

# STUDIES

## in the Spirituality of Jesuits



When Jesuits Pray:  
A Perspective on the Prayer  
of Apostolic Persons  
by  
E. Edward Kinerk, S.J.

BOSTON COLLEGE

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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 to 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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## WHEN JESUITS PRAY

### A Perspective on the Prayer of Apostolic Persons

by

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#### I. INTRODUCTION

In the early days of the Society "a certain father in Rome used to remark on hot summer days, 'Whoever wants to cool off should go to prayer, and he will soon find that he is cool enough.'"<sup>1</sup> Some things never change!

Ironically, Ignatius, who prayed with intensity and tears, would not have been particularly upset or even concerned by the "certain father's" remark. Had this man taken his "problem" to the founder he would have been questioned about his attitude toward the apostolate, asked if he were willing to go to the Indies, and gently probed for any interior disquiet. If our friend burned with great zeal for the salvation of souls, showed his willingness to undertake any task for the greater honor and glory of God, and was no more than ordinarily tempted, Ignatius would have encouraged him to continue in his ways, to content himself with whatever devotion God gave him at Mass or during his recitation of the office, and to examine himself daily; and he would have sent him on his way.

In fact, this great mystic who founded our Society said comparatively little about prayer; and when he did speak it was often to chide those who sought to impose more prayer on the whole Society. Some of our men were embarrassed, even scandalized, by his failure to stress such a central feature of religious life, and they managed to bring Jerónimo Nadal--ordinarily very sensitive to Ignatian ways--to their opinion.<sup>2</sup> Ignatius was not convinced, and his response to Nadal was one of his many comments which appeared to limit prayer more than promote it. Joseph Conwell, who studied Ignatian prayer through the eyes of Nadal, wrote--partially for emphasis--that "Ignatius seemed to show toward prayer, if anything, an attitude of distrust."<sup>3</sup>

I do not intend to make this an extensive study of prayer in the Society, even of what may be most distinctive about our prayer. Such

studies exist, and among the more excellent I recommend the work just cited by Conwell, which can be profitably supplemented by a long article in *Woodstock Letters* by Miguel Fiorito,<sup>4</sup> who gives an historical background for the Society's reform legislation on prayer in General Congregation Thirty-one. I will draw from these men and from others, but I have a more modest goal. I want to examine Ignatius' reflections on Jesuit prayer, and from these reflections to indicate some ways in which our apostolic vocation affects our experience of prayer. For I believe that many Jesuits are needlessly distraught--when they think about it--over what they consider an inability to pray well; and I also believe that many Jesuits ignore the vitality hidden in their prayer because they expect to experience deep interior quiet while overlooking God's presence in the noise and distractions of the marketplace. Most of us, not surprisingly, find more fellowship in the undisciplined chaos of Pierre Favre's journal than the mystical poetry of John of the Cross. Yet we have mystics among us.

This article contains three parts. The first part reviews Ignatius' thoughts about prayer for Jesuits. The second part draws some implications from these thoughts for the place of prayer in our spirituality. In the third part I make my own observations on how we might profit from what Ignatius has given us.

*Disclaimer:* Whatever I may write in these pages, I do not want to cause any Jesuit disquiet over the way he prays. There are no "right" or "wrong" ways. Ignatius never envisioned a particular method or content for his followers; and he would disown a Jesuit of any century who suggests otherwise.

## II. IGNATIUS AND JESUITS PRAYING

Outside of the *Exercises* Ignatius said very little about prayer for Jesuits. We can summarize what he did say under three headings: length of prayer, finding God in all things, and mortification.

### A. Length of Prayer

#### 1. Limiting Long Prayers

Ignatius did not establish a fixed period of time for Jesuits to pray--neither a minimum nor a maximum. In defending the Society's practice he wrote to Borgia that "If he [Onfroy] means that the Institute of the Society limits its prayer to a shorter period than the others, he is wrong, because up to the present no limit has been set down."<sup>5</sup> However, he worried that some Jesuits, who considered extensive prayer to be the mark of a true religious, would cause the Society to stray from its approved apostolic goals. In the same letter in which he defended the Society's practice he conceded, "[the Society] does set limits for some individuals who are inclined to carry it too far."<sup>6</sup> Polanco later wrote, "I notice that he rather approves the effort to find God in all things than that one should spend a long time in prayer."<sup>7</sup>

Ignatius emphatically rejected attempts to mandate more prayer for the scholastics. When Nadal told him that he had allowed one and a half hours for them in Spain, he protested vigorously<sup>8</sup> "that never would he change his opinion that one hour was enough for the scholastics."<sup>9</sup> Not surprisingly, Ignatius wrote these sentiments into the *Constitutions*, where he spelled out what he considered proper for men who could not give much time to prayer "if they are to keep their mental faculties in condition for the work of learning and at the same time preserve their health."<sup>10</sup>

Consequently, in addition to confession and Communion, which they will frequent every eight days, and Mass which they will hear every day, they will have one hour. During it they will recite the Hours of Our Lady, and examine their consciences twice each day, and add other prayers according to the devotion of each one until the aforementioned hour is completed, in case it has not yet run its course.<sup>11</sup>

Scholastics are here not asked to make an hour of mental prayer, much less one continuous hour. They fill out, with devotions of their own preference, the part of an hour left over from the examens and the Hours

of Our Lady. The time given to examens varied, and a man might have spent more or less time on the Hours, but he could not have had much time left over. We can imagine a scholastic giving from fifteen to thirty minutes to daily examens, taking up the Hours of Our Lady at several times in the day, and probably having less than ten minutes for some devotion of his choice.

## 2. Longer Prayer and Temptations

"When a man is troubled and in great distress," Câmara recalled Ignatius saying, "he might be allowed more prayer."<sup>12</sup> Only in times of special need did Ignatius encourage superiors to allow more prayer, a policy continued by his successor.<sup>13</sup> While great need could refer to any time of interior distress or temptation, Ignatius especially encouraged more prayer when a Jesuit lacked interior freedom.

He worried very little about those temptations which afflict everyone: sensuality, irritations, and anxieties. A Jesuit, aptly named Casanova, complained to him about his trouble with sensuality. He wrote Ignatius that although the struggle was sapping his strength, he was determined to conquer himself. Ignatius told him to take more recreation because too much mental stress at this point would only aggravate the problem!<sup>14</sup> Jerome Vines scrupled that his busy schedule did not allow enough time for prayer. Ignatius consoled him and urged that he entrust everything to God.<sup>15</sup>

On the other hand, Ignatius considered very dangerous those temptations which diminished a man's apostolic fervor and inclined him to disobedience. He was unrelenting when a Jesuit withheld the generosity which brought him into the Society or if he found a stubbornness of will which made obedience impossible. When a man experienced such temptations, he needed to pray more. Father Bartholomew Romano blamed his lack of spiritual progress on his place, his superiors, and his brothers in community. In contrast to the gentleness shown to Casanova and Vines, Ignatius took Romano to task for his "lack of humility, obedience, and prayer, [his] slight mortification, in a word [his] little fervor in advancing in the way of perfection."<sup>16</sup> To the self-centered and unmortified Romano, Ignatius recommended more prayer; to the distressed Casanova and the anxious Vines he recommended that they relax.



### 3. Periods of Prayer and Vocal Prayer

Ignatius preferred that scholastics break their prayer time into several shorter periods during the day, rather than tire themselves with one long continuous prayer.<sup>17</sup> Twice he wrote superiors that the scholastics should break their hour of prayer into a half hour in the morning and a half hour in the afternoon.<sup>18</sup> Although in the Exercises he encourages the exercitant to remain for the full hour, he apparently envisioned the active Jesuit praying for shorter intervals, possibly several times during the day. According to the testimony of Father Mikolaj Lenczycky (Lancicius), one of the sixteenth-century recorders of *dicta Ignatiana*: [Ignatius] "approved more the attempt to find God in everything a man did rather than giving much *continuous* time to prayer [italics mine]."<sup>19</sup>

Along with patterns of prayer which could be scattered into several periods throughout the day, Ignatius praised vocal prayer, showing none of the disdain which from time to time has crept into the history of spirituality. His legislation for scholastics makes it clear that he expected them to pray vocally every day, and in his comments defending the prayer of the Society he insisted that vocal prayer, even ejaculations, could be most efficacious.<sup>20</sup> Evidently he considered vocal prayer, particularly the scripturally oriented Hours of Our Lady,<sup>21</sup> admirably suited to the busy and mentally distracting schedule of the scholastics.

### 4. Discretion in Prayer

Ignatius balked at rigid policies which overlooked individual needs. He wanted Jesuits to be fervent apostles who knew themselves and who knew the Lord--men of prayer--and he believed that the individual could best judge for himself what was most appropriate. He wanted us to pray. He resisted only those who would have mandated a single rule for all and who would have made prayer the centerpiece of Jesuit spirituality to the detriment of service and finding God in all things.

The *Constitutions* respect the judgment of the individual Jesuit, who should occasionally ratify his own goodwill and common sense through consultation with confessor and superior. A single norm reveals the balance and discretion so typical of Ignatius in his later years: too much prayer would rob energies needed for the service of neighbor and too little would diminish the fervor needed to sustain such service.

. . . it does not seem expedient to give them any other rule than that which discreet charity dictates to them, provided that the confessor should always be informed and also, when a doubt about expediency arises, the superior. The following statement is the only one which will be made in general. On the one hand, the members should keep themselves alert that the excessive use of these practices may not weaken the bodily energies and consume time to such an extent that these energies are insufficient for the spiritual help of one's fellowmen according to our Institute; and on the other hand, they should be vigilant that these practices may not be relaxed to such an extent that the spirit grows cold and the human and lower passions grow warm.<sup>22</sup>

### B. Finding God in All Things

A Jesuit told Ignatius that he found God primarily in solitude and by meditating or praying privately. Ignatius responded, "What do you mean? Do you draw no profit from helping your neighbor? For this is our practice"<sup>23</sup> "And indeed," he wrote on another occasion to Borgia, "at times God is served more in other ways than by prayer, so much so in fact that God is pleased that prayer is omitted entirely for other works and much more that it be curtailed."<sup>24</sup>

Ignatius seldom discussed prayer without insisting on the importance of finding God in all things. He continually impressed upon Jesuits the value of being able to find God in many ways, not just in contemplation and meditation. "It is this spirit," says Polanco, writing in Ignatius' name, "he desires to see in members of the Society, that if possible they find no less devotion in any work of charity or obedience than in prayer or meditation."<sup>25</sup>

For Ignatius, even devotion was apostolic. He wanted Jesuits to experience devotion, but he expected their devotion to move them to the service of others. "[The Society] devotes itself to prayer and spiritual delights in such a way as to arouse a great thirst for helping the neighbor," wrote Nadal; "otherwise devotion without that desire would be a dangerous thing in the Society, even though good in itself"<sup>26</sup>

Ignatius used to say, "we ought not help our neighbor coldly and standing still."<sup>27</sup> This simple phrase--a marked contrast to the tongue-in-cheek remark on prayer at the beginning of this article--indicates where Ignatius wanted his men to place the energies of their spiritual lives. He had founded something new in the history of religious life, and in so doing

he had to swim against the currents of spirituality which heretofore had given pride of place to prayer. We can find God outside of formal prayer, he insisted, and in driving home his point he cast a new role for prayer, which became in his Order the handmaid of service. "He did not want those of the Company to find God only in prayer," wrote Ribadeneira, "but in all their actions, and that these would be prayer."<sup>28</sup> Ignatius expected Jesuits to experience God in the marketplace.

Ribadeneira described how Ignatius found God in all things. From his words we get some flavor of the man who could lift his heart in devotion quite independently of the solitude of a prayer cell.

We frequently saw him taking the occasion of little things to lift his mind to God, who even in the smallest things is great. From seeing a plant, foliage, a leaf, a flower, any fruit, from the consideration of a little worm or any other animal, he raised himself above the heavens and penetrated the deepest thoughts; and from each little thing he drew doctrine and most profitable counsels for instructing in the spiritual life. And he desired that all in the Society accustom themselves always to find the presence of God in everything and that they learn to raise their hearts not only in private prayer but also in all of their occupations, carrying them out and offering them in such a way that they would feel no less devotion in action than in meditation. And he used to say that this method of prayer is very profitable for all and especially for those who are much engaged in exterior things of the divine service.<sup>29</sup>

### C. Mortification

"For a truly mortified man," Ignatius told Nadal, "a quarter of an hour suffices to unite him with God in prayer."<sup>30</sup> Another time C  mara and Ignatius were speaking about a religious whom they both knew, and C  mara observed that the religious was a man of prayer. Ignatius retorted, "he is a man of great mortification."<sup>31</sup> These are among Ignatius' most famous comments; and both came when either Nadal or C  mara were praising prayer. Ignatius--while not denying its value--nonetheless felt compelled to point out the even greater value of mortification. He made his point, for in their recollections the early Jesuits recalled many times when he praised mortification above all other virtues. He placed the "whole foundation in mortification and abnegation of the will,"<sup>32</sup> C  mara wrote; and Ribadeneira, in a rare moment of brevity: "[Ignatius wanted] more mortification of personal honor than of the body, and more mortification of the affections than prayer."<sup>33</sup>

Apostolic men might go anywhere in the service of Christ and the Church. Mortification<sup>34</sup> establishes the interior freedom and "spiritual agility" needed to respond quickly to whatever the greater honor and glory of God might demand. We know that Ignatius emphasized mortification, but why did he seem to place it above prayer?

Ignatius did not want Jesuits to replace prayer with mortification, but he was contending in his day with the stubbornness of certain Jesuits who insisted on more prayer for the Society, an increase which Ignatius believed would have hindered the Society's apostolic thrust. He evidently had this stubbornness<sup>35</sup> in mind when he made some of his remarks. He was absolutely opposed to anything which could lock a man into his own opinion and make him less docile.

Ignatius wanted Jesuits to pray in such a way that they always sought greater interior freedom. If a man refused his mission from the Society, Ignatius did not want him to seek solace and confirmation of his ill will in a false and isolating solitude. He wanted the man to wrestle with the demons inside of himself, and he wanted him to ask in prayer for the desire to do what the Society asked. It is possible to use prayer as an escape whereby a man denies the voice of the Spirit by rejecting it along with all distractions from the "world." Ignatius had no use for the insulated smugness which came from such false prayer. He wanted a Jesuit to *do* something in prayer, to act against--*agere contra*--those inclinations which held him back from service and to pray for those desires which would move him forward.

Except for the *Exercises*, these few references represent almost everything we have from Ignatius about prayer. However, what about the *Exercises*? Do they not give us the complete Ignatian synthesis of prayer and a model for prayer throughout our lives as Jesuits? Are not Ignatius' other remarks footnotes to the fully developed methods outlined in the *Exercises*?

Clearly, the *Exercises* are the cornerstone of Jesuit spirituality and apostolic zeal, and in them Ignatius offers a method of prayer. However, most Jesuits neither can, nor should, pray during ordinary time as they prayed during the Exercises. During the month of the Exercises we fashioned an atmosphere of solitude so intense that for a time the world around us seemed to fade against the vivid reality of the world of the spirit. During this time we came to know ourselves and the Lord; we learned to recognize the movements of the various spirits at work in our hearts; and we sharpened

the edges of our decisions for Christ. So valuable are the Exercises in forming our spirituality that they are the *only* experiment which we may not omit during formation.

Nonetheless, the *Exercises* do not define a method of prayer proper to the Society.<sup>36</sup> They cannot; for the Exercises, as most of us make them, demand a quality of solitude and concentration which are incompatible with apostolic engagement. The active Jesuit must profit from his experience of the Exercises so that he can find God quickly in many ways, but the active Jesuit must renounce the conditions which make the Exercises possible. As Ignatius wrote to Borgia, we must often sacrifice long times of prayer in order to give ourselves to the apostolate.<sup>37</sup> Most of us simply cannot pray daily as we prayed during the Exercises.

### III. IMPLICATIONS FOR JESUITS PRAYING

Ignatius did not write a synthesis on prayer. He responded to questions and controversies, and from these we derive a limited understanding of how he expected the apostolic life to affect prayer. In this section I will examine two areas in particular where we must interpret our experience from the special Ignatian perspective: centering and choices.

#### A. Apostolic Centering

There is an enormous body of literature from the history of spirituality which tells us how to find interior solitude. From the beginnings of religious life in the Egyptian and Syrian deserts to Thomas Merton in this century, spiritual writers have spoken of the need to still the passions and enter deeply into oneself in order to find God. Whether the imageless path of the apophatic mystics or the psychological search of an Augustine, solitude was a prize to be sought at all costs, and neighbor and world were distractions--albeit sometimes necessary and God-given ones. Even Thomas à Kempis, whose *Imitation of Christ* strongly influenced Ignatius, wrote with a strong prejudice against the dangers of the world in contrast to the virtues of solitude and withdrawal.<sup>38</sup>

Much of Christianity's literature on prayer has come from the monastic tradition, and this tradition has strongly influenced attitudes toward prayer, even among apostolic religious. The monasteries have given us the

great "pray-ers" and so we rightly turn to them for their experience. Teresa, John, and the author of the Cloud of Unknowing describe their prayer, and from their descriptions all can profit. However, as "professional pray-ers" their focus differed from ours, and when we expect to imitate their experience we cause troubles for ourselves and fail to do justice to our own spiritual paths.

Ignatius had a deep conviction that somehow our focus as religious was going to be different. He resisted attempts to impose more prayer--simply because other religious did it--and he usually countered requests to do so by speaking about the importance of mortification or the apostolate. He did not say that our men need not pray, nor even that our methods of prayer would differ from others, but he realized that Jesuits and other apostolic religious would pray in a very different environment from the one enjoyed by their monastic contemporaries.

The rhythm and atmosphere of the monastery imitates the *vita angelica*: monks or nuns living together in order to give praise to God. The monastic life seeks to anticipate the Kingdom of God; it builds an oasis where the monks and nuns separate themselves from the world in order to carry on the *Opus Dei*. Jean Leclercq, the great monastic scholar, writes that the culture of the monastery is "contemplative";<sup>39</sup> and the men and women who inhabit these monasteries are people "concerned with celestial realities" . . . who 'make these the object of their meditations by day and by night.'<sup>40</sup> Everything in monastic life revolves around this central contemplative purpose, so that even when the monastery is not at prayer, the remote preparation for prayer continues.

The contemplative purpose of monastic life and the remote preparation for prayer which shapes its every activity mark the central difference between apostolic and monastic spiritualities. The monk must live in such a way as to preserve his interior peace of mind as a condition for contemplation; the Jesuit not only cannot live this way, but he must not. For us the remote preparation for prayer, so important to the contemplative, takes on an entirely different meaning.

Jane de Chantal, the confidant of Francis de Sales and a near contemporary of Ignatius, wrote:

Remote preparation consists in nothing more than this: peace of conscience, watchfulness over our senses, a normal awareness of God, a familiar conversation with the Divine Majesty in one's soul,

and above all the liberation of the soul from all ungoverned affections and passions. The fact is that we must strip ourselves of anything which can trouble our minds or conscience and which can prevent us from maintaining ourselves in a spirit of recollection and interior liberty.<sup>41</sup>

At first glance we find nothing in this fine description which would cause us to disagree. Ignatius himself urged these dispositions on us. However, the total effect of this passage--and the mind set from which it comes--is that we should live in such a way that we always shield ourselves from anything which might hinder interior recollection.

We have seen this emphasis in our own tradition. In the *Exercises* Ignatius exhorts the exercitant to withdraw from normal distractions in order to give himself or herself more generously to God.<sup>42</sup> He tells us in the additional directions<sup>43</sup> that we should create a climate during our day which will more readily dispose us to receive the graces which we seek. However, as pointed out above, we do not ordinarily pray or live as we did during the month of the Exercises. We cannot thirst for the salvation of souls, engage zealously in the promotion of faith and justice, and simultaneously avoid anything which would disturb the interior solitude necessary to enter easily into prayer.

What are the ramifications for busy Jesuits who try to find the Lord in what they do and who try to "hear anew the call of Christ dying and rising in the anguish and aspirations of men and women."<sup>44</sup> More than anything else, we must come to understand "centering" in a different way. We are not monks, although perhaps the regularity and quiet of our novitiate days created false expectations in this regard. We are busy men who cannot expect to move quickly from a hectic life lived in the marketplace into an atmosphere of deep interior quiet and solitude. We bring our world into our prayer, as we ought, and the result is a prayer frequently filled with distractions, or, if we are really tired, a simple numbness which causes us to wonder if we have prayed at all.

Do we deceive ourselves: What about that centered contact with God so important not only to religious but to every Christian? There is a centeredness<sup>45</sup> found only through quiet and solitude which will elude the busy apostle. But there is another kind of centeredness which does not consist in eliminating all "noise" from the world, but in sorting it before God, in "prioritizing" it; and this second type of centering lies at the heart of apostolic prayer.

The busy apostle takes many cares and concerns to prayer--some of which are concerns for the greater glory of God and others are more self-seeking or self-protecting. When we focus on the Lord, while being assailed by all these desires and distractions, our prayer may not diminish the turmoil but it places it into a faith perspective. Prayer sorts, according to the criteria of faith, the noise and distractions which we bring from the world. In prayer these miscellaneous cares and concerns begin to show their colors: some of the noise of our interior points us to God and some points to self. In such prayer we must be honest with ourselves about who we are, about what we want, about Who God is, and about what God wants. This honesty with self and God centers us. It may not release us from the turmoil, but it will give us the deeper peace and freedom of companions of Jesus.

We should be careful, however, for we cannot sort out our cares and concerns by focusing on them directly. This is not prayer, and it will only exhaust our heads and our hearts. Sometimes we must stare at a spot in the background in order to have perspective on objects in the foreground. So, too, with apostolic prayer. We gaze at God in the "distance" in order to put the things of our daily lives into perspective. One very practical way of doing this is the prayer of petition. When we pray for the people we serve, we acknowledge them as part of the reality of our "marketplace," but by praying *for* them we automatically look at them through the eyes of faith. One Jesuit I know regularly brings his concern for the world--for the violence, the greed, and the suffering--to prayer; and this simple act turns potential anger or despair into evangelical hope.

We do not often find God in what Nadal calls "delights or elevations of the mind";<sup>46</sup> nor, by and large, do we find Him in the intense darkness of senses or spirit described by John of the Cross. "Darkness" and "Clouds of Unknowing" require the cultivated atmosphere of interior quiet and solitude just as much as mystical marriages do. We are "horizontal mystics": we look upon God through the mist of the world around us and we end by finding God in the mist. If in prayer we expect a transcendent experience of deep interior calm, we will likely be disappointed; but if we undertake the asceticism of separating those thoughts and desires which lead to God from those which do not, we will center our hearts on God, and we will find our energies more clearly directed in his service.



## B. The Mysticism of Choice

Ignatius' *Spiritual Diary* reveals the intimate and delicately sensitive process by which he came to one of the most important decisions of his generalate, the decision about poverty in the Society. Not unexpectedly, this extraordinary text joins mystical experience and decision making. In the *Diary* we find the complete flowering of Ignatian spirituality: the desire to find God's will through interior experience and the search for confirmation of a decision through experience.

All spiritualities entail choices, but the Society's spirituality more than ordinarily revolves around the process of making good decisions. The *Exercises*, which ground our spirituality, "have as their purpose the conquest of self and the regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment."<sup>47</sup> The general congregations all call us to renewed conversion, which is a deeper choice of the gospel and of Christ; most recently the 33rd Congregation calls us to choose where we stand in the "struggle between good and evil, between faith and unbelief, between the yearning for justice and peace and the growing reality of injustice and strife."<sup>48</sup>

Our prayer, too, should move us to choices. "Meditation and contemplation would seem to be wasted," wrote Nadal, "if they do not issue in petition and some devout desire--and ultimately in some action."<sup>49</sup> Perhaps not *all* prayer generates apostolic action. We pray to experience God's comfort, forgiveness, and healing both for ourselves and for others. Nonetheless, Jesuits seek God's greater glory through service, so naturally we pray to know the greater good and to find the courage to choose it.

Anyone who has painfully chosen to hear God's call in a previously unredeemed area of his life knows that along with the pain comes a deep and abiding peace. A decision made under the penetrating light of the Holy Spirit brings an experience of that same Spirit. Ignatius knew this when he sought an experiential confirmation for his decision regarding poverty in the Society. In the *Spiritual Exercises* he urged those making decisions to offer their decisions to God that God might confirm them.<sup>50</sup> Every genuinely Christian choice separates us from roads which can no longer be taken, and so we die with Christ, but every such choice also brings with it the joy of the Spirit, for we link ourselves more fully with Christ and his mission. In his letter reflecting on the Society's response to General

Congregation Thirty-three, Father Kolvenbach emphasized our need to "re-capture the moment of the election in the Spiritual Exercises" in our planning for the future. Apostolic choices made in an attentiveness to the Spirit, he wrote, "ratify the Society's incorporation into the paschal work of the Lord who died in order to rise again."<sup>51</sup>

The contemplative in action seeks God's Spirit in the world and *acts* in concert with that Spirit. The key meditations of the Second Week of the Exercises, which are the central images of our spirituality, call on the exercitant to choose a fuller identification with Christ. As Jesuits we experience God less in passive endurance than in a lively choice of Christ's call. This is far from activism, for activism generates business in order to avoid the constant challenge to conversion. Our spiritual health rests on our willingness to *do* something about the demands which the gospel places upon us, particularly as concretized by Vatican II and the last three general congregations.<sup>52</sup> The Society's spirituality makes us restless for whatever leads to God's greater glory, but it also provides the incentive and the resources for choosing that greater glory. And when we choose God's glory we will experience it, for we will experience the consoling fullness of living the integrity of our vocation.

"Love ought to manifest itself in deeds,"<sup>53</sup> Ignatius wrote in the *Exercises*. When we transform desires to love into deeds, we will find ourselves transformed as well. Our choices to love enable grace to increase the perfection of life in us, because each choice further enhances our freedom and empowers us to love even more. Mother Teresa and Pedro Arrupe tower over the rest of the world in their extraordinary charity and joy because their capacity to love has increased geometrically with each choice to love. It is more than metaphor to call them "spiritual giants"; they really do loom larger than life because their choices have allowed God to fill them with so much more than those who love less.

#### IV. CONCLUDING OBSERVATIONS

Ignatius wanted the "discreet charity" and good sense of each Jesuit to determine the amount and the style of prayer most suited to his spiritual needs. I hope that I have honored the promise made in the introduction and suggested nothing that would either contradict this or cause anyone disquiet

about the way in which he is praying. However, after reflecting on Ignatius' unusual treatment of prayer I do have four observations about our prayer.

#### A. The Desire to Pray

More often than not Ignatius directed his comments about prayer toward those Jesuits who had been influenced by the strong mystical movements of the sixteenth century, particularly in Spain, and who desired to spend long hours in prayer and recollection. By contrast, we live in a culture permeated by business and noise. Excessive prayer tempts very few of us, so we must be careful not to use Ignatius' remarks as an excuse for fleeing solitude.<sup>54</sup> The last Congregation called us to a balance: "a *rhythm of life* which allows us to maintain our commitment to the world and still gives us space for solitude and silence."<sup>55</sup> Without this rhythm we will not maintain "that intense love for Christ the person [which] . . . is the first and fundamental trait of our way of proceeding."<sup>56</sup>

As Ignatius knew, each man's needs differ, but ordinarily we require some regularity<sup>57</sup> of time of day and length of period to keep ourselves from drifting. We should review our experience of prayer in the examen and, as Ignatius recommended, we should discuss our practice with spiritual directors and superiors. Openness to the advice and feedback of others, a willingness to experiment with different approaches to prayer,<sup>58</sup> a spirit of availability, and loving service are touchstones which measure the integrity of our desire to find the Lord in all things, including prayer.

#### B. Some Patterns of Prayer

How many times--perhaps at the annual retreat--have we made resolutions about our prayer: perhaps that we would pray for such and such a length of time, or use such and such a technique, or pray at a time when we are most refreshed, possibly in the early morning. How often these resolutions live on only to haunt us, since we have not followed them out to our satisfaction! What thoughts might Ignatius offer a Jesuit whose prayer life seems to be in shambles, and who wants to find some way, any way, to reestablish it.

Let us reflect on what he prescribed for the scholastics: one hour which contained two examens, the Office of Our Lady, and other devotions according to each man's preference. First: our prayer need not be

"mental prayer." Miguel Fiorito noted that Ignatius "legislates for his own men only about vocal prayer," and he considered the Office of Our Lady the most perfect form of vocal prayer for the scholastics because of its "liturgical and biblical character."<sup>59</sup> Sometimes busy men can focus their minds and hearts much more easily when they can use their tongues--either figuratively or literally--along with their minds and hearts. Many men find this focus in the rosary. Today, the revised Liturgy of the Hours<sup>60</sup> offers an excellent framework for focusing our prayer and an opportunity to pray as men of the whole Church.

We can presume, of course, the centrality of the Eucharist.<sup>61</sup> Ignatius was sustained by his lengthy and often tearful celebrations of the Mass, and today we enjoy a richer sense of the communal nature of the liturgy. The dispositions required to enter into a public celebration resemble those described earlier in the section on apostolic centering. Just as apostolic prayer centers us by forcing us to sift through our desires and concerns in the eyes of faith, so too participation in the Eucharist invites us to view private needs and concerns in the light of the needs and faith of the whole Church.

Second: prayer can be scattered over several different times during the day. Ignatius did not expect the scholastics to make a solid and continuous hour. Some men fear the prospect of a long and unbroken stretch of prayer. If they divided prayer into several smaller parcels scattered through the day, they might approach it with more anticipation and less dread. Additionally, they might find that such a technique enables them to sense God's presence throughout their day.

Third: a shorter prayer period can sometimes be the greater good. The scholastics, according to Ignatius, could not pray for long stretches and still give themselves to the strenuous mental effort of their studies.<sup>62</sup> They were already using their minds so much, and long prayer added to the strain. Many of our men pour themselves generously into works which drain them both mentally and emotionally. Like the sixteenth-century scholastics they do not have the psychic resources for long prayer, but they feel guilty because they do not pray as long as they believe they ought. Unfortunately, many get discouraged and give up prayer entirely. Ignatius would assure them that they give greater glory to God with a shorter prayer time which they can spend in peace than with a long unrealistic period which they rarely

get to and which overtaxes their limited energies when they do. A Jesuit can pray well by reflecting honestly on himself and on the world in his examen or examination of consciousness, by giving himself generously to the Eucharist and the Liturgy of the Hours, and by finding some time to confidently offer himself and his distracting apostolate to the Lord.

We should all pray in the way which suits us best, but perhaps those who are rather dissatisfied with their prayer might find in Ignatius a comforting friend. For he does not demand of us an endurance contest with long, unbroken stretches of time, with no tolerance for distractions, and no variety. He offers instead a mixture of activities which can be sprinkled through a busy day and which enrich our contact with the Lord and enliven our apostolic zeal.

### C. The Power of the Colloquy

In the colloquy we have a simple but powerful technique for focusing our prayer and for deepening our intimacy with the Lord. During the Exercises Ignatius tells the exercitant to end each contemplation or meditation "by speaking exactly as one friend speaks to another, or as a servant speaks to a master."<sup>63</sup> When we bring our prayer to the level of discourse we make our desires, our inclinations, our thoughts, our feelings more concrete. Colloquies focus prayer.

For the busy apostle the colloquy has three advantages. First, it centers an otherwise scattered and rambling prayer. The Jesuit teacher, for example, who finds in prayer that he worries about his classes, about whether he should stay in teaching, about community and personal difficulties, might surprise himself if he would close his prayer by speaking "words" to God. He may have thought his prayer was scattered, but when he speaks "aloud" to God he will find that his words give his prayer a focus which he had not perceived before.

Secondly, the colloquy forces us to express what is in our hearts. Whatever may have happened during the prayer, and whatever we might have been feeling about God, neighbor, and vocation, when we try to express in words what is in our hearts we will often find that we really do love God and want to serve him. Of course, we may also find that we do not love God or neighbor; but even this awareness is good, for then we must make a decision about what to do about our feelings of the time. The colloquy helps us acknowledge our thoughts and feelings and to judge which of them

give glory to God and which do not.

Finally, the colloquy helps us conclude our prayer with a moment of intimacy--"by speaking as one friend speaks to another." In our prayer we try to focus on the Lord, but not infrequently we look back and wonder if anything happened other than a rather disorganized and sometimes somnolent dialogue with self. By concretizing our prayer in words, the colloquy assures that at least at the end we will have some sense of contact with the Lord.

#### D. The Religious Experience of Choice

We desire God. Experiences of God's presence brought many of us into religious life, and the hope for more sustains our efforts to pray. I wonder, however, if we often miss encounters with God because we insist on looking for him in the wrong places. If "spiritual freedom" lies at the heart of Jesuit spirituality--for this is the purpose of the Exercises and the goal of mortification--then should we not look for profound encounters with the Lord in decisions?

Naturally, we expect rather intense experiences of both grace and darkness in major life decisions. However, perhaps we ignore the possibility of many other decisions, which may suggest themselves in prayer, precisely because they seem to disturb a tranquillity which we identify--often mistakenly--as *the* experience of God. The past two general congregations have called upon us to make hard but powerful gospel decisions. Can our prayer be the setting where we seriously entertain possibilities for living more poorly, more justly, and more in a union of minds and hearts with our brothers?

More than this, can prayer move us from the possibilities inherent in our desires to the realities actualized by choices? We grow in the gift of freedom by using it. Ignatius would praise more the Jesuit who struggles in a short and even distracted prayer to choose his vocation more concretely than a man who spends long hours in a prayer which shelters him from conversion.

We can stimulate choices in our prayer. In addition to the issues which present themselves automatically, we can always elicit from ourselves deeper choices of the gospel. The congregations have challenged us to make these deeper choices. For example, the question of the arms race may never

have been one of my concerns. We have been asked by the Society--and by the U.S. Bishops--to take this question seriously. By allowing the danger of war and the arms buildup to enter my prayer, I open myself to possible choices and actions in the future which, for the moment, may seem far-fetched.

Our choices need not be new ones. We know that we must recommit ourselves daily to the vows which we took once and for all. When we re-choose poverty, chastity, and obedience in the concrete circumstances of daily affairs, we make anew a profound choice, which can give us a renewed sense of freedom and of God's presence. The simple plea--and Ignatius was fond of these short prayers<sup>64</sup>--"Lord, make me poor!" can be a very effective prayer, even for one who has vowed the poor life many years earlier. In fact, a man would pray more with this short phrase than if he hid his desire for poverty under the cloud of long periods of formal "prayer" which sought only to eliminate all tumultuous feelings.

In his famous letter on apostolic availability, Father Arrupe called us to become men "for whom all experience of God is action for others and all action for others is such that it reveals to them the Father and draws them closer to Him in affection and commitment."<sup>65</sup> This wedding of action and experience illustrates well the goal of our prayer. We pray in order to choose more concretely the path of Christ in service of others, and the fruit of our choices is that experience of God which unites us to himself and to the world in love.

ENDNOTES

- ActRSJ*                    *Acta Romana Societatis Iesu*
- Cons*                      St. Ignatius of Loyola. *The Constitutions of the Society of Jesus*. Translated, with an Introduction and a Commentary, by George E. Ganss, S.J.
- Contemplation*        Joseph F. Conwell, S.J., *Contemplation in Action* (Gonzaga, 1957).
- DocsGC31&32*         *Documents of the 31st and 32nd General Congregations of the Society of Jesus* (St. Louis: The Institute of Jesuit Sources, 1977)
- DocsGC33*                *Documents of the 33rd General Congregation of the Society of Jesus* (St. Louis: The Institute of Jesuit Sources, 1984)
- EppIgn*                  *Sti. Ignatii Epistolae et Instructiones*. 12 volumes in MHSJ.
- FN*                        *Fontes narrativi de S. Ignatio de Loyola*. 4 volumes in MHSJ.
- Legis*                    Miguel Fiorito, "Ignatius' Own Legislation on Prayer," *Woodstock Letters*, Vol. 97, no. 2 (Spring 1968)
- LettersIgn*              *Letters of St. Ignatius*. Translated by William J. Young, S.J.
- MHSJ*                      Monumenta Historica Societatis Iesu
- MonLain*                 *Epistolae et Acta P. Jacobi Lainii*. 4 volumes in MHSJ.
- MonNadal*              *Epistolae et Monumenta P. Hieronymi Nadal*. 6 volumes in MHSJ.
- SpEx*                     *The Spiritual Exercises of St. Ignatius*. Citations are from the translation by Louis J. Puhl, S.J.

- 1 Gregorius Rosephius, *FN*, III, p. 558. Translation mine.
- 2 "The first time Nadal went as visitor to Spain in 1553, some of Ours in various places asked him about the prayer of the Society, complaining that it was too short, and insisting that we could not continue to exist unless it were lengthened. They said that it was embarrassing to reply to questioners that we had but one hour of prayer in the whole day. Because of these reasons the Father returned to Rome somewhat inclined to the same idea. It was on the feast of St. Cecilia, November 22, 1554, that he recounted to our Father the conditions in Spain, proposing at the same time this complaint and manifesting his own inclination that to this province, at least, some concession should be made. Father Ignatius was in bed, and I was the only other one present. He replied to that point with so severe a countenance and with words that were so strong and vigorous that I certainly was amazed, both at him and at the patience of Father Nadal, who gave proof of his great virtue. The Father ended by saying, 'For a truly mortified man, a quarter of an hour suffices to unite him with God in prayer.'" (*Câmara, Memoriale*, no. 196, in *FN*, I, 644. Translation from *Contemplation*, p. 10.)



- 3 *Contemplation*, p. 4.
- 4 Miguel A. Fiorito, S.J., "Ignatius' Own Legislation on Prayer," *Woodstock Letters*, Vol. 97, no. 2 (spring, 1968), pp. 149-224. Translation by Aloysius A. Jacobsmeyer, S.J., with help from George E. Ganss, S.J.
- 5 *EppIgn*, XII, 650-651; *LettersIgn*, p. 210. From Ignatius' letter to Francis Borgia about Father Onfroy, who was making a number of wild statements about Borgia, the Society, and the amount of prayer which the Society should have.
- 6 *EppIgn*, XII, 651; *LettersIgn*, p. 210.
- 7 *EppIgn*, III, 502; *LettersIgn*, pp. 235-236.
- 8 We have two accounts of this incident from C amara's *Memoriale*; in the first he says that Ignatius "replied to that point with so severe a countenance and with words that were so strong and vigorous that I was certainly amazed." *Memoriale*, no. 196 in *FN*, I, 644 (see note 2 above). The other account omits the strong words but reports the fact that Nadal had allowed an increase in prayer to the scholastics (from an hour to one and a half hours). *Memoriale*, no. 256, in *FN*, I, 676-677.
- 9 C amara, *Memoriale*, no. 256, in *FN*, I, 676-677. Translation in *Contemplation*, p. 6.
- 10 *EppIgn*, XII, 652; *LettersIgn*, p. 211.
- 11 *Cons*, [342].
- 12 C amara, *Memoriale*, no. 256, in *FN*, I, 677. Translation in *Contemplation*, p. 6.
- 13 "If someone in a particular case should have need of increasing his penance, the door is not closed to the superior to ordain what discreet charity should dictate. But to give a general rule, it is not expedient that those matters should be increased much." (L a nez, *MonLain*, IV, 579-580. Translation in *Legis*, p. 175.) He said much the same in a different letter: "The reason which your Reverence touches on, which also moved the consultors, about the special need of some, leads to no conclusion greater than this, that a dispensation should be granted to some individuals so that they may devote an hour and a half (or even more) to prayer because of the special need perceived in their cases to increase its duration. This need will not be the same in all others." (*MonLain*, V, 357. Translation in *Legis*, p. 175.)
- 14 *EppIgn*, XII, 151-152; *LettersIgn*, p. 435.
- 15 *EppIgn*, X, 154-156; *LettersIgn*, pp. 404-405.
- 16 *EppIgn*, VIII, 328-329; *LettersIgn*, p. 363.
- 17 "It is of interest to us to delay on the first idea, especially on its second part which refers to that method of employing the daily time of prayer in brief but frequent prayer, because it throws light on our hypothesis to the effect that St. Ignatius was not opposed to a prayer-time taken merely quantitatively, but to that prayer-time which was simultaneously a particular manner or method of prayer, that is, the prayer of continuous duration." (*Legis*, p. 199).

- 18 "It is necessary that they do an hour of prayer, divided into the morning and the evening." (*EppIgn*, V, 79. Translation mine) "The prayer ought to be half in the morning and half in the evening, but with the permission of the rector the time could be changed if there were particular reasons." (*EppIgn*, V, 80. Translation mine)
- 19 Nicolaus Lancicius, *FN*, III, 676. Translation mine.
- 20 *EppIgn*, XII, 650-652; *LettersIgn*, pp. 210-211.
- 21 Miguel Fiorito maintains that Ignatius stressed the Hours of Our Lady for several reasons. First, because it represented the best compendium available of Scripture in an age in which Bibles did not abound; and second, because the Hours could be said at different times during the day. See *Legis*, p. 184.
- 22 *Cons*, [582].
- 23 Gregorius Rosephius, *FN*, III, 515. Translation mine.
- 24 *EppIgn*, XII, 652; *LettersIgn*, p. 211.
- 25 *EppIgn*, III, 502; *LettersIgn*, p. 236.
- 26 Jerônimo Nadal, Exhortation in the Roman College, in *FN*, II, 8. Translation in *Contemplation*, p. 61.
- 27 Gregorius Rosephius, *FN*, III, 515. Translation mine.
- 28 Pedro Ribadeneira, *FN*, II, 419. Translation mine.
- 29 Ribadeneira, *Vita Ignatii Loyolae*, in *FN*, IV, 743. Translation mine.
- 30 Câmara, *Memoriale*, no. 196, in *FN*, I, 644. Translation in *Contemplation*, p. 10. So great an impression did it make on Câmara that he reported the same remark with slightly different wording later in the *Memoriale*, no. 256: "a mortified man . . . pray[s] more in fifteen minutes than one who is unmortified does in two hours." *FN*, I, 677. (There is a translation of this text in *Contemplation*, p. 6; but I have translated it somewhat differently here.)
- 31 Câmara, *Memoriale*, no. 195, in *FN*, I, 644. Translation mine.
- 32 Câmara, *Memoriale*, no. 256, in *FN*, I, 677. Translation in *Legis*, p. 178.
- 33 Ribadeneira, *FN*, II, 419. Translation mine.
- 34 Although we commonly associate fasting and other forms of penance with mortification, Ignatius stressed mortification of the will. The goal of mortification is interior freedom whereby we choose those desires and inclinations which appear to lead to God's glory and act against those which appear to lead away from God. The certain test of a mortified Jesuit is apostolic availability under the standard of the cross. For a fuller treatment of Ignatian mortification, see Kinerk, "Eliciting Great Desires," *Studies*, XVI, no. 5, pp. 13-15.
- 35 "He used to say that of one hundred men who gave themselves to long prayers and great penances the majority of them ordinarily came into real problems, especially stubbornness. And for this reason Father Ignatius placed the entire foundation in mortification and abnegation of the will." (*FN*, III, 677. Translation mine). A second version,

almost word for word, can be found in *Câmara, Memoriale*, no. 256, in *FN*, I, 677. Translation of the latter in *Contemplation*, pp. 4-5.

- 36 *Contemplation*, p. 2.
- 37 "And indeed, at times God is served more in other ways than by prayer, so much so that in fact God is pleased that prayer is omitted entirely for other works and much more that it be curtailed." *EppIgn*, XII, 652; *LettersIgn*, p. 211. See note 24 above.
- 38 "What may you see outside your chamber that you may not see within it?" *Imitation of Christ*, edited with an introduction by Harold C. Gardiner, S.J. (Doubleday, 1955), pp. 57-58. Or: "The Kingdom of God is within you, says Christ, our Saviour. Turn yourself, therefore, with all your heart to God, and forsake this wretched world, and you will soon find great inward rest. Learn to despise outward things and give yourself to inward things, and you will see the kingdom of God come into your soul." *Ibid.*, p. 75.
- 39 Jean Leclercq, O.S.B., *The Love of Learning and the Desire for God*, (Fordham University Press, 1961), p. 3.
- 40 *Love of Learning*, p. 6.
- 41 Jane de Chantal, *St. Chantal on Prayer*, translated and edited by Rev. A. Durand, Ph.D. (Boston, 1968), p. 14.
- 42 *SpEx*, [20].
- 43 Especially *SpEx* [74, 78, 79, 80, and 81].
- 44 *DocsGC32&33*, p. 417, #68.
- 45 By centeredness I mean an experience of being simultaneously in touch with myself and being in touch with God.  
The desert hermits, influenced in part by the Stoics, sought an interior state which they called *apatheia*, a state of interior calm in which the affections had been virtually extinguished. The early monks and nuns considered this state to be the most fully human condition which one could achieve, because it resembled the perfect control enjoyed by Adam and Eve before the Fall. Christian anthropology soon mellowed the more ruthless notions of *apatheia*, and currents of spirituality have continued to hold some form of distance from thoughts and feelings as an ideal condition for prayer. The benefits of this practice for men and women immersed in a busy and hectic culture cannot be underestimated, but at the same time the apostolic religious must ask if there are not other ways to be simultaneously most oneself and most receptive to the presence of God.
- 46 *MonNad*, IV, 674.
- 47 *SpEx*, [21]. Or as Ignatius put it elsewhere in the *Exercises*: ". . . so we call Spiritual Exercises every way of preparing and disposing the soul to rid itself of all inordinate attachments, and, after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our soul" ([1]).
- 48 *DocsGC33*, p. 46, #12.
- 49 *MonNad*, V, 29. Translation mine. I am grateful to Martin Palmer, S.J.,

for unpublished translation which he has made of some of Nadal's works. These have been very helpful to me on a number of occasions including the preparation of this article.

50 *SpEx*, [183].

51 Peter Hans Kolvenbach, S.J., "Letter to the Whole Society," March 3, 1985, paragraph 17.

52 "Everywhere, in the most diverse forms, the Society is preparing itself for the apostolic future, the shape of which has been forecast and sketched out by the 2nd Vatican Council and the most recent General Congregations." (Kolvenbach, "Letter to the Whole Society," March 3, 1985, paragraph 16).

53 *SpEx*, [230].

54 Without prejudicing what has been said about apostolic centering, some discipline of solitude seems necessary in our times in order to mortify ourselves with respect to the intense activism and dissipation of our culture. In his 1978 address to the Procurators, Father Arrupe said: "Such a life demands intense contemplation completely integrated with an active apostolate, the one feeding the other. It relies on significant periods of silence dedicated to personal and communal prayer. I say this with all the urgency I can: trying to sense what it is God wants from the Society, I feel the heart of the conversion and apostolic commitment we have been discussing is this '*vigorous spirituality*' that can neither be acquired nor preserved without the continuing prayer which gives meaning to our action." "Final Allocution to the Procurators," *ActRSJ*, XVII, 554-555.

55 *DocsGC33*, p. 47, #15.

56 Pedro Arrupe, S.J., "Our Way of Proceeding," *ActRSJ*, XVII, 715.

57 "But we cannot achieve this familiarity with God unless we set aside a regular time for personal prayer." *DocsGC33*, p. 46, #12.

58 Ignatius told Francis Borgia that "we will learn by making trial of many methods, so that we may advance along the way that stands out clearest" (*EppIgn*, II, 236; *LettersIgn*, p. 181). Father Arrupe in his letter to the Society on integrating our spirituality and our apostolate wrote: "we have all the greater need to widen in a responsible fashion our experience of prayer. In these days, the Holy Spirit is enriching the lives of Christians by inspiring various types and modes of prayer, some individual, some in groups, some relatively new, some already practiced by many Jesuits through the ages. . . . Many of these ways of attaining genuine spiritual growth can certainly be incorporated into our own lives. To do this, it will help to make them matter for spiritual direction . . . and for personal discernment with the Superior as recommended by recent Congregations (GC 31, decree 14, and GC 32, decree 11)." "Integration of Spirituality and the Apostolate," *ActRSJ*, XVI, 959.

59 *Legis*, p. 184.

60 Favre found it most helpful in his day, and he has left some account of his experience of praying with the Office in the *Memorial: Fabri Monumenta*, pp. 509-510.

- 61 According to GC 33, "a Jesuit's life is rooted in the experience of God who, through Jesus Christ and in the Church, calls us, unites us to one another, and sends us forth. The Eucharist is the privileged place where we celebrate this reality." *DocsGC33*, p. 46, #12.
- 62 ". . . how much time over and above their occupations must they give to prayer if they are to keep their mental faculties in condition for the work of learning and at the same time preserve their health?" *EppIgn*, XII, 652; *LettersIgn*, p. 211.
- 63 *SpEx*, [54].
- 64 *EppIgn*, XII, 652; *LettersIgn*, p. 211.
- 65 Pedro Arrupe, "Apostolic Availability," *ActRSJ*, XVII, 137.

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