

STUDIES

in the Spirituality of Jesuits

On Making the Spiritual Exercises
for the
Renewal of Jesuit Charisms

by

Francis A. Sullivan, S.J.

and

Robert L. Faricy, 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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CONTENTS

Editor's Foreword	vii
INTRODUCTION, by Francis A. Sullivan, S.J.	1
PART I. ON MAKING THE SPIRITUAL EXERCISES FOR THE RENEWAL OF JESUIT CHARISMS	4
by Francis A. Sullivan, S.J.	
A. The Exercises: a Time for Seeking Grace	4
B. What Is Charismatic Grace?	5
C. What Kinds of Grace Do We Seek in Making the Exercises?	7
D. Praying for the Renewal of Our Jesuit Charisms	8
E. Praying for the Gift of the Holy Spirit	11
F. St. Thomas Aquinas on "New Sendings of the Spirit"	12
G. Prayer for Charisms in the New Testament	13
H. "If Two Agree about Anything They Ask . . ."	13
PART II. THE SPIRITUAL EXERCISES AND THE CHARISMATIC RENEWAL	15
by Robert L. Faricy, S.J.	
A. Praising and Serving the Lord	15
1. The Lordship of Jesus	15
a. The Lordship of Jesus in the Charismatic Renewal	15
b. The Lordship of Jesus in the New Testament	16
c. The Lordship of Jesus in the <i>Exercises</i>	18
2. Service and Praise	19
a. Service and Praise in the <i>Exercises</i>	20
b. Service and Praise in the Charismatic Renewal	21
B. Inner Healing and Discernment	22
1. Inner Healing in the Charismatic Renewal	22
a. What Is Inner Healing?	22
b. Inner Healing and Forgiveness	23
2. Inner Healing in the <i>Exercises</i>	24
a. Inner Healing in the First Week	25
b. Inner Healing in the Second, Third, and Fourth Weeks	27

3. The Discernment of Spirits	29
a. Deliverance and the Rules for the Discernment of Spirits (for the First Week)	29
b. "Walking in the Spirit" and the Rules for the Discernment of Spirits (for the Second Week)	31
A SELECTED AND ANNOTATED BIBLIOGRAPHY	33
CHECK LISTS: The Publications of the INSTITUTE OF JESUIT SOURCES and of the AMERICAN ASSISTANCY SEMINAR	38 39

Editor's Foreword

In this present issue of *Studies in the Spirituality of Jesuits*, we are happy to welcome to our pages as guest authors two professors from Rome, Fathers Francis A. Sullivan and Robert L. Faricy. For well over a decade both of them have been engaged in meetings of the Catholic Charismatic Renewal and in publishing articles and books on its theological foundations.

Father Sullivan, a member of the Jesuit Province of New England, has been teaching in the Department of Dogmatic Theology of the Gregorian University for about twenty-eight years. In the early days when the "Catholic Pentecostal Movement" was first becoming noticed, many wondered what it was, and whether it was healthy or dangerous for Catholics. Already then Father Sullivan published an article which gave reliable information and guidance: "The Pentecostal Movement," in *Gregorianum*, 53 (1972), 237-266. He began with the historical aspects. The Pentecostal Movement arose among Protestants in Kansas in 1901 and spread rapidly into many Protestant denominations throughout the world. Catholic Pentecostalism arose in Pittsburgh in 1967, and by 1972 it already had an estimated 50,000 participants among the laity, clergy, and religious. It has grown extensively since then and brought immense spiritual benefits to many whose needs had not been met as well by earlier forms of spiritual practice. By now this movement has become more properly known as the Catholic Charismatic Renewal. Very recently Father Sullivan has published another book on the topic: *Charisms and Charismatic Renewal: A Biblical and Theological Study*. Foreword by Léon Joseph Cardinal Suenens (Ann Arbor, Michigan 48107: Servant Books, P.O. Box 8617, 1982). Its 180 pages comprise a very comprehensive treatment of this movement as it has developed up to the present.

Father Robert L. Faricy is a member of the Wisconsin Province. He has been teaching for some twelve years in the Department of Spirituality of the Gregorian University, and also in the well-known Roman theological institute for sisters, Regina Mundi. During this period he has been, along with Father Sullivan, a member of a Catholic charismatic group in Rome founded in 1971 and called Lumen Christi. He too has authored articles and books on the renewal of religious life, prayer, the Catholic Charismatic Renewal, and inner healing (see the bibliography below on page 33). He has also delivered

many lectures on these topics throughout Europe and the United States.

Both these authors have often been members of teams conducting annual retreats, especially to Jesuits, in which elements of the Charismatic Renewal were incorporated into the Ignatian Exercises, with great profit and satisfaction to the participants. When these two writers tell about these experiences in the pages below, they manifestly write from both their learning and their experience.

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

ON MAKING THE SPIRITUAL EXERCISES FOR THE RENEWAL OF JESUIT CHARISMS

by

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INTRODUCTION, by Francis A. Sullivan, S.J.

Bob Faricy and I are very different from each other in many ways, but we do have some unusual things in common. For example, we are among the few American Jesuits on the faculty of the Gregorian University, and for some years now we both have been taking an active part in the Charismatic Renewal. Further still, we have taken part, along with other Jesuits in the United States and in Italy, in what we feel has been a very fruitful experience: the making of the Spiritual Exercises* of St. Ignatius in a "charismatic mode," while focusing the annual eight-day retreat on "the renewal of our Jesuit charisms."

In the past few years well over a hundred Jesuits in the United States have made their annual retreats in this way, for example, at Colombiere Center, Clarkston, Michigan 48016; and scores of Italian Jesuits have also done so in their country. In this coming summer at least three such retreats will take place: at Loyola House of Retreats, Morristown, New Jersey 07960, July 23 to August 1, 1983; at Loyola Hall, Warrington Road, Prescott, Merseyside L35 6NZ, England, August 19 to 28, 1983; and in Triuggio, near Milano, Italy. Other details can be learned from these retreat houses.

The purpose of the present paper is simply to share with our fellow

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

But the book was intended as a guide to practice. Hence, while many of the choices of either term are evident, there are also many borderline cases where the meanings overlap and the choice is somewhat arbitrary.]

Jesuits what we feel we have discovered by making and helping to give retreats in this way. Obviously, we do not pretend that this is the only fruitful way for a Jesuit to make his annual retreat. We can say, however, that the Jesuits who have tried it have all been satisfied that they have made a thoroughly Ignatian retreat. For those who had previously had no experience of Charismatic Renewal, it was also an opportunity to sample a bit of what this renewal is all about. But it is not the purpose of these retreats to recruit Jesuits for the Charismatic Renewal. We have no objections, of course, if that should prove to be one of the results, but that is not the aim. We gather to help one another to make our annual retreat a time of solid spiritual renewal, and we use elements of the Charismatic Renewal insofar as they help us to this end.

Specifically, then, what elements of the Charismatic Renewal do we introduce into these retreats? To answer that question, I would distinguish between certain practices typical of a "charismatic" prayer-meeting and the essential elements of the Charismatic Renewal. Those practices can be used profitably in a group retreat. And those essential elements are, as we shall try to show, so basic to any sound spiritual renewal that they resonate perfectly with the purpose of the Ignatian retreat. In this Introduction I shall mention some of the practices that we have found helpful. In the body of the paper we two authors shall share the insights we have had into the areas of deeper convergence between the Exercises and the Renewal. This convergence, we think, accounts for the fruitfulness of this kind of retreat.

These retreats have all been made by fairly large groups (ranging from about forty to almost one hundred Jesuits). In them the leadership has been shared by a team of from five to seven men. The whole group has come together in what resembles a "prayer-meeting" three times a day--morning, afternoon, and evening--and also for a concelebrated Eucharistic liturgy each day. The morning session begins with a half-hour or so of spontaneous prayer, especially of worship and praise, interspersed with songs and readings from Scripture. After this, one of the team speaks for about half an hour, suggesting the theme on which the rest of the morning can be spent in private prayer. Retreat silence is encouraged during this "quiet time" until lunch.

The afternoon session begins in the same way, but the talk is focused on explaining what we mean by "making the Exercises for the renewal of our

Jesuit charisms." The evening session is simply a prayer-meeting, usually without a prepared talk, but open to various kinds of spontaneous prayer, praise, sharing of insights and spiritual experiences, and the like. In all of these sessions, as well as at appropriate times during the liturgy, there is room for the exercise of such gifts as prayer in tongues and prophecy by any who have these gifts.

Besides these times when we are all together, there is a meeting each day in small groups, with a view to more personal sharing with one another. The mutual trust that builds up in the small groups in the course of eight days leads to an extraordinary depth of openness about our spiritual needs, for which we can then pray for one another, and provide some very effective group ministry. It is especially in the small groups that we pray for one another--for spiritual healing, for a new outpouring of the Holy Spirit, and for the particular gifts of which each one feels himself most in need. Besides this group ministry, each one is free to go to any member of the team, or to anyone else making the retreat, for confession or personal spiritual help.

So much for the practical details about how we have made these retreats. There is no fixed formula, and obviously there is plenty of room for adaptation. What Bob Faricy and I want to do in the body of this paper is to share our insights about areas of convergence between what we understand to be the very heart of the Charismatic Renewal, and the Ignatian Exercises. In Part I, I shall explain how I understand what it means to make the Spiritual Exercises for the renewal of our Jesuit charisms; in Part II Bob Faricy will share his thinking about a number of important elements of Christian spirituality which the Charismatic Renewal and the Spiritual Exercises have in common.

PART I. ON MAKING THE SPIRITUAL EXERCISES FOR THE RENEWAL OF JESUIT
CHARISMS

by Francis A. Sullivan, S.J.

A. The Exercises: a Time for Seeking Grace

During twenty-five successive summer vacations, two of our colleagues on the faculty of theology at the Gregorian University, Fathers Maurizio Flick and Zoltán Alszeghy, led groups of seminarians and priests, students at the Gregorian, in the thirty days of the Ignatian Exercises. This retreat was held in the Jesuit retreat house at Galloro, just south of Rome. One of the fruits of this long apostolate is the little book which they wrote together, with the title *Il Mese di Esercizi: l'Esperienza di Galloro* (Rome: Stella Matutina, 1972). I would like to begin my paper by quoting a few sentences from this book, pages 52 and 54, in which the authors sum up their understanding of the theology of the Exercises:

Basically, the experience that is characteristic of the Exercises is a self-communication of God to men. . . . Such an event is a psychological process which, in the light of faith, reveals itself as a work of grace. . . . The Exercises, from a theological point of view, are simply an effort, made under the influence of grace, to cooperate with grace, to dispose oneself to receive grace, to follow faithfully the impulses of grace. A person who lives this experience nowadays will be inclined to express this in language that is more personalistic and for that very reason more biblical; he will say that in the Exercises one opens oneself to the Spirit, who works the interior transformation of man.

In other words, an Ignatian retreat is not a training program of spiritual gymnastics by which a "ninety-seven-pound weakling" could turn himself into a Charles Atlas of the spiritual life. It is a question of opening oneself up to the transforming power of the Holy Spirit, and to what he can and wants to do in us by his gifts of grace.

Fathers Flick and Alszeghy point out how essential, in the dynamic of the Exercises, are the colloquies, and how insistent St. Ignatius is that we should earnestly beg and plead for the particular grace that we want and desire as the fruit of each exercise. An Ignatian retreat is above all a time for insistently "asking, seeking, knocking," confident that our Father will give "good gifts" (Matt. 7:11)--indeed, *the* good gift, the Holy Spirit (Luke 11:13)--to those who ask him.

When we distinguish among the various kinds of "good gifts" or graces which we should ask for and expect to receive during the Exercises, we are

really distinguishing among the different ways that the Holy Spirit works our interior transformation. The most basic distinction here is between the gifts of grace that make the recipient holy ("sanctifying grace," or the sanctifying work of the Spirit) and the gifts of grace that equip the recipient for a particular vocation in the Body of Christ ("charismatic grace," or the empowering work of the Spirit).

It is the thesis of this paper that some of the most important grace-gifts which St. Ignatius urges us to "earnestly beg and plead for," especially in the colloquies of the Second Week, are charismatic graces, that these are the basic charisms of our Jesuit vocation, and that it makes eminently good sense for Jesuits to focus their annual eight-day retreat on the renewal of these Jesuit charisms.

B. What Is Charismatic Grace?

I shall begin with a few remarks about the distinctive features of charismatic grace. I like the term "charismatic grace" because it calls attention to the fact that charisms are really gifts of *grace* (as the Greek word itself would tell us), and that means that they are particular ways of the Spirit's working in us. They differ from the sanctifying gifts of the Spirit in several important respects. The Spirit makes people holy by the sanctifying gifts of faith, hope, and love and by the "seven gifts" which support these theological virtues. All of these gifts of grace are inseparable from the indwelling presence of the Holy Spirit and from the created gift of "sanctifying grace," which is the fruit of his indwelling. Everyone must have all of these gifts in order to enjoy the supernatural friendship of God, to be "in the state of grace." All of these gifts are necessary for salvation, and therefore they are available to all without exception. As Vatican II tells us (*Gaudium et spes*, no. 22), "since Christ died for all men, and since the ultimate vocation of man is in fact one, and divine, we have to believe that the Holy Spirit, in a manner known only to God, offers to every human person the possibility of being associated with the paschal mystery"--that is, of sharing in the divine life won for all men by the passion, death, and resurrection of Christ.

The sanctifying gifts of the Spirit can of course be had in greater or lesser measure, but one cannot simply lack any one of them and still be in the "state of grace." Everyone needs to have all of them to share in divine life.

Charismatic graces, in contrast, are those which the Spirit distributes as he chooses, giving one this charism and another that, because there is none that everyone needs or should expect to have. St. Paul insists on this: "Each has his own special gifts [*charisma*] from God, one of one kind and one of another" (1 Cor. 7:7). "Having gifts [*charismata*] that differ according to the grace given to us . . ." (Rom. 12:6). "Now there are varieties of gifts [*charismata*], but the same Spirit. . . . To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge. . ." (1 Cor. 12:4, 8). "All these are inspired by one and the same Spirit, who apportions to each one individually as he wills" (1 Cor. 12:11).

If we look at the two passages where St. Paul develops most fully his idea of these distributed gifts of grace (Rom. 12:3-8 and 1 Cor. 12), we shall see how closely associated in Paul's thinking these gifts are with his idea of the Church as the "body of Christ." In the passage in Romans 12, Paul begins with the idea of the body of Christ and moves into the idea of the "gifts that differ according to the grace given us," while in 1 Corinthians 12 he begins with a consideration of the variety of gifts and moves into a discussion of the Church as the body of Christ. But the connection between these two ideas is the same in both passages. For Paul, one of the basic reasons why the Church is like a living body is that the multiplicity and variety of members and functions which are characteristic of any living body are also found in the Church.

Where do the charisms fit into this picture? For Paul, the charisms are the principle of differentiation in the body of Christ. It is the charisms that determine which function each member of the body is to have and that enable each member to perform that function. Thus, for Paul, the charisms are essential to the very structure of the Christian community. In the certainly authentic letters of Paul we find no other principle of differentiation in the Christian community than the charisms; no other basis for the decision as to who is to be a leader, who a teacher, who an administrator, than the charism that each one has received. There is no doubt that, for St. Paul, a Christian community without a variety of charisms operative in its members would be unthinkable; it would no longer be like a living body and hence no longer a "body of Christ."

From this it follows that, for St. Paul, the organization of the body of Christ is the work of the Holy Spirit, since it is the Spirit who chooses

who is to receive which gift and it is the gifts that determine who is to have which function in the body. Charisms, then, are the kinds of grace which equip people for the particular roles or functions which they are to have in the building up of the body. As "sanctifying grace" has to do with our common vocation to share in divine life, so "charismatic grace" has to do with the particular and varied vocations which the Holy Spirit distributes within the body. Charisms are the "enabling" or "empowering" graces which "the Spirit distributes among the faithful of every rank" and by which "he makes them fit and ready to undertake the various tasks or offices advantageous for the renewal and upbuilding of the Church" (Vatican II, *Lumen gentium*, no. 12).

When we talk about particular vocations within the Church, then, we are necessarily talking about charismatic grace. The vocation itself is a charism, and frequently it will involve a whole cluster of charisms. Thus, the vocation to the religious life involves the charisms which confer the grace-given capacity and willingness to undertake a life of poverty, chaste celibacy, and obedience. The vocation to the priesthood involves the charisms of celibacy and the readiness to undertake a life of ministry to the people of God. It is the Holy Spirit who chooses who in the Church is to receive these gifts of grace. These are not the kind of grace-gifts that everyone needs to have in order to enjoy the friendship of God. Nor do they make the recipient holy merely by his or her reception of them. It is only by using these gifts well that a person can become holy.

C. What Kinds of Grace Do We Seek in Making the Exercises

It is now time to ask what kind of grace-gifts we are seeking when we make the Spiritual Exercises. First of all, it hardly needs to be said that we should be seeking an increase of the essential gifts that unite us to God: faith, hope, and love. This should be the aim, no matter who is making the Exercises, for, as Vatican II reminds us, all share the common calling to holiness, and therefore all should be seeking to grow in these sanctifying gifts of the Spirit that actually make us holy.

It seems equally obvious that when religious and priests make the Exercises, they should be seeking a renewal and growth of the basic charisms of their respective vocations. Not rarely does one meet religious who have never grasped the fact that their whole way of life is built on charismatic

gifts of grace, and who therefore do not realize how much their maintaining these gifts, and growing in them, should be the focus of their prayer, especially during their annual retreats.

Besides the fundamental charisms of poverty, chaste celibacy, and obedience which are common to all religious, there are also the particular charisms of the various orders and congregations, the grace-gifts shared within religious families, giving to each its distinctive characteristics.

What gifts of grace, then, should we Jesuits be "earnestly begging and pleading" for when we make the Exercises? Surely all of the above, to begin with: an increase of holiness through a growth of faith, hope, and love; and a renewal of the fundamental charisms of our religious vocation, and of our priesthood if we are priests. But also (and this is the point I wish to develop in this paper) we should be seeking the renewal of our particular Jesuit charisms. And here I repeat my thesis: that some of the most important graces that St. Ignatius urges us to ask for in the Exercises are charismatic graces, that these are the basic charisms of our Jesuit vocation, and that it makes very good sense to focus our annual retreat on praying for a renewal of these charisms.

D. Praying for the Renewal of Our Jesuit Charisms

As we have seen, charismatic graces are the gifts which the Spirit "apportions to each one individually as he wills" (1 Cor. 12:11); it is the Spirit who chooses which charism each person is to have. It follows from this that when we ask the Lord to choose a particular grace for us, or when we ask him to choose us as the recipients of a particular gift, we are talking about charismatic grace. With this in mind, let us look at the way St. Ignatius suggests that we pray in some of the key colloquies of the Second Week. (Here and below I shall italicize the words that seem especially significant for my purpose.)

[98]. Eternal Lord of all things, in the presence of Thy infinite goodness, and of Thy glorious mother, and of all the saints of Thy heavenly court, this is the offering of myself which I make with Thy favor and help. I protest that it is my earnest desire and my deliberate choice, provided only it is for Thy greater service and praise, to imitate Thee in bearing all wrongs and all abuse and all poverty, both actual and spiritual, *should Thy most holy majesty deign to choose and admit me to such a state and way of life.*

[147]. Colloquy. A colloquy should be addressed to our Lady, asking her to obtain for me from her Son and Lord *the grace to be received* under His standard, first in the highest spiritual poverty, and *should the Divine Majesty be pleased thereby, and deign to choose and accept me*, even in actual poverty. . . .

[157]. Note. It should be noted that when we feel an attachment opposed to actual poverty or a repugnance to it, when we are not indifferent to poverty and riches, it will be very helpful in order to overcome the inordinate attachment, even though corrupt nature rebel against it, *to beg our Lord in the colloquies to choose us to serve Him in actual poverty*. We should insist that we desire it, beg for it, plead for it, provided, of course, that it be for the service and praise of the Divine Goodness.

[168]. Note. If one desires to attain this third kind of humility, it will help very much to use the three colloquies at the close of the meditation on the three Classes of Men mentioned above. *He should beg our Lord to deign to choose him for this third kind of humility, which is higher and better*, that he may the more imitate and serve Him, provided equal or greater praise and service be given to the Divine Majesty.
[Translations by Puhl.]

I think no one will dispute the assertion that in the above quotations we are at the very heart of the *Exercises*, and, indeed, of Ignatian spirituality. Here we see how completely mistaken would be the idea that in making the Exercises we are somehow supposed to work ourselves up to attaining the third degree of humility, as though we could accomplish this by sheer effort on our part. For St. Ignatius, the third kind of humility is a grace which we should beg the Lord himself to *choose* us to receive. It is like the grace of "*being received* under His standard," of being "*chosen and admitted* to the state and way of life" in which we would imitate the Lord in "bearing all wrongs and all abuse and all poverty." In each case the initiative is the Lord's: It is he who chooses, who receives, who admits. Our part is to desire these grace-gifts, to beg for them, plead for them. The dynamic of the Exercises is to inspire us with the desire for such gifts, seeing that through them we can the better imitate Christ the Lord. But St. Ignatius never lets us forget that they are gifts of grace to be received from the Lord who chooses them for us.

I am struck by the analogy between Ignatius' instruction, "He should beg our Lord to deign to choose him for this third kind of humility, which is higher and better," and that of Paul to the Corinthians, "Earnestly desire the higher gifts [*charismata*]" (1 Cor. 12:31). In St. Paul's view, the

measure of the excellence of the charisms is their usefulness in building up the body of Christ, and therefore the motive for earnestly desiring the higher ones is that by using them one might make a greater contribution to the life of the body. For St. Ignatius, the third kind of humility is "higher and better" because it is the way of being "in reality more like Christ our Lord" and of being treated "as Christ was treated before me." In each case, what is first needed is a conversion of the judgment, so that we grasp which are really the higher and better gifts. The Corinthians were mistaken in taking the degree to which a person seemed to be inspired as the criterion of the higher gifts; St. Paul had to insist that the true criterion was rather their usefulness. It hardly needs to be said that we do not naturally or instinctively judge the desire for poverty, insults, and contempt as a higher and better gift to seek from the Lord. We need to be converted in our way of judging values in order to be able to appreciate the true worth of this gift.

And then of course we need a conversion of our will, so that we really and earnestly desire what is really the better gift. Here it is a question of motive. For St. Paul, it is love of the body of Christ that moves one to desire the more useful gifts. For St. Ignatius, it is love of Christ our Lord that moves us to desire to imitate him and be in reality more like him.

When we have undergone the intellectual conversion, by which we come to judge rightly which are really the higher and better gifts, and when we have grown enough in the love of Christ our Lord to want to imitate him as closely as we can, we are ready for the colloquies in which we actually beg and plead with the Lord to choose us as the recipients of these better gifts. It is crystal clear that in St. Ignatius' view we do not achieve the third degree of humility by our own efforts. He tells us ([168]): "If one *desires* to attain this third kind of humility, . . . he should *beg* our Lord to deign to *choose* him for this third kind of humility . . ." (italics supplied). It is a grace-gift which the Lord freely distributes as he chooses. But, as both Paul and Ignatius insist, it is important that we should earnestly desire the better gifts. And, of course, the logical way to express such desires is by "asking, seeking, knocking," as the Lord himself taught his disciples to do. "If you, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things *to those who ask him*" (Matt. 7:11).

E. Praying for the Gift of the Holy Spirit

It is striking that, in St. Luke's version of this teaching of Jesus about prayer, he has him say, not that the Father will give *good things*, but that he will give *the Holy Spirit* to those who ask him (Luke 11:13). Certainly it is the case that when we ask the Lord for gifts of grace we are really asking that the Holy Spirit might work more powerfully and effectively in us in those particular ways. As Flick and Alszeghy have put it, instead of talking about asking for grace, we can use more personalistic and hence more biblical language, and say that "persevering in the month of the Exercises is nothing else than a knocking, a seeking, an asking for the gift of the Holy Spirit" (op. cit., p. 55). For it is the Holy Spirit who works the inner transformation of man. The radical conversion by which we can come really to desire the grace of the third kind of humility, and sincerely beg the Lord to choose this gift for us, can only be understood as the work of the Holy Spirit. Even more, the actual receiving of this charismatic grace, the living in the third degree of humility, involves a profound transformation that only the Holy Spirit could accomplish in us.

What it comes down to is that, when we make the Exercises for the "renewal of our Jesuit charisms," we are talking about such charismatic graces as "being received under the standard of Christ" and being chosen for the grace of the third kind of humility, and that asking for a renewal and deepening of these grace-gifts really means asking that the Holy Spirit might come into our lives in a new and more powerful way to change us. Did St. Ignatius himself understand this? There is good reason to believe that he did.

For in the Fifteenth Annotation, in which he tells us what he expects to happen to the "devout soul" in the course of making the Exercises, he makes it clear that he expects nothing less than that "the Creator and Lord in person communicate himself to the soul in quest of the divine will, that he inflame it with his love and praise, and dispose it for the way in which it could better serve God in the future." Surely it is theologically sound to say that when the Creator communicates himself to a human soul he does so by the sending of the Holy Spirit. And if we accept this translation (there is some uncertainty about the original Spanish at this point), what more perfectly reflects the work of the Holy Spirit in a soul than to "*in-flame* it with the love and praise of its Creator"? St. Ignatius may have

had his reasons for not speaking more explicitly about the Holy Spirit in writing the book of the *Exercises*, but there is no reason now why we should not recognize the Holy Spirit in those passages of the *Exercises* in which he speaks of the "Creator and Lord communicating himself to the soul, inflaming it with his love and praise," or where he says (in the Rules for the Discernment of Spirits [330]) that "it belongs solely to the Creator to come into a soul, to leave it, to act upon it, to draw it wholly to the love of his Divine Majesty."

F. St. Thomas Aquinas on "New Sendings of the Spirit"

In support of the view that when we ask the Lord for gifts of charismatic grace we are really asking for a new sending of the Holy Spirit, we can appeal also to the teaching of St. Thomas Aquinas. In the *Summa theologiae*, I, Q. 43, a. 6, he asks the question whether we can speak of a sending of the Spirit to a person in whom he is already indwelling, and if so, how this is to be understood. His answer is as follows:

There is an invisible sending of the Divine Person also with respect to an advance in virtue or an increase of grace. . . . Such an invisible sending is especially to be seen in that kind of increase of grace whereby a person moves forward into some new act or some new state of grace; as, for instance, when a person moves forward into the grace of working miracles or of prophecy, or out of the burning love of God offers his life as a martyr, or renounces all his possessions, or undertakes some other such arduous thing.

Several points in this text deserve comment. First, we know from a previous work of St. Thomas that he was aware that some medieval theologians held that there was a new sending of the Spirit whenever there was an increase of grace or charity in the soul. St. Thomas did not reject this view outright, but he prefers to speak of such a new sending of the Divine Person when there is question of a decisively new work of grace, such as can be described as "moving into a new act or new state of grace" (*I Sent.* D. 15, Q. 5, a. 1, sol. 2). Secondly, this is in keeping with his insistence that a new sending of the Spirit involves an "innovation" in the person in whom the Spirit begins to dwell in a new way. And finally, when we look at the examples which he gives of the effects of such a new sending of the Spirit, we see that they would all fall under the heading of charismatic graces. These are examples, to be sure, and hardly to be taken as an exhaustive list of the things that St. Thomas would consider "new acts or new states

of grace." But we are surely on safe ground if we say that the "innovation" or "transformation" of a soul that takes place when a person "moves forward into the grace" of the third kind of humility, in answer to his earnest begging and pleading for this gift, would be the kind of thing that, in the language of St. Thomas, would involve a new sending of the Holy Spirit into that soul.

G. Prayer for Charisms in the New Testament

There is an episode in the New Testament that suggests how appropriate it is for Christians to pray for a renewal and strengthening of their charisms, and that confirms the idea that the divine response to such prayer involves a new sending of the Holy Spirit. In Acts, chapter 4, when Peter and John relate to the Christian community how they have been warned by the Sanhedrin never again to speak in public about Jesus, the response of the community is to pray explicitly for the charisms of boldness in witnessing to Christ and of the healings and miracles that will confirm their witness. We can rightly speak of "praying for the renewal of charisms" in this case because the apostles have already manifested their boldness before the Sanhedrin (see Acts 4:13) and have already healed the cripple who lay at the Beautiful Gate of the temple (Acts 3:1-10). But in the face of the threat of persecution, the community seems instinctively to know that this situation calls for a renewal and strengthening of these gifts. St. Luke tells us that "when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and spoke the word of God with boldness" (Acts 4:31). A few verses later on we read: "And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all" (4:33).

The conclusions we draw from these reflections are that it makes very good sense for Jesuits to focus their annual retreats on praying for a renewal of their distinctive Jesuit charisms, which are in fact the graces that St. Ignatius urges us to ask for in the major colloquies of the Second Week, and that when we pray for gifts of grace we are really asking for a new outpouring of the Holy Spirit, for it is he who works our transformation through these gifts.

H. "If Two Agree about Anything They Ask . . ."

Jesuits involved in the Charismatic Renewal might wish to add the following as a final point. Experience shows how much it helps, when praying

for a new outpouring of the Spirit or some specific gift of his grace, to ask others to gather around and focus their prayer on the individual who is seeking this grace. Perhaps we have been too accustomed to think of our prayer as an altogether private affair. In the past few years a number of Jesuits have made their annual retreat *together* for the explicit purpose of adding (to the usual hours of personal prayer) some extra times during which to share their prayer and reflections with one another and join in praying for one another for the graces of the Exercises. It is my own experience, and I know it is that of many other Jesuits who have made their annual retreat in this way, that the Lord is generous in answering this kind of prayer. Nor should this surprise us; after all, it was he who promised: "If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:19-20).

PART II. THE SPIRITUAL EXERCISES AND THE CHARISMATIC RENEWAL

by Robert L. Faricy, S.J.

A. Praising and Serving the Lord

Among the various ways of making the Spiritual Exercises which Jesuits in the United States and in other countries have found helpful in recent years is a "charismatic" way. This way not only removes obstacles to grace but also involves praying for the specifically Jesuit charisms--at those times when I prayerfully specify "what I desire" (*id quod volo*, see *SpEx*, [48], and *passim*) in the various meditations and contemplations of the retreat. It involves making use of concepts drawn from the contemporary Catholic Charismatic Renewal. Some such concepts, of course, find little or no application in making the Spiritual Exercises. But others fit right in and prove useful in that they bring out the perhaps sometimes neglected charismatic dimensions of the Exercises.

By comparing certain similarities in the Exercises and in the Charismatic Renewal, we can understand better the place of charismatic grace in the Exercises. It is not a question of adding to the Exercises, but of rediscovering in a new light what Ignatius has already put there.

Two points that the Exercises and the Renewal have in common are: First, both emphasize, conceptually and in practice, praise and service; secondly, both seem to be centered for the most part on Jesus Christ as Lord. Praise is, to a great extent, praise of Jesus as Lord; and service is service of him.

1. The Lordship of Jesus

"Jesus is Lord!" If the Charismatic Renewal has a slogan, it is that "Jesus is Lord." The same statement stands almost as a slogan in the Letters of St. Paul. And precisely the same idea, although not the same phrase, links the key meditations of the Kingdom and the Two Standards.

a. The Lordship of Jesus in the Charismatic Renewal

Anyone who has been to a charismatic prayer meeting may well have heard the hymn "Jesus Is Lord." Those three are the only words; and the phrase is repeated many times. Sung in innumerable languages at prayer meetings all

over the world, sung at international meetings in several languages at the same time, the song acts as a kind of profession of faith in the lordship of Jesus. Behind the song and the slogan that "Jesus is Lord" lie the Christian faith that Jesus is Lord of the world, of the whole universe, and the Christian's acceptance of Jesus as personal Lord of the Christian's own life.

Far from being merely a kind of "special private devotion to the Holy Spirit," the Charismatic Renewal orients itself in a Trinitarian sense and a strongly Christocentric direction, as do the New Testament and the *Spiritual Exercises*. The explicit stress in the Renewal lies on taking Jesus seriously as Lord--as the Lord of all things, as my personal Lord, as the Lord who calls me to continuous conversion to himself, as the Lord who sends me as his witness. This stress comes directly from the New Testament theology of the lordship of Jesus.

b. The Lordship of Jesus in the New Testament

The key to the New Testament idea of Jesus' lordship is Jesus' own use of Psalm 110. The context is one of public exchange with the Pharisees (Matt. 22:41-46) and the scribes (Mark 12:35-37; Luke 20:41-44). "And as Jesus taught in the temple, he said 'How can the scribes say that the Christ is the son of David? David himself, inspired by the Holy Spirit, declared, 'The Lord said to my Lord, Sit at my right hand till I put thy enemies under thy feet.' David himself calls him Lord, so how is he his son?' And the great throng heard him gladly" (Mark 12:35-37).

Psalm 110 is referred to again in the synoptic Gospels in conjunction with a reference to the messianic passage in Daniel 7:13 (Matt. 26:64; Mark 14:61; Luke 22:69), when the high priest confronts Jesus. "Again the high priest asked him, 'Are you the Christ, the Son of the Blessed?' And Jesus said, 'I am; and you will see the Son of Man seated at the right hand of power, and coming with the clouds of heaven'" (Mark 14:60-61).

Jesus identifies himself with Daniel's Son-of-Man figure (Dan. 7:13) who comes with the clouds of heaven. But the phrase "seated at the right hand of power" is from Psalm 110: "Sit at my right hand." Here, having already entered into the paschal mystery, in his passion, Jesus identifies himself, by his use of Psalm 110, with the "Lord" to whom the Lord speaks in verse 1. The whole passion story itself, with a kind of sublime and

mysterious irony that one can hardly grasp, speaks of Jesus as King and Lord particularly in the passages concerning his being mocked, his conversation with Pilate, his presentation by Pilate to the people ("ecce homo"), and the inscription on the cross ("King of the Jews").

The early Church's use of the title "Lord" for Jesus refers to the risen and glorified Jesus, with a certain emphasis on his divinity (he is at the right hand of the Father). The Septuagint Greek version of the Old Testament used the word *Kyrios* (Lord) where the Hebrew had the sacred name for God: YHWH (which pious Jews did not pronounce when they read the Bible aloud; they substituted the Hebrew word for "Lord," *Adonai*). Most English versions follow the Septuagint in this respect, but the Jerusalem Bible uses the name Yahweh. Using the title "Lord" for Jesus, of course, is to say he is equal to God the Father.

Psalm 110, already part of the basic kerygma of the Church in its first beginnings, is also used in the Pentecost discourse of Peter (Acts 2:34-36), who concludes, "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." Stephen, at his death by stoning, gazes upward and sees "the Son of Man standing at the right hand of God" (Acts 7:56).

The phrase "Jesus is Lord" is one of the oldest in the Pauline writings. It occurs six times (Phil. 2:11; 1 Cor. 8:6 and 12:3; 2 Cor. 4:5; Rom. 10:9; Col. 2:6), and certainly antedates all the letters. A phrase that was used in the liturgy of the early Aramaic-speaking Christian communities is *Marana tha* (Our Lord, come), which evidently Paul taught even to the Greek-speaking Corinthians (see 1 Cor. 16:22); it is echoed in the Greek phrase of Rev. 22:20: "Amen, come, Lord Jesus."

Perhaps most interesting is the much-commented-on passage of Phil. 2:9-11: "Therefore, God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." The "name which is above every name" is the title "Lord," given to Jesus as the divine response to his suffering and death, to his "emptying out" of himself, his *kenosis*.

The Letter to the Hebrews (1:13) quotes Psalm 110 at the end of a series of "proof texts" to show the lordship of Jesus (see also 8:1 and 10:12-13). And it goes further than the Pauline writings in its use of Psalm 110, taking

up the idea of the priesthood according to Melchizedek (Ps. 110:4; Hebrews 6:20 to 7:21), thus associating Jesus' priesthood with his lordship.

c. The Lordship of Jesus in the *Exercises*

The contemplation on the Kingdom sets up the whole Second Week, and together with the contemplations and meditations of the Second Week, it is meant to contribute to a conversion process that culminates in making a decision (the Election). The contemplation on the Kingdom has two preludes or preparatory steps ([91]). The first is to imagine "the synagogues, towns, and villages through which Christ our Lord used to preach." The second is to ask for the grace to be open and responsive to his call: "to ask the grace from our Lord that I may not be deaf to his call, but prompt and diligent to do his most holy will." Notice that Ignatius calls Jesus "Christ our Lord" and "our Lord." He does this habitually, almost always using the phrase "Christ our Lord," right from the beginning of the *Spiritual Exercises*.

The two parts of the contemplation suggest the content of the concept "Lord." The first part considers an earthly king whose "will is to reduce to subjection all the lands of the unbelievers" and who calls people to join him, sharing his hardships and life-style, working at his side. The second part applies this parable of the earthly king to "Christ our Lord" ([95]). Christ, in contrast to the earthly king, stands as Lord of everything.

The first point of this second and, of course, culminating part of the contemplation on the Kingdom of Christ is "to see Christ our Lord, the eternal King, and before him the whole world" ([95]). The universality of Christ's reign or lordship is indicated by the words "the whole world." Later in this same contemplation he is called "the universal Lord" and "the eternal Lord of all things" ([97, 98]).

The Latin word for kingdom (*regnum*) could also be translated into English as reign or rule or lordship. So this contemplation might be called one on the "lordship of Jesus." In fact, the Autograph of the *Exercises* does not have the title "Kingdom of Christ"; the Vulgate added it. The subject of the contemplation is not really a "kingdom" but the *King* who *calls* and who gives the *program* of his kingly rule. The subject is really Jesus as Lord, and so the colloquy begins, "Eternal Lord of all things."

It is precisely Jesus as universal Lord who is contemplated. And the initiative is clearly understood to be with the Lord. It is he who calls,

he who gives the power to answer the call; the stress is on openness to grace, on looking at the Lord and listening to his call. We see considerable similarity, then, between the ideas of the lordship of Jesus in the Exercises and in the Charismatic Renewal.

A companion meditation to the contemplation on the Kingdom comes up on the fourth day of the Second Week of the Exercises: the meditation on the Two Standards. The two standards are two banners or flags, "the one of Christ our supreme Captain and Lord; the other of Lucifer, the mortal enemy of our human nature" ([136]). This meditation is a comparative consideration of the devil and all his demons, their strategy and tactics, and Christ our Lord, who calls many and "sends them throughout the world to spread his holy teaching among people of every state and condition" ([145]). Like the contemplation on the Kingdom of Christ, the meditation on the Two Standards finishes with a prayer to be accepted, if it be the Lord's will, into his service in actual poverty and in bearing reproaches and offenses in imitation of him.

Two parallels with the Charismatic Renewal are evident. First, again, the lordship of Jesus is brought out with emphasis. He is called the "Lord of the entire world" as well as "Lord" and "Christ our Lord." Second, the reality of the devil and of demons is, just as in the Charismatic Renewal, taken seriously but quite serenely.

The combination of taking Jesus seriously as universal Lord and serenely accepting the existence, malice, and activity of the devil is not accidental. Taking the devil seriously, by itself, runs the risk of turning into a panicked flight into some kind of Manicheism where God and the devil are understood as equal or almost equal adversaries. This danger is avoided, and serenity in the face of all the forces of evil is attained, only when the *dominion* of God is emphasized as it is in the concept of the universal lordship of Jesus Christ.

2. Service and Praise

Both the Spiritual Exercises and the Charismatic Renewal call the Christian to center himself or herself on Jesus Christ by means of the activities of service and praise. Here, I would like to compare praise and service as presented in the *Exercises* and in the Renewal.

a. Service and Praise in the Exercises

The First Principle and Foundation of the *Exercises* begins, "Man was created to praise, reverence, and serve God our Lord." At the end of the contemplation on the Kingdom, the prayer of offering oneself to Jesus Christ speaks of "service and praise." Both in the Foundation and in the contemplation on the Kingdom, the retreatant is encouraged to seek what is toward God's *greater* service and praise. The Foundation concludes logically that we should seek, desire, and choose only what *most* fulfills the purpose of our creation: praise, reverence, and service.

In both exercises, service and praise are graces, gifts from God. Ignatius makes this especially clear in the Fifteenth Annotation or preliminary note for following the Exercises: "During the time of the Spiritual Exercises, when the soul is seeking the divine will, it is better and more fitting that its Creator and Lord himself communicate with the devout soul, inflaming it to love and praise him, and disposing it for that way of life by which it will best serve him for the future" ([15]). Service and praise are our activities; but, in the first instance, they are the Lord's gifts to us that we may use them.

In the *Spiritual Exercises*, the words "service and praise" occur often, especially in the key exercises. In the meditation on the Three Classes of Men, men of the third class seek only the Lord's will and whatever "seems to them better for the service and praise of his Divine Majesty" ([155]). The phrase "service and praise of his Divine Goodness," as formulating the criterion of choice or decision, finishes the meditation. And the last words of the meditation on the Three Degrees of Humility are "service and praise of his Divine Majesty." In the prelude to making the Election, the norm for making important life decisions--the only norm--is "the service and praise of God our Lord and the eternal salvation of my soul." In the rules for the discernment of spirits, "service and praise" of the Lord is pointed out twice as a criterion for discerning whether an interior impulse or leading comes from a good or a bad spirit.

Both praise and service, then, are gifts from the Lord; they are the activities we were created for; and they are our response to the Lord's personal call. The spirituality of the *Exercises* calls not only for praise and service, but for *greater* praise and service, to praise and to serve better, in the best possible way according to the Lord's will and choice.

b. Service and Praise in the Charismatic Renewal

Often, charismatic prayer meetings begin with a fairly long period of prayer of praise. Afterwards, teachings, witnessings, prayers of petitions, and other common elements may follow; but praise has a key role. The prayer meeting--and usually also other meetings of persons involved in charismatic renewal such as planning or sharing meetings in relatively small groups, or meetings of charismatic communities--begins with praise, with opening up and out to the Lord through praise.

How does the Charismatic Renewal understand praise? For one thing, praise differs from thanksgiving. When I thank the Lord, I show gratitude by referring his gifts back to him in my prayer of thanksgiving. But when I praise the Lord, I applaud him simply for being the kind of God that he is. I can praise him for himself, or for his attributes, or for his actions, or for his creation. I praise him for being the kind of Lord he is to have done or created these things. Praise goes straight to God.

The gift of tongues has praise as one of its main purposes--a praise that has no intelligible content except that it goes straight out to God on his own terms. And, like the gift of tongues, praise is a gift. People who have received the baptism in the Spirit, whether or not they have received the gift of tongues, frequently find that they seem to have a new gift of praising God.

Praise has always been at the center of prayer in the Judeo-Christian tradition. The psalms are hymns of praise; some of them are almost nothing but praise. The Christian liturgy, especially the Mass, is to a large extent praise. However, praise has rarely, in recent times at least, been emphasized as much as in the Charismatic Renewal.

Praise and service, in the Charismatic Renewal, find their relationship within the framework of the gifts of the Lord. The purpose of God's gifts of grace is praise and service. When "the gifts" are spoken of in the Charismatic Renewal, what one ordinarily means are the charismatic gifts, the charisms.

A charism is a call to service with power to perform that service, and also a new way of being in relation to the Lord precisely in terms of that particular service. Comparing charisms in the Renewal and in the *Exercises*, we can see that both the *Exercises* and the Charismatic Renewal emphasize charisms: charisms as service-oriented and also as special ways of relating

to the Lord. Some of the charisms we pray for in the Spiritual Exercises are not usually named in the Charismatic Renewal: the charism of being poor with Jesus poor, the charism of the third degree of humility, the charism of finding God in all things. But that makes the Exercises no less charismatic in their emphasis on charisms as important in serving the Lord.

B. Inner Healing and Discernment

The discernment of spirits and the graces of inner healing, both in the Charismatic Renewal and in the *Spiritual Exercises*, have to do with interiority and with affectivity. Although the term "inner healing" does not occur in the *Exercises*, the reality of inner healing has a central place in the total process of the Exercises. And the Rules for the Discernment of Spirits for the Second Week presuppose at least a certain degree of inner healing. The phrase "inner healing" comes from the practice of praying for inner healing in the Charismatic Renewal, where the concept has found considerable development.

Although the reality of the discernment of spirits exists in the Charismatic Renewal, the idea of it is not so discussed, and one finds little literature on the subject. Contemporary theology of discernment has come rather from commentaries on the Rules for Discernment found in the *Exercises*. The opposite holds true for the theology of inner healing; well worked out in the Renewal, there has been very little done on inner healing in the Exercises.

My purpose here is to put the Exercises and the Renewal in dialogue on the related subjects of inner healing and discernment of spirits to see what they have to say to one another.

1. Inner healing in the Charismatic Renewal

a. What Is Inner Healing?

The gospels assure us that Jesus Christ can heal us not only physically but interiorly: spiritually, psychologically, emotionally. Often, inner healing takes place through psychological or psychiatric counseling, in the confessional, or simply through the circumstances of life. Also, we can pray for inner healing. We can pray for and with others that they be healed in their emotions, and we ourselves can pray for our own inner healing.

We know from psychology and psychiatry that much of what needs to be

healed in us is buried beneath the level of consciousness. Interior suffering or stress or sadness frequently results from root problems or hurts or wounds or conflicts that are not conscious, that we are not aware of. We see only the tips of the icebergs that need to be melted. It is not necessary to know with precision what needs healing, although it helps. We can pray to be healed, interiorly, in our emotions, insofar as we are aware that we need healing, and then we can let the Lord take it from there and guide us to what we should do or pray for next.

Where do these hurts, often unconscious, come from? They come from the very beginning of our existence, from our earliest years, from our childhood and growing up, from the whole process of living. Some of them are so early and so deeply repressed that we can never get at them; but our Lord sees them all and can heal them all. Many interior wounds, whether conscious or buried, result from poor or inadequate home life in childhood, from negative aspects of school life, from setbacks in childhood or later life. In many cases, things have been done to people that ought never to have been done, a lot of suffering was caused, and healing is needed.

b. Inner Healing and Forgiveness

The Charismatic Renewal has emphasized the need to forgive as a concrete presupposition of inner healing. Failure to forgive others the pain and the hurt that they have caused me can block me, can close me to the healing power of the Lord. The resentment or the anger that I feel toward someone who has hurt me can act as a hard shell around the inner wound which that person caused. That hard casing of resentment or bitterness can insulate the hurt from God's healing power.

Inner healing of the emotions depends to a great extent on reconciliation with God. It depends on repentance for sins and God's consequent forgiveness of those sins. Repentance and acceptance of God's mercy in reconciliation with him is a kind of inner healing, a spiritual healing. And it is closely connected with emotional healing and can often lead to it. On the other hand, little healing of the emotions by the power of the Holy Spirit is possible unless repentance and reconciliation with God are present.

However, the grace of repentance frequently depends on our forgiving others. God forgives us only if we forgive others; and so we pray "forgive us our trespasses as we forgive those who trespass against us"; "forgive us our sins as we forgive those who sin against us." Not that I can somehow

"earn" God's forgiveness by forgiving others; rather, my forgiveness of other people unblocks me so that I can hear, accept, God's forgiveness of me. If I do not forgive others, the hurt or bitterness or resentment or anger inside me keeps me from that repentance and openness to God that are necessary for my acceptance of God's forgiveness--and so for the healing of my emotions and feelings.

Sometimes our failure to forgive is buried, lies below the level of awareness. We think, or we take for granted, that we have forgiven others; but our resentment and unforgiveness remain inside us, not conscious. This is why it is often important to forgive those who have hurt us, whether they intended to or not, even when we are not aware of any bitterness or lack of forgiveness on our part.

Inner healing can take place in personal prayer when a person prays alone. It can take place in a group where inner healing is prayed for. The privileged situations for healing to take place are the sacraments, especially confession of sins, the anointing of the sick, and the Eucharistic celebration of the Lord's Supper.

When I confess my sins, I can express sorrow for them, receive God's pardon and his peace--and also pray for and receive healing of the wounds and hurts that may be connected with the sins I confessed or that may be at the root of the sinful tendencies that resulted in those sins. The sacrament of the anointing of the sick is not only in preparation for the life to come, but for forgiveness of sins and for both bodily and inner healing. The Eucharist, especially, is the sacrament of the healing of personal relationships, of being made more one in Jesus through sharing "the same bread." And, in general, the prayer ". . . but only say the word and I shall be healed" is meant to be said in faith, with a faith that is hopeful, that *expects* (for hope is expectation in faith) healing to take place.

2. Inner Healing in the *Exercises*

A few years ago, in preparation for some talks on the theology of inner healing, I spent some time searching in the Historical Sources of the Society of Jesus (*Monumenta Historica Societatis Iesu*) for evidence in the Jesuit tradition of praying for what we today call "inner healing" (I did not expect, of course, to come upon this term). I did not find what I was looking for, but gradually it dawned on me that what I sought lay right in front of me in the *Spiritual Exercises*. In fact, the *Exercises* provide

a framework and a program for inner healing.

a. Inner Healing in the First Week

Like prayer for inner healing in the Charismatic Renewal, the First Week involves an encounter with the Lord in terms of the disorder in one's life. The First Week contextualizes the same reality as does all prayer for inner healing: a sinful, hurt, disordered person before the loving and merciful Lord. The First Week, like all prayer for inner healing, has to do with areas of personal identity, with self-understanding, with the identity that emerges from one's personal history, with who one is as a person in relationship with others and particularly in relationship with God.

In the Charismatic Renewal, prayer for inner healing usually focuses on the healing of memories, on the healing of wounds and hurts based on past events of personal history. The First Week, on the other hand, concentrates rather on sorrow for one's sinfulness. They have in common that they include an awareness of being held captive in a sinful and hurtful frame of reference and that they both minister to the effects of sin in the person, the effects of inherited (original) sin and the effects of personal sin.

Again, both the First Week and prayer for inner healing look to an experience of the Lord. Moreover, they have in common that they both center, not on the *experience* of the Lord, but on the *Lord* of the experience. They stress the unmerited love of God for the person, and they underline God's initiative in the love relationship between himself and the person.

It could be thought that the First Week of the *Exercises* looks to the initiative of the retreatant rather than to the divine initiative, but even a superficial examination of the text is enough to dispel that false conception. In all the meditations of the First Week, after a first prelude, which situates the retreatant with regard to the meditation's content, the second prelude is "to ask of God our Lord that which I wish and desire: shame and lowness at one's sins" (First Exercise) or "great and intense grief, and tears for my sins" (Second Exercise). The Third Exercise repeats the first two and adds prayers for three graces: "First, that I may feel an interior knowledge of my sins and a detestation of them; second, that I may feel the disorder of my actions in order that, abhorring that disorder, I may reform and lead an ordered life; third, to ask for a knowledge of the world so that, abhorring it, I may put away from myself worldly and vain things." It is grace that is prayed for; the power is expected to come

from God, not from the retreatant. This prayer for grace, for the power of the Lord to give the retreatant interior and *felt* knowledge of the disorder in himself and in the world, is repeated in the Fourth Exercise.

The additions and notes of the First Week make several suggestions that could help the retreatant in this first phase of the Spiritual Exercises. All of these are directed to a psychological disposition suitable for the reception of the graces of the First Week, the graces prayed for in the second preludes of each of the exercises. But Ignatius makes it clear that what is sought is grace, that the initiative and the power are the Lord's.

In giving the Exercises, both in directed retreats and in group retreats, I pray for inner healing at the end of the First Week. In a directed retreat, I might pray briefly with the person for the healing of some hurtful past memories and then give as "points" an outline of a personal prayer for the healing of memories. In group retreats, either alone or with another person of the team giving the retreat with me, I pray aloud a fairly long and general prayer for the healing of memories, and the retreatants follow the prayer silently; I go slowly, with pauses for silence. My experience tells me that such prayer for inner healing fits well into the spirit of the First Week, that it helps to pull together and apply the First Week graces, that it acts far more effectively than, say, meditations on the divine mercy or on one's forthcoming death, and that the Lord without exception responds powerfully to such a prayer.

Rather than consider inner healing as the result of an explicit prayer for healing, as a more or less isolated grace, we can understand it more realistically as situated within the total process of encountering the Lord. In this way we can see inner healing as an integral part of growth in union with the Lord.

The story of the meeting between Jesus and the Samaritan woman (John 4:7-42) casts light on the place of inner healing as part of the process of prayer. The process begins with a journey, a movement toward the Lord, ending with a stopping short in his presence. The meeting between Jesus and the woman brings in a new awareness of the disorder in her life and the beginning of a reordering. This incipient reordering itself initiates a conversion process that clarifies the woman's understanding of herself--as a sinner and as called. In turn, conversion brings her closer to the Lord and gives her a new freedom, which takes shape in mission; she goes out to

the other Samaritans with the good news, having accepted a call which is for her personally but which also goes beyond that to become a call to go to others, a sending to bring the good news of the Lord.

The healing of Peter's mother-in-law (Mark 1:29-31) shows the same connection between healing and service. "The fever left her, and she served them." The received healing becomes a new freedom to serve. It occurs commonly, when persons receive a healing from the Lord, that they look for some form of service to give shape to their gratitude and their freedom.

What I have been describing is the often overlooked relationship between the First Week and the contemplation on the Kingdom. The First Week is a prolonged prayerful encounter with the Lord in the framework of the sinfulness and disorder of the retreatant's own self and life and, balancing that disorder, the Lord's merciful love. This is an inner healing situation. And the healing that takes place leads right into the contemplation on the call of the King--so much so that the Kingdom contemplation can be viewed either as a part of the First Week or of the Second. (This may be why in Ignatius' "Autograph" text there is no heading which designates it as belonging properly to either week.)

It seems to me that prayer for inner healing is appropriate during the course of the Spiritual Exercises, particularly at the end of the First Week, or perhaps in the context of the confession that is normally made during the First Week, and before the contemplation on the Kingdom. The Kingdom contemplation is intended to be--or at least can be--the high point of a conversion experience. Often, interior healing needs to happen before an interior conversion can really take root and be a substantial and permanent change.

b. Inner Healing in the Second, Third, and Fourth Weeks

In the Spiritual Exercises we can understand inner healing as receiving order in my life and as growth in interior freedom by means of the elimination through grace of obstacles. In the Second Week of the Exercises this healing takes place partly through a closer contemplative union with Jesus Christ in the mysteries of his infancy, boyhood, and public life. Union with the different parts of Jesus' own personal history has the effect of healing the memories, especially the buried and unconscious memories, that we have of the corresponding parts of our own personal histories. For example, to

contemplate and even to enter into the mystery of the Nativity through Ignatian "application of the senses" means the beginning of the healing of any (probably unconscious) hurtful memories I might have of my own early infancy. And the contemplation on the hidden life of Jesus can lead to a spontaneous healing of memories with regard to adolescence or to family relationships.

Furthermore, entering through prayer more deeply into discipleship of Jesus, learning to "know him better, to love him more, and to follow him more closely," is inevitably a healing process. The simple recognition of the personal nature of the Lord's call, that he calls each one by name, should result in a certain inner healing.

And, in the Second Week especially, we pray for important healing charisms, for certain charisms that do in fact heal us to the degree that we receive them. When a Jesuit prays, in the meditations on the Kingdom and the Two Standards and in the consideration on the Three Kinds of Humility, for charisms that characterize his own Jesuit spirituality, he not only prays for graces that he has a certain "title" to (even though they remain graces, gifts, given freely in love) because of his Jesuit vocation; he prays for charisms that will heal him to the degree that he has them. For a Jesuit, to pray for the charism of Jesuit poverty means to pray for a grace that heals him of the driving need to "have more" and that gives him a special kind of interior freedom. To pray for the charism of the third degree of humility means to pray for a charism that heals the spiritual and psychological roots of narcissistic pride. Ignatius leads us to pray for the charisms that remove obstacles and that heal us interiorly.

The Third and Fourth Weeks, from the point of view of inner healing, mark successive phases of the confirmation of inner healing that has taken place during the First and Second Weeks. The Third Week presupposes inner healing as the condition of vulnerability. To enter fully into the Third Week means to enter into Jesus' vulnerability, to be vulnerable with Jesus vulnerable. Only those relatively healed interiorly can psychologically afford to be vulnerable.

In the same way, the graces of the Fourth Week confirm and strengthen the healing of the previous Weeks. The healed person can experience joy. The joy in and with the risen Lord, the joy characteristic of the Fourth Week, follows from inner healing and acts as a sign of that healing.

3. The Discernment of Spirits

a. Deliverance and the Rules for the Discernment of Spirits (for the First Week)

The Charismatic Renewal generally uses the term "discernment of spirits" not so much in the broad context in which we speak of Ignatian discernment as in two limited contexts: the discernment of the authenticity of prophecy and the discernment of the presence of evil spirits. The First Letter to the Corinthians provides the biblical basis for this usage. The "discernment of spirits" finds its place in one of the Pauline lists of charisms (12:10), apparently as a gift associated with prophecy (14:29) and perhaps with exorcism. We could compare the discernment of prophecy with Ignatian discernment, but it seems more profitable to put the discernment of evil spirits, as situated in the context of "deliverance" in the Charismatic Renewal, in dialogue with the Ignatian Rules for Discernment. The charism of the awareness of the presence of bad spirits exists in the Renewal, sometimes in a remarkable way; and it finds its principal use in private exorcism or "deliverance."

"Deliverance" in the Charismatic Renewal refers to what has traditionally, in the Roman Catholic tradition, been called "simple, private exorcism." Theologians distinguish between possession, oppression, and temptation. Exorcism in cases of possession is extremely rare and may be undertaken only with the special and express permission of the ordinary of the place. In these cases the solemn ritual for exorcism is expected to be used. On the other hand, in cases of oppression and of serious and persistent temptation by evil spirits, neither permission of the ordinary nor the official ritual is necessary. The exorcism is simple and "private" (that is, not an official, public act of the Church) and frequently consists simply in a prayer for protection from evil spirits, a command to any evil spirits present to leave in Jesus' name, and a prayer for grace for the person "delivered," to use the Charismatic Renewal term.

The preconciliar moral-theology manuals recommend simple private exorcism to confessors, suggesting that the exorcism (deliverance) be done in those cases where the influence of evil spirits is suspected by the confessor, and that it be done silently by the confessor and without comment to the penitent. This traditional pastoral practice furnishes us with a common example of what the Renewal calls "deliverance ministry."

Self-deliverance, commanding any evil spirits suspected of causing trouble to the person himself or herself to leave in Jesus' name, is sometimes called for. In Catholic tradition, it is called "rebuking the devil" or "rebuking evil spirits." Teaching a heavily tempted person to "rebuke the devil," to command him to leave in Jesus' name, has often, in traditional pastoral practice, led to relatively rapid solutions of serious moral difficulties.

This tradition of rebuking the devil perhaps lies behind some of the Rules for Discernment for the First Week, specifically rules eleven through fourteen (*SpEx*, [324-327]). At any rate, the practice of deliverance in the Renewal helps to call attention to certain important elements of the First Week discernment rules.

In the first place, the Rules for Discernment take seriously the existence and influence of evil spirits. Commentators today generally agree that Ignatius uses the terms "the good spirit" and "the evil spirit" to mean rational and personal spirits. "The good spirit" means God, the Holy Spirit, angels. And "the bad spirit" means the devil or other evil spirits. To read the Rules for Discernment as though evil spirits did not exist, or as though it does not matter here whether they exist or not, is to vitiate the sense of the Rules. Ignatius did not intend them to be read or to be used pastorally simply as rules governing human affectivity. The seriousness with which the Charismatic Renewal takes the existence of the devil and his minions, in conformity with the ordinary teaching of the Church, reminds us to do so too in interpreting the Rules for the Discernment of Spirits.

Secondly, the practice of deliverance in the Renewal reminds us that Ignatius and the first Jesuit generations had much the same attitudes and pastoral practice. Pierre Favre's *Memoriale*, for example, has frequent references to evil spirits and what to do about them. A painting by Andrea Pozzo, S.J., in the hallway outside Ignatius' rooms in the Gesù in Rome, shows Ignatius performing an exorcism, and one of the bronze bas-reliefs at Ignatius' tomb in the Gesù church seems to depict a similar event.

In giving the Exercises to groups, I have found it useful to lead them, sometime during the First Week, in a renewal of their baptismal vows; I follow the Easter liturgy questions and answers, including the renunciation of Satan and his works. Then I pray silently and without comment for any

necessary deliverances to take place, and I silently command all evil spirits to leave in Jesus' name. Feedback from retreatants, who do not know that I have prayed for deliverance and commanded any evil spirits to go, leads me to think that the practice is highly effective. In directed retreats I follow the advice of Alphonsus Liguori and subsequent moralists in using silent private exorcism in those cases where it seems indicated.

b. "Walking in the Spirit" and the Rules for the Discernment of Spirits (for the Second Week)

Ignatius addresses the Rules for the Second Week to those living a spiritual life and moving from grace to grace. The Second Week rules make up a practical compendium for what the Charismatic Renewal calls "walking in the Spirit." To "walk in the Spirit" means to live, to act, to choose, even in small matters, according to the inspirations of the Holy Spirit. This would mean, in terms of Ignatian discernment, to make the Rules for Discernment for the Second Week a pragmatic program for everyday living. It means being guided continuously by what Ignatius names "consolation"--not so much a "feeling good" as a certain facility or ease in relating to the Lord. To "walk in the Spirit" means to live with one's eyes on the Lord, moving in his direction, thinking and acting and choosing whatever feels most right in terms of loving union with him. It really means being a contemplative in action, finding God in all things. The Charismatic Renewal's concept of "walking in the Spirit" reminds us that the Rules for the Discernment of Spirits are a way of living for the Lord.

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Sullivan is convinced that while the charismatic renewal has to be examined and judged in the light of Scripture and Tradition, the modern experience of the charisms in the renewal is also a source of light for our understanding of what has hitherto been obscure in St. Paul and other ancient sources. In this book he wishes to bring this reciprocal light into play, with chapters on the notion of charism, on the charisms mentioned by St. Paul, on charismatic movements for Church renewal, on the charismatic renewal, on "baptism in the Spirit," and on prophecy, tongues, and healings. In his preface, Cardinal Suenens expresses the opinion that this book will help to give to the Charismatic Renewal its theological credentials.

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