

STUDIES

in the Spirituality of Jesuits

Feeling Bad about Feeling Good

by

Thomas H. Clancy, S.J.



Published by the American Assistancy Seminar on Jesuit Spirituality,
especially for American Jesuits working out their *aggiornamento*
in the spirit of Vatican Council II

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THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States.

The Purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits--in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

To achieve these purposes, especially amid today's pluralistic cultures, the Seminar must focus its direct attention sharply, frankly, and specifically on the problems, interests, and opportunities of the Jesuits of the United States. However, many of these interests are common also to Jesuits of other regions, or to other priests, religious men or women, or lay men or women. Hence the studies of the Seminar, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

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FEELING BAD ABOUT FEELING GOOD

by

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Yea, we are mad as they are mad,
Yea, we are blind as they are blind,
Yea, we are very sick and sad
Who bring good news to all mankind.

The dreadful joy Thy Son has sent
Is heavier than any care;
We find, as Cain his punishment,
Our pardon more than we can bear.¹

Introduction

It is the thesis of this paper that there is too much sadness among American Jesuits today. Although Jesuits have the reputation of being self-assured, sometimes to the point of cockiness, many of us have a poor self-image. In prayer, in work, and in recreation we give too few signs of sharing the spiritual joy that is promised to those who have received the Holy Spirit. In Ignatius' terms, we have too much desolation and too little consolation. This has had a bad effect not only on us but on those we are called to help. Further, I maintain that we do have the resources in our own spiritual tradition to combat this spiritual illness.

Granted that this problem is not as grave today as it was in the recent past, it still merits attention. Those Jesuits who have found a new joy in their own lives should be encouraged.

We shall proceed by putting the following questions. What is the Ignatian understanding of consolation and desolation? What should be the respective places of consolation and desolation, in our lives? What is our present situation and what are the reasons for it? What are the spiritual remedies for this condition?

I. THE IGNATIAN DOCTRINE OF CONSOLATION AND DESOLATION

Consolation, "an interior joy that invites and attracts to what is heavenly," is an experience often described in the Old and New Testaments. The Psalms especially tell us of the wonderful joy God gives to those who trust him. But the term "consolation" is rarely used. St. Augustine speaks of delight (*delectatio*) and sweetness and devotion (*devotio*).²

St. Thomas treats both delight (*delectatio*) and devotion (*devotio*) extensively in his *Summa theologiae* and other works. He defines the latter as the act by which the will abandons itself lightheartedly to God in its zeal to do homage and to serve him.³

It seems to have been the *Imitation of Christ* which popularized the term "consolation." Book III is entitled "Of Interior Consolation" (*De interna consolatione*) and many aspects of this spiritual gift are treated therein.

This was the privileged term Ignatius used to describe the movements of the soul towards God. It is one of the words which recur most often in the *Spiritual Exercises*. It occurs thirty-nine times in the Spanish text. *Desolación* and the related forms occur twenty-five times. Ignatius also uses synonyms like movements, tears, joy or sadness, inspiration, light or darkness, peace or anxiety, and devotion in describing these spiritual states or feelings. He uses *delectación* only three times and it always describes sensual gratification.⁴

Ignatius did not have, despite his scholastic training, a mind that naturally searched for definition and classification. He ordinarily preferred to describe things pragmatically rather than to define them logically. But in his *Spiritual Exercises* he does attempt several definitions, including those of spiritual consolation and spiritual desolation.

I call it consolation when an interior movement is aroused in the soul, by which it is inflamed with love of its Creator and Lord, and as a consequence, can love no creature on the face of the earth for its own sake, but only in the Creator of them all.

It is likewise consolation when one sheds tears that move to the love of God, whether it be because of sorrow for sins, or because of the sufferings of Christ Our Lord, or for any

reason that is immediately directed to the praise and service of God.

Finally, I call consolation every increase of faith, hope, and love, and all interior joy that invites and attracts to what is heavenly and to the salvation of one's soul by filling it with peace and quiet in its Creator and Lord.⁵

There follows a definition of desolation which is the opposite of consolation. Both these definitions occur in the rules for the discernment of spirits more suited to the first week of the Exercises. These rules were to be explained to all who made the Exercises even if they were persons unskilled in spiritual things, that is, persons without experience in serving God seriously, persons who would not profit from the full Exercises. These would be, for example, persons still fearful of a full commitment to Christ or still struggling with rather basic spiritual or psychological problems.

The best retreatants were to be led on in the course of the full Exercises to the rules for discernment of spirits more suitable to the second week. Now these rules tell us how to see God's will in consolation. They distinguish between various kinds of consolation. They do not discuss or even mention desolation.

Since the problem we are concerned with is desolation we will not be directly concerned with the rules of discernment more proper to the second week. These latter rules pertain to persons for whom desolation is not a problem. Their purpose is to seek out the causes of consolation. Ignatius tells us that consolation can proceed from the evil spirit. There is an example of this in his own life related in his *Autobiography*.

At Manresa early in his spiritual pilgrimage he had a vision of a serpent which gave him "great pleasure and consolation," but he found that the aftereffects of the vision drew him away from God. So he avoided this vision despite the pleasure it gave him.⁶

Now it is true that consolation which proceeds from the evil spirit produces effects very similar to desolation, as the experience of Ignatius proved. It is also true that ordinarily one would expect Jesuits to be in second-week discernment. But experience proves that some of us sometimes have problems with desolation. Hence our main concern in this paper

will not be the second-week rules of discernment. We are probing the ordinary life of prayer and work of the apostolic man who, even though he has made his basic choice to serve the Lord, sometimes feels the lack of that consolation which is necessary for the apostle.⁷

II. THE PLACE OF CONSOLATION AND DESOLATION IN THE SPIRITUAL LIFE OF AN APOSTLE

The first thing one notices about consolation in the history of Christian thought is that the sacred writers and the Fathers of the Church are much more enthusiastic about it than writers from the sixteenth century on.

St. Paul, for example, is very positive about the fruits of the Holy Spirit. The first three are love, joy, and peace, and all the rest he enumerates have an affinity for the phenomenon which we call consolation.⁸

The desert fathers regard *acedia* (or *accidie*) as one of the main problems of the spiritual life. *Acedia* is boredom, lassitude, restlessness, insensitivity to the spiritual good, sadness. It is very much like desolation or the laziness (*pereza*) which Ignatius sometimes refers to.⁹ Christian tradition has made it one of the seven capital sins under a name, sloth, which conveys little of its terror.

The Church Fathers too, especially Augustine and Bernard, are enthusiastic about consolation and they write of it with few reserves or qualifications. But the picture changes in the sixteenth century. Consolation slowly becomes something suspect, perhaps because those admitting experience of it feared being branded as Alumbrados or Protestants. Even Ignatius makes an unexpected number of distinctions, at least in the *Exercises*. In his letters and other less formal writings he is not as uptight about spiritual delight.

The end of this line is the Quietists' error which not only low-rated consolation, but found it evil. One of their propositions condemned by the Church is: "He who desires and clings to sensible devotion does not desire or seek God, but rather himself, and he acts badly when he desires it and tries to possess it."¹⁰

From the seventeenth century on, spiritual writers still treat

consolation gingerly. Part of the problem stems from a misunderstanding of the spiritual doctrine taught by Teresa of Avila and John of the Cross. In John of the Cross, "consolation" means sensible joy and gratification. Hence it is a much more superficial quality than it is in Ignatius' teaching and terminology. When this misunderstanding is further compounded with a vulgarized misunderstanding of the "Dark Night of the Soul," we get the paradigm of spiritual progress in which the soul is tested for a long time in "desolation." It comes to be regarded as the normal state for a spiritual person.

Père Rousselot comments:

The language of current ascetical psychology is far removed in style from that of Augustine. Where the saint says that the grace of God gives pleasure, modern directors of souls are very careful to distinguish between dry, naked will--the only thing that in their opinion is necessary for action to be virtuous and meritorious--and pleasure, which they always seem to mistrust. Clearly by pleasure they mean a delectation of the senses, and undoubtedly they are perfectly right to prevent any confusion between merit and enjoyment, grace and consolation. But this kind of mistrust is a serious handicap to psychology, to truth, and to their followers, as the most clear-sighted ascetics and mystics have always known quite well.¹¹

Naked will, mistrust of pleasure--those are bywords of a spiritual doctrine drummed into many generations of Jesuits and other priests and religious. Father John Roothaan, the twenty-first general of the Society, wrote in his spiritual journal the following principle of abnegation:

Whatever is pleasing is to be avoided for the precise reason that it is pleasing. Whatever is displeasing is to be sought for the precise reason that it is displeasing, unless some just motive persuades otherwise, or rather some just *and certain* motive of the divine service and glory *commands* otherwise¹² (italics added).

It would be tempting to delve into the reasons why this viewpoint was received without protest. Probably there was and is a *machismo* spirit in many of us. We took pride in choosing the tough way. We made the mistake of measuring the merit of a work or way to life by the degree of difficulty. We were heedless of the truth taught by Père Charles and many others:

Advancement is not to be measured by the difficult overcome, but by the love that is at work, and an easy action quite full

of grace and coming forth from an undivided will, can be more worthy of God than some sensational and dramatic exploit.¹³

Consider the story of one young Jesuit priest.

In the fifties when I was in high school I wanted to do something big for God. That meant something difficult and hard. The hardest thing I could think of was to be a priest, so I decided to be a priest. The hardest road to the priesthood that I knew of was in the Society of Jesus; so I decided to be a Jesuit. Once I was in the Society the missionary life was the one considered to be the most demanding; so I longed to be a missionary. I have been on the missions for several years now and I'm not happy. The question keeps coming back in my mind: What am I trying to prove? And to whom?

This very generous man ran ahead of the grace of God with very unhappy results. I think that many of us did the same thing when we low-rated consolation and joy and the place that it should have, that God meant it to have, in our lives.

What does Ignatius teach? His teaching was the fruit of his experience. We know that from the time of his conversion he was flooded with great consolation. His problem was consolation which led him into temptation to give up his new life, to doubt God's goodness, and even to destroy himself. When he went to Paris, consolation led him astray again. He got so many beautiful thoughts of God when listening to the lectures that his studies suffered. Again when he repeated philosophy with Pierre Favre they found themselves engaging in spiritual conversations to the detriment of their studies. In both cases, he had to renounce his devotion in order to concentrate on his studies for the greater glory of God.¹⁴

After his studies he and his companions had a period of prayer and repose in northern Italy. Then all the graces and consolations he had checked while in Paris returned. Later on in Rome these heavenly visitations increased, as he himself tells us:

His devotion had always gone on increasing, that is, the ease with which he found God, which was then greater than he had ever had in his life. Whenever he wished, at whatever hour, he could find God.¹⁵

Layne, speaking of Ignatius' days in Rome, testifies to the same:

Every day he made progress in virtue. Thus he told me one day, if I remember correctly, that the grace and devotion

which he had been given at Manresa, which during the time of distractions during his studies he used to look back on fondly and call his primitive Church, that grace and devotion, he said, was a small thing in comparison with the graces he received now [that is, at Rome].¹⁶

In Rome he could be turned on to God by a leaf with three points or by seeing three men walking in the street or by looking at the stars. We do not find in his life, therefore, any period that would correspond to a prolonged "Dark Night of the Soul" (in the misunderstood terminology of St. John of the Cross), although there is evidence that he had his bad days and occasionally suffered from depression in his last years.

Now it is the traditional teaching of the Society and of the Church that the proper grace of the Jesuit vocation is to be found in the life of the founder. Nadal writes that God took Ignatius "as a means to communicate that grace [of vocation] and called him as a minister of that vocation. God set him up as a living example of our way of life (*nuestro modo de proceder*)."¹⁷

I have argued elsewhere that the proper grace of the Jesuit vocation is the grace of being a contemplative in action. A doctrine of consolation and desolation that has its application only in a Jesuit's life of personal prayer would be missing something. We have to find the proper place for consolation or desolation in our whole lives: prayer, work, and recreation. Consolation is not simply a rosy glow; it is an enthusiasm to serve and praise God in all aspects of our lives.

We can see the synthesis in the life of Ignatius' two most apt disciples, Pierre Favre and Francis Xavier. In the case of Favre we have in his spiritual journal, or *Memoriale*, an almost perfect textbook on the place of consolation in the spiritual life. After his first conversion, Favre received great favors and consolations from the Lord. It is true that sometimes he did not find God or feel his presence in his prayer, but he would be filled with consolation later on in his work. He exemplifies almost perfectly the circle of prayer and action described by Nadal. Thus he writes in his diary:

While reflecting on the method of praying well and different ways to do good, I asked myself how holy desires conceived in prayer lead us on and dispose us for good works and

conversely how good works are like paths which lead to holy desires. It struck me then very clearly that one who seeks the spirit of God in good works will find it better in prayer later on than the one who seeks God first in prayer and then in action, as we often do. Whoever, then, seeks and finds the spirit of Christ in good works makes much more solid progress than the one who seeks it in prayer alone; for one who has Christ both in work and in prayer is like one who has him in affection and effect both. You must then mortify yourself and dispose yourself to gain all good by means of good works. For by this means you will perceive that this is a most excellent preparation for mental prayer. Let then your life be conducted in this manner, both with Martha and Mary, that is, made up of action and contemplation, pursuing the one for the other, and not one only for itself.¹⁸

Later on he writes about the consolation he found in the apostolate:

Another day in the octave of St. John while hearing a person's general confession, I was favored with great knowledge about works of mercy towards the living and dead. This thought struck me so that abundant tears flowed, even while I was listening to my penitent. I learned that to show mercy to others is a very effectual means of finding mercy ourselves with God, and how easy it is to receive freely from God his spiritual gifts if we give generously to others ourselves, what we have. If we show goodness to others by corporal works of mercy, God will pay us back by showing his generosity and by helping us materially and also spiritually.

He goes on to say that the apostolate is a surer means of obtaining spiritual consolation than a life of prayer alone. And he concludes by resolving to exhort others to give more attention to the spiritual and corporal works of mercy.¹⁹

In another place he reflects at the beginning of Lent how many trials and sufferings people have in the pursuit of worldly goods while he has none. "My heart was touched and I wept in the realization that I have never met any opposition in this world. Others, it seems, experience loads of difficulties, and I have never felt any hostility."²⁰

We see the same thing in Xavier. His letters are full of the beautiful delights and the joy with which God has favored him in the midst of his trials and travels:

I know not what more I can tell you except this. So great are the consolations given by God Our Lord to those working out here for the conversion of the heathen that if there be

joy on earth this is it and no mistake. Many a time do I hear one such person cry out; "O Lord, give me not so much solace in this life, or since of Thy Infinite goodness and mercy thou dost comfort me thus, take me to thy holy Glory because it is an agony to live without seeing Thee after experiencing Thy interior consolations."²¹

These holy men took their teaching on consolation from Ignatius and like him they never went for long periods without it. Indeed joy, peace, and alacrity in God's service marked their whole lives.

Ignatius taught the importance of consolation all his life. He was careful early in his new life to keep a little book in which he wrote down passages which had a special meaning to him. In his later years he carefully noted down the consolations he received from God in his *Spiritual Diary*, only part of which is extant.

In his letters Ignatius often expresses his wish and prayer that God will give consolation as well as a clean heart to his friends. He writes Prince Philip of Spain assuring him that, for a person who really commits himself to God, "it is quite usual for this divine Majesty to bestow his continuous delights and his most holy consolation on the soul, filling it with himself, so that it will produce great and genuine spiritual fruit, and that in everlasting abundance to the greater glory of His Divine Goodness."²²

He writes more or less the same thing to Borgia as he begins his life of prayer. He wanted to be sure that Borgia valued highly the divine visitations he was receiving. Later on he returns to the same subject with Borgia and advises him to seek God's holy gifts, such as the gift of tears, rather than to practice extreme bodily penances.²³

In the Rules of Modesty which cost him so many tears, Ignatius writes, "The whole countenance should reflect cheerfulness (*alegría*) rather than sadness (*tristeza*) or any disordered affection." The same thought dominates the famous passage on exterior bearing in the *Constitutions* ([250]). Finally, at the end of his life Ignatius stated in the presence of Ribadeneyra and many others, "I could not live without consolation, that is, unless I felt something in my soul, not coming from me, but from something which was purely from God."²⁴

From the rapid sketch above we can conclude that consolation should be a habitual disposition of soul of the Jesuit apostle. It is not enough for him to love and serve God. He must know and feel that he loves God and is loved by him, and rejoice in the warmth and sweetness of that intimate knowledge, which of course will vary in intensity. This feeling will sometimes come in prayer, sometimes in work, sometimes in recreation, but it will never be long absent from his life.

As Robert Bellarmine put it:

The man who loves God knows with certainty that he is loved by God; or rather, he knows that he loves because he is loved. And he does not know this as a matter of words because God has said, "I love those who love me," but by experience. For the "Spirit of God itself witnesses to our spirit that we are sons of God."

Now the man who knows himself to be God's son and friend can approach him with the highest confidence. . . . People who are perfected in charity and have affective charity, whose thoughts always tend towards God, whose one wish is to please him, who show contempt for all created things for the love of him, who know from experience that they can suffer joyfully--these are so certain of loving and being loved that they have no doubts about it and can say with the Spouse: "My beloved is in me and I in Him."²⁵

III. CONSOLATION AND DESOLATION IN THE SOCIETY TODAY

A few years ago a religious woman spoke to a priest about her disillusionment with her community: "It all came to a head at our province assembly a few weeks ago. I looked around at several hundred sisters and all I saw were pale drawn faces and no joy. They were all so tired looking. I then took a long look at myself and saw that I was the same. I don't want to live this way any longer."²⁶

Many Jesuits of late have the same kind of reflection. Ignatius described desolation as follows:

. . . darkness of soul, turmoil of spirit, inclination to what is low and earthly, restlessness rising from these disturbances . . . temptations which lead to a lack of faith, a lack of hope, a lack of love. The soul is wholly slothful, tepid, sad, and cut off, as it were, from its Creator and Lord.²⁷

The early directories use similar expressions: gloom, confusion, apathy, and *acedia*. Today we might talk of temptations leading to discouragement, negative self-image, depression, guilt, alcoholism, workaholism, griping, and sarcasm. Fortunately these are not the words one would choose to describe the vast majority of contemporary Jesuit individuals or Jesuit communities. However, most of us would admit that no objective appraisal of the contemporary Society could be written without using some of the terms listed above.

This is not surprising. There is a good deal of depression going around in America. We read depressing books, see depressing films, watch depressing news, talk to depressed people. It is no wonder that we are sometimes affected. We feel depressed or sad or, as Ignatius would say, in desolation.

There are no verifiable facts that prove that priests in general and Jesuits in particular are more depressed than other American citizens. But then the public in general does not have as much to celebrate as we do. Andrew Greeley found that priests rated higher than college-educated married men in the same age groups in psychological well-being and happiness. He comments: "That priests are somewhat happier than other men is good news, but they should be much happier than other men if they really believe the Good News."²⁸

I think, therefore, that we can conclude that there is not enough spiritual joy in our lives, not enough zeal, not enough humor, not enough peace, not even enough ordered self-love. And there are good reasons for this. We will enumerate some of these, going from those most generally accepted to those most debatable.

1. There is the ancient Chinese curse: May you live in interesting times. We live in interesting times. Besides the accelerating rate of change in the secular world, we have seen great changes in the Church following Vatican II, and in the Society following the 31st and 32nd General Congregations. It is hard to navigate in a world where so many familiar lighthouses and buoys have been changed.

Most of us probably identified and defined ourselves to a certain extent by beacons that either have been moved or have sunk without a trace: fish on Friday, novenas, Latin, fifteen-year formation, the devotion to the

Sacred Heart, and at least a mildly clerical Church and Society.

Apathy in the biological sense does not result from an absence of stimuli; it results from receiving conflicting stimuli. That probably accounts for the sad faces of the nuns in the example cited above. Conflicting stimuli fly thick at most meetings.

Meetings are another feature of our life that provokes sadness and boredom. Not all meetings. If you go to a charismatic prayer group or to a political rally, the atmosphere is joyful because most people there are in agreement. But a meeting of the parish council, or the English department, or the community usually calls for decisions which mean conflicting views, which mean, for some people at least, boredom or even anguish.

Usually the problem revolves around three difficulties. First, there are no generally accepted truths or axioms on which to base the discussion. Second, the participants in the meeting do not always have the verbal and organizational skill to discuss the problem and come to a decision. Third, we find it difficult to live with ambiguity.²⁹

Closely allied to that last point about impatience with ambiguity is the false idealism that has infected some of us in the last fifteen years. One of the most encouraging developments of these years was that we began to expect a great deal from religious life. However, when we condemn every manifestation of religious life that falls short of the ideal we fall into error and often lapse into sadness. Romantic ideals about community life may be taken as an example. There are Jesuits who have such a lofty idea of community life that they find it almost impossible to live in community. The slightest deviation from openness or charity or understanding makes them sad.³⁰

2. There are also theological reasons for our sadness. The first subtle theological error which causes undue sadness has to do with the Resurrection.

In his own lifetime Jesus found that there was only one thing more incredible for his Apostles than bad news and that was good news. He found it difficult to convince them that he was indeed going to be executed. But he found it even more difficult to convince them that he had in fact risen from the dead.

The Apostles seemed to want the public life to go on forever. They found their master's talk of his impending death incredible, but they thought his Resurrection was impossible. Many people making the Spiritual Exercises have the same experience. The high points of the retreat are the meditations on the birth of Christ or his public life. The Passion is old stuff. The Risen Life is lost in the shuffle to get away. Leen writes, "Meditation on the Resurrection is somewhat vague and unsatisfactory, and to ordinary souls not helpful." Later on he concludes that the reason for this sad situation is the false idea we have of Easter:

The Cross has its meaning for us in this life, the Resurrection in the life to come. We do not readily perceive that, in God's plan, not only the Cross, but the Risen Life that followed it, is meant to be part of our terrestrial existence.³¹

I think this same error is widespread among Jesuits. The closing days of any Ignatian retreat should plant a deep joy and happiness in our souls that will endure any hardships. But I have the impression that we do not often contemplate the risen Jesus either in or out of retreat.

3. Another theological error concerns the nature of divine grace and merit.

We have referred to this above. The merit of an act is not measured by its difficulty. There is nothing inherently holy about choosing something difficult and repugnant to human nature, whether it be a tough assignment, life on the foreign missions, or celibacy. Holiness comes from union with the three Divine Persons.

When we read the lives of the saints we admire their peace and joy in the midst of sufferings which make us blanch. But they did not see it that way. They were having a ball. We have seen above the tears of joy shed by Xavier in the midst of his travails. Every island he sailed around, threatened by pirates and typhoons, was an Island of Hope in God. Running in midwinter through the snowy mountain passes of Japan, he was heedless of the cold and the threat of bandits. He skipped along wearing a funny hat and tossing an apple in the air. His companions remarked that they had never seen him happier.³²

Xavier himself taught that it was not the difficulty of the task but the joyful spirit in which it was undertaken that pleased God: "It is not

the actual physical exertion that counts towards man's progress, nor the nature of the task, but the hearty readiness and spirit of faith with which it is undertaken."³³ That is why Bernardino Realino, who was universally loved, suffered few contradictions, and lived the last forty-six years of his life in a town where he was admired and venerated, was a saint. He had that divine alacrity and spiritual joy that Xavier wrote about. So did Robert Bellarmine, who received in his life every honor and experienced every success possible for a Jesuit.

One of the greatest tributes to St. Ignatius was penned by Jerónimo Nadal. He never ran ahead of God's grace.³⁴ He did not choose hardship and then ask for the grace. He received the grace and gladness and then followed Jesus even in hardships. One of the questions put to candidates for the Society concerns this very point. Has God planted in your heart the grace to follow Jesus to the point where your joy and gladness lies in sharing his life even when that life includes poverty and humiliation? Is that your delight? your preference? your holy desire? In case the answer is "No," do you at least have the holy desire to aspire to that degree of love? If the answer is still "No," indications are that you are not called to the Society.

In other words, unless you are going to enjoy the apostolate, however easy or difficult it seems to an outside observer, you probably are out of place in the Society. The amateur makes easy shots look difficult and difficult shots look impossible. The pro makes all shots--easy and difficult--look easy and makes them with a surprising beauty and grace. The latter is the Jesuit ideal.

4. A related theological error concerns Divine Providence.

The Greeks believed that their pagan gods tried to distribute their favors in a leveling manner, much as the government tries to redistribute income by taking from the rich and giving to the poor. If you want to cheat on your income tax you have to hide your wealth and talk poor-mouth. Otherwise the IRS will come and investigate you. The Greeks behaved towards their gods in this way, and we are sometimes motivated to act towards Yahweh in the same manner. We feel bad about feeling good. No one has described this heresy better than Père Charles:

The ancient Greeks imagined that the gods were jealous of the laugh of a man, and that their spite pursued on earth those mortals who did not weep enough. We have inherited something of these pagan terrors, and we dare not receive joy as a river, nor peace as a harvest. We keep our joy in secret corners: we hide it, fearing to lose it, and we only taste it stealthily and in haste, like greedy children who steal dainties from a store-room of which the door has been left ajar. And even from these too short joys, we retain, as it were, an ill-defined remorse. Our attitude of mind not having been frank, our soul not seeing very clearly, we keep an impression of duplicity and weakness; and we persuade ourselves (with reason, alas!) that our joys are slaveries, and that in tasting them we are unfaithful to our God. ³⁵

Another error concerning Divine Providence is making God impersonal and giving him no place in our prayer life or work life. We are sometimes tempted to believe that, if we fail, God's arm is shortened. We feel bad about our own clumsiness and inadequacy, heedless of the fact that God chooses the humble ones of this world to do his work and that he can bring good out of our worst efforts.

5. The implications of both these relics of paganism have worked themselves into Jesuit mores and folklore.

We love to talk about the blunders others have made in the apostolate. If a superior has planned a building badly or invested unwisely, he is usually guaranteed immortality.

We also like to talk about the hardships we have endured. These generally center on two areas: injustices meted out to us by our peers or superiors, and sufferings undergone in formation. These are accepted topics of conversation in some recreation rooms at least, and one recital of wrongs endured usually provokes an attempt by someone else in the group to recount an even more flagrant violation of his own human rights.

This is probably a cultural thing. Successive generations of fathers have told their sons about how tough they had it when they were young. The sons usually do not listen, or if they listen they do not believe the account. But this does not keep them from performing the same ritual years later with their own sons. Jesuits hardly listen either. Most of them rest secure in the knowledge that it is they and not the speaker who have really suffered the most. Sometimes curious consequences are drawn from these recitals. I remember being present at one such exchange where the

participants waxed eloquent on the evils of the old (pre-1963) formation. At the end there was the curious conclusion drawn, namely, that we should reinstitute the old formation today! Most Jesuits are proud of their education, and this conversation was by no means typical; but it is not that rare either.

A closer analysis of such rituals might conclude that what the participants were begging for was sympathy, or at least pity. We sometimes follow the same tactics in our prayers. St. Ignatius tells us that we should talk with God exactly as one friend talks to another. If when we talk to our friends we rehearse our miseries, we probably do the same when we talk to God.

But if these rites are aimed at exciting sympathy, they rarely succeed. There is, however, one class of Jesuits which does get sympathy, namely, those appointed to positions of authority. Superiors, college presidents, principals, and others with big responsibilities usually receive the condolences of their brethren, sometimes perfunctory, but often sincere.

It is *de rigueur*, therefore, for the appointee to high office to bemoan his fate and count the days until his blessed release when he will be allowed to return to the classroom, or the parish, or the mission, free at last of responsibility.

It is a daring individual indeed who will affirm that he likes responsibility. Such a person is often characterized as naïve or ambitious. If he is a person especially sensitive to peer pressure, he might even feel guilty when he actually enjoys his work.³⁶

Of course, not all of those in authority enjoy their work, but this usually has bad results not only for them but for those they govern. We can take an example from history. George Carrell was born in Philadelphia in 1803 and attended Georgetown. He was ordained a priest in 1827 and eight years later became the first native-born American to enter the novitiate at Florissant. Early in his Jesuit life he was made rector of St. Louis University (1843-1847) where there were complaints of his severity. A few years later he was rector in Cincinnati. The vice-provincial, William Stack Murphy, found him despondent and depressed. He was a good man with every virtue, but without the gift of the Holy Spirit. "He is not of that

class of people who . . . know how to put a good face on bad fortune. . . . He has more or less a resigned air and makes no effort to fortify and encourage his community."³⁷

The following year (1853) Carrell was appointed the first bishop of Covington, Kentucky. He had by his own admission been very unhappy in the Society. He was evidently not averse to the idea of becoming a bishop, but no sooner was he in Covington than he began trying to resign. He wrote to Fr. Beckx, "In an evil hour persuaded by American friends, I left the best of mothers [the Society] and accepted the greatest of crosses, the mitre, which has truly been to me a crown of thorns."

When Carrell died in 1868, he had been in authority as bishop and superior for almost two dozen years, most of which were miserable for him--and, we may conclude, even harder on those he governed. He is a good example of a sad superior who (probably unconsciously) takes it out on those in his charge, while being convinced all the while that he is practicing virtue. How much better would it have been for Carrell and those in his care if he had found grace to rejoice in his work rather than continually bemoan his sufferings. His case indicates that the false notions enshrined in Jesuit folklore are of ancient vintage.

There is a taboo against Jesuits saying that they love their work. It is encouraging to see this taboo begin to erode. There are some principals, some deans, some presidents, and even some superiors who have come out and said openly that they love their work. One hopes they find many sincere imitators. We will all be happier.

6. The sixth reason for desolation is our ignorance of history.

There is one great advantage in knowing something about the past of the world of Western civilization or the Church or the Society of Jesus. No matter how bad things are, one can think of a time when they were worse. For some people this is a reason for hope. To take one example, the Society's relationship with the Holy See: It is easier to accept the fact that recent popes have criticized the Society and called it to reform when one realizes that, although this is a relatively new phenomenon in the twentieth century, it was not at all uncommon in the early centuries of the life of the Jesuits.

A person with a gentleman's knowledge of history, too, finds it easier to navigate in times of change. He has ingested some principles which will guide him even when familiar loved works are uprooted. The liturgist who knows something of the history of Christian worship will not become frozen in customs or be at the mercy of fads.

Sometimes history is an oppressive force. We come into contact with our past only at the peak points. We read of the heroism of the saints, the brilliance of our doctors. But these are only parts of the story. In all the great works of the Society there has always been a strong admixture of stupidity, laziness, stubbornness, human pride, together with plain orneriness. That is the meaning of the Incarnation. That is why the perfectionism noted above is all implicit denial of the Incarnation. The Incarnation means that we are not going to find anything in the glorious past of the Church or the Society that is pure love, pure goodness.

But even those who praise the past have to acknowledge that today we are doing some things better than we have ever done before. For one thing, we are more conscious of our failings than we have ever been before. The 32nd General Congregation was probably the most penitent in the history of the Society of Jesus. It is true that we had lots to be penitent about.³⁸ We humbly acknowledged that to be a Jesuit was to know that one is a sinner, and while recognizing our great mission we were "deeply conscious of our utter unworthiness."³⁹

In America we probably excel in a number of apostolic areas to a point unprecedented in our history. Liturgy is one such area. There has probably never been a time when our community liturgies or our big-event celebrations (ordinations, vow days, jubilees) were done better than today. The retreat movement is another area. At no point in our past have we been able to share with others--priests, religious, laymen, Jesuits--the full Spiritual Exercises as we are doing today. Some would argue with reasons that our high schools, colleges, universities, and parishes have never been healthier than they are today.

It is sometimes said that the quality of a society can best be judged on how it treats its children and its old people. There are no children in the Society. But the care we give our young men on the one hand, and

our old men on the other, is unprecedented in the history of the American Jesuits.

It was the conviction of St. Ignatius that the Society would get better as it got older. In 1600 Father Frans de Costere was courageous enough to tell Pope Clement VIII, who had just finished scolding a group of Jesuits, that the Society was twice as good then as it was in the time of Ignatius.⁴⁰ Not all of us would like to make the same claim today, but it is nevertheless evident that we have a good deal to be cheerful about. The Lord has blessed us abundantly. If we knew something about our past and opened our eyes to the great things God is doing to and through and with us, we would have abundant reasons to rejoice in the Lord.

7. The last reason for unhappiness, sadness, and desolation in our lives is guilt.

When George Dunne wrote his epoch-making article on the sin of segregation in 1945, it was remarked that he enjoyed a distinction possessed by only a few moralists in history, that of discovering a new sin.⁴¹ In recent years, new sins have been proliferating: racism, sexism, smoking, age-prejudice, obesity, and many others.

We feel guilty now about using aerosol cans or gasoline, eating table grapes or eggs. We suffer pangs of remorse for watching television, not jogging, living in a developed country or a suburb. Now all these "sins" are not equally serious. Some are trivial and others are grave indeed. I simply want to make the point that we have more to feel guilty about than previous generations.

My own impression, which is confirmed by those who have dealt with more Jesuits than I have, is that, despite all the new "sins," it is still the old "sins" which provoke the most guilt. The big four are: sins against chastity, failures in prayer, faults against fraternal charity, and a felt deficiency in mortification or abnegation.

We cannot discuss all these areas, but we should say something about abnegation. Some people confess themselves to be deficient in this area simply because they love their life in all its aspects: prayer, work, community. This is evidently false guilt. Another source of uneasiness corresponds to the new call for change, for a new openness to mission, for

what is called in Italian *disponibilit *. We are continually being asked whether we are indifferent to our present occupation, whether we are willing to live among and work for the poor and dispossessed. Most of us feel that we are not indifferent and, of course, we are not. The danger here would be to run ahead of God's grace, to volunteer for a difficult mission without feeling any call to it. The result of this action would only be more guilt and inevitably the "poor and dispossessed" we would work among would feel our own resentment.

IV. SPIRITUAL REMEDIES AGAINST DESOLATION

Ignatius teaches that, even for those souls who are in first-week discernment, desolation is a transitory phase. It is hard to counsel a person in desolation to pray more fervently because that is precisely what he finds most difficult to do. But there are some remedies which can be proposed.

1. The first remedy against desolation is to realize the importance of consolation. As we have pointed out above in our second part, an apostle needs consolation if he is to run in the paths of the Lord and lead others to the Good News he is missioned to announce. Of course, consolation is a completely free gift of God. There is nothing human we can do to obtain it. We must be indifferent to it in the abstract, just as we must be indifferent to our vocation to follow the Lord in the way of the counsels. But once we have received that vocation, consolation is necessary for us most of the time just as health, learning, and the ability to win souls are necessary. It would be the height of imprudence to renounce spiritual consolation, since by doing so we would be maiming ourselves in God's service.

Ignatius often tells us in the *Spiritual Exercises* to ask the Lord for consolation and earnestly strive for it. This should be our prayer and effort every day of our lives. When God grants us consolation, as he usually does, anywhere in our life--prayer, work, recreation--we should humble ourselves before him, reflect on it, and savor it. Every apostolic religious should keep a personal journal in which, following the example of Ignatius, he notes down each divine visitation. This journal does not

have to be written with literary grace or take a lot of time. But we should be able to go back over it and savor the Lord's special presence in our lives.⁴²

It helps too if we share our consolation with others. This in itself is an act of gratitude, if done with humility. It is one of the blessings of spiritual friendship to have a friend or friends with whom we can candidly share the Lord's visitations. We show our appreciation of consolation too when it spurs us on to greater zeal and service to our neighbor.

2. The second remedy of desolation is to get rid of false guilt, to make sure we have attained the grace of the first week of the Exercises. Ignatius goes to great lengths in the first week to make us feel shame and confusion at our sins and to experience the mercy and love of God. We get rid of our sins and our guilt by exposing them to God's mercy. Once we have done that, we should be finished with them and impregnated with an instinctive aversion to sin.

Ignatius himself at the beginning of his own conversion was the victim of neurotic guilt in the form of scruples. Nor did he find any solution to this problem until God granted him the certitude "that Our Lord in his mercy had liberated him." Unless we have experienced that same sense of liberation, the same acceptance of ourselves as sinners whom God nevertheless loves, we will be plagued by false guilt.⁴³

3. The third means to avoid desolation and increase consolation is prayer. Ignatius advises us in desolation "to insist more upon prayer, upon meditation, and on much examination of ourselves." A special kind of prayer is necessary, the prayer of grateful awareness. Cardinal Newman has a wonderful sermon, "On the difficulty of realizing sacred privileges."⁴⁴ He compares our state as redeemed Christians with that of a man who has all his life wanted to visit Rome. Finally the day comes when he arrives in Rome. The next morning he walks out on the balcony to enjoy the view. He cannot really believe that he is finally in Rome. So he keeps repeating to himself, "Here I am in Rome," "I can't believe that finally I am in Rome." He repeats the same thing to members of his family. And in this way he convinces himself of his good fortune.

We should cultivate this grateful awareness in our own prayer, repeating

to ourselves, "God really loves me," "Here I am redeemed and forgiven by Jesus." We should ruminate over all our blessings in this fashion. Too often there is little gratitude in our prayer. An easy way to pray is to make a litany of God's gifts to us: our family, the faith, our vocation, good health, friends, life, and all the other benefits God has showered on us.

The last and highest grace that Ignatius tells us to beg for in the *Spiritual Exercises* is "an intimate knowledge of the many blessings received, that filled with gratitude for all, I may in all things love and serve the Divine Majesty."⁴⁵ It is the grace of the Contemplation to Attain the Love of God.

This gratitude toward God was reflected in his gratitude towards those who helped him in his work. Ribadeneyra wrote:

Among all the virtues that our Father possessed was one by which he was especially distinguished: the virtue of gratitude. In that he was simply wonderful. It was the utmost importance to him that he should as far as possible be grateful not only to God, but also to men, both by deeds and works.⁴⁶

Towards the end of his life in 1555, Ignatius addressed a party of Jesuits leaving Rome:

When I judge it in comparison with God's goodness, ingratitude is a characteristic which, in the eyes of our Creator and Lord and in those of his creatures who are worthy to receive divine and eternal glory, is most to be abhorred. It is the greatest of all sins and of all evil. . . .⁴⁷

If we but knew the gift of God! And we can only know it in prayer, meditation, and examination of ourselves. There we will find many reasons to thank God, to become convinced that he loves us, and finally to love ourselves in all humility.

4. A fourth means to come out of desolation is Ignatius' advice to "make an effort in a suitable way to do some penance." Penance is a means to dispose the soul "to experience more abundantly . . . lights, consolation, and divine inspiration. . . ."⁴⁸ Still we must remember that Ignatius told Borgia to cut down on bodily penance and esteem more highly spiritual consolation.

The important thing is the quality and quantity of penance. It would

be a mistake to opt for a more austere life in time of desolation, because that is not the time to change our lives. In our search for a closer union with God we often look for a definitive solution much like dieters. Most people know that they can lose a pound a week by cutting down on their calorie intake. But most overweight people are looking for a miracle diet which will make them svelte in ten days. Sometimes the thought occurs to us that, if we volunteer for an especially difficult task, our new job will strip us of all our faults automatically.

But we must always be careful not to run ahead of God's grace. First, the divine inspiration must come which will enable us to find joy and sweetness in our work and whole lives. All of us can use more abnegation in our lives, but some of us should seriously consider whether we are in fact in a community or an assignment which makes it difficult or even impossible for us to experience the joy of serving the Lord. It might be a humbling experience to acknowledge that I cannot find that joy on the missions or in a leadership position. But it is better to serve God in consolation in the suburbs than in desolation in the inner city.

5. Lastly, another means of finding consolation is suitable recreation. Ignatius himself advised this on several occasions. For example, in 1544 he wrote to a student friend, not a Jesuit, in Padua who was experiencing temptations, which Ignatius often associated with desolation. He advised him to lighten his class load and try a milder regime of life:

See that your associations are pleasant and take some innocent recreation that will leave the soul unsullied, for it is better to keep the soul unsullied than to be made lord of all creation. By means of these interior consolations and the spiritual relish they will give you, you will attain to that peace and repose of conscience, and then, as the strength of the body and soul allows, you can better give yourself to study for the sake of others and be sure of better results.⁴⁹

Many religious could use that advice. We all need to have some pleasant experiences in our life. Most of us take enough leisure time, but we spend it in ways that really do not refresh our spirits, for example, plopped in front of a TV set. We need a hobby, something we really enjoy doing, whether it's stamp collecting, jogging, bird watching, ceramics, tennis, or even golf.

Many Jesuits feel guilty about having hobbies. They claim that their work is their hobby. This derives from the same error noted above that there is something evil about enjoying oneself. If you have found a pleasant pastime and even more, if you have found friends who share your interests, you have another reason to thank God for his goodness. There is no reason to feel bad about feeling good.

Conclusion

Consolation is very close to that spiritual joy which mystical writers put at the summit of the dedicated life. Spiritual joy is the grace of the fourth week of the *Exercises* which corresponds to the unitive way, the highest stage of the soul.⁵⁰

God wants us to be happy. He wants to flood our souls with his delight. He wants to bring us to that point where we find our sweetest and most intense pleasure in doing his will. St. Augustine is vehement on this point. He is outraged at the idea that the carnal man has his joys while the spiritual man has none. He says that we should beg God to add to even the hardship he sends us a sweetness so great that the hardship becomes for us a delight.⁵¹

That is what occurred in the life of Ignatius, Xavier, and Favre, as we have seen above. We see it also in the life of the Little Flower who was able to find joy in her faults.

At the beginning of my spiritual life, about the age of thirteen or fourteen, I wondered what I would achieve later. I thought I perfectly understood what perfection is. I soon recognized that the more one advances, the further one thinks oneself from the goal. Now I am resigned to seeing myself always imperfect. I even find joy in it.

I ought not to be pleased with my aridity, but attribute it to my lack of fervor and fidelity. I ought to be sad at often falling asleep during my prayers or thanksgiving. Well, I'm not sad. I remember that little children are just as pleasing to their parents when they are asleep as when they are awake. Besides I know that the Lord sees our weakness and is mindful that we are but dust.⁵²

This is high spirituality indeed, and we should not be surprised if it is

difficult to sustain. Apostolic religious orders which have a certain dynamism tend to attract people whose lives lack that placid serenity, that unchangeable peace that characterizes some of the older orders, notably the Benedictines. I have lived for thirty-six years in the Society, and I would not consider balance and Benedictine *pax* to be the salient traits of the greatest Jesuits I have known. Most of them are either way up (generally), or way down (from time to time). Joy and consolation characterized their lives, but it was not always there.

It has ever been such since the beginning of the Society's history. Depression, which bears many resemblances to desolation, derives in part from the type of men we attract. They sometimes get discouraged simply because their goals are so high and their zeal sometimes unmeasured. Even Ignatius himself suffered from depression. We know that in his last years, weighed down by bodily ills, he used to ask Father André des Freux to play to him on the clavichord to relieve his sadness.⁵³ This can be a source of encouragement to us. If a man who received God's choicest favors and daily consolation had his bad times, then inevitably we will too. And if he took human means to cheer himself up, we should too.

Ignatius grieved that he was not able to relieve the sadness and desolation of others of his sons. Sadness for him was a disordered affection which never should appear on the countenance of a Jesuit. It is part of the grace of our vocation to be happy, at least most of the time, and to receive consolation from God in our prayer, our work, and our whole lives. The last thing we need is a pretended gravity, a wrinkled forehead, a sour outlook. Unless we share fully in that spiritual joy which is a gift of the Holy Spirit, we shall never be able to spread the Good News to others.

Lord, when we cry thee far and near
 And thunder through all lands unknown
 The gospel into every ear,
 Lord, let us not forget our own.

Cleanse us from ire of creed or class,
 The anger of the idle kings;
 Sow in our souls, like living grass,
 The laughter of all lowly things.

FOOTNOTES

Author's Prefatory Note: This whole topic of consolation was evolved with the help of Sister Sean Costello, C.C.V.I. The article itself, too, was more than ordinarily aided by the suggestions of members of the Assistency Seminar in their meeting of May, 1978.

- 1 These two stanzas, like the two which conclude this study below on page 25, are from G. K. Chesterton's "A Hymn for the Church Militant."
- 2 *Dictionnaire de spiritualité*, II, 2^e, 1617-1634 (hereafter abbreviated *DSp*), s.v. "consolation," by Louis Pouiller, S.J.
- 3 *Summa theologiae*, II-II, Q. 82, a. 1. See also Jean Mouroux, *The Christian Experience* (New York, 1954), pp. 281-282 and *passim*.
- 4 *Spiritual Exercises* of St. Ignatius, [35, 215, 314] (hereafter abbreviated *SpEx*). In the *Constitutions* Ignatius uses *consolación* and related forms only four times ([31, 93, 225, 673]) and *desolación* not at all. He prefers the term "devotion," which occurs forty-eight times in the *Constitutions*. See *The Constitutions of the Society of Jesus* trans. and ed. George E. Ganss, S.J. (St. Louis, 1970), p. 155, fn. 5.
- 5 *SpEx*, [316], as colometrically arranged by myself. Note that Gagliardi in his *Commentarii . . . in Exercitia Spiritualia* (Bruges, 1882, pp. 134-135) has a different triple division of consolation: (1) sweetness, (2) the act of virtue itself, and (3) peace and quiet.
- 6 The *Autobiography* of St. Ignatius, nos. 19-20 (hereafter abbreviated *Autobiog*).
- 7 On the danger of confusing first and second week discernment, see Michael J. Buckley, "The Structure of the Rules for Discernment of Spirits," *The Way*, Supplement 20 (Autumn, 1973), esp. p. 35.
- 8 Gal. 5:22-23.
- 9 *SpEx*, [317, 322, 368]. The classic description of *acedia* is in Cassian, translated by Helen Waddell, *The Desert Fathers* (London, 1936), pp. 157-162. See also *DSp*, s.v. *acedia*, and Ronald Knox, *The Priestly Life* (New York, 1958), ch. 7.
- 10 This was the 30th condemned proposition of Molinos. See Denzinger-Schönmetzer *Enchiridion . . .*, no. 2229 (1249).
- 11 "La grace d'après Saint Jean et d'après Saint Paul," *Recherches de sciences religieuses*, 16 (1926), 103. Quoted in Mouroux, *The Christian Experience*, p. 273.
- 12 Quoted in Robert North, *The General Who Rebuilt the Jesuits* (Milwaukee, 1944), p. 180. Latin original in Roothaan's *Adnotationes* (The Hague, 1891), p. 7.
- 13 Pierre Charles, *Prayer for All Times* (London, 1949), p. 143, "Sume et Suscipe."

- 14 *Autobiog*, no. 82, in *Fontes Narrativi de S. Ignatio*, 4 vols. (Rome, 1943-1965), I, 475 (hereafter abbreviated *FN*).
- 15 *Autobiog*, no. 99.
- 16 *FN*, I, 140. See esp. pp. 112-114 of my article "The Proper Grace of the Jesuit Vocation according to Jerome Nadal," in *Woodstock Letters*, 86 (1957), 107-118, reprinted on pp. 276-278 of my *Introduction to Jesuit Life* (St. Louis, 1976), in Appendix II, pp. 271-282. See also Karel Truhlar, "La découverte de Dieu chez S. Ignace pendant les dernières années de sa vie," *Revue d'ascétique et de mystique*, 24 (1948), 313-337 (hereafter abbreviated *RAM*).
- 17 See p. 271 of my *Introduction to Jesuit Life*. See also Joseph Conwell, *Contemplation in Action* (Spokane, 1957), ch. 4.
- 18 *Memoriale*, no. 126, in *Fabri Monumenta* (Madrid, 1914). There is an English translation or adaptation of Favre's journal in Coleridge's version of Boero's *Life of the Blessed Peter Favre* (London, 1873). I have preferred to follow the version of Michel de Certeau in *Bienheureux Pierre Favre: Memorial*, Collection Christus No. 4 (Paris, 1959), pp. 211-212.
- 19 *Memoriale*, no. 340. Favre speaks of *opera misericordiae corporalia*, which makes this text pertinent for the social apostolate.
- 20 *Memoriale*, no. 401.
- 21 Quoted in James Brodrick, *Saint Francis Xavier* (New York, 1952), p. 155.
- 22 *Letters of St. Ignatius of Loyola*, trans. William J. Young, S.J. (Chicago, 1959), p. 185, (hereafter abbreviated *LettersIgn*). See also his letter of March 30, 1556, in *S. Ignatii . . . Epistolae et Instructiones*, 12 vols. (Madrid, 1903-1911), XI, 185 (hereafter abbreviated *EppIgn*); also in *Obras Completas de San Ignacio de Loyola*, 3rd edition (Madrid, 1977), p. 995.
- 23 *LettersIgn*, pp. 84, 180-181.
- 24 *FN*, II, 338; cf. *FN*, III, 635.
- 25 Quoted in E. Raintz von Frentz, "La vie spirituelle d'après Bellarmin," *RAM*, 7 (1926), 133. The Rule of St. Benedict states, "According as you advance in faith, the heart expands and you run along the path of God's commandments with an ineffable sweetness of love."
- 26 Quoted by Bernard Bush in "Healing Grace," *The Way*, 16 (July, 1976), 195. See other testimonies of sadness in the same article, p. 190.
- 27 *SpEx*, [317]. Note that aridity is not to be identified with desolation. Sometimes we feel aridity when we are happy. Often it is a prelude to more passive prayer.
- 28 *Priests in the United States* (Garden City, 1972), p. 162.
- 29 Henri Nouwen has some apposite remarks on this in his chapter on "Depression in the Seminary," in *Intimacy* (Notre Dame, 1970), esp. pp. 96-117.
- 30 We also have idealistic notions about superiors. See my "Three Problems concerning Religious Obedience," *Review for Religious*, 33 (1974), 844-860.
- 31 Edward Leen, *In the Likeness of Christ* (New York, 1937), pp. 291, 298. See also F. X. Durrwell, *The Resurrection* (New York, 1961).
- 32 Brodrick, *Xavier*, p. 427.

- 33 Brodrick, *Xavier*, p. 375.
- 34 *Scholia in Constitutiones* (1883 ed.), p. 135. Cited in Nicolau, "Fisonomia de San Ignacio," *Archivum Historicum Societatis Iesu*, 26 (1957), 263.
- 35 "Gaudium Plenum," in Pierre Charles, *Prayer for All Times* (Westminster, Md., 1956), p. 212.
- 36 See my article, "In Defense of Power," *National Catholic Reporter*, July 20, 1973.
- 37 Gilbert Garraghan, *The Jesuits of the Middle United States* (New York, 1938), III, 195; see also II, 139. Carrell's career can be traced in this work through the Index.
- 38 See Michael J. Buckley, "The Confirmation of Promise," *Studies in the Spirituality of Jesuits*, VII, no. 5 (Nov., 1975), 176-195.
- 39 Decree 2, in *Documents of the 31st and 32nd General Congregations* (St. Louis, 1977), pp. 401 and 409.
- 40 See my *Introduction to Jesuit Life*, pp. 141-142.
- 41 "The Sin of Segregation," *Commonweal*, Sept., 1945.
- 42 The keeping of a journal of consolation is recommended in almost all the old directories. In MHSJ see *Directoria Exercitiorum Spiritualium: (1540-1599)* (Rome, 1955), pp. 58, 258, 313, 358, 378, 443, 461, 589, 603, and 778.
- 43 *Autobiog*, nos. 22-25. John English has some good remarks on the grace of the first week in his *Spiritual Freedom* (Guelph, 1973), chs. 5 and 6. See also William Yeomans, "Evil and Guilt," *The Way*, 15 (July, 1975), 202-208.
- 44 *SpEx*, [319]. Newman's sermon is in *Parochial and Plain Sermons* (Vol. VI, London, 1924).
- 45 *SpEx*, [233].
- 46 *FN*, IV, 771.
- 47 See H. Rahner, *St. Ignatius Loyola: Letters to Women* (New York, 1960) pp. 169-171.
- 48 *SpEx*, [319, 213]. In [89] Ignatius says that God himself will teach us the kind of penance we should do.
- 49 *LettersIgn*, p. 78. We should note that the 6th treatise of *The Practice of Perfection and Christian Virtues* (Vol. II, Chicago, 1929) by Alphonsus Rodriguez is one of the best things available on joy and sadness.
- 50 See Wm. A. M. Peters, *The Spiritual Exercises of St. Ignatius* (Jersey City, 1967), chs. 13 and 14. See also the eloquent page of Karl Rahner on love and joy in *Theological Investigations*, VIII, 240-1, as well as the last chapter of Thomas Merton's *Seeds of Contemplation*.
- 51 See Mouroux, *The Christian Experience*, ch. 10, esp. p. 277.
- 52 *The Story of a Soul*, ch. 7.
- 53 *FN*, I, 636. This is No. 178 of the *Memoriale* of Luis Gonçalvez da Câmara who adds that Ignatius also liked to hear a lay brother sing in the style used by blind beggars. We know that it was the melancholy of a friend in retreat that persuaded Ignatius to do a Basque dance to cheer him up.

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