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STUDIES

in the Spirituality of Jesuits



The Newer Approaches to Christology
and
Their Use in the Spiritual Exercises
by
J. Peter Schineller, 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

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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Editor's Foreword

In this issue the American Assistency Seminar presents an exploratory study by an Associate Member, Father J. Peter Schineller, S.J., Professor of Systematic Theology in the Jesuit School of Theology in Chicago. This study aims to meet in advance a problem which may soon trouble some retreat masters: that of a possible difference of outlook about Christ between themselves and retreatants. Such problems have occurred often in the history of the Spiritual Exercises.

Examples in recent times can easily be dated to the appearance of the encyclical *Divino afflante Spiritu* in 1943. It opened the way for Catholic scholars to use many new approaches in publishing about Scripture. Within a decade a flood of articles and books presenting new methods and insights on the Bible, and also controversies about them, were in common use in the seminaries and Catholic universities. But they were still unfamiliar and puzzling to many successful retreat masters whose training antedated 1950. These directors increasingly found themselves troubled by a problem: opposition and rejection, from younger retreatants, of their scriptural presentations which had hitherto received warm and even enthusiastic welcome from the hearers.

Father Joseph Fitzmyer, S.J., furnished helpful enlightenment in his article "The Spiritual Exercises of St. Ignatius and Recent Gospel Study" (*Woodstock Letters*, XCI [1962], 246-274). He analyzed the problem and explained what the newer approaches were. A little later, Father David M. Stanley, S.J., published in 1967 *A Modern Scriptural Approach to the Spiritual Exercises*. In it he furnished a concrete example of how the methods and achievements of the new biblical scholarship can be used within the framework of Ignatius' text, in giving or making a retreat.

By now the new approaches in biblical study have been applied in the study of Christology and greatly altered its methodology. In the first half of our century textbooks usually began their treatise on Christ by a thesis which embodied succinctly the creed of Chalcedon (451 A.D.); then they supported the thesis by the evidence from Scripture and Tradition. Since Vatican Council II, however, Catholic piety and scholarship have

become far more biblical. The writers have studied and tried to relive in imagination the insights of the first Christians which deepened continually until the appearance of John's Gospel. Then they have studied further the growing understanding of the Church up until that time when she expressed her beliefs more clearly in the creed of Chalcedon, or in texts of Trent or Vatican II. This historical approach has predominated in almost all the books and articles about Christ or Christology which have appeared since 1965. Those whose studies came after this date are naturally familiar with this new approach. Often, in fact, it is the only one they have known, and the approach commonly used before Vatican Council II is a world of thought in which they are little at home. Hence the problem of difference of outlook between retreat director and retreatant can easily arise. In this present study Father Schineller tackles that problem and suggests, by way of example, one possible way (among others) in which it can be met.

Thus his study is frankly and also reverently exploratory in regard to both theory and practice in coming to know, love, and follow Christ better, as all directors and retreatants desire. Being exploratory, it sometimes proceeds by hypotheses which will need further testing. Some parts of it, too, may also be controversial. Hopefully the discussion of hypotheses and opposing opinions can be carried on in a calm and patient spirit. The result will be a cooperative effort in sifting complex thought and opinion until considerable time reveals what is wheat and what is chaff. The two approaches to Christology are supplementary rather than opposed. Each, the older and the newer, brings out facets of truth about Christ not so well given in the other. Eventually our richest knowledge about him will come from a combination of the truths yielded by each; and the Exercises too will be enriched by this combination. We shall have what our present Holy Father, John Paul II, has so fittingly urged: an integral Christology. Those who persevere in investigations of this kind come through the process much enriched when the more matured truth eventually emerges and issues in better practice.

George E. Ganss, S.J., Chairman
The American Assistancy Seminar

THE NEWER APPROACHES TO CHRISTOLOGY
AND
THEIR USE IN THE SPIRITUAL EXERCISES

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Introduction: The Problem, Aim, and Outline

During and shortly after the Second Vatican Council theological discussion focused chiefly on the Church, but now that focus has moved to Christology. One result of this shift is a certain anxiety or lack of confidence among many retreat directors. They were trained in what might be called "the old approach to Christology"; but they are frequently called upon to give retreats to Christians who are learning, or have learned, a "new approach to Christology."

In the last twenty years we have grown accustomed to new approaches to understanding the New Testament, and these have influenced the manner of presenting the Spiritual Exercises.* So today there is some new input, not so much from biblical theologians but from systematic theologians in the area of Christology and it is beginning to cause anxiety among retreat directors.¹ The problem, I believe, is basically a lack of knowledge of precisely what the "new approach to Christology" is and of what is intended in it.

There is, therefore, a danger of a growing gap or split between many of those involved in spirituality and those involved in systematic theology, just as in past decades there has frequently been a gap between those in biblical studies and those in systematic theology or in spirituality. More concretely, we can ask: How can one appropriate into one's spiritu-

*[Editor's note. Throughout this study, the term *Spiritual Exercises* (in italics) is used when it means chiefly the printed book; and Spiritual Exercises (roman but with capitals) when the term refers chiefly to the activities within a retreat.]

ality and prayer life the new emphases and insights in Christology?

The aim of this essay is to point to ways to bridge that gap and to bring contemporary Christology and spirituality into dialogue. My thesis is that there is a strong compatibility and agreement between the central thrust and direction of the Spiritual Exercises and contemporary Christology.² My conviction is that there can be a remarkable convergence between the methods used in Christological study today and the logic or dynamic of the Ignatian Exercises. The chief feature of this complementarity lies in the fact that in Weeks II, III, and IV Ignatius has the retreatant focus upon the life, death, and resurrection of Jesus as portrayed in the Scriptures. He has the retreatant take the side or place of the first disciples as they gradually came to know, love, and follow Jesus, and eventually to commit their lives to Jesus as the Christ and Word of God. These disciples' approach, as we shall see, closely resembles the approach taken by contemporary theologians in presenting Christology.

If it is the case that there is a convergence between the approach to Jesus Christ in the Exercises and in Christology today, then this essay can serve as a resource for retreat directors. It will provide them with theological input that should enlighten, strengthen, and at times challenge them in their pastoral activity. I wish to show positively that many of the recent views and insights of both biblical and systematic Christology are helpful and significant for spirituality and the Spiritual Exercises.

PART I. THE NEWER APPROACHES IN STUDYING CHRIST

This essay consists of two main sections. Part I expounds what the newer approaches in Christology are and compares them with the older methods, and Part II shows, by means of a concrete example, one way in which the newer approach can be used in directing or making St. Ignatius' Exercises--at least, in meeting the mentality and needs of some retreatants.

Part I compares the older and the newer approaches in Christology, as these terms are used in this essay, in regard to their methods and content. The content is illustrated especially in sections F and G, which present typical reflections--in some cases still hypothetical and under discussion--

on the difficult problems of the consciousness and the faith of Christ.

The concrete example of a set of topics in Part II is intended as one way, among many possible, of using the approaches and insights of contemporary Christology, especially in the dynamic of the last three Weeks, in order to meet the spiritual needs of some retreatants. Different persons, of course, have varying views about what that dynamic is. But in any case, adaptation to the particular exercitant is necessary to make the Exercises pastorally effective. The example is presented in the literary form already used by Karl Rahner and David Stanley, that of an eight-day retreat with four prayer periods a day. Obviously this arrangement too should be adapted according to circumstances.

The presentation of more general methodological considerations and also of a concrete outline of thirty-two topics aids toward several goals. First, it serves an educational purpose, that of comparing the older and newer approaches to Christology. Second, it provides retreat directors (or those making a private retreat) with a text that may be read before each exercise. In other words, it provides the kind of information one needs before making or directing a retreat in accord with contemporary Christology. Finally, and most importantly, it brings to bear on the spiritual life of Christians the viewpoints and insights of recent Christological reflection, and thus helps them to know Christ better and love him more.

A. Adaptation

Ignatius had the genius and sensibility to see that each retreat should be adjusted to the peculiar circumstances, the educational background, and the life situation of each exercitant. Frequently he recommended presenting only the First Week of the Exercises.³ The degree of adaptation, in contrast to a stricter and more literal presentation of the Exercises, has of course varied from generation to generation. The recent trend towards individually directed retreats furthers this adaptation and is thus something much in accord with the spirit and dynamism of the Ignatian text.

In the light of these general reflections on the need for adaptation, I would add more particular reflections on adaptation today. The basic

viewpoint is to begin where the retreatant is--and today, I am suggesting, this situation might well contrast with the time of Ignatius. Ignatius could presume full Christological faith in the mind and heart of the exercitant to an extent that cannot so easily be presumed today. Many now speak of "becoming Christian," of a "searching Christology," and admit more freely that they are troubled by doubts and unbelief.⁴ With a broader exposure to secularity, and to non-Christian religions, each Christian needs to deepen the faith, hope, and love he or she has within; and the Spiritual Exercises, the annual retreat, is one opportunity for such growth and deepening of faith in Jesus Christ. There could arise, of course, a danger of overintellectualizing the annual retreat experience, and making it almost into a workshop on Christology; that would be a mistake. But the other extreme of prayer that does not satisfy one's intellect is obviously not the proper alternative either.

There is a deep compatibility between Ignatian spirituality and contemporary Christology. Furthermore, there are new tools and insights into the biblical materials of which Ignatius could not have been aware. These, it seems, ought to be incorporated, by adaptation, into the presentation of the Spiritual Exercises. Ignatius, being a person of the Church and also committed to the world he lived in, would demand such adaptation if it seemed a necessary means to achieve the goal of the Exercises.

One middle-aged retreat director suggested that the difficulty with many older retreatants is that they do not effectively believe that Jesus was truly human; the difficulty with many younger retreatants is that they do not effectively believe that Jesus was truly divine. That is obviously a generalization; but I think that it does hold true of many cases. If so, then in teaching and retreat directing we have far to go if we are to lead Christians to a full and adequate Christological faith. This Christological faith cannot simply be the repetition of formulas worked out over fifteen centuries ago. Instead, it must today take into account the contemporary understandings of Scripture and of what it means to be a human person.

Just as many retreat directors lack sufficient knowledge of the new approaches to Christology or are puzzled by them, so too, many younger retreatants today havenot integrated what they have learned in the classroom

or through reading with their spiritual lives. As these remarks suggest, the retreatant I especially envision in these reflections is not one who is advanced in years and has a solid, confident Christological faith. Rather, he or she is usually a younger Christian--religious, priest, or lay--who is aware of shifts and new trends in theology and Christology.⁵ How can one present the Exercises to such a person in a manner that is satisfying to him and also faithful to the dynamism of the Exercises? in a manner, too, that will strengthen, deepen, and clarify his Christian faith? The strengthening of faith is the ultimate goal of this essay, while the more direct goal is to assist retreat directors in presenting the Exercises to retreatants of this mentality. In general, I am not thinking of a special retreat of election of a state of life or even of conversion from habits of serious sin, but rather of an annual retreat in which one already committed to Christ and his mission desires to know him better and deepen his already existent commitment.

B. The Older and the Newer Approaches to Studying Christ

The heading of this section is chosen deliberately. It points out that our comparison is not chiefly between two different Christologies, treatises about Christ. It is, rather, between two approaches or procedures in gaining better knowledge about Christ himself as the central truth in Christianity, two ways of penetrating more deeply into the reality and mystery of the Christ event. These ways are often referred to by some phrases which, though in reality descriptive rather than pejorative, have sometimes been used pejoratively. Unfortunately, therefore, they might at first cause some discomfort for those trained in an older approach. Examples are "low Christology," "Christology from below," "ascending Christology," "emphasis upon the humanity," or "a historical approach." These merely point out the differentiation from an older approach which is often characterized as a "high Christology," "from above," "descending Christology," "emphasis upon the divinity," or a "dogmatic approach." Clarification of this new approach will grow throughout the rest of this essay. But some preliminary explanation of the characteristics of this newer approach will be helpful here.

A "Christology from below," which we will present, focuses first upon

the man Jesus of Nazareth, traces his human history, and finds in it the fullest presence of God in human history as a whole. It gradually "ascends," in company with his first disciples, until after pondering his death and resurrection it acknowledges his divinity. Characterizing it as a "low Christology" indicates that it begins with the human Jesus. It emphasizes and continually focuses upon his humanity as the means to come to understand and believe in his divinity.

The older approach to Christology begins "from above," that is, with a doctrine of the Triune God clearly expressed as, for example, in the Nicene Creed of 325 A.D., and then it expounds the possibility and significance of God as Logos becoming human in time and history. Since it begins with God, it tends to focus especially (but not exclusively) upon the divinity of Jesus Christ; and in this sense it is a "high Christology."

The newer approach, finally, is called a historical rather than a dogmatic approach because it follows and even reenacts the path or process by which the first disciples came to believe in Jesus as the Christ. A beautiful example of this approach can be found in the Lukan account of the two disciples on the road to Emmaus (Luke 24:13-35). They had been friends and followers of Jesus of Nazareth, a prophet great in the things he said and did. But his death had seemed to dash their hopes, and so they were leaving Jerusalem, the holy city. Not even reports of the empty tomb stirred their faith. It was only when Jesus met them on the way and explained the Scriptures that he had to suffer and die, only when he broke bread in table fellowship with them, that their eyes were opened. Then they recognized that the Jesus they had known was really the Christ, and was now the risen Lord.

In a similar manner, the historical approach invites each of us to follow the process that led the first disciples and apostles to the confession of Jesus as the Christ of God. For the most significant data on who Jesus was, on the shape of his life and message and how this led to belief in him as risen Lord, one must, in using the historical approach, turn to the New Testament. Here one must rely upon the research of biblical scholars. Using their findings, and employing the best modern methods and resources for understanding the Scriptures, we find that the synoptic Gospels disclose the basic elements and characteristics of Jesus' minis-

try. They also disclose how the first disciples came to their faith in Jesus as the Christ.

In presenting this new or modern approach I rely upon the works of many contemporary Catholic authors, including Walter Kasper, Raymond Brown, Gerald O'Collins, Avery Dulles, Hans Küng, Karl Rahner, Dermot Lane, and Edward Schillebeeckx.⁶ Their writings exemplify this approach and give a more complete explanation of it. Assuredly, they do not agree completely with one another, nor do I agree completely with each and every author; but in general all of them agree with and participate in the movement toward a more biblical and historically oriented Christology.

Looking ahead, I will first present (with the aid of Avery Dulles) four possible starting points or approaches to the mystery of Jesus, and make some judgments on the validity and adequacy of each approach. Second, I will focus more particularly on the comparison of the dogmatic and the historical approaches to Christology, here relying especially on the writing of Gerald O'Collins. Third, I will indicate the approach to the New Testament materials which is at the basis of the new Christology, here building upon the writing of Raymond E. Brown. Fourth and finally in Part I, I will move from questions of method and approach to the question of content, and show how the new approach affects the important question and discussions about the consciousness or faith of Jesus. Important for this last issue are some of Karl Rahner's reflections.

C. Four Possible Starting Points

When one begins to study Christology, to what sources does one turn? Possible answers are: (1) the Bible, especially the New Testament; (2) the tradition of the Church, especially as found in the early Councils; and (3) one's own contemporary experience and also the teaching of the Church. Until recently, the latter two were the primary sources for Christology among Roman Catholics. The scriptural revival and the new ways of understanding Scripture have changed this situation considerably. Input from the historical-critical method in understanding the Scriptures has gradually had a creative and challenging impact on the way Christology is studied today in both Catholic and non-Catholic circles.

In his typically clear and insightful article, "Contemporary Ap-

proaches to Christology: Analysis and Reflections,"⁷ Avery Dulles presents four possible key starting points: (1) through dogmas of the Church; (2) the biblical kerygma; (3) contemporary experience of Christ; and (4) the history of Jesus. Each approach yields a somewhat different portrait or understanding of Jesus. Hence all four are worthy of further examination here.

1. From Dogma or Defined Doctrine

The approach through dogma studies first and foremost the traditional formulations of Christology, such as those found in the decrees of Chalcedon or Nicea, subsequently embodied in the Nicene Creed.⁸ As a matter of fact, these Councils have imposed a definite form and structure on Christology through the subsequent centuries. Jesus Christ is clearly defined as true God and true man; and this becomes the touchstone for all Christological reflections. Thomas Aquinas in his *Summa theologiae* and the scholastic tradition exemplify this approach. In our own century, especially before Vatican Council II, most textbooks, such as Ludwig Ott's *Fundamentals of Catholic Dogma* (1958), have approached the mystery of Jesus in this manner. Thus Ott, after treating of God as triune, speaks of God as creator and redeemer. Jesus Christ, the redeemer, has two natures, divine and human, hypostatically united. Redemption is realized through the triple office of Christ as priest, prophet, and king. Incarnation rather than the death and resurrection of Jesus are thus the focus of Christology. Jesus is viewed primarily as the incarnate Logos, the Second Person of the Trinity who freely takes upon himself, in addition to his divine nature, a human nature. This approach, however, begets a new problem: At some point one must justify one's faith and trust in the conciliar decrees; and this in turn leads one back to the Scriptures which professedly are held even in this "dogmatic" approach to be the norm and basis for all Christian doctrine.

2. From the Biblical or Kerygmatic Creeds

A second approach is more biblical or kerygmatic; that is, it takes its point of departure from the New Testament Christological hymns and creedal summaries.⁹ Such formulations are found especially in the Acts of

the Apostles and in the letters of Paul. Here we see the primitive Church focus not so much on the Incarnation or even the life of Jesus, but rather on his redemptive death and resurrection. In this emphasis upon the Paschal event, Christology avoids being speculative and remains connected with salvation. This approach reminds us too that our own faith in Jesus as the Christ remains permanently dependent upon the faith and faith witness of the first Christians. But while this approach takes us back closer to the origins of faith in Jesus Christ, it too raises a prior question. What was there about Jesus of Nazareth that led the first disciples and the first believers to faith in him as the Christ of God or the Son of God? What led the early Christian theologians, Paul, John, Luke, for example, to speak of Jesus as the Word of God, the second Adam, or the firstborn of all creation?

3. From Personal Experience of Christ in Word and Sacrament

Those using a third approach, rightfully asserting that our faith must have a present aspect, start from the fact that we do experience Jesus as risen Lord in his words, sacraments, and actions. Thus they look primarily to our contemporary experience in the Church and the world. The same Spirit that spoke to Jesus and the first disciples speaks to believers today. The book of Schillebeeckx, *Christ the Sacrament of the Encounter with God*, exemplifies this approach, viewing sacraments as an especially significant locus for encountering the Risen Lord, and through him God the Father. In a more cosmic vein, Teilhard de Chardin views the evolutionary movement of the universe as a revelation of the Christ as the Omega point to which this movement is tending. Proponents of the "basic Christian community" model of the Church would also echo this approach as they take most seriously the biblical word of Jesus, "Where two or three gather in my name, I am in their midst" (Matt. 18:20). Karl Rahner, too, echoes this approach in his emphasis upon love of neighbor as a form of a searching Christology. That is to say, a person who genuinely and generously loves his or her neighbor is implicitly searching for, and indeed has already found, the truth of Jesus Christ, the God-man. A difficulty with this approach (as with the two previous positions) arises, however, if it becomes the exclusive way into Christology. We need some control, some input, from the best

source we have, namely the New Testament, to understand who Jesus was and is, and what he taught and stood for. Contemporary experience alone can lead to false, imaginary, and manipulated views concerning the life and message of Jesus if it is cut off from the basic source of the New Testament.¹⁰

4. From the Historical Approach, by Retracing the Developing Insights of the Early Disciples

The fourth approach is made through the history of Jesus. By the "history of Jesus" we here mean the attempt to move back through the finished Gospels and New Testament writings, back through the kerygma of the primitive Church, to the more foundational experience of the first disciples of Jesus of Nazareth.¹¹ This approach arose partly from the post-Enlightenment emphasis upon historical understanding, and partly also as a reaction to the rigidity of the dogmatic approach to Christology. It has now changed its focus from the more sceptical quest of the historical Jesus (as found in Bultmann) to the so-called "new quest." This maintains that within the earthly ministry of Jesus there was present an implicit Christology which was the basis for the explicit Christologies which developed later in the early Church. We in turn follow the path of the first disciples and gradually come to acknowledge Jesus of Nazareth as the Christ, the risen Lord and Savior. Since this essay is basically trying to present this fourth approach, we need not explain it in further detail at this point.

5. Appraisals

A few evaluative comments on the four approaches are in order here. As Dulles indicates, if any one approach to Christology is taken to the total exclusion of the others, an inadequate view of Jesus Christ will result. It will either be overly dogmatic and thus unhistorical, unbiblical, and unexperiential; or it will be experiential and contemporary, but without roots in dogma, history, or the Scriptures. An adequate concept of Christ must take into account the relevant data from all the approaches--the dogmatic, biblical, experiential, and historical.

The clarity and conciseness of the dogmatic approach and tradition in

affirming the full divinity and humanity of Jesus Christ remain a perennial guidepost and challenge to Christian faith. On the other hand, the dogmatic formulations ought not to be totally separated from their historical and concrete basis in the Scripture or from that in the faith life of Christians today.

The biblical and kerygmatic approach points positively to the death and resurrection of Jesus as the center of human history. The specific nature of Christian faith as faith in the crucified and risen Lord and Savior is not forgotten. On the other hand, the development of doctrine forces us to do in our day what the biblical writers accomplished in their day. That is to say, Christological faith must be brought into dialogue or correlation with modern perspectives and questions. The biblical world is no longer ours, and strictly biblical formulas may not adequately address the modern mentality.

The approach from contemporary experience affirms that life and worship today must be the locus for our ever renewed affirmation of Jesus as the living Lord. He is found today or no day, in our world or in no world. His gospel challenges every age. On the other hand, the Jesus who speaks today must be in continuity with the human Jesus who walked this earth 2000 years ago, even though he is now glorified. Lest he be manipulated and made into "silly putty" by our viewpoints, concerns, and questions, we must continually return to, study, and meditate upon the concrete shape and form of his life and mission lived almost 2000 years ago.

Finally, the historical approach of retracing the disciples' developing insights does prevent Jesus from becoming a free and floating myth, made in our image and likeness, by asserting that the New Testament remains the abiding witness and source of information on the life and meaning of Jesus. On the other hand, the same Spirit who spoke in Jesus, and who led the first disciples to faith, speaks today and leads us into new insights into the mystery of Christ for our day and age. That same Spirit has also been present and operative in the Church, especially in its conciliar tradition, and hence Church history and doctrine furnish significant input for Christological reflection.

In conclusion, each of the four approaches emphasizes a different aspect of the mystery of Jesus Christ, and we cannot build an entirely ade-

quate Christology by taking only one.

But we must add that the dogmatic and biblical-kerygmatic approaches must remain to some extent dependent upon the historical approach. And in every case, if faith is to be vital and living, it must include contemporary experience. Hence, in accord with several recent Christologies, we assume here a double starting point. Since this starting point is important and will be carried over in our reflections on the Spiritual Exercises, let me refer to Kasper. He writes:

The starting-point of Christology is the phenomenology of faith in Christ: faith as it is actually believed, lived, proclaimed and practiced in the Christian churches. Faith in Jesus Christ can arise only from encounter with believing Christians. The proper content and the ultimate criterion of Christology is, however, Jesus Christ himself: his life, destiny, words and work. In this sense we can say too that Jesus Christ is the primary, and faith of the Church the secondary, criterion of Christology.¹²

D. Further Comparison of the Contemporary and the Classical Approaches

Since so much of modern Christology operates from the historical approach, and since in this essay we are showing the compatibility of this approach with the Exercises, we will explain more fully the meaning and necessity of this contemporary historical approach, in comparison with the more traditional classical or dogmatic approach to Jesus Christ.¹³ This latter classical or dogmatic approach begins from above. It begins with full belief in God, and even in God as triune. Relying upon the Gospel of John, for example, it shows how the Second Person of the Trinity became man, "for us men and for our salvation." "The Word became flesh." The Incarnation, the mystery of Christmas, becomes the central doctrine of Christology. The divinity of Jesus Christ is assured or assumed, and the difficulty ensues of maintaining or defending the full humanity of Jesus. As expressed in the Nicene Creed, this approach to Christology tends somewhat to overlook the significance of the public life and ministry of Jesus. "He was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried." Jesus can all too easily become a timeless symbol or myth, and the concrete historical form and shape of his life receives comparatively little attention.

In contrast with this descending Christology, in the contemporary approach from below the humanity of Jesus becomes the focal point in and through which the divinity is revealed. Hence the life and ministry of Jesus become important for us and for our faith, as indeed they were for the first disciples. Only by first coming to know Jesus as a prophet, a teacher, and following his life to the cross were the first disciples able to confess Jesus as the Christ. Full Christic faith, as biblical scholars attest, emerged for them only with the resurrection, not during the public ministry. In this approach, the entire sweep of the life, death, and resurrection of Jesus becomes essential and revelatory for Christian faith. Rather than begin with the Councils, or even with the developed Christological faith of the early Church, we attempt here to move back to the public ministry of Jesus and examine what was present there that later led to the full Christic faith. We try to follow the path to faith of the first disciples as they encounter Jesus the prophet, the miracle worker, the preacher of the kingdom--the one who would be put to death and yet rise again to new life.

What is the place and need of such an ascending Christology or approach from below in Christian life today? Karl Rahner has examined and contrasted these "two basic types of Christology," as he calls them. He states in one of his essays:

This means that present-day Christology (in preaching and theological reflection) must as it were re-enact (and preach!) that history of the Christology of Ascent which in the New Testament itself, between the experience of actual contact with the historical Jesus and the descent-formulas of Christology in Paul and John, was transformed with remarkable speed into a doctrine of Incarnation of the pre-existent Son and Logos of God¹⁴

He continues that it is quite possible and legitimate to come to know Jesus first as a human prophet, who preached the coming of God's reign, and then gradually come to acknowledge him as the Christ. In fact, in view of our emphasis upon anthropology, Rahner would say that this approach from below, through the history and humanity of Jesus, seems to be the most appropriate way into Christology today.

This historical approach by contemporary systematic theologians has close similarities to the dynamism of the Ignatian Exercises, especially in the last three Weeks. Basically, what Ignatius has the exercitant do is

encounter Jesus Christ by meditating upon his life (Week II), suffering and death (Week III), and resurrection (Week IV). The most fundamental way in which Ignatius sees conversion and growth occurring is through the personal encounter of the retreatant with the saving life and activity, the death and resurrection of Jesus of Nazareth.

Thus I am suggesting, with Rahner, that at some point in a person's life one can profit greatly by going through the process by which the first disciples came to Christic faith. This is one way to come to know Christ better and to confirm and deepen the faith, hope, and love of him which we already possess. One key time and opportunity where this reenacting of the first disciples' growing insights into Christ can occur is during one's eight-day retreat.

Various benefits can result from this approach to Christology from below. First, this approach is most in harmony with contemporary biblical scholarship.¹⁵ Relying upon the insights and methods of contemporary biblical scholars, we gain new insight into how the first disciples came to believe in Jesus, and insight into how the New Testament books, with their developed Christologies, came to be written. Rather than simply and totally relying upon the finished and highly theologized accounts of the life of Jesus, rather than looking only to the titles which the Gospel writers put upon the lips of Jesus, we focus upon his humanity and his interactions with the disciples--the path that led to faith in him as the Christ. Second, this approach thereby gains new insight into the humanity of Jesus and thus balances what has been the predominant emphasis of Christianity upon his divinity. Emphasis upon the divinity has led at times to what Rahner calls a mythological or docetic view of Jesus Christ, where he only seemed to be human.¹⁶ We see Jesus as fully human, like us in all things but sin, rather than solely and simply as the divine Son of God, close to God the Father, but distant from us in common humanity. Rahner writes:

It is therefore quite possible at first to come to know and regard Jesus as a human "prophet", who in a creatively new way was moved by the mystery of God and at the same time lived as a matter of course with his roots in the history of his own world, who preached God as the Father and announced the impending coming of God's reign.¹⁷

So too, Augustine says that it is through the humanity of Christ that we

move to the divine Christ.¹⁸ Martin Luther is another who speaks of the humanity of Jesus as our holy ladder, by which we ascend to the knowledge of God. Just as the Scriptures begin gently and lead us to Christ as a man and then to one who is Lord and divine, so we too can well begin from below, from the humanity of Jesus.¹⁹ Third, this approach from below will furnish new insight into our own faith today by comparing the first disciples' process to faith with ours. Just as they had to grope, grow, and were weak in faith, and came to full faith only after his suffering, death, and resurrection, so we too must follow that same path through suffering to glory, from doubt and search to a faith-filled affirmation of Jesus as the Christ. Fourth and last, this historical approach reminds us that our Christian faith is always rooted in history. God reveals his love and his word in and through space and time, and if we are to find God and his Son, we must dare to turn, not to philosophy or timeless myths, but to the concrete history of Jesus of Nazareth.

E. Examination of the New Testament Materials

As we have indicated, the historical approach to Christology resulted to a large extent from new input from biblical scholarship. Accordingly, the historical approach presumes a modern, critical-historical method in interpreting the New Testament materials. Since knowledge of this method is at this point of our essay crucial for understanding the recent developments in Christology, we will briefly describe the methodology of this approach to the Bible. Here we will rely upon the work and writings of Raymond Brown, particularly his essay, "'Who do Men Say That I Am?': Modern Biblical Scholarship on Gospel Christology."²⁰

Brown outlines five views on the Christological or interpretative evaluations of Jesus which are found in the New Testament writings. The question at issue here is at the heart of the historical approach to Christology; it asks whether or not we have sufficient historical information about the actual life and ministry of Jesus. The five views range from what he calls nonscholarly liberalism on the extreme left, to nonscholarly conservatism on the extreme right. Of these five views, it suffices to present here only the three which are most useful in our present essay.

Positions on the left maintain that we can know nothing, or at least nothing significant, of the historical Jesus. The Gospel stories are theologized accounts written, a generation after him, in faith, from faith, and for faith; and because of the nature of these writings, we cannot move back through them to uncover any historically verifiable data concerning the life, teaching, actions, ministry of Jesus. We can only start from the faith and the faith statements of the first Christians. We can never know what Jesus actually thought about his own mission and ministry. We can of course safely affirm that Jesus lived and died; but any statements of interpretative Christology must be seen as originating with the first Christians, and they cannot be traced back to the historical life and ministry of Jesus of Nazareth.

On the other end of the spectrum, the extreme right, Brown speaks of a dangerous but rather widespread conservative theological view which too simply *identifies* the Christology of the Gospels with the Christology of Jesus, even though the Gospels were written some thirty to sixty years after the ministry of Jesus. In this view, the words of the Gospels, even in that of John, tend to be taken literally and verbatim as those of Jesus. Thus if in John Jesus speaks as a preexistent, divine figure (8:58; 17:5), then Jesus actually spoke that way during his lifetime, despite the fact that there is no indication of this in the Synoptic tradition. This view maintains that Jesus clearly used such titles as Son of Man, the Christ, Lord, and Messiah during his public ministry, since the Gospel accounts speak this way. Brown characterizes this extreme right position as an outdated and simplistic approach to the Gospels, and hence to the Christology of the New Testament. As he indicates, it is clearly at variance with the Instruction of the Pontifical Biblical Commission, "The Historical Truth of the Gospels" (1964). In this document Catholics are told that the Gospels are the product of a three-stage development, and that therefore the Gospels are not intended at every point to be literal accounts of the words of Jesus. But, as Brown has found in his own wide experience of lecturing around the United States, this ultraconservative approach is quite prevalent among clergy and laity. He regards it as a position untenable by Catholics, and one that leads to many problems in understanding recent reflections on the nature of the Virgin Birth, the Resurrection of

Jesus, the consciousness of Jesus, and the primacy of Peter. Such an ultraconservative position can be held out of fear (the fundamentalism of the fearful, as J. A. T. Robinson and Joseph Fitzmyer describe it),²¹ or it can be held out of ignorance of recent biblical scholarship and recent Church teaching on biblical scholarship. But in either case, it must be opposed by teachers and ministers, lest it further the process of polarization in the Church.

The mediating position which Raymond Brown holds is called a moderate conservative position. It is significant for our reflections on Christology and the Spiritual Exercises since it seems to be the position which undergirds such varied theologians as Karl Rahner, Kasper, Fitzmyer, and O'Collins, upon whom we are heavily relying. It is also the position set forth in documents of the Church's Magisterium during the last twenty years. In this view, there is a continuity and yet also a development in the written Christological formulations of the first Christians, from the earlier to the later books of the New Testament. By using the methods of historical-critical biblical scholarship, we can uncover certain events, sayings, and teachings in the canonical Gospels which we can regard as genuinely historical; for example, the fact that Jesus centered his preaching on the kingdom of God. While some scholars speak even of an explicit Christology in the ministry of Jesus, we can at least safely speak of an implicit Christology. That is to say, even if Jesus himself did not employ titles such as Lord, Messiah, and Christ, his life and actions were of such force and significance that they imply a Christological claim. Since this point is so important for the historical approach to Christology, I will quote from the essay of Brown:

However, in the last ten years, in Protestant and Catholic writing alike, there is more acceptance of a thesis of *implicit Christology* wherein Jesus did not express his self-understanding in terms of titles or accept titles attributed to him by others. Rather he conveyed what he was by speaking with unique authority and acting with unique power. By his deeds and words he proclaimed that the eschatological reign of God was making itself present in such a way that a response to his ministry was a response to God.²²

Elements of the life of Jesus that in this moderate conservative position are considered historically genuine include the following:²³ first,

that Jesus centered his teaching on the kingdom of God and proclaimed a new and definitive way of salvation offered to all human beings, to the poor, the outcasts, and the sinners; second, that Jesus preached that what Scripture and tradition had taught of old was still fundamentally valid. For example, instead of doing away with older forms of piety or observance of the sabbath, he sought to interiorize the practices and purify them of all-too-human attitudes. Third, Jesus put an emphasis upon God as Father. He led his disciples to look to and to pray to God as a loving Father. Fourth, Jesus presented himself as one who could forgive sin and one who could reinterpret God's word in Scripture. In this is involved an implicit or indirect revelation about the very person of Jesus. Fifth, Jesus placed at the center his teaching on love, extending this to love of enemies and to forgiveness that would be offered seven times seventy times to those who have wronged us. In addition to these aspects of the teaching of Jesus, we can regard as genuinely historical his association with sinners and tax collectors--even to the shocking point of sharing table fellowship with them and, by so doing, offering them the opportunity for reconciliation and forgiveness. Jesus also proclaimed in parables the coming of the kingdom, and worked miraculous deeds and signs to reinforce and personalize the reality and call of the kingdom. To further his mission, Jesus chose and called disciples not only to follow his teaching, but to enter into a personal relationship of discipleship with him. Finally, we can say that Jesus was condemned and put to the death by crucifixion because of a strange and untypical conjunction of religious and political opponents. His life and his teaching had become a threat to both the religious establishment and to the political leadership.

These elements or characteristics of the ministry of Jesus have been singled out largely because they are elements which we will put forth in the considerations of the Second Week of the Spiritual Exercises. They are the elements of his ministry which led the first disciples to begin to believe in him as the Christ or Messiah and finally as God, and they retain their significance for the path to Christic faith today.

In conclusion, I hope that the drift of this excursus on biblical interpretation and the biblical foundations of Christology is now clear. In terms of Raymond Brown's spectrum, if one holds either the extreme liberal

or the ultraconservative view, one is both out of touch with contemporary Catholic teaching and also unable to construct an adequate Christology. The extreme liberal will not base his or her Christology on the actual history and life of Jesus, but remain instead on the level of the later developed Christologies of the New Testament and not trace the path that led the first disciples to faith in Jesus as the Christ. The ultraconservative will simplistically maintain that Jesus clearly, explicitly, and continually, even during his public ministry, claimed to be the divine Savior and Son of God, and that this is all that Christology needs. This ultraconservative view clearly misinterprets the New Testament evidence and in the process tends to undermine the true humanity and historicity of Jesus Christ. The intermediate position--that of Brown and most centrist biblical scholars and systematic theologians today--is most in harmony with, and at the basis of, recent biblical and theological approaches to Christology. It involves, as Brown reminds us, not "wild" views but views of a moderate growth in Christology in harmony with the principles of biblical scholarship that have been approved by the Church's documents. These views, he adds, are to be held not only by a scholarly elite, but must become more and more the views of any adult, educated Christian. Hence it seems desirable that they be presupposed by those directing the retreats and many of those making retreats in the United States in the 1980's. Thus they serve the purpose of this essay, namely our attempt to relate contemporary understandings of theology with spirituality, and specifically with the Spiritual Exercises of St. Ignatius.

F. Reflections on the Consciousness of Jesus

Both the old and the new approaches to Christology which we have been comparing, and also the type of biblical scholarship which undergirds the new historical approach, aim at a better understanding of the mystery of Jesus Christ. But they result in different emphases; and we now turn to one key area where this is clearly seen, and where the explorations--and naturally controversies, too--are still going on.

We are referring to the question of the consciousness of Jesus. We focus on it because it is frequently raised, and especially because it serves to bring into clear focus many of the insights of the new approach.

One prenote is in order: The extended Part II of this essay will concretely aim at enabling the reader to see more clearly, in practice and in prayer, the shifts resulting from the older to the newer approach in Christology. This will be done through the medium and format of the Spiritual Exercises. All I wish to do here, however, is to concentrate for a few pages on *one* of the effects of the new approach, namely, the new way of understanding the consciousness of Jesus.

Questions similar to the following are frequently raised: Did Jesus know that he was God? Did he claim to be divine? Did he see himself as savior of the world? Did he see his death as redemptive for all persons in all times and places? Did the infant in the manger have infinite knowledge and enjoy the beatific vision? Did Jesus not speak of himself with titles such as Son of God, Son of Man, Christ, and Lord?

The answer to these questions in the modern approach to the New Testament (as in Raymond Brown) and in contemporary systematic reflection on the person and work of Christ (as in Rahner, Lane, Kasper, and others) is far from simple or from winning universal acceptance. Our procedure in examining this topic will be to compare the older and the newer approaches, and then to show the positive insights of the new approach.

1. In the Older Approach

The older, "classical" approach--"from above" or "descending"--is that most similar to the approach "through dogma" in the spectrum of Dulles (above, page 8). This tends to put into the foreground the divinity of Jesus Christ and hence also his divine or Messianic consciousness. Its starting point, as we have seen, is with the Triune God, and Jesus is the Second Person of the Trinity become human. Focusing more upon the Incarnation, God-become-man, than on the death and resurrection of Jesus, it affirms the long traditional but noninfallible teaching that Jesus from the first moment of his conception enjoyed the beatific vision of God. This is taken to mean that Jesus saw all things in God, knew the future, and had no ignorance. The reason for this was quite clear. His humanity was hypostatically united to God. In the light of this personal union of Jesus with the Logos, Jesus was aware that he was the Son of God in the full sense of that term. Texts from the Gospel of John especially were cited to

strengthen this position. "The Father and I are one" (John 10:30) and "Before Abraham came to be, I am" (John 8:58). In the synoptic Gospels, the predictions of the Passion were taken to be the very words of Jesus, indicating that he clearly foresaw his suffering, death, and resurrection, as well as the significance of this for world history. Rahner summarizes this classical position thus:

Theological tradition attributes a knowledge to Jesus as man which embraces and exhausts all past, present, and future reality, at least to the extent in which these realities are related in some way to Christ's soteriological task; thus the encyclical "*Mystici Corporis*", for instance, attributes to Jesus an explicit knowledge about all men of all ages and places.²⁴

As we will see, Rahner himself has difficulties with this classical position.

2. In the Newer Approach

In comparing the newer and the older approaches, I rely chiefly on the systematic reflections of Rahner and the biblical scholarship of Raymond Brown. Their aim is to reaffirm the traditional belief in the divinity of Jesus Christ, but in such a way that justice is given to the biblical evidence that Jesus is "like us in all things but sin" (Heb. 2:17), and to the dogmatic tradition as in Chalcedon that Jesus Christ is truly human and truly divine. The overall intent, therefore, of dogmatic as well as biblical scholarship should be seen as follows: "The recent labors of exegesis make it necessary for us to deepen the knowledge of the man Christ without compromising faith in his divinity."²⁵

In discussing the question of the consciousness of Jesus, it is first of all important to understand what type of consciousness we mean. Rahner makes a key distinction between one's expressed, verbalized, objectified self-consciousness, and one's unexpressed, unobjective, unthematic consciousness.²⁶ As he indicates, consciousness is a multileveled reality and we should not view it, as we so often do, only on the level of explicit, verbalized consciousness. In other words, consciousness should not be equated with express knowledge. Consciousness is often an intuitive awareness and thus is distinct from an ability to express this awareness in concepts and words. What is the significance of this distinction between

levels of consciousness, or between consciousness and express knowledge? By admitting this distinction we can maintain that there is or can be a significant difference between who a person *is* and the extent to which that person can verbalize or express his or her identity. In terms of Jesus and the New Testament materials, this means that Jesus' self-understanding during his public ministry need not necessarily and unambiguously coincide with the contents of later developed Christological faith. We need not demand that all or indeed any of the titles later ascribed to Jesus (such as Son of God, Christ, Son of Man, Lord) fully correspond to his own self-understanding, nor indeed that Jesus employed any or all of these titles in his public ministry. It is quite possible, in fact, that he may actually have refused or denied some of the titles that subsequently were ascribed to him in New Testament writings. The precise way in which Jesus expressed and verbalized a Messianic consciousness remains unknown.

In accord with the emphasis upon the humanity of Jesus, the historical approach affirms that Jesus, in his human consciousness, stood at a created distance from God, in freedom, obedience, and worship.²⁷ His verbalized and expressed self-consciousness had a history which necessarily involved growth and learning. On this level, he may well have been threatened by crises of self-identity as he moved through new and surprising experiences.

All this need in no way contradict the traditional teaching of the Catholic Church that Jesus' soul possessed the direct or immediate vision of God from the first moment of his existence. For this teaching need not entail that Jesus must always have been explicitly aware of this vision, or that he could conceptually express or objectify what was involved in that vision. The divine essence need not be considered as present to Jesus as an object, and hence the vision of God could remain unsystematized and unobjectified. Thus Rahner can write:

It is then legitimate to be of the positive opinion that such an interpretation can understand the vision of God as a basic condition of the created spiritual nature of Jesus, a basic condition which is so original and unobjective, unsystematic and fundamental, that it is perfectly reconcilable with a genuine, human experience; there is no reason why it should not be perfectly reconcilable with a historical development, understood as an objectifying systematization of this original, always given,

direct presence of God, both in the encounter with the spiritual and religious environment and in the experience of one's own life.²⁸

Jesus had a human self-consciousness which may not simply be identified in a monophysitic way with the consciousness of the divine Logos. As the Gospels indicate, he stood at a created distance in freedom and obedience before God the Father and was not simply a puppet of the divine Logos.

While Rahner addresses the question of the consciousness of Jesus from the systematic viewpoint, Raymond Brown has addressed it from the viewpoint of research into the biblical data. He presupposes the recent advances and insights of biblical scholarship, which show the long process by which the four Gospels came to be written. He thus speaks against a fundamentalist or ultraconservative view which would read all the Gospel accounts as literally and historically true. In terms of the consciousness of Jesus this means that we cannot simply turn to the Gospel of John and give proof texts to show that he had a special divine or Messianic consciousness. The reason for this, as should be obvious, is that the Gospel of John (even more than the Synoptics) is a highly developed, theological account of the life and mystery of Jesus, and is not a pictorial or historical account of the actual life and ministry of Jesus. This position of recent biblical scholarship directly contradicts, for example, the position of Schleiermacher, who maintained that the Gospel of John was the one most close to the actual life and ministry of Jesus, recounted his actual words and speeches, and thus gives us the most accurate information on the actual life of Jesus.

As a matter of fact, critical studies of the New Testament show that Jesus' knowledge of the future seems to have been limited, but such limitation should serve to show how truly human he was.²⁹ Jesus often seems to draw upon the imperfect religious concepts of his time regarding the future, without indicating superior knowledge and without substantially correcting these concepts.

Thus, too, the titles attributed to Jesus in the synoptic Gospels may not have been employed by Jesus himself and indeed may have been rejected by him. The path to information on the consciousness of Jesus must be through the examination of the historically probable data from the teaching

and actions of Jesus that is recoverable through historical-critical exegesis. This would include the following:

He could and did declare sins forgiven, modify the Law of Moses, violate the Sabbath ordinances, offend against the proprieties (eat with tax collectors and sinners), make stringent demands (forbid divorce; challenge to celibacy and to leave family ties), defy common sense (encouragement to turn the other cheek)--in short, teach as no teacher of his time taught. And if one allows that he worked miracles--an allowance that has sound exegetical backing, no matter how much it offends liberal philosophical presuppositions--then what he did in the interests of the kingship of God was also astonishing, for he acted against evil with a power that went far beyond the range of ordinary experience.³⁰

This tracing of the implicit Christology in the ministry of Jesus has implications for the question of the consciousness of Jesus. We are saying that these elements of the public ministry of Jesus imply on his part a consciousness of a unique ministry to humankind. The certainty and power with which he spoke and acted implies at the same time a consciousness of a unique relationship to God.³¹

Thus the very life and ministry of Jesus reveal that he shares fully in our humanity, but also reveal that he stands in, and acts from, a special relationship to God. Accordingly, the later New Testament writings such as the Letter to the Hebrews are able to hold together this truly human consciousness of Jesus with his status as unique Son of God. There was no contradiction between the ontological status of Jesus as unique Son of God and the fact of a process of becoming in the man Jesus which was complete only with his death and exaltation. In this process Jesus very much had a hand, and yet it was also constitutive of his identity as the Christ.

Thus, one author writes:

. . . in the whole way he [Jesus] bore himself during his trial and crucifixion, Jesus finalized and made definitive all that he had been during his life-time. By dying, and by dying as he did--without hatred or bitterness but in utter fidelity to the truth he had preached--Jesus "became what he always was": "Truly, a just man"; "Truly, the son of God".³²

In this manner, discussion of the fully human and developing self-consciousness of Jesus complements rather than denies a more ontological approach that a priori affirms the full ontological divine Sonship of Jesus Christ from his birth or conception.

To complete this comparison of the older and newer approaches in the

study of the consciousness of Jesus, we can return to our initial questions. Did Jesus know he was God? Did he claim to be divine? As we have begun to demonstrate, there is no simple yes-or-no answer to this question, for two reasons: first, because the words "claim" or "know" must be more clearly defined and the various levels of knowledge and consciousness must be attended to, and second, because of the nature of the New Testament material and the difficulty of recovering what Jesus himself may have thought or claimed.

It is clear that in the New Testament Jesus never used the title God of himself. In fact, in a passage such as Mark 10:18 he refuses such an ascription and says that such a mark of respect is due to God alone: "Why do you call me good? No one is good but God alone." But we can go further and ask whether it would have been possible and effective for Jesus to call himself God. To do so would mean he was identifying himself with God, the Father in heaven, according to the mind of a first-century Jew.³³ Such an undifferentiated identification of himself with God, Father, would surely be misunderstood. As a matter of fact, it was only after a period of time, prayer, and experience that the first Christians came to enlarge their view of God to include his Son on earth. The first Christians had to steer a path between polytheism and an undifferentiated monotheism. They could not simply say that Jesus was one of many gods; nor could they simply repeat rather than reinterpret and develop the monotheistic heritage of Judaism. The major steps that made this development possible were at first to call Jesus "the Christ" or "Messiah," and then, in a Gentile context, to call him "Lord." Eventually Jesus is called "Son of God," and finally in several places in the New Testament the claim is made that he is truly divine. But, it must be noted again, the evidence of the New Testament does not indicate that Jesus himself clearly and explicitly claimed to be God.³⁴ He did claim to be a unique agent in the process of establishing God's kingship over men and women; and, as we have seen, the shape of his ministry and teaching did imply consciousness of a unique ministry to the people of God and a unique relationship to God. Finally, in the light of the various levels of knowledge and consciousness as Rahner and Brown differentiate them, one might say that Jesus in his humanity knew intuitively who he was, but that the coming to explicit consciousness of this had to develop

through his life, through his experiences of prayer, teaching, healing, and eventually suffering and dying.

Did Jesus know himself to be or claim to be the Christ or Messiah? Here again, the question is complex and the answer depends upon what one means by "knowledge" and by "Christ" or "Messiah." There is no doubt that the early Church confessed Jesus as "the Christ" and depicted him as such during his public ministry. But the more difficult question that we are raising is whether Jesus himself made such an explicit Messianic claim. One must ask whether Jesus *could* have taken the title Christ or Messiah and applied it to himself without this leading to a misunderstanding of the meaning of his life, person, and mission. That is to say, his listeners might have viewed Messiah as earthly king of power and not as the suffering servant indicated by his life. As the story of the two disciples on the road to Emmaus indicates, it was precisely the difficulty of seeing the possible conjunction of "Christ" and "suffering" that had prevented them from believing in Jesus as the Christ. The very notion of the Christ had to be redefined to include within it the suffering love of God.

Thus Raymond Brown can write that it is more significant that Jesus during his ministry did *not* find the title Messiah acceptable than if he had accepted it. "It may mean that his conception of himself was so unique that the title did not match this uniqueness--the Church was able to call him Messiah successfully only when it reinterpreted the title to match Jesus' greatness."³⁵

Did Jesus see himself as savior of the world, redeemer of all persons? Involved in this question is how Jesus foresaw his death. We can say at least that he could read the signs of the times and learn from the fate of John the Baptist. In the light of the actual reception and rejection of his teaching, he could see that it might well lead to rejection not only of his teaching, but also of his person. On the other hand, in the light of his proclamation and trust in the kingdom of God, and in the light of the Old Testament hopes which he shared--the hopes of Isaiah, Jeremiah, and Daniel among others--we can say that he faced this possible rejection and death with trust in God as the one who would vindicate him and his message. Just as he saw the saving power of God draw near to men and women in his public ministry of healing and teaching, so he would continue in the hope

that even through his rejection and death the saving power of God would sustain his own life and claims, and consequently those of his followers. Evidence for more--for the fact that Jesus clearly saw his death as redemptive for all humankind--is simply not given in the New Testament materials.

From the systematic perspective, Rahner would now say that it is not necessary that the historical evidence demonstrate that Jesus saw his death as redemptive for all. Thus he writes that Jesus, on the level of explicit consciousness, went to meet his death freely and deemed it at least the fate of a prophet. With this minimal historical assertion, he continues,

. . . we can leave open here the historical question whether the pre-resurrection Jesus himself already interpreted his death explicitly as an "expiatory sacrifice" for the world; or whether he saw it as a necessary act of obedience demanded by the will of the Father in the sense of the "death of a just man". . . .³⁶

What does remain is that Jesus maintains in death his special claim of an identity between his message and his person in the hope that in this death he will be vindicated by God. In this way, his ministry of healing, teaching, associating with sinners, and forgiving sinners will also be vindicated.

We are now in position, too, to address briefly the question whether the infant in the manger enjoyed the beatific vision and had infinite knowledge. In the light of what we have said, and particularly of our caution about attributing a clearly expressed and conscious Messianic or salvific claim to Jesus himself, our answer should be clear. Insofar as Jesus was truly human, he did not explicitly and consciously know everything from birth. He had to learn the language of his culture, and "grow in wisdom, age, and grace" (Luke 2:40). Jesus should not be viewed as merely play-acting, as having all knowledge and power as an infant but consciously holding back the use and expression of such power and knowledge for our sake, in order to give a clearer impression of really being one like us. This viewpoint--of Jesus who knew all, but pretended not to, for our sake--undercuts the very depth and meaning of God's incarnational presence in and through the full humanity of Jesus of Nazareth. We note here the contrast of this view with one of Thomas Aquinas' reflections on the mystery, namely, that

Jesus could have used miraculous power and wisdom at an early age, but chose not to, for our sake. Thomas writes that the way to understand Luke's description of Jesus as growing in wisdom, age, and grace could be this:

. . . that He might show He was like other men. If He had made a display of His perfect wisdom at a tender age, the mystery of the Incarnation might well have seemed phantastic.³⁷

In contrast to Thomas, we are maintaining the view that Jesus, in his true and full humanity, had no choice but to grow in wisdom, age, and grace--all in accord with God's plan that his Son be like us in all things but sin (Heb. 2:17).

Finally, did Jesus employ or accept other titles such as son of man, Son of God, Lord? Most biblical scholars today agree that with the possible exception of the title "son of man" there is no evidence that the earthly Jesus ever used these titles of himself. In saying this, we do not mean to say that Jesus was not Lord, Son of God, and son of man; but we do say that the application of such titles or designations to Jesus was most likely the result of later Christian reflection on the mystery of Jesus.

G. The Faith of Jesus

It may seem that we have been overly cautious or even negative in our estimation of the knowledge and consciousness of Jesus. By emphasizing the humanity of Jesus, have we not made him no different from us? How can he be savior and Lord? In an attempt to meet these difficulties, we will focus briefly on the positive picture that emerges from the research into the history of Jesus. We will speak of Jesus as a person of faith, and then indicate some of the elements in his faith vision.

To speak of the faith vision of Jesus may again appear disconcerting and shocking. Thomas Aquinas, for example, held that "from the first moment of his conception Christ had full vision of God in his essence. . . . Therefore he could not have had faith."³⁸ On the other hand, a number of contemporary theologians emphasize that the full humanity of Jesus is like ours, and thus that Jesus stood before the Father in freedom and in faith.³⁹ As the Letter to the Hebrews indicates, Jesus is the climax of

the long history of persons and leaders of faith--persons such as Abraham, Moses, David, Samuel, and the prophets. After this history of faith in chapter 11, we read that we are to turn to Jesus, the one who "leads us in our faith and brings it to perfection" (Heb. 12:2). Contemporary scholars take this to mean that Jesus is the example or model of our faith response. Such a view, rather than denying the divinity of Jesus Christ, positively maintains that it is in and through the humanity of Jesus that the saving grace and Spirit of God operate. Before Jesus could share the gift of the Spirit with his disciples and those he ministered to, he himself first had to receive that Spirit in faith, hope, and love. The first revelation was, accordingly, from God to Jesus, and then through the mediatorship of Jesus to the disciples and those who received the message of Jesus in faith. Jesus shared his faith and faith vision with others through his teaching and saving actions; and in this manner the faith *of* Jesus led eventually (in the post-Easter Christian community) to faith *in* Jesus.

To describe the content of the faith vision of Jesus more fully, we refer to his prayer, his teaching in parables, and finally his obedience to the Father. First of all, we can gain insight into the faith of Jesus from his life of prayer. He taught the disciples to pray to God as Father, as he himself did. The supreme test of his faith would be seen as he followed his mission to the end. Thus we see Jesus in prayer in the agony in the garden courageously, painfully, faithfully accepting the Father's will. Unless we are to view this prayer life of Jesus as mere pretense, it does indicate that he stood before the Father, like all other humans, in faith as well as in hope and love.

Second, the parables of Jesus also disclose his faith vision. Commonplace events such as sowing, mustard trees growing, a widow contributing to the temple, and a shepherd tending sheep become the vehicle for revealing the vision of how and where the kingdom of God is active in our midst. Through the parables Jesus shares and entrusts his faith vision to the disciples. They are challenged to believe that God is more on the side of the widow with few coins than the rich with heavy and flashing coins. Eventually this view of God as present and active in human lives is seen by the disciples to be especially true of the life and message of Jesus himself. The teacher of the parables of the kingdom becomes the

prime parable. The one who inspires faith in others becomes the object and focus of faith, for in him the one true God is revealed.

Third, the obedience of Jesus reaffirms his life as one of faith. In freedom and in faith he united his will with the Father's. Faith means precisely this "Yes" to the presence and call of God in one's life. For Jesus this would be put to the test in his passion. But here again he triumphs for, as the hymn in Philippians reminds us, "he became obedient even unto death, even death on a cross" (Phil. 2:8).

H. Results of The Newer Approach to Christology

We have compared a newer and an older approach to Christology in terms of both their methods and content. What is the result or effect of this shift? We would like to indicate some consequences in four areas--our view of Jesus, history, ourselves, and God. If we emphasize the humanity and the human history of Jesus, his freedom and faith before God and the world, it should lead to a new appreciation not only of his humanity, but also of our own. We share a common humanity, with potential and conflicts similar to those of Jesus. What occurred to him in his life, death, and even resurrection becomes the pattern for our own movement to the Father. Discipleship or the following of Jesus Christ becomes, not simply the ethical model or framework for Christian life, but the path of salvation. We are to "put on the mind of Christ" and live out of this faith vision. Walter Kasper explains how one's relationship to Jesus takes on a new and rich personal dimension if we give full accord to his humanity. He writes:

The question of the full humanity of Jesus in body and soul is involved in that of the voluntariness of his obedience and thus of the human character of salvation. It is concerned with the fact that God, even in his own cause, does not act by passing over or going beyond man, but always through man and by means of his freedom. Jesus therefore is not a mere means of salvation in God's hands, but the personal mediator of salvation.⁴⁰

The field of salvation is the drama of human history in this world. Emphasis upon the human Jesus thus thrusts the Christian into the ebb and flow of history, especially the world of persons. Not by escaping the human and history, but by involvement in it, the Christian encounters the

God who was and remains incarnate in Jesus Christ, "in-historicized" in him.⁴¹

Finally, in emphasizing the full humanity of Jesus we gain new insight into the ways of God. God intersects human freedom, human lives and history, not by bypassing or denying that freedom, but by respecting and empowering it--by the power of the Spirit. As this occurred in the life of Jesus of Nazareth, so it is offered to the christian today and every day. In the older, classical Christology we tended to imagine ourselves standing outside of, and far beneath, the Triune God. Jesus Christ was viewed as part of the Trinity, above us and our world. In this newer approach, we should begin to imagine ourselves as sons and daughters in the Son, Jesus Christ, empowered by the same Spirit that was in Jesus, moving in faith, hope, and love, as Jesus did, to the origin and goal of all, God the Father. Jesus is the perfect image of the Father, and we in turn, through the power of the Spirit and our faithful response, are being transformed into his image and thus, in that very transformation, moving to God the Father. Our prayer, too, takes on this inner-trinitarian form. In place of standing "outside" the Trinity and praying to any of the three Persons indiscriminately, we situate ourselves as one with the incarnate Son in his prayer and, relying upon the Spirit within us, we pray to God the Father.⁴²

PART II. EXEMPLIFICATION: ONE MANNER OF USING THE NEWER APPROACHES
WITHIN THE FRAMEWORK OF THE *SPIRITUAL EXERCISES*

After the comparison given above in Part I, naturally theoretical and methodological, between the older and newer approaches to Christology, we now take up a practical exploration: How may the results of these newer approaches be employed in directing or making a retreat according to St. Ignatius' book, the *Spiritual Exercises*?

Different persons will of course devise varying ways. Here in Part II of this essay I shall present one concrete example of such a manner. Something similar was done, in earlier days when the problem and the manner of giving or making retreats were both different, by Karl Rahner and David M. Stanley, in their respective books, *Spiritual Exercises* (1965) and *A Modern Scriptural Approach to the Spiritual Exercises* (1967).¹ Both these books grew out of retreats preached by the authors, in the manner prevalent then, to large groups of Jesuit students of philosophy or theology. Some of Rahner's hearers took notes during his presentations and pooled their results to produce a text published first as mimeographed notes and later as a book (in 1965, reprinted in 1966). Stanley's oral presentations were tape-recorded, typed, then extensively reworked by himself and published as a book (1967; reprinted four times since and still in demand).

In his preface to his published work Rahner states that he was giving "these meditations on the Spiritual Exercises the kind of theological foundations that my listeners had the right to expect."² Stanley, too, mentions his hope that his eight-day presentation of Ignatius' *Exercises* "should provide a concrete illustration of how the new approach to Sacred Scripture might be profitably employed in giving an Ignatian retreat."³ Neither author, it should be noted, was aiming to give a commentary on Ignatius' book and its march of thought (as one or two reviewers erroneously assumed), nor to solve disputes about this or that adaptation as being legitimate or not.

In their books both these authors use the literary form of a "preached" retreat of thirty-two conferences (four a day for eight days). I shall do the same,⁴ but with the presentations compressed to greater brevity because of our more limited space. They follow the dynamic of the

Exercises, especially that of the Second, Third, and Fourth Weeks, which are more pertinent to my present purposes. The dynamic of the First Week is not omitted but rather woven into new locations. A comparative table of the topics chosen respectively by Karl Rahner, David Stanley, and myself is given on the two facing pages 34 and 35, just below.

Just as the life of Jesus cannot be understood in complete separation from the Old Testament nor from his death, resurrection, exaltation to the Father, and sending of the Spirit, so too we will profit from seeing his life as a whole within these Exercises. My choice and sketched developments of the thirty-two topics are meant to aid a director or retreatant who is preparing to give or make a retreat along these lines.

Perhaps our aim to exemplify can be achieved most clearly, and with less danger of arousing incidental disagreement, by imagining a hypothetical case of a retreatant (or director) to whom the thirty-two presentations will be addressed. The retreatant is a religious, perpetually professed after election of this state years ago (perhaps in an Ignatian retreat) and earnestly living the spiritual life. He or she has no election to make about a state of life or problem of comparable importance, and is not struggling against falls or habits of deliberate sin, but is preparing to make an annual retreat to deepen his or her knowledge, love, and imitation of Christ. This exercitant has considerable knowledge of the newer approaches to Christology and hopes to nourish a view adequately presenting him as both human and divine. In fact, he has conceived the idea that he can appreciate Jesus better by repeating prayerfully the religious experiences of the primitive Christians, from those disciples who first saw Jesus as an attractive teacher to those who in the last days of St. John so clearly proclaimed him divine. This retreatant asks a director if he can help along these lines. The director thinks that doing this would be an adaptation of the *Exercises* to the retreatant's dispositions, as recommended in Annotation 18, and agrees to try. It is to such a retreatant that our presentations are particularly addressed; or even more, to such a director planning his conferences.

COMPARATIVE TABLE OF TOPICS

KARL RAHNER

STANLEY

W	1. God and Man	1. Election of Israel
E	2. Man and Other Things	2. Prayer; the Psalms
E	3. Indifference	3. Creation
K	4. Sin	4. Faith and the Human Situation
	5. Sin	5. Love What You Find
I	6. Three Sins	6. The Biblical View of Sin
	7. Personal Sin	7. Sin and Knowledge of God
	8. Venial Sin	
	9. Asceticism	
	10. Penance	
	11. Death, Judgment, Hell	
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W	12. The Incarnation	8. Jesus Enters Jerusalem
E	13. The Following of Christ	9. Preface to Contemplations in Week II
E	14. The Kingdom	10. The Incarnation
K	15. The Annunciation	11. The Infancy Narratives
	16. The Birth of Jesus	12. Christmas
II	17. The Hidden Life	13. Baptism of Jesus; Three Classes of Men
	18. Jesus Remains in the Temple	14. Temptation of Jesus
	19. Two Standards	15. Two Standards: Contemplatives in Action
	20. The Sermon on the Mount	16. Sermon on Mount; Three Degrees of Love
	21. Three Classes of Men	17. The Mission of the Twelve
	22. Three Degrees of Humility	18. Feeding the Multitude
	23. Priesthood	19. Mary
		20. Jesus the Way
<hr/>		
W	24. The Eucharist	21. The Last Supper
E	25. The Agony in the Garden	22. The New Commandment
E	26. The Way of the Cross	23. The Mass: a School
K	27. The Death of Jesus	24. The Liturgy of Holy Thursday
		25. Gethsemani
III		26. Passion according to John
		27. The Sacred Heart
<hr/>		
W	28. Resurrection; Ascension	28. The Resurrection
E	29. The Spirit	29. The Last Adam
E	30. Mary and the Church	30. The Body of Christ
K	31. Contemplation to Attain Love	31. The Spirit in Paul
	32. Perseverance	32. Contemplation to Attain Love
IV		

IN THREE RETREAT SCHEMES

SCHINELLER

1. Along the Road to Emmaus
2. "The Lord is My Shepherd"
3. The Church in the Modern World
4. "Here I am, Lord"

-
5. Jesus in the Synagogue
 6. Jesus the Teacher
 7. Table Fellowship with Sinners
 8. The Good Samaritan
 9. The Lost Sheep, Drachma, and Son
 10. The Call of the Disciples
 11. The Kingdom
 12. The Prayer of Jesus and His Disciples
 13. The Signs of the Kingdom
 14. The Faith Vision of Jesus
 15. Two Standards

-
16. Growing Opposition
 17. Steadfast toward Jerusalem
 18. The Passover Supper
 19. The Agony in the Garden
 20. Three Degrees of Humility
 21. The Arrest and Way to Calvary
 22. The Death of Jesus

-
23. Road to Emmaus (Resurrection)
 24. Feed My Lambs
 25. The Ascension
 26. Pentecost
 27. Stephen, Philip, Paul
 28. Ministry of Reconciliation
 29. Birth-News of Great Joy
 30. Incarnation: the Word Made Flesh
 31. The Least of the Brethren
 32. Contemplation to Attain Love

A. First WeekIntroduction

Perhaps the most difficult part of any retreat is the beginning. How does one enter into the prayerful experience, where does one begin? The nature of the First Week is also most strongly affected by the newer approach to Christology. In this new approach we cannot simply begin with the full doctrine of the Trinity, nor with full, complete faith in Jesus as the Christ. Rather we seek to build and strengthen that faith from below, understand it anew, and move from knowledge of Jesus of Nazareth to belief in him as the Christ, and eventually as the unique, the divine Son of God, by following the same path as the first disciples. This, of course, is in contrast with the outlook of Ignatius on the First Week, where he more traditionally includes, for example, a colloquy (*SpEx*, [53]) to Christ on the cross, "who though he is the Creator has stooped to become man." Ignatius, using the Christology present in his day, presumes full Christological faith in the retreatant, and structures meditations in accord with that full faith.

I am proposing that for many retreatants today we can follow a different strategy, one that will gradually lead to colloquy with Christ only at the beginning of the Second Week, and will come to completion in the Third and Fourth Weeks when we renew and reaffirm our belief in Jesus as the Christ, the risen Lord, and God. On the other hand, we must recall that for contemporary Christology there is a double starting point: (1) the historical Jesus, and (2) one's own faith. In the light of this double starting point, one function of the First Week in this new approach can well be that of helping the retreatant to stir up and deepen the faith, hope, and love that he or she already has, including Christic faith, hope, and love.

The focal point becomes the personal and world situation of the retreatant before God--thus a situation of sin and grace, of unbelief and belief. "Lord, I believe, help my unbelief." A goal of this Week, and indeed of the entire retreat, is to grow in understanding, in purifying and in strengthening the faith that we already have, a faith that is mixed with unfaith. We may note that we are placing less emphasis upon sin in

the First Week, but will place more emphasis upon it in the Third Week. The theological reason for this is that we only fully and finally realize the nature and extent of human sinfulness when we see it in the light of Jesus crucified, and this will be the focal point of the Third Week.

The grace of the First Week is, therefore, to know ourselves as sinful and graced, and also our situation in the world and before God.⁵ Then, with this preliminary understanding, we will enter into the following Weeks of the Exercises; with the insights of the new Christology we follow the path of the first disciples to faith in Jesus as the Christ, the path that led them to proclaim him as risen Lord to the ends of the earth.

Week I, Topic 1. Along the Road to Emmaus. Luke 24:13-35.

As the first meditation of the retreat we shall propose the topic of the disciples on the road to Emmaus. It serves as an overview of the entire path of the retreat, and also introduces the retreatant to the approach from below. The retreatant should identify himself or herself with the disciples on the road, and reflect on how these two men came to Christic faith. They had known Jesus as a prophet, mighty in word and deed, but at his rejection and death they had lost their incipient faith and hope. Not even the reports of the empty tomb led them back to that faith. It is only when the stranger enters and reflects with them on the events of Jesus' life and death, reflects on the Scriptural message of the movement from suffering to glory, and then breaks bread with them that they recognize the risen Lord in their midst.

The retreatant should contemplate this Gospel scene both to see an overview of the process of the first disciples to faith, and also to begin to reflect more personally on how his own faith arose--through family, friends, parish Church and sacraments, through study and reading, especially of the Scriptures, and so forth. The retreatant should be led not only to insight into the origins and occasions of his faith in Jesus and his Church, but also to gratitude for the grace and love of God that has led him thus far on the journey of life.

Week I, Topic 2. "The Lord is My Shepherd." Psalm 23.
(Hereafter abbreviated as I,2, and so on)

The aim of this meditation, in accord with the twofold starting point of contemporary Christological approaches, is to help the retreatant to prayerfully begin to stir up the faith with which he is gifted. It is suggested that he should reflect upon key or favorite Scriptural passages, from both the Old and New Testaments, that have been significant to him, and which seem to reveal more especially the nature and love of God.⁶ Thus, for example, the retreatant should gather texts such as Psalm 23, Romans 8, 1 Corinthians 13, or whatever texts seem best to re-present his or her faith, hope, and love. In addition to Scriptural passages, poetry (such as Hopkins) or favorite prayers might also be recalled and reflected upon prayerfully. The point here, once again, is that God has spoken and continues to speak to us through many ways and words, and the retreatant should begin where he is--with the faith and images of God and of Jesus that have been significant for his Christian life on the journey thus far.

I,3. The Church in the Modern World.

A retreat is not made in a vacuum, and we do not come to faith in Jesus nor live out that faith in a vacuum. Thus it is wise to reflect prayerfully on the situation in which we find ourselves--on our understanding of the place and opportunity of the Church and the Christian

in the modern world. To do this, one could turn to two key documents of Vatican II: the pastoral statement on the Church in the Modern World and the dogmatic constitution on the Church; or one could, as a Jesuit, turn to the documents of the 31st and 32nd General Congregations. Obviously, the retreatant should be left free to bring to light his understanding of key movements, challenges, and dangers in the larger world picture today. The point to which he should be attentive (as we will see later, especially in meditations in the Fourth Week) is that God is active, operative, revealing, and being found or lost in and through the world. The Christian message must be seen, to use Tillich's phrase, in correlation with the human situation; that is, in responding to and answering the question we are asking.⁷

I,4. "Here I am, Lord." 1 Sam. 3.

In this meditation focus is turned still more sharply on the personal history and personal situation of the retreatant. In an autobiographical fashion, the retreatant reflects upon his own individual situation, with its problems and opportunities. He tries to understand his talents and gifts, as well as his weakness and sin. The call of the prophets might be suitable material for this meditation, if it leads the retreatant to stir up the history of his personal call. His goal is to place himself honestly before God as he truly is--graced and yet a sinner, a believer and yet unbeliever, asking for the insight of God into his own life, so that he may offer himself more fully to the mission and will of God for him. Only if he appreciates his own gifts and talents as well as his own weaknesses can he be an effective servant, by joining those gifts and talents to the mission of Jesus.⁸

B. Second Week

Introduction

Having looked in the First Week at our present situation before God

and the world, we now turn to the other of our double starting points from contemporary Christology, namely, the witness of the New Testament. We begin to follow the disciples on their path to Christic faith. To remain in accord with the approach of modern Christology, we do not begin with meditations on the Incarnation and the Nativity (as Ignatius does), but rather with the public ministry of Jesus (as the first disciples did). While this may jar the sensibilities of some of us, the reason for this changed approach is clear. The infancy narratives, as biblical scholars attest, were only composed after faith in Jesus as risen Lord had been established. We are claiming, therefore, that with the first Christians we can best understand the infancy stories if they are meditated upon in the context of full Easter faith. Thus we will return to them in the Fourth Week of the Exercises.

While it is not imperative, it might be best to move through the Second Week of the Exercises by focusing upon one of the synoptic Gospels, rather than to pick and choose incidents from the four Gospels.⁹ Although the Gospel of John could be used, it is not as suitable here because it provides the basis for a different approach to Christology and thus also for a different type of retreat experience than that of the historical approach used in this essay. Either Mark or Matthew, too, could be employed; but it seems best to use only the writings of Luke. He presents a full picture of Jesus, beginning with the infancy narratives and continuing through the public ministry to the death, resurrection, and ascension of Jesus and on to Pentecost and the growth of the early Church in the Acts of the Apostles. The retreatant can be led into this world of Luke and caught up in his story of Jesus. Thus he or she can employ the full power of the imagination to understand and retrace the path of the first Christians as they first believe and then proclaim the good news "to the ends of the earth," even to the city of Rome.¹⁰

It is interesting to note, as we move into the Second Week, a remarkable convergence between the Exercises and the new approach to Christology on the significance of the following or imitation of Jesus Christ. For Ignatius, this is the precise grace of the Second Week: "Here it will be to ask for an intimate knowledge of our Lord, . . . that I may love him more and follow Him more closely" (*SpEx*, [104]). For contemporary theology

and Christology, especially for liberation theology, the theme of following Christ has taken on new emphasis. In fact, these theologians insist that we can only come to know Jesus insofar as we follow his way. That is to say, there can be no purely speculative knowledge of Jesus, but only knowledge that flows from and into praxis.¹¹ When we emphasize Jesus' humanity, he becomes more realistically the person we can and should imitate to shape our lives. But rather than be content with a slavish, blue-print imitation, we should examine and reflect upon the basic features or characteristics of his ministry and then creatively and faithfully correlate them with our own situation. Only in this way will the message of Jesus be incarnated in our culture, a culture quite distinct from that of Palestine in his time.

In the following considerations of the Second Week, I will highlight precisely those features of Jesus' life and ministry which biblical scholars highlight as significant for the birth of Christic faith in the disciples. We will see that in doing this we remain remarkably faithful to the intent and content of St. Ignatius in the Second Week of his *Spiritual Exercises*.

II, 5 of 32; 1 of Week II. Jesus in the Synagogue. Luke 4:14-24.

As we begin the Second Week we proceed directly to Jesus' public ministry and begin with what has been called his inaugural discourse--with meditations or contemplations on the Incarnation and Nativity omitted in accordance with our purposes as explained just above. This meditation presents an overview of Jesus' teaching and ministry, and thus functions somewhat like Ignatius' contemplation of the Kingdom as an introduction to Weeks II, III, and IV.

The retreatant's important goal is to begin to know, love, and follow Jesus as he begins his public ministry. Here we see him not as priest or king, but rather as he was most likely seen and understood by his fellow Galileans during his public ministry, as a prophetic teacher.¹² In his teaching he brings up the challenging elements of the prophet Isaiah--so startling and strong that opposition already appears in the making. Luke's emphasis upon the gospel preached to the poor, on the liberation of captives, is such that it has caused some theologians today to warn us

against so spiritualizing the message of Jesus that we miss its full impact on human lives. Jesus begins not only to preach his strong message of the kingdom but also to live it in his own public ministry. He invites followers to repent, change their ways of thinking, and follow not only his teaching but his person.

Further reflections might be added here on the call, role, and mission of the prophet, since Jesus was most clearly recognized and identified as one in the great line of prophets. For the same Spirit that spoke to the Old Testament prophets spoke to Jesus, and continues to speak today, to Christians and to all persons of goodwill. Thus our journey to renewed faith in Jesus is made with the same Spirit that was present in and through his life and ministry--as we see in the Gospel incident under consideration.¹³

II, 6. Jesus the Teacher. Luke 6:17-38.

In this meditation we point to several strains in the teaching of Jesus, especially his teaching on love of enemies. Here again, we meditate upon these from the viewpoint of the first disciples--trying to see how they were fascinated, intrigued, drawn towards faith in Jesus through the power and challenge of his teaching. This teaching centered on the coming of God's kingdom, and this kingdom was then spelled out through parables, teaching, miracles, and the personal example of Jesus.¹⁴ Here we are challenged to see that life in the light of the kingdom goes beyond Old Testament limits to include love of enemies. The basis and possibility for such extravagant love, according to Jesus, comes from the very nature and form of God's own love, which extends also to the unjust.

II, 7. Table Fellowship with Sinners. Luke 5:27-32; 7:36-50.

In these two stories about the call of Levi and the woman who was a sinner we see a key characteristic of the ministry of Jesus, his association and even his table fellowship with tax collectors and sinners. The message of the kingdom involves God's graceful turn to the poor, the sinners, to those considered lost by normal Jewish standards. In fact, it was commonly held that the kingdom could not come as long as there were sinners; but Jesus shows that the very meaning of life in the kingdom is

this attitude of love and forgiveness toward sinners. To associate with tax collectors and sinners was scandal enough, but to do this even in table fellowship was even more scandalous.¹⁵

The aim in this meditation is to gain further insight into the way of Jesus--the way of reconciling, forgiving love--and at the same time gain insight into his person as a prophetic teacher from God. Second, the shape of the Christian life as one of imitation of Christ begins to take on flesh, and we are called to reflect upon our own attitude to sinners, the lost, the poor, those considered enemies of God and his ways. Finally, a deeper understanding of the Eucharist for the first disciples and for us can arise from seeing the full context of the meal, and the sharing with sinners as the basis for the later, more stylized Eucharistic celebration.

II, 8. The Good Samaritan. Luke 10:25-37.

The power and challenge of the teaching of Jesus becomes clear in this parable. He challenges our accepted patterns of belief and shows that we must unconditionally love our neighbor, the person in need. Even the Samaritan, disliked by the Jewish people, becomes the example of how to love. The retreatant is invited to enter into the story, and hence into the world view of Jesus. Then our own attempts at love are fundamentally viewed as imitations of the love of the Samaritan for the half-dead stranger and, ultimately, of the boundless love of God himself for each one of us as made manifest and visible in Jesus Christ.

A second consideration may well turn to the unity of the love of God and love of neighbor. Neither can be subordinated to the other in the teaching of Jesus; rather they are seen as one response to the love of God for us.

II, 9. The Lost Sheep, Drachma, and Son. Luke 15:1-32.

Jesus further specifies his teaching on the forgiving, reconciling, and initiating love of God in these three parables, especially the story of the prodigal son. That story has been called one of the most beautiful in all literature, in its details and in its impact. The point in choosing it here is to help the exercitant to make his own this world view in which God's love for the lost or the sinner is sensed, appreciated, and eventu-

ally made the model of his own loving, reconciling response.

II, 10. The Call of the Disciples. Luke 5:1-11; 6:12-16;
and 9:1-6.

Jesus the prophet not only taught but also gathered and chose followers who would carry on and expand his message of the kingdom. They were to be his personal disciples, following not only his teaching but also his example. And those he chose were not the religious leaders, the highly educated, but a wide range of followers, fishermen, a tax collector, and even one who had sympathies with the zealot party.

The viewpoint of this meditation is to see the beginnings of the personal faith relationship of the disciples with their master. As we will see, it was a precarious and weak beginning, for one disciple was to betray Jesus and the others would abandon him in time of need. Yet because he had called and chosen them, their faith would later emerge more strongly, as faith in him as the Christ their personal Savior and indeed God's divine and saving Word for all the nations.

II, 11. The Kingdom. *Exercises*, [91-100].

At this point in the retreat, one might profitably turn to St. Ignatius' contemplation on the Kingdom. This functions for Ignatius as an overview and summary of the major challenge and invitation in Jesus' teaching. New Testament scholars, too, attest that the message of the kingdom is clearly at the center of the life and teaching of Jesus. For example:

Of all the descriptive titles that have been applied to Jesus through the centuries, the one that sums up his historical appearance best is the one whose currency owes so much to Bultmann: Jesus is the Proclaimer of the Kingdom of God.¹⁶

The first disciples are beginning to see Jesus as the one who invites them to believe and to live the message of the kingdom, a message of God's boundless love and forgiveness. But, for us and for the disciples, the attractive aspects of the kingdom message should not blind us to the difficulties involved in living accordingly. One should keep in mind that at this stage during the public ministry of Jesus the disciples saw only in part; their hearts were generous, but their understanding was still un-

tested by the reality and scandal of the cross. Basically the contemplation on the Kingdom is seen as a call to self-transcending love in imitation of the message and life of Jesus.

II, 12. The Prayer of Jesus and His Disciples. Luke 11:1-13.

We have already seen Jesus in prayer, in the meditation on the choice of the disciples. In the contemporary approach to Christology from below, with its emphasis upon the humanity of Jesus, we wish to see him, like us in all things, as a person of prayer. He stood before the Father in freedom, obedience, and worship. He prayed, as we do, in faith and not exclusively in vision. Thus the Lord's prayer, as in Luke 11, should be seen and reflected on not only as a prayer of Jesus for his disciples, but also as the prayer of Jesus himself with his disciples. In contrast to the longer prayers of many of the Jewish people of his time, it is remarkable for its brevity and directness, indicating grounds for confidence in God as a father who is near and not distant.

With this reflection on Luke 11, involving also insight into the prayer of petition, we could join the story of Jesus tempted in the wilderness in Luke 4:1-13. Here we see Jesus led by the Spirit to reflect upon the shape of his mission, and gaining strength and clarity for the tasks ahead.

In both instances the exercitant should gain new insight into who this Jesus was and is: the prophet, the teacher who only through prayer could remain faithful to his call and mission. Our own prayer is with Jesus to the Father, a share in the same Spirit that led Jesus and tries to lead us. In considerations such as these, the richness of recent Christological focus upon the humanity of Jesus becomes evident. Insight into his humanity--his free and faithful stance before the Father--provides an example for and insight into our own humanity.

II, 13. The Signs of the Kingdom. Luke 5:17-26; 8:40-56;
13:10-17.

Like the prophets of the Old Testament, Jesus taught and confirmed his teaching through signs. These miracles or signs of God's loving power and presence show that indeed the kingdom of God is present in the minis-

try of Jesus. They show Jesus pushing back the forces of evil and making space for the kingdom of God. In addition, they lead to a decision on the part of the onlookers--either for or against Jesus and his message. Any one of the three texts of Luke could be utilized, and indeed other Lukan miracle stories as well; all of them in their own way add to the portrait of Jesus as the one sent by God. In the story of the paralytic, in chapter 5, we see the clear connection between faith and miracles. They are not spectacular acts of magic, but personal calls to faith and to forgiveness of sins. In the story of the woman with a hemorrhage and the raising of Jairus' daughter to life, in chapter 8, we see the personal care and concern of Jesus for the people involved. Our own life and ministry must include this emphasis upon the personal. Finally, in the healing of the crippled woman on the sabbath, in chapter 13, we see Jesus' correct priority of persons over the law. He challenges the synagogue official to see that "it was right" to heal on the sabbath. This results in acceptance by many, but in confusion and rejection by others of the message of God's boundless personal love.

In these miracles as well as others in Luke's Gospel, the portrait of Jesus grows. We and the disciples begin to see more clearly that God was with him. But the supreme test of faith remains ahead, and is foreshadowed by the growing opposition to Jesus who dared to heal even on the sabbath.

II, 14. The Faith Vision of Jesus. Luke 21:1-4; 18:9-17.

In these texts from Luke on the widow's mite, the Pharisee and the publican, and Jesus and the children, we desire to gain further insight into what manner of man he is. We characterize him as a person of faith, in accord with the emphasis upon his humanity. These stories in the Gospel of Luke as well as many others reveal to us his faith vision, his way of seeing reality and the activity and judgment of God upon that reality.¹⁷ Thus the widow gives more than the rich, the publican is justified, and the children become the model for all who wish to live in the kingdom. This faith vision, also revealed through the prayer and parables of Jesus, frequently jars our accepted sensibilities into new insight into the ways of God. It shows God present in the daily, ordinary

affairs of human lives.

At this point in the retreat too, we are beginning to see that we too, like the first disciples, are called upon to share in this faith vision or faith of Jesus. Only after we have learned to see and believe *with* Jesus do we subsequently come to believe *in* him as the unique Son of God, the divine Logos. Our own faith is in reality a sharing in his vision, his inspired view of human events and human history, as revealed in his public ministry. We in turn hand on and share this faith vision with others. Only possessors of the faith can truly give it to others. What appears first in Jesus is communicated to his disciples, and eventually to Christians today and through them to future generations.

II, 15. The Two Standards. *Exercises*, [136-148].

As a conclusion to the Second Week, focusing upon the public ministry of Jesus, we turn to the meditation on the Two Standards. We have seen growing opposition to the message of Jesus, and the meditation on the Two Standards presents in summary fashion the basis for this opposition. It presents a stark contrast of the teaching of Jesus concerning the kingdom with the ways of Satan and evil. It places before us the way of Jesus, of poverty opposed to riches, of insults opposed to honor, and humility opposed to pride. Thus Ignatius reminds us clearly of the challenge that is involved in believing in the teaching of Jesus and shows us the perennial basis in human sinfulness that led and continues to lead to rejection of him.

C. Third Week

Introduction

While the disciples had some glimpses of the reality and presence of God in Jesus during his public ministry, it was, as we know, only after his death and resurrection that they arrived at full Christic faith. Accordingly the purpose of this Third Week is to continue along that path of the first disciples; while Jesus moves toward rejection, suffering, and death, the disciples move toward disbelief and even abandonment of the way they had begun to follow. And since we begin to treat of the strong, per-

vasive presence of sin and death, we find ourselves more personally involved in the movement of Jesus' life. We can no longer stand outside as neutral observers, but in the manner of the Ignatian prelude (*SpEx*, [193]) we ask for sorrow, compassion, and shame because the Lord is going to his suffering for our own sins. That is to say, we too have rejected Jesus and his ways, and wish to renew and deepen our faith in him by following him in his path to the end.¹⁸

Thus it is proper that here in the Third Week we allow an ample time for reflection upon our sinfulness. For here we see the fullest consequence of human sinfulness--the suffering and putting to death of God's own Son. But the way of the cross is also, we see in retrospect, the way of salvation. If we are to be saved, and if we are to show the path of salvation to others, then it will be via the path that Jesus trod, the path of loving service to others, with willing acceptance of the cross as the consequence of such love and as the power of God.

In a retreat of election, the choice made is ordinarily confirmed in this Third Week. In the present type of retreat, there can be the choice of a renewed commitment to follow the way of Jesus; such a choice, too, needs confirmation, strengthening, a deepened willingness to live and to die with Jesus out of love for his brothers and sisters.

III, 16. Growing Opposition to the Person of Jesus.
Luke 9:7-9; 13:31-35.

In the meditations of this Week we see more clearly how Jesus was acted upon; how he is moving toward suffering and death because of the type of life he lived and the force of the message he preached. In accord with the more historical approach to the study of Christology, it is very important to see that his death came about, not out of the blue, not because he consciously and freely chose that type of death in and for itself, but rather because of the type of life he lived and was willing to die for.¹⁹ The prophet speaking the truth of God was continually rejected in the Old Testament, and Jesus was aware of this tradition (Lk. 13:3). So too, he was aware of the preaching of John the Baptist and the destiny which came to him because of his convictions (Luke 9:7-9).

As biblical scholars point out, it was this combination of religious

and political leadership that led to Jesus' execution. He was the prophet rejected, the teacher whose message was too threatening to the religious establishment. Sin and the effects of sin are revealed ever more clearly as Jesus moves to death. Sin that was unable to believe and trust in the kind of God that Jesus stood for, the God on the side of the poor and even the sinner, the God for whom persons were more important than the sabbath laws, the God who invited and challenged us to live in the light of his kingdom.²⁰

The grace sought here is an understanding of the forces of sin and unbelief that led and continue to lead to the rejection of Jesus, to failure to acknowledge him as the Word and truth of God. At the same time, we seek for an appreciation of the love of God now becoming more clearly manifest in the life and person of Jesus, who shows himself faithful to the Father to the end, and faithful to his mission of loving service to his brothers and sisters.

III, 17. Steadfast towards Jerusalem. Luke 19:41-46.

In this meditation we continue with the movement towards the cross. Our purpose is to understand more deeply the dedication of Jesus to the Father's will and way, a way that leads to his own suffering and death. Jesus sees that he is on a collision course with the Jewish and Roman authorities but refuses to alter his life or message. He continues to preach the kingdom and is willing to live with, and even die from, the consequences of this preaching. The two basic attitudes that led him towards the cross were (1) his obedience to the Father, his continued faithfulness to the message and revelation with which he was entrusted, and (2) love for the people to whom he spoke and ministered. He is willing to surrender his own personal and individual self-fulfillment by continuing to live a life of self-transcendence towards God and neighbor. What he has taught about love of neighbor, including the enemy, and what he has taught about the love of God the Father will now be put to the supreme test.

III, 18. The Passover Supper. Luke 22:7-27.

Much of Jesus' teaching took place at table. In his table fellowship

with sinners and tax collectors he showed the nature and extent of God's forgiving love, which should be characteristic of those living in the kingdom. Now Jesus was to give a further sign of his love in celebrating this last Passover. His followers were to continue "in his memory" with these meals in which his attitude of loving service would be represented. "This is my body, given for you. This cup is the new covenant in my blood which will be poured out for you." The disciples are to keep alive the memory and presence of Jesus by living a eucharistic way of life, that is, by committing themselves to the type of life he lived--in loving service of his brothers and sisters.

At this point in history, the disciples would have only a dim vision of what Jesus intended in this final Passover meal. But this meal and all the meals they had experienced with him during his public ministry, including table fellowship with sinners, will become the basis for the specifically Christian celebration of the body and blood of the Lord. The pattern of "giving one's life for the brothers and sisters" which is involved in the Eucharist becomes the challenging pattern of the Christian way of life.

III, 19. The Agony in the Garden. Luke 22:39-46.

We have meditated before on Jesus in prayer. Here we see again, in the story of Luke, that attitude of faith-filled prayer before his Father being put to the final test. Jesus can read the signs of the times and can sense impending rejection by religious and political authorities. But he prays, as all true prayer of petition should, that God's will be done, and secondly he prays, as all true prayer of petition should, with a commitment to do his part in bringing God's will into existence. Here again we emphasize the humanity of Jesus, freely and fully giving himself to the Father for the good of others. He remains steadfast in his way of life, even if, as is more and more apparent, the disciples do not yet realize what this involves for them and their mission.

In conjunction with this meditation, we might utilize texts of the Old Testament which treat of the suffering servant, the prophet rejected, such as those found in chapters 42, 50, or 53 of Isaiah.

III, 20. Three Degrees of Humility. *Exercises*, [165-168].

At this point it is becoming more clear to Jesus and the disciples what is involved in living in accord with God's will in a world of sin and grace. It involves the way of the cross. Again, this should not be viewed as an end in itself, but rather as the consequence of a life of love and service. In this light we can turn to the Ignatian reflection on the Three Kinds of Humility, linking them with the concrete shape of the life and ministry and teaching of Jesus. Personal love for and imitation of Jesus urge us to pattern our own lives completely upon his, thus involving our own willingness and desire to be like him in all things, including the way of the cross.

III, 21. The Arrest and the Way to Calvary. Luke 22:47-23:32.

As we have tried to follow the life of Jesus from the viewpoint of the disciples, so we continue on that path by looking at the passion of Jesus from the viewpoint of Peter. His faith is weak, not fully Christic; he has failed to grasp the message of the cross and the suffering servant, and hence he denies his Lord three times. Judas, too, one of the chosen twelve, does not understand the message of Jesus, and openly hands him over. The trial scenes before Herod and Pilate show the growing forces of evil; here it is the civil authorities conspiring with religious leaders to have Jesus put to death.

We try here to gain insight into the ways and power of sin and unbelief. In accord with the Christology from below, it is here in the Third Week of the Exercises, as we move towards the cross, that we see most concretely and clearly the forces of sin and unbelief--in the disciples, in the leaders of the time of Jesus, and in ourselves--that lead to the rejection of the Christ of God. Sin is most clearly in contrast to grace, and thus both grace and sin are most clearly revealed in the way of Jesus to the cross and to death. As seems so often true of our own experience and that of retreatants we direct, our deepest insights into the grace and love of God often arise from a recognition of the reality and depth of our sinfulness. The cross reveals sin, but it also reveals the boundless love of God that encompasses the sinner.

III, 22. The Death of Jesus. Luke 23:33-56.

Following the path of Jesus leads inevitably to the cross. The cross should not be viewed prematurely as the way to glory, but seen first of all for what it is, a painful, cruel, ugly death. We must take seriously the human freedom of Jesus as he continues through the passion to the hill of Calvary. We witness the unjust death of the just one, and we realize that we probably would be no different from the first disciples; we too would find ourselves absent and in hiding. On the cross the faith, hope, and love of Jesus are tested for the last time. Is the God and Father he trusts in the true God? Does hope in this God stretch beyond death to life? And is love for one's neighbor and one's enemy in reality upheld, sustained, and supported by God? Luke's account of Jesus' death on Calvary stresses the beginnings of the move to glory; Jesus dies crying out in a loud voice, "Father, into your hands I commit my spirit." We might also look to the account of Mark, noted for its stark depiction of the end, where Jesus cries out, "My God, my God, why have you forsaken me?"

Not only is Jesus' faith tested on the cross but, in a derivative way, our own faith too is brought to the test. We are forced to choose. Either this act of the dying Jesus is the revelation of the truth of God and his way to life, or it is the act of a misguided fool. Either God will be with Jesus as he is on the side of the poor and rejected, or the cross is the revelation of the absence and unreality of God. At this point, therefore, the distinction between a Christology from above and one from below begins to crack. The cross begins to join the two approaches, and we are forced to say that in this act of the crucified and dying Jesus the true image of God and the true image of man are revealed; or our path to God stops short and ends on the cross. Our purely human faith, hope, and love die with the death of Jesus. To make sense of the cross and the death of Jesus, we must also cry out in faith, hope, and love to the Father above, or else refuse this opening to the God above and remain with our limited, sinful, unbelieving vision.

D. Fourth Week

Introduction

The death of Jesus of Nazareth is a fact of history. So, too, the faith of the early Christian community is a fact attested to by historians. How this faith came to be, and how Jesus became present again to his disciples as risen Lord, are the subject matter of the beginning of the Fourth Week of the Exercises. We continue, therefore, along the path of the first disciples. We have focused upon the humanity of Jesus; he was the prophet proclaiming the kingdom of God who even dies for that conviction. We look now to the accounts of how faith in him as the risen Lord arose, and how simultaneously the disciples went out in mission to proclaim this good news and form the first Christian communities.²² This will set the stage for our own mission today, in continuity with the mission of Jesus and that of the first Christians.

For this reason, we devote more time to this Fourth Week than is ordinarily given, in order that the message and challenge of Jesus will begin to give shape and form to our own life and ministry today. We follow the story of Luke into the Acts of the Apostles and see how the shape of the first Christian communities is based upon the teaching and example of Jesus during his public ministry.

As the grace of the Fourth Week we pray for a share in the risen life and Spirit of Jesus. In this way we, like the first disciples, rise with Jesus to a renewed life. We prepare ourselves to go forth in mission and to build the Christian community, relying on the strength of the love of God which remained with Jesus even on the cross, and which raised him to new life. We hope to grow in the conviction that this love of God is more powerful than sin and death. God's love is now seen to be fully present and incarnated in the ministry and person of Jesus of Nazareth, so much so that he is now proclaimed as Lord and Savior, as the Christ and the Word of God.

IV, 23. Along the Road to Emmaus. Luke 24:1-35.

We have already meditated upon the two disciples on the road to Emmaus as the introductory meditation to the entire retreat experience. There it

served as an overview or preview of the whole. Now as we move to the final Fourth Week, we review that beautiful scene. It serves to recapitulate many of the themes of Luke's Gospel and points ahead to the way these will be carried forward in the Acts of the Apostles. Thus, as in the ministry of Jesus, the disciples go forth in groups of two. Jerusalem in Lukan theology is the city of God's special revelation, the place from which Christian mission begins. In the Emmaus incident we see the two disciples leaving Jerusalem in fear and without hope. But after they meet the stranger, the risen Lord in their midst, and hear him explaining the Scripture, and are with him sharing the bread that gives life, they return to Jerusalem to begin the mission proclaiming the good news of God's saving love in Jesus Christ. Our own Christian life and mission today, in Eucharistic community and in reliance upon the power of God's word of Scripture, can find its basic structure in this incident of the two disciples on the road to Emmaus.

The key insight to which Jesus leads the two disciples is that the Christ should suffer and so enter into his glory. Only if and when this is acknowledged and believed can the first disciples--and we their successors--come to Christian faith. Until then we can believe in Jesus as a good man, a mighty prophet; but only when we have passed with him through suffering and death can we believe in him as the risen Lord, as the Christ of God. As Luke tells the story, the two disciples in a true sense rise to faith gradually with their growing insight into Jesus' own resurrection.

Some further notes on this Emmaus scene. The result of the experience of the risen Lord means (1) mission and (2) community. The two disciples feel impelled to tell the good news, to share their story. Immediately, therefore, they return to Jerusalem to rejoin the other disciples. Secondly, the revelation of Jesus as present and risen Lord is also the revelation of him as savior or redeemer. What the two disciples see is that God was with him, God whose love is stronger than the forces of sin and death. They in turn can trust in that love. Such, in essence, is the meaning of redemption. Thirdly, the horizon of this Fourth Week is the sense of joy and peace that Ignatius has us pray for in his third prelude (*SpEx*, [221]).

But, as we have indicated, this joy and peace is something not for oneself alone but to be shared in mission with the community and in ex-

tending the Christian community. Whereas in the first meditation on Emmaus we saw ourselves exclusively as the two disciples, we now begin to see that we, now strengthened by faith in the risen Lord, are to act like--and carry on the work, mission, and presence of--the Lord in history. We are to be the catalyst, the stranger, who tells the good news and shares table fellowship with those who seem to have no hope and no faith.

IV, 24. "Feed My Lambs, Feed My Sheep." John 21:15-23.

Here, especially to observe faith growing in the case of one Apostle, Peter,²³ we may well supplement what we have been learning from Luke by turning to chapter 21 of John's Gospel. Peter is an excellent example for this purpose. He had denied his Lord, and in the present scene he was returning to faith and trust. The writer of the scene pictured here in chapter 21 of John deliberately looks back to the initial call and vocation of Peter the fisherman, but now shows more clearly what is involved in discipleship. The suffering and the cross of Jesus have intervened, and now Peter must accept that as part of Christian discipleship. The cross will come for Peter, as it did for Jesus, if he faithfully carries on the mission of Jesus to feed the lambs and feed the sheep.

The insight here again is that mission (which will involve the cross, since it involves self-transcending love in a world of sin) is the very meaning of being called to be a Christian and is inseparable from that call. This emphasis upon mission is part and parcel of all of the Easter appearances of the risen Lord. Just as Ignatius pictures Jesus as the consoler (*SpEx*, [224]), so we in turn have that mission of consoler to bring the good news of peace and trust to those who are in fear and without hope. One test of Ignatian consolation is whether it leads to mission--to sharing the joy and good news with which we have been gifted.

IV, 25. The Final Appearance: The Ascension. Luke 24:36-53;
Acts 1:1-14.

Here again, the themes of joy and peace predominate, but always in the context of the mission now imparted to the Christian disciples, who are to be witnesses to all the nations. The transition from their in-

volvement in the human, earthly life of Jesus to their understanding his new presence as risen Lord comes about in the disciples' minds through their realizing that they are to continue Jesus' mission and ministry in his physical absence. He does remain with them, in his Spirit, precisely insofar as they do witness to the good news of God's saving love.

Thus the Ascension scene in the beginning of Acts indicates the true Christian attitude and direction. The disciples should not look up to the sky, nor look back ("no one putting his hand to the plow and looking back is fit for the kingdom of God"); rather, they should look forward, ahead to the mission.²⁴ It is in and through this world, and mission in this world, that the Christian will find the presence of the risen Lord and hence find God. In this manner, we carry on the work of Jesus Christ in and for the world.

IV. 26. Pentecost. Acts 2:1-47.

With this meditation we bring to completion the path of Peter to Christic faith, a path similar to our own. From weak faith, from inability to accept the cross and the suffering servant, he now emerges as the leader, filled with the Spirit of Jesus. The Spirit that he and the disciples have been gifted with is not for themselves, but for all who repent. Subsequent stories in the Acts of the Apostles will show Peter continuing in preaching, working miracles, carrying on according to the example of Jesus Christ, and giving all Christians an example of discipleship.

IV, 27. Stephen, Philip, Paul. Acts 6:1-9:31.

Instead of ending with the scene of Pentecost, it may be best for us, in accord with a more historical approach, to continue into the first part of Acts and observe the development and growth of the Christian community as it adjusts to the absence of the physical Jesus and lives in accord with the presence of the Spirit of the risen Lord. The story of Stephen serves to show how Christians should imitate Jesus in their manner of preaching, and indeed even in their manner of dying. His death is pictured by Luke as a parallel to the death of Jesus: Stephen too forgives persecutors, and he too commends his spirit--to Jesus as Lord.

In the story of Philip we see again the challenge to the Christian

that the path to God and his glory is the path of the cross. Philip's activity is modeled upon the action of Jesus in the Emmaus story; as the stranger, Philip leads the eunuch from lack of understanding to Christian faith and to celebrating that faith in the ceremony of baptism.

Paul's conversion is more familiar, and again involves an experience of the risen Lord in the community which he was persecuting. Paul too must learn the lesson of how discipleship will involve suffering (9:16). The examples of these three disciples, as presented by Luke, show the dynamic activity of the early Christian community--a community of persons on mission and willing to suffer and die for their convictions.

IV, 28. The Ministry of Reconciliation. 2 Cor. 5:16-6:10;
Rom. 8:1-39.

To begin to draw together the elements which produce the full impact and challenge of the Christ event, we can at this point turn to some of the theological reflections in the letters of Paul. The above passages are only suggestions, ways to try to understand the more universal implications of the saving activity of Jesus Christ.²⁵

In writing to the Corinthians, Paul summarizes the work of Christ as that of reconciling; reconciling us to God and then, highly important, handing on to us the ministry of reconciliation. In this passage, community and mission are seen as inseparable: The mission is to build community by breaking down barriers. And as Paul shows in other passages too, this occurred through the cross, where the goodness and love of God were most manifest. The cross gives us the basis for eternal and boundless hope and trust, and strengthens us for the mission.

IV, 29. Birth--News of Great Joy. Luke 1:1-2:52.

We have followed the path of the first disciples to faith in Jesus as the Christ. This faith only emerged after the suffering, death, and rising to glory of Jesus of Nazareth. But with the emergence of faith in Jesus as risen Lord, the first Christians, as they became more and more aware how completely God was with Jesus, moved their reflective thoughts back through his public ministry. They saw that not only at his resurrection, but also at his death, throughout his ministry, and at his baptism, the Spirit of the living God was with Jesus. The writings of Luke and

Matthew carry this still further back, to his conception and birth.²⁶

At this point, therefore, we too can look back with the disciples and meditate on the beginnings. We see now what was really there from the beginning, but which we failed to see because we had not yet understood the depth and extent of God's loving presence in human history. God's commitment extended to the beginnings of Jesus' life; his entire life, including its origin, was in and under the Spirit. We are saved, we receive God's love, not by avoiding the human, not by escaping from history, but by following the path of God's Son, by accepting fully our humanity in the space and time of human history. This indeed is good news. The infancy stories are thus seen for what they are, statements of the function and significance of Jesus Christ, rather than pious histories written for the sake of history. They serve to deepen our insight into the love of God and into the full humanity of Jesus. They also indicate that the only path to God for us is to accept our own humanity and the limitations of human history, as Jesus did.²⁷

The good news of the infancy narratives, as of the entire Gospels, concerns the nature of Jesus Christ. Thus the infancy narratives affirm as their central point that from the moment of his conception, the moment this child comes into the world, he is the Son of God. The infancy narratives thus present the essential gospel story in miniature.

IV, 30. The Incarnation: "The Word was made flesh."
The Gospel of John.

The writings of John push back even further our insight into the commitment of God to the world in Christ Jesus. In the beginning of time itself the Word was with God. This is the light in which we can reflect on John's prologue and indeed his entire Gospel. We can view this Gospel as an attempt to relate all of creation to the Word of God made flesh in Jesus. Thus bread, life, the vine and branches, the gate--common aspects of life--are seen to be finally known only in relation to the revelation of God in Jesus Christ.²⁸

We have here the basis for a truly incarnational theology and spirituality, where the ordinary stuff of life becomes the vehicle and abiding means of the continual revelation of God. This of course reaches its high

point, climax, and most clear expression in Jesus Christ.

We see too that the initiative is always with God, with his love. As many theologians (such as Scotus centuries ago and Rahner today) theorize, God would have become incarnate, enfleshed, even if there were no sin. Such is the extent of God's love towards those he creates; such too is the dignity of the human person whom God creates, that God wills to be personally involved in human history in his Son, the Word of God.

Whereas the infancy narratives of Luke and Matthew confess Jesus as Son of God from his conception, John represents Jesus as the divine Word from all eternity, from before creation. It is in the light of the Johannine reflection especially that the later developed Christology and Trinitarian theology of the Christian tradition emerge. The unique Word that was with God from all eternity, the Word that was God, became flesh and remains as the way, the truth, and the life not only now but for all eternity.

IV, 31. "The Least of the Brethren." Matt. 25:31-46;
1 Cor. 12:4-30.

In this meditation we continue forward even into the future. We change our focus from Jesus of Nazareth viewed as risen Lord to him viewed as the Lord who is present in the community today.²⁹ To do this, we reflect on two texts. The first, from Matthew, shows that the place where Jesus and the God of Jesus are found is in the neighbor or the stranger in need. No longer can we separate God from his world. The presence of God in Jesus becomes the paradigm of where we today are to find and serve God-- in loving service to fellow men and women. As Rahner has written, the full doctrine of the Incarnation is involved in this parable of Matthew.³⁰ It calls us in turn to examine our own situation and environment to see where the hidden Lord is calling and revealing himself through the faces and needs of persons.³¹

In the passage from Paul, we see again the close identification of Christ with his people. "You are Christ's body" (v. 27). We, in our own ways in accord with our own talents and gifts, are to mirror and image forth Jesus Christ, who in turn is the perfect image of God and of the love of God.

In this meditation we continue to deepen our understanding of the Incarnation. Following the teaching and example of Jesus Christ, we see that we can allow no false separation of love of God and love of neighbor; no separation of God and his people. By commitment to the world, especially the world of persons, we trace the path of Jesus Christ, the path that leads (through the cross) to the fullness of life with God and the people of God.

IV, 32. Contemplation to Attain the Love of God.
Exercises, [230-237].

The Ignatian Contemplation to Attain Love serves as a recapitulation of the previous four Weeks and as a transition to finding and serving God (and Christ) in all things.³² My comments will simply try to relate this meditation to some of the views and emphases that we have already set forth.

The meaning of the Incarnation is seen here in its full clarity. God is he who continuously creates, dwells in, and indeed labors in all creatures and throughout all of human history. Our task is to respond to and cooperate with this graced presence of God in Christ. We should constantly recall in this contemplation the Christic form and pattern of God's presence. The life, death, and resurrection of Jesus make concrete and visible the shape of God's love. Jesus, as we have seen, lived and died in the attitude of loving obedience to the Father, and loving service for God's people. Not even suffering and death could cause him to despair of the Father's love, and as we see in resurrection faith, the boundless love of God was with him even in the depths of suffering and death on the cross.

We in turn can now truly find God in all things, including suffering and death. Just as we found a key to the disciples' faith in their ability to see Jesus as *suffering* servant and Messiah, so we can now trust that God remains with us, as with Jesus, in the most difficult of circumstances. The logic of reason falls short, and only the wisdom of God and the cross can lead us to see this extent of the love of God. Only now, having gone through the entire sweep of the life of Jesus, including his suffering and death, can we say with Paul (and Ignatius) that nothing, no suffering, no persecution, not even death, can separate us from the love of God made visible in Christ Jesus (Romans 8:35-39). We can indeed find and serve God

in all things. Death itself becomes the way to God, on which we follow the path of Jesus from suffering to glory.

Ignatius has the exercitant look through his or her personal history, and history in general, for the signs of God's loving presence. This was already done in the First Week of the Exercises, but now the full depth and extent of God's presence is seen, climaxing in the cross and resurrection of Jesus. Accordingly, the third point of the contemplation, on God working and laboring in all creatures (*SpEx*, [236]), can be legitimately linked with the revelation in Week III of God as suffering, laboring love. Ignatius' instincts here could seem to be trying to break with the more classical view of God as immutable, unmoved mover, in order to speak more personally and lovingly of the God who freely chooses to involve himself in human lives and history to the point of emptying himself on the cross.

Finally, in accord with the Christology from below and its emphasis upon the full humanity of Jesus, we might view the prayer "Take, Lord, and Receive" as a prayer of Jesus to his Father, summarizing so much of his attitude to God during his public life and ministry, echoing themes from the Lord's prayer, and climaxing with his prayer "Thy will be done" as uttered in the agony in the garden.³³ We in turn pray this prayer *with* Jesus, joining our offering to his, the offering of our talents, lives, and gifts to the service of God and the people of God. We conclude here with an insight into the truly Trinitarian nature of Christian prayer and the Christian life. We do not so much stand below the Son and pray to him; rather, we are joined with the Son in his humanity (sons in the Son), filled with, led by, and urged to pray by the same Spirit that was with Jesus as he prayed to the Father. Just as the Father chose to reveal his love most fully in the Son, and we must look to the Son for the fullest expression of God's love, so we believe that we return to the Father by imitating and being joined to the Son who is forever the way to the Father. Once again, insight into the humanity of Jesus, into his free, faithful, and prayerful stance before the Father, affords us insight into our own life and involvement with the Triune God.

E. Concluding Remarks

How would Ignatius present the Exercises if he were here today? That impossible but intriguing question is perhaps the best way of phrasing what we have attempted. We have presented the heart of the Exercises as being an encounter with God through Jesus Christ. And we have attempted to use the views and insights of modern biblical scholarship and systematic theology in this effort. Ignatius would surely attempt no less--to utilize the best means available to understand who Jesus Christ is, and how we can learn of him from the Scriptures.

Ignatius in turn might remind contemporary theologians that essential to his spirituality and theology is a focus upon the imagination as the faculty of the real. Hence the emphasis upon the mysteries of the life of Jesus, the effort to see the shape and form of God's revelatory presence in the life of Jesus. Through our imagination, indeed through the five senses, we can and must find God, in and through the world. Conversion means letting the faith vision of Jesus more and more determine our way of seeing, and then our way of acting out of that vision. It involves not only a conversion to Jesus Christ, but also a conversion to the world as the abiding locus where God is to be found, served, responded to.

But have we not lost some of the grandeur and greatness of Jesus Christ by focusing upon a synoptic Gospel (Luke in our case) rather than the Gospel of John? It is true that we have focused upon the humanity of Jesus, in accord with the Christology from below; but hopefully what has emerged is a powerful portrait of one wholly committed to God and to the people of God. The revelation of God does not bypass the human, and human freedom, but as we see in the case of Jesus, works through human free responses. It is true that we have not focused upon Jesus as one who at the age of twelve could answer all the questions in the synagogue, one who knew the future while still in the manger, one who declared during his public ministry "I am the resurrection and the life," one who saw clearly his future passion, death, and resurrection as salvific for all. Rather we see him as one like us in all things but sin, hence growing in faith, hope, and love. In this way the true depth and extent of God's

presence can be seen, not as a presence which does away with human freedom and finitude, but as a loving presence which can empower and guide the human along the same path which Jesus and his disciples walked.

We cannot guarantee that this way of presenting the Spiritual Exercises, in accord with contemporary understandings and approaches to Christology, will be effective for everyone. This essay, I remind you, offers *one possible way* of presenting the Exercises. If, on the basis of actual experience, this essay does serve to lead the retreatant to a deeper understanding of Jesus Christ--and hence of the love of God and the truth of our own humanity--then it will have achieved its purpose.

We conclude therefore with the doctrine of the Incarnation, or, as Ignatius might express it, the possibility of finding and serving God in Christ in all things, even in suffering and in death.³⁴ While much of traditional Christology tended to begin with a doctrine of Incarnation and then move to the ministry, death, and resurrection of Jesus, we prefer a different route, but we end up with the same vision. We prefer to trace the historical path of the first disciples, from the life to the death of Jesus, and then to new life in the resurrection and gift of the Spirit. On the basis of that experience of Jesus as Lord and as the one in-Spirited by the Father, we move, with the early Church, to unfold the doctrine of the Incarnation. God truly was present throughout the life and history of Jesus, beginning with the beginning. We in turn, having traveled this path in our imagination and in faith, now turn to make visible the good news of that presence of God in human lives and history in our day and age. In this manner, the incarnation of the love of God in human history continues in our day through our life and mission.

FOOTNOTES TO PART I, pages 1 through 31.

- 1 The book of David Stanley, *A Modern Scriptural Approach to the Spiritual Exercises* (Chicago, 1957), was significant in bridging the gap between biblical studies and the Spiritual Exercises. So too the essay of Joseph A. Fitzmyer, S.J., "The Spiritual Exercises of Saint Ignatius and Recent Gospel Study," in *Woodstock Letters*, XCI (1962), 246-274.
- 2 Note that my purpose is not the Christology of the Spiritual Exercises, or of St. Ignatius. Hugo Rahner has comprehensively treated that topic in his essay "The Christology of the Spiritual Exercises," in *Ignatius the Theologian* (New York, 1968). My concern is similar to that of James Doyle in his essay "Modern Christology and the Spiritual Exercises," in *Contemporary Thought and the Spiritual Exercises of St. Ignatius Loyola* (Chicago, 1963). I consider my essay a further development or an updating of many of the same concerns and insights of James Doyle. Two further works that relate to this essay would be Robert L. Schmitt, S.J., "The Christ-Experience and Relationship Fostered in the Spiritual Exercises of St. Ignatius of Loyola," *Studies in the Spirituality of Jesuits*, VI, 5 (October, 1974), and Harvey D. Egan, S.J., *The Spiritual Exercises and the Ignatian Mystical Horizon* (St. Louis: The Institute of Jesuit Sources, 1976). Chapter IV of this latter book shows the Christocentric focus of Ignatian spirituality and hence of the Exercises.
- 3 See *Spiritual Exercises*, [18] (hereafter abbreviated *SpEx*), for Ignatius' ideas on flexibility and adaptation in the Annotations, especially in *SpEx*, [4, 18, 19, 20]. For an overall brief history of adaptation according to both Ignatius and his successors into the present, see the essay of George E. Ganss, S.J., "The Authentic Spiritual Exercises of St. Ignatius: Some Facts of History and Terminology Basic to Their Functional Efficacy Today," *Studies in the Spirituality of Jesuits*, I, 2 (November, 1969). I might add that recent emphasis in theology upon the need for inculturation, indigenization, and local contextual theologies echoes the need and the process of adaptation that Ignatius demands of retreat directors.
- 4 A. Ganoczy, in *Becoming Christian* (New York: Paulist, 1973), on the sacrament of baptism, stresses the lifelong process of living out that sacrament. See also Rahner's reflections on an inquiring or searching Christology, in his *Foundations of Christian Faith* (New York, 1978), pp. 295 ff.
- 5 I am not suggesting that every retreat should follow the paths outlined in the present essay, but that some retreat might well do this. And just as this more historical approach to Christology would not make sense in some African cultures, for example, so too I am limiting this historical approach in the Exercises to persons affected by Western culture, post-Enlightenment ways of thinking that force one to think historically to be intelligible and effective.
- 6 The number of books and essays appearing recently in Christology is staggering. Several of the more significant works are these: W. Kasper,

- Jesus the Christ* (Paulist, 1976); H. Küng, *On Being a Christian* (Doubleday, 1976); D. Lane, *The Reality of Jesus* (Paulist, 1975); J. Sobrino, *Christology at the Crossroads* (Orbis, 1978); K. Rahner, *Foundations of Christian Faith* (Seabury, 1978); G. O'Collins, *What Are They Saying about Jesus?* (Paulist, 1977); E. Schillebeeckx, *Jesus: An Experiment in Christology* (Seabury, 1979); and J. Mackey, *Jesus--The Man and the Myth* (Paulist, 1979). Perhaps the most manageable and most helpful of all the above to introduce the reader to the new Christology is that of Dermot Lane, *The Reality of Jesus*. For a brief Essay on Christology from the Scriptural viewpoint, I suggest that of Joseph Fitzmyer, S.J., "Jesus the Lord," in *Chicago Studies*, XVII, 1 (Spring, 1978), 75-104. Fitzmyer treats of specific questions, such as the history of Jesus, the meaning of the Kingdom, the Virgin Birth, the Resurrection, etc. Good too is B. McDermott in *Theological Studies*, XLI (1980), 339-367.
- 7 A. Dulles, "Contemporary Approaches to Christology: Analysis and Reflection," *Living Light*, XIII (1976), 119-144.
 - 8 A textbook such as that of Ludwig Ott, *Fundamentals of Catholic Dogma* (1958), perfectly exemplifies this approach from above. The *Summa* of St. Thomas is another example.
 - 9 This biblical-kerygmatic approach is found in many Protestant theologians, such as Cullmann, Althaus, and Bultmann.
 - 10 For a clear exposition of the need to return to the basic source of the New Testament to prevent false interpretations of what Jesus stood for, see the essay of J. Fitzmyer, "Belief in Jesus Today," *Commonweal*, November, 1974. See also Küng, *On Being a Christian*, pp. 119-165.
 - 11 This is the procedure of many New Testament scholars on whom I rely here, such as Raymond Brown. In a subsequent section of this essay I will present his position on this question more at length.
 - 12 Kasper, *Jesus the Christ*, p. 28.
 - 13 Here I rely upon the first two chapters of O'Collins, *What Are They Saying about Jesus?* A brief look at the table of contents of several of the books on Christology that I have mentioned, Lane, Kasper, or Küng, for example, will already indicate some compatibility between contemporary Christology and the Spiritual Exercises. They all begin with the history of Jesus, move through his life to his death and rising to the theological development of the early Church, and then continue on towards the Church Councils with their dogmatic formulations.
 - 14 Rahner, "Incarnation," in *Sacramentum Mundi*, III, 115. For his essay "The Two Basic Types of Christology," see *Theological Investigations*, XIII. Many of these ideas are found also in his *Foundations of Christian Faith*, with its extended sections on Christology.
 - 15 In addition to the writings of Raymond E. Brown, one can also look at Bruce Vawter, *This Man Jesus* (Doubleday, 1973), and Donald Senior, *Jesus--A Gospel Portrait* (Paulist, 1975). This latter book would be most helpful and highly recommended during the Second Week of the retreat. For a more general overview to the New Testament, see N. Perrin, *The New Testament--An Introduction* (Prentice Hall, 1974).

- 16 Rahner believes that this has been the predominant emphasis in Christian piety. He expresses this view in several places. See, for example, "The Position of Christology in the Church between Exegesis and Dogmatics," *Theological Investigations*, XI, pp. 198-203.
- 17 Rahner, "Incarnation," in *Sacramentum Mundi*, III, 115.
- 18 Augustine: "Per hominem Christum tendis ad deum Christum," in no. 7 of *Sermo CCLXI in Augustini Sermones Selecti*, ed. D. C. Lambot, O.S.B. (Utrecht: Spectrum, 1950).
- 19 Luther, *WA* 10/ 12.297.5 and *WA* 57.99.3.
- 20 Raymond Brown, "'Who Do Men Say That I Am?': Modern Biblical Scholarship on Gospel Christology," *Catholic Mind* (June, 1975), pp. 21-33.
- 21 Fitzmyer, "Jesus the Lord," p. 98.
- 22 Brown, "Who Do Men Say . . . ," p. 30.
- 23 I am gathering these elements from diverse sources, including Fitzmyer, Brown, Perrin, and Kasper.
- 24 Rahner, "Dogmatic Reflections on the Knowledge and Self-Consciousness of Christ," *Theological Investigations*, V, 193-194. This essay of Rahner is a breakthrough essay and has affected the writings of systematic theologians as well as many biblical scholars since its publication in Germany in 1961.
- 25 Raymond Brown cites this quotation from the French bishops in his essay "How Much Did Jesus Know?--A Survey of the Biblical Evidence," *The Catholic Biblical Quarterly*, XXIX (1967), 11. We are relying upon this essay of Brown for much of this section.
- 26 Rahner, "Dogmatic Reflections on the Knowledge and Self-Consciousness of Christ," pp. 199-201, 207-215.
- 27 See Rahner, *Foundations of Christian Faith*, pp. 249 and 287.
- 28 Rahner, "Dogmatic Reflections on the Knowledge and Self-Consciousness of Christ," p. 215.
- 29 See Raymond Brown, "How Much Did Jesus Know? . . . ," p. 38, as one example of this viewpoint.
- 30 *Ibid.*, p. 36.
- 31 *Ibid.*, pp. 32 and 35.
- 32 Justin Kelly, S.J., "Prayer and the Incarnation," *The Way*, Supplement 34 (Autumn, 1978), p. 19. This entire essay is worth reading and meditating upon. Many of the views and insights of Kelly coincide with my own approach to Christology and spirituality based upon a contemporary understanding of Jesus Christ.
- 33 Raymond Brown makes this precise point in his essay "How Much Did Jesus Know? . . . ," p. 30. See also Fitzmyer, "Jesus the Lord," where he responds to the question, "Did Jesus clearly claim to be God?" pp. 98-99. I can only urge the reader to look at the essays by Brown

and Fitzmyer--two of the world's foremost Catholic biblical scholars--for further explanation and clarification of these difficult questions.

- 34 Fitzmyer, pp. 98-99.
- 35 Brown, "Who Do Men Say That I Am?" p. 31.
- 36 Rahner, *Foundations*, pp. 254-255.
- 37 Thomas Aquinas, *Compendium of Theology* (St. Louis, 1952), trans. C. Vollert, S.J., p. 253.
- 38 Thomas Aquinas, *Summa theologiae*, III, q.7, a.3.
- 39 On the faith of Jesus, see the following: James P. Mackey, "The Faith of the Historical Jesus," *Horizons* III, 2, 1976; also his book, *Jesus--The Man and the Myth*, pp. 159-171; Jon Sobrino, *Christology at the Crossroads*, devotes considerable time to the faith of Jesus, linking it with his prayer (pp. 79-178). Kasper and Rahner speak of the freedom and obedience of Jesus before the Father, which implies an attitude of trust or faith.
- 40 Walter Kasper, *Jesus the Christ*, p. 209.
- 41 Rahner, in one of his early essays, "The Eternal Significance of the Humanity of Jesus for our Relationship with God," *Theological Investigations*, III, explains that not only now but for all eternity we will stand before and see God through the humanity of Jesus Christ.
- 42 The essay of Justin Kelly already cited, "Prayer and the Incarnation," points out the similarity and yet the difference between our sonship with the Father and Jesus Christ's sonship with him.

FOOTNOTES FOR PART II, pages 32 through 62.

- 1 On facing pages 34 and 35 I have placed a table synoptically showing the contents of these two books as well as an outline of my own sample presentation of topics for the Spiritual Exercises. A comparison of these three lists shows visibly some of the different emphases we take. Rahner extends the First Week to more than one third of the entire retreat, with only four meditations in the Third Week. Stanley has thirteen of thirty-two meditations in the Second Week, after beginning with meditations from Old Testament themes in the First Week. Note that he does not include the prayer to Christ crucified in the First Week. Note too that both Stanley and Rahner include meditations on the Incarnation and infancy of Jesus during the Second Week. I prefer to place them in the Fourth Week, following the more accurate historical reconstruction of when the early Church formulated these stories of the infancy of Jesus.

- 2 Rahner, *Spiritual Exercises*, p. 8.
- 3 Stanley, *A Modern Scriptural Approach*, p. xv.
- 4 I would emphasize that there is a distinct and important advantage in trying to understand the overall dynamic of the entire Exercises. As a matter of fact, I have some difficulty with retreats which spend all or most of their time on one of the four Weeks. While we must begin where the retreatant is, we should also lead the exercitant to see the full dynamic of God's interaction with human lives, which is precisely what the four Weeks of the *Exercises* do.
- 5 We note that most contemporary Christologies--for example, Sobrino, Küng, and Kasper--begin their reflections on Jesus Christ with a more general analysis of the contemporary human situation in which faith in Jesus finds itself. Sobrino would stress the questions of justice, Küng questions of humanism and world religions, and Kasper secularization and anthropology. This would seem to be part of Ignatius' intention in the First Week--in the self-examination of the retreatant, placing himself or herself in the history of sin. It is also part of the Ignatian meditation on the Incarnation (*SpEx* [101-109]) where we are to view the world situation, "some at peace, some at war, some weeping, some laughing," and so on.
- 6 Here I admit simply that in the ideal order much more time should be given to the Old Testament, with its insight into creation and covenant, the strong prophetic tradition and deep sense of God as acting in the history of the Israelite people. The limitations of an eight-day retreat simply prevent this input--valuable in itself and also for understanding the religious faith and tradition from which Jesus speaks.
- 7 Paul Tillich develops the method of correlation in his *Systematic Theology*, I (Chicago: University of Chicago Press, 1961), 59-66. He mentions that the trouble with most sermons is that they answer questions that the persons in the pews are not asking. The method of correlation assures that theology (and spirituality) address the particular needs of persons and bring theological resources to bear on contemporary issues. David Tracy in his *Blessed Rage for Order* (Seabury, 1975) also develops this method of correlation in his revisionist mode of theology. Finally, the method of correlation is basically addressing the same issue found in the recent emphasis upon inculturation and indigenization.
The reader will note, if he reads Dulles' article, that I am combining his fourth and fifth approaches, the liturgical-sacramental and the secular-dialogic approach into one which I call the contemporary experience of Christ.
- 8 The recent book by John English, S.J., *Choosing Life* (New York: Paulist, 1978), shows how many of the insights and viewpoints of the approach to theology through autobiography, biography, and life stories can be incorporated into the dynamic of the Ignatian retreat.
- 9 We follow here the suggestion made by Fitzmyer in an essay already cited, "The Spiritual Exercises of St. Ignatius and Recent Gospel

Study," pp. 266-268. In this way the overall structure of Luke's writings, as well as the particular themes (such as the movement towards Jerusalem and sympathy with the poor), will have a deeper impact upon the retreatant.

- 10 Another reason for choosing the writings of Luke is that in many ways he seems closest to the spirituality and vision of St. Ignatius, with a strong missionary thrust and the goal of establishing strong Christian communities in major cities. Luke, more than the other evangelists, seems to fit the two-line poem that characterizes Ignatius as follows:
- Bernardus valles, Benedictus montes amabat;
Oppida Franciscus, celebres Ignatius urbes.
- 11 See, for example, Sobrino, *Christology at the Crossroads*, pp. 50, 305, and 387. Küng also develops a contemporary understanding of the following of Christ in *On Being a Christian*, pp. 544-553.
- 12 On Jesus as prophet, see for example the work of R. Fuller, *The Foundations of New Testament Christology* (New York: Scribner's, 1965), or W. Bruggeman, *The Prophetic Imagination* (Philadelphia: Fortress, 1978), and finally, from the systematic viewpoint, Kasper, pp. 69-70.
- 13 During this second Week, the retreatant should feel free to meditate on the entire story of Luke--in the effort to be caught up in the story and the very life of Jesus, as the first disciples were. The texts that I select could easily be varied, although they are chosen because they point to major emphases of the life and ministry of Jesus.
- 14 Fuller explanations of the meaning of the kingdom are found in most of the books on Christology already mentioned. See, for example, Kasper, pp. 72-88, or Küng, pp. 214-226.
- 15 For a powerful presentation of the significance of this table fellowship, see N. Perrin, *Rediscovering the Teaching of Jesus* (New York: Harper, 1967), pp. 102-108.
- 16 *Ibid.*, p. 54.
- 17 In footnote 39 of Part I above, we indicated further readings on the faith of Jesus. The point here is to see the teaching of Jesus, his stories and parables, as ways to understand his faith vision and world view. In his world view God is seen as present and active in and through the world of common, ordinary experience both in nature and in interpersonal relationships.
- 18 For further reflections on the historical approach to the passion and death of Jesus, the book of Gerald O'Collins, *The Calvary Christ* (Philadelphia: Westminster Press, 1977) is helpful. More difficult but very significant and challenging is Jürgen Moltmann, *The Crucified God* (New York: Harper, 1974). Finally, although the Holy See has judged it necessary to declare that Hans Küng cannot be safely followed as a teacher of the Catholic Church's integral doctrine, he has written many things which we can use with profit. Among these are his especially powerful reflections on the passion and death of Jesus in *On Being a Christian*, pp. 278-342.

- 19 The passion, death, and resurrection of Jesus could be meditated upon from four different viewpoints: (1) the disciples', (2) Jesus' own, (3) God the Father's, and (4) our own. In accord with the more historical Christology, the approach we take here, we should first focus upon the historical causes for the death of Jesus, without moving too quickly to say that it was "the will of God" or "the eternal plan of God." On the attitude of Jesus to the cross, as well as our own attitude, I find the reflections of Küng, pp. 570-580, a necessary correction to a theology which too easily and readily seeks the cross for the sake of the cross, without considering other factors, or why Jesus was led to the cross.
- 20 Again, I refer to Küng, pp. 274-339, who shows that at stake in the death of Jesus was the very meaning and reality of God--the kind of God Jesus believed in.
- 21 On the nature of the death of Jesus see Moltmann, *The Crucified God*, pp. 149-153; 204-207; 245-249. Also, Küng, pp. 339-342, and a more general essay by B. Collopy, "Theology and Death," *Theological Studies*, XXXIX, 1 (March, 1978): 22-54. Collopy contrasts what he calls dark and light models of death and dying, and shows their implication for a theology of death.
- 22 The nature of the resurrection appearances is difficult to reconstruct. Kasper, pp. 124-143, outlines the problems, and stresses the appearances as a combination of "believing seeing." Rahner (*Foundations of Christian Faith*, pp. 276-278) emphasizes that we should think of the appearances and coming to faith of the first disciples as rather similar to our own experience of the risen Lord in our lives today.
- 23 Other accounts of the movement toward faith in Jesus as risen Lord could also be chosen, from Matthew or from John. I have found it helpful to focus upon the story of a particular apostle, Peter. In accord with the nature and intent of the Gospels, we can easily identify our own search for faith with the story of Peter.
- 24 The purpose of Acts is to show concretely how the Christian mission will look outward, forward, even to the ends of the earth, but beginning in Jerusalem.
- 25 Other passages of Paul suitable for meditation on reconciliation would be Galatians 3:25-29; Romans 5:6-11; Colossians 1:18-22; and Ephesians 2:13-18. See the essay of Fitzmyer, "Reconciliation in Pauline Theology" in *No Famine in the Land* (Missoula, 1975). Further meditative reading in the writings of Paul would also be appropriate at this point in the retreat, since we have now moved through the historical approach to Christology to the point where the dynamic reflection of the early Church on the Christ event took place, as in the writings of Paul.
- 26 Raymond E. Brown, *The Birth of the Messiah* (Doubleday, 1977), will long remain a standard text on the infancy stories.
- 27 Chapter IX of Lane's *The Reality of Jesus*, entitled "Relocating the Dogma of the Incarnation," is a clear exposition of recent emphasis upon the Incarnation, and also shows why it can best be understood

- only after moving through the historical path of Jesus through the cross and resurrection. See also Rahner, *Foundations of Christian Faith*, pp. 212-228, for some of his profound reflections on the Incarnation. Finally, see an essay of Donald Gray, "The Divine and the Human in Jesus Christ, in *Proceedings of the Catholic Theological Society of America*, XXXI (1976), 21-39.
- 28 The entire Gospel of John could be read meditatively at this point of the retreat--again from the viewpoint of the Christian community coming to deeper and more universal understandings of the meaning and implications of the history of Jesus, now understood with an adequate concept which presents him as true man and true God.
- 29 A most readable book that brings together much of the challenge of Jesus which bears upon our contemporary way of life is that of John Shea, *The Challenge of Jesus* (New York: Doubleday, 1978). This would be excellent reading for the Fourth Week, in making the message of Jesus impinge upon the present.
- 30 See Rahner, *Foundations of Christian Faith*, pp. 297-298.
- 31 For Jesuits, Document 4 of General Congregation XXXII on Our Mission Today would be appropriate reading.
- 32 Perhaps at least two meditations should be given to this Ignatian contemplation. I here rely on, and refer the reader to, the illuminating essay of Michael Buckley, "The Contemplation to Attain Love," in *The Way*, Supplement 24 (Spring, 1975), pp. 92-104.
- 33 Justin Kelly in his essay "Prayer and the Incarnation," *The Way*, Supplement 34 (Autumn, 1978), also makes the point that the prayer Take and Receive can be viewed as a model or archetype for what takes place both in us and in Jesus. While Kelly indicates implications of Christology for Christian prayer, one might also consult the essay of Leo Klein, "American Jesuits and the Liturgy," *Studies in the Spirituality of Jesuits*, XI, 3 (May, 1979). He shows how different understandings of Jesus Christ affect Christian liturgical worship and our understanding of the Eucharist. See especially pp. 10-14 of his essay.
- 34 In addition to the writings of Lane and Gray already referred to on the meaning of the Incarnation, I rely upon an unpublished essay of Langdon Gilkey, entitled "The Dialectic of Christian Belief: Rational, Incredible, Credible." He shows that for the full meaning of the Christian symbols (including that of the Incarnation) one must see them in the light of, and after having passed through the Cross to, the Resurrection. Otherwise, the depth and extent of the meaning of the Incarnation could remain shallow, and unable to cope with evil, sin, absurdity in human existence. Some of these ideas of Gilkey appear in his book *Message and Existence* (Seabury, 1979), pp. 181-184.

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