, now a certain closeness appears in the consciousness of the sufferer. In this moment of the book of Job, conversation is a transformative experience for all involved. Listening is necessary for conversation, and through it barriers to communication can be overcome. Experiencing these barriers leads us to passivity. Passivity requires patience, the ability to endure our own inability to do anything else to help. The passive stance also requires empathy, the ability to suffer with others. But this transformation symmetrically engages

the interlocutors. Step by step, I understand how my situation affects the person listening to me. Everyone stays in place, the obstacles are removed and a deeper relationship emerges.

In this example, we can see how the desire to help, inspired by charity, brings a spiritual dimension to conversation. Conversation driven by charity leads to a spiritual process. Each person tries to position him- or herself more correctly with respect to the other, each with his or her limitations. It's not charity that makes a spiritual conversation. But if we are in a relationship of love, conversation transforms us and brings the fruits of the Holy Spirit to those who speak: consolation, peace, love and hope.

To Talk to the Saviour

The effects of conversation can be experienced as salvation. They offer us a freedom, a hope that is new to us. Encounters in the New Testament can shed light on this event. In the Spiritual Exercises we are even invited to speak to Jesus Christ ourselves. There are times when we cry out to him for salvation or deliverance, we want him to free us from what weighs on us. We also understand that salvation and deliverance do not come so easily. But what are we asking him? Are our petitions a way to escape our situations? What power do we believe Jesus has? Let's read some episodes in the New Testament, starting with the Gospel according to Mark.

Jesus and his disciples have come to Jericho. We know the story. As they are leaving the city, a blind man cried out to him for mercy. The disciples rebuked him, but Jesus asked them to call this blind man. Throwing his cloak aside, he jumped to his feet and came to Jesus:

> 'What do you want me to do for you?' The blind man said to him, 'My teacher, let me see again'. Jesus said to him, 'Go; your faith has made you well'. Immediately he regained his sight and followed him on the way. (Mark 10:51–52)

Jesus could have healed Bartimaeus, we often think, without asking him what he wanted. We even add: Jesus doesn't need to ask, because he knows, and will heal him anyway. Mark, the evangelist, prefers to tell the story of a conversation. Light is shed on the relationship between Jesus and the blind man, for which the others were an obstacle. The first thing Jesus does is re-establish a relationship. His disciples and the crowd wanted to avoid this by silencing both. They were preventing Jesus from acting. But Jesus starts the conversation anyway. Then, there is this strange phrase: 'Your faith has made you well', or literally, 'your faith has saved you' (v.52).[1] We would like to say that Jesus is the saviour—and he is—but Jesus says that it is faith which saves Bartimaeus.

In many passages, in Mark, Matthew or Luke, we find the same expressions in a similar situation.[2] Conversely, Matthew wrote that once Jesus did not do many miracles 'because of their unbelief' (13:58). There seems to be a problem for us. We are so used to understanding Jesus in terms of power—and understanding salvation as a kind of power that he possesses—that we cannot hear that Jesus is saying something different: 'your faith has saved you'. And if we understand that this man's faith consists in believing that Jesus is the Saviour, we are still uncertain about in what way Jesus is the Saviour.

What we do know is that 'faith' qualifies as a trustful relationship. Faith isn't, first of all, a belief but rather a trust. The question is now: what is Jesus trusting? I will make a comparison. People who have been abused or marginalised have this ability to recognise—to feel—whether someone wants to harm or help them. Sometimes this ability is wounded because the suffering is too great (as in the episode of the Gerasene demoniac).

In the case of the blind man we can see that he is marginalised (he is sitting outside the city of Jericho) and that he instantly recognises that Jesus is not there to harm him. In fact, it is the 'unclean spirits' at the beginning of Mark who feel threatened by Jesus: 'Have you come to destroy us?' (1:24). The outcasts, the poor, the victims can immediately see who Jesus is—it is one of the beatitudes (Matthew 5:8). He is the only one who is absolutely trustworthy, who reveals God's bounty, and God's Holiness. This is what makes him the Saviour: he is the only one on earth—as his Father is in heaven—who is dependable. There is

[1] The verb here, *sozo*, means *to save* in Greek and has the same root as *saviour*: *soter*. It also means *to heal*.
[2] See Matthew 9:22; Mark 5:34; Luke 7:50; 8:48; 17:19; 18:42.

neither darkness nor deceit within him. He is the Holy One of God. And in this, he is unique.

After Matthew's account of Jesus' various healings, he quotes the prophecy of Isaiah, which reveals the identity of Jesus: 'He will not break a bruised reed or quench a smouldering wick until he brings justice to victory' (Matthew 12:20). This verse expresses what the blind man Bartimaeus and all outcasts can feel. Jesus is the only trustworthy person with whom you can have a safe relationship. If you live on the edge of society, rejected, he's the one who can restore your existence. Why? Because he won't deceive you. He won't use your life to protect himself, even if he's in danger. You will never be simply a means to some end.

Jesus' life and death will prove the validity of this trust. Even when faced with the threat of a violent and unjust death, Jesus refuses to choose violence. He will show by the way he gives his life that he trusts his Father. His Father will never 'break a bruised reed' or 'quench a smouldering wick'. In this, we find the source of the trust we have in Jesus, the source of our faith. We can rely on him because he is absolutely like his Father, or better, he reveals exactly who his Father is: God, the one who calls us to live, 'who gives life to the dead and calls into existence the things that do not exist' (Romans 4:17).

To experience a safe relationship with Jesus is to have a glimpse of salvation. I can trust the gift of life as promised from the origin. Coming into life is a promise: I can trust it. I can risk myself in every decision I make, in every struggle I have to fight, in every pledge I give. When it is worth trusting, I can deepen my faith in the gift that only God can give, the gift of resurrection. I have already experienced that God doesn't abandon me even when I am not trusting and even when I have betrayed God's trust. God is the one who does not break covenant with humanity. So, having witnessed God's fidelity and manifold gifts, I can trust in this incredible hope of receiving God's never-ending life. Through spiritual conversation I can learn how the gift of God is forever at work in my life, filtered through the gaze of faith. As the book of Job puts it: 'I know that my Redeemer lives … in my flesh I shall see God' (19:25–26).

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PARALLEL TENSIONS

On the Relation between Theologies of Grace and the Ignatian Exercises

Henry Shea

PERHAPS NO TWENTIETH-CENTURY THEOLOGIAN so emphasized that grace is universally given as Karl Rahner. Taking as his point of departure the will of God to save the entire world as revealed in the death and resurrection of Jesus Christ (1 Timothy 2:4–6), Rahner described grace as the 'self-communication of God in love' that is always already on offer in the inner, transcendental depths of the human being.[1] Apt as this affirmation may be, it also inevitably prompts the question: if grace is always realisable within us such that everyone can become what Rahner calls an 'anonymous Christian', what difference is made by the manifest variety in our human contexts and freely chosen forms of life? For grace, after all, is also our participation in 'the divine nature' (2 Peter 1:4). The New Testament expresses not only the universal scope of grace but also its particular culmination in Jesus Christ, in whom grace has newly 'appeared' (Titus 2:11) in a 'fullness' from which we receive, as 'grace upon grace' (John 1:16).

In contrast to Rahner, perhaps no twentieth-century theologian emphasized the distinct effects of the encounter with Jesus Christ in the work of grace so much as Hans Urs von Balthasar. All 'grace is always christoformed grace', he maintained; 'it stems from the hypostatic union and shares in its archetypal form [*Gestalt*]'. Balthasar describes grace, as a result, as on a 'voyage' in time that culminates in the incarnation and now distinctly advances in the divine life that flows from seeing and following the Word of God made flesh, crucified and risen.[2] A tension

[1] Karl Rahner, 'Über das Verhältnis von Natur und Gnade', in *Sämtliche Werke*, volume 5.1 (Freiburg im Breisgau: Herder, 2015), 74. ('Concerning the Relationship between Nature and Grace', in *Theological Investigations*, volume 1, translated by Cornelius Ernst [London: Darton, Longman and Todd, 1961], 307.) Unless otherwise noted, all translations are mine. Standard English translations were nonetheless consulted and are cited here after the original language edition.

[2] Hans Urs von Balthasar, *Herrlichkeit: Schau der Gestalt*, volume 1 (Einsiedeln: Johannes, 1961), 207; Hans Urs von Balthasar, *Theologie der Geschichte* (Einsiedeln: Johannes, 1959), 101. (*The Glory of the*

thereby emerges. While Balthasar describes the mystery of the incarnate Word as 'universally concrete', access to its grace nonetheless becomes differentiated by the relation of participants to the advent of Jesus Christ. Among the most difficult questions for any theology of grace, therefore, is how to explain both the universality and particularity of its movement, or how to reconcile the universally interior, 'transcendental' emphasis of Rahner with the particular focus of Balthasar on an aesthetic and dramatic encounter with the form of Christ.

Rahner and Balthasar began their careers as mutual Jesuit friends and collaborators, even as their ways later parted in many respects. Both were deeply steeped in the Spiritual Exercises and directed myriad eight-day Ignatian retreats throughout their lives. Both insisted that the Exercises had a profound influence on their theology and would remain a vital, 'surpassing' resource for theological reflection.[3] Yet despite their mutual testimony to the same Ignatian influence, these two theological giants were often prompted to move in markedly different directions.

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Karl Rahner

In this respect, they were far from alone. Similar observations might be made about several other twentieth-century Jesuits who insisted on the central importance of the Exercises for their theology. The German-Polish Jesuit Erich

Lord: A Theological Aesthetics: Seeing the Form, volume 1, translated by Erasmo Leiva-Merikakis [San Francisco: Ignatius, 1982], 214; *Theology of History* [San Francisco: Ignatius, 1994], 137.)

[3] In a retrospective in 1955, Balthasar writes: 'The Exercises appear younger and more current than ever; they have functioned far too little in these four hundred years as the charismatic kernel of a theology of revelation that could offer the surpassing [*überlegene*] answer to all the problems of our age that frighten Christians'. Rahner, for his part, thought Ignatius first articulated in the *Spiritual Exercises* the kind of immediate self-communication of God that everyone experiences who accepts grace in transcendentality. Ignatius is, therefore, just 'as important for the Church', Rahner insisted, 'as Aristotle is in the field of secular logic': for both first provided a language for what everyone previously had simply presupposed and lived. See hans Urs von Balthasar, *Mein Werk: Durchblicke* (Einsiedeln: Johannes, 1990), 19 (*My Work in Retrospect* [San Francisco: Ignatius, 1993], 21); Rahner, 'Comments by Karl Rahner on Questions Raised by Avery Dulles', translated by James Quigley, in *Sämtliche Werke*, volume 25 (Freiburg im Breisgau: Herder, 2008), 245.

Przywara, for instance, who inspired both Rahner and Balthasar in their early years, first developed his uniquely paschal apophatic theology by commenting on the Exercises in *Deus semper maior*.[4] The Jesuit liberation theologian Ignacio Ellacuría, who was deeply influenced by Rahner as a mentor and professor in Innsbruck, integrated many of Rahner's theoretical insights into a more distinctly historical and social vision of grace.[5] Ellacuría envisioned the Ignatian Exercises as a way of 'rediscovering the historical *praxis* of God' that reaches its 'maximal presence' in Jesus. The Exercises thereby capacitate discernment of the ongoing saving, liberating action of God in contemporary historical and social situations and so animate new collaboration in the struggle for the Reign of God advanced by Jesus.[6]

Whereas Rahner emphasized the interior immediacy of a universally self-communicating God, both Balthasar and Ellacuría distinctly focused on the particular movements and events of salvation history. Such a broad range of perspectives inevitably prompts us to ask: how is it that the same Exercises have inspired such a variegated reception? What are we finally to make of such diversity and even divergence?

Since the *Spiritual Exercises* is essentially a guidebook for a personal spiritual journey that remains open to the principal direction of the Holy Spirit, it is hardly surprising that its influence would become manifold. Such a text and experience become in Christ and the Spirit like a prism whose effects are ultimately kaleidoscopic. But there are further reasons more intrinsic to the text of the *Spiritual Exercises* that may validate not only the diversity in its reception but even its internal tensions. While the elemental tension between Rahner and Balthasar on grace has its origins in the New Testament, it becomes distinctly manifest in the meditations prescribed by Ignatius. In several cases, even the words of the meditations themselves correspond to those employed by these theologians so as to render their distinctive parallels with the text almost obvious.

[4] Erich Przywara, *Theologie der Exerzitien*, 2 volumes (Vienna: Herold, 1964 [1938]).

[5] On the influence of Rahner on Ellacuría and the roots of their theologies in Ignatian spirituality, see Martín Maier, 'La influencia de Karl Rahner en la teología de Ignacio Ellacuría I y II', *Revista Latinoamericana de Teología*, 13/39 (1996), 233–255 and 15/44 (1998), 163–187.

[6] Ignacio Ellacuría, 'Lectura latinoamericana de los *Ejercicios Espirituales* de san Ignacio', *Revista Latinoamericana de Teología*, 8/23 (1991), 111–147, at 113. For a more complete exposition of the role of Ignatian spirituality in the writings of Ellacuría and a beautiful elaboration of the relation of the Exercises to the 'social imagination', see J. Matthew Ashley, *Renewing Theology: Ignatian Spirituality and Karl Rahner, Ignacio Ellacuría, and Pope Francis* (Notre Dame: U. of Notre Dame, 2022), 173–232.

While this shared nomenclature may be more pronounced in Rahner, who, like Ignatius, speaks of God as 'immediately' communicating all that God is and has, Balthasar also explicitly shares in much of the broader Ignatian vocabulary, such as its language of disponibility, election and mission. Several recent commentators have already adverted to such dynamics. Philip Endean extensively evaluated the ways in which Rahner's focus on the inner immediacy of the experience of God in grace corresponds with the core dynamics of the Exercises, and it is a privilege for me to provide this essay for the special tribute issue of *The Way* to celebrate his life and theological achievement.[7]

J. Matthew Ashley has likewise shown that the key to Rahner's interpretation of the Exercises, is in the Ignatian texts that emphasize indifference to the 'categorical' and particular, and thereby prioritise the inner immediacy of grace, such as the First Principle and Foundation, the Rules for the Discernment of Spirits and the Contemplation to Attain Love.[8] For Balthasar, by contrast, as Ángel Cordovilla Pérez suggests, the Second and Third Weeks serve as the theological centre by focusing on the mysteries of the incarnate Son.[9] Having been chosen as persons in Christ, we are distinctly formed according to the pattern of his self-emptying and sent forth on mission to share his unique and saving love for the world.

Such references serve to recall that, despite their differing emphases, neither Rahner nor Balthasar had lost touch with the Exercises. Far from comprising erroneous interpretations, their theologies—and, more broadly, those of others such as Przywara and Ellacuría—rather tend to run distinctly parallel with the diverse dynamics and tensions of the Spiritual Exercises themselves. In the pages that follow, I endeavour to trace these internal movements in the Exercises to show that the same tensions involved in framing a contemporary theology of grace course through both the text of Ignatius and the spiritual experiences it is meant to engender.

While the broader questions of a more 'systematic' theology that arise from such tensions, such as how to integrate the diverse emphases of Rahner and Balthasar, inevitably extend beyond the scope of this essay,

[7] See Philip Endean, *Karl Rahner and Ignatian Spirituality* (Oxford: Oxford U, 2001). While Endean is chary of Balthasar's criticisms, he does not exempt Rahner from the concern that he paid insufficient attention to the particularity of Christ and the mediating roles of history, language and tradition (135–260).

[8] Ashley, *Renewing Theology*, 169 and elsewhere.

[9] Ángel Cordovilla Pérez, 'La mística en la teología del siglo XX: Karl Rahner y Hans Urs von Balthasar', *Estudios Eclesiásticos*, 93 (2018), 3–27, at 10–11.

it will nonetheless show how the dynamics and tensions that are internal to a theology of grace may be directly mapped on to dynamics and tensions internal to the Exercises.[10] In the question of the universal and particular movements of grace, this tension may be especially focused and thematized by way of Ignatius' diverse use of the expression 'Creator and Lord'.

'Let the Creator Work Immediately with the Creature'

In the Fifth Annotation to the Exercises, Ignatius encourages the retreatant to enter into the experience with 'magnanimity and generosity towards his Creator and Lord'. This distinctive Ignatian idiom, 'Creator and Lord', or *Criador y Señor* in the original Spanish autograph, recurs throughout the text of the *Spiritual Exercises* and features prominently in several of its most salient and celebrated directives.

Ignatius explains in the Fifteenth Annotation that, because it is always better for the 'Creator and Lord to communicate himself to the devout soul', the director of a retreat must remain 'in the middle', as in a balance, to enable 'the Creator to work immediately with the creature, and the creature with his Creator and Lord'. In the first series of Rules for the Discernment of Spirits, Ignatius defines 'spiritual consolation' as an 'interior movement' by which 'the soul comes to be inflamed with love of its Creator and Lord' so that 'it can love no created thing on the face of the earth in itself, but in the Creator of them all' (Exx 316).

In the second series of rules, Ignatius elaborates that only 'God our Lord' gives 'consolation without previous cause' because 'it is proper to the Creator to enter, leave and make movement in the soul, drawing it all into love of his divine majesty'. Ignatius specifies that by 'consolation without previous cause' he means 'without a previous sense [*sentimiento*] or knowledge [*conoscimiento*] of any object through which such consolation may come'. In contrast to consolations distinctly 'mediated by our acts of understanding and will' (Exx 330), Ignatius singularly privileges what is given immediately by God as superior inspiration for discernment.[11]

[10] This is the question that guided my doctoral research, the results of which will be published in the coming year by the University of Notre Dame Press in a work whose title, *An Analogy of Grace*, adumbrates its response.

[11] Rahner saw this 'consolation without previous cause' as in deep harmony with his theology of the immediacy of grace, in which God most profoundly communicates Godself as 'unrelated to an object', or *ungegenständlich*. Note that God is for Rahner the *a priori* supernatural formal object (*Objekt*) of every act born of grace, so it is not that the act is bereft of subject or object but is simply realised in a manner that is unrelated to a categorical object, or *Gegenstand*. See Karl Rahner, 'The Logic of

Such directives naturally recall the First Principle and Foundation, with its declaration that the human being 'is created to praise, reverence and serve God our Lord', its Creator. Because all 'the other things on the face of the earth are created for the human being to help him in the attainment of this end', we are enjoined to relate to them with 'indifference' (Exx 23). Whereas this principle would appear to render us indifferent to all particular, created things, the annotations and rules establish the priority of the interior, immediate communication of their Creator within. This is the same Creator presented by the Contemplation to Attain Love as one who endeavours to 'give and communicate' (Exx 231) all that God is and has, desiring only the same from us in return so as to realise a mutually complete exchange between lover and beloved.

At least if read in isolation, such meditations and their movements could be conceived of in a distinctly universal and even 'transcendental' sense, such that it may cause no surprise that Rahner gravitated towards each of these passages. In a compilation of notes from Rahner's talks on the Exercises, he observes that it is fitting that 'both the Foundation and Contemplation on Love stand outside the body of the Exercises'—that is, not assigned by the text to any particular week—because 'both are present as a deep ingredient in all the meditations and already contain in their own right the whole of the Exercises'.[12] Here, Rahner insists, we touch the heart of Ignatius. In a profoundly personal and yet public letter that Rahner wrote near the end of his life and regarded as a kind of last will and theological testament, he took upon himself the voice of Ignatius to declare that he 'had experienced God in Godself'—*ich habe Gott erfahren, Gott selbst*. He had experienced, in other words, 'our Creator and Lord', who gives and communicates himself in deep consolation, even without the 'previous sense of any object', as 'nameless', 'imageless' and 'immediate' (*namenlos, bildlos, unmittelbar*).[13]

Concrete Individual Knowledge in Ignatius Loyola', in *The Dynamic Element in the Church*, translated by W. I. O'Hara (New York: Herder and Herder, 1964), 84–170; Ashley, *Renewing Theology*, 148–149. For a survey of relevant texts and antecedents to Rahner's position, see Harvey D. Egan, *The Spiritual Exercises and the Ignatian Mystical Horizon* (St Louis: Institute of Jesuit Sources, 1976). For a critical view of Rahner's interpretation, see Jules J. Toner, *A Commentary on Saint Ignatius' Rules for the Discernment of Spirits* (St Louis: Institute of Jesuit Sources, 1982), 301–313.

[12] Karl Rahner, *Betrachtungen zum Ignatianischen Exerzitienbuch*, in *Sämtliche Werke*, volume 25 (Freiburg im Breisgau: Herder, 2006), 239. (*Spiritual Exercises*, translated by Kenneth Baker [New York: Herder and Herder, 1965], 270.)

[13] Karl Rahner, *Rede des Ignatius von Loyola an einen Jesuiten von Heute*, in *Sämtliche Werke*, volume 25 (Freiburg im Breisgau, Herder, 2006), 300–301. ('Ignatius of Loyola Speaks to a Modern Jesuit', in Karl Rahner and Paul Imhof, *Ignatius of Loyola*, translated by Rosaleen Ockenden [New York: Collins,

Yet critical questions remain. Who, more precisely, is the Creator and Lord? Or what is the semantic range of this Ignatian expression? All the Ignatian directives that have been cited are understandably taken by Rahner to refer to an interior movement that is equally accessible to everyone at all times and places. For this 'Creator and Lord' is ever immediately deep within us, or in the beautiful phrase of Augustine, 'more intimate to me than I am to myself [*interior intimo meo*]'.[14]

'To Imitate Our Creator and Lord Jesus Christ'

The content of the vast majority of the meditations of the Exercises, however, involves a direct contemplation of scenes from the particular life, death and resurrection of Jesus Christ. How is their content related to the self-communication of God? Ignatius refers to Jesus as 'Christ our Lord' on 74 occasions in the *Spiritual Exercises*. He also designates 'Christ our Lord' upon the cross in the colloquy near the end of the first week as one who is come 'from Creator', in the Spanish text, to become a human being (*de Criador es venido a hazerse hombre*). The Latin editions of the *Spiritual Exercises* approved by Ignatius himself make clearer that Ignatius intends to echo here the expression of Philippians 2:7[15] and understands this colloquy with Jesus on the cross to be with the 'infinite Creator himself' who, 'as being made man', is come 'to die for my sins' (Exx 53).[16]

This was far from the only time that Ignatius referred to Jesus as 'Creator and Lord'. As Hugo Rahner, the elder brother of Karl, demonstrated in *Ignatius the Theologian* (1964), with abundant evidence from the *Spiritual Exercises* as well as from Ignatius' *Spiritual Diary*, the General Examen and the *Constitutions of the Society of Jesus*, 'Jesus, the man in the "synagogues, towns and villages of Palestine", is, for Ignatius, also 'the "creator and Lord of all things"'.[17] The General Examen thus solicits from prospective Jesuits the desire to 'imitate in some manner

1979], 11–12. There is also a partial English translation by Philip Endean in *Karl Rahner: Spiritual Writings* [Maryknoll: Orbis, 2004], 38.)

[14] Augustine, *Confessions* 3.6 (Cambridge, Ma: Harvard U, 1989), 120.

[15] Both the *Versio prima* of 1541 and of 1547 use the same verbal expression, *exinanivit se*, as Philippians 2:7 in the Latin Vulgate. See Michael Ivens, *Understanding the Spiritual Exercises* (Leominster: Gracewing, 1998), 54.

[16] The subject of the latter action thereby remains the Creator who has now also become creature: 'Itaque exquiram mecum rationem, qua Creator ipse infinitus fieri creatura, et ab aeterna vita ad temporarium mortem venire pro peccatis meis dignatus sit': MHSJ Exx 1, 192.

[17] Hugo Rahner, *Ignatius the Theologian*, translated by Michael Barry (San Francisco: Ignatius, 1990), 15 and following. See also the many references and secondary sources in the footnotes of pages 64 and 65.

our Creator and Lord Jesus Christ', and the sixth part of the Jesuit *Constitutions* concludes with the prayer that everything be done to 'the greater glory and praise of Christ our Creator and Lord'.[18]

A familiar tension recurs. For it appears that, according to Ignatius and the Exercises, the inner reception of the Creator and Lord's self-communication in 'the devout soul', at least in its fullness, is to be realised through the encounter with Jesus 'Christ our Lord', as the Word made flesh, crucified, and risen in history. This encounter is distinctly enabled through the imaginative contemplations of the retreat and so becomes the principal focus of its meditations, from the colloquy with Christ on the cross near the end of the First Week to the resurrection narratives of the Fourth.

Even a glance at the principal graces of the latter weeks of the retreat is enough to illustrate how deeply Ignatius presupposes the reciprocal interaction of the interior movements of grace with what is perceived and known without in Jesus Christ. The meditation on the Call of the King at the outset of the Second Week bids the retreatant pray to accomplish the 'most holy will' of God—the central task of the Exercises as set forth in the First Annotation—through not being 'deaf' to the call of 'Christ our Lord' (Exx 91). The whole of the Second Week is likewise focused on receiving an inner, personal 'knowledge [*conoscimiento interno*] of the Lord, who has become man for me, that I may more love and follow him' (Exx 104).

This same grace notably becomes a leitmotif of the theology of Balthasar, who focused especially on how we are to share in the form (*Gestalt*) and interior life, or mood (*Stimmung*), of the incarnate Son by becoming attuned to his poverty, obedience and abandonment. These latter qualities are known and realised, moreover, only in and through their embodied enactment. In the mystery of the incarnation we see the ultimate expression of self-gift and kenotic love, and it is only here that we learn by grace how to lay down our lives and love others as he has loved us (John 15:12–13; 1 John 3:16).[19]

This movement deepens in the evenings of the Exercises by 'applying the five senses' to the mysteries that have been contemplated that day. The physical and spiritual senses become so interlaced that it

[18] Examen, 4.44[101]; see also Examen, 3.14[51]; *Constitutions* VI.5.[602]. Each of these citations is found in Rahner, *Ignatius the Theologian*, 15.

[19] See Hans Urs von Balthasar, *In Gottes Einsatz Leben* (Einsiedeln: Johannes, 1971), 54. (*Engagement with God*, translated by R. John Halliburton [San Francisco: Ignatius, 2008], 47–48.)

is in and through the imagined contemplation of the mysteries of the incarnate Word—as seen, heard, inhaled, and embraced—that one may even 'smell, taste and savour [*oler y gustar*]' the 'infinite fragrance and sweetness of the divinity [*suauidad y dulçura de la diuinidad*]' (Exx 124). Following this same Ignatian dynamic, Balthasar developed a rich theology of the spiritual senses in which he emphasized the indispensable sensory aspects of our engagement with God, which always moves in and through what is flesh.

For human beings, Balthasar avers, the 'non-sensual', or spiritual, is ever perceived 'sensually'.[20] So, too, in the Exercises, the compassion of the Third Week and the joy of the Fourth are interiorly received as a share of what is perceived and known in and through 'Christ our Lord'. Our desire to suffer with and for Christ and others arises distinctly from 'considering that Christ suffers all this for my sins' (Exx 197), even as we thereafter ask for the grace to 'rejoice intensely from [*de*] such glory and joy of Christ our Lord' (Exx 221). Here, at least, the self-communication of the God who deals immediately with the creature by moving it within is fully realised only in the encounter with the enfleshed Word of God as made known through the Gospels and a living ecclesial tradition in their revelation of 'our Creator and Lord'.

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Hans Urs von Balthasar

[20] Balthasar, *Herrlichkeit: Schau der Gestalt*, 392. (*Seeing the Form*, volume 1, 406.)

Towards the end of the Second Week, these movements turn in a markedly cruciform direction in graces that act even against (*agere contra*) our natural inclinations. Hugo Rahner has also shown how these contrary dynamics were anticipated even from the outset of the retreat. By a continuous thread, what begins in general, universal terms in the First Principle and Foundation is finally directed to and formed by 'Christ our Lord', who distinctly emerges as poor, scorned and crucified in the latter meditations of the retreat.[21] For if one becomes truly indifferent to all things so as to 'desire' and 'choose' only 'what is more conducive to the end for which we are created' (Exx 25), one will, by the inner logic of the Exercises, thereby become disposed to make the 'offerings of greater moment and esteem' (Exx 97) that will render each retreatant more like Christ, desiring and choosing 'poverty', 'opprobria' and to be 'esteemed worthless and a fool', provided only that it be to the 'greater praise and glory of the divine majesty' (Exx 167).

This language of 'the third degree of humility' echoes the very same words Ignatius employed at the end of the First Principle and Foundation, and yet now, by contrast, through the intervening meditations, one has discovered that to become more like our Creator and Lord is to 'desire and choose', all else being equal, poverty and opprobrium rather than riches and honours. This is the final depth of Ignatian love and service.[22] If one begins with the grace of indifference, in other words, it will mature through the contemplation of Jesus Christ into a desire to realise anew in one's own life what is divinely communicated through his incarnate mystery. By the same maturation of grace, one is empowered to respond more fully to the historical call of 'Christ our Lord' so as to give oneself freely to the mission of advancing his Kingdom—even to the point of sharing in his abandonment, suffering and cross that one may likewise share in the joy of his risen life and divinised glory (Exx 95).

Mediated Immediacy

The graces of the Spiritual Exercises are at once mediated and immediate. The tension and paradox of this 'mediated immediacy' revolve, in a sense, around the distinctive idiom that Ignatius used to refer to

[21] See Hugo Rahner, *Ignatius the Theologian*, 53–135.

[22] For a holistic analysis of the place of these Ignatian themes in the theology of Balthasar, see Jacques Servais, *Théologie des Exercices spirituels. H. U. von Balthasar interprète saint Ignace* (Brussels: Culture et Vérité, 1996); *Hans Urs von Balthasar on the Ignatian Spiritual Exercises: An Anthology*, edited by Jacques Servais, translated by Thomas Jacobi and Jonas Wernet (San Francisco: Ignatius, 2019).

the God who is both at work deep within us and made manifest in Jesus Christ to bring history to its fulfilment, namely, 'our Creator and Lord'. These same aspects of the divine action became distinctive points of departure in the respective theologies of Rahner and Balthasar, even as the broader movements of the Exercises also became diversely reflected in the theologies of Przywara, Ellacuría and many more.

William Portier once proposed that Catholic theology since the Second Vatican Council has consisted 'in good measure' of Jesuits, 'each in his own way, reading Saint Ignatius on considering "how God dwells in creatures"'.[23] However much that may be the case, I have simply endeavoured to show that the diversity of theologies generated by the Exercises is reflective of the internal dynamics and tensions of the text itself. One of my own beloved Jesuit mentors, Joseph Koterski, was accustomed to referring to the paradoxical mysteries of philosophy and theology as 'parka problems'. Just as one cannot pull too hard on either string of the parka without compromising its operability, so must both threads of theological mysteries be mutually maintained, as 'both/and'. Rahner and Balthasar, in a sense, each pulled more on one end of the mystery than the other while still explicitly maintaining the need for both in tandem. Yet the parka works best when its strings are drawn into a true balance. Perhaps, therefore, the most adequate approach for capturing the movements of both grace and the Exercises will ultimately be able to reflect a more dynamic and tensive balance between each side of the self-communication of our 'Creator and Lord'. For God is ever 'labouring', both deep within the heart and deep within history, to move the mystery of divine life in us toward its completion—as by what may be called an analogy of grace.

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[23] William L. Portier, 'Jesus and the World of Grace, 1968–2016: An Idiosyncratic Theological Memoir', *Horizons*, 43 (2016), 374–396, here 382. The phrase 'how God dwells in creatures' is from the Contemplation to Attain Love, Exx 235.

IMAGINING THE REAL

Fairy Stories and Spiritual Practice

Emily Abdeni-Holman

HOW DO REALITY AND IMAGINATION interweave and interpenetrate one another, not only overlapping but also *constituting* one another? By conceptualising this dynamic, in part through thinking about literature, I hope we may gain a better grasp of it in our spiritualities, and so be more at ease—even perhaps more excited by and curious about—the activity of the imagination with regard to spiritual living.[1]

One of the seeds of my thinking about this is an essay by J. R. R. Tolkien, 'On Fairy Stories':

> It is the mark of a good fairy story, of the higher or more complete kind, that however wild its events, however fantastic or terrible the adventures, it can give to child or man that hears it, when the 'turn' comes, a catch of the breath, a beat and lifting of the heart, near to (or indeed accompanied by) tears, as keen as that given by any form of literary art, and having a particular quality.[2]

The spiritual writer William A. Barry related this passage to the experience of early Christians who perceived Jesus as fulfilling the prophecies of the Hebrew Bible: 'These prophecies are like fairy stories; they touch us at a very deep level and let us become aware of our deepest dream'.[3] For Barry, as for Tolkien, imaginative ways of relating to reality—whether through storytelling, prophecy or other means—give insight at the profoundest of levels, enabling us to recognise what we deeply seek, precisely by touching us at the heart, bodily and emotionally.

Perhaps the most significant word I have just written is 'give': *how* does this giving of insight work? Is it a kindling, an offering, a

[1] I am using this term, 'spiritual living', in an effort to move away from the idea of a 'spiritual life' that is separate or separable from the rest of life. With thanks to Vittorio Montemaggi for our discussion of this.
[2] J. R. R. Tolkien, 'On Fairy Stories', in *The Monster and the Critics and Other Essays*, edited by Christopher Tolkien (London: HarperCollins, 2006), 153 (subsequent references in the text).
[3] William A. Barry, *What Do I Want in Prayer?* (Mahwah: Paulist, 1994), 53.

transmission? Is it generative? Revelatory? Where are its roots? There is no one uniform answer to this, I believe, but Tolkien's essay helps us think through *how* the imagination might touch reality at its core, opening up a greater sense of the real than we otherwise know. He is preoccupied with just this subject: the capacity of fairy stories to give some deep intimation of reality, one that reaches right inside us, catches our breath, touches the tempo of the heart and stimulates tears in the keenest of ways. In conceptualising fairy stories as he does, Tolkien offers an alternative way of thinking about a genre usually (and in spite of the seventy years that have passed since his essay) deemed to be about as far away from reality as you can get. His argument is not just that fairy stories have an *intimacy with* or *proximity to* reality, but that new truths might be brought to light through active exercise of the imagination: explicitly using our imagination, even in the most fantastical and adventurous of ways, might tell us more about reality than not doing so.

Importantly—and despite what we might think of when we first hear the term 'fairy story'—Tolkien's claim for the 'particular quality' of fairy stories does not involve eluding or evading difficulty: the 'turn' that prompts a sense of joy comes following, or in recognition of, or even alongside and amid, some grasp of life's harshness and anguish. Tolkien writes of 'a fleeting glimpse of Joy, Joy beyond the walls of the world, poignant as grief' (153). And although he believes that fairy stories are able to offer 'in a particular degree or mode … Fantasy, Recovery, Escape, Consolation' (138), he does not define any of these, even Escape, as anything to do with fleeing or denying reality. Tolkien's sense of the

meaning of 'reality' is therefore broader than the negative connotations with which, tellingly, we tend to imbue it. For instance, hardship is often thought of as an experience of 'real life'; and the term, perhaps especially in a British context, is bound up with economics, class and adulthood, as well as carrying a sense of hard-won pride, even a kind of hard-hearted fortitude: *I can face reality; I don't live in a dream-world.*

I have recently been rereading Georges Bernanos's *Journal d'un curé de campagne* (*The Diary of a Country Priest*), a book deeply interested in ideas about what 'grown-up' living requires from us:

> 'I may have spoken rather harshly', pursued the Dean of Blangermont. 'It's for your own good. When you've lived longer you will understand, but you'll have to live …'
>
> 'Have to live!' I answered without thinking. 'An awful thought—isn't it?' …
>
> The dean merely gave me a slow attentive stare: 'I suspect you of being a poet', he said. (He pronounced it po-ate.) 'Fortunately you're going to be kept pretty busy with your double parish to look after. Work'll put you right.'[4]

For the dean, the young priest's tendency to warmth, his open-hearted feeling for others, his belief in their fundamental goodness—which does not deny the truth of the harm that they, and he too, cause—make him a 'suspect' figure. They are also, as we come to see, what make him a good priest, one able to reach into the hearts of people who have long closed themselves to feeling. Yet again, these qualities dispose him to be taken advantage of. Not because he is too naïve for reality, I would argue, but because we tend to think that 'reality' means, and requires, a toughness and coldness that will help us to harm before we are harmed.

Aside from its emotional quality, including its implicit sense of grittiness, graft, blunt or harsh upfrontness, and so on, *reality* is something we tend to think of in opposition to *imagination* which, similarly, carries all sorts of associations: flowery, poetic, escapist, dreamy, out-of-touch, naïve, fantasist, even dangerous. And these assumptions make engaging with the imagination in prayer something likely to be uncomfortable, at least initially; even if we enjoy using our imagination we might think of it as something akin to a game (with all the time-wasting connotations of *game*) or something not to be taken seriously.

[4] Georges Bernanos, *The Diary of a Country Priest*, translated by Pamela Morris (London: Fontana, 1960 [1937]), 61.

Both our *experience* of imagination—part of what Marilynne Robinson calls 'the felt life of the mind'—and how we *conceptualise* it—the way we place it or position it, how we consider it—feed into how we approach the imagination and integrate it into our living.[5] In addition, just as 'reality' tends to be conceptualised as related to economic and social hardship or to alienation and disadvantage, imagination is associated with comfort and leisure, something for the well-off and those with time on their hands. Not everyone has the luxury of spending time imagining things.

This kind of thinking is just in many respects; how we spend our time is bound up with all the circumstances of our lives. What it does not do justice to is the imagination. It locates imagination as something separate from reality, a distinct kind of activity, rather than an aspect of our experience that is continually engaged, continually at play and continually available. Those who go on retreat, or spend hours reading or gaming or painting (all activities requiring sufficient economic ease to devote time to them) are forming, honing, educating, engaging, stimulating and energizing their imaginations in more or less explicit ways.[6] Yet imagination is always part of our experience.

Imagination is always part of our experience

Neuroscience now recognises imagination as one component of cognitive activity, even suggesting imagination 'sits at the heart of human cognition'.[7] In his book on the cognitive value of literature, Terence Cave describes cognition as embracing 'mental functioning and mental processes as a whole. These processes include abstract and rational thought, imagination, emotion, and somatic reflexes and responses.'[8] Fascinating research shows that merely watching an action stimulates a percentage of neurons active in the performance of that action, readying muscles even when movement is neither required nor actualised.[9]

Similarly, among both practitioners and fans of sport—that is, both those with experience and those with understanding and appreciation—

[5] Marilynne Robinson, *Absence of Mind* (New Haven: Yale U, 2011), 35.

[6] Funding for retreats is available via the Society of Retreat Conductors and elsewhere.

[7] See Philip Ball, '*Homo imaginatus*', *Aeon* (29 October 2021), at https://aeon.co/essays/imagination-isnt-the-icing-on-the-cake-of-human-cognition.

[8] Terence Cave, *Thinking With Literature: Towards a Cognitive Criticism* (New York: Oxford U, 2016), 14.

[9] There have been many studies since the 1992 findings regarding 'mirror neurons' at the University of Parma: see for instance Juliana Dushanova and John Donoghue, 'Neurons in Primary Motor Cortex Engaged During Action Observation', *European Journal of Neuroscience*, 31/2 (January 2010), 386–398.

talking about the action of a sport, or hearing a game closely described, stimulates a different kind of motor response to that found in 'sport novices', as action is simulated in the sport-knowing and sport-loving mind.[10] Another study claims that imagining a threat has a similar neural impact to experiencing one; it also suggests that the imagination might help in post-traumatic therapy.[11] Cave writes: 'Cognitively the only difference [between real and fictional worlds] is that fictional worlds open themselves up for exploration to a degree that is not possible in the real world'.[12]

For Tolkien, too, imagining is a cognitive activity, not just in terms of mentally conjuring up a scene or experiencing something in your body–mind, but also in terms of placing something, making some judgment about it, understanding its meaning or consequences—things we might more generally call *thinking* in an evaluative and normative sense, and also things Ignatius of Loyola might call *discerning*. Here is Tolkien:

> The mental power of image-making is one thing, or aspect; and it should appropriately be called Imagination. The perception of the image, the grasp of its implications, and the control, which are necessary to a successful expression, may vary in vividness and strength: but this is a difference of degree in Imagination, not a difference in kind. (138–139)

So imagination is both the image (or any imaginative activity) *and* the integration of the image, the 'grasp' that situates it and determines its significance. It feeds not only into what we think, but also how we think, and where and why we place significance as we do.

If we don't trust the imagination, we are likely to oppress its workings or trivialise them. And (thanks to widespread cultural assumptions of the kind so well captured by Bernanos) we probably won't trust the imagination unless we can understand how it might relate to reality. Tolkien spends more time on imagination and the definition of fairy stories than he does on 'real life', other than a brilliant anecdote:

[10] Sian Beilock and others, 'Sports Experience Changes the Neural Processing of Action Language', *Proceedings of the National Academy of Sciences*, 105/36 (9 September 2008), 13269–13273; see also Sian Beilock, *How the Body Knows Its Mind* (New York: Atria, 2015).
[11] Marianne Cumella Reddan, Tor Dessart Wager and Daniela Schiller, 'Attenuating Neural Threat Expression with Imagination', *Neuron*, 100/4 (21 November 2018), 994–1005.
[12] Cave, *Thinking with Literature*, 128.

> Not long ago—incredible though it may seem—I heard a clerk of Oxenford declare that he 'welcomed' the proximity of mass-production robot factories, and the roar of self-obstructive mechanical traffic, because it brought his university into 'contact with real life'. He may have meant that the way men were living and working in the twentieth century was increasing in barbarity at an alarming rate, and that the loud demonstration of this in the streets of Oxford might serve as a warning that it is not possible to preserve for long an oasis of sanity in a desert of unreason by mere fences, without actual offensive action (practical and intellectual). I fear he did not. In any case the expression 'real life' in this context seems to fall short of academic standards. The notion that motor-cars are more 'alive' than, say, centaurs or dragons is curious; that they are more 'real' than, say, horses is pathetically absurd. How real, how startlingly alive is a factory chimney compared with an elm tree: poor obsolete thing, insubstantial dream of an escapist!
>
> For my part, I cannot convince myself that the roof of Bletchley station is more 'real' than the clouds. And as an artefact I find it less inspiring than the legendary dome of heaven. (149)

This last point brings to mind a passage from C. S. Lewis's *The Silver Chair*, spoken by the gloomy Puddleglum:

> Suppose we *have* only dreamed, or made up, all those things—trees and grass and sun and moon and stars and Aslan himself. Suppose we have. Then all I can say is that, in that case, the made-up things seem a good deal more important than the real ones. Suppose this black pit of a kingdom of yours is the only world. Well, it strikes me as a pretty poor one. And that's a funny thing, when you come to think of it. We're just babies making up a game, if you're right. But four babies playing a game can make a play-world which licks your real world hollow. That's why I'm going to stand by the play-world. I'm on Aslan's side even if there isn't any Aslan to lead it. I'm going to live as like a Narnian as I can even if there isn't any Narnia.[13]

Puddleglum's reference to what is 'a good deal more important' is suggestive. Although he opposes 'made-up things' to 'real ones', his point is that reality also depends on—is in part constituted by—something we can choose, something to do with *how* we live: 'I'm going to live as like a Narnian as I can'. The reality he chooses to invest in, to make real, emerges from what is deemed to be 'important'. It is constituted by values and is in some way chosen and decided upon, committed to; *and*

[13] C. S. Lewis, *The Silver Chair* (London: HarperCollins, 2009), 201.

these choices have a material, physical, 'real world' impact. Both Tolkien and Lewis here evoke an understanding of reality as distinct from merely the things we see around us, the things we agree are there. Reality is not just the material world we perceive existing. It is also the things that have most significance for us, that touch us as reality where it really matters, as 'what life is really about'. This is usually the space of love, the things that might make us cry, the things that touch us most deeply.

For example, we might spend a considerable time worrying about finances or logistics: things that are absolutely real, whose importance cannot be overstated; they have an inescapable and immensely powerful, even determining, influence on our lives. And yet, at the same time, they aren't things we feel matter centrally in the way, say, the life of a loved one does. We will sacrifice material goods to preserve or facilitate the well-being of our loved ones; in fact this is pretty much what we do daily. One is more significant than the other; and I would want to say that one is *more real* than the other. *Reality* in this context means more at a deeper level than the fact that something exists: it is to do with value, significance and our perception of these in the shapes of our lives.

Gao Xingjian, who won the Nobel Prize for Literature in 2000, has a thought-provoking way of capturing this distinction in *Soul Mountain* (as translated by Mabel Lee): he refers to 'life's manifestations' as opposed to 'real life'. I parse this as meaning that life's manifestations take up time and energy but rarely correspond to the deeper wells of human desires: administration, arrangements, even the 'bustling literary world' that Xingjian's narrator finds so full of display, insincerity and falsehood.

> Life is not the same as manifestations of life. Real life, or in other words the basic substance of life, should be the former and not the latter. I had gone against real life because I was simply stringing together life's manifestations, so of course I wasn't able to accurately portray life and in the end only succeeded in distorting reality.

What Xingjian calls the 'starkly real', on the other hand, is the focus of meaning in most people's lives, a felt sense of the priorities which make our life significant.[14] And not only might these be things we imagine, but they are also impossible to separate from the movement of our imaginations, which amplifies them, which gives them their intensity, their sensual power, their impact on our bodies.

[14] Gao Xingjian, *Soul Mountain*, translated by Mabel Lee (London: Flamingo, 2001), 12, 11.

As Xingjian suggests, reality may actually be distorted by things that are themselves perfectly real. We often have a felt sense of what this distortion might be, when we feel distracted from something important, or waylaid, or as though we have strayed away from a path along which we were wandering, perhaps not with a clear destination in mind, but with a sense—even a conviction—that the way itself was somewhere we needed to be, a journey we needed to be taking.

This brings us to something Ignatius seems to have appreciated to the extent that he built it into the entire structure and process of the Exercises: the fact that imagination can be—often precisely is—the very mode that enables us to have insight into the 'reality', the 'realness', the significance or importance, of something worth dwelling on, worth returning to or exploring further, both alone and in spiritual direction. The model of spiritual direction with which many of us are familiar involves *staying*; Ignatius himself emphasizes *repetition*. Staying with something that seems important, or returning to it in prayer, spending more time with what seems unfinished: these aren't just processes important to discernment, they are also facets of lingering in the imagination, letting realness *drop* and *land*. They are part of the practice of letting imagination penetrate into, become and even constitute reality.

And such a practice is not just an activity for Ignatian people, or artists, or children. Tolkien spends some time situating fairy stories as a genre relevant to adults; that we have ended up calling fairy stories *children's* stories, he says, is part of a cultural milieu that wishes to sideline or minimise the imagination. 'The value of fairy stories is thus not, in my opinion, to be found by considering children in particular' (131):

> If adults are to read fairy stories as a natural branch of literature—neither playing at being children, nor pretending to be choosing for children, nor being boys who would not grow up—what are the values and functions of this kind? (138)

My question is along the same lines: if we as adults are to take seriously the workings of the imagination, in any aspect of our living, including our relationships with God, how can we practise a recognition of its significance, of the meaning it has? Part of any movement towards answering or discerning this question will, I think, include exploring the *nature* of this particular imaginative connection with reality—for instance, is it generative? Expressive? Expansive? How might I characterize it? To say my imagination 'represents' something important about reality, for instance, might make imagination sound secondary or imitative.

What is the difference made in our felt experience of imagination's significance when we consider it as *enabling*, as *generative*?[15]

When Tolkien refers to 'Fantasy, Recovery, Escape, Consolation', he says they are 'all things of which children have, as a rule, less need than older people. Most of them are nowadays very commonly considered to be bad for anybody.' (138) But these four are for Tolkien part of reality's true contemplation, and so particularly relevant to adults who have deemed themselves beyond the need for such things. For him, they are part of what constitutes our capacity to grasp reality in at least some of its significance, as more than merely what we see or what we are aware of not knowing.

This is in part because they increase our capacity to discern the things we would like to be real: to take up space, yes, but also quite literally to be real—to be invented or absorbed, to become parts of our daily lives. Tolkien is expanding on imagination as something that enables us to see reality freshly: what the Russian formalist critics of the early twentieth century called *ostrananie*, 'defamiliarisation', or, more literally, a making-strange of reality, as we encounter it anew. Seeing reality freshly also means to cast a discerning eye over it, over the imaginative ways in which we are engaging with it, and over the nature or habitual modes of those imaginative connections themselves.

To discern the things we would like to be real

But Tolkien goes further than the idea that imagination helps us see newly. It helps us to see *more*; to see *more truly*. 'Fantasy can thus be explained as a sudden glimpse of the underlying reality or truth' (155). Tolkien is intent on what the four characteristic offerings of fairy tales might open up, what they might generate, perceptually and imaginatively: the 'underlying reality' which reality itself, as we customarily see it, does not reveal. And this is partly about the intimation of the 'end' they give—a word here meaning *telos* as much as the flourish of a tale's finish.

Tolkien spends significant time in his essay on the happy ending, 'or more correctly … the good catastrophe, the sudden joyous "turn" (for there is no true end to any fairy-tale)' (153). For him, the joyous turn is essential in part *because* 'It does not deny the existence of *dyscatastrophe*, of sorrow and failure: the possibility of these is necessary to the joy of deliverance'. What it does deny 'in the face of much evidence, if you

[15] My book, *Experiencing Ways through Words: On Our Relationships with Language (and so Literature)*, explores the 'enabling' function of language in relation to the ways we perceive and approach reality. The book is forthcoming with Palgrave Macmillan,

will', is 'universal final defeat', which makes it '*evangelium*' (153). This, then, is good news, conceived as a recognition of a joy that is always alive, even 'in the face of much evidence' of *bad news* too.

Imagination makes space for a continuation; it is a recognition that the story does not end here and that there is more at play than I can currently see; reality is larger than I can catch sight of or control. It is a greater and deeper truth—a *realer* truth, as it were.

> It is not only a 'consolation' for the sorrow of this world, but a satisfaction, and an answer to that question, 'Is it true?' The answer to this question that I gave at first was (quite rightly): 'If you have built your little world well, yes: it is true in that world'. That is enough for the artist (or the artist part of the artist). But in the 'eucatastrophe' we see in a brief vision that the answer may be greater—it may be a far-off gleam or echo of *evangelium* in the real world. (155)

Here we see how the trueness of the work according to aesthetic criteria—have I 'built my little world well'—can catch or point towards ('echo') the good news that is real in the real world too. The aesthetic accomplishment becomes something that works to make the real world bigger or deeper or more spacious. And there is something important here about the nature of the imagination, something *generative* but perhaps not, or not entirely, *generated*. It produces, but is not produced, certainly not in an artificial sense; its most fruitful point is something like a place of encounter, rather than a self-reliant, self-determining, closed-off space, in which agency is strictly its own and it is in touch only with itself. To think of imagination in this kind of way would indeed be to cut it from reality, in root and outreach, origin and direction.

Imagination, we might say, is where reality is met in a way that is open to its mystery, and which seeks to encounter and explore the mysterious within experience: to find God in all things, in Ignatian terms; or to encounter God in what we know, as Bonhoeffer puts it; or to perceive the kairotic within chronological time.[16] Jung, in the prologue to his *Memories, Dreams, Reflections*, a series of recollections composed towards the end of his life, states:

[16] Bonhoeffer writes, 'how wrong it is to use God as a stop-gap for the incompleteness of our knowledge. If in fact the frontiers of knowledge are being pushed further and further back (and that is bound to be the case), then God is being pushed back with them, and is therefore continually in retreat. We are to find God we what we know, not in what we don't know.' (Dietrich Bonhoeffer, *Letters and Papers from Prison*, edited by Eberhard Bethge, translated by Reginald H. Fuller [New York: Touchstone, 1997], 311. The distinction between *kairos* and *chronos* originates in Greek philosophy, where *chronos* signifies simple sequential time and *kairos* meaningful, purposeful time.

> In the end the only events in my life worth telling are those when the imperishable world irrupted into this transitory one. That is why I speak chiefly of inner experiences, amongst which I include my dreams and visions. These form the *prima materia* of my scientific work. They were the fiery magma out of which the stone that had to be worked crystallized. All other memories of travels, people and my surroundings have paled beside these interior happenings …. Recollection of the outward events of my life has largely faded or disappeared. But my encounters with the 'other' reality, my bouts with the unconscious, are indelibly engraved upon my memory. In that realm there has always been wealth in abundance, and everything else has lost importance by comparison.[17]

For Jung, the 'imperishable world' is 'these interior happenings', 'my bouts with the unconscious': the places where his imagination was most at work, most alive and most generative. They were the points or moments or experiences of significance, which not only endured, but were 'the only events in my life worth telling'. Again, this is a place of encounter: 'the imperishable world irrupted into this transitory one'. It is not invention construed as shutting eyes and ears and coming up with something. The poet Christian Wiman also dwells on imagination as this place of contact, connection, meeting, encounter. And this is not a one-way contact either, but something multidirectional, truly relational:

[17] Carl Gustav Jung, *Memories, Dreams, Reflections: An Autobiography*, translated by Richard and Clara Winston (London: Fontana, 1995), 14.

'Human imagination', he writes, 'is not simply our means of reaching out to God but God's means of manifesting himself to us'.[18]

The neuroscientist Tor Wager advises us to pay attention to what we imagine: 'Manage your imagination and what you permit yourself to imagine. You can use imagination constructively to shape what your brain learns from experience.'[19] Imagination is part of how we relate to reality, a *mode* of connection with it, not a *thing* in opposition to it. Imagination is always at play in our experience, to greater and lesser extents, of greater and lesser significance; and imagination can be formed, just as Tolkien's imagination was formed to be alert for, to be attentive to, the 'far-off gleam or echo of *evangelium* in the real world'.

Tolkien writes, 'Fairy stories were plainly not primarily concerned with possibility, but with desirability' (134). Focusing on possibility is, in a certain sense, an approach characteristic of our age, intent on product, output and efficiency. It is the question we are likely to start with, the approach we are most familiar with taking. *Yeah, but will it happen?* Tolkien takes a different attitude. *What do I want? What do we seek? What does the God I'm looking for want for me, for us?* Building a life that searches for meeting points with what we value, look to and strive for, is primary, rather than starting from whether or not it will happen. This latter is valid, but cannot be the first consideration because it takes us straight to reality in its narrow sense (is it likely?), not in its broad one (what is desirable, what is important, what is significant?). It limits reality to what I see, instead of recognising that new realities can come into being.

Tolkien wants us to engage with the shape of what those realities might be, to think about a world we desire, not only one that we can see fitting into the existence currently in mind (traffic rather than calm, the roof of Bletchley station rather than clouds). Imaginative experience, imaginative play, and trust in both, continually call us to the question of what we seek, asking us to explore what is valuable and what we would like to be valuable; they enable a relationship to reality in its broad, not narrow, sense.

The curiosity about desire is fundamentally Ignatian. The First Week questions about what I have done for Christ, what I am doing and what I will do, are primarily structured around desire, which is to

[18] Christian Wiman, *My Bright Abyss: Meditation of a Modern Believer* (New York: Farrar Straus Giroux, 2014), 60–61.
[19] Quoted in Lisa Marshall, 'Your Brain on Imagination: It's a Lot like Reality, Study Shows', *CU Boulder Today* (6 December 2018), at https://www.colorado.edu/today/node/31511.

be discerned in part so that it can help to guide the practical questions which must later also come. Spiritual directors, similarly, are rarely concerned with whether a prayer or something else perceived to be of significance is 'believable' in the mundane sense; they are concerned with the stirring of the soul, the prickle of a sense of meaning and significance, the space where we feel something is 'at stake'.

This takes us back to the quotation from Tolkien with which we began. It comes near the end of his essay—as close to a conclusion as Tolkien can be said to get in a piece that claims there are no true endings. When I read these words, I was struck by the resonances with spiritual direction and the Examen, those moments that call out for attention, the 'turn' that signals something is happening and ought to be entered into more deeply, lingered with and allowed to deepen. The 'turn' is a moment when spiritual directors prick their ears up and pay attention: something is moving, something is happening. These words are a starting point for thinking about relationship with God and spiritual direction as well as better grasping the relation between reality and imagination. This leads me to some questions, with which I end:

- How might adventuring in the imagination (whether or not in storytelling) fit into, or lead into, or facilitate, or enable *discernment* as Ignatian spirituality encourages us to practise it?
- In what ways might authorship, conceived of as listening out for what is important and seeking to tune into it, be akin to the work of the spiritual director? Tolkien's essay makes clear that writing is not ownership or control; it is not possession. Is a writer in a certain sense someone who is stepping back and enabling a meeting-point between the person (who reads, who prays) and the real (God, life)? If so, could a book or poem also be an act, indeed an experience, of the discernment of 'stuff'?
- What attitude do you take to reading, or those collective spaces, be they culture or nature, where your imagination is most alive? What attitude do you take to your own imaginative activities?
- How do you think of your imagination in relation to the way you live? Is it inhabiting a generative space? What would it be to conceive of it this way? And to experience it?

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FIDELITY AND CREATIVITY

A Theological Appreciation of Philip Endean

J. Matthew Ashley

THE JESUIT SCHOLARS John O'Malley and Timothy O'Brien identify four stages in the process that has led over the past 150 years to how we understand Ignatian spirituality today.[1] The first, from the 1890s until the 1920s, was marked by the publication (particularly in the *Monumenta Historica Societatis Jesu* series) of critical editions of a vast array of Jesuit source materials from the sixteenth into the seventeenth centuries. The second, which they date from the 1920s until about 1950, saw Jesuits entering constructively into debates over the emerging academic discipline of spirituality. The third, from about 1950 until 1965, saw a continuing intensive historical study of this tradition, and critical reflection on the part of systematic theologians.[2] In a fourth stage (1965 to 1975), two Jesuit General Congregations, the 31st and 32nd, validated this project.[3]

O'Malley and O'Brien note that we are currently in a fifth stage, 'of ongoing refinement, appropriation, implementation, and popularization'. They describe this continuing process, as 'a combination of *ressourcement* and *aggiornamento*—that draws faithfully upon the sources while creating something new'.[4] Even *in media res*, as we are, it is clear that any responsible account of the fruits of this fifth stage will have to include the work of Philip Endean as scholar and author, as translator and as editor.[5]

[1] John W. O'Malley and Timothy W. O'Brien, 'The Twentieth-Century Construction of Ignatian Spirituality: A Sketch', *Studies in the Spirituality of Jesuits*, 52/3 (Autumn, 2020).

[2] Among the most important theological interpretations are Erich Pryzwara's seminal work, *Deus semper Maior*, although it appeared about a decade earlier, as well as Gaston Fessard's *Dialectique des Exercices spirituels de S. Ignace de Loyola*, which appeared in the mid-1950s. Of course, we must also add the work of Karl Rahner, which we understand so much better now because of Philip Endean's studies, and others, such as Michel de Foucault, Hans Urs von Balthasar and, later, Ignacio Ellacuría.

[3] O'Malley and O'Brien, 'Twentieth-Century Construction of Ignatian Spirituality', 7.

[4] O'Malley and O'Brien, 'Twentieth-Century Construction of Ignatian Spirituality', 8, 39.

[5] Indeed, Endean already has mention in 'Twentieth-Century Construction of Ignatian Spirituality' (39 n. 54) for an issue of *Studies in the Spirituality of Jesuits* that he himself penned in 1987.

Moreover, one can trace his contributions as continuations of earlier phases, with their distinctive tasks, as well.

Through his work on Karl Rahner and Ignatian spirituality, Philip not only deepened our understanding of this important interpreter of Ignatius, but has contributed to the academic discipline of spirituality studies (the second phase or task). In addition to this, he made contributions that one might think of as belonging in the third phase, with studies of figures such as Alfred Delp and Mary Ward, and (as translator and commentator), Jorge Mario Bergoglio/Pope Francis. To gain a deeper sense of what he gave to all of us interested in this project, as well as of his virtues as a scholar, I focus here on his work on Karl Rahner's relationship to Ignatian spirituality, as careful (and not uncritical) interpreter, and creative contributor.

Karl Rahner and the Experience of God: 'I Really Encountered God'

Philip's book on the relationship between Karl Rahner and Ignatian spirituality is an immensely erudite work, as it has to be in order to do justice to its topic.[6] The German Jesuit Karl Rahner was one of the most important theologians of the twentieth century. His work has left a decisive stamp on Catholic theology, not only because of the sheer volume, range and depth of his writings, but by virtue of his involvement at the Second Vatican Council as one of its most influential theological advisors.

The book can be read as an extended commentary on a remark Rahner made toward the end of his life:

> I think that the spirituality of Ignatius himself, which one learned through the practice of prayer and religious formation, was more significant for me than all learned philosophy and theology inside and outside the order [the Society of Jesus].[7]

Philip was not the first to attempt to interpret what Rahner meant by statements such as these, but his account is surely the most comprehensive to date, and sets a standard for subsequent ones, including my own.[8] Rahner's claim about the importance of Ignatian spirituality to

[6] Philip Endean, *Karl Rahner and Ignatian Spirituality* (Oxford: Oxford U, 2001).

[7] *Karl Rahner in Dialogue: Conversations and Interviews, 1965–1982*, edited by Paul Imhof and Hubert Biallowons, translated by Harvey D. Egan (New York: Crossroad, 1986), 191. This statement is from a 1979 interview, five years before his death.

[8] Philip himself mentions a seminal early work by Klaus Fischer, *Der Mensch als Geheimnis: Die Anthropologie Karl Rahners. Mit einem Brief von Karl Rahner* (Freiburg: Herder, 1974).

his work is not an easy one to parse. As Phillip himself notes, Rahner's explicit writings on Ignatius and his first companions are few in number and comprise only a tiny portion of his scholarly activity.[9]

As a first interpretative move, Philip places Rahner's interest in Ignatius in the context of a broader interest in the history of Christian spirituality, with the result that some things Rahner attributes to Ignatius actually turn out to have been taken from other figures. A prime example is the experience of God that Rahner came to attribute to Ignatius. In a rather whimsical piece from 1978, which he once described as his 'spiritual testament', he has Ignatius speak, in the first person, to a Jesuit today.

> I really encountered God, the true and living one, the one who merits the name that destroys all names. Whether you call this kind of experience mysticism or something else doesn't matter here. Your theologians might like to speculate how it can be explained in human concepts that something like this is possible at all …. But first: I encountered God; I experienced God's self.[10]

Philip showed that this notion of 'the immediate experience of God' actually comes from a study that Rahner did of the tradition of the spiritual senses, culminating in Bonaventure and his conception of 'spiritual touch'. As an alternative to a notion of mystical union with God that emphasizes preternatural experiences or the suspension of one's sense of self, this one 'indicates something dark and often tacit, more a matter of feeling than knowing'. As Philip describes it later, 'it refers to an experiential realization, nourished by time and reflection, of God's abiding presence within human consciousness'.[11]

Philip also helps us to understand an important development in Rahner's understanding of this mystical union, which *can* be associated with Ignatius. In his early work on the tradition leading up to Bonaventure, 'the immediate experience of God' was for Rahner a rare, privileged event. But by the time he wrote his 'spiritual testament' it had become something 'not in principle denied to anyone'.[12] It is here that Philip locates Ignatius' most significant impact on Rahner: not in the precise

[9] He tended to rely on the translation and historical commentary done by his brother, Hugo.
[10] Karl Rahner, 'Rede des Ignatius von Loyola an einen Jesuiten heute', *Schriften zur Theologie,* vol 15 (Einsiedeln: Benziger, 1983), 373–408. I cite here from Philip's own translation in *Karl Rahner: Spiritual Writings* (Maryknoll, Orbis, 2004), 38. One of Philip's many gifts to us as a translator (on which I will have more to say) is that he translates a good deal of this text, which is otherwise not easy to find in English.
[11] Endean, *Karl Rahner and Ignatian Spirituality*, 29, 59.
[12] Endean, *Karl Rahner and Ignatian Spirituality,* 30–31; Rahner, 'Rede des Ignatius von Loyola an einen Jesuiten heute', 375, quoted in Endean, *Karl Rahner and Ignatian Spirituality,* 31.

articulation of a notion of 'immediate experience of God', which, Philip argues, Rahner drew from his study of the mystical tradition leading up to Bonaventure, but its 'democratization', which for Rahner was deeply associated with Ignatius' own experience, practice and writings.

Philip also showed how important it is to look not only at Rahner's explicit writings on Ignatius, but also beyond them, at his work on Christian doctrines, and the doctrine of grace in particular. One of Rahner's most important contributions in that area was to interpret grace as something at the same time more fundamental, more pervasive and more 'everyday' than the predominant neo-scholastic theology allowed.

When Rahner began writing on this theme, grace was conventionally understood in terms of 'actual grace', which meant specific and episodic aids from God to perform meritorious actions, as opposed to a 'habitual grace' or 'sanctifying grace', which represented a deeper transformation of the person, giving her or him the capacity to enjoy a deep intimacy with God not available to us by our natural powers alone. On this view, conversion was a transition from the absence of grace to the presence of grace, particularly inner, sanctifying grace. The point on which Rahner differed most from this approach was the assertion that sanctifying grace did not register in experience. Rahner argued instead that conversion was the acceptance of a grace that is already always present to everyone: the offer of an intimate communion with God at the core of one's existence. While this offer is not present at the 'surface' of our experience, as it were, it nonetheless colours the entirety of our existence and experience.

The parallel with how Rahner was coming to see mystical experience is not accidental; indeed, Philip shows that the two developing perspectives—one on the character of mystical experience, and the other on the nature and experience of grace—are tied together. Thus, the claim that Rahner put in Ignatius' mouth, 'I experienced God', correlates closely with his insistence that we can identify and appropriate consciously the experience of grace, and the deeply transformative conversion that it brings, even if we can never completely grasp that experience in human concepts.

In this way, Rahner not only reconfigured the theology of grace, but brought what had been a rather peripheral discipline of 'ascetic and mystical theology' (what today we might call spiritual theology) into a mutually fructifying relationship with systematic theology. As Philip puts it, 'his contribution was to take their [Evagrius' and Bonaventure's] account of "the immediate knowledge of God" out of the intellectual

ghetto called "ascetical and mystical theology", and use it for the renewal of Christian theology in general'.[13] This use of conclusions drawn from the theological analysis of spiritual classics to rethink central doctrines of the faith is paradigmatic for how Philip himself thinks that 'spirituality' and 'theology' should interact.

Philip is reluctant, as we have already seen, to draw a direct line from these positions to Ignatian spirituality. The discovery and conceptual elaboration of the idea of the immediate experience of God comes more generally from the history of Christian mysticism, and from Bonaventure in particular. The insight that mystical experience belongs to Christian life as such came about as Rahner worked to reconfigure the theology of grace, and correlated the results with his investigation of the Christian mystical experience. There is nothing, Philip contends, specifically Ignatian about this. 'Other spiritual traditions, properly studied and meditated upon, might also have led Rahner to this claim.' This being said, Philip does point to the importance of Rahner's own existential-spiritual biography:

Mystical experience belongs to Christian life as such

> However, for better or worse, the community in which Rahner came to maturity and lived out his Christian life was one shaped by Ignatian tradition. Hugo Rahner was a key figure in the rethinking of that heritage, a reassessment prompted by a huge wealth of newly edited source material. It is only natural to suppose that this rediscovery, with all of the untidiness, misconceptions, and inaccuracies involved, nevertheless gave decisive psychological and spiritual impetus to Karl Rahner's creativity. In that relatively weak sense, the biographical claim about Ignatian influence on Karl Rahner can certainly be accepted.[14]

Karl Rahner and Ignatian Discernment

Philip finds the same 'untidiness, misconceptions, and inaccuracies' involved in Rahner's approach to Ignatian discernment. Here is a brief description of how Rahner interpreted Ignatius on discernment, from an essay that Philip wrote on Alfred Delp (to which we will return):

> Karl Rahner's more extensive accounts of Ignatian decision-making are notoriously abstract. 'The subject's own subjectivity' becomes the focus of the individual's awareness; the 'transcendence' that is

[13] Endean, *Karl Rahner and Ignatian Spirituality,* 32.
[14] Endean, *Karl Rahner and Ignatian Spirituality*, 241. If Philip and I differ it is probably on whether this sense is as 'relatively weak' as he asserts it to be here.

> normally the tacit accompaniment to all our acts of knowing and willing becomes 'thematic'. The test of a good decision is whether the proposed alternative somehow fits with this 'fundamental consolation', this *Urtröstung*.[15]

His reading of Rahner was both appreciative and critical. On the one hand, Philip identified some mistranslations of early Ignatian texts, or a tendency to draw conclusions that go beyond what the texts can support.[16] On the other, he finds a problematic tendency, mitigated in Rahner's later writings, to lean too heavily at certain points on the 'unsayability [*Unsagbarkeit*] of the person's deep experience of her or his transcendence unto God'.[17] If it is beyond words and concepts, how would one know, in one's everyday consciousness, that it happened, much less use it in the complex, deliberative process of Ignatian discernment?

The issues are complex, and ultimately have to do with a balancing act in Rahner's approach between two elements of our experience of God, ourselves and our world. On the one hand, there is a fundamental dynamism, which Rahner named 'transcendence', toward knowing, appreciating, and valuing not just this or that being, but the entirety of being as such, which is also a transcendence toward the God who is beyond and qualitatively different from beings in the world. This dynamism is in play every time we have an experience of wonder, ask a further question about some element of our experience, or make an important decision. It is also, for Rahner, the basis that makes possible an intimate union with God, in so far as this transcendence transformed by grace draws us beyond even the created cosmos into union with God, Godself. Rahner came to assert that experiencing this transcendence, this being-drawn, is experiencing the loving offer of God's very self—which can be described either as an experience of grace or of the Bonaventuran 'spiritual touch'.

[15] Philip Endean, '"A Symbol Perfected in Death"': Rahner's Theology and Alfred Delp (1907–1945)', *The Way*, 43/4 (October 2004), 67–82, here 67.

[16] At several points he criticizes some of Hugo Rahner's translations, on which Karl relied. Philip calls them 'over-creative' (*Karl Rahner and Ignatian Spirituality*, 161), or worries that the translation, and the conclusion that Karl Rahner drew from them, 'goes beyond the evidence' that the text provides (78).

[17] These concerns emerge in particular concerning a text that Rahner wrote in 1956: 'The Logic of Concrete Individual Knowledge in Ignatius of Loyola', in *The Dynamic Element of the Church*, translated by W. H. O'Hara (New York: Herder, 1964), 84–168. Philip calls this essay 'unusual, even maverick' (*Karl Rahner and Ignatian Spirituality*, 128), and finally judges that in his later years Rahner moderated some of the claims in that early work, particularly those that insist there are experiences of God's presence that are utterly beyond words. 'Rahner's interpretation of Ignatius improved with age' (234).

However, this experience always takes places in and through specific experiences of ourselves and our world, which Rahner often called the 'categorical' dimension of our experience, intrinsic to us as embodied knowers and doers. We only experience our transcendental dynamism toward the truth, beauty, goodness and love that is supremely present in God, in so far as we experience the elements of the created world which, by God's creative, loving will, share in them.

In his 1956 essay on discernment, Rahner argues that there can be an experience in which transcendence itself became more the focus (became 'thematic'), rather than the 'categorical' element that 'carried it'. This sort of experience was, for Rahner, the touchstone for Ignatian discernment.[18] In the 1956 essay, Rahner was particularly insistent on transcendence itself becoming the substance of what we experience. At times Rahner seems to suggest that this experience occurs at such a deep level that it cannot be expressed in concepts. Philip wonders whether 'the idea of a pure "experience", emancipated from all "concepts", is an intelligible one'.[19] Such an experience also seems to rub against the rules of Rahner's own understanding of how we know and act in the world as created, embodied beings.[20]

[18] He identified this with the so-called 'consolation without a preceding cause' (Exx 330), an identification with which Philip had further issues.
[19] Endean, *Karl Rahner and Ignatian Spirituality,* 138.
[20] See, for instance, Endean, *Karl Rahner and Ignatian Spirituality*, 132–133.

Philip contends that every kind of experience we can have comes already interpreted in terms of language and symbols provided by culture. Moreover, he worries that Rahner's assertion of the indubitability of such an experience threatens to make Ignatius, and thus Rahner, into the kind of *alumbrado* who drew the attention of the Inquisition to Ignatius in 1524.[21] Finally, he objects to interpretive moves that Rahner makes regarding elements within the *Spiritual Exercises*: Ignatius' notion of consolation without preceding cause, and the relationship (and prioritisation) of the three 'times' for making a sound election.[22]

Karl Rahner's Interpretation of Ignatius: Endean's Creative Continuation

Having shown himself willing to accept Rahner's own claim, late in life, that Ignatian spirituality was the most important source for his work, only in a 'relatively weak sense', and having raised serious objections to a number of central conclusions that Rahner made in his explicit writings on Ignatian spirituality, it might seem that Philip ends up with a quite negative position on evaluating Rahner as a commentator on Ignatian spirituality. This conclusion would go wide of the mark. He goes on in his book to think 'with' Rahner, even if, in so doing, he goes beyond or thinks otherwise than the way Rahner does.

This is where the gift of Philip's own creativity as a theologian can be found. I began by placing Philip in the phase of the construction of Ignatian spirituality that O'Malley and O'Brien name 'ongoing refinement, appropriation, implementation, and popularization'. And this is precisely what Philip did with Rahner's writings on Ignatian spirituality, their contribution to an understanding of Christian mysticism, and the path Rahner forged for relating the classics of Christian spirituality and the work of academic theology.

First, refinement and appropriation. Philip did believe that Rahner got something crucial right:

> Rahner identified an important theological issue: how to articulate the 'supernatural logic' and 'first principles' involved in the discernment of God's will. Though Ignatius's 'consolation without preceding cause' has a more restricted reference than Rahner supposes, Ignatius

[21] The *alumbrados*, or 'enlightened ones', were a movement whose members sought spiritual perfection by means of internal illuminations by the Holy Spirit, without reference to the authority of the Church.
[22] See Exx 330, on consolation without preceding cause, and Exx 175–188, on the three times or ways in which a good election can be made. For Philip's objections to Rahner's treatment of the former, see *Karl Rahner and Ignatian Spirituality*, 159–164; on the latter issue (the times of election), see 176–180.

> certainly believed in the Exercises God and the creature can deal with each other immediately, and that this interplay should make a difference in our choices.[23]

Philip proceeded to show that Rahner's conclusions can—by making them somewhat more modest—be disentangled from their exegetical errors, and that his (and Philip's) central conviction about Ignatian discernment does not need the strong claims about an experience that is without concepts or the possibility of linguistic expression, and that has an authority independent of the Christian tradition in its scriptural roots and doctrinal development. In so doing Philip also provided a cogent response to some of Rahner's important critics, such as Johann Baptist Metz, Hans Urs von Balthasar, Fergus Kerr and Avery Dulles.

What proved crucial for Philip was to overcome the overly individualistic, and sometimes too apersonal, way that Rahner framed many of his discussions of mystical experience and the foundation of Ignatian discernment. The moment of 'transcendence becoming thematic', for Philip, is not some discrete, ineffable and unconceptual experience, but 'a moment when under God, we appropriate our "nature", our graced identity, more fully'. This nature or graced identity is unique to us, and is shaped not only by the ways we know and relate to the material world around us, but by 'interpersonal and cultural factors: language, tradition, and history'.[24] The process of becoming a person is a lifelong one of receiving, as gifts, our being and our relationships with others.[25]

Receiving, as gifts, our being and our relationships with others

These are given to us, and become intelligible and meaningful to us, by means of the linguistic, symbolic and aesthetic materials of culture that come to us through the communities to which we belong and as embedded in traditions, including the Christian tradition. We are called to create out of these gifts our unique identities before others and before God. Transcendence, then, for Philip describes the openness and creativity of the process, up to the moment of death.[26] It is a process that,

[23] Endean, *Karl Rahner and Ignatian Spirituality*, 180–181.
[24] Endean, *Karl Rahner and Ignatian Spirituality*, 207, 208.
[25] Here I am reminded of the Principle and Foundation in the *Spiritual Exercises* (Exx 23). All things on the face of the earth are given to us to attain the end for which we are created, which is to praise, reverence and serve God by becoming, in a way unique to each of us, an image and likeness of God, in following Christ.
[26] While he does not cite this book, I was reminded of the early classic by Johann Baptist Metz, *Poverty of Spirit* (London: Burns and Oates, 1968). Metz, whom Philip does otherwise cite in his book on Rahner, was also worried about Rahner's tendency to ignore or downplay the sociality and historicity of our human existence, which goes 'all the way down'.

while it necessarily becomes incarnate in terms of our relationships to others, and the culture within which those relationships are embedded, is always reaching beyond them, in order to embrace and integrate them more fully into the person I am always in the process of becoming.

At certain key points we are called, in a particularly focused way, to attend to, reassess, refigure and redirect the process. In the light of this broader understanding of the person, Philip argues, we can think 'with' Rahner to see that 'the key Ignatian experience, the moment of "transcendence becoming thematic", is always a moment of conversion and reinterpretation: a moment when our self-awareness and values somehow changes'. It is always 'a matter of conversion and of growth in authentic relationship with the created world as a whole. Hence, the process organically involves specific choices.'[27] It also always involves concepts and language, even if it can never be fully grasped, made manageable and controlled by them.

This includes 'the immediate experience of God'. In a creative moment, which shows Philip's skill and care as a translator, he suggests that the German terms *unbegreiflich* and *Unbegreiflichkeit* are not best rendered 'incomprehensible' or 'incomprehensibility', as they often are in translations of Rahner's work (including 'Ignatius of Loyola Speaks to a Modern Jesuit'). He notes that the root German term, *Begriff*, or 'concept', comes from a German philosophical tradition in which arriving at the concept of something meant integrating it into an overall

[27] Endean, *Karl Rahner and Ignatian Spirituality*, 209, 213.

system, accessible to human reason. The possibility of doing this when it comes to God is what Rahner intends to deny in using the negations. But that is far, Philip suggests, from a claim that we can have no comprehension of God at all, or that we cannot use language, suitably chastened, to talk about God.

Thus, in a delightful cross-over from Philip's love of the poetry of Gerard Manley Hopkins, he suggests rendering these terms with 'past all grasp' and 'past-all-graspness'.[28] We *can* use language to articulate our experience of God, even though integral to the use of this language, and the experience that this language makes available to us, is the deep and compelling realisation that God is present in and through it precisely as a God who is 'past all grasp'. Our language can never capture who God is, turn God into yet another factor in our modern mania for using language to constrain, predict and control. Yet, taking up the language provided by the Christian tradition to reach out towards that experience of God 'past all grasp' enables our experience to become ever more transparent to God, particularly when used in the context of following Christ, of receiving more and more the grace of an intimate ('from the inside', as Philip often puts it) knowledge of Christ, so that we might come to love him more and follow him more closely.[29]

Given all of this, then, Philip has this to say about 'immediate experience of God':

> When Rahner's Ignatius says, 'I experienced God immediately', he is not doing what his tone—especially when heard from an Anglo-Saxon context—might suggest. He is not offering experiential testimony as an alternative or supplement to what we already know from the Scriptures. Such statements are best interpreted as stressing, not the grammatical object—'God'—but the verbs: 'encountered', 'experienced'. A gloss might run as follows: 'I came to realize that the conventional statements of a Christian culture are making claims about me and my experience'.[30]

What could be experienced as testimony and call 'from the outside', conveyed in a set of doctrines, texts, images and practices of one's

[28] See Karl Rahner, *Spiritual Writings*, 37 note 2. Philip writes there: 'Rahner is drawing on the vocabulary here of the German mystics; it seems appropriate for an English translator to use a phrase of Hopkins: "past all Grasp God"—("The Wreck of the *Deutschland*", stanza 32)'.

[29] Exx 102. Another important and creative element in Philip's interpretation of Rahner is to integrate more fully Rahner's reflections on following Christ, and particularly on following Christ in his death and resurrection: see Endean, 'The Standard of Christ', in *Karl Rahner and Ignatian Spirituality*, 183–206.

[30] Endean, *Karl Rahner and Ignatian Spirituality*, 226.

Christian tradition, providing a possible option for one's way of life among a kaleidoscopic array of others (including those of atheistic provenance), becomes deeply and compellingly transparent to God as the gift of God's own self and a call to respond as the *Suscipe* that ends the *Spiritual Exercises* suggests: 'Take, Lord, receive ….' (Exx 234) In this way, Philip also gives us a compelling interpretation of one of Rahner's most-quoted statements on spirituality: 'Tomorrow's devout person will either be a mystic—someone who has experienced something—or else they will no longer be devout at all'.[31] Philip thus works out more fully and completely how Rahner provides a spirituality, even a mysticism, that responds to the needs of individual Christians and the Church in a secular age.[32]

Philip's Gifts to the Construction of Ignatian Spirituality

Philip makes his 'refinement and appropriation' of Rahner's approach to Ignatius productive in a beautiful interpretation of the life and martyrdom of Alfred Delp SJ, a contemporary of Rahner's, who was imprisoned and finally executed by the Nazis, 'simply because he had, as a Christian and Jesuit, worked for values that the Nazi regime could not tolerate, and planned for the future of Germany after Hitler's downfall'.[33] Reading his letters from prison, Endean shows them to be a powerful instance of the type of 'Ignatian' experience of God that inspired Rahner's writings more than 'all learned philosophy and theology inside and outside the order'. He shows how Delp's letters present the shifting emotions he experienced during his imprisonment (consolation and desolation), but also how they indicate a process in which Delp came to experience more and more, in his own words, that 'the world is so full of God. It's as though from every pore of things God is streaming out and confronting us.'[34] *This*, Philip suggests, is what it means, to say 'I experienced God immediately'. Philip elaborates:

> I am suggesting that Delp's story illustrates how we should understand the abstractions of Rahner's theology. The 'experience of

[31] Karl Rahner, 'Christian Living Today and Formerly', in Karl Rahner, *Theological Investigations*, volume 7, *Further Theology of the Spiritual Life 1*, translated by David Bourke (London: Darton, Longman and Todd, 1971), 3–24, at 15. This is quoted in Philip's introduction to *Karl Rahner: Spiritual Writings*, 24.
[32] I am thinking here of Charles Taylor's definition: 'The shift to secularity in this sense consists, among other things, of a move from a society where belief in God is unchallenged and indeed, unproblematic, to one in which it is understood to be one option among others, and frequently not the easiest to embrace'. See Charles Taylor, *A Secular Age* (Cambridge, Ma: Harvard U, 2007), 3.
[33] Endean, '"A Symbol Perfected in Death"', 77–78.
[34] From a letter to Louise Oestreicher, quoted in Endean, '"A Symbol Perfected in Death"', 75.

> transcendence' occurs in and through encounter with the surprises of history. It involves conversion, transformation, and growth in solidarity. It also involves commitment and decisions—but commitment to a God whose designs remain unknown to us, who is Mystery.[35]

In this, Philip gives us an interpretation of Ignatian spirituality, building on Rahner's, for an age in need of hope, in which, as Jon Sobrino puts it, 'the news is not generally good and in which goodness is not news'.[36] This was not the least of his many gifts.

Philip was a friend. He shared with me the early drafts of his book on Rahner and Ignatius as I was beginning my own work in that vein, and I have never ceased to learn from him, even when I disagree. He was a generous, albeit at times critical, reader of my own recent book. He brought to his work a discriminating eye (sometimes on the verge of pernickety!) as a translator, and a sobriety concerning what classic texts in the Ignatian corpus can and cannot support.[37] Most of all, he brought theological skill driven by a passion to contribute to the current phase of scholarship on Ignatian spirituality, as described by O'Malley and O'Brien: to 'draw faithfully upon the sources while creating something new'.[38] For him, finally, this meant interpreting, implementing and popularising a vision of Ignatian mysticism that 'is not so much a matter of privileged prayer experiences as of prophetic, creative discipleship … [that] impels us beyond social and ecclesial convention into the ever greater mystery of God'.[39]

Thank you, Philip.

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[35] Endean, '"A Symbol Perfected in Death"', 77.
[36] Jon Sobrino, *Christ the Liberator: A View from the Victims* (Maryknoll: Orbis, 2001), 215. Philip mentions, in the same essay ('"A Symbol Perfected in Death"') another Jesuit martyr besides Delp: Ignacio Ellacuría.
[37] This is expressed in two important essays: 'Who Do You Say Ignatius Is? Jesuit Fundamentalism and Beyond', *Studies in the Spirituality of Jesuits*, 19/5 (November, 1987), and 'The Concept of Ignatian Mysticism: Beyond Rahner and de Guibert', *The Way Supplement*, 103 (May 2002), 77–86.
[38] 'O'Malley and O'Brien, *Twentieth-Century Construction of Ignatian Spirituality*, 39.
[39] Endean, 'Concept of Ignatian Mysticism', 86.

From the Archive

KARL RAHNER AND THE HEART OF CHRIST

Philip Endean

WE DO NOT TALK MUCH these days about the Sacred Heart. The old-style devotions seem dubious; the statues appear tasteless; practices such as the nine First Fridays have come to feel vaguely embarrassing. But a power remains in the idea nevertheless. I once attended a house Mass, celebrated for a man in his eighties, dying painfully of cancer. Gasps often drowned the words of the liturgy: 'O Jesus, O Sacred Heart of Jesus'. The situation was obviously a stressful one, and perhaps the cries were partly neurotic and regressive. But it would be perverse to say that that was the whole story. Perhaps, indeed, the devotion only makes sense in the context of poverty, of limit situations, of the struggle to accept suffering and make it fruitful. We who can read and write articles about theology are often in secure, if not comfortable, circumstances. If we find the rhetoric and iconography of the Sacred Heart embarrassing, this may be because it speaks primarily to a level of human pain from which we seek to be insulated.

For the theologian Karl Rahner (1904–1984) the Sacred Heart was important. Some of the devotional practices associated with it, admittedly, he could damn with faint professorial praise; but the reality itself was another matter.[1] One of his most influential essays, 'The Theology of the Symbol' (1959),[2] was originally published in an anthology on Christ's

This article first appeared in *The Month*, 30 (1997), 357–363. All translations are the author's, although published English translations are also given for convenience of reference.

[1] See, for example, the 1956 essay, 'Some Theses for a Theology of Devotion of the Sacred Heart', in *Theological Investigations*, volume 3, *Theology of the Spiritual Life*, translated by Karl-H. and Boniface Kruger (London: Darton, Longman and Todd, 1967), 331–352.

[2] *Theological Investigations*, volume 4, *More Recent Writings*, translated by Kevin Smyth (London: Darton, Longman and Todd, 1966), 221–252.

heart. It touches on the whole range of dogmatic theology, and many commentators—including Karl Rahner's own brother Hugo—see it as central to his work.[3] For Rahner, one could not understand Christ or do christology properly without encountering the Sacred Heart. My first aim in this piece is to explain why this was so.[4] Then, drawing on Rahner's ideas, I want to reflect on why we now talk so much less about the devotion than we once did. My suggestion is that authentic devotion to the heart of Jesus may be no less present in the Church than ever it was: it is just that the forms it takes have become more difficult to recognise.

Revelation, Hearts and Symbols

Central to Rahner's theology is the idea of God as eternally self-giving. The only God who actually exists is God-with-us: the God of incarnation (in Jesus) and grace (in the human race at large). Though Rahner is no pantheist, he also insists that God's relationship with us is part of God's very identity, not just an afterthought. As he put it once, God has 'lost himself—in his own reality—as love in his creation, and never turns back from that'.[5]

[3] In an open letter written to mark Karl's 60th birthday, Hugo described this essay as 'the epitome [*Inbegriff*] of your basic theological orientation': 'Eucharisticon Fraternitatis' (1964), in '*Gemeinsame Arbeit in brüderlicher Liebe': Hugo und Karl Rahner. Dokumente und Würdigung ihrer Weggemeinschaft*, edited by Abraham Peter Kustermann and Karl H. Neufeld (Stuttgart: Akademie der Diözese Rottenburg-Stuttgart, 1993), 59–67, here 63.

[4] This essay takes a broad sweep: the aim is to avoid the trees and delineate the wood. For more detailed syntheses see Michael J. Walsh, *The Heart of Christ in the Writings of Karl Rahner: An Investigation of Its Christological Foundation as an Example of the Relationship between Theology and Spirituality* (Rome: Gregorian U, 1977); and Annice Callahan, *Karl Rahner's Spirituality of the Pierced Heart* (Lanham: U. of America, 1985). Both contain useful bibliographies.

[5] See Karl Rahner, *Meditations on Priestly Life*, translated by Edward Quinn (London: Sheed and Ward, 1973 [1961]), 271.

The New Testament offers us a distinctive vision of who God is and who we are. Within this vision, the heart of Jesus is important because the term 'heart' expresses Jesus' special function as revealer of God's grace. To put the point sharply, revelation is heart-shaped. To explain this statement, we need to consider, with Rahner's help, what we mean by revelation, and what we mean by heart.

We begin with revelation. God is with us, always. There is no God absent from us. It follows that what we call divine revelation is not about another world, but about this one. The New Testament tells us how our present existence may be transformed (albeit radically, unimaginably so), not replaced. It follows that revelation is always *symbolic* in structure: in revelation, particular elements in the world—this world—disclose the meaning of the whole. And—to anticipate for a moment—we can say that more poetically. When revelation occurs, the heart of all reality is disclosed.

But back to the idea of revelation. Christianity involves particular realities with universal significance. We often talk about God being everywhere, about God being present in all that exists. This must affect the way we think about Jesus Christ, and about the revelation in scripture and tradition that stems from him. One cannot simply say, 'Jesus makes God present', if God is already present in all things. One cannot say that Jesus is the only Son of God (without qualification) if we hold that all human beings are truly God's daughters and sons. Equally one cannot be a Christian without believing that in *some* way Jesus is uniquely important. What you have to say is that revelation is symbolic: it occurs through particular parts of the world that disclose the significance of the whole. Jesus' specialness consists in what he reveals about everything and everybody else.

From this it follows that Christianity always involves an interplay between the *whole* of creation and *particular* symbols—revelatory, canonical symbols, centring on the story of Jesus. We are Christians, not in order to be fixated on the story of Jesus, but to be inspired and empowered by it—inspired and empowered to live out our own distinctive intimacy with the one whom Jesus called *Abba*.

Which brings us to the idea of the heart. Each of us has a heart. That sentence, while stating more than an obvious physical truth, is nevertheless not a claim that each of us is warm and affectionate. Rahner is well aware that our hearts can be empty of love.[6] Each of us has a heart,

[6] 'Behold This Heart!' in *Theological Investigations*, volume 3, *Theology of the Spiritual Life*, 327.

rather, in a more speculative sense. Human beings are not just material objects or animals: we are self-conscious, spiritual creatures. Yet we find our identity, our sense of who we are, only gradually. And this happens through interaction with others, and in no other way. Here, then, there is a parallel with what has been said on revelation. Just as revelation involves an interplay between particular symbols and an indefinite range of created reality, so our personal identity involves an interplay between our silent centre and the indefinite range of our encounters with the other.

'Heart' names what holds the diversity of our lives together as ours, the silent centre from which all our interactions flow. If you ask what makes Algernon the person he is, you will point to many things which Algernon says and does, and perhaps too to what he looks like. All these are ways in which Algernon's identity impinges on others, ways in which his identity is revealed. But Algernon's identity is not strictly *identical* with any one of these: the centre of his self, that which integrates Algernon's diverse public faces, will always be hidden.

Now, if Jesus is the revealer, and if revelation is heart-shaped, it follows that to talk of Jesus' 'heart' is to name his special, revelatory significance. Jesus' divinity, Jesus' divine sonship, Jesus' mighty deeds and powerful teaching—these are not there simply as objects of admiration or devotion, but rather as resources for *our* transformation, for *us* to appropriate ever more deeply our identity as God's children. Moreover, if Jesus' heart is pierced, this reminds us that his own identity is bound up with the mystery of sin and cruelty.

Let me set out the argument schematically:

1. If God is in all things, then revelation is symbolic: an interplay of particular realities with the all-pervasive realities they disclose.
2. According to Christian tradition Jesus is the focal point of revelation.
3. Jesus' revelatory significance must therefore also be symbolic: an interplay between himself and the all-pervasive presence and love of God which he reveals.
4. But human identity is also symbolic in structure: we discover who we are in and through interplay with other realities.
5. 'Heart' is the term used in most Western languages to denote the central principle of our identity integrating our interactions.
6. Jesus' revelatory significance can be said to centre on his heart.

Christianity is more than belief in the incarnation. Theology can tell us that Jesus Christ is a union of one person in two natures, divine and human: a hypostatic union. But if he is to be a revealer, he cannot be a static reality whom we simply behold or know about. He must address us, affect us: the Jesus we know about is also the cosmic Christ who incorporates us. Revelation can only occur if we become fully part of the process. Jesus Christ is the fullness of who he is through everything else in creation, including ourselves, being drawn into the mystery he symbolizes. Christianity is a commitment to growth and transformation, though our dealings with God's world. In Rahner's strict, non-romantic sense, it engages the heart. The heart of Jesus—'symbol of love's triumph'—is the guarantee that the process, for all its risk and pain, will end in blessedness.

Watching One's Words

Could we not, it might be asked, use more tasteful, less sentimental language to express what is being named here? 'Heart' seems so vulgar. Rahner is well aware that talk of the Sacred Heart has been cheapened by misuse.[7] But human beings need some word or other to talk about human identity in its interaction with others, and the term 'heart' or its equivalent fulfils this function in many languages. If it sounds cheap, maybe this is because our self-images and our interactions are radically impoverished. The way to address the misuse is not to replace the word, but rather to foster its proper use—a task of moral and cultural transformation rather than semantic education. We need a word for the central principle of human being, and there seems little reason to abandon 'heart'.

What, then, of the adjective 'sacred'? Would it not be more attractive to speak of Christ's 'human heart'? Such language would obviously not be false. Nevertheless, Christ's human heart is not just any human heart, and we need some word or other to name its distinctiveness. Nor will it do to invoke Christ's divinity here, and describe Christ's heart as divine. For, if the New Testament is true, God's own self shapes our identity just as much as Jesus': our hearts, no less than his, are both divine and human. 'Sacred', for all its pious overtones, evokes the promise, the

[7] See especially the 1953 essay 'Behold This Heart!' Rahner's claim that the term 'heart' could not in principle be replaced may need more justification than he offers; to talk of 'heart' as an *Urwort* or 'primary word' seems too vague to be cogent. More generally, his position might be strengthened by anthropological or depth-psychological analysis of what is happening when we use the names of parts of the body—head, heart, bile, spleen—to denote personal realities.

guarantee, represented by Christ's humanity. Our lives are constantly under threat: our fate we cannot foresee. When we look to Jesus, we find, not someone in whom the interplay of divine and human is necessarily different from that in anyone else, but rather someone who uniquely assures us, in our fragile existence, that God's presence is irrevocable. 'The world is charged with the grandeur of God', as Hopkins teaches us. 'Sacred' denotes the power of Christ's heart to disclose this all-pervasive mystery.

Rahner is famous for having made respectable the idea of the anonymous Christian, the person who lives out of Christ's grace without knowing it.[8] So central is the heart of Christ, however, to Rahner's christology that the anonymous Christian is also an anonymous devotee of the Sacred Heart. During a talk on Christ's heart given to some seminarians, Rahner could say, 'it can of course happen that … adoring veneration is given to that Heart without the adoring lover's ever having heard of devotion to the Sacred Heart of Jesus'.[9]

A person who accepts the bleakness of their experience in saving faith, hope and love may not have heard of Christian beliefs about God's unconditional acceptance of a sinful creation. But in some way—for example by offering forgiveness to someone who has wronged them or by accepting their death in hope—they are acting in a way that makes sense only in the light of such beliefs. Often this approach to the salvation of the non-believer is presented as a kind of religious sentimentalism or pragmatism: what you believe does not matter, only what you feel or what you do. Rahner, however, insists that our acting and loving are rooted in our beliefs: I cannot effectively love someone unless I believe that they are lovable. The anonymous Christian offering unconditional forgiveness may not be comfortable with ideas about Christ, but they will surely have

Our acting and loving are rooted in our beliefs

[8] The best expression of Rahner's position comes in the unattractively titled 1947 essay, 'Membership of the Church According to the Teaching of Pius XII's Encyclical *Mystici Corporis Christi*' (*Theological Investigations*, volume 2, *Man in the Church*, translated by Karl-H. Kruger [London: Darton, Longman and Todd, 1963], 1–88), especially in the final section (69 following). For reliable guides to this controversial, often misunderstood, idea see Nikolaus Schwerdtfeger, *Gnade und Welt: Zum Grundgefüge von Karl Rahners Theorie der 'anonymen Christen'* (Freiburg: Herder, 1982); and Eamonn Conway, *The Anonymous Christian—A Relativised Christianity? An Evaluation of Hans Urs von Balthasar's Criticisms of Karl Rahner's Theory of the Anonymous Christian* (Frankfurt: Peter Lang, 1993).

[9] See Karl Rahner, 'Ignatian Spirituality and Devotion to the Heart of Jesus' (1955), in *Mission and Grace*, volume 3, translated by Cecily Hastings (London: Sheed and Ward, 1966), 193. See also the final sentences of the 1953 essay 'The Eternal Significance of the Humanity of Jesus for our Relationship with God', in *Theological Investigations*, volume 3, *Theology of the Spiritual Life*, 46.

consciously held beliefs of some kind about the ultimate purpose of life. If they do not, they will not be able to act in the way they do. Moreover, in so far as these beliefs can be true only if God's self has been unconditionally pledged to a sinful world, the anonymous Christian's way of acting amounts to an implicit response to the truths of Christianity, and an implicit response to the love focused in Christ's heart.[10]

Theologians argue about the difference between Christ and the rest of us. 'Is the difference one of degree, or of kind?' Put as simply as that, the answer has to be 'neither'. If we say he differs from us 'in kind', then we are (perhaps without quite meaning it) denying Christ's true humanity; if we say he differs from us 'in degree', then it is not clear how he can be central to our religious identity in a way that other holy and good people—say Mahatma Gandhi—are not. Christ differs from us, neither in degree nor kind, but in significance.[11]

Christ's identity, like that of any other member of the human race, depends on his interaction with others. The truth of Christ is not something given once and for all, but something permanently open-ended, permanently looking into an unknown, mysterious future. Thus we come to know who Christ is, not simply by learning facts, but through gradual appropriation, through our hearts becoming like unto his heart, through an experiential process, through both the maturing and the conversion of the self, through right action and the acquisition of virtues.

Moreover, God's solidarity in Christ with all creation is most manifest at the bleakest places, the places where we seem alone, and where no other source of hope can be found. Hence the links between Christ's heart and the passion; hence the importance of limit situations for a understanding the devotion. Only by venturing to the margins of our humanity will we discover the length and the breadth and the height and the depth. It is only the poor who can reveal Christ's love. Rightly understood, the heart of Christ is more than the object of a dispensable cult. What we call Christianity is impossible without it.

[10] This paragraph is based on a reading of the 1961 essay 'What is Heresy?' (*Theological Investigations*, volume 5, *Later Writings*, translated by Karl-H. Kruger [London: Darton, Longman and Todd, 1966], 468–512), which, even by Rahner's standards, is an exceptionally suggestive and revolutionary piece.

[11] '... the hypostatic union in Jesus ... is distinguished from our grace not by what has been offered in it, which in both instances, including that of Jesus, is grace. It is distinguished rather by the fact that Jesus is the pledge [*Zusage*] for us; we ourselves are not the repetition of the pledge [*wir nicht selber wieder die Zusage*], but those who receive God's pledge to us.' (*Foundations of Christian Faith: An Introduction to the Idea of Christianity*, translated by William V. Dych [London: Darton, Longman and Todd, 1978], 202.)

Reticence

Rahner's intent was not to destroy Sacred Heart devotion, but to renew it. In the aftermath of Vatican II, however, the Sacred Heart seems to have vanished from public Catholic rhetoric. What can we make of this fact? I want to suggest that first impressions may be deceptive. The Sacred Heart is not something to be talked about too loudly: reticence about it may be a sign that the reality of the devotion is in better shape than it ever was. Moreover, the kind of relationship which Christ's heart symbolizes is something into which we grow. In the Church's public discourse, it is healthy that all the different stages in the process find expression, despite (or even because of) the contradictions this diversity brings with it.

In 1956, Rahner gave a talk to the members of his then community, in Innsbruck, on the Sacred Heart. Sensitive to his audience as he was, he did not expect them all to be enthused on the subject. One passage in the talk is significant here:

> Of course people have always tried … to organize this devotion, to split it up into a range of practices, to instil it into the masses. This is one of this devotion's greatest dangers. But it quickly becomes clear that it's not right, and that the devotion is something for the individual heart, the heart which knows itself really and personally called by God in Christ. It becomes clear that wherever people try to organize as an institution the almost entirely charismatic reality of this devotion, this false embodiment doesn't just atrophy the devotion—it more or less stops.[12]

What is at stake is a deeply personal response to Christ's love. Rahner is here suggesting that such realities resist public expression. One might go further, and suggest that the old-style pictures represent, with the best of intentions, a kind of spiritual pornography. Sexual pornography is objectionable because it brings what should be intimate into the public domain in a quite blatant and inappropriate way. The effect is to trivialise the mystery of human love, and to make it harder for people at large to live that vitally important reality healthily.

Perhaps something similar could be said about old-style Sacred Heart devotion. If so, its decline may not be a bad thing. Against it must be

[12] Published as Karl Rahner, 'Una orden antigua en una nueva época. La Compañía de Jesús y su devoción al Corazón de Cristo', *Estudios eclesiásticos*, 59 (1984), 131–138, here 137. The original, from which I make this translation, remains unpublished: a copy of the typescript is in the Karl-Rahner-Archiv in Innsbruck.

set the new interest labelled 'spirituality', a concern for prayer, for what is called 'religious experience', and for the internalisation of the Christian faith. All these may indicate a growth in the personal love of Christ lying at the old devotion's heart. That love is essentially intimate: its setting is the individual conversation rather than the pulpit. Moreover, it engages each person in their individuality, heart to heart. My heartfelt response to Christ's heart is not the same as anyone else's, and therefore public discourse cannot articulate it except in the most general terms. In the passage just quoted, Rahner was linking the heart of Christ with Ignatian spirituality. In the last thirty years we have discovered how we falsify Ignatius' teaching if we articulate it only in sermons. Its proper setting is one of intimate conversation, sensitive to the particular needs and situations of the people involved. Perhaps the same goes for Sacred Heart devotion.

It would be wrong, however, to think of what occurs in the public domain as simply irrelevant in the context of the love revealed in Christ's heart. Our intimate selves are conditioned, for good or ill, by our social experience. The sickly rhetoric of the Sacred Heart may now appear tasteless and counterproductive: we may need to balance it by a period of silence. But if the silence continues, the devotion itself may die—and that would be a pity. For all its faults, the old rhetoric kept an idea alive. What styles of public discourse, what social structures within the Churches, will encourage and nurture a healthy Christian religious intimacy, an authentic devotion to the heart of Christ?

Sacred Heart, *by Odilon Redon, 1910*

Such devotion will always have a tendency to subvert convention, and challenge the standards of plausibility within any culture. It will seek and find God in people and places marginal to polite society's norms, and in aspects of our awareness which we would

otherwise repress. The devotion speaks of how God can call forth ever new responses in the intimacy of the heart. Nevertheless, public discourse is just as intrinsic to the human as personal freedom. Advertising affects the heart (for good or for ill) just as much as a tender endearment: our public worship forms part of our response to God no less (and no more) than our private prayer. If intimate devotion to the heart of Christ is to be renewed, the work needed will not be just 'interior'. On the contrary, it must engage the public dimensions of the human as well, with private and public in a balance of mutual enrichment.

There is, perhaps, another good reason why people talk less about the Sacred Heart these days. The reality of the devotion is not attained overnight, but through a meandering process. The full recognition of who Christ is, the realisation that we can rely on God's permanent and irrevocable solidarity with us—these take time, and people are at different stages of the journey. We must acknowledge the reality of a pilgrim Church. The truth of the Sacred Heart devotion comes only through the accumulation of experience, and we should not be discouraged if our public Church discourse names the process's end only spasmodically. Devotion to the heart of Christ is a reality which develops, not something all-or-nothing.

We can indeed illustrate this point by looking at the devotion in its pre-Conciliar exuberance. There may have been a widespread devotion to Christ's heart; but this Christ could also be a demigod, unambiguously omniscient and omnipotent. Even now, a homilist must often think twice before suggesting that some of Jesus' statements in the Gospels—for example on the second coming—were simply wrong. In other words, the heartfelt devotion to Christ's humanity was not fully integrated into people's religious consciousness, and often existed alongside pagan conceptions of God. Take for example the hymn, 'Sweet heart of Jesus, fount of love and mercy'. Though its central symbol is the pierced heart of the incarnate Christ, the hymn nevertheless encourages an aspiration to leave the earth behind, and seek God elsewhere: 'That so our hearts, from things of earth uplifted/May long alone to gaze upon thy face'.[13]

A theologian may give the hymn low marks for consistency, and even brand it as heretical. But the clash of theologies reflects the

[13] In *Celebration Hymnal* (Great Wakering: Mayhew-McCrimmon, 1976), this text is described simply as 'traditional'.

developmental reality. It takes time, effort and an untidy process to appropriate the truth of the incarnation. The classical early Christian heresies regarding Christ—on the one hand, docetism and Apollinarianism; on the other, adoptionism and Nestorianism—are normally classified under two headings: one group presents a Christ dressed up as a human being, the other a primarily human Christ merely in some kind of contact with God. But they are at one in their most central characteristic: they stop short of the full truth of the gospel, they fail to recognise Christ's revelation that there is no God without the human, without the human's ambiguity, fragmentariness, sinfulness, bodiliness and relationality. They present either a divine Christ who fails to be truly human, or a human Christ who fails to be divine.

It takes time to recognise how God has accepted the human unconditionally, because we find it so hard to accept, and all too easily project our own self-hatred on to God. Sometimes this can happen subtly, with a great show of reverence, through theologies which keep God and the human firmly apart. Our sense of the shambles which is the institutional Church leads us all too easily to project a God who somehow stays at a distance from that shambles, whose self-identification with the shambles is only partial. The resulting protest movements and Protestantisms may enrich our sense of God, and supply a needed corrective to ecclesial abuse—but it remains a theological mistake to make protest an absolute. Again our sense of the sheer vastness of the human race, and indeed of the cosmos, leads us all too easily to relativise the self-revelation of God in Christ: when we look at the heavens, the work of God's fingers, it is really difficult to believe that God is with us, unsurpassably, carnally, in Christ. Proper christology is something we discover only gradually, at privileged moments and perhaps through great suffering.

God has accepted the human unconditionally

It should not therefore surprise us, or discourage us, that our public discourse on Christ and Christ's heart is confused. Growth into Christian life goes through stages, stages reflected in different images and attitudes towards God. A true theology of the sacred heart must make room for this messiness and contradiction, for the alternations and meanderings through which our hearts are made like unto Christ's heart.

What I have been trying to say is reflected—along with much else—in a poem by the seventeenth-century Anglican priest George Herbert, entitled 'Dialogue'. The dialogue is between Herbert and Christ.

Dialogue

MAN

Sweetest Saviour, if my soul
Were but worth the having,
Quickly should I then controll
Any thought of waving.
But when all my cares and pains
Cannot give the name of gains
To Thy wretch so full of stains,
What delight or hope remains?

SAVIOUR

What, childe, is the ballance thine,
Thine the poise and measure?
If I say, 'Thou shalt be Mine',
Finger not My treasure.
What the gains in having thee
Do amount to, onely He
Who for man was sold can see:
That transferr'd th'accounts to Me.

MAN

But as I can see no merit
Leading to this favour,
So the way to fit me for it
Is beyond my savour.
As the reason, then, is Thine,
So the way is none of mine,
I disclaim the whole designe;
Sinne disclaims and I resigne.

SAVIOUR

That is all:—if that I could
Get without repining—
And My clay, My creature, would
Follow my resigning;
That as I did freely part
With My glorie and desert,
Left all joyes to feel all smart—

MAN

Ah, no more: Thou break'st my heart.[14]

[14] George Herbert, 'Dialogue', in *The Poems of George Herbert*, edited by Arthur Waugh (London: Oxford U, 1913), 116–117.

The poem begins with the soul expressing self-hatred, even if it is dressed up as pious humility and projected on to God. God cannot be expected to accept such a mess. When Christ firmly but gently refuses to collude, Herbert's resistance to Christ's love increases both in theological subtlety and emotional frenzy. He hands the matter over to God, but in a spirit of angry resignation rather than loving openness. Then a second reply brings about a moment of conversion: the heart is broken open, and sub-Christian theology finally breaks down. A Church fostering devotion to the heart of Christ must not only proclaim the symbol, but also bring about the conditions where growth like this can occur.

Philip Endean SJ had a long association with *The Way* and was its editor between 1994 and 1996, and again between 2001 and 2007. Before his death in September 2023 he worked at the Centre Sèvres (now Facultés Loyola), the home of the Jesuit faculties in Paris.

TRADITION IN TIME

The Contribution of Philip Endean, Jesuit Historian

Timothy W. O'Brien

AS THE ARTICLES in this issue of *The Way* attest, Philip Endean is remembered as a theologian with wide-ranging interests, notably in the area of spirituality. This is right and just. What is less well known, and therefore easy to overlook, is the important contributions he made to the historical study of the Society of Jesus and its spiritual culture. Indeed, questions about the history of the Jesuit tradition were a central motif of Philip's scholarly and teaching career. Nor was his engagement with historical matters that of a curious amateur. As a scholastic, he went to the United States for the academic year 1984–1985 to earn a master's degree in Jesuit history at the Weston Jesuit School of Theology. He did so under the leading Jesuit historians of the day: John O'Malley (1927–2022) and John Padberg (1926–2021). This time of study solidified a set of scholarly tools which he used for the rest of his career.[1]

My aim here is twofold. First, I hope to offer a sense of the work of 'Philip the historian' by looking at several of his publications in which he articulated critical, provocative and even groundbreaking questions. Philip had a historian's keen eye for anomalies, and he probed gaps between historical data about the Jesuit past and the stories commonly told in and about the Society. His scholarship informed the questions he put to his students—Jesuit and lay—in the classroom. Secondly, and more critically, I shall argue that Philip's scholarship points to a pressing need to retell the 'standard' history of Jesuit spirituality. This was a need that he saw clearly, even if it was one that he did not fill in his lifetime. Still, Philip's research suggests several insights which will necessarily inform

[1] Philip's master's thesis offered a comparative historical analysis of ordained ministry in the Lutheran reform and the earliest Society of Jesus. He showed how such a comparison was illuminating for certain questions about ordained ministry after the Second Vatican Council. See '*Preti riformati*: A Comparison of Ideas and Styles of Ministry in Early Lutheranism and the Early Jesuits' (Th.M. thesis, Weston Jesuit School of Theology, 1985). I gratefully acknowledge the help of Brendan Gottschall in accessing this text.

a more thorough historical reconsideration of the order's spirituality. In this sense, Philip prepared a path for scholarly work yet to come.

History that Frees

Just two years after Philip left the United States, as he began a doctorate in theology at Oxford, he published a seminal essay in *Studies in the Spirituality of Jesuits*. 'Who Do You Say Ignatius Is? Jesuit Fundamentalism and Beyond' is a powerful reflection on the limits of historical knowledge about the earliest Society, and on the theological consequences of our necessarily incomplete knowledge of the order's past. This piece of 'intemperate juvenilia' (as he occasionally called it) is some of Philip's most incisive historical writing. It challenges deeply held and persistent ways of thinking about Jesuit history, as well as how the Society's charism exists in time. Its enduring relevance—nearly forty years on—is striking.

In this work, Philip set out,

> … to cast radical doubt on the *confidence* with which people—perhaps notably [Jesuit] superiors—make assertions about Ignatius; I claim that behind such confidence often lurks what I shall call 'Jesuit fundamentalism'.[2]

He used the term *fundamentalism* to identify an uncritical relationship to historical sources, especially (in that article) the so-called *Autobiography* of Ignatius Loyola. Specifically, Philip was attacking the view that: 'If the *Autobiography* says that something happened, then it happened, and it happened in the way that the *Autobiography* says it did'.[3]

Philip saw clearly that the stakes behind claims made about Ignatius and the primitive Society could be high indeed. They are often invoked as 'usable history', that is, authorities from the past that shape how the Society of Jesus and its members respond to questions today. Philip's article raises searching questions about how limits in our knowledge of the Society's past affect Jesuit self-understanding in the present. He articulated with clarity and force two major problems for 'Jesuit fundamentalism'. The first relates to key sources about Ignatius and the earliest Society, which frequently cannot bear the weight of the claims based upon them. Despite their abundance, these sources tend to be fragmentary. Making meaning out of them requires weaving together narrative

[2] Philip Endean, 'Who Do You Say Ignatius Is? Jesuit Fundamentalism and Beyond', *Studies in the Spirituality of Jesuits*, 19/5 (November 1987), 3.
[3] Endean, 'Who Do You Say Ignatius Is?' 11.

strands that are divergent and sometimes contradictory. Moreover, and one senses that this was even more troublesome for Philip himself, early texts such as the *Autobiography* were not neutral chronicles. They were, rather, a retrospective amalgamation of historical data, propaganda and foundation myths.[4] Speaking of these sources, Philip memorably noted:

> For us the foundational events of the Society are filtered through the memories and biases of a small number of individuals; and this filtering cannot but reflect those individuals' concerns and agenda …. There is an inevitable gap between these documents and the events they record—a gap for which we must allow in our reading.[5]

The second major issue was that important elements of the nascent Society's identity and way of proceeding were provisional, at times ambiguous, and malleable well after the foundation in 1540. These took decades to reach definitive form, and that eventual form was shaped by the complex interplay of historical factors.[6] Put differently, the Society's identity was contingent and did not emerge fully formed at the very beginning. Nevertheless, Jesuit sources—especially narrative ones such as the *Autobiography*—all too easily give the impression that the Society was wholly constituted, in the ways that mattered at least, by 1540 or shortly thereafter. The attitude Philip named 'Jesuit fundamentalism' promised certainty, but was an illusion unable to withstand historical scrutiny.

Philip also knew that the limits of historical understanding did not diminish the Jesuit's need to find a pattern and warrant for his vocation in the story of Ignatius and the first companions. 'Somehow or other "what Ignatius did" or "what God did in Ignatius" must normatively express, at least in part, our own self-understanding under God.'[7] There were quite profound *theological* implications, therefore, that resulted from critical engagement with Jesuit history. At stake was nothing less than how the Society of Jesus and its members understand their connection to Ignatius and, through him, to God. For Philip, the fundamental question—beyond the matter of historicity—was about the Jesuit charism, and how it is understood in time.

[4] 'Myth' here refers simply to a narrative or story that illuminates something of collective importance, often related to the origins of a particular group. The truth found in such accounts, as Philip understood, was never fully reducible to historicity.

[5] Endean, 'Who Do You Say Ignatius Is?' 22.

[6] The classic example is the gradual emergence of formal schooling as the central ministry of the Society of Jesus, which dates from 1548 and grew exponentially after Ignatius' death.

[7] Endean, 'Who Do You Say Ignatius Is?' 39.

To this end, in the same 1987 article, Philip sketched two theological perspectives on Jesuit charism that grew out of different understandings of history. The first he termed (following Bernard Lonergan) a 'classicist' approach, which works hand in glove with fundamentalist logic. This perspective sees the charism as 'fixed and reified', holding that 'God implanted all that mattered into the mind and heart of Ignatius' or his first companions.[8] Later Jesuits live out of a kind of deposit and must transmit the charism without alteration. Historical inquiry matters for this understanding of Jesuit charism, but mostly for giving present-day guidance on how to act—and to guard against undue change.

This Philip contrasts with an 'interactive' understanding of charism. Far from having ossified in the mid-sixteenth century, the Jesuit charism is still unfolding in the context of relationship. This relational matrix has three principal parts: God, Jesuits (individually and collectively) and the Society's past. God works to transform us by grace, and in doing so makes use of symbols from the Jesuit tradition. Studying the Jesuit past allows each generation to stress different parts of a common tradition. Thus contemporary Jesuits can respond to questions that sixteenth-century actors, no matter how graced by the Spirit, could not have imagined.

'History may be servitude,/History may be freedom'.[9] Thus wrote T. S. Eliot, a poet Philip cited often. From Philip's earliest writing on the subject, it was clear that Jesuit history had precisely this twofold potential. It could result in narratives which implicitly disempowered later generations. And yet at 'its best and most exciting', Philip maintained, 'historical research liberates us. It gives us new resources from our past with which to face today's challenges.' The historian's work was 'the continual quest for perspectives in which our foundational texts, memories, and symbols provoke consolation—a consolation in and through which God draws us forward into an open future'.[10]

Early Jesuit Spirituality (or, Seeking an 'Ignatian' Society)

Decades later, in 2001, Philip was granted research leave from his teaching post at Heythrop College. For three months, he was a visiting scholar at the Roman Institutum Historicum Societatis Iesu, dedicating himself to researching the Society's spirituality in the years following Ignatius' death.

[8] Endean, 'Who Do You Say Ignatius Is?' 39–40.
[9] T.S. Eliot, 'Little Gidding' in *Collected Poems, 1909–1962* (New York: Harcourt Brace, 1963), 205.
[10] Endean, 'Who Do You Say Ignatius Is?' 47.

His attention fell upon Everard Mercurian (1514–1580), the Society's fourth superior general, and his place in the history of Jesuit spirituality.

Mercurian led the order for seven years, 1573–1580, which were pivotal for forming the young Society's culture. In the historiography of early Jesuit spirituality, he has long occupied an awkward position. On the one hand, official historians tend to praise Mercurian's writings about the Ignatian Spiritual Exercises and their centrality in Jesuit culture. And yet, Mercurian was derided for his handling of controversies related to contemplative prayer in the Society.

Philip's research yielded important contributions to the study of this period in Jesuit spirituality, which emerged in two chapters of an edited volume covering Mercurian's tenure.[11] In the first, Philip sketched a compelling account of Mercurian's agenda with respect to the Society's spirituality. At various points the general expressed the wish to see things 'go along the original line of our father Ignatius'. By this, Mercurian understood that the Ignatian Exercises should be seen as the sole school of Jesuit prayer. In his draft 'Directory' of the Exercises, he even likened the Ignatian text to sacred scripture—claiming it resulted from direct divine revelation.[12]

Everard Mercurian, unknown novohispanic artist, eighteenth century

Leaving aside Mercurian's more extravagant claims, his position can seem something of a truism. There is a popular narrative, prevalent today and at least since the restoration of the Society, that the Exercises have defined Jesuit spirituality

[11] '"The Original Line of our Father Ignatius": Mercurian and the Spirituality of the Exercises' and '"The Strange Style of Prayer": Mercurian, Cordeses and Álvarez', in *The Mercurian Project: Forming Jesuit Culture, 1573–1580*, edited by Thomas M. McCoog (St Louis: Institute of Jesuit Sources, 2004), 35–48 and 351–398.

[12] Dir 18.

since Ignatius. Indeed, today's 'Ignatian spirituality' tends to position itself in this line, especially after the twentieth-century shift away from group or 'preached' Exercises and the reclamation of individually directed retreats.

What Philip the historian knew, however, was that the truth was not so tidy. Mercurian's view—and its modern derivatives—owes more to a certain theology of charism than to historical data. As Philip quipped, 'Theological assumptions about the centrality of Ignatian spirituality in Jesuit life should not blind us to the institutional realities of the early Society'.[13] The consolidation of Jesuit spirituality around the Exercises took decades after Ignatius' death in 1556. When Ignatius' trusted emissary Jerónimo Nadal (1507–1580) visited Jesuits across Europe in the 1560s, what he found is shocking if we imagine an early spiritual culture centred on the Exercises. Of the roughly 3,500 Jesuits at the time, 1,323 responses to Nadal's questionnaires survive. Of these, fully 314 Jesuits seem to have had no personal experience of the Exercises. 231 Jesuits reported having done only about one week only. An additional 257 reported making between 10–17 days, with 124 others having engaged in about three weeks. Just 209 Jesuits reported having done the 'full' Exercises (of one month or slightly more).[14]

Mercurian's generalate was a concerted attempt to consolidate Jesuit culture around the Exercises and, more broadly, around Ignatius. As Philip noted, Mercurian's comments routinely show 'a concern to make the Exercises become central to Jesuit identity'. They had to 'become' central because, as Mercurian knew, they were not when he took the helm in 1573. Philip correctly observed that Mercurian's rules (1580) requiring that Jesuit novices make the Exercises in their entirety sought to establish a new practice.[15]

Mercurian's views about Ignatius show some 'fundamentalist' tendencies of the sort Philip decried in 1987. Yet Philip believed that Mercurian had good reason for taking the steps he did. In his second chapter of *The Mercurian Project*, Philip reconsidered the cases of Antonio Cordeses (1518–1601) and Baltasar Álvarez (1533–1580). Both

[13] Endean, '"Strange Style of Prayer"', 380.
[14] This information appeared first in Ignacio Iparraguirre, *Historia de los Ejercicios de San Ignacio: Desde la muerte de San Ignacio hasta la promulgación del directorio oficial (1556–1599)*, 3 vols. (Bilbao: Mensajero, 1955), volume 2. Philip was aware of this research as he started work on Mercurian, and cited it himself. See Philip Endean, '"Applying Such Exercises": Early Jesuit Practice', *Review of Ignatian Spirituality (CIS)*, 98 (Autumn 2001), 50–51.
[15] Endean, '"Original Line of Our Father Ignatius"', 39.

these Spanish Jesuits were censured on Mercurian's watch for teaching and practising contemplative forms of prayer other than the Exercises.[16] This led to the aforementioned criticisms from across a spectrum of historians of spirituality. These included Jesuits who applauded Mercurian's good intentions but saw his decisions as overly restrictive, needing to be moderated under the leadership of Claudio Acquaviva (1543–1615). But they also included Henri Brémond (1865–1933), a former Jesuit who saw Mercurian as repressively anti-mystical. Brémond claimed Mercurian's generalate was a calamitous lurch toward *l'ascéticisme*, that is, a spirituality centred on voluntarist self-mastery and virtue acquisition. This he contrasted with true mysticism, the domain of God's free action in the soul, perforce insulated from the ecclesiastical authority.

Revisionist in perspective, Philip's chapter observed several reasons why the received narratives about Mercurian, Álvarez and Cordeses were unsatisfying. Those who viewed Mercurian's tenure as a spasm of persecution against marginal Jesuit mystics failed to notice that both cases involved prominent members of the Society. Cordeses and Álvarez were entrusted with high positions of leadership both before and after the controversies. Likewise, Philip underscored how interpretations of the conflict obscured the knotty internal realities of Mercurian's generalate that threatened Jesuit unity. These included increased dispersal for mission but also intense nationalistic rivalry and tension. Mercurian, Philip maintained, saw the need to foster cultural cohesion, and foregrounding the Exercises was a means of doing so. Logically, this required coherence in teaching and practice among leaders such as Cordeses and Álvarez.

On the whole, Philip saw the truth—in the mid-sixteenth century—of a remark attributed to Mercurian: 'the Society is working more at its form than at its reform'.[17] His sympathy for Mercurian, historiographically speaking, was rooted in a keen sense of the tenuousness of the early Society, the multiplicity of early Jesuit spirituality, and the long processes of consolidation that continued decades after Ignatius' death.

Boston, Paris and beyond

In the last decade of his life, the themes of Philip's historical scholarship became a key feature of his teaching. Both at Boston College (2012–2013) and Centre Sèvres (2013–2023), he regularly offered courses that

[16] Endean, '"Strange Style of Prayer"', 351–397.
[17] Endean, '"Original Line of Our Father Ignatius"', 39.

explored how the Society's spiritual tradition had changed over nearly 500 years—and the contemporary implications of those changes for Jesuits and non-Jesuits alike.

Already in his 1987 *Studies* article, Philip noted, 'We must distinguish Ignatius the master of the Exercises and of discernment from Ignatius the founder of the Jesuits: Ignatian spirituality from Jesuit spirituality'.[18] Though these two terms are often used interchangeably, Philip understood that there were important differences at stake. For one thing, not all of those who claim an Ignatian pedigree are Jesuits.[19] In 2012–2013, when Philip held the Gasson Chair at Boston College, he taught a seminar entitled 'Ignatian and Jesuit Spirituality'. It promised readings from many Jesuit authors, alongside selected non-Jesuits.[20] The Boston seminar served as the basis of a similar offering at Centre Sèvres (in which the author enrolled in 2017), which followed themes and practices in the history of Jesuit spirituality across time.

Both seminars pointed towards a large-scale historical project which Philip thought was necessary. He was rightly convinced that the time had come for a thoroughgoing reconsideration of what he called the 'standard' historical accounts of Jesuit spirituality: Joseph de Guibert's posthumous *La Spiritualité de la Compagnie de Jésus. Esquisse historique* (1953) and Ignacio Iparraguirre's *Historia de los Ejercicios de San Ignacio* (1946–1973). For his Boston College seminar, Philip promised that the course would 'look critically at Joseph De Guibert's standard textbook, and explore the theoretical and historiographical issues involved in an analogous project for today'. In Paris, his focus shifted towards articulating change in Jesuit spirituality over the four 'foundings' of the Society: 1540, *c*.1548 (the rise of Jesuit schools), 1814 (the General Restoration) and 1965 (Pedro Arrupe's election).[21] Philip also encouraged

[18] Endean, 'Who Do You Say Ignatius Is?' 4.

[19] Philip was close and devoted to the congregations of women religious who claim Mary Ward (1585–1645) as founder. This was particularly true of the *Congregatio Iesu*, formerly the Roman Branch of the Institute of the Blessed Virgin Mary (or Sisters of Loreto). He presided over the order's general congregations in 1993 and 2002. Illness prevented him from doing so in 2022.

[20] I am grateful to Michael McCarthy, dean of the Clough School of Theology and Ministry, for helping locate the descriptions of Philip's courses at Boston College. Philip explained the seminar as follows: 'Ignatian and Jesuit Spirituality: Towards a History. In this seminar, we will look at key figures in the history of the Jesuit and Ignatian spiritual traditions from the origins to the present, such as Favre, Nadal, Lallemant, Mary Ward, Roothaan, Hopkins, Hugo Rahner and Arrupe'.

[21] This typology is indebted to John O'Malley. To these four shared periods, O'Malley added a fifth: the initial vows of Paris in 1534. Otherwise, both he and Philip identified the same epochs. See, for example, Emanuele Colombo, '"So What?": A Conversation with John W. O'Malley', *Journal of Jesuit Studies*, 7/1 (January 2020), 130.

his students to ponder whether a fifth era—and a new articulation of Jesuit spiritual culture—was dawning today.

Despite his conviction that a new history was needed, Philip does not seem to have embarked upon this task prior to his death in 2023. Still, his historical contributions contained themes and insights which will need to figure in a retelling of the history of Jesuit spirituality. Several points would need to feature prominently in a revised narrative, all of which are organically related to Philip's historical research and teaching—and, indeed, indebted to them.

The first is that the now commonplace equivalence drawn between Jesuit spirituality and the Ignatian Spiritual Exercises from the beginning of the Society needs to be significantly qualified. As detailed above, Philip's research highlighted the wide variation in early Jesuit practice of the Exercises—where they were practised at all. The simple fact is that there was no coherent spiritual culture moulded around the Ignatian Exercises in the earliest Society of Jesus. To the extent that an Ignatian culture emerged, it was the result of policy decisions in the decades after the death of Ignatius. These decisions were not informed simply by devotion to the founder (as important as that became) but by other dynamic historical factors surrounding the young order.[22] A new history of Jesuit spirituality must give a satisfying account of this process.

A necessary corollary is that the tendency to view the Ignatian Exercises as the contemporary lodestar of Jesuit identity and of the Society's 'way of proceeding' is, on a historical level, dubious. This is a provocative point, but one which Philip did not shrink from making in the latter years of his life. In his view, Jesuit identity is specified by the *Constitutions* and the Deliberation of the First Fathers—not the Exercises. Indeed, in his teaching he underlined the importance of rearticulating the character of Jesuit (as distinct from a broader Ignatian) identity, considering two factors: first, the expanded diffusion of the Ignatian Exercises among non-Jesuits; and second, the 'universal call to holiness' of the Second Vatican Council.[23] He believed, rightly, that this context required a clearer sense of the specific character of Jesuit vocation today.

Lastly, a new history of Jesuit spirituality must chart the rise to prominence of 'Ignatian spirituality' in the twentieth century. This process

[22] Such is a core argument of the author's doctoral dissertation, written under Endean's supervision. See Timothy W. O'Brien, 'Disquieting Silence: Baltasar Álvarez and the Construction of Early Jesuit Spiritual Culture' (STD dissertation, Paris, Facultés Loyola Paris, 2023).

[23] This was a central thesis of a course Philip taught at Centre Sèvres, 'Contemplation and Conflict'.

speaks powerfully to the interactive development of the Jesuit charism that the young Philip Endean sketched in 1987. As John O'Malley and I have argued elsewhere, this articulation of Jesuit spiritual culture was itself constructed by theologians and historians within the Society in the latter half of the last century.[24] It was an act of creative reappropriation of sources and themes which were present in the sixteenth century, but which were arranged to speak to the needs and priorities of a radically different world. It was proof positive, in other words, of what Philip noted:

> Each individual and each generation will remember features of cherished traditions differently, in the light of their own questions and favored patterns of relevance. The ongoing process through which we reinterpret religious symbolisms matches the obvious truth that God calls each one of us, individually and together, to a particular and unique quality of relationship.[25]

Philip was deeply devoted to the particular pattern that is 'Ignatian spirituality', and did much to promote it—including in these pages. And yet, his historical scholarship also encourages us to resist any tendency to believe that what has emerged lately reflects *the definitive* articulation of Jesuit spirituality. Doing so would be to indulge in a different kind of fundamentalism than what occupied Philip several decades ago, but a fundamentalism all the same.

Many mourn Philip's untimely passing, inside and outside the Society of Jesus. For so many reasons, his goodness and intelligence are profoundly missed. Those of us who study the history of Jesuit spirituality lost a friend, mentor and leader. And yet he has marked out important parts of the road ahead, the work still to be done. Fidelity to his memory, and to his conviction that the Society's charism remains vital, demands that we continue the work he began so well.

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[24] See John W. O'Malley and Timothy W. O'Brien, 'The Twentieth-Century Construction of Ignatian Spirituality: A Sketch', *Studies in the Spirituality of Jesuits*, 52/3 (2020).
[25] Endean, 'Who Do You Say Ignatius Is?' 43.

PSALMIC ODES FROM APOSTOLIC TIMES

Teresa White

FRANCIS ACHARYA OCSO was a major twentieth-century pioneer of modern Christian monasticism in India. Born in Flanders in 1912, Francis became a monk in the Cistercian abbey of Scourmont in southern Belgium. In 1955, seeking to promote a meaningful encounter between Christianity and Hinduism, he left the Scourmont daughter house in Caldey, Wales, where he had been novice master, and, with the blessing of his abbot, set out alone for India to set up a Catholic monastic community which would be rooted in the ashram tradition. In 1958, he founded Kurisumala Ashram in the mountains of Kerala, where other men, including Bede Griffiths OSB from England, soon came to join him. Forty years later, Kurisumala, which follows the Syro-Malankara Catholic rite of the eastern Church, was fully affiliated to the Cistercian order. Francis, a keen student of Syriac, remained abbot of this community for 43 years. He died in India in 2002.

In 1990, the prominent US professor of New Testament language and literature J. H. Charlesworth sent Francis a copy of what were then called *The Odes of Solomon,* written in Syriac, together with an English translation of the poems.[1] Francis appreciated Charlesworth's scholarly work on establishing the Syriac text, but felt that his translation did not do justice to the mystical nature of the odes. He believed that, like the biblical Psalms, they are not only beautiful poems, but also heartfelt prayers. So, he decided to do his own English version, with the explicit intention of making the odes more widely accessible, and hoping also to encourage their use in prayer and contemplation. Having completed his translation of the poems, he wrote a general introduction to the book, but died before he could finalise his commentaries. In

[1] Syriac, a dialect of Aramaic, the mother tongue of Jesus, is a member of the wider family of Semitic languages.

2018 the editor Bernard Kilroy, relying on Francis's meticulous but unfinished notes, published the project as *Psalmic Odes from Apostolic Times*.

Although the manuscript of the odes came to light only in 1909, the poems themselves almost certainly date from the early second century AD. Some or all of them may, in the early years, have been translated into Greek, but it is thought that they were originally composed in Syriac. Since in style and tone they are reminiscent of both the *Book of Psalms* and the *Song of Songs*, they have sometimes been confusingly referred to as the 'Odes of Solomon'. However, as Father Francis says in his overview of the book, the content demonstrates that 'salvation through the Messiah is now something real and fulfilled, not just obscurely foreshadowed in symbols'.[2] Further internal evidence indicates that the unknown author was a Jewish convert, clearly familiar with the Hebrew Bible, but reading its message through the eyes of a fervent disciple of the Christ, whom he calls 'the Lord'. Hence the attribution of authorship to the biblical Solomon, son of David, clearly follows the eponymic tradition of attributing a text to someone significant and revered.

As I began to read this book, I was reminded of one of Rilke's poems, in which God is portrayed as a near neighbour: yes, God lives next door, but between us there is a wall that keeps us apart.[3] Slowly, pondering these beautiful odes, I found myself drawn into a world where there is no wall, no dividing line, between the sacred and the secular, the human and the divine. The odist senses God's nearness, recognises God as the mystery in human experience, and looks beyond the visible horizon of life as we know it and live it.

He is a genuine mystic; he keeps God always in sight; he sees the divine radiance shining in our world. He seems to walk in that place where soul meets soul, where 'deep calls to deep' (Psalm 42:7), and he responds intuitively to the voice and touch of God. The soul craves depth of reflection, and it is a cosmic vision of salvation that the odist shares in these poems. He seems, like Paul, to recognise in Christ 'the image

[2] *Psalmic Odes from Apostolic Times: The 'Odes of Solomon'. An Indian Monk's Meditation*, translated by Abbot Francis Acharya and edited by Bernard Kilroy (Bangalore: ATC, 2018), 87 (subsequent references in the text).

[3] 'Du, Nachbar Gott, wenn ich dich manchesmal', in *Rilke's Book of Hours: Love Poems to God*, translated by Anita Barrows and Joanna Macy (New York: Riverhead, 1996), 52.

of the invisible God, the firstborn of all creation' (Colossians 1:15). And he reaches out to God, seeking the tranquillity and order that exists deep down, beneath the apparent chaos on the surface of life.

At their best, all artists are drawn into this contemplative search for the meaning of existence, and in so doing they discern the footprints of God on the road of life, listen for the sound of heavenly harmony in the cacophony that pervades so much of human life and history. Through their poetry, their music, their pictures, they in some way make the presence of the divine visible, audible, tangible. Knowingly or unknowingly inspired by the Holy Spirit, they communicate aspects of God's eternal involvement in the work of salvation in our world, our universe. They summon us to pay attention, to pause, to pray and reflect, to encounter the transcendent in the everyday reality of our lives. The author of this little book is such an artist; he invites the reader to respond to the voice of God, to the touch of God, and to perceive those glimpses of eternity that are offered, as Jesus said, to those who have 'eyes to see and ears to hear'.

To encounter the transcendent in the everyday reality of our lives

In the original manuscript, the odes are untitled. In this edition, however, to aid the reader, brief titles have been suggested by Bernard Kilroy, which supplement the longer titles that had been added by Father Francis. The odist offers a vision of Christian faith and experience in poetic language, and his verses speak to heart and soul and mind. At times, they are endearingly intimate, for he is sharing his spiritual experience as a follower of Christ, as a believer. He has 'put on the love of the Lord', and there is a mutuality in this love: 'I would not have known how to love the Lord,/If he did not continuously love me' (Ode 3: 'The Embrace').

These psalmic odes are filled with symbols; they are truly 'sacraments', outward signs of inward grace for those who reflect on them and pray with them. Most of the images have strong scriptural resonances, yet the author has crafted them in such a way that they possess an originality and freshness that is all their own. Among them, I would like to comment briefly on three odes whose imagery was, for me, particularly striking. In each case, I found the spiritual significance of the poems movingly intensified by the meditative black-and-white drawings ('illuminations') offered by the Anglo-Indian artist-theologian Jyoti Sahi, a long-standing associate of Kurisumala.

Ode 6: The Harp

The first stanza runs:

> As the breeze moves through the harp
> And the strings speak,
> So the Spirit of the Lord speaks through my members,
> And I speak through His love. (10)

In these lines, the odist seems to be describing an instrument which, in the world of Greek mythology, was known as an aeolian harp. This was a stringed instrument that produced musical sounds not by the movement of the fingers of a human hand, but when Aeolus, the ancient god of the

wind, blew on them. Here the odist is recounting a parable: as the strings of a harp vibrate in the wind, so the song of the Spirit, the breath of God, may be heard in our lives. If this is to happen, if that deeper music, the heart's song, is to become audible, we must tune the instrument, 'tune' the members of our bodies so that they become taut, vibrant, alert to the touch of the Spirit. We do this 'tuning' by turning to God in prayer and quietly listening, as the harpist is doing in Sahi's picture. Then we can sing with David: 'My heart is steadfast, O God, my heart is steadfast; I will sing and make melody. Awake, my soul! Awake, O harp and lyre! I will awake the dawn'. (Psalm 108: 1–2)

In the notes to his picture, the artist says that in the Bible the harp is regarded as a sacred instrument, an instrument of transformation. He recalls the story of Saul who, tormented by an evil spirit, grows calm when he hears David playing on his harp (1 Samuel 16: 23). He suggests also that the odist, who was almost certainly Jewish, may have been inspired here by some lines from the Talmud: 'David hung his harp above his bed and, when midnight arrived, the north wind would blow upon the harp, making music'.[4] Sahi continues:

> David's strings sing of Creation outside in the wild, of the heart not the head, of praise and not ideas, of harmony with nature and the cycle of it, not our domination of it. Thus, he sings of the divine Cosmos, finding God in woodland and streams …. (113)

These thoughts and reflections are superbly expressed in this image, where the peaceful harpist, eyes closed, encircles the harp with his arms, gently plucking the strings of his instrument. He is making music, but he is also praying, listening intently in order to hear the whisper of Elijah's gentle breeze. The artist says that the harpist's hand gestures are symbolic: they 'speak out and contain, challenge and reassure' (113), and in times of struggle, they enliven and bring stillness. In the picture, the Spirit appears as the sacred Swan of the East (replacing the more familiar Dove of Peace of Western art) which whispers into the ear of the harpist, while 'the flowing circles of the forest and its animals embrace within the music the whole of Creation' (113). Here, again, the artist wishes to communicate something of the odist's cosmic vision:

[4] Talmud Berakhot 3b.

God speaks to us through the creatures of the earth, in the song of birds and the whispers of animals.

Acclaiming the harp as the instrument of divine music, the odist sings in praise of the Spirit of the Lord, who floods the world and sweeps away everything that is alien. It is this water that fills the earth with the knowledge of the Lord, as the waters cover the sea.[5] In prophetic language reminiscent of Isaiah (44:3–4), he declares that the water of the Spirit, the water of eternal life, cannot be restrained: it 'spread over the surface of all the earth,/And it filled everything' (12). And he says that the ministers, 'those who have been entrusted with the water of the Lord', are truly blessed. They have refreshed the parched lips of the thirsty soul; they have brought healing to the sick and the dying. Those who have drunk of this water, those who have followed Christ,

> … have strengthened their steps,
> And have given light to their eyes.
> And everyone knew them as the Lord's. (12)

Ode 13: The Mirror

The thirteenth ode, 'The Mirror', consists of two short stanzas which, like St Paul's famous words in his first letter to the Corinthians (13:12), draw attention to the common human experience of seeing a reflection of ourselves in a mirror. The original mirrors were doubtless smooth, tranquil pools of water, but for many centuries, long before the time of the odist, they would have been made of metal, probably of bronze. The owner needed to keep the metal well polished, otherwise, as Paul says, the reflection would be seen only dimly. Even today, we still have to polish our mirrors to ensure that the reflection is not distorted or obscured. In the days of the odist, most people probably did it, as we often do even now, by breathing on the surface of the mirror before rubbing it clean. This makes the mirror image even more meaningful, even more relevant to the life of a Christian: it is the Spirit, the breath of God, who helps us to polish our mirror, to refine the surface so that the reflection is more clearly visible. It is the Spirit who restores in us the face of Christ, and the mirror reflects the beauty of God in the face of the beholder.

[5] Compare Habbakuk 2:14.

It seems that in the early centuries of Christianity, the image of the mirror was widely used as a devotional aid, and preachers would discourse on it in their sermons. Mirror symbolism continued to appear in European religious art and literature until about the end of the fifteenth century when, in Renaissance Europe, a more secular interest in the human form was growing. The Church of that time judged that preoccupation with the human body was morally harmful, and the mirror, which could lead people to take excessive pleasure in their appearance, was condemned as a source of vanity. For this reason, its use in Christian spirituality declined rapidly in the West. Interestingly, the editor of this book, recognising the spiritual value of this image, wonders if it could be fruitfully reinstated. He suggests,

> … in prayer and meditation, we could once again ask ourselves, when we look at our reflection, whether we are being true to our real self, stripped of our psychological 'persona' or 'mask', and whether others would indeed recognise a reflection of the Word made Flesh within us (129).

Father Francis, in his commentary on this ode, cites some lines from a homily of the fourth-century monk St Macarius of Egypt who, he says, 'enriches the image of the mirror "in Christ"' (127). Macarius compares the believer to an artist who is engaged in painting a portrait of the king. If the artist does not constantly gaze at the king, he says,

> … the Lord will not paint His image with His own light. We must therefore gaze upon Him, believing and loving Him, throwing away all else, and attending to Him, in order that He may paint His own heavenly image and fix it in our souls ….[6]

According to Francis, for Macarius Christ is 'the true painter—one who, with his Spirit and the nature of light, can paint his image in us' (127).

Here the odist is telling us that when we look in God's mirror, we see ourselves reflected in it. In the accompanying picture, there is a woman sitting by a well, clearly reminiscent of the Samaritan woman in John 4, and the still water in the well shows a reflection of her face. The artist says:

> … the well is depicted as being fed by a stream (using John's frequent reference to the Holy Spirit as living water). The result creates in the image a tear-like form that reminds us that it is in the gift of tears of the heart that we discover the features of our true self, stripped of the mask which we normally present to the world. (128)

This beautiful ode, profoundly enhanced by Jyoti's illumination, invites us to see ourselves in the mirror of God's love, as the woman of Samaria did when she talked with Jesus and listened to him. When we look at that reflection, do we see ourselves as we really are? Do we see a fractured image, a broken, searching self, a painted mask? Or do we see, as God does, our graced self, the 'good aura'—the hidden goodness—that is within each one of us? In the picture, the gentle face of the woman assumes the features of the face of Christ.

[6] St Macarius, Homily 30.4, in *Fifty Spiritual Homilies of St Macarius the Egyptian*, edited and translated by A. J. Mason (London: SPCK, 1921), 225.

Ode 23: The Letter

'Odes of Rest' was an alternative title for this collection of poems (xviii), and the atmosphere of most is indeed restful and calming. Ode 23, 'The Letter', begins in the same vein with the odist quietly rejoicing in the joy and grace and love of those who 'walk in the knowledge of the Lord' (46). The language of the remaining stanzas, however, has a remarkable immediacy, and unlike that of the other odes, comes across as startlingly dramatic. Profoundly Johannine in character, the second stanza reads:

> His design came like a letter,
> His will descended from on high;
> It was sent like an arrow from a bow,
> An arrow shot with force. (46)

The arrow carries God's message—John, in the prologue to the fourth Gospel calls it 'the Word', adding that 'the Word was with God'. The odist's letter also has a divine origin: it 'descended from on high', and it contained an announcement. It would seem that Syrian Christians were familiar with the image of a letter—a written message, a scroll, an epistle—as God's way of communicating to humanity the divine plan of salvation. In his commentary, Francis notes that in the Syrian liturgy the hymn for Vespers on the feast of the Annunciation begins with these words:

> From the heights, Gabriel flew on the wings of the wind,
> And taking the letter of his Lord he offered greetings to Mary;
> He opened it before her and said to her … (138)

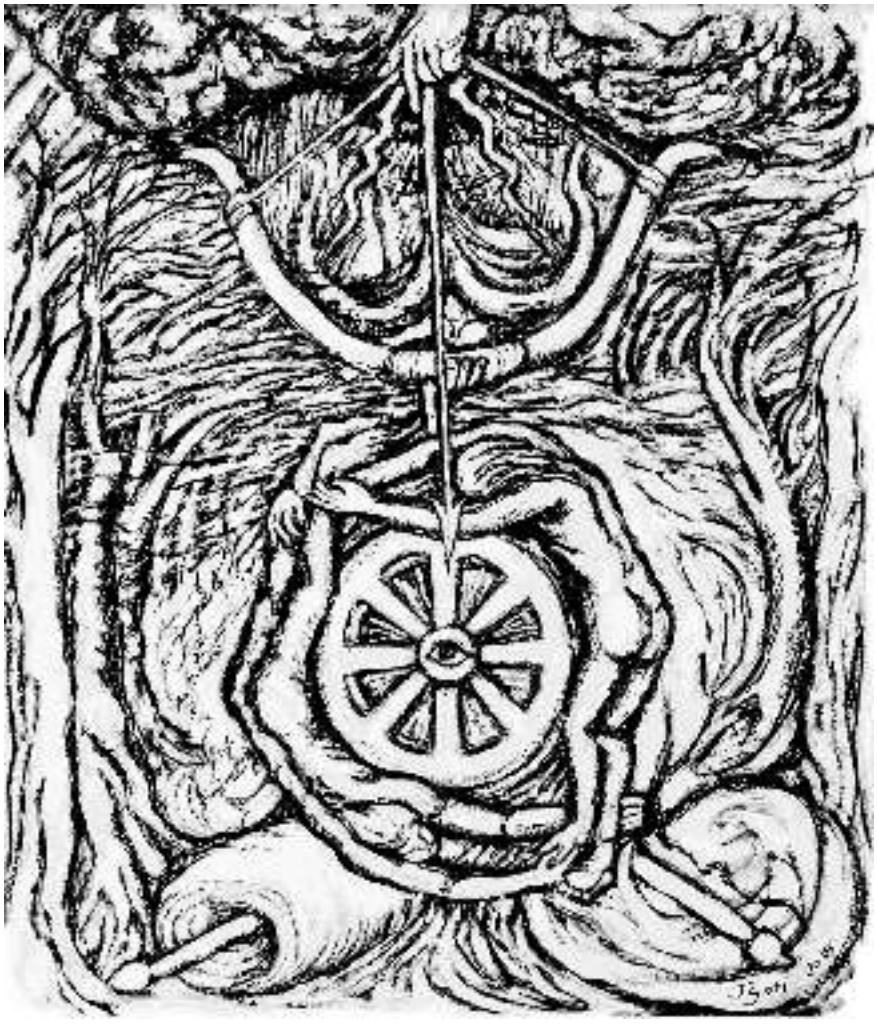
The odist uses the same image, saying that the letter arrived 'like an arrow from a bow … shot with force' from the hand of God. This letter brought the divine command, the divine teaching, to the people. The dramatic language continues:

> … many hands rushed to catch the letter,
> To hold it and read it,
> But it slipped from their fingers … (46)

These 'many hands' could be the hands of the unbelievers, who found it difficult to accept God's message—it had little meaning for them. But, as John says in his prologue, and as the odist knows, those who did accept the divine word became God's children. And God's word is love: 'Love is for the elect and who shall put it on/But they who possessed it

from the beginning?' (46) In the message of the letter, it is not difficult to discern an echo of the famous words from the fourth Gospel: 'for God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life' (John 3:16).

There follows a further image, and one that is, for many of us, less familiar: the wheel. The letter, we are told, sent like an arrow from the hand of God, came to rest on a wheel, 'a sign of kingly rule and dominion' (48). According to Jyoti Sahi, the wheel 'has a special significance in Indian symbolism' (139): it represents the eternity of God. Furthermore, in the East, in the early centuries of Christianity, the wheel was commonly used as an alternative image of the cross, and, like the cross, was seen



as an instrument of torture, as was the Catherine wheel. (Interestingly, both images, the cross and the wheel, are found in the writings of a contemporary of the odist, St Irenaeus, who was also deeply influenced by the thought and teaching of the Johannine community.)

More widely, the wheel is associated with world order, and with justice: those at the top fall, those below, rise to the top. There are echoes of this cyclic symbolism in prophecy of Isaiah, where he says: 'so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it' (55:11). These are even clearer in the *Magnificat*: 'he has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty' (Luke 1:52–53).

In his introduction, the editor says that, for the odist, the doctrine of the Trinity is 'still fluid'. As a result, it is only rarely that the three Persons of the Trinity are unequivocally named in these poems. Ode 23 is an exception. In the eighth stanza, where the letter has become 'a large volume,/Entirely written by the finger of God', there is a clear assertion of faith in the Trinity:

> And on it [the 'large volume'] was the name of the Father
> And of the Son and of the Holy Spirit,
> To rule for ever and ever. (49)

In these words, the odist brings to completion the image that inspired this ode: the letter is 'signed', as it were, by Father, Son and Holy Spirit.

Putting on the Love of the Lord

We call the Bible 'the Word of God', but the book of Psalms consists mainly of words that express the human side of a heartfelt dialogue between the people of Israel and their God. The psalms are soul-prayers. They are not simply a polite exchange between well-behaved children and a parent who knows what is good for them; they engage God in serious dialogue about things that matter. And the dialogue is not one-sided. God's part in it is not always actually verbal, but God's presence, God's nearness, is tangible in all the psalms. For those who wrote them and for those who pray them today, there is a clear recognition that God is at the heart of human life, at the heart of the world and everything in it. The psalms are truly timeless.

Psalmic Odes from Apostolic Times is a fitting title, for these poems are, like the psalms, soul-prayers. Just as the psalms, no matter how vindictive their content, usually end with words of blessing, so these odes, all of them, conclude with a word of praise: 'Halleluiah!' They address God from the heights and depths of human experience. They take it for granted that 'putting on the love of the Lord' (Ode 3) and walking in God's way bring joy and hope. But that is not all: leading a 'holy' life, a God-centred life, enlivens the weary spirit, helps the believer to stand firm even though 'persecutors may come … even if the universe should be shaken' (Ode 5). The odist sees the earth as filled with God's presence. Knowing this, he is able to look beyond this visible world to a more 'real' world, where the soul meets soul, where there is the peace and light and love that only God can give.

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Psalmic Odes for Apostolic Times ***may be purchased from the Way Ignatian Book Service. Please go to https://www.theway.org.uk/bookservice, or contact the editorial office.***

THE SAINT, THE THEOLOGIAN, THE POET AND PHILIP ENDEAN

Michael Kirwan

PHILIP ENDEAN'S LASTING CONTRIBUTION to academic theology is *Karl Rahner and Ignatian Spirituality*, the fruit of his doctoral thesis. Several years earlier, he had co-edited *St Ignatius: Personal Writings*, a compendium of the main Ignatian texts and a selection of the letters.[1] These two books give a sense of his main concerns. The universal presence in the world of God's loving grace, so powerfully articulated at Vatican II, filled his vision as a disciple and a scholar, and especially as a pastor. An experience of this grace was undergone by St Ignatius in the sixteenth century, and made available to us through his Spiritual Exercises. In the twentieth century, Karl Rahner shows how these insights can still be relevant today, even in a philosophical culture which holds to a very different understanding of the human person and of religious experience.

I shall explore this antiphonal dialogue between saint (Ignatius) and theologian (Rahner) in the light of another: between 'priest and poet', in Karl Rahner's article of this title. This conversation is at the heart of Philip's engagement with Gerard Manley Hopkins, though as we shall see in the case of Hopkins, the interaction of the two roles is not as straightforward as Rahner suggests.

Bringing together saint and theologian can be seen as Philip's way of addressing, and attempting to heal, the rift between theology and spirituality. Whatever else this divide might mean, it too often implies a distinction between 'head' and 'heart', between 'thinking' and 'feeling'. This unfortunately colludes with a tendency in our present culture to privilege feelings and affectivity (spirituality) over intellect (theology). Within the academy, there is the related danger: academic theology can too easily be dissociated from the experience of the individual believer,

[1] Philip Endean, *Karl Rahner and Ignatian Spirituality* (Oxford: Oxford U, 2001); *St Ignatius of Loyola: Personal Writings*, edited by Joseph A. Munitiz and Philip Endean (London: Penguin, 1996).

and from that person's other community, the Church. With these separations, everyone is poorer.

The conversation between saint and theologian has caught the imagination. In 1978, Rahner published an imaginary dialogue between Ignatius and a modern Jesuit. The imagined Ignatius hopes that Rahner will truly hear his message such that it will 'touch *your* head and perhaps *your* heart too', and will be a message for Rahner's age as well as his own:

> When I claim to have known God at first hand .... All I say is I knew God, nameless and unfathomable, silent and yet near, bestowing himself upon me in his Trinity, I knew God beyond all concrete imaginings. I knew Him clearly in such nearness and grace as is impossible to confound or mistake.[2]

Ignatius continues to inspire, because of his 'monstrous claim' that 'God can and will come directly to man whom he has created; man, his creature, will know him truly when this happens'.[3] In the post-conciliar period, we are also looking for new ways to express the implications of God's universal presence, in a world which has largely decided that it knows enough, indeed more than enough, about Christianity; a world which may at best lay claim to being 'spiritual', but certainly not 'religious'.

The possibility that perhaps we need to unlearn much of what we have been erroneously taught about God is beautifully captured in the reply that Rahner made to an interviewer who said that he had never had a religious experience: 'I don't believe you!'[4] Briefly, by virtue of our very existence, as creatures capable of infinite inquiry and infinite love, we are open to God's approach. The human being is 'the event of God's free and forgiving self-communication'.[5] The fact that we may choose not to label certain experiences 'religious' does not mean they are any less authentic as encounters of divine proximity and summons. By taking this approach, Karl Rahner effectively concedes the Enlightenment critique of religion, that alleged 'proofs' of God's existence do not

[2] Karl Rahner and Paul Imhof, *Ignatius of Loyola*, translated by Rosaleen Ockenden (London: Collins, 1979 [German original 1978]), 11.
[3] Rahner and Imhof, *Ignatius of Loyola*, 13.
[4] Karl Rahner, interview with Karl-Heinz Weger for Radio Austria (FS 2), Vienna, 2 March 1979, in *Karl Rahner in Dialogue: Conversations and Interviews, 1965–1982*, edited by Paul Imhof and Hubert Biallowons, translated by Harvey D. Egan (New York: Crossroad, 1986), 211.
[5] Karl Rahner, *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, translated by William V. Dych (New York: Crossroad, 1987), 116 following.

work, and that we have no direct access to God. Even if this is so, a consideration of the human person and how that person is constituted points to God, just as a keyhole tells us about the shape of the key.

The first obvious connection to Ignatius, therefore, is to a young, shattered man, struggling to make sense of his experience, of horrific battle injury and disorientated convalescence. Ignatius' sifting of his daydreams, and his recognition that some of these were summoning him to a deeper place than the others, is the beginning of his 'pilgrimage' which is both geographical and inward. To cite Rahner once again, the pilgrim is indeed the 'event' of God's self-revelation; though his lack of formal theological education was a severe and dangerous handicap for him until he made his way to the University of Paris.

Philip's book on Rahner begins with the request that Rahner received in 1936, to write on the dogmatic theology of the *Spiritual Exercises*. Rahner's notes for the project include a list of standard theological themes: the understanding of the human person presupposed in the *Spiritual Exercises*, contrasting modern and medieval models; theologies of encounter with God, meditation, vocation, mysticism, and of 'the religious event itself'. At a glance, these notes are as far as Rahner got. Philip suggests this is significant: the very emptiness of the notebooks indicates an unconscious intuition that Ignatius' spiritual pedagogy needed more than a theological commentary. The 'new wineskin' required was nothing less than a thorough renewal of the whole of theology, a renewal which was to become the focus of his whole professional life. Philip concludes by suggesting that Rahner's empty notebook does not, after all, indicate a failed project, but a reminder of the primacy of God's wisdom and goodness, and that our own efforts are 'only fragments: mere attempts to clear space so that God's grace can be disclosed'.[6]

This reminder of the inadequacy of theology in the face of its subject-matter is exactly right, recalling the experience that led Thomas Aquinas to declare, 'all that I have written appears to be as so much straw after the things that have been revealed to me'.[7] This is also a reminder that Philip's overriding concern was the good of souls. As well as teaching in the university, he helped out in a variety of ministries: in inner-city London parishes; celebrating Mass with gay Catholics and their families; assisting women's religious congregations to recover their

[6] Endean, *Karl Rahner and Ignatian Spirituality*, 2, 3, 260.
[7] *Fontes vitae S. Thomae Aquinatis*, edited by Dominic Prümmer (Toulouse: privately printed, 1912), 376.

charism and heritage. In all of these contexts, Philip was helping the Church to 'self-actualise': to bridge the gap between what it is and what it is called to be. This, precisely, is what Karl Rahner understands by 'pastoral theology'.

It also shows what Philip once called the 'Heineken principle', a grace so pervasive that it is like the beer that 'refreshes the parts other beers cannot reach'. The inadequacy of our talk about God does not prevent us from detecting God's loving presence, even in the most improbable or debilitating situations. This conviction is what led him to defend Karl Rahner's theology against the accusation of over-optimism, or of having no room for the cross and for martyrdom.

Theology does not 'fizzle out', therefore, but issues in the service and care of souls. However, there is another area where theology finds help, even in its inadequacy, which is interestingly underdeveloped in Philip's engagement with Karl Rahner, namely the role of poetry in theology. Philip's love of English literature was a significant part of his life, most evident in the person of Gerard Manley Hopkins, in whom he found conflicts and tensions as well as affirmation. Hopkins makes a brief appearance in the closing chapter of *Karl Rahner and Ignatian Spirituality*, in a discussion of 'the knowledge derived from experience'. The first citation is celebratory:

> I wálk, I líft up, Í lift úp heart, éyes,
> Down all that glory in the heavens to glean our Saviour.

The second citation, from Hopkins's sombre meditation on the Emmaus narrative (from his retreat notes of 1883) is very different. The passage begins in desolation, but is able to rejoice at the revelation to the two disciples.[8] Consolation can be direct or vicarious.

Philip notes that the arts were not normally a starting point for Rahner's theological reflection. Nevertheless, Rahner showed great interest in the creative process of poetry, which he found a powerful analogue for theology. An especially important text from Rahner, entitled 'Priest and Poet', was written as the foreword to a collection of poems on priesthood by a fellow Jesuit.[9] I examine this essay as a way exploring further the main concerns of Philip's own life and work.

[8] Endean, *Karl Rahner and Ignatian Spirituality*, 249–250, citing Gerard Manley Hopkins, 'Hurrahing in Harvest' and 'Private Notes 1883–1885: retreat at Beaumont, September 1883'.

[9] Karl Rahner, 'Priest and Poet', in *Karl Rahner's Writings on Literature, Music and the Visual Arts*, edited by Gea Thiessen (London: T. and T. Clark, 2021), 79–100 (*Theological Investigations*, volume 3,

Just as the evangelists are entrusted with words which come to us from what is incomprehensible—'overbright darkness'[10]—so all poets who speak from their innermost being are entrusted with what he calls 'primordial words': words of utter simplicity which nevertheless 'form the basis of our spiritual existence'; words which open a mysterious door for us into the unfathomable depths of true reality:

> The primordial words always remain like the brightly lit house which one must leave behind, 'even when it is night'. They are always as though filled with the soft music of infinity. No matter what it is they speak of, they always whisper something about everything. If one tries to pace out their boundary, one always becomes lost in the infinite. They are the children of God, who possess something of the luminous darkness of their Father. (82)

Rahner's comments are directly inspired by the German modernist poet Rainer Maria Rilke who, in the ninth of his 'Duino Elegies', speaks of certain words—'house, bridge, fountain, gate, pitcher, fruit-tree, window'—which we are here to say, 'more intensely than the Things themselves/ever dreamed of existing'.[11] The poet is therefore responsible, not just for language, but for existence itself. The poet is the minister of a sacrament, 'in which realities come out of their dark hiding place into the protective light of man to his own blessing and fulfilment' (86).

There is an affinity, therefore, between the poet, who speaks primordial words in powerful concentration, and the priest who has been given *the* word of God. The difference between poet and priest is that the poet can only speak the truth from within him-

Theology of the Spiritual Life, translated by Karl-H. and Boniface Kruger [London: Darton, Longman and Todd, 1967], 294–317). Subsequent references in the text.

[10] Karl Rahner, 'Poetry and the Christian', in *Karl Rahner's Writings on Literature*, 102.

[11] Rainer Maria Rilke, *The Duino Elegies and the Sonnets to Orpheus: A Dual Language Edition*, edited and translated by Stephen Mitchell (New York: Vintage, 2009), 57.

or herself, whereas it is possible for the faithless or loveless priest to pronounce God's own truth without having appropriated it for himself. To some extent we may think of the poet as uttering the (poetic) question and the priest uttering the (divine) answer. 'Question and answer, poet and priest, would thus live from each other.' (100) But the ideal is that the priest or theologian might become a poet; or that the poet, satisfied by the answer received to his or her question, should become a proclaimer in turn. This occurrence, of priest becoming poet and poet becoming priest, is rare. 'If it happened often, there would be too much radiant beauty for our hearts.' (100)

What is strikingly typical of Rahner in this essay (and so reminiscent of Philip) is the pastoral imperative which drives his reflection. The Church needs the grace of the poet if it is to function in the secular world, even if the poet, the authentic speaker of the primordial words, is outside the Church. Here is a notable example of the Church's dialogue with the world of today, the hallmark of Vatican II; a dialogue which is now essential, if we are to learn anew how to speak truly and effectively about God.

Nevertheless, it is clear that Philip was not convinced. He does not cite this essay in his own article on the spirituality of Gerard Manley Hopkins in the *Hopkins Quarterly*, although it will surely have been at the back of his mind. The reason for this is painfully obvious, as Hopkins does not, after all, represent the antiphonal fusion of poet and priest which so enraptured Rahner. According to Philip, there is,

> … a radical incompatibility between Hopkins's poetry and his Jesuit ideal, that is the pursuit of the glory of God through the salvation of others. His poetry, though Christian, is not, according to any understanding which distinguishes the two terms, priestly.[12]

The two periods of Hopkins's poetic fruitfulness coincide with an absence of apostolic fulfilment (firstly, because he was in a house of studies; secondly, because he was misplaced in Dublin). The poetry is only an oblique reflection of his commitment as a Jesuit. He did not, Philip suggests, possess the vocation to be a poet *within* his Jesuit calling. Hopkins's Ignatian spirituality is largely traceable to the First Week of the Exercises (that is, to meditations upon the reasons for our being created,

[12] Philip Endean, 'The Spirituality of Gerard Manley Hopkins', *Hopkins Quarterly*, 8/3 (Fall 1981), 107–129, here 109.

and upon our alienation from God), and to the final Contemplation to Attain Love; but there is very little from the intervening Weeks, about the mysteries of Christ's life and especially about the election to follow Christ poor. In short: there is little that speaks of the specific life and calling of a Jesuit, and the possibility that Hopkins had made a mistake in joining the Society of Jesus must be admitted.[13]

Worth noting here is Philip's critical independence from Karl Rahner; so immensely inspiring for him in many ways, and yet Philip holds back from what he sees as a dangerous aestheticism in the notion that priest and poet can be aligned to one another in the way Rahner suggests. Perhaps Philip is simply unconvinced by the Germanic romantic idealization of the poet (*Dichter*) as the bearer of salvific words, Heidegger's 'shepherd of being'. In the case of Hopkins, the poetry was incidental to, and even independent of, the priestly vocation.[14]

This holds true more generally: despite the Church's exaltation of the arts (Philip cites Vatican II's Constitution on the Liturgy, *Sacrosanctum concilium*), we cannot simply canonize all that is beautiful, or equate artistic quality with edification, and certainly not from a Jesuit perspective. How effectively can we be sustained by a night at the opera, or even a finely executed liturgy, when we take into account the hungry who might have been fed from these resources? Once again, it is the good of souls—of all souls—which must take precedence.

Rahner was immensely significant for Philip Endean, but he was not an idol. It would have been very easy for Philip—a fine musician and a sensitive reader of literature—to have been enchanted by Rahner's rapturous praise of the poet's exalted vocation and centrality in the order of salvation. That he was able to resist, and to discern a greater good in the Jesuit calling which seeks to 'refresh the parts others cannot reach', testifies to his courageous honesty of spirit. Philip's own steadfast confidence in his Jesuit calling enabled him to take part in beautiful but robust conversations with a Jesuit saint, a Jesuit theologian and a Jesuit poet.

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[13] Endean, *Karl Rahner and Ignatian Spirituality*, 128.
[14] Philp Endean, 'A Heart Uttering Truth', *The Way Supplement*, 66 (1989), 3–13.

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LONG LIVE THE WEEDS AND THE WILDERNESS YET

Philip Harrison

FOR GERARD MANLEY HOPKINS, the wilderness is a locus of encounter with God. An arc can be traced throughout his life revealing how it refined his religious, aesthetic and natural sensibility, from the time of his religious turmoil in Oxford to the end of his life in Dublin. The subtle tensions evinced by his response to the wilderness offer an intriguing insight into its role in his life. One tenth of the world's wilderness has disappeared over the past three decades.[1] Hopkins's perennial delight in the transformative encounter afforded by wilderness offers us an approach to its recuperation.

An early poem represents the scriptural wilderness as the inhospitable hinterland of religious conversion. But some of his most memorable lines would later be inspired by the natural wilderness of Scotland: 'Let them be left, O let them be left, wildness and wet;/Long live the weeds and the wilderness yet'.[2] The despondency of the scriptural wilderness was transmuted as his poetry developed into the promise of God revealed in nature. Yet the wild weather that had raised his artistic mind to the beauty of the heavens would eventually put a halt to the passage of its seasons during his final years in Dublin.

The scriptural wilderness is represented in Hopkins's early poem 'A Soliloquy of One of the Spies Left in the Wilderness' through an imaginative retelling of the reconnaissance of the promised land (Deuteronomy 1:22–40; Numbers 13:1–33). The narrative recounts how, after the wilderness journey out of Egypt, a representative from each of the tribes of Israel is sent to bring back a report on the land they are about to enter. They confirm that the land is indeed flowing with milk and honey, and they show the grapes, pomegranates and figs that

[1] See James R. Allan, Oscar Venter and James E. M. Watson, 'Temporally Inter-comparable Maps of Terrestrial Wilderness and the Last of the Wild', *Scientific Data*, 4 (2017).
[2] Gerard Manley Hopkins, 'A Soliloquy of One of the Spies Left in the Wilderness' and 'Inversnaid' in *The Major Works*, edited by Catherine Phillips (Oxford: Oxford U, 2002), 21, 153.

prove its fertility. They also report that the land is occupied by an intimidating people who might even consume them (Numbers 13:27–33). Most of the spies wish to appoint another leader and return to Egypt (Numbers 14:3–4), while Caleb and Joshua insist that they should follow Moses straight into the promised land (Numbers 13:30; 14:6). Their lack of unity prompts God to take an oath that none of those who doubted him will see the land they have reconnoitred (Numbers 14:23).

The poem is an imagined soliloquy by one of the spies abandoned in the wilderness. He finds himself suspended between the oppression of Egypt and the uncertain freedom of the promised land. God's providence is recalled in the gifts of manna, quails and water (ll. 1–12), but so too is whatever delight was to be had whilst enslaved in the Nile Delta (ll. 13–36). The soliloquy swings between despondency and a promise withheld, driving the spy to withdraw his faith in the freedom promised by God: 'We desire the yoke we bore,/the easy burden of yore' (ll. 41–42). He not only doubts that Moses has guided the people to true freedom, but also rejects God, hoping to return to slavery in Egypt as a servant of 'a more grateful God' (l. 54). The scriptural wilderness requires a response of faith before God's offer of freedom—a response that the spy is not able to give. It cannot have escaped Hopkins's notice that this was the same place where Jesus' freedom would be tested and his divinity revealed.[3]

This religious connotation of the wilderness was deepened in two of Hopkins's maritime poems. Like the spy, shipwrecked seafarers could be caught between despondency or despair and the promise of eternal salvation, standing before a final decision of faith. After the loss of the steamship *Deutschland* in 1866 Hopkins lamented, in one of his most famous poems, the deaths of five religious sisters in the wreck.[4] A rescuer is described as trying to save the 'wild woman-kind below' (l. 16) whose faith was assured though they would eventually perish 'sisterly sealed in wild waters' (l. 23).

In his notes on the *Spiritual Exercises* Hopkins had written about how shipwreck might put eternal salvation in peril: 'If we are then in the grace of God we have no time to fall away, but yet consider brethren how many men live in unbroken mortal sin, who if they die suddenly must

[3] Mark 1:12–13; Matthew 4:1–11; Luke 4:1–13.
[4] Gerard Manley Hopkins, 'The Wreck of the *Deutschland*', in *Major Works*, 110–119.

therefore die in mortal sin'.[5] 'The Loss of the *Eurydice*' mourns for seamen from whom, not believing in Christ, the promise of eternal salvation may be withheld. He describes them as 'wildworth', meaning 'wild flowers', on account of this uncertainty:

> Life, this wildworth blown so sweet,
> These daredeaths, ay this crew, in
> Unchrist, all rolled in ruin.[6]

The final moments of those shipwrecked filled him with a heartfelt compassion. He would have counselled them to beseech God's mercy, which surely he would give.

> But for souls sunk in seeming
> Fresh, till doomfire burn all,
> Prayer shall fetch pity eternal.[7]

He showed the same sentiment of compassion at the death of the farrier Felix Randall, the turbulence of whose last moments of life was tempered by faith.[8]

Hopkins saw the troubled experience of humanity before a decision of faith reflected in the natural wilderness because God was encountered in both. He yearned for the wilderness as the place where he could stand closest to the freedom that God offered. Every time he put his faith in God's promise he held his recurring depression at bay, thereby sharpening and intensifying the freedom that he found. His yearning for the wilderness could not be satisfied. In 'The Alchemist in the City' the speaker expresses this hunger: 'I desire the wilderness/Or weeded landslips of the shore' (ll. 23–24).[9] When an intimation of this wilderness, 'one spot and hunger', reaches him in his urban environment, this yearning turns to despondency as he reflects that the 'thankless lore' of his alchemy 'holds no promise of success' (ll. 32, 22, 34). His heart is enflamed with an even deeper longing for the 'free and kind wilderness' (l. 36).

Henry Thoreau wrote of humanity's inexhaustible yearning for the wilderness because of our need to 'witness our own limits transgressed, and some life pasturing freely where we never wander'.[10] However Hopkins's

[5] 'On Death', in *Major Works*, 297.
[6] 'The Loss of the *Eurydice*', in *Major Works*, 138
[7] 'Loss of the *Eurydice*'; and see 'On Death', 296.
[8] 'Felix Randall', in *Major Works*, 150.
[9] 'The Alchemist in the City', in *Major Works*, 65–66.
[10] Henry D. Thoreau, *Walden*, edited by J. Lyndon Shanley (Princeton: Princeton U, 2004), 318.

Sketch of a beech tree, Godshill Church, Isle of Wight, by Gerard Manley Hopkins, 1860s

yearning was not merely for the satisfaction of an inner demand but to be transformed by the wilderness. Its value for him lay in this capacity to transform him throughout his life. The philosopher Bryan Norton has argued that the wilderness has 'transformative value' because it 'provides an occasion for examining or altering a felt preference rather than simply satisfying it', as when exposure to a new kind of music can lead to the adoption of new preferences and tastes.[11] In this way the wilderness held a power to deepen Hopkins's desire.

The many references Hopkins makes to the natural wilderness demonstrate a mind continually being tuned by this transformation. The yearning for the wilderness to be a permanent facet of his existence arrived gradually. He had written in a letter of 1879: 'I have … something, if I cd. only seize it, on the decline of wild nature, beginning somehow like this—O where is it, the wilderness'.[12] This was an irresolute, incomplete poem that lacks the lilting finesse of his later articulation:

> O where is it, the wilderness,
> The wildness of the wilderness?
> Where is it the wilderness?
>
> And wander in the wilderness;
> In the weedy wilderness,
> Wander in the wilderness.[13]

It was not until two years later, visiting the tiny settlement of Inversnaid, nestled on the banks of Loch Lomond in the Scottish Highlands, that he would give full rein to his intuition:

[11] Bryan G. Norton, *Why Preserve Natural Variety?* (Princeton: Princeton U, 1987), 10.
[12] Gerard Manley Hopkins to Robert Bridges, 26 February 1879, quoted in *Major Works*, 366–367.
[13] 'O Where Is It, the Wilderness?', in *Major Works*, 140.

> What would the world be, once bereft
> Of wet and of wildness? Let them be left,
> O let them be left, wildness and wet;
> Long live the weeds and the wilderness yet.[14]

His yearning for the wilderness had led him out of the barren wasteland into the rich vitality of the wild Scottish Highlands. It was there that he would realise that the wilderness was as necessary to his art as it was to receiving the promise of God's freedom.

The hesitant progress of this intuition reveals something about how the wilderness could become art. He often described his attempts at musical composition as 'wild', writing to Bridges about a harmonization he had composed that: 'indeed the second and third verses were a kind of wilderness of unintelligible chords, but the first seemed to me very good'.[15] The despondency that he sometimes felt about his work was tempered by awareness of its tentative promise. It became an invitation to refine, once again, whatever remained to be converted in his art. Hopkins memorably wrote of the slate quarries in North Wales: 'nowhere I suppose in Europe is such a subjection of nature to man to be witnessed. The end is that the mountains vanish, but in the process they take a certain beauty midway between wildness and art.'[16] He recalled the scriptural command that humanity 'fill the earth and subdue it' (Genesis 1:28), yet argued that the subjection of the mountains contributed to their imperishable beauty, without supplanting 'wildness' by 'art'.

Hopkins's own art would require an unselfconscious absorption in the wilderness, a response to its inner uniqueness or 'inscape', which he called 'instress'.

> What you look hard at seems to look hard at you, hence the true and false instress of nature …. Unless you refresh the mind from time to time, you cannot always remember or believe how deep the inscape in things is.[17]

The inscape of the wilderness might be revealed in its manifold uniqueness, but this vision was too easily distorted by the intrusion of the poet's selfhood—'false instress'. The discovery of its true instress required a

[14] 'Inversnaid', 153.
[15] Gerard Manley Hopkins to Robert Bridges, 1 January 1885, in *Selected Letters*, edited by Catherine Philips (Oxford: Oxford U, 1991), 205.
[16] Gerard Manley Hopkins to Robert Bridges, 2 October 1886, in *Letters of Gerard Manley Hopkins to Robert Bridge* , edited by Claude Colleer Abbott (Oxford: Oxford U, 1955), 226.
[17] Gerard Manley Hopkins, journal, March 1871, in *Major Works*, 204.

determined loss of selfhood that would free the poet from nature's mutual gaze. As Hopkins looked lovingly upon the wilderness, the despondency created by the intrusion of his selfhood would evaporate as he began to articulate the promised freedom now received in a glimpse of the wild.

Perhaps his deepest reverence for the wilderness is demonstrated in 'The Blessed Virgin Compared to the Air We Breathe'.[18] Mary seems to have epitomized for Hopkins the wild state of humanity before the decision of faith. He compares her to the winds that circle the earth like 'wild air, world-mothering air' (l. 1). Just as two of the spies in the desert had refused the despondency of the wilderness, and Hopkins himself had resisted depression throughout his life, the Blessed Virgin Mary stood as a symbol of the outright rejection of fear in favour of the promise offered by God. Her natural humanity was the necessary condition for the salvation of Christ to be brought to world. Hopkins's own humanity was united with hers as he stood in the wilderness breathing the same wild air: 'This air, which, by life's law/my lung must draw and draw' (ll. 13–14). He invites us all to breathe this life-giving air: 'Men here may draw like breath/More Christ and baffle death' (ll. 66–67). Through the necessary humanity of Mary, Christ had come to inhabit the wildness of human life, to offer us the choice of despondency or faith in the promise of God's freedom.

The Scots-born ecologist John Muir said of the wilderness: 'God's love covers all the earth as the sky covers it and also fills it in every pore, and this love has voices heard by all who have ears to hear'.[19] Hopkins had ears to hear and a voice to speak for the wilderness. He invites us to be drawn into that locus of encounter where we choose God's promise over despondency and our human sensibility is refined. As we allow the wilderness to speak to us, he helps us become advocates for its future too.

Philip Harrison SJ is the editor of *The Way*. After studies in English language and literature at the University of Leeds, he worked for three years as a volunteer with the homeless in Glasgow and people with disabilities in Liverpool. His formation included training as a teacher in Scotland, studying theology in Latin America, and completing a licentiate in sacred scripture at the Pontifical Biblical Institute in Rome. He is currently serving at the Manchester Universities Catholic Chaplaincy.

[18] 'The Blessed Virgin Compared to the Air We Breathe', in *Major Works*, 158–161.

[19] Muir Papers, file 37. 14, autobiographical notebook, undated (1873?), in John Muir, *To Yosemite and beyond: Writings from the Years 1863–1875*, edited by Robert Engberg and Donald Wesling (Salt Lake City: Utah U, 1999), 160.

PHILIP ENDEAN SJ
(1954–2023)

Theologian and Disciple

'WE LOVE PHILIP VERY MUCH, and we pray in communion with him.' The words came from Henri Laux, the superior of the Centre Sèvres community, who visited Philip on the night he died. In a message to Fr Provincial he explained that Philip's condition had suddenly declined; the situation was 'evolving very quickly' and the end could not be far off. 'When I came into the room, Philip made a little gesture with his hand, saying my name; he couldn't speak. I said an Our Father, alone, and at the end, he made a little sign of the cross. When I left, he waved me off.' Those who knew Philip well may imagine one of his familiar sighs and shrugs, but on this occasion there was no clasping of hands to head, as if he was teasing out some knotty philosophical problem. For a man who could agonize endlessly over matters practical as well as theological, Philip's final months were passed in a quite remarkable serenity. Everyone who visited him in the Jesuit community in Vanves or spoke on the phone or via Zoom came away consoled.

In the year 2013 Philip had quickly made himself at home in Paris. He was an intellectual who attended with unremitting care to the nuances of texts and the demands of interpretation. Yet under that hesitant exterior and powerful intellect there grew a loving heart, and in Paris it seemed to blossom. News of his death at a mere 68 years old,

was received with a sadness tempered by the knowledge that he had lived life to the full and was ready to be embraced by the Mystery of an ever-compassionate God. 'We love Philip very much.' Even allowing for a certain Gallic excess, not many Jesuit intellectuals, let alone one so quintessentially English, can have enjoyed such an accolade.

Philip Stephen Endean was born in Grove Park, London, on 26 December 1954, the youngest of the three sons of Herbert and Eileen (Wall) Endean. His father, who worked for the Commercial Cable Company, died when Philip was nine years old, at the time when he had just gained a scholarship which would take him from Bishop Challenor's school in Beckenham to St John's, Beaumont. There, and subsequently at Stonyhurst, the precocious child found himself at home with a number of Jesuits to whom he remained close, not least Billy Hewett. On leaving Stonyhurst, Philip was already an accomplished musician and spent a 'gap year' playing the cello in the Portuguese National Radio Symphony Orchestra.

In 1974 he went up to Oxford to read English, quickly becoming a popular figure in the Catholic Chaplaincy and a much-valued contributor to musical Oxford. He graduated in 1977 with a brilliant first-class degree and a couple of university prizes. His undergraduate dissertation was on Gerard Manley Hopkins, who remained the single greatest passion of his life. He made more Jesuit friends through Campion Hall and it was no surprise when he shared with them his decision to join the Society. On 7 September one of them drove Philip, together with his trusty cello, George, from Oxford to the novitiate at its new site at Manresa House in Harborne. His 'little life' (the short autobiographical account written on entry) is typically Philip, elegantly crafted yet slightly angular and self-deprecating. He finishes with due acknowledgement of his willingness to work on 'Foreign Missions' and a remark or two about his health, and then admits that 'throughout my school career, my performance at all forms of sport was considerably below average, and I do not think that this was a matter entirely of indolence'.

Enforced football in the Manresa grounds was compensated by Philip's prodigious ability to absorb the details of the history and culture of the Society. After first vows he took an MA in philosophy at Heythrop College, followed by a year's social ministry in Mexico City. For his theological studies he returned to Heythrop between 1982 and 1984, followed by a mastership in theology at the Weston School of Theology in Cambridge, Massachusetts, where he came under the influence of

the great Jesuit church historian John O'Malley. He was ordained on 6 July 1985 at the Holy Name, Manchester, staying on for eighteen months as chaplain to Manchester Royal Infirmary. After a few months' study break in the USA and Germany, he moved to Campion Hall in Oxford for a DPhil on the Ignatian background to the theology of Karl Rahner under the supervision of Rowan Williams. In 1991–1992 he made his tertianship in Berlin, after which he rejoined the Campion Hall community, teaching theology in Oxford and at Heythrop.

In 1994 he was appointed general editor of *The Way*, a task which caused him a great deal of stress and came to an end after two years. It proved to be only a temporary interruption. Five years later in 2001 he embarked on a much happier second stint, this time overseeing a major redesign and introducing topics and translations based on his ever-growing knowledge of the Ignatian tradition in Europe and elsewhere.

In 1995 he became superior of the Harlesden formation community. Responsibility for quite a few problematic scholastics, as well as acting as mentor to Michael Kirwan—then pursuing his PhD at Heythrop—brought a new depth to Philip's life as a Jesuit. Michael recalls that Philip's care for those in his charge erred at times on the over-solicitous, but was very real, and much appreciated. His all-round intellectual brilliance brought new and appreciative audiences as he became more relaxed with the demands of teaching and writing at all levels. Heythrop colleagues began talking about the 'Harlesden school' in affectionate acknowledgement of the impression Michael and he made on many younger Jesuits in formation. One happy memory recalls how Philip came back from the local parish church, eager to report that the children had been singing a hymn which included the rousing lines: 'And no matter what you do, God loves me and God loves you!' This celebration of Rahnerian hope and generosity became the unofficial anthem of the 'Harlesden school' and was often sung in the house.

As Heythrop itself became more subject to the demands of what was awkwardly called 'normalisation'—all manner of auditing and quality control which were affecting the tertiary education system—Philip began to feel less at home. Returning to Campion Hall, he took on at different times the roles of tutor for graduates and dean of degrees, as well as becoming a much-valued member of the theology faculty. During this period he was also a visiting professor at Boston College. Then in 2013 the Centre Sèvres welcomed him as an expert on the history and charism of the Society with a special Europe-wide brief to bring a uniquely British perspective on Ignatian spirituality. It was a prospect

Philip relished. Even the chores of administration of the graduate programme for Jesuit scholastics seemed no longer to unsettle him.

During the COVID pandemic he was diagnosed with cancer but continued to live and work at the Centre Sèvres until the summer of 2023, moving to the healthcare facility at Vanves a few weeks before his death on 18 September that year. His requiem Mass in the church of St Ignace was attended by students, friends, fellow Jesuits, including Fr Provincial, and a good number of his late elder brother's family to whom Philip was especially close. The most moving moment was when the choir which he directed stood in a circle to sing around his coffin. In his funeral homily Fr Provincial took two words from Philip's beloved Hopkins, from 'The Wreck of the *Deutschland*'—'soft sift'—which he applied to Philip's journey of faith.

For Hopkins, said Fr Provincial,

> … the struggle to be himself had brought him to Christ. The saying Yes to Jesus, the beginning and heart of his life of faith and of his Jesuit vocation, had consequences which were not easy to predict, or, sometimes, to understand. It was the same for Philip Endean. 'I am soft sift.' We are but dust. Our life is like the sand in an hourglass. The Lord pans in the sand for gold. We are all the time being sifted. He sifts us, appraises us and tests us: he knows us, understands us and loves us. This sifting is soft. The Lord is gentle, merciful and kind. Joyfully, he finds treasure in us. He sifts out what is unnecessary and does so gently and with compassion. Wisdom is revealed in this soft sifting. Philip was 'soft sift'. Grateful for his presence among us, wishing that he might have stayed with us longer, we console each other with the conviction that his life with us here is peacefully and seamlessly finding its place in his eternal life in God. We accompany him in our prayer, glad that he was so well prepared for his journey. As an educator, Philip knew that life, wonderful and valuable as it is, can be a preparation for something else. To devote oneself to helping others to form themselves is a worthwhile use of a life. The joy, the love, the service that is in such an existence are good in themselves as well as being a preparation for being close to God forever.

There can be no doubt Philip was touched by the grace of a loving God. And he touched many others—his students for whom he was an inspirational teacher, Jesuits and friends who valued his companionship, and all those who came to know his intellectual ability and that wonderfully eccentric humanity. He was a gifted speaker, authoritative, focused and clear in intent—and his many articles found a ready and grateful readership. Typical of his incisive and critical style was an article

commissioned and published by the *Studies in the Spirituality of Jesuits* journal. Wittily entitled 'Who Do You Say That Ignatius Is? Jesuit Fundamentalism and beyond', it begins autobiographically, recounting Philip's growing sense of vocation as a boy at Stonyhurst in the early 1970s. What follows, though, is no pious memoir, but a desire 'to cast radical doubt on the confidence with which people—perhaps notably our superiors—make assertions about Ignatius'. Throughout his life, Philip was never one to take accepted ideas without challenge. His target here was the common one at the time that the way of life of the Society of Jesus could be easily traced back to Ignatius' own *Autobiography*. Arguing for a much more nuanced approach to the sources that we have about Ignatius and the early Jesuits, he still reaches a place where, he argues, these can serve as 'an adequate basis for a life-commitment'.

Much of Philip's published output consists of carefully nuanced observations on Ignatian spirituality. Between 1980 and 2022 he had eighteen articles published in *The Way*. Topics ranged from Alfred Delp, the German Jesuit murdered by the Nazis in 1945 for his resistance to their regime, to a consideration of the referendum that led to Britain's withdrawal from the European Union in the light of Luke's account of Jesus' final journey to Jerusalem! His Penguin *Saint Ignatius of Loyola: Personal Writings*, translated with notes and introductions in collaboration with Joe Munitiz, is an invaluable collection, both scholarly and accessible—a gift to anyone inspired by the Ignatian charism at whatever level. As his life was slipping to a close in late July, Philip was touched

Philip with Joe Munitiz in 2022

to find some of his thoughts on the Universal Apostolic Preferences developed by Father General in his *De statu societatis*. Philip always takes his readers deep into what is entailed in seeking to be Ignatian and Jesuit, often questioning the accepted wisdom with insightful comment that came out of his own rich cultural hinterland and well-honed philosophical skills.

He will be remembered primarily for the impression that powerful personality made on all manner of folk, from the examiners of his undergraduate degree to the men and women for whom he was an ever-reliable spiritual companion right up to the last weeks of his life. But his more purely theological writing will also stand the test of time. The book of his doctoral thesis, *Karl Rahner and Ignatian Spirituality,* has already assumed a near classic status, both for the richness of its scholarship and for the intensity of its theological analysis. It offered a reading of Rahner's work in the context of the large-scale rediscovery of Ignatian spirituality in the third quarter of the twentieth century, showing how Rahner's theology had deep roots in his experience of the *Spiritual Exercises*. It then traced ways in which Jesuit retreat-giving had in turn during those years been influenced by the kind of theological approach espoused by Rahner. If a contrast is sometimes drawn between theology as a rather abstract discipline and spirituality as more practical, Philip's approach, in his writing and in his practice, was always to hold the two together, letting each shape the other. The book is therefore about the sources of theology itself, the claims of scripture, tradition *and* the lived experience of all conscientious and committed persons of faith.

Throughout this remarkably dense yet wonderfully accessible piece of writing, Philip raises complex questions about the post-Vatican II return to the sources, about the retrieval of the original text of the *Spiritual Exercises* as a particular way of appropriating the gospel, and about the effect this shift has had on the inner life of the Church as a whole. The unwary hesitates to offer a response to such questions. But maybe Philip would accept a single Rahnerian question as underpinning his own: what is it to experience grace *as grace?* Philip pursued it with unremitting seriousness until the very end.

He never did straightforward. Nor did he do anything by halves. With that trademark ruffling of the hair and a barely suppressed 'Gosh' as he stared into the infinity of philosophical ideas, he worked his way through knotty conceptual distinctions with a rigour that was both courteous and clear. In his own words Philip was 'a disciple and theologian'. His

life was spent bringing the two together, while at the same time growing in virtues of humility and gentleness that would encourage others to do the same. The 'soft sifting' of which Hopkins speaks shaped the precocious scholar and the anxious and demanding critic into a theologian of substance and pastoral priest with an enormous heart.

His last finished piece of writing, delivered to the editor of a new collection of studies of Hopkins only weeks before he died, is entitled 'Jesuit Life and Spirituality'. Philip is quick to urge caution regarding a certain tendency to remove the great Victorian poet from his context, thus making him an icon of our times rather than Hopkins's own. What comes across from Philip's portrait is not so much Hopkins the Jesuit but a more conflicted character, one nourished by love of nature, by intuition and experience. Hopkins lived the pattern of religious life which he shared with so many Victorian Jesuits of his time. Yet there is so much more to be said about him than any particular description will allow. As Philip puts it: 'The Jesuit charism exists only in interaction with other factors'.

What made Hopkins unique, what made Philip unique—what makes any of us unique—is the Spirit of Christ that miraculously sifts its way through the myriad dimensions, biological, historical, cultural, that make up our wonderful but flawed humanity. Something of this deep truth is captured by Nick King who writes of Philip:

> What was not always apparent on the surface was his deep and undemonstrative piety; but it was at the heart of who he was, always presented in a way that made sense. It was a rare privilege to be able to spend several hours with him in the last month of his life, and to experience a deep sense of peace.

Philip himself wrote a simple heartfelt message of thanks to the Jesuits in the UK not long before he died. In the year of the 400th anniversary of the Province, it seems a fitting way to end his obituary.

> These last ten years in France have been rich and happy ones, and I can, of course, imagine all sorts of ways in which the ministry might have continued. But I can also sense that God was bringing me in this place of exile and mission to a new level of peace and calm, and, in some mysterious way, preparing me for what is now happening. I haven't always been an easy or faithful Jesuit, and I've spent much time and energy on things that, from where I stand now, don't seem terribly important. Apologies to those who have reason to know what I'm talking about! But there was also something from God there, right at the beginning, that I can now sense with some new clarity. It goes right back to when I first met the British province to be registered

> for Beaumont, ten days before my father died suddenly in 1964. As I look back, I am so grateful for what I have received as a British Jesuit, and for the many people in and associated with the Province who have nurtured me and who continue to support me. Equally, as our province moves towards being something different, it's been a privilege to have had the mission to explore and develop links, now in ways that nobody bargained for, with our neighbours in the EOF province [French-speaking province of Western Europe], who must have a central role in our future as British Jesuits, and whose kindness and support to me personally continue to be unfailing. May we all be given the grace to sense God's holy will and carry it out as best we can.[1]

From the *Memorial Homily, 24 February 2024*

When I settled down to write Philip's obituary for the Province record I had various sources on which to draw: a simple timeline of places where he had lived and jobs he had done in the Society; what is called a 'little life', a brief autobiography, handwritten on entry into the novitiate; a few affectionate—and hilarious—reminiscences from the brethren; his own writing, especially the fine book on Karl Rahner; the last article he wrote, still to be published, on Hopkins the Jesuit; the provincial's moving homily at the funeral in Paris.

That obituary was, I hope, more than a tying together of loose ends, an attempt to make sense of a long list of dates and events. The 'Philip story' cannot be told without the traces he left, whether etched in Jesuit archives and libraries, or held more enigmatically in personal anecdotes, conversations, notes and e-mails. But what of the traces God left on Philip—and through Philip that same God goes on giving to us?

The 'Philip story' is just that—one version (as Philip would say) of the mystery of human living, that sometimes painful transition from birth to rebirth, from being a servant to becoming a friend of a loving God. We can only remember Philip because we all share this enigmatic capacity to knit the traces together, to overcome the passage of time, to draw from what is past and build hope for an unknown future. Such, as the great St Augustine knew, is both the glory and the tragedy of human beings, what brings us so close to, yet so far from, God.

At which point I hesitate. I can imagine Philip's shade wafting around this church, ruffling his hair, and uttering a trademark 'Gosh'—followed

[1] Edited by Michael Barnes from the obituary published in *Letters and Notices*, 459 (Winter 2023), 143–150, with additional material from Paul Nicholson.

by an indrawing of breath: 'Yes' and a more definite 'No'. A little phrase that will certainly survive Philip's death is the oft-repeated 'not a completely stupid idea'—reduced in Jesuit circles to the acronym NACSI. Often uttered in response to some half-formed opinion that came up in conversation, it was kindly meant, even if one knew that this seal of Endean approval was always qualified, accompanied by a degree of caution.

It's this thoughtful hesitation which made Philip such a fine theologian, matching what could be said with a keen regard not just for the exactness of speech but for the depths of Holy Mystery (to use Rahner's phrase) before which human beings dare to speak. When I spoke with Philip last summer, I was touched—as many of us were—by his serenity and his depth of faith. In the face of death that brilliant intellect was, if anything, more alive, more fascinated by the implications of the story Christians seek to tell, about the God of Jesus Christ who comes close and gently presses us to speak, to risk that restless desire to comprehend, to make sense of it all.

If there is one great grace of a death it is that we can remember the one we have loved as they really were, when they were at their best. Philip the theologian, the great interpreter of the Spiritual Exercises and all things Ignatian will never die; he lives on in the legacy of his teaching and writing. But I also remember another Philip, or another time in his life, when he was an undergraduate at Oxford and our paths crossed at Campion Hall, in the University Chaplaincy, and in various choirs where he was invariably performing little miracles by keeping rather less competent members of the tenor line in order, if not harmony.

I was one of them, another was an older Jesuit, then finishing a very fine doctorate in patristics, now a distinguished professor in a top-ranking American University. One evening the two of us entertained Philip to dinner at Campion Hall. He had just graduated with a brilliant first-class degree and was in great form as he reflected back on his time at Oxford and looked forward to the next stage of his life. We sat in the common room and talked about this and that, until Philip stopped and said with a serious look on his face that he had something important to tell us. 'I have applied to join the Society and been accepted.' We smiled, offered rather bland best wishes, and eventually the conversation moved on.

Afterwards I remember thinking that I might have been more enthusiastic in my response, so I wrote Philip a line of apology, explaining that he had been so much at home in Jesuit company that it would have been a surprise, a major disappointment, if he had not decided to become

a Jesuit. He had been through St John's and Stonyhurst; for three years he had been a sort of honorary member of Campion Hall, where one of the more pompous senior members referred to him approvingly as 'Endean of Merton'. His first great Jesuit hero (after Billy Hewett) was Gerard Manley Hopkins; his second, when he came back for his DPhil, was Karl Rahner. If anyone was cut out to be a Jesuit it was Philip; he slotted in so well, imbibed our traditions and 'way of proceeding', and became as proud to be counted a Jesuit as we, Philip's Jesuit brethren, were proud to be counted companions together with him 'in Christ'.

But life in the Society was never straightforward for Philip, any more than it was for Hopkins or even Rahner. In his funeral homily in Paris, Peter Gallagher described how the grace of God was at work in Philip, mellowing that powerful intellect into a loving heart. In grappling with the many different dimensions of human experience, taking them all with great seriousness, Philip, said Peter, 'was unafraid of the complexity of the truth'. In my last conversation with him, Philip told me that his final paper on Hopkins was written for a readership that would have little acquaintance with the Society, let alone things Catholic. 'Not an easy task', he said to me, with a typically Philippic half-growl. It was a challenge over which he could agonize at some depth. How does one keep the integrity of a language, and the truth of which it speaks, while ensuring that these words make sense, that these people understand?

When I asked Philip why it was that Jesuits had a school of spirituality but no school of theology, I expected to receive the NACSI treatment of a hundred qualifications. I didn't; I got that little nod of carefully discerned agreement. Even his beloved Rahner did not inherit or found a school—as he would have done if he had been Franciscan or Dominican. His was more style than school, less a reordering of the theological principles handed down by the founder than the ordered and communicated experience of companionship with Christ on mission. If we were to tell 'Rahner's story', we would need to attend to a man of his time. His life took its primary motivation from the Spiritual Exercises, with its thoroughly Ignatian soaking in the spirit of the gospel, but he was also brought up in the intellectual traditions of Thomism and phenomenology. Jesuits—and it is always perilous to make blanket statements about 'all Jesuits'—are pragmatists who respond to context and open up conversations with what is already there, other theologies, other philosophical and religious ideas, secular cultures and social reality. Even (perhaps especially) the real professionals—and

Philip was certainly that—engage in live conversations rather than repeat familiar abstract formulae.

Philip was thoroughly at home in the Society of Jesus. But, paradoxically perhaps, he was more than a Jesuit priest. Like Hopkins, he only came alive when conversing with what lay beyond the familiar Jesuit world. And this pluralist identity certainly cost him dear. I can remember him, in one of his moments of anguished head-scratching, arguing that among those called to be Christian there will be Ignatians, whose reading of the gospel is formed by the Spiritual Exercises, and among them will be Jesuits whose lives are ruled by the way of life laid out in the *Constitutions*. A single vision inspires both, the God who sends the Word and the Spirit for the creation and redemption of the world.

Through both runs that rich and generous spirit of Catholic Christianity which always looks for the widest extent of God's grace. If 'Philip's story' speaks of a thoroughly Ignatian man of God who was suited for life in the Society of Jesus, it was not just because of temperament or talent or those virtues learned in early life. More exactly, like Hopkins and Rahner, he was a man of his times willing to be guided by the Spirit of God's promise manifested in Jesus and taken further—and more deeply—into himself by the movements of grace. He became a great scholar of the Ignatian tradition, one of its foremost advocates. But he was also a man of pastoral wisdom who knew how to adapt his speech precisely because he was living from the integrity of the gospel. Let us thank God that there are men and women like Philip, prepared to lead by example and do the heavy intellectual lifting which keeps the rest of us honest.

And so we give thanks for the Philip in whom the Spirit of the Risen Christ has come to dwell—and goes on dwelling—the Philip we have known and now remember so fondly, for in an important sense he is still with us: beloved uncle, learned scholar, inspirational teacher, valued Jesuit companion, dear friend, mentor to so many, fine musician, gifted speaker and wonderful writer. Or, more simply and more humbly, as he himself put it, 'theologian and disciple'.

Michael Barnes SJ

Mentor and Friend

I first met Philip Endean when he interviewed me for the job of editorial secretary at *The Way* in 2003, just after the journal moved to Oxford. I had hesitated to apply since, in addition to the publishing experience and 'attention to detail' I actually had, the advertisement looked for

foreign languages, a variety of computer skills, payroll management and some knowledge of theology, for what was essentially twelve hours a week of answering letters. I think all the candidates were graduate students trying to juggle paid work and research, and I suspect that Philip chose me because we had both won the same prize as undergraduates studying English (this required the student to take a gratuitous three-hour exam, so it was, at least, an indicator of diligence), though he later admitted to being a bit concerned by my interest in post-structuralism. It was typical of him that he sent the unsuccessful candidates book tokens to say thank-you for applying.

In the intervening years Philip taught me at least some of what his ideal editorial secretary should have been able to do ('I think it's time you learnt how to write a database', he said one day, or 'I downloaded some e-commerce software. Can you figure out how it works?'), and a lot about what it meant to be a mentor and friend as well as an employer. As editor of *The Way* he was both exacting and imaginative; his relaunch established the journal as we see it today. He saw himself as businesslike, but he was actually otherworldly in the best of ways. When I went full-time as assistant editor he worried about my abandoning what he saw as a glorious career in mainstream publishing, knowing nothing of the line management, appraisals and open-plan offices from which I was escaping.

Philip came to everything he encountered with an implicit moral seriousness, but also with warmth and absolute generosity. In the years after he stepped down as editor I sought his advice sparingly because I knew he would give so much—sometimes more of his time and energy than he should—even if all I needed was to track down an elusive Ignatian source. He helped me most in thinking about work situations that needed to be approached as human ones, and he reinforced my belief that all such situations did. Philip was an example to me of how to be in the world, and I miss his kind voice at the other end of the telephone.

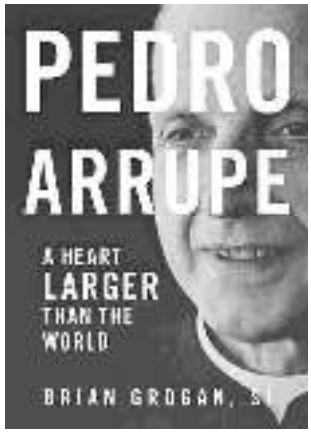
Elizabeth Lock

Michael Barnes SJ is the editor of *Letters and Notices*, the internal journal of the British Province of Jesuits, and teaches interreligious relations at the Margaret Beaufort Institute of Theology, Cambridge.

Elizabeth Lock is the assistant editor of *The Way*.

RECENT BOOKS

Brian Grogan, *Pedro Arrupe: A Heart Larger than the World* (Dublin: Messenger, 2022). 978 1 7881 2587 1, pp. 256, €19.95.



In the years immediately after the Second Vatican Council, the Basque Jesuit superior general, Pedro Arrupe, was at the forefront of making the adaptations to religious life for which the council had called. Its desire for *aggiornamento*, an updating which was at the same time rooted firmly in a reappropriation of the original charisms of different religious orders, led the Society of Jesus to a radical rediscovery of Ignatian spirituality, coming from the experience of the Spiritual Exercises. In his time Arrupe was a controversial figure, revered by some as the 'second founder' of the Society and regarded by others as bringing it to ruin. Maybe only now, four decades after the stroke which incapacitated him and led him to step down as general, and more than thirty years after his death, when the cause for his beatification is being considered in Rome, can a more balanced view be offered.

The Irish Jesuit Brian Grogan has written a succinct biography of Arrupe. Born in Bilbao in 1907, at the age of nineteen Arrupe gave up the study of medicine to enter the Jesuit novitiate. His Jesuit training took him to Belgium, the Netherlands and the United States. Then, after tertianship (the final year of Jesuit formation), he fulfilled a long-held ambition to be a missionary and was sent to Japan, where he spent the next 27 years. He was in Nagasaki as novice master when the atomic bomb fell, and later became the first provincial of the Japanese province. In this capacity he attended the 31st General Congregation of the Society of Jesus, which elected him general in 1965.

Under his leadership the next General Congregation in 1974–1975 famously defined the contemporary Jesuit mission as 'the service of faith, of which the promotion of justice is an absolute requirement'.[1] Critics regarded this as inspired by Marxism, and Arrupe himself thought it likely to lead some

[1] GC 32, decree 4, n. 2.

Jesuits to becoming martyrs, but he implemented the outlook wholeheartedly. Conscious of the needs of those fleeing war in Vietnam in small boats, one of his last acts before his stroke was to found the Jesuit Refugee Service, today working in 57 countries across the world.

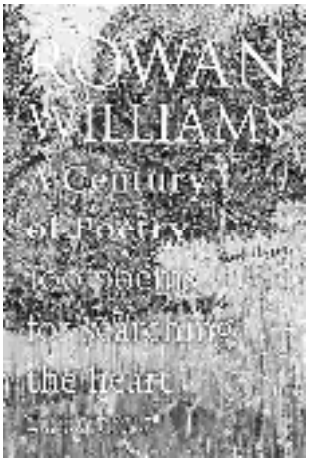
Grogan, who has written widely in Ignatian spirituality and who knew Arrupe personally, outlines the path that the former Jesuit general followed. Although he very much favours Arrupe's programme and style of leadership (a book sub-titled 'A Heart Larger than the World' was never going to be unduly critical), Grogan doesn't shy away from the challenges these faced, nor the opposition that they provoked. Pope (now Saint) John Paul II himself regarded Arrupe with some suspicion, yet refused to let him step down when he offered to do so. Early on in his time as general, a group of his Spanish confreres even petitioned the Vatican to be able to break away as a separate Society of Jesus truer to its traditional ways of proceeding. Yet his commitment to prayerful consultation and discernment gave Arrupe the strength that he needed to maintain course even in the face of fierce opposition.

One of the final sections of this book is headed 'Hope-filled Prophet of the Twenty-First Century'. Grogan's biography isn't interested in presenting Arrupe purely as a historical figure, now receding into the past, but as one who continues to guide and inspire today. Francis, the first Jesuit Pope, was appointed by Arrupe as provincial of Argentina when he was only 38, and Grogan believes that he 'is carrying through Pedro's vision of the service of the world and the Church in the light of Vatican II'. The current Jesuit general, Arturo Sosa, has said: 'I am convinced that the person of Father Pedro Arrupe will inspire … a greater desire for union and spiritual renewal, and that he will impel us to greater collaboration in the reconciliation of all things in Christ'.[2] The book concludes with a guide for a week-long retreat based on notes that Arrupe made of his prayer in his own first retreat as general in 1965. Even the last silent decade of his life when he was largely incapacitated has a contribution to make to the current debate on assisted dying. Both as a testimony to one of the most inspirational figures of the twentieth-century Church, and as a guide to how his legacy continues to be felt, *Pedro Arrupe: A Heart Larger Than the World* has much to recommend it.

Paul Nicholson SJ

[2] Arturo Sosa, letter to the whole Society, 14 November 2018.

***A Century of Poetry: 100 Poems for Searching the Heart*, edited by Rowan Williams (London: SPCK, 2022). 978 0 2810 8552 1, pp. 400, £19.99.**



The former archbishop of Canterbury, himself a gifted poet and translator, has chosen one hundred poems from the twentieth century, mostly written in English but a few translated from German, Russian, Yiddish and other foreign languages. Very occasionally he has selected more than one poem from the same author. In all cases he offers two or three pages of information and reflection that prod the imagination into sharing the vision and feelings of the poet. His team includes some very well-known writers: W. H. Auden, John Betjeman, George Mackay Brown, Paul Celan, T. S. Eliot, Kevin Hart, Denise Levertov, Thomas Merton, Les Murray, Sylvia Plath, Dylan Thomas. R. S. Thomas, Charles Williams and Derek Walcott. But the clear majority of the chosen poets, while consistently 'searching the heart', are less known.

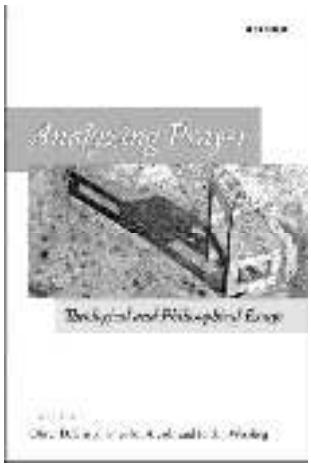
Here and there the anthology takes up episodes from the gospel story: the coming of the Magi, the Sermon on the Mount and the resurrection. But, generally, it keeps its focus on the universal human condition—on the heart and imagination that remain open to the divine and can let God nourish the only relationship that ultimately matters. That relationship emerges and grows in situations of sin, suffering and death as well as through contemplating the beautiful created realities, great and small, that accompany our everyday lives and through listening to those whose language probes the mystery of the human condition and allows us to sense things in new ways. The contemporary language of these poems can also find fresh meanings in classic Christian doctrines and biblical passages. Thus the US poet John Burt, in the words of Williams, writes of Mary as 'being liberated by grace to the degree that she can teach her son to be divine in a human way' (51).

Although no one should expect poets to teach prayer and methods of praying, their genius allows us to dive deeper into feelings of loss and absence, life's memories, and the journey we are called to make into the other world of our loving Creator. When reading through these poems and Williams's persistently thoughtful comments, I kept asking myself: how does our prayer relate to this reading? Occasionally a poem may feed directly into prayer, as in several works that evoke the death of parents. More often prayer results or is enriched from the poets' releasing and shaping our imagination. The anthology admirably fulfils the aim of Lord Williams to 'open the door to some fresh, searching and challenging insight about the life of faith' (xiii).

I regret that the publishers did not make the anthology more user friendly by asking for an index of names and themes at the end. Listing the subjects would have made the volume more useful for prayer. At the start, they should have inserted brief biographies for the poets who appear in the volume. I am also sorry that Williams decided not to include anything from Seamus Heaney or W. B. Yeats. But the whole anthology and the accompanying reflections thoroughly deserve the high praise they have already received from reviewers.

Gerald O'Collins SJ

***Analyzing Prayer: Theological and Philosophical Essays*, edited by Oliver D. Crisp, James M. Arcadi and Jordan Wessling (Oxford: Oxford U, 2022). 978 0 1928 5904 4, pp. 240, £75.00.**



We know that prayer doesn't necessarily require philosophy yet, historically, significant figures have employed philosophical thought to enhance and explore the practice of prayer. In essence, both prayer and philosophy aim to reach a deeper truth which, in Christian belief, is embodied by Christ. This links the act of prayer intrinsically with philosophical inquiry. And this connection between prayer and philosophy reflects the inherent connection between faith and reason. This approach, viewing faith and reason as complementary, lays a foundation for modern theological studies, particularly analytic theology. This newer branch of theology investigates prayer by asking fundamental questions about its nature, purpose, form and focus. It applies the principles and methods of analytic philosophy to explore and answer theological questions and issues, often with a more defined doctrinal focus than its cousin, analytic philosophy of religion.

Analytic theology and philosophical theology vary mainly in their approaches and emphases. Analytic theology uses the detailed and strict methods of analytic philosophy, focusing on clear, well-argued and logically analyzed discussions. Philosophical theology, on the other hand, is a broader field that employs various philosophical approaches, such as existentialism and phenomenology—along with classical methods—to explore religious beliefs and concepts without being confined to a specific philosophical tradition.

Discussing the philosophy of prayer, especially within analytic philosophy of religion, is not a novel idea. Indeed, in *The Concept of Prayer*, first published

in 1965, D. Z. Phillips examines the role and importance of prayer in religious life and challenges the prevailing philosophical notion that analyzing prayer must first solve the question of God's existence. This new collection, part of the Oxford Studies in Analytic Theology series, examines prayer through a critical lens. It explores topics such as the nature of petitionary prayer, how we understand God's responses and the broader questions these practices raise. The book aims to broaden the discussion on prayer, contributing insights that encourage readers to think differently about familiar practices.

This book explores the comprehensive role of prayer, affecting divine action and shaping personal spirituality, while also addressing the question of whether belief in God is necessary for prayer. It looks into different forms of prayer, including petitionary and intercessory prayers, and considers how lament is integrated into spiritual practice, potentially deepening the believer's connection with the divine. The introduction mentions both traditional and new topics, such as praying for non-believers, the impact of pride on prayer, and the idea of the 'lost'. The book extends beyond these to investigate perspectives from historical theologians on prayer and poses challenging questions about prayer's essence, its theological nature and whether God engages in prayer. The text moves past theoretical aspects to assess how prayer influences personal understanding, adds meaning to life and enhances one's relationship with the divine (2).

While the book is commendable for its organized approach and insights from analytic theology, its philosophical style might appear strict and potentially to overlook the psychological and emotional depths associated with prayer. Analytic theology may not be able fully to explore how language influences the individual's experience. While it often focuses on describing how language is used in activities such as prayer, it tends to overlook the deeper ways in which language forms individual subjectivity and perception. In short, language as information is brought into focus but its more formative aspect is neglected. Furthermore, it doesn't explore the link between language and desire, missing a chance to see how language and discourse are not only reflective but also shape our identities and historical roles.

Unlike this approach, a continental perspective would focus on how language and discourse, including prayer practices, play a transformative role in individual development within specific historical and political settings. One thinks of great theologians such as Daniélou, who explores the vital role of prayer in society, discussing the Church–state relationship and the importance of prayer in sanctifying the secular world. The question of what kind of subject is formed through the discursive practice of prayer remains largely unexplored within analytic theology, indicating a significant divergence in focus and methodology.

At times, it seems that the book's approach might not fully capture the depth and seemingly paradoxical nature of prayer's ineffability (how it goes beyond sense and utility). Despite Adam Green's contribution on 'Prayer as the Road to Self-Knowledge', there is room for deeper engagement with the mystical aspects of prayer. This oversight could stem from analytic theology's focus on practicality, effectiveness and clarity. For it truly to grasp prayer, there may need to be a moment where these intellectual methods acknowledge their own limits in the face of prayer's mysticism.

Considering the valuable perspectives offered by both analytic and continental philosophies in understanding prayer, as exemplified by Catherine Pickstock's *Aspects of Truth*, which skilfully integrates insights from both traditions, I would recommend that readers broaden their exploration by placing two additional works alongside *Analyzing Prayer*. *Thinking Prayer* by Andrew Prevot underscores prayer's crucial role in Christian theology and spirituality, especially in addressing the challenges of modernity. The book highlights prayer's transformative potential and its capacity for liberation, engaging with thinkers such as Heidegger and James Cone to demonstrate how prayer can move beyond metaphysical boundaries. The work contrasts the analytic tendency to reduce prayer to analyzable components with a continental focus on the lived experience and existential reality of prayer.

George Pattison's *A Philosophy of Prayer*, set for future release, aims to explore prayer within post-Kantian philosophy. It plans to address the nature of the praying individual, engaging with ideas from Augustine through to Levinas, and to emphasize the receptive aspects of prayer. By challenging contemporary views on autonomy, it advocates for humility. Pattison intends to highlight the crucial role of language in prayer, positioning silence as fundamental, and will investigate the mystical aspects of language alongside the eschatological and ontological dimensions of prayer.

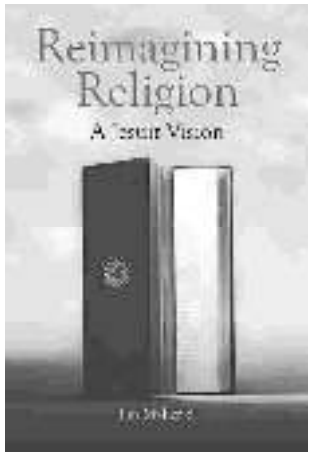
In the end, when investigating prayer, or 'God talk', we generally engage in an analysis of language that extends beyond typical usage. It is 'odd language'. *Analyzing Prayer* invites us to reflect on the deeper meanings of our linguistic habits in spiritual conversations, encouraging us to question what we often take for granted. By doing so, the book scrutinises the role of prayer, moving past traditional interpretations to evaluate its influence on personal growth, divine connection and collective responsibilities. It challenges the necessity of belief for meaningful prayer, opening the practice to those without traditional faith. The discussion reconsiders prayer, emphasizing its role in fostering direct, personal experiences with the divine beyond mere requests for intervention. It also views prayer as a dialogue that incorporates lament, a critical aspect of many spiritual traditions. The book further investigates the idea of praying to God and considers communal blessings as expressions

of commitment to divine principles. Finally, it presents prayer as a tool for self-discovery and confronting existential questions, positioning it as an integral part of faith, community, self-awareness and the quest for meaning in life.

Despite the thoroughness of this book's approach, it is inevitably limited by the tools available to analytic philosophy. It is essential to acknowledge the value of diverse philosophical methodologies in studying prayer. This involves looking beyond the semantic and functional aspects of prayer to appreciate its wider implications. Both analytic and continental traditions provide valuable perspectives on the role of prayer in life. Therefore, while this volume contributes an important viewpoint, it is but one voice in a larger conversation, highlighting the importance of situating its insights within the wider academic discourse on prayer.

Mark G. Murphy

Jim Maher, *Reimagining Religion: A Jesuit Vision* (Dublin: Messenger, 2023). 978 1 7881 2608 3, pp. 192, €19.95.



The decline of Roman Catholicism in Ireland in recent decades is well documented: the percentage of those identifying as Catholic dropped from 94.9 per cent in 1961 to 69 per cent in 2022, according to the Irish Central Statistics Office.[3] The overwhelming majorities by which the Republic of Ireland legalised same-sex marriage in 2015 and abortion in 2018 attest to this.

This is the setting in which the Irish Jesuit Jim Maher has taught and ministered in secondary schools for the majority of the past forty years. Having personally witnessed the social and cultural transformations that have engulfed the island, he has concluded that the conventional presentation of Catholicism is no longer effective in today's world. As an alternative, he presents this new understanding of the faith based on the Society of Jesus' four Universal Apostolic Preferences: spirituality, justice, ecology and youth.[4]

[3] 'Census of Population 2016—Profile 8: Irish Travellers, Ethnicity and Religion', *Central Statistics Office*, at https://www.cso.ie/en/releasesandpublications/ep/p-cp8iter/p8iter/p8rrc/; 'Press Statement Census 2022 Results Profile 5—Diversity, Migration, Ethnicity, Irish Travellers and Religion', Central Statistics Office, at https://www.cso.ie/en/csolatestnews/pressreleases/2023pressreleases/presstatementcensus2022 results profile5-diversitymigrationethnicityirishtravellersreligion/.

[4] See https://www.jesuits.global/uap/.

Fr Maher aims to reach out to the spiritual-but-not-religious. While rejecting established religious structures and institutions (or what they believe them to be), such people exhibit humility in the face of the unknown and an openness to the transcendent. The Ignatian ideas of consolation and desolation (appropriately rephrased for a non-religious audience) can assist individuals in growing where they are. Still, if not undertaken in partnership with others, such a spiritual search would be solitary (and lonely). This is precisely what a religious tradition provides: a community of past and present seekers, as well as a set of disciplines and activities ('head', 'heart' and 'hands').

Can the Catholic faith continue to be a viable alternative for such seekers? Fr Maher devotes several chapters to a modern apologia for features of Catholicism that are (often unfairly) misunderstood or criticized. For example, the Bible is frequently represented as riddled with scientific flaws and contradictions. The author provides a modern scripture scholar's grasp of the historical context and genres of biblical writings. For those reared Catholic, the Mass may appear antiquated, pointless or plain dull. Here, they are offered a profound and modern reflection on eucharistic theology, which also questions some aspects of current eucharistic hospitality practice (or lack thereof).

The final three chapters give a constructive approach to modern Catholicism based on the four Universal Apostolic Preferences. The first ('showing the way to God through the Spiritual Exercises') serves as the foundation for this approach. According to Fr Maher, the dynamics of the Spiritual Exercises provide a framework for Christian conversion and a positive presentation of the Catholic faith: 'God has a vision for the world. Each person, says Ignatius, plays an essential and unique role in the implementation of that vision.' (108)

The second access point into the faith is justice and environmentalism. Today's youth have a strong sense of fairness and a strong desire to safeguard the environment. However, the Church's teaching on these areas is not always widely known—Catholic Social Teaching is frequently referred to as 'the best kept secret in the Catholic Church'. And, while the Catholic Church, through its institutions, is at the forefront of the struggle against injustice and climate change, individual Catholics' personal lives do not always reflect these convictions. Genuine spirituality and religion are inextricably linked to justice.

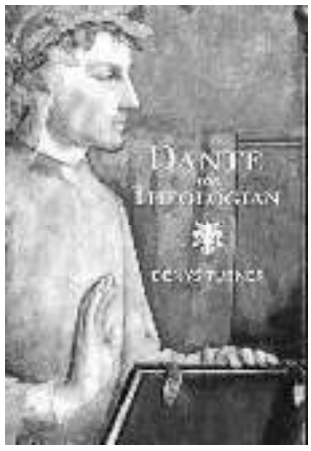
The last chapter, 'Great to be Young', looks at the fourth Universal Apostolic Preference ('accompanying the young in the creation of a hope-filled future'). Fr Maher's decades of dealing with young people illuminate his perspective here: he is familiar with issues such as the challenges to young people's development and personal life posed by the widespread availability of pornography, issues of mental health, gender identity and so on. He also looks at the difficulties of providing healthy adult role models,

particularly male role models for boys. Again, with young people, the key is a proper self-understanding in the light of Christian revelation: 'it is essential for a young person to be aware of their identity as a person-in-relationship with God, themselves, the human family and the cosmos' (145).

Fr Maher taught English and religion—and his great love for literature shines through on nearly every page. From Keane to Larkin to Keats, poetry and literary references illustrate and deepen every theological argument and personal anecdote. *Reimagining Religion* wasn't written solely for an Irish audience and may be read by Catholics worldwide, but some portions obviously assume prior knowledge of the Irish context. The sense of loss of faith in Ireland may be difficult to grasp, and a non-Irish readership may view certain issues differently. Nonetheless, this book should be useful to any Catholic seeking a positive, modern portrayal of the faith for themselves or their loved ones. It should especially benefit people who work with the 'nones'. The guiding light is the question: 'How has Christianity changed your life? If we haven't tried it, we'll never know' (151). This book is for those who want to try Christianity in the modern world, or for those who want to encourage others to do so.

Kensy Joseph SJ

Denys Turner, *Dante the Theologian* (Cambridge: Cambridge U, 2022). 978 1 0091 6870 0, pp. 310, £29.99.



Denys Turner taught the history of medieval theology and spirituality for many years at several universities including Cambridge and Yale. His previous books include *The Darkness of God* (1995), a groundbreaking study of major theological and mystical texts of the Middle Ages in the apophatic tradition, *Julian of Norwich, Theologian* (2013) and *Thomas Aquinas* (2014). The present work is written for readers 'whose principal interests are in, or else derive from, the theologies of the Middle Ages' (xi). It does not claim to encompass the whole of Dante's theology nor to take account of his social and political background and context; Turner points out that excellent studies of these topics can be found elsewhere (xi). Nor does Turner claim to offer 'a comprehensive tour of Dante's *Comedy*' but rather 'some moments of reflection on places here and there in his Comedy that shed light on Dante's theological agendas … with particular force and clarity' (xii).

The structure of the book is admirably simple. An introductory chapter on 'Theology and Poetry' discusses the relation between the two in the *Comedy*, emphasizing their unity. It is a mistake, in Turner's view, to think of the *Comedy* as a theological work in which the fact that it is written in verse is incidental; the poetry is not an ornamental extra. The poet and theologian form 'one undivided Dante', who 'wrote out of the one compulsion … simply for truth's sake' (1). Here we have theology *as* poetry, poetry *as* theology.

After this introductory chapter, the book is divided into three parts entitled (unsurprisingly) Hell, Purgatory and Paradise. Each part is made up of chapters dealing with different theological aspects of the *Comedy* in relation to its narrative structure, the characters and events in the story, and the poetry. In each chapters Turner shows how Dante's theology is embedded in and inseparable from his poetry, and connects and compares his theology with the work of those theologians, in particular Pseudo-Dionysius, Augustine, Aquinas and Bonaventure, on whose work the poet depends at different stages of the narrative.

Turner is also at pains to remind the reader, more than once, of the fact that Dante-poet, creating the story from outside and after the fact, as it were, and the fictional Dante-pilgrim, the central character in the narrative, are one and the same person. Hence the *Comedy* is understood, not as a work of poetic, theological speculation about the nature of Hell, Purgatory and Paradise, but rather as an urgent call to Dante-poet (and implicitly to the reader) to heed Beatrice's scoldings and urgings to undertake the same arduous and dangerous journey as that made by Dante-pilgrim: a vital pilgrimage of radical repentance, purification and conversion, which takes the traveller from the perils of the 'dark wood', through Hell and Purgatory, to the promise and reality of a radically new life.

Turner's reading of the *Comedy* emphasizes its 'realised eschatology': it is at least as much about Christian life in *this* world as life in the next. The promised 'new life' is revealed to Dante-pilgrim, and hence to the reader, as in the end not a reward for moral and 'spiritual' striving, though these are necessary elements in his journey, but a matter of accepting a *vita nuova* as pure, unmerited gift of divine grace, offered to humanity by 'the love that moves the sun and the other stars' (145; *Paradiso*, canto 33). Dante's story of a journey through Hell and Purgatory to Paradise is the theology-as-poetry, poetry-as-theology account of a *this*-world pilgrimage to new life.

As in his earlier books, Turner writes with exemplary clarity and an energy and informality which engage readers and carry them along. One of the problems for a contemporary reader of Dante is the 'gap of the centuries': to minds schooled in late modernity, medieval theological images,

symbols, ideas and ways of presenting and assessing arguments can seem arcane, even unintelligible, certainly open to misinterpretation. Turner seems aware of this and takes pains to explain what is going on theologically in Dante's poem using terms and analogies accessible to contemporary readers and keeping especially in mind those readers who are knowledgeable about Catholic Christianity but not theological or medieval specialists.

He also has a knack of explaining theological ideas, images, symbols and arguments in ways which take the reader beyond the surface of the text to broader and deeper significances. The argument of the book as a whole builds slowly, cumulatively, chapter by chapter, to its climax in the final cantos of *Paradiso*. At the same time the spiral-like trajectory of Dante's text, downwards through Hell and upwards through Purgatory, allows Turner to enrich the reader's understanding by revisiting and correlating, with a fresh perspective or at greater depth, themes, images, symbols and events encountered earlier.

To those readers who already have some acquaintance with Dante's *Comedy*, Turner's book offers an attractive way of engaging afresh with his theology in relation to significant theologians on whom Dante depended, and exploring ways in which theology and poetry need and serve each other. For readers with a theological interest but little or no acquaintance with the poem, it provides a lively, reliable and at times challenging introduction to Dante's theology-as-poetry and poetry-as-theology; an attractive companion for a first reading of the poem. And, unusually for a hardback from a university press, the price is reasonable.

David Lonsdale

Richard Kieckhefer, *The Mystical Presence of Christ: The Exceptional and the Ordinary in Late Medieval Religion* (Ithaca: Cornell U, 2022). 978 1 5017 6511 7, pp. 384, £150.00.

As an increasing number of late medieval texts are edited, translated and commented upon, *The Mystical Presence of Christ* is an invaluable handbook clearly stating which experiences of Christ are 'exceptional' and which 'ordinary'. The work is pioneering in its methodology and extensive in scope. It sets the bar for research on mysticism in the late Middle Ages, and sets it very high.

After an introduction in which the author sets out the plan of his book, establishes which sources he uses and, importantly, which he

doesn't, and discusses his methodology, *Mystical Presence* falls into two parts. The first concerns the subject and manner of manifestation, the 'who' and the 'how'; the second discusses contexts and aspects of manifestation—in prayer, meditation, liturgy and the everyday life of the visionary. Kieckhefer focuses on the fourteenth century and people such as Angela of Foligno, the nuns of Helfta, Margery Kempe and Dorothea of Montau, but others such as Birgitta (Brigid), Catherine, Margaret Ebner, Meister Eckhart, Julian, Mechthild of Hackeborn, Adelheid Langmann, Gertrude Rickeldey of Ortenberg and Henry Suso are not forgotten, and the index gives a clue to the extent of the contexts such as Christ as Bridegroom, Christ Child, Devotionalism, Eucharist, passion of Christ, retrojection and trans-temporality.

The conclusion briefly brings together the various strands which have been examined: the representation or christophany of Christ himself, vision or rapture, perception, intuition and record. At no point does Christ deny his humanity, but he emphasizes his divinity to the extent that the visionary will be able to perceive Christ and will be able to make sense of the experience. '[Christ's] mystical presence, which might be a special privilege, presupposed his spiritual presence, which was seen as in every sense universal' (337). The whole is well supported by a good selected bibliography and a fine index.

Luke Penkett CJN