



Pedro Arrupe, S.J.

THE PATH TO CHRIST, Volume I

*Reflections on the Spiritual Exercises (Hiroshima, 1949)*

キリストの道第一巻





# Preface

Introducing Father Pedro Arrupe, S.J.'s cause for canonization on 5 February 2019 has led to intense study of all his writings. People around the world have engaged in the ongoing and complicated task of searching for, locating, and identifying the publications and addresses of a man who was so prominent for so many years in so many places is a vast undertaking that has involved a number of different people.

Miki Lucia Suzuki-Hayashi brings a unique and important perspective to that project because of her ability to read publications like キリストの道第一巻 exactly as Father Arrupe published this massive work in 1949. While doing research for one of the courses she took in pursuit of a diploma in Ignatian spirituality at the Pontifical Gregorian University, she discovered the seldom-consulted volumes of a work that Father Arrupe published at Hiroshima in 1949. Her dedication and hard work, along with help and encouragement from classmates, friends, family and Jesuits around the world have made possible this special edition of *Ignaziana*, which presents the first volume of Arrupe's massive undertaking over seventy years ago to present the entire Spiritual Exercises in a Japanese context and idiom. This offering from *Ignaziana* contains the retreat conferences that Arrupe preached to members of religious congregations in Japan dealing with the themes and meditations of the First Week of the *Spiritual Exercises*.

This publication, which Miki Hayashi has translated as *The Path to Christ, Reflections on the Spiritual Exercises*, presents one stage of Arrupe's life-long study and practice of the *Spiritual Exercises* of St. Ignatius. One can see the origins of some of his thoughts, which deepened and developed until they culminated in "The Trinitarian Inspiration of the Ignatian Charism" on 5 February 1980 at the CIS course in Rome, eighteen months before he suffered a stroke. Thus, students of Arrupe's thought can use this text to chart how his thinking grew and developed, especially during his time as Superior General.

This book also provides an important snapshot of the state of studies about the *Spiritual Exercises* in the middle of the last century. Writing a century after Jan Roothaan, S.J., one of his predecessors as Superior General, first encouraged post-Suppression Jesuits to study the *Spiritual Exercises* carefully and in detail to recover their power and efficacy, Arrupe demonstrates that *aggiornamento* was underway well before the Council called upon religious congregations to engage with the written sources of their charism and mission. In these pages, one can see that Father Arrupe made good use of important studies published



especially in Spain, but in other parts of the world as well. Thus, *The Path to Christ* situates Arrupe in the larger context of his times as well as in how he uniquely transcended them.

Let me take this opportunity to express our thanks to the many people who helped produce the final text, especially members of the St. Camillus Jesuit Community (Milwaukee, WI).

Anyone interested in helping Miki continue her translation efforts can contact her through *Ignaziana* at [informazioni@ignaziana.org](mailto:informazioni@ignaziana.org).

Fr. James E. Grummer, S.J.  
February 5, 2021

# Introduction

There are many saints and martyrs who have received life from the death of Christ on the Cross and they have adorned the Catholic Church in many different colors.<sup>1</sup> Those streams of supernatural<sup>2</sup> life has been expressed through a vast number of spiritual writings which in many ways has presented the depth of the Christian spirit to the world. These masterpieces present a common spiritual heritage. For those who seriously consider spiritual issues, they are excellent and indispensable pieces of work. Some of these works, such as *De imitatione Christi*<sup>3</sup> or *The Imitation of Christ*, Saint Augustine's *The Confessions*, Saint Francis of Assisi's *Little Flowers*, etc. have become universally popular, particularly in this country<sup>4</sup>, although there are other works which have not yet become well known, which have had an extraordinary influence on those familiar with them. The book to be presented here has been named, the *Spiritual Exercises* (Ejercicios espirituales) written by St. Ignatius of Loyola.<sup>5</sup> Ignatius who was born in a part of Spain in 16<sup>th</sup> century and who was a soldier, and later founded the Society of Jesus. The book he left to posterity is a manual of the spiritual exercises which has greatly influenced many down through the activity of the Church. As St. Ignatius himself received both praise and derision from the world, the fate of his book, the *Spiritual Exercises* has shared a similar fate. Spanish Prime Minister<sup>6</sup>, Melchor Cano, famous for his suppression of the Jesuits, criticized the *Spiritual Exercises* as

<sup>1</sup> Fr. Arrupe meant that various saints give different dimensions, tastes or aspects to Church. This word "color" reflects his Japanese sense.

<sup>2</sup> Fr. Arrupe explained what he meant by "natural and supernatural" in another book (Arrupe 1954) p.34, saying; "*I suppose that we can believe that there was a person named Christ about two thousand years ago. This is a fact recorded in history, especially in the Bible. These are all called natural beliefs because they only rely on human power. However, human power alone cannot believe that Christ is the Son of God and God's self-revelation. To get there, you need the grace of God. This is called supernatural faith. Therefore, in general, when you say "Catholic faith", you have to know two meanings.*"

<sup>3</sup> Fr. Arrupe wrote the title of the book in Latin as well as Japanese.

<sup>4</sup> Fr. Arrupe wrote this book in Japan for Japanese people, so he means Japan.

<sup>5</sup> The National Diet Library in Japan have the Spiritual Exercises in 1937 that probably was the first version in Japanese. Due to the Second World War, it became not available. Following the publication of this series of *Kirisuto-no Michi* by Fr. Arrupe, the Japanese version of Spiritual Exercises was published in 1956, while Fr. Arrupe was a vice provincial superior of Japan.

<sup>6</sup> Melchor Cano (1509-1560) was a theologian, Dominican father. Fr. Arrupe described as a "prime minister" could be his misunderstanding. Cf.) (O'Reilly 2017) Terence O'Reilly's article, Melchor Cano and the Spirituality of St. Ignatius Loyola: The Censura y parecer contra el Instituto de los Padres Jesuitas, Journal of Jesuit Studies.

a work of wild fantasy. Many others have dismissed these exercises as a work of unhealthy asceticism or stoicism opposed to or incompatible with the traditional spirituality of the Catholic Church. On the one hand, the *Spiritual Exercises* have been criticized as elitist in being intended only for those significantly advanced in the spiritual life, and on the other hand, as a work useful only for the simple and uneducated. While this little book has received such varied and often contradictory criticism, its fame quickly spread throughout Europe and the world and has been made use of countless times since its first publication, over four hundred years ago. It has been credited for deepening the faith of many and has been the impetus for a tremendous missionary spirit within the Church even during times of great upheaval in the Church and in society at large.

From the time the *Spiritual Exercises* appeared, many commentaries have been written and many well-known people have praised it. One Doctor of the Church, St. Alphonsus Liguori, lauded these *Spiritual Exercises* saying “*This is a precious treasure that God has given to humanity that should deeply appreciate God for it.*”<sup>7</sup> Another well-known saint, Charles Borromeo, practiced meditation using the *Spiritual Exercises* and testified that he gained much from them and recommended their use to clergy and laity in his charge. He even had a retreat house built specifically for their practice, something quite unusual for his time. Even the spirit of St. Francis de Sales can be said to have been cultivated by the *Spiritual Exercises*.<sup>8</sup>

These *Spiritual Exercises* were highly regarded not only by these excellent masters of spiritual living, but also by general scholars and thinkers. For example, the German historian Janssen (1)<sup>9</sup> wrote: “*This book is a marvelous work for understanding internal experience. The framework presented here can be called the standard for winning the spiritual battle.*” The British historian Macaulay<sup>10</sup> (2) observed, “*The author of this book seems like a man with a special insight into the movement of heart and spirit*” and Dr. Holl, a German scholar of pedagogy, insisted that, “*The mind will become free by doing the Spiritual Exercises correctly.*”<sup>11</sup> refuting the accusation from some Protestants who considered the use of the

<sup>7</sup> (Liguori 1826) *Sermoni*, p.32, sull'utilità degli Esercizi Spirituali Fatti in Solitudine.

<sup>8</sup> This tribute on SE may come from Luigi Bellecio, SJ. Cf.) (Bellecio 1916) *Esercizi spirituali secondo il metodo di S. Ignazio Loiola*, Venezia, 1916, p.15. In English, refer to the website, <http://catholicharboroffaithandmorals.com/Spiritual%20Exercises.html> [visited: 22/10/2019]

<sup>9</sup> Fr. Arrupe just wrote as “Janssen”, he may be meant as Johannes Janssen.

<sup>10</sup> Thomas Babington Macaulay, according to Fr. Arrupe’s footnote, it comes from <the Edinburgh Review, November 1842, p.29>. However, the only article Macaulay wrote about Jesuits was on the article of Von Ranke Cf) *Essays*, Reprinted from the Edinburgh Review, London, 1887. (Macaulay 1887), p.571-593, ‘Von Ranke’, the ecclesiastical and political history of the popes of Rome during the Sixteenth and Seventeenth centuries.

<sup>11</sup> Holl, Karl (Carlos, in Spanish)(1866-1926) Professor of theology and church history in Germany. “*Se equivocan los protestantes al figurarse que los Ejercicios producen una depresión mental y un empequeñecimiento de*

*Spiritual Exercises* as possibly suppressing the human personality. Protestant Böhmer<sup>12</sup> (3) also admitted, “the person who meditates with this book, can identify not only with what one should do, what one can do, and with what one wants to do, but also, can become a firm Catholic Christian strongly connected with the church.”

Even more significantly, these *Spiritual Exercises* have been enthusiastically approved by the supreme pastors of the Church beginning with Paul III and followed by Paul V, Alexander VII, Benedict XIV, Clemens XIII, Gregory XVI, Leo XIII, Pius X, Benedict XV, and Pius XI. They all praised the *Spiritual Exercises* in their encyclical letters. In particular, Pius XI paid the following compliments to the *Spiritual Exercises* in his encyclical *Mens Nostra*<sup>13</sup>, dated December 10, 1929:

*Now it is recognized that among all the methods of Spiritual Exercises which very laudably adhere to the principles of sound Catholic asceticism one has ever held the foremost place and adorned by the full and repeated approbation of the Holy See and honored by the praises of men, distinguished for spiritual doctrine and sanctity, has borne abundant fruits of holiness during the space of well nigh four hundred years; we mean the method introduced by St. Ignatius of Loyola, whom we are pleased to call the chief and peculiar Master of Spiritual Exercises whose “admirable book of Exercises” ever since it was solemnly approved, praised, and commended by our predecessor Paul III of happy memory, already to repeat some words we once used, before our elevation to the Chair of Peter, already we say “stood forth and conspicuous as a most wise and universal code of laws for the direction of souls in the way of salvation and perfection; an unexhausted fountain of most excellent and most solid piety; as a most keen stimulus, and a well instructed guide showing the way to secure the amendment of morals and attain the summit of the spiritual life.” And when at the beginning of Our pontificate satisfying the most ardent desires and vows of sacred Prelates of almost the whole Catholic world from both Rites in the Apostolic Constitution *Summorum Pontificum*, given on July 22, 1922, We declared and constituted St. Ignatius of Loyola “the heavenly Patron of all Spiritual Exercises, and, therefore, of institutes, sodalities and bodies of every kind assisting those who are making the “Spiritual Exercises”, we did little else but sanction by our supreme authority what was already proclaimed by the common feeling of Pastors and of the faithful; and what together with the aforesaid Paul III, our illustrious Predecessors Alexander VII, Benedict XIV, Leo XIII, had often said implicitly, when praising the Ignatian meditations, and what all those who, in the words of Leo XIII, had been most conspicuous “in the discipline of ascetic, or in sanctity or morals,” during the last four hundred years had said by their praises and yet more by the example of the virtues which they had acquired in this arena. And in very deed, the excellence of spiritual doctrine altogether free from the perils and errors of false mysticism, the admirable facility of adapting the exercises to any order or*

*la personalidad; muy al contrario: el resultado de los Ejercicios, hechos con rigor, es más libertad y más fuerza moral.” Cf.) (Oraá 1940) p.794.*

<sup>12</sup> Böhmer, Heinrich, *Die Jesuiten*, Leipzig, 1921. Probabllly, Fr. Arrupe quoted from the book of Oraá; “El iniciado sale así de manos de su director espiritual, no solamente hecho un hombre nuevo que sabe exactamente lo que debe, puede y quiere hacer, sino también un católico estrechamente ligado a la Iglesia.. El fruto final de los Ejercicios es sólidamente católico.” Cf.) (Oraá 1940) p.795.

<sup>13</sup> Mens Nostra, Encyclical of Pope Pius XI On The Promotion of The Spiritual Exercises, #16.

state of man, whether they devote themselves to contemplation in the cloisters, or lead an active life in the affairs of the world, the apt co-ordination of the various parts, the wonderful and lucid order in the meditation of truths that seem to follow naturally one from another; and lastly the spiritual lessons which after casting off the yoke of sin and washing away the diseases inherent in his morals lead a man through the safe paths of abnegation and the removal of evil habits up to the supreme heights of prayer and divine love; without doubt all these are things which sufficiently show the efficacious nature of the Ignatian method and abundantly commend the Ignatian meditations.

The current Pope Pius XII<sup>14</sup> also emphasizes that the spirit and the method of the *Spiritual Exercises* by St. Ignatius as a guide to a way of overcoming the current spiritual crisis.

As such, many of the critiques of the *Spiritual Exercises* are remarkably similar to the fate received by the Catholic Church herself. Things that are truly valuable do not necessarily win everyone's approval. In particular, the fact that the *Spiritual Exercises* appeared at a great turning point of European culture, provoked different views on it, depending on one's perspectives as regards a historical assessment of this era. In addition, the *Spiritual Exercises* sent many brave warriors into the world for the powerful struggle against various anti-religious and cultural powers that were spoiling the church at that time, and they greatly contributed to rebuilding the church's authority. And because of that, this book receives different responses depending on the person and his/her position. It is not possible to judge this book by such criticisms, and it is necessary to take it in your hands. However, what should be noted here is that, unlike other books, the *Spiritual Exercises* is not a book to be just read, but to be practiced. It is a book in which one should exercise the intellect, will and emotions while meditating on the materials presented. Without this active attitude, it would be futile to follow the book of the *Spiritual Exercises*, and would only disappointment those who try. In addition, it is not desirable for beginners to make the *Spiritual Exercises* by themselves. Originally it came from the spiritual experiences of St. Ignatius himself in Manresa, as he continued to refine his notes while undergoing his own spiritual development along with his experiences in guiding others. It would be difficult then to achieve the intended effect of the *Spiritual Exercises* without proper guidance from a director or some other form of instruction.<sup>15</sup> Many of the accusations against this book have been often based on misunderstandings stemming from this requirement. I intend to publish this book in order to remove some of these difficulties and in doing so I would like to provide a bit closer look at the *Spiritual Exercises*.

<sup>14</sup> This *Kirisuto No Michi* was published in 1949, during the time of Pope Pius XII (1876-1939-1958).

<sup>15</sup> Originally, the *Spiritual Exercises* were designed to be personally guided by a director, but due to the limited availability of directors to guide retreatants in the Exercises in Japan, especially when this series of the books had been written, Fr. Arrupe added this "book" as a guide to facilitate guiding larger numbers of people.

The term “*spiritual exercises*” is mentioned by St. Ignatius in the first annotation of his work,

*The term “Spiritual Exercises” denotes every way of examining one’s conscience, of meditating, of contemplating, of praying vocally and mentally, and other spiritual activities as will be explained later. For just as strolling, walking and running are exercises for the body, so ‘spiritual exercises’ is the name given to every way of preparing and making ourselves ready to get rid of all disordered affections so that, once rid of them, one might seek and find the divine will in regard to the disposition of one’s life for the salvation of the soul.<sup>16</sup>*

The purpose of the *Spiritual Exercises* is to lead the person, created in the image of God, toward the Creator, by showing the way and the method by which one can unite oneself with Jesus Christ and ultimately attain the perfect happiness though union with God. In order to attain this goal, one must first be aware of God’s will, but for that, one must first correct any cloudiness and distortion of the mind.

However, because people are entangled in their personal desires, their spiritual freedom is severely impeded. The *Spiritual Exercises* shows the appropriate order of human life by giving up these bonds of attachment and achieving the right balance in the spirit. For this the *Spiritual Exercises* has as its goal finding the Divine Will, after removing the evil of various attachments. Praying through the meditations to seek the Holy Will of God, and finding it, human beings can come to obey God by becoming one with God. A saint is just such a person, and in that sense, the *Spiritual Exercises* has as its purpose a way or path without error to sainthood for each individual person.

The *Spiritual Exercises* can be said to have the potential to change people completely and lift them up to God in a short period of time. Those who make the *Spiritual Exercises* are to remove themselves from all worldly cares<sup>17</sup> by retreating to a place of seclusion and silence, under the guidance of a spiritual director. By going through these spiritual exercises, which include meditation, spiritual reading, examen and prayer, and with the guidance of the director, the retreatant will be enabled to seek and find the Divine Will in his or her life. By making these exercises, the retreatant comes to recognize aspirations and thoughts that can easily deceive one in the spiritual life, and, by personal effort inspired by the grace of God will be able to overcome these difficulties and disturbances, so that he/she can always practice the right way and proceed to the ultimate goal.

The *Spiritual Exercises* consists from both direct and indirect guidance. The first consists in practical instructions on how to properly make the retreat. Specific guidance is set down on how to make each meditation, how to select the proper material for the meditation, what penances<sup>18</sup> may be helpful to increase the effect of meditation, as well as the kind of

<sup>16</sup> SE#1.

<sup>17</sup> SE#20.

<sup>18</sup> SE#82-89.

environment<sup>19</sup> which would be most beneficial to obtain the graces that he or she is seeking in the meditation. Indirect instructions define the whole spiritual life, beyond the meditations, for example, the notes on scruples<sup>20</sup>, the rules of discernment<sup>21</sup>, the rules for almsgiving<sup>22</sup>, for the examen<sup>23</sup>, the consideration of states of life<sup>24</sup> and so on.

With such careful guidance, St. Ignatius leads the spirit step-by-step to the contemplation of the most high Trinitarian God by the *Spiritual Exercises*.<sup>25</sup> This month is divided into four parts, and each part is named a week, though divided not so much by time as by subject matter. As a preface to the *Spiritual Exercises*, St. Ignatius placed what he calls “the principle and foundation”<sup>26</sup>. It is made up of a few brief statements, in plain language, with surprisingly deep insights and connotations, which outlines in summary form the relationship between God and humans, and the relationship between humanity and other created things. In “the principle and foundation,”<sup>27</sup> among these statements, St. Ignatius underlines “indifference” as the basic attitude that is to be taken with respect to created things which are the means to attaining the end of praising and serving God and thereby to save one’s soul. This indifference to created goods is a voluntary attitude that depends not only human effort but above all on the grace of God. St. Ignatius was able to attain this indifference in dedicating his own will and judgment to the glory of God. Those who meditate on this first principle in the *Spiritual Exercises* must first recognize and ask for this indifference, if they are to truly seek and find Divine Will in their lives.

In the first week of the *Spiritual Exercises*, St. Ignatius explains the attitude of the spiritual soul<sup>28</sup> before God as “a purification of the heart”. The retreatant is directed to consider in meditation the horror of sin by means of the example of the angels, Adam and Eve, the sins of humanity. The meditation on the crucified Christ follows so as to realize the deep love of Christ for people and so that the spiritual soul would be filled with strong regret. And finally, the retreatant by his/her own confession, dies to his or her past life and experiences a resurrection in a new life in Christ. This first week, then, enables the retreatant to recognize his/her sinful self and realize the mercy of God being forgiven. Out of profound gratitude, then, the retreatant can proceed to the second week meditations.

<sup>19</sup> SE#20.

<sup>20</sup> SE#345-351.

<sup>21</sup> SE#8-10.

<sup>22</sup> SE#337-344.

<sup>23</sup> SE#24-30.

<sup>24</sup> SE#135.

<sup>25</sup> SE#5.

<sup>26</sup> SE#23.

<sup>27</sup> SE#23.

<sup>28</sup> In Japanese, ‘spirit’ and ‘soul’ have two different letters and here they are put together “spirit and soul” as a possible understanding of “spiritual soul” or “spirit and soul”.

In the second week, St. Ignatius, who himself was a soldier in service of a king, presents the retreatant with a meditation on the call from an earthly king as a way of preparing the retreatant to mediate on the call of Christ himself.<sup>29</sup> As the noble soldier is willing to follow his king in sufferings in order to join his king in attaining an earthly kingdom, so the retreatant is invited to hear the call of Christ to give him/herself generously in following the Lord Jesus Christ in suffering so as to eventually triumph with Jesus in the Kingdom of heaven. The retreatant is then lead into a deeper personal relationship with Jesus Christ by meditating on the life of Christ starting from his birth in Bethlehem and continuing through his public life. In addition, during this second week, two other important meditations are included; the Kingdom<sup>30</sup> and the two standards.<sup>31</sup> In these meditations, souls are described as being gathered under the banner of the Kingdom of heaven and in response to the call of Christ, are informed directly by Christ the Lord about the battle situation against evil so as to prepare to resist the evil measures of the devil. After this, in the meditation on the Sermon on the Mount, the spiritual soul as a soldier of Christ further deepens his/her love and recognition of the Kingdom, abandons the natural human tendencies, and makes efforts to foster the indifference which has been elucidated in “the principle and foundation”. Already, through the meditation of the first week, the spiritual soul has learned how easily human nature is inclined to sin. One cannot be a loyal soldier of Christ unless one fights against desires and impulses and throws them away. The meditation of “the three classes of people”<sup>32</sup> completes the qualification of the soldier of Christ. This is the core of the month’s meditation, and when the spiritual soul reaches this, it will get ready to pursue the purpose of the *Spiritual Exercises* to order one’s life. Then, St. Ignatius guides the retreatant of the *Spiritual Exercises* to the election of life<sup>33</sup>. He goes back to the Lord again and prays for Divine Will to be shown. Prayer is a way that people get to know the Will of God and are saved from faults. In this meditation, the spiritual soul makes decisions such as how one should choose a way of life, how to proceed on the path for those who have already made a choice of life, or how to serve the gospel. It may surprise people that the detailed considerations of St. Ignatius are not just abstract ideas, but are concrete guides in very personal matters. After careful preparation and consideration, once the election of life is made, the retreatant will continue to follow the life of Christ’s public ministry as helping him or her in continuing the election. This is the substance of the meditations of the second week.

<sup>29</sup> SE#95.

<sup>30</sup> SE#91-100.

<sup>31</sup> SE#136-146.

<sup>32</sup> SE#149-155.

<sup>33</sup> SE#135.

In the third week, the *Spiritual Exercises* leads the retreatant into meditating on Christ's Passion. Over the course of the previous week, the retreatant was invited to imitate Christ, in being poor, scorned, and suffering with Christ by meditating on the public life of Christ. In this third week the retreatant is lead into Christ's actual passion and death for the sins of Humanity. The meditation on the Passion leads the retreatant to the deepest unity with the Savior and makes him or her enter deeply into a bond with the soul of Christ.

During the meditation of the second and third weeks, Christ has been the one who fights and suffers in order to achieve the mission of salvation following the Divine Will. In the fourth week, the retreatant meditates on the glorious image of the Resurrection. The path of unity with Christ reaches its climax in the final part of the fourth week in "the contemplation to attain love"<sup>34</sup>, which completes a spiritual transformation which began for the retreatant in the consideration of "the principle and foundation". In this way these *Spiritual Exercises* are a way for humans created by the love of God, to go out from God and come back to the love of God.

The retreatant will be able to dedicate him/herself to God by pursuing the relationship between God and oneself, proceed restlessly under the guidance of the Holy Spirit, and finally reach mystical contemplation with the Trinitarian God.

According to the different gifts of the Holy Spirit, each mission may be different, but people are equally alive for the glory of God. St. Ignatius concludes the month of the *Spiritual Exercises* by presenting the way to imitate Christ, obeying Christ and suffering with Christ.

There is no need to explain further how much the *Spiritual Exercises* can strengthen the faith and enhance spirituality, conducted under the right guidance. However, the chosen materials of the meditation are nothing special or new, rather they are taken from the Catholic faith. In this respect, there is no originality in St. Ignatius. The value of these *Spiritual Exercises* is inherent to its organization in the most suitable order for the subject matter of spiritual discipline. The person making the retreat is able to advance step-by-step through the spiritual life using the meditations, with surprising psychological insights. Even modern psychologists admire the perfection of this work, and it is hard to believe that St. Ignatius was just an unlearned soldier<sup>35</sup>. However, it goes without saying that the person who gave birth to the *Spiritual Exercises* was not the psychologist Ignatius but Saint Ignatius who lived in deep affiliation with Christ. Without the deep spiritual experiences of Saint

<sup>34</sup> SE#230-237.

<sup>35</sup> Although Fr. Arrupe called him a "soldier", it may be more appropriate to call St. Ignatius a "knight", as he was educated to fit into the society of Spanish court. It might be due to the fact that not many Japanese could imagine knighthood. Cf.) (Worcester, Armstrong, and Shea 2017) p.482-489 Loyola, Ignatius of, SJ, St. by Susan K. Wood.

Ignatius, it is impossible to think of the existence of this marvelous book that insists on burning love for Christ from beginning to end.

As outlined above, the month of the *Spiritual Exercises* is divided into four weeks. Each week is further subdivided into days, and each day is further divided into four meditations. And while each of the meditations contains its own unique points, all are linked to each other. While any one of them can be taken apart, it is possible to create a consistent idea from the whole, closely supporting each other. Each part builds up organically on a solid foundation like a gothic cathedral, and at the top of the whole tower is the spire that shows the epitome to point out high heaven. In this regard, in the *Spiritual Exercises*, there are special features which are not found in other spiritual works in the Church, such as meditation through liturgy, meditation for purifying the heart, litanies and sermons, etc. Those meditations are spiritually fruitful, but there is no way to seek an organic order or relationship between the parts as in the whole of the *Spiritual Exercises*.

The ordered structure of the *Spiritual Exercises* do not add the pressure of rules. St. Ignatius was a genius in capturing many of the subtleties of human psychology, and the sharpness of his psychological insights can be found everywhere in the *Spiritual Exercises*, but this psychological method is guided by an even higher principle, that is the Holy Spirit. St. Ignatius highly appreciated the natural ability of humans in the spiritual life, but he also deeply understood that matters related to the supernatural life were ultimately the result of the gift of God. He was careful not to disturb the liberty of supernatural life with human rules. He did provide concrete rules when presenting the touchstones of the spiritual life, but these rules were meant not to get in the way but to aid the retreatant. The practical application of these rules, such as the length of a week during the retreat, the kinds of penances, the times for meditation, etc. were left to the freedom of the director in guiding the Exercises.

One characteristic of the *Spiritual Exercises* is their availability to a wide range of people. Not only those Christians who desire to deepen their spiritual lives and pursue the path of perfection, but even those well advanced in their spiritual life can be guided by the *Spiritual Exercises* in so far as the goal of these exercises is union with the infinite God in seeking and finding His will.

However, the *Spiritual Exercises* can even be of benefit for those who may not be able to clearly recognize the existence of God in their lives or are not sure of a definite course for their life yet to the extent that being open to the divine transcendence can be help for them. Faith is a divine gift but it supposes a human eagerness to seek God and the humility to obey truth. This is a stern attitude of spirit, and to reach this point, it is first necessary that the soul be purified from greed and attachments. It is the first task of the *Spiritual Exercises* to form this mind. The spirit approaches the truth by following the instructions of St. Ignatius step by step. Even if God's existence may not be intellectually certain, humble souls will learn to be open to the divine mystery through meditation and prayer and gradually, as the prayer deepens, they may come to acknowledge the mystery of God in his

or her life through the life of the Savior, Jesus Christ, and thus be receptive to the gate of faith. Truth is always made manifest to those who are open minded and humbly seek it in their prayers. The *Spiritual Exercises* are the result of an intense love for God and a humble attitude to pray to God. If the retreatant can make the *Spiritual Exercises* has such a spirit, what he/she gets would be much more than can be measured.

Looking back in history, it has already been a long time since rationalism failed. Human reason used to be made an absolute standard. But its failure has been known for a while.<sup>36</sup> People left the church and went away from faith, then sought to establish a unity of culture and morality, by making the human being and natural values the only fundamental basis. But such attempts have resulted in failure. The philosophical and moral turmoil brought by the loss of value, eventually resulted in deep disbelief and even hatred among humans, and the devastating wars that ensued have darkened the shadow of modern pessimism.

Modern people have one of two choices; either return to the old and always new Catholic faith or follow the modern spirit and walk the path to ruin in anxiety and despair. From where is the light projected to the modern person who faces this choice? I would like to say without hesitation that the spirit that St. Ignatius brought to fruition in the *Spiritual Exercises* four hundred years ago was the beginning of rebuilding the modern spirit and order.

These *Spiritual Exercises* became a bridge between the passing medieval times and the emerging modern times, and cast a long and distant light on the mess of the whirling tides<sup>37</sup>, and they should be enough to bring great hopes to those who are waiting for the dawn of the coming era, who stand in front of the ruins of the modern times that has now collapsed.

The *Spiritual Exercises* provide practical instruction and elucidation on matters of God and his creation, supernatural and natural. From here, people can find perfect solutions to any problem with themselves and the world. In essence this book is neither a mere narrative nor a doctrinal commentary, in which presents the figure of Jesus Christ Himself as the model for life and for discernment. Christ who said, "*I am the way, and the truth, and the life,*"<sup>38</sup> always leads so as to appear before all the considerations and principles. The way of the *Spiritual Exercises* is to look to Christ, learn from Christ, and be led by Christ, connecting the bond of the most proactive love to Him. Here is a fountain of unmeasurable power for the spiritual life. After four hundred years of the *Spiritual Exercises* in the world, as Grandmaison<sup>39</sup> said, this book shows timeless value as a source of spiritual life.

<sup>36</sup> Fr. Arrupe's thought about rationalism. He assumed that rationalism was the bottom line of war.

<sup>37</sup> Fr. Arrupe used the term 黒潮 Kuroshio, or whirling tides, as an example of complex changes in ocean currents.

<sup>38</sup> John 14:6.

<sup>39</sup> Leonce de Grandmaison, SJ. 1868-1927.



*Foot Note*

- (1) Janssen “German and Reformation Activities”, Oraá “*Ejercicios Espirituales*” Madrid, 1947, pg. 859<sup>40</sup>
- (2) Macaulay, *The Edinburgh Review* 1842, November, p.29,<sup>41</sup>
- (3) Böhmer, “Jesuits”, Oraá “*Ejercicios Espirituales*” Madrid, 1947, pg. 862<sup>42</sup>

**Supplement**

**How to use this book**

This series of books are written in the form of a single month of meditation, following the form of St. Ignatius’s *Spiritual Exercises*. It consists of a meditation on “the principle and foundation” and a four-week meditation. This is the first book of the series, a compilation of meditations of “the principle and foundation”. The four weeks of the *Spiritual Exercises* will be published following this. This book of “the principle and foundation” consists of twenty meditations. For those who have one month for retreat, it fits for the first five days. However, I expect you to adjust according to the position and circumstances. In general, meditations start with a simple explanation, and then there is a composition<sup>43</sup>, seeing the place as the first preparation. Before the composition, the receiver makes the preparatory prayer<sup>44</sup>, and asks God our Lord for grace that all intentions, actions and operations may be directed purely to the service and praise of his Divine Majesty.

The composition is to see with the imagination the place to contemplate.<sup>45</sup> It helps to avoid other disturbing thoughts and to revitalize the spiritual work. Then, for the second preparation, one asks for grace from God through the meditation. It is important to choose something related with the subject and to relate the examination and prayer correctly.

<sup>40</sup> Fr. Arrupe often referred to the book of Fr. Antonio Oraá, SJ. The version available at the library of the Pontifical Gregorian University is the one in 1940, so there are some gap in page number. Fr. Arrupe received the newest version of 1947, it seems like that the book gave him much inspiration to write the series of *Kirisuto-no Michi*. Not only this quotation of Janssen, but the quotations of Pope names and others were consistent with the idea of Oraá. Antonio Oraá (1875-1965) He was born in Zumárraga (Guipúzcoa, España), joined the Society of Jesus in 1893, ordained a priest on July 30, 1907, died on 8 July 1965 in San Sebastián (Guipúzcoa, España). He belonged to the province of Loyola, so did Fr. Arrupe. The book referred to *L'Allemagne et la Réforme*, by Jean Janssen and summarized what Janssen said. Cf.) (Oraá 1940) p.792. Cf.) (Janssen 1895) p.402-403.

<sup>41</sup> Thomas Babington Macaulay (1800-1859). Cf.) (Macaulay 1887) p.571-593, ‘Von Ranke’, the ecclesiastical and political history of the popes of Rome during the Sixteenth and Seventeenth centuries.

<sup>42</sup> (Oraá 1940) p.795-796.

<sup>43</sup> SE#47.

<sup>44</sup> SE#46.

<sup>45</sup> SE#47.



Then the main point of the meditation follows. Generally, this consists of three points, but it is not necessary to meditate on all the points, it is OK to select only a certain point as one's material. It is appropriate to spend about 30 minutes to 1 hour for one meditation.

# First Meditation: The Path to Enter the Spiritual Life

We desire to dedicate all of our spirit and life to the Sacred Heart of Jesus, and kneel in front of the Creator as one of His creations, and wish to think about the plan for our life. Looking for the grace of God, through this meditation, we would like to consider the purpose of creation from a general standpoint as a human. From the standpoint as a Christian, we would like to consider the most loyal path to serve the Lord.

Furthermore, from a personal standpoint, we would like to have this meditation help us to realize our own personal mission.<sup>46</sup> This meditation is not aimed to make some determination, but to set the direction of our life and to think about the rules of life, by deepening our thoughts. At the beginning of this meditation, we prepare ourselves by reading the beautiful prayer of Adam de Saint-Victor, so that the Holy Spirit will speak to us and guide us.

Voice, that does no sounds deliver!  
Still small voice, that whispers ever,  
Saints inspiring to endeavor!  
Voice of joy and sweetness! Never  
Cease to sound within our heart!  
Light, away all falsehood driving!  
Light, to truth incentive giving!  
Grant that -- life, hearth, thence deriving, --  
Of Thy brightness ever-living

All of us may have our part!<sup>47</sup> (1)(The Spiritual Writings of Grandmaison #3-60)

We start the meditation with a deep prayer of the heart, as the gift of the Holy Spirit teaches us everything as a voice (*Vox*)<sup>48</sup>, and enlightens us as a light (*Lux*).

In order to think together with the Lord under the light of the Holy Spirit, listen to the words that Christ said;

<sup>46</sup> SE#14-15.

<sup>47</sup> (Victor 1881) p.126-127.

<sup>48</sup> Fr. Arrupe put (*Vox*) and (*Lux*) in Latin within the text in Japanese.

*And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"* (Matthew 13:3-9)

The Lord explained to the disciples who asked the meaning of this parable.

*Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.* (Matthew 13:18-23)

**Composition of Place:** Like this parable, observe God sowing the seeds of holy grace generously in our hearts through this meditation.

**Grace to Seek:** Let the seeds of God grow well in our hearts like the ones that fell on fertile earth and bear a hundred fold. Pray with the aspiration to enrich harvest.

## The First Point: Live in the Spirit

This meditation is the work of Jesus Christ as well as our own. The Lord sows seeds and brings holy grace to our soul. We also have to live and work together with the grace of the Lord. As for holy grace, human cooperation is also expected. St. Ignatius explained this point as follows; "*The first rule of conduct is as follows: The whole consequence of matters only depends on God alone, you lean upon him as if not receiving any, and God does nothing, but you must do all things as if you alone are doing it.*" (Quotation of Father Ignatius)(2)<sup>49</sup>

In this spirit, offer your cooperation and yet as if nothing could be done, rely on the Lord. Therefore the meditation as shown in the Bible should be:

*Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by*

<sup>49</sup> This phrase is known as a saying of St. Ignatius, "Act as if everything depended on you; trust as if everything depended on God." It is found neither in his writings nor in documents. However, it corresponds to his ideas as Ribadeneyra reported. Cf.) (Guibert 1964) p.148, footnote 55.

*human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned.* (1Corinthians 2:12-14)

In this spirit, we have to act with spiritual ability as a spiritual person (*homo spiritualis*)<sup>50</sup>. St. Jerome also taught this spiritual attitude. “*A philosopher whose thinking is the work of Sophia, is also just a person of the flesh (homo animalis).*” In order to make this clear, let me quote some other citations.

*Suppose that the ground stands for the flesh, gold for the soul, and fire for the Spirit. As long as the gold is in the ground, it relinquishes its name and is designated by the soil with which it has been mixed. But when separated from the soil, it takes on the appearance and name of gold, and indeed it is called gold but it has not yet been tested. If it is heated in the fire and purified, it assumes the luster typical of gold and the value proportional to its decorative appearance. So it is with the soul lingering between soil and fire, that is, between flesh and Spirit. When it succumbs to the flesh it is called flesh, but when it succumbs to the Spirit it is called Spirit. If the soul trusts its own devices and thinks that it can discover the truth without help from the Holy Spirit's grace, then this unrefined gold, as it were, will be designated by the appellation “unspiritual man.”* (3)(ML. 26, 431)<sup>51</sup>

## The Second Point: Fight of the Spirit

In meditation, people live completely in a supernatural<sup>52</sup> world where they move around, not in the carnal world. The value of humans is inherent in the spiritual life. The power must be supernatural in order to live for a supernatural purpose. St. Paul also wrote in Ephesians that one must fight against the evil spirits with this spiritual power (*Vires spirituales*).

*Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints.* (Ephesians 6: 11-18)

<sup>50</sup> Fr. Arrupe inserted (*homo spiritualis*) and (*homo animalis*) in his Japanese text. They are from 2 Cor. 2:14-15, as Fr. Arrupe added to the endnote (3).

<sup>51</sup> (Hieronymus 2010) p.225.

<sup>52</sup> Regarding the thoughts on ‘supernatural’, refer to the footnote on the Introduction that quote the explanation by Fr. Arrupe on his other book.

According to the Catholic Catechism, spiritual power is “*not just supernatural virtue that unites with the Lord, but is the best companion among various virtues.*”(4)<sup>53</sup> This battle is a great fight and the devil is so strong that we have to wear the appropriate armor of God, but the armors we should use are various. According to St. Cyprian, “*put on the breastplate of righteousness*” (Ephesians6:14) means the grace of fortitude. He said “*let us put on the breastplate of righteousness, that our breast may be fortified and safe against the darts of the enemy.*” (5)<sup>54</sup> According to Origen, “*As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace*” (Ephesians 6:15) means the grace of knowledge, and he explained “*the feet of the strong Christian should be prepared to spread the gospel and preach.*” (6)<sup>55</sup> Those who have learned by meditation have to proclaim it to others. According to St. Leo, “*take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one*” (Ephesians 6:16) means the grace of wisdom and he said “*He gave us the shield of faith as a protection for the whole body,*” (7)<sup>56</sup> Also St. Jerome said, “*If we hold on to the shield of faith and harden ourselves, the enemy trying to injure our soul will not be able to do anything. Rather, the enemy's arrow will shoot themselves back.*”(8)<sup>57</sup> In order to repel the devil’s power and defeat him, one must accept “*the helmet of salvation*”<sup>58</sup>. St. Jerome sees this as a grace of understanding. “*If you tighten the savior's helmet, all the work of our mind will not be disturbed.*”(9)<sup>59</sup>

St. Cyprian continued,

“*that our ears may be guarded from hearing the deadly edicts; that our eyes may be fortified, that they may not see the odious images; that our brow may be fortified, so as to keep safe the sign of God; that our mouth may be fortified, that conquering tongue may confess Christ its Lord.*” (10)<sup>60</sup>

St. Cyprian taught humility of the senses. Also “*the words of God*” refer to a grace of consideration. We need to place special emphasis on meditation, such as “*pray with the Holy Spirit in all opportunities of devotion and pleadings.*”<sup>61</sup> Because meditations are done for prayer, we must fight with the power of prayer. Therefore, St. Leo encouraged and said,

<sup>53</sup> There are some difference between the Catholic Catechism and Fr. Arrupe’s Japanese text. Refer to the end note (4).

<sup>54</sup> (Cyprian 1978) The Epistles of Cyprian, Epistle LV, v.9, p.350.

<sup>55</sup> (Origenis 1857) p.1335, Homelia II. in Ps. 36, n. 8.

<sup>56</sup> (Leo PP. I, Freeland, and Conway 1994) p.170.

<sup>57</sup> (Hieronymus and Martianay 1845)ML.26, p.585, Commentariorum in Epistolam Ephes. Lib. III, Cap IX, v.16,

<sup>58</sup> Ephesians 6:17

<sup>59</sup> (Hieronymus and Martianay 1845)ML.26, p.585, Commentariorum in Epistolam Ephes. Lib. III, Cap VI, v.17,

<sup>60</sup> (Cyprian 1978) The Epistles of Cyprian, Epistle LV, v.9, p.350.

<sup>61</sup> Fr. Arrupe did neither specify the source, nor the original Latin text. It may be a part of the Epistles of Cyprian, probably Epistle LV.

*“Relying, therefore, dearly-beloved, on these arms, let us enter actively and fearlessly on the contest set before us.”* (11a)<sup>62</sup> Furthermore he says, *“The spiritual warrior may not be safe from wounds, but also may have strength to wound his assailant.”*<sup>63</sup> We must enter into this great battle with such courage. We have to say that the goal we aim for is great.

## The Third Point: Spiritual Path

Then, what is the path and the goal specifically? It is as shown by the first annotation of the Spiritual Exercises, *“every way of preparing and making ourselves ready to get rid of all disordered affections so that, once rid of them, one might seek and find the divine will in regard to the disposition of one’s life for the salvation of the soul.”*<sup>64</sup> In order to clearly understand what God expects of you, it is necessary to remove the evil attachments first. In order to achieve that, you have to fight. However, this battle is to attain an obvious goal; to find where<sup>65</sup> you should ask in order to identify the correct path and goal you seek. Thinking such, pray to the Lord with all our heart with St. Augustine’s prayer.

*“Hear me, hear me, graciously hear me my God, my Lord, my King, my Father”*

*Hear me, hear me, graciously hear me, my God.<sup>66</sup> Grant me first rightly to invoke Thee; then to show myself worthy to be heard by Thee.<sup>67</sup> Direct, I pray, and command whatever Thou wilt, but heal and open my ears, that I may hear Thine utterances. Heal and open my eyes, that I may behold Thy significations of command. Drive meditation from me, that I may recognize Thee.....This I do, Father, because this alone I know, but from what quarter to approach Thee I do not know. Do Thou instruct me, show me, give me my provision for the way. If it is by faith that those find Thee, who take refuge with Thee, then grant faith: if by virtue, virtue: if by knowledge, knowledge. Augment in me, faith, hope, and charity.<sup>68</sup> God, who cleansest us, and preparest us for Divine rewards, to me propitious come Thou.<sup>69</sup> (St. Augustine Soliloquies 1:2-5)<sup>70</sup>*

From the deep prayer of the spirit, stay humble before the Lord and cry out “hear, hear, hear me, my God,” (*exaudi, exaudi, exaudi me, Deus meus*)(11b) and seek the grace of perceiving the Will of the Lord. Enter into a meditation with a quiet and calm heart by praying for the fruits from the seeds that Jesus Christ has sown in our hearts.

<sup>62</sup> (Leo PP 1979) Sermon XXXIX, V, p.153.

<sup>63</sup> Ibid. Sermon XXXIX, IV, p.153.

<sup>64</sup> SE #1.

<sup>65</sup> In Japanese, Izukoni ‘where’ indicates the sense of ‘something that one can rely on’.

<sup>66</sup> (Augustine 1978) Vol. 7, Soliloquies, Book I, No.4, p. 538.

<sup>67</sup> Ibid. Book I, No.2, p. 537.

<sup>68</sup> Ibid. Book I, No.5, p. 538-9.

<sup>69</sup> Ibid. Book I, No.3, p. 538.

<sup>70</sup> Although Fr. Arrupe cited as St. Augustine *Soliloquies* 1:1, those are parts of various verses of the same argument. Refer to the end note (11b).



## Second Meditation: The Desire for Perfection

**Purpose:** The purpose is clear. Realize God's calling and obey it. In order to prepare for that, orient one's own soul to avoid devious attachments.

As preparation, stay away from the external world, gradually put one's heart closer to God, and in deep silence build a willingness to stand alone before the Almighty Father.

**Composition of Place:** All action of the spiritual life must be directed from the Lord and to the Lord.<sup>71</sup> The Lord is the first and the last.<sup>72</sup> Therefore, in the goal of our spiritual life, it is not sufficient only to find one's faults, to practice virtue, or to correct a certain defect. It is not to study the highly distinguished lives of the saints. How weak and poor we are, our aspirations must not be found in such earthly things, in the world of creation. It must be infinitely perfect and the Lord Himself must be the object of human efforts. Those who live in the Most Holy Grace are sons of God and they are able to call the Infinite, our Father. Therefore, they must be like their Father. Now, look at Christ preaching on the mountain, saying "*Be perfect, therefore, as your heavenly Father is perfect.*" (Matthew 5:48)

**Grace to Seek:** As the poet of the Old Testament sang, there is an intense thirst for the Lord within our soul, "*As a deer longs for flowing streams, so my soul longs for you, O God.*" (Psalms 42:1)<sup>73</sup> and also like the author of *the Imitation of Christ* stated;

*Your mercy is so powerful that it can give me the grace I desire. Whenever you like you can grant me this gift. Although I do not burn with such great passion as those who are especially devout, yet, by your grace, I wish to have that same intense and burning desire as they have. I hope and pray that I may be counted among your devout lovers and be numbered in their holy company.* (*Imitation of Christ* 4:14)<sup>74</sup>

Let us have a burning desire for the Lord and to seek perfect unity with the Lord. That is our ideal. Let us beg the Lord, "*Speak, your servant is listening*"<sup>75</sup> But,

<sup>71</sup> SE#46.

<sup>72</sup> Isaiah 44:6.

<sup>73</sup> Fr. Arrupe quote the number of Psalms as 41:2, but it is 42:1.

<sup>74</sup> (Thomas a Kempis 2017) p.217, Book 4, Chapter 14.

<sup>75</sup> 1Samuel 3:10.

*Do not let Moses or any other prophet speak to me. You speak to me, O Lord God, you who inspire and enlighten all the prophets, for you alone, without them, can perfectly instruct me, while they without you can do nothing.* (Imitation of Christ 3:2)<sup>76</sup>

## The First Point: Ideal as Human Life Ability

In retrospect of the past, remember some of the beautiful aspirations you once had. You had a burning ideal, worked and studied for that. The current life should be only to pursue it. They gradually have changed according to knowledge and experiences, but still one consistent idea should remain. We will work on this meditation in particular to examine it carefully.

Until now, the image of the ideal has been vague. But we would like to gain a strong desire to move to practice, by understanding our own true ideal. As long as it is ideal, there must be hope for fulfillment. The ideal is, according to the definition of St. Thomas Aquinas, that “*the will be supported by the work of the sacrament and longing in the spiritual progress.*”(12)<sup>77</sup>

About this spiritual aspiration and ideal based on the work of holy grace, St. Paul described it in Philippians, “*for it is God who is at work in you, enabling you both to will and to work for his good pleasure.*” (Philippians 2:13) It is supernatural<sup>78</sup> that humans cannot get only by their own power. It is a work to awake the soul, with the Grace given by the Lord. If we have already felt this aspiration in ourselves, we must obey it with trust and gratitude for this given grace of the Lord. But if we are not aware of it yet, it must be asked of the Lord to give it. This is an indispensable condition for the spiritual life.

“*I have loved you with an everlasting love; therefore I have continued my faithfulness to you.*” (Jeremiah 31:3) As such the Lord cares for us in this love, gives us his grace and guides us. Hence St. Augustine cried out “*You have made us for yourself, and our heart is restless until it rests in you.*”(13)<sup>79</sup>

<sup>76</sup> (Thomas a Kempis 2017) p.92, Book 3, Chapter 2.

<sup>77</sup> On the end note, Fr. Arrupe indicated as ‘S. Thomas, <one fading, unreadable letter>, II, q. 30, 9’, original text has not been confirmed in Summa Theologiae, book I-II nor book II-II. The argument on will is found on book I, Q82, but this particular sentence has not been confirmed.

<sup>78</sup> Regarding the thoughts on ‘supernatural’, refer to the footnote on the Introduction that quote the explanation by Fr. Arrupe on other book.

<sup>79</sup> (Augustine 1991) *Confessions*, p.3, Book I, i(I).

## The Second Point: Unity with the Lord as the Ideal for Humankind

However, one is still far from the ideal of perfect union with the Lord. Now, this time, one really wants to seek it. Anxiety about whether this grace will be given may arise, but it is certainly to be given. Because it is an essential condition (*Conditio sine qua non*) on the path to perfect virtue. People cannot make efforts to achieve things without possibilities. There are more battles on the path to perfect virtue, as it is steep to defeat the human tendency distorted by sin. Immense efforts are called for, but this effort is also born out of our hope. Therefore, we must pray for the holy grace to seek this hope burning in our souls. The various teaching and metaphors of the Church given through the spiritual life are all intended for that and the Church guides people in various ways to keep them in this hope. For example, the time of Advent, Pentecost or others in the liturgical year, are the periods to make deep prayers for that. All the saints who led the successive generations with their holy virtues and models, were men who were greatly beloved. (*Vir desideriorum*)<sup>80</sup> About this point, St. Teresa of Avila also states as follows.

*Have great confidence, for it is necessary not to hold back one's desires, but to believe in God that if we try we shall little by little, even though it may not be soon, reach the state the saints did with His help. For if they had never determined to desire and seek this state little by little in practice they would never have mounted so high. .... I marvel at how important it is to be courageous in striving for great things along this path. For though the soul is not yet strong enough, it nonetheless takes flight and goes very high although like a little fledgling it soon tires and stop.*<sup>81</sup> (The life of St. Teresa 13-2)

Therefore, we must keep in mind that we will never destroy the high hope for God. If we do not sway in this desire, we will surely be able to reach the status of the saint, even if it is gradual. The saint is the person who lived in this very great hope. When thinking of how much people had achieved on the path of perfect virtue with great enthusiasm, no one can help but be impressed. St. Mary also said “he has filled the hungry with good things, and sent the rich away empty.” (Luke 1:53)<sup>82</sup>

When Archangel Gabriel appeared to Daniel, “greatly beloved, pay attention to the words that I am going to speak to you. Stand on your feet, for I have now been sent to you.’ So while he was speaking this word to me, I stood up trembling.” (Daniel 10:11), those words are also intended for us. We also should be the ones who wish, at least, those who wish a wish, “in

<sup>80</sup> Daniel 9:23 and Daniel 10:11.

<sup>81</sup> (Teresa of Avila 1976, I) The book of Her Life, p.89, Chapter 13-2.

<sup>82</sup> Fr. Arrupe cited as Luke 1:55, but actually 1:53.

*order to fulfill the vision*<sup>83</sup>. We would like to listen to the words of the Lord, wish our heart stays with them and keeps them alive.

We wish to hear the voice of the Holy Spirit and see the light. Let us offer a burning prayer after savoring the words of the Virgin Mary, the great angel Gabriel, and the saints. This hope is important. The grace that is firmly wished for will be accepted. It is our duty to wish.

*"Ask, and it will be given you"*<sup>84</sup> (*petite et accipietis*) That request is directed to the Lord through prayer. Jesus said "*blessed are those who hunger and thirst for righteousness.*"<sup>85</sup> We have to be such a person. As the Lord promised "*for they will be filled.*" (Matthew 5:6) The hope for perfection is recommended to all, but especially for those who have made vows and are obliged to make an effort to perfection.

St. Alfonso Liguori also pointed out "*A religious who never decides to work hard on perfection, or who never repents of it, commits a great crime.*" (Moral Theology book IV:18)<sup>86</sup> (14)

Also St. Thomas said; "*if then the sins of religious were more serious than the sins of laymen, it would follow that religious are in a worse condition than laymen. Consequently, it would not be good counsel to enter the religious state.*" (Sum. Th. 2a 2ae. 9.186 a.10 ad 3).<sup>87</sup> There are two things underlying the practice for perfection. The first are the vows of poverty, chastity and obedience that the path for perfection is included here. In this way, perfection becomes a duty. The second is the constitutions which are the interpretations of the vows and present practically the path for perfection.<sup>88</sup> Therefore, it is necessary to bear the obligation to comply with the constitutions. At the same time, this duty should be a hope for them. "*So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.*" (Luke 11:9-10) As the Lord said, it is valid to anyone in any case. Therefore, we must wish with faith and confidence.

For the one who wishes to be a priest, he must consider perfection from yet another standpoint. "*They shall be holy to their God, and not profane the name of their God; for they offer the Lord's offerings by fire, the food of their God; therefore they shall be holy.*" (Leviticus

<sup>83</sup> Daniel 11:14.

<sup>84</sup> Matthew 7:7.

<sup>85</sup> Matthew 5:6.

<sup>86</sup> (Ligorio and Zaccaria 1879) Lib.IV, De Praeceptis Particularibus, No.18, De Statu Religioso. Similar thoughts were written to the Spiritual Writings, the Practice of the Love of Jesus Christ, Chapter 8 on perfection. Cf.) (Ligorio et al. 1999) p.138-151.

<sup>87</sup> (Thomas Aquinas 1964) v.47, Question 186, Article 10 Objection 3, p.139.

<sup>88</sup> Although this is a book of the *Spiritual Exercises*, it was actually based on Fr. Arrupe's teaching during his Novice master period. Fr. Teruo Awamoto, SJ, (1926- ), ex-provincial of Japan (1982-87), remembers his novice period that Fr. Arrupe was working with his secretary, Mrs. Shimosaka. It is quite obvious to see the influence of Fr. Arrupe on Fr. Awamoto. Fr. Awamoto taught Catechism to train the translator to be a catechist from 2010-2014.

21:6) In the priesthood of the covenant, high standards are sought. “*Even the priests who approach the Lord must consecrate themselves or the Lord will break out against them.*” (Exodus 19:22)<sup>89</sup> When hearing such rigid words, people cannot but be with deep fear and reverence.

For that, one must enter the path of perfection. Priesthood is an even higher state than the life of the religious; therefore, a greater holy duty comes with it. On this point, St. Thomas mentioned; “*it is evident that the superiority of orders excels in dignity because through sacred orders one is committed to most worthy ministries in which one serves Christ himself in the sacrament of the altar, which demands greater interior holiness than does the religious state.*” (Sum. Th. 2a 2ae. 9.184 a.8).<sup>90</sup> (15)

The Council of Trent also clearly stated the dignity of priesthood.

Pope Leo XIII also commented this in his encyclical “*Quod multum*”, as well as Pope Pius X said in the exhortation “*ad clerum catholicum*.<sup>91</sup>”

*Sanctity alone makes us what our divine vocation demands, men crucified to the world and to whom the world has been crucified, men walking in newness of life who, in the words of St. Paul, show themselves as ministers of God in labors, in vigils, in fasting, in chastity, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in sincere charity, in the word of truth; men who seek only heavenly things and strive by every means to lead others to them.*(16)<sup>91</sup>

*Messa pontificale* also says; “*Advance step by step in order to progress according to their experiences over years, the merit from the practices and academic knowledge*”(17)

St. Thomas also mentioned as follows (Sum. Th. Supplementum 9.35 a1 ad3): “*The worthy exercise of Orders requires not any kind of goodness but excellent goodness.*”<sup>92</sup> (18)

During the ceremony of ordination, after ordaining, the bishop says; “*You have not lightened your burden by becoming a priest, you have increased it. A priest should shine in every virtue and should be a model of others. His path in life should not be an ordinary one, but one that leads to perfection and holiness.*”(19)<sup>93</sup>

The virtue sought for the life of priests must be appropriate for holy affairs. The training for that cannot be completed without beginning now. Those who wish to be priests must make their way to the priesthood clear and firm, and build themselves strongly through this meditation. If one does not do this now, there is no prospect of when it will be done. If one spends time in the same way as in the past, how can one know the good virtues, when the time to become a priest is imminent?

<sup>89</sup> Fr. Arrupe cited as Exodus 9:22, but it is from 19:22.

<sup>90</sup> (Thomas Aquinas 1964) v.47, Question 184, Article 8 Objection 1, p.55.

<sup>91</sup> Pope Pius X, *Haerent Animo*, August 1908, To the Catholic Clergy on Priestly Sanctity.

<sup>92</sup> (Thomas Aquinas 1920) *Suppliment*, question 35, article 1, reply to objection 3.

<sup>93</sup> (Thomas a Kempis 2017) p.200-201 Book 4, Chapter 5.

This virtue is by all means necessary to guide and to teach others. As stated in the Bible, “*And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.*” (Hebrews 5:4). The calling from the Lord is necessary, but it is up to the attitude of the person who receives it whether or not to fulfill the given holy grace.

“*Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins.*” (Hebrews 5:1). Priests are the people that are chosen for others, and should serve others. Whether one should stay in the secular world, become a religious, or become a priest, it is up to the Lord, the Creator. One should just obey the calling loyally. Wherever the place to live is offered, one must become a person who follows Christ in that place. This means to become a disciple of Christ and also to become a companion of Christ, in Spanish “*compañía de Cristo*” which St. Ignatius presented as the ideal.<sup>94</sup> Together with the twelve-disciples, one must become a person who resembles Christ, imitates Christ and is untied with Christ. Christians are not only for working out their own salvation and perfection, but should dedicate their hearts wishing that all people become equally attained to the Divine Will. Thus, St. Ignatius point is applicable for all people everywhere. “*The end of this Society is not only to attend to the salvation and perfection of our own souls with the divine grace, but with the same earnestly to employ ourselves in procuring the salvation and perfection of our neighbor.*” (Constitutions 2)<sup>95</sup>

Therefore, the way to conduct this spirit for religious is the admonition shown as; “*Our Institute, according to the spirit of the Constitutions, with great care and without deviation in anything, but at the same time always out of love and desire of all perfection,*” (Preamble 15)<sup>96</sup> and additionally;

*Let all endeavor to have a right intention, not only in their state of life, but also in all particulars, seeking in them always sincerely to serve and please the divine Goodness for itself, and for the charity and singular benefits wherewith it has prevented us, rather than for fear of punishment or hope of reward, thought they ought also to draw profit from these; and in all things let them seek God, casting off as much as is possible all love of creatures, that they may place their whole affection on the Creator of them, loving Him in all creatures and them all in Him, according to His most holy and divine Will.* (Rule 17)<sup>97</sup>

The spirit presented is an attitude required for all people who are eager to obey Christ perfectly. And if one tries to find the image of the Lord in everything, one can always live with the Lord and live in the Lord wherever one is. This great mission, this noble ideal, is

<sup>94</sup> The idea of the priest’s perfection gave strong influence to Fr. Teruo Awamoto as he became a Christian in order to become a priest after learned Catechism under Fr. Arrupe.

<sup>95</sup> Although Fr. Arrupe quoted these always as the Constitutions, but actually they were all from the *Summary of the Constitutions*. Here after referred to(Society of Jesus 1926) Manresa. It is a small book to fit in a pocket.

<sup>96</sup> (SJ 1996) Preamble, the mission and identity of the society and its institute, p.65-66.

<sup>97</sup> (Society of Jesus 1926) p.9.

indeed asked of every one of us. Do you feel it now? Or have you ever felt it before? At least, it should be one of those.

## The Third Point:

The point considered above is a spiritual desire and the most personal one. Even if this is not imposed as an obligation, one should truly wish for this ideal. At the end of this meditation, have a colloquy with Christ and seek a burning atonement for this desire. However, the next four points must be considered if this desire is true;

(1) This hope must first be supernatural. It must be for the greater glory of God, not for one's own benefit or comfort.

(2) It must be given as a grace. Neither coming from one's own idea nor created from the mind, it must be given as a holy Grace from the Lord. Whatever action is taken, one must have the right intention to God, and a humble attitude to ask God for help. As the Lord also said; "*But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.*" (Matthew 6:33) Thinking about what Christ presented to one who has the appropriate heart toward God, we can feel the words of St. Paul, "*for the love of Christ urges us on.*" (2Corinthians 5:14) We are to live in this close inner relationship with Christ, and feel deeply the words of Christ, "*I have eagerly desired to eat this Passover with you before I suffer*" (Luke 22:15) and will gradually desire to stay with Christ.

(3) This desire must be sustainable, not just a temporal feeling or excitement. Once the decision is made, no matter what happens, one must proceed without hesitation.

As Christ himself said "*no one who puts a hand to the plow and looks back is fit for the kingdom of God.*" (Luke 9:62) One must keep running the path to the Lord without hesitation and practice the teaching of St. Augustine (St. Augustine, Sermon 169-18) "*Don't stop on the road, don't turn round and go back, don't wander off the road.*"(20)<sup>98</sup>

(4) This desire must be specific and effective.

The meditation gives us power for that. St. Ignatius certainly brings us to that front. Let us start a meditation standing on this conviction. Our goal is to be as high as "*Be perfect, therefore, as your heavenly Father is perfect.*" (Matthew 5:48) We should not be satisfied with the level humans have reached on this earth, but aim for the place where the Father in Heaven is, and the Son, Jesus Christ who fully presented His figure on earth.

<sup>98</sup> (Augustine 1992) Part III, v. 5, p.235.



# Third Meditation: Attitude for the Spiritual Exercises

At the beginning of the meditation, one must try to keep one's mind calm, as if sinking deeply into the heart with prayer and keeping in mind to listen for the voice of God. One may be profoundly aware of being before God and enter this meditation with that disposition.

**Composition of Place:** In the cave of Manresa, imagine a wasted St. Ignatius wearing a rough cloth, kneeling on a rock and praying for hours. Put yourself in front of the saint and meditate together with him.

**Grace to Seek:** Beside St. Ignatius, seek the grace that you can properly meditate in the same manner of the saint, and truly become a disciple of Christ.

**The First Point:** A meditation is a colloquy between the Lord and oneself. We would like to hear from the Lord about various matters, but what are they all about? First of all, what is the purpose of our life? If we understand the purpose, we would like to know what way to reach it and how to use our ability. This is the personal issue. It is not a matter of family, friends, or country.<sup>99</sup> It is not something in common with other people who meditate together.<sup>100</sup> It is a matter that one faces through contemplating one's ultimate personal core. With such questions, we stand before the Lord. What does the Lord think of us? What does the Lord expect us to do? How much grace do we receive and how much glory will we receive in heaven? No one knows the answers to those questions, but those are serious issues. We make pray about those issues asking the Lord directly to help us understand. In order to achieve actively, we must open our ears and listen to every single word that the Lord speaks to us. The method presented by St. Ignatius must be seen precisely in this aspect.

<sup>99</sup> In Japanese culture, the family tradition matters much. Especially during the time of the Second World War, all Japanese had sacrificed much for the country; it was regarded selfish to think about own personal issues.

<sup>100</sup> Since Japanese has tendency to hesitate to present personal ideas, it may often be heard the words to agree others, such as "me, too," even when not appropriate.

**The Second Point:** The meditations of St. Ignatius are the best way to find the purpose of one's life. Fr. Polanco<sup>101</sup> said as follows; "*how many people can advance spiritually by making the Spiritual Exercises? It is not something surprising. The spiritual progress comes from the combination of the two factors; one is the fountain and fire of grace from the Lord and the other is the preparation of the spirit of the person.*"<sup>102</sup> The Lord is the Sun<sup>103</sup> of all knowledge. He desires to enlighten the heart of humans with His grace. Then, how should humans prepare for that?

First of all, earnestness to please the Lord, the intention to proceed without fear. The second is the appropriate methods;

1. The method that has been the most well structured
2. Penance
3. Confession and Holy communion
4. Spiritual director
5. Rules for discernment (*regulae ad spiritus cognoscendos*) and rules on scruples (*scrupulum*)
6. Personal efforts
  - a. separation from the secular
  - b. generosity to the Lord
  - c. complete trust in the Lord
  - d. restless efforts for salvation of the spirit and for the glory of the Lord
  - e. consideration to fulfill one's desires
  - f. implementation of the plan in organized order

Thirdly, the attitude to choose those methods by oneself and to cooperate<sup>104</sup> correctly with those. Therefore, during the meditation, we should seek;

1. to be forgiven for one's sins and purify one's heart

<sup>101</sup> Juan Alfonso de Polanco (1517- 1576) He was the secretary of St. Ignatius, since 1547 until the death of St. Ignatius.

<sup>102</sup> Original text has not been confirmed. Still, Polanco's directory points out that the spiritual exercises enable the spiritual progress by the work of the Lord and our readiness. Cf.) (Palmer 1996) Document 20, Chapter 1, p.117-119.

<sup>103</sup> This expression reminds the Japanese translation of God. When St. Francis Xavier came to Japan in 1549, they called God as Dai-nichi, meaning the Great Sun. It is actually the name of the highest deity in Buddhism. Shortly, they replaced the name to 'Deusu' as Deus in Latin, with some difficulties to adjust the pronunciation to Japanese style. Cf.) (Schurhammer 1973) Volume IV, p.223-226.

<sup>104</sup> Fr. Arrupe used the verb 'cooperate' which assumes someone working together with another person. In this case, the recipients choose this method by their wills, then, they are expected to cooperate with God, not just by their own abilities.

2. knowledge to find the Will of the Lord
3. ability to discern the movements of the spirit

This allows people to deepen the love and knowledge of the Lord and nourish it. Therefore, in the *Spiritual Exercises*, both the Lord and the recipient make the best choice to implement, so the result will be extremely beneficial. It will bring together cooperation of the power of the Lord and that of humans. The power of the Lord comes from prayer, the examen, confession and Holy Communion. The power of humans comes from the psychological structure, method, as well as the sequence of the *Spiritual Exercises*. There is no method better than this for the training of the spirit. Because of that, the result of the *Spiritual Exercises* is achieved. The influence of the *Spiritual Exercises* is obvious considering its own consequences. St. Ignatius himself was the proof. Originally, he was a soldier and his life used to be far from ideal. However, this secular person was brought up to such great sanctity because of the *Spiritual Exercises* that he himself complied and formulated. It was by these *Spiritual Exercises* that St. Francis Xavier<sup>105</sup> went from being an ambitious scholar to becoming the great apostle to the East. All the Jesuit saints such as St. Francis Borgia,<sup>106</sup> St. Peter Canisius<sup>107</sup> and others, were people who strove the great spirit and received countless spiritual enlightenments. Behind truly great saints and spiritual leaders, there are these *Spiritual Exercises*. St. Francis de Sales also described them as follows:

*“By these Spiritual Exercises, we feel very close to the kingdom of heaven and feel very far from the earth. We need to keep doing these Spiritual Exercises around eight days annually. Our hearts have been torn, and needed to be sewn together. Or like a watch, it needs to wind the spring.”*<sup>108</sup>

Even during his hectic life as a cardinal, St. Charles Borromeo<sup>109</sup> was another saint who made the *Spiritual Exercises* annually and recommended others to do the same.<sup>110</sup> The

<sup>105</sup> Francis Xavier, SJ, St. (1506-1552) He lived in Yamaguchi from October 1550 to 1551 where Fr. Arrupe was assigned in 1940-42. Fr. Arrupe tried to establish a base for evangelization in Japan there, and he collected many books from Europe. Some of them are still in Yamaguchi and some are in Sophia University in Tokyo.

<sup>106</sup> Francis Borgia, 4th Duke of Gandía, SJ. St. (1510-1572), third superior general of the Society of Jesus.

<sup>107</sup> Canisius, Peter, sj, St.(1521-1597) The first Dutch Jesuit in time of the Counter-Reformation.

<sup>108</sup> It is quite obvious to see the influence of St. Ignatius on St. Francis De Sales. However, the original text has not been confirmed. Probably on *Ejercicios Espirituales*, by St. Francis De Sales. Cf.) (Rivet 1941) V. Fray Luis de Granada, Saint Ignatius of Loyola and Saint Francis de Sales, p.37-64. Cf.) According to Luigi Bellecio, SJ., St. Francesco di Sales wrote about St. Ignatio on his *Conceptos Del Amor de Dio*. Cf.) (Bellecchio 1916) p.15-17.

<sup>109</sup> Charles Borromeo, St.(1538-1584) After being an Archbishop of Milan, he was appointed to be a cardinal and contributed to the Council of Trent.

<sup>110</sup> “Un libro como el de los Ejercicios de San Ignacio, que casi súbitamente se afirmó e impuso como el más rudente y universal código de gobierno espiritual de las almas, como manantial inexhausto de piedad la

thoughts of St. Ignatius on the *Spiritual Exercises* were seen in his letters. He wrote from Rome<sup>111</sup> to Fr. Miona who was his spiritual director during his scholastic years in Paris.

*"It is only right that I make some return for the great love and affection which you have always felt for me and shown me in your actions. But in this life I do not know of any other way of paying even the smallest part of this debt than by having you make the Spiritual Exercises..... If you every regret it, I not only accept whatever penance you may wish to impose on me, but you may look upon me as a mocker of the spiritual persons to whom I owe everything.....Once again and again and as often as I can, I beg of you by the service of God our Lord, take my advice."*<sup>112</sup>

Those words by St. Ignatius should be regarded as aimed at us as well.

**The Third Point:** So what shall we do specifically? According to the words of St. Ignatius, first of all, keep in the state of seclusion “solitudo externa”<sup>113</sup> and go as far away from external things as possible. St. Augustine also said, “It is difficult in a crowd to see Christ: a certain solitude is necessary for our mind; it is by a certain solitude of contemplation that God is seen. A crowd has noise; this seeing requires secrecy.” (21)<sup>114</sup> (ML.35, 1533, in Joh tractatus 17, c 5, n.11) Not only this external solitude, but also the internal solitude must be kept. As St. Gregory said, “what avails the solitude of the body, if the solitude of the heart be wanting? For he who lives bodily removed from the world, but yet plunges into the tumults of human conversation with the thoughts of worldly desires, is not in solitude.” (22)<sup>115</sup> (ML.76, 553, Moralia Lib XX, c16, n.52) In the same way, St. Bernard said

*If I have an ear on heart, the words of the Lord tastes sweeter than honey comb drips. Escape from the external ears. Stay away and free, dip oneself to the internal thoughts together with Samuel to say ‘Speak, for your servant is listening.’ (1 Samuel 3:10) This voice would not sound round and cannot be heard in the crowds. Secret recommendations need secret ears.* (23)<sup>116</sup> (ML 182, 248, Epist. 101 n.13)

Second, do it with “greater reverence.” (*Spiritual Exercises*, annotation No.3)<sup>117</sup> If wishing to be before the Lord, to listen His words regardless of how few and enjoy the grace to obey, one must take an appropriate attitude to honor the Lord from bottom of one’s heart. St.Basil also instructed the attitude to be before the Lord, “*The Lord hath looked from*

más profunda y al mismo tiempo la más sólida, como estímulo irresistible y guía segurísima para la conversión y para la más alta espiritualidad y perfección, tal libro no podía menos de estar en primera fila entre los predilectos de nuestro santo, cuyo genio característico y más nobles aspiraciones, en una palabra, cuyo espíritu entero, tan bien reflejaba.” Cf.) (Oraá 1940) p.783.

<sup>111</sup> Fr. Arrupe wrote that this letter was written from Rome, but actually it was from Venice.

<sup>112</sup> (Ignatius 1959) to Manuel Miona, November 16, 1536, p.27.

<sup>113</sup> SE#20.

<sup>114</sup> (Augustine 1978) Vol. VII, p.115, No.11.

<sup>115</sup> (Gregory PP. I 1850) p.400-401.

<sup>116</sup> (Bernardus 1862) *Tomus Primus, Epistolae*, p.107.

<sup>117</sup> SE#3.

*heaven; he hath beheld all the sons of men from his habitation which he hath prepared. The Lord looks from above on those who stand fast in their proper dignity and perform the duties that belong to human nature.*<sup>118</sup>(24) (MG 23, 213, in Ps, 32, n8) We have to pray with humble hearts and strong aspirations to the Lord. Deep devotion should overflow to the outside, both physically and mentally to lead to respect for others.

Third, as shown in annotation 5, it is necessary to be “*in a magnanimous spirit and with great liberality towards their Creator and Lord.*”<sup>119</sup> In order to dedicate oneself to the Lord, one must proceed with a big heart with Christ, without regret for anything. St. Chrysostom taught on this point, too. “*For arms had been of no use,..... had not the spirit of the soldier's soul been roused*”<sup>120</sup> (25) (MG, 62, 163, Epist, ad Effesios, c6, Hom23) No matter how strong the weapons are, there would be no fruit if the spirit fails to offer everything back.<sup>121</sup> Solid determination is necessary, not to resist, not to go away, but to proceed straight forward.

Fourth, it is necessary to make the best effort to find the Lord. One month of the Exercises is an important period in life. One must not overdo it, but there should be no omission in effort. Considering the original character of the *Spiritual Exercises*, there may be various difficulties, accompanied by suffering, such as weather, environment, or inconveniences in lifestyles, etc. In addition to the external ones, there may also be internal ones; emotional difficulties like desolation (*Desolatio*). But one must go straight forward without regard for any of these.

Fifth, all must be dedicated to nothing other than prayer. This is the basis of a spiritual life. As St. Paul stated, “*I planted, Apollos watered, but God gave the growth.*” (1Corinthians 3:6), God himself gives us life and growth. Thus, one must pray to receive this particular grace from the Lord. St. Augustine also noted; “*A human being hears someone speaking, either another human being or an angel, but in order that one might see and know that what is said is true.*”<sup>122</sup> (ML 44, 130, de peccatoribus merit, et remiss, Libl c.25, n.37) Also, in the words of St. Paul in his letter to the Ephesians, it is said, “*and to be renewed in the spirit of your minds,*” (Ephesians 4:23). Also in the letter to Timothy, “*for this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands*” (2 Timothy 1:6). You must renew your life and attitude completely to burn with a longing for the spiritual world, and enter into meditation. We are passionate about resolving important

<sup>118</sup> (Basilus 1981) Homily 15, (8), p.241.

<sup>119</sup> SE #5.

<sup>120</sup> (Chrysostom 1979) Homily XXIII. Ephesians vi.14, p.163

<sup>121</sup> SE #234, suscipe.

<sup>122</sup> (Augustinus and Teske 1996a) v. 23: Answer to the Pelagians: The punishment and forgiveness of sins and the baptism of little ones, Book One, No.37, p.5.



issues in this meditation for the rest of our lives, and pray for the grace to enable us to attain the ultimate point. One must fully depend on the Lord as if one can do nothing, but still do one's best. Conclude this meditation by repeating the prayer to the Lord from the heart "*Hear me, hear me, hear me, my God, my Lord, my King, (Eaudi, exaudi, exaudi, me, Deus meus, Domine meus, Rex meus.....)*"<sup>123</sup> It is possible to choose any prayer. The spirit is important and now is the most blessed time to bring it up. By making good use of it, together with the Lord, the great grace will be given.

<sup>123</sup> Fr. Arrupe quoted the same phrase for First Meditation, refer to the end note (11b).

# Fourth Meditation: Seeking a Holy Grace

For the evening meditation, one often repeats the previous meditations, especially those places where there were special feelings or where one wished to deepen the thoughts. Another possibility is to meditate with the point presented here. One is free to choose the way to meditate.

**Composition of Place:** Imagine a view of St. Francis Xavier meditating with St. Ignatius, and try to feel his enthusiasm, his salvation and his ambition.

**Grace to Seek:** Realize the Will of the Lord for oneself and seek the grace of having a perfect life by following His will.

**The First Point:** In Revelation, St. John wrote to invite people to repentance and conversion as follows:

*And to the angel of the church in Sardis write: These are the words of him who has the seven spirits of God and the seven stars: I know your works; you have a name of being alive, but you are dead. Wake up, and strengthen what remains and is on the point of death, for I have not found your works perfect in the sight of my God. Remember then what you received and heard; obey it, and repent. If you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.* (Revelation3:1-3)

Furthermore;

*And to the angel of the church in Laodicea write: The words of the Amen, the faithful and true witness, the origin of God's creation: "I know your works; you are neither cold nor hot. I wish that you were either cold or hot. So, because you are lukewarm, and neither cold nor hot, I am about to spit you out of my mouth."* (Revelation3:14-16)<sup>124</sup>

How have you been in your life? It may be a life that is neither enthusiastic nor hardworking, not cold, rather lukewarm, isn't it? Even if it is not an extremely evil life, it may be far from seeking to be perfect. In response to such a life, the Lord invites those who repent of sin and wish to be reconciled by the words of the prophet Isaiah.

<sup>124</sup> Fr. Awamoto often repeated this phrase even now. It tells how strong the influence of Fr. Arrupe was. About Fr. Awamoto, refer to the footnote on 2<sup>nd</sup> Meditation, the second point.

*Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David.* (Isaiah 55:1-3)

Jesus Christ said this to us all. We are supposed to taste profoundly the words of the Lord that have been spoken by the prophet Isaiah. The prophet says “*then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said:* ‘Now that this has touched your lips, your guilt has departed and your sin is blotted out.’” (Isaiah 6:6-7) Now we would like to stand before the Lord with Isaiah and think. However, one cannot stop realizing that one is not worthy to see the Lord. Thus, purification by fire is necessary. We must pray to the Lord to touch us with the burning coal. The Savior Jesus Christ also shows mercy to those who seek healing.

*One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you want to be made well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” Jesus said to him, “Stand up, take your mat and walk.” At once the man was made well, and he took up his mat and began to walk.* (John 5:5-9)

Like this sick man, we lie in the life of sin and faults for a long time. Even trying to get out of such life ends in vain, we still stay in the mud and suffer. Who will take us to the pond? We seek the voice saying “*stand up, take your mat, and walk.*” Once saved from sins, we would like to keep unity with God without falling into sin again.

*I am the true vine, and my Father is the vine grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.* (John 15:1-4)

Just like a branch of a vine that cannot bear fruit without remaining connected, we cannot expect good fruits without unity with Jesus Christ. In meditation, in Eucharistic adoration, and also in the day to day life we wish to unite with Christ, to be strengthened by His power and to be alive.

**The Second Point:** In the scripture cited above, choose the most appropriate part and pray deeply with all your heart, chew on and taste the words of Jesus, and look with the eyes of the heart and hear with the ears of heart, so that a strong hope will be brought like the time when St. Paul saw the appearance of Jesus on the way to Damascus, to receive the grace of the Lord. The Scripture says; [Saul got surprised and asked the Lord “what do you want me to do?”]<sup>125</sup> “But get up and enter the city, and you will be told what you are to do.”

<sup>125</sup> Although Fr. Arrupe quoted as Acts 9:6, but he added the question from Saul as above.

(Acts 9:6) Now if we cry with the same heart as St. Paul “Lord, what do you want me to do?” the Lord will say “*get up and enter the city*”. Even without going to the city and staying in a room, we can hear what God expects us to do and that’s what we wish to hear. “*Speak, Lord, for your servant is listening.*” (1Samuel 3:9) and “*Understand, O dullest of the people; fools, when will you be wise? He who planted the ear, does he not hear? He who formed the eye, does he not see?*” (Psalms 94:8-9) We would like to listen to the words of our Lord. We would like to proceed with the burning wish to become a saint, from the bottom of our heart. However, if you continue to live as usual, there is no prospect of following Christ. Perhaps your personal ability is not sufficient to change your life today or even after a month. How can it be possible to transform our humble bodies?<sup>126</sup> It is not possible without a special Grace from the Lord. We must live the life of faith, hope and love with totally supernatural powers. Quickly, it will become impossible to remain lukewarm.

**The Third Point:** Obeying the gift of the Holy Spirit, understanding, knowledge, wisdom, (*intellectus, scientia, sapientia*)<sup>127</sup> we can also proceed to perfect faith. At this stage, human efforts would be stopped to be instructed directly from the Spirit and would seek to understand deeply the content of faith. Also, as one created, the ability to clearly understand the relationship with the Lord will be given. Understanding is the grace to comprehend the teachings and let them soak into one’s heart. Knowledge is the grace to learn and utilize the world according to the Will of the Lord. Wisdom is the grace to make you feel totally at ease with the Lord. Among those, the most complete grace is the divine quality of wisdom (*donum sapientiae*) that is not just to learn something, but to savor it. Now we pray from the heart, “*Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love*”<sup>128</sup> and ask to be given the seven gifts of the Holy Spirit. There are many beautiful prayers dedicated to the Holy Spirit. Let me give some examples to ignite love for the Holy Spirit, Adam de Saint-Victor's prayed:

*Thous, who are both gift and giver, helping every good endeavor, cause our hearts to praise Thee ever, and our lips, O let us never but in blessing Thee employ: Wash out every evil passion, who alone canst purge transgression! And in Christ our souls refashion, that we may in full possession, our new nature's bliss enjoy!* (27)<sup>129</sup> (Adam S. Victor 1192)

The words of St. Hildegard are also beautiful.

<sup>126</sup> Philippians 3:21.

<sup>127</sup> Fr. Arrupe put those words in Spanish(*intellectus, scientia, sapientia*), not in Latin.

<sup>128</sup> Although Fr. Arrupe did not put this to the end note, in Latin, “*Veni, Sancte Spíritus, reple tuórum corda fidélium, et tui amóris in eis ignem accénde.*” Cf.) (CCC 1994) #2671, p.642.

<sup>129</sup> (Victor 1881) p.98-99.

*Oh comforting fiery spirit, the life force of all creatures. You are holiness in all living things, you are a sacred ointment for perilous injuries, Your holiness cleanses the fetid wound.* (28)<sup>130</sup>

Since it was written under the guidance of the Holy Spirit, the Bible is filled with the words of the Holy Spirit, especially the Book of Wisdom presents the sophia of the Holy Spirit. “*O God of my ancestors and Lord of mercy, who have made all things by your word, and by your wisdom have formed humankind to have dominion over the creatures you have made.*” (Wisdom 9:1-2) “*Send her forth from the holy heavens, and from the throne of your glory send her, that she may labor at my side, and that I may learn what is pleasing to you. For she knows and understands all things, and she will guide me wisely in my actions and guard me with her glory.*” (Wisdom 9:10-11) With those prayers, seek eternal wisdom. By receiving this wisdom, it enables us to be satisfied for the first time. The lives of saints were filled with the grace of this wisdom and guided by the light. By receiving this light, we can also achieve the life like saints. Wish to the Lord our God, “*look! I stand before you poor and naked, asking your grace and imploring your mercy. Feed me, for I am hungry. Inflame my coldness with the fire of your love. Illuminate my blindness with the light of your presence.*”<sup>131</sup> (Imitation of Christ 4:16) We seek the mind for prayer as the grace of the Holy Spirit to be one with the Lord and to get enlightened, and repeat the above prayer. This meditation is not intended to know much but to pray deeply and to wish zealously. This special grace from the Holy Spirit will be given, in most of cases, to those who make efforts zealously. Many of the saints, who had made constant efforts, have received the mercy of the Lord and been given the highest grace.<sup>132</sup> If we strive to keep to the smallest point in our daily life and try our best to follow it, we will surely receive the grace of the Lord. With this thought in mind, pray for grace in honor of St. Mary, St. Ignatius, St. Francis Xavier and all saints to enable us to receive the gift of the Holy Spirit, in particular, the Jesuit saints who have found the path to perfection through the *Spiritual Exercises*. Conclude this meditation wishing to be full of grace.

<sup>130</sup> This is known, especially in Ireland, as a verse of song.

<sup>131</sup> (Thomas a Kempis 2017) p.219, Book 4, Chapter 16.

<sup>132</sup> Fr. Awamoto is influenced by this strong conviction to Sainthood of Fr. Arrupe. He got baptized to become a priest shortly after the World War II. This ‘perfect saint life’ image caused him much struggle, still it satisfied him a lot. About Fr. Awamoto, refer to the foot note on 2<sup>nd</sup> meditation, the second point.



## Fifth Meditation: Temple of God

We want to improve our lives in accordance with the purpose of the *Spiritual Exercises* and to live a faithful life following the Will of God. It is a new spiritual structure to build one's life on, and sincerely we wish to make it sacred and grand so that it is appropriate for the temple of God.

**Composition of Place:** Look at St. Peter's Basilica in Rome, Notre Dame Cathedral<sup>133</sup> in Paris, or one of the cathedrals with which you are familiar. This is one of the magnificent scenes of culture that humans have built on earth. But no matter how great their beauty and art are, they are just collections of substances. It is constantly exposed to wear and tear. True eternity is not found there, nor is that which will not change hereafter.<sup>134</sup> But now we are going to build our own basilica that should exist forever. This can get higher or wider in any way with the Grace of God together with our efforts. With a willingness to build such a spiritual building, look at these earthly cathedrals. Even though they are inferior to spiritual buildings, they still amaze and earn the praises of the world.

**Grace to Seek:** In order to establish this temple of eternal life that should be dedicated to the glory and praise of God, first of all, it is necessary to dig deep to set a solid foundation. Pray for God's grace so that this foundation will not be on fragile sand, but on solid rock.

**The First Point:** St. Paul insisted to the believers at the time, when he talked about the worship and the preciousness of the spirit that is supported by the Holy Spirit, "*do you not know that you are God's temple and that God's Spirit dwells in you?*" (1Corinthians 3:16) This is a dreadful word that brings fear to the hearts of non-humble people. There have appeared many philosophers, thinkers and religious who taught people the superiority of the human spirit. But there has never been any that gives a high value for human esteem. The dignity of humanity can find its ultimate ground here. Those who cannot understand this word can never understand why humans should respect themselves, and why they must

<sup>133</sup> Coincidentally, in April 2019, while the translator was working for the paper to introduce this book, Notre Dame Cathedral was caught fire.

<sup>134</sup> Considering the fact that Fr. Arrupe walked from Nagatsuka Novice House to SJ House at Noboricho, closer to hypocenter, he observed Hiroshima in ruins on August 6, 1945.

spread the love of the neighbor in a Christian way. People should equally be the ones that represent God's living temples, no matter their race, class, foolishness, sickness, etc. A person is created for that purpose, and should make use of it. Any matter that is not tied to this is meaningless in human life. Furthermore, it is something that concerns life. It is the purpose and meaning of life to build this temple, the temple of the eternal and immortal God. This is by no means a metaphorical expression or literature. It is the most realistic understanding and expression of human life. St. Ambrose was also impressed by this great fact. *"This is the true sanctuary of God. Here, regardless of the courtesy, the Lord will be worshiped in spirit. This holy temple of God is not a collection of stones, but a chain of faith built up."*(29)<sup>135</sup> (St. Ambrosius, *Tractatus in Lucam*)

The sacredness of humanity raised by Christ becomes clear on this point. St. Paul repeated this great truth revealed in the New Testament as if he did not know that he was repeating himself. *"What agreement has the temple of God with idols? For we are the temple of the living God; as God said, 'I will live in them and walk among them'"* (2Corinthians 6:16). He further mentioned it as if he were euphoric in this great matter of humanity.

*So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.* (Ephesians 2:19-22)

Now we know that our work and the mission of our life is to build this temple of God. This is a sublime business to make our hope higher. We are no longer allowed to be idly or ethically easy. It is unbearable to surrender ourselves to vulgar desires. We would like to proceed to this great business that fully impresses people, dedicating all life till the last moment without rest.

However, the more our awareness is raised and widened, the more we get puzzled about how to start this great business. St. Augustine said;

*Do you want to be great? Start from the bottom. Are you thinking of constructing a great skyscraper of a building? First give thought to the foundation of humility..... What is the topmost pinnacle of the building we are striving to construct? How far does the top of our skyscraper reach?* (30)<sup>136</sup> (Sermo 10, De verbis Domini)

Thus, this business must start from the ground up first. This foundation must be deep and solid for the eternal temple, but how should we dig the foundation? There are three approaches:

<sup>135</sup> (Ambrosius Mediolanensis 1845b) Expositio Evangelii secundum Lucam, 9, 1, p.1557.

<sup>136</sup> (Augustine and Hill, 1990) V.III/III, p.235-236.

1, delve into yourself --- Because this building should be built in the world of souls, its foundation can be set by digging deeper into yourself. As sinking into ourselves, we gradually move away from our surroundings and enter the world of nothing. However, if digging further, we would encounter being, God as absolute Being.

2, be consistent in the faith --- Observe God deeper in the light of faith and enter into God. What we learn from this will be solid material to build the foundation.

3, go in humility --- by observing God in faith and learning from Him, we finally can recognize ourselves correctly. Without knowing God, one cannot know oneself.

Without faith, neither self-review nor recognition is possible. “*Lord, let me know myself and know Thee*” (*noverim me, noverim te*,)<sup>137</sup> The cry of St. Augustine is recalled here again. By knowing God and knowing oneself, one comes to be able to take on a decisive attitude to God. That is humility.

**The Second Point:** “delve into yourself” This is the point of this meditation. One must think deeply on this point. What are you?<sup>138</sup> This is the issue, which is the starting point of human thought and its final point, and it must be faced. Self is “here and now” (*hic et nunc*), nothing but oneself who occupies space during the time period of meditation, and not the body itself. When thinking only about the flesh, it is just the human biological form as one of other biological creatures. To that extent, humans are by no means special or particular. In order to get hold of oneself, it is necessary to enter, from the external mechanism of the flesh, into the deeper spiritual domain, entering inside of the self (ego). At that time, one goes away from everything in the external world; away from the house, the garden, the mountains, the sky, one can enter the deepest part of inner self that no other person can step into. This is an experience that a person can have, once in a while, to some extent. In times of pain or loneliness, one feels the uniqueness of one’s existence. The loneliness in the universe strikes oneself.<sup>139</sup>

Things that surround you, things that comfort you, things that made you rich, are all things that are now in the distance. Parents, brothers, and friends cannot step into this solitude. You are surrounded by many things, but remain alone. Nobody can touch or get closer and only you are enshrined in yourself. Not only the external things, but also internally, everything attached to you cannot do anything for now; the fame that decorated you, the talent that once made you proud, or your dignity. While being away from everything, your naked self is the only one to remain. In order to understand this better, imagine the end of life; I am still alive, but physical functions gradually disappear, as

<sup>137</sup> (Augustine 1978) Volume VII, Soliloquies, Book II, No.1, p.547. Refer to the end note (34).

<sup>138</sup> Fr. Arrupe did not write ‘who are you?’

<sup>139</sup> His one particular experience of loneliness was imprisonment in Yamaguchi that was described in (Arrupe 1986) Chapter 3 The Important Way Stations.

various organs no longer work. I cannot talk anymore, but my ears still do not stop working. The heart barely beats. There may be someone close praying, but the distance from them gets bigger and bigger. How far is the distance between life and death? The world I have lived in up to now, the people who have stayed around, the respect and appreciation that they have shown, the business I have done and the achievements, honors, treasures and status, everything goes away from me. Now I am completely separated from what I need and what I thought was indispensable. Nothing can be carried away with me. Nevertheless, only I myself remain. It is myself who I have ignored too much so far. What I have thought of myself goes far away, and the true self that I have forgotten to see gradually appears. That is the core of oneself. One must delve into this depth through this meditation.

The life of prayer must be done on this point. What I showed outside fooled people. In order to find the truth, our eyes must go deep into this inner world. Where we find the “hidden treasures”. This is the reason to have a one month retreat, then “the hidden treasures” would be properly sought. This is a secret place where any troubles or clamors cannot reach anymore.

**The Third Point:** As going further into the sinking into ourselves, we learn that the pursuit is not an endless depth of emptiness.<sup>140</sup> At the bottom of this emptiness, finally, people encounter one thing which stays in the deepest part of ourselves, which St. Augustine called “*God is closer to me than myself,*” (*interior intimo meo*)<sup>141</sup> is exactly nothing but God. Lessius<sup>142</sup> said “*open the curtain and look at what hides inside and look at the dew that is pure.*” (31)<sup>143</sup>

Coming to this point, we must stop working only with our own ability. Natural human effort and pursuit are now over, those who live in holy grace stand in the light of Heaven, and the supernatural world opens up as a new stage.<sup>144</sup> When looking by this light, people can learn many things about the Lord. And this is the truth of Sophia. We need to seek the wisdom of this God that is revealed only to the eyes of faith and observe the world again with this knowledge. Only the world of faith is the world of truth, and the only recognition gained by faith is the recognition of truth. No matter how good it seems, knowledge without faith is just a vague and scarce understanding from a human perspective. What

<sup>140</sup> The wording brings the image of a Japanese ZEN idea.

<sup>141</sup> (Mathewes, 1999) p. 195-221.

<sup>142</sup> Leonardus Lessius, SJ, (1554-1623). After studying at the Collegio Romano under Robert Bellarmine, he was an influential theologian in the Netherlands by introducing the Summa theologica. Cf.) (Worcester, Armstrong, and Shea 2017) p.460-461 Lessius, Leonard by Paul Begheyn, SJ.

<sup>143</sup> (Lessius and Roh 1861) Liber II. De Immensitate Dei, p.32, 19.

<sup>144</sup> Regarding the thoughts on ‘supernatural’, refer to the footnote on the Introduction that quote the explanation by Fr. Arrupe on his other book.

seems clear is only a vastly distorted image of reality. For this reason, the actions of those who have faith are persistent. Because it is supported by the recognition of truth. An infant with the correct faith is thus wiser and more confident than wise men on earth without faith.<sup>145</sup> This faith not only illuminates the human spirit with supernatural light, but strengthens the will. The will can work strongly only when supported by the correct guidance of reason, and the behavior of the will without reasoning cannot be regarded as ethical human behavior. However, if this reasoning is not supported by the understanding of something absolute, human behavior cannot avoid never-ending change and fluctuation. Thus, the confidence cultivated by this faith is the strongest possible for the human spirit. Therefore, it will be called the ultimate recognition of humanity, as it is higher and stronger than metaphysical knowledge. Because metaphysics cannot go beyond the domain of human reasoning that is prone to error, while the wisdom by faith is rooted in the infinite perfect Sophia of God Himself. By this faith, humans are raised into the supernatural world, through these theological virtues; the natural human abilities are guided to a high level of union with God. St. Paul described this status and wrote, "*but my righteous one will live by faith.*" (Hebrews 10:38) This meditation must be done in this stance of this pure faith.

**The Fourth Point:** It is natural for us to have a humble attitude by entering into the emptiness of ourselves, by finding God at the ultimate point of the emptiness, by seeking the knowledge of God, and finally by letting the existence of God and our emptiness be encountered. There are not enough words to describe the importance of this virtue in the spiritual life. Humility can be a purely supernatural virtue when coming from this position of faith. Otherwise, even if it seems like humility, it may be just a skillful mask of the ego. In such a case, when the strength of humility is needed, it rather reveals fragility, rather than strength. Humility becomes true only when digging down to the bottom of the human soul and alerted by the hidden presence of God. It does not mean to make humans lower or abased. Rather it is the great virtue to make humans higher and respected. God goes against the arrogant ones, while raising the humble. This humility is what Our Lady praised in the Magnificat. "*He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly*" (Luke 1:51-52) Now, faith can be further deepened by humility. According to the gifts of the Holy Spirit, the Holy Spirit itself would be a blessing to those who give up

<sup>145</sup> This phrase may reflect the one of the martyrs at Tsuwano; a group of the believers, not including any priests, the youngest being a 5 year old girl who refused to leave Christianity by responding to the colloquy with the officials. Tsuwano, which is several mountains away from Hiroshima, is a part of the same parish. The church building was built in 1931 by the support of German Jesuits. Later, Fr. Pauls Nebel, SJ, (1919-1976) another atomic bomb survivor, became in charge of this church. Fr. Arrupe would have known those stories of the martyrs. They are in the process of the beatification since May 3, 2019.

oneself.<sup>146</sup> Therefore, people can find humility by faith and can further deepen faith accordingly. Here it must be said that humility is also truth. St. Teresa also said: “*humility means truth.*”<sup>147</sup> St. Bernard defined humility and said “*it is a virtue to shame oneself, by the most obvious recognitions of one's own sin.*”(32)<sup>148</sup> St. Thomas also wrote indicating the basis of this virtue, “*you can consider two aspects of a man, that which is God's, and that which is his. All that is defect is of man, all that is health and perfection is of God.*” (33)<sup>149</sup>(*Summa Theologiae*, 2a2ae, 161, 3)

Based on such ideas, humility can be justice at the same time. The verses that St. Paul wrote in the First Letter to Timothy 6:16 is no less than a description of the appropriate attitude from created things to God; “*to him be honor and eternal dominion.*” Revelation 7:12 also says “*Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.*” That also implies the voice of praise to the Lord from those who correctly admit their emptiness.

This humility can be extracted from two pieces of knowledge; one is the Lord, the other is ourselves. We must keep thinking about the holiness of the Lord and the ugliness of ourselves. No matter how much effort we expend, we cannot reach the infinity of God. No matter how much effort we spend observing ourselves; humans cannot identify the darkness of our own soul. Here, we have to repeat once again that fierce prayer of St. Augustine. “*God, in order to love you, let me know you and in order to shame myself, let me know myself.*”(34)<sup>150</sup>

As such, we dig down internally, find the limitlessness of God at the edge of our own emptiness, and learn the presence of God and the emptiness of self in the knowledge of the light of faith. That is the appropriate attitude of humans to learn humility. By doing so, people can lay the foundations of their own buildings. From here, life with deep prayer arises. This lifelong work of building, this large building will not be broken or deformed if we follow this method in this order. When constructing spiritually, it will become an amazing architecture. This is exactly the spiritual architecture that St. Zeno of Verona praised. “*Something built every day, something dedicated every day, and something worthwhile to be praised*”(35)<sup>151</sup>

<sup>146</sup> Fr. Arrupe avoided to use the Latin word ‘Suscite’ to make Japanese understood. Suscite is the words that St. Ignatius used as an offering to be made after someone has “pondered with great affection how much God our Lord has done for me” and how much God “desires to give me”, then to make the prayer of total self-gift in return. Cf.) (Worcester, Armstrong, and Shea 2017) p.769 Suscite by Henry Schea, SJ.

<sup>147</sup> “Humildad es andar en verdad” or “to be humble is to walk in truth.” (Teresa of Avila 1976, II) The Interior Castle, p.420, Chapter Ten, n.7.

<sup>148</sup> (Bernardus 1862)ML.182, De Gradibus Humilitatis et Superbiae, Capt Primum, N.2, p.942.

<sup>149</sup> (Thomas Aquinas and Aumann 1964) v.44: Welltempered passion, p.98-99.

<sup>150</sup> Although the original text from St. Augustine said; “*God, always the same, let me know myself, let me know Thee,*” Fr. Arrupe added some more words on his Japanese text as above. Cf.) (Augustine 1978) Vol. 7, Soliloquies, Book II, 1:1, p.547.

<sup>151</sup> (Zeno Veronensis 1845) Tractatus, Episcopi Veronensis, Liber I, Tractatus XIV-III, 113, p.358.



At the end of this meditation that should form a serious root of a month's meditation, listen to the dialog of God and St. Augustine, who was illuminated by the light of heaven, listening to this dialog I pray that my remorse will come upon me as well.

*By the Platonic books I was admonished to return into myself. With you as my guide I entered into my innermost citadel, and was given power to do so because you had become my helper. I entered and with my soul's eye, such as it was, saw above that same eye of my soul the immutable light higher than my mind --- not the light of every day, obvious to anyone, nor a larger version of the same kind which would, as it were, have given out a much brighter light and filled everything with its magnitude. (.....) It transcended my mind, not in the way that oil floats on water, nor as heaven is above earth. (.....) The person who knows the truth knows it, and he who knows it knows eternity. Love knows it. Eternal truth and true love and beloved eternity: (.....) I heard in the way one hears within the heart, and all doubt left me. I would have found it easier to doubt whether I was myself alive than that there is no truth 'understood from the things that are made'. (36)<sup>152</sup>*

If this light shines upon our hearts, the infinite size of the Lord and our immense poverty will become revealed without a cloud. And the confrontation of those two pushes us to proceed to eternity and that instinct will be a power to guide our life from now on. We would like to scream in that light, like St. Augustine, "*What is the light which shines right through me and strikes my heart without hurting? It fills me with terror and burning love: with terror inasmuch as I am utterly other than it, with burning love in that I am akin to it.*"(37)<sup>153</sup>

<sup>152</sup> (Augustine 1991) Book VII, Chap.X. P.123-124.

<sup>153</sup> Ibid. Book XI, Chap.IX. P.227.

# Sixth Meditation:

## Human Nature

### - Who are we? -

A whole day yesterday was dedicated to find tranquility of heart and think about various matters to evoke a deep prayer. From now on, as written in the book of the *Spiritual Exercises*, “*having as their purpose the overcoming of self and the ordering of one’s life on the basis of a decision made under in freedom from disordered attachment,*”<sup>154</sup> we would like to get ready for that.

Through the consideration of yesterday, we have decided to build a tall spiritual building and learned the necessity of a deep foundation for that. Now, let us think about what that foundation should be. However, this consideration does not yet go into four weeks of the *Spiritual Exercises*, it is its prelude and starting point.<sup>155</sup> We would like to think about this in our prayers for the whole day today, to keep it in our hearts as deep as possible.

As stated in “*directory*” 12:2,<sup>156</sup> the whole weight of the building rests on its foundation, so this meditation of “the principle and foundation” should support all the weight of the spiritual life from now on. If it succeeds, then the meditation will also succeed. Without this consideration in depth, the following meditations may not be properly understood. Thus, this consideration must be done with depth.

<sup>154</sup> SE#21.

<sup>155</sup> Fr. Arrupe expected the receivers of SE to be prepared well enough in advance. This attitude shows how high a faith he required and he had a strong feeling about it. This idea influence to Fr. Awamoto who used to be one of the novices under the direction of Fr. Arrupe.

On this point, the influence of Fr. Włodzimir Ledóchowski, SJ., Superior General of Society of Jesus from 1915 to 1942 can be observed. During the time while Fr. Arrupe was studying theology in Valkenburg (Holland), Fr. Ledochowski send a letter on the proper performance of the daily Exercises of Piety and mentioned the importance of Spiritual Exercises in the novices education, dated on July 2, 1934. Cf.) (Ledóchowski 1945) p.394.

<sup>156</sup> Directory is a set of guidance of how to give the Exercises. Originally, St. Ignatius started to write, then the Jesuits from his generation recorded his instructions. After his death, Claudio Acquaviva, the fifth Superior General, directed to publish the official directly which Fr. Arrupe referred to. Cf.) (Palmer 1996) Document 43, official directory of 1599, Chapter 12, 2, p.311-312. Cf.) (Worcester et al. 2017) p.232-33, Direction, Spiritual, by Thomas Worcester, SJ.

Now, let us consider the term “the principle and foundation”. The definition of the word “principle” (*principium*) is one of the rules (*Veritas*). In philosophical terms, it is a recognition of human reason or faith that does not require proof. It is a solid knowledge that cannot be doubted, and on the basis of which all the other knowledge is understood, and if this is denied, no other recognition can hold. In Philosophy, there are the law of contradiction and the law of causality. For example, in construction, foundation work does not enter the building itself. It is the foundation on which a building should be built. The stronger it is, the stronger a building can be. Therefore, in order to build our lives firmly, we need an unbroken principle and foundation. Otherwise, like the words of the Lord, “*And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!*” (Matthew 7:26-27) everything would fall down. We should not be foolish but be wise as Christ said.

**Composition of Place:** Look at the first moment when Adam was created by God and placed in paradise. He was a perfect person. His reason was not wrong, his will was not distorted, and his emotion was not clouded. He was not suffering, not dead, and was devoted to the natural, supernatural benefits and also to the supernatural life.<sup>157</sup> When he first became aware of himself, what did he think about himself? Let us observe Adam at that moment.

**Grace to Seek:** “*Lord, let me know my end*” (Psalm 39:5)<sup>158</sup> Let us follow St. Augustine, “*Lord Jesus, let me know myself, let me know Thee.*” «*Domine Jesu, Noverim me, nōverim te*»<sup>159</sup>

**The First Point:** We admire high ideals. Stay away from the vanity of the world and seek certain things and the truth. Lead oneself, not by evil human desires or vulgar impulses, but let the feeling obey the will, let reason guide the will, and let faith lead reason to the supernatural light. Leave the blind-like life of inconsistent thoughts, words and acts, without reflection, but live the consistent unity with one purpose in all actions and operations.

One should play an important individual role given by God, not separated from the world, but as a part of the order of the universe where eternal divine providence offered this opportunity. Your life cannot be allowed to be unconscious or impulsive. Every little thought, word and deed in daily life is an indispensable part of a high spiritual building

<sup>157</sup> Fr. Arrupe explained by himself about “natural and supernatural.” Refer to the foot note on Introduction.

<sup>158</sup> Fr. Arrupe quoted as Psalms 38:5, but it may be meant 39:5.

<sup>159</sup> “*Deus semper idem, nōverim me, nōverim te.*” (Augustine 1978) Volume 7, Soliloquiorum, Libri Duo, 2.1.1. Refer to the end note (34).



before the Lord. In construction, every nail and drain<sup>160</sup> should be in a well-defined place of the total structure. Otherwise, there will be a day when buildings collapse over time, no matter how large they are.

The life as a spiritual structure should be lived with this will, the first thing to do is to form a basement or foundation which supports the life itself to establish the right life.

Then, how and where should we explore this foundation?

When a human being can put all of his/her dignity and value in the spirit, not flesh, our foundation should be built on this spiritual world. We have to dig into the deepest part of our own hearts. We will encounter God at the deepest part of our spirit after digging and coming to the bottom of self. From knowing this God, build our spiritual life based on knowledge of the Lord. This is the solid house that a wise man built on a rock.<sup>161</sup> Those who live their life by running around themselves without digging down internally to reach God, are like a foolish man who built his house on sand.<sup>162</sup> Such people can never live a life on a solid foundation. They just built a house on their fragile self, locked themselves there and cannot get out from there, and never stood on objectivity or realism. They can build nothing but their own subjectivity and individuality. And the things built will be swept away by rain and wind repeatedly.

Nothing can be truth if not built by God. It cannot be real.

God tends to be regarded as most distant from humans. Rather He is the closest and the root of humanity and is found in the deepest part of ourselves. In fact, faith is so realistic, and those who have not yet found faith are those who have not yet correctly found humanity, life or the world. In order to find God, first, we must lower and humble ourselves.

God stays with us in our deepest places. In order to encounter Him, we must also lower ourselves and sink ourselves into that depth. It is the path to approach the nature of the Lord, led by prayers, enlightened by faith, seeking from the Holy Spirit the gifts of understanding, knowledge and wisdom. The relationship with God and humans, especially God and an individual person needs to be realized and studied, and through this, one touches deeply on the reality of other things. By this all things are grasped and recognized at their ultimate point.

Only when you learn what you are and that God is the ultimate cause of yourself, the relationship between you and God becomes clear.

<sup>160</sup> A nail and drain are supposed to mean that the necessity to plan a building, both material things and non-materials. Japan which often has rains and typhoons, drainage is an integral part of construction planning.

<sup>161</sup> Matthew 7:24.

<sup>162</sup> Matthew 7:26.

This can also reveal the appearance of everything else. Therefore, we can reach the deepest humility, by observing our own true appearance and that of the Lord. With this deep humility, we have to dig the foundation of our spiritual life.

This humility is not a vulgar fantasy like one that can often be seen in human life, but it must be something found after digging through human misery. In order to find it, faith is necessary. Furthermore, once gaining humility and faith, we must seek Sophia that is brought by them. Thus, the things we seek get higher and clearer gradually.

**The Second Point:** Faith is a self-evident premise that does not require further clarification. Then, what does this faith teach about the Lord and ourselves? We must enter into it, what faith brings us to, not just as knowledge, but rather as our deepest internal experience. On the question of “what else am I?” everything else has to leave from the framework of the issue, except ourselves. All the people who stay near, friends, teachers, parents, siblings, or town, country and the world have to disappear before you. Only you will be left behind. Observe this small five foot<sup>163</sup> body, enter in it and seek its true figure. This is certainly a mysterious existence. As St. Gregory also praises, “*A person is a work of God, who is given his personality and created as an image of God,*” (38)<sup>164</sup>(MG 35, 86, Orat. 14. N .16)

This man is one of the masterpieces in the work of creation of the Lord. However, this is also just a single living thing. The body is beautiful but at the same time, fragile and weak. In order to keep that life and bring it up, great care must be taken. No one can keep health for a long time; eventually, it fades, dies, rots and disappears.

The human flesh is a substance that cannot exist by itself (*substantia incomplete*). In addition to this flesh, humans get to know the presence of the Spirit as the inner principle and the holy grace of the spiritual work, through experience and faith.

Without exception every human has a soul, an immortal soul. Because of it, humans become those who think, desire, and exist. The greatness and dignity of humans are enshrined in the presence of this soul.

Contrary, flesh is simply a fragile physical mechanism, the soul including amazing power within its invisible substance. With this, humans conquer and control the various powers that are more powerful than humans, the natural powers and the powers of the biological world, and engrave the footsteps of that great culture shown in human history.

Humans can be great and huge as they live in this spirit. Those who live a life away from spirit and follow flesh, how miserable and weak they are on the contrary. They are

<sup>163</sup> Fr. Arrupe used Japanese unit 尺 which is quite equivalent to feet. I am not sure how tall he was but it seems like he was not a big person.

<sup>164</sup> Although Fr. Arrupe quoted as MG 35 by S. Gregory, but it was written by St. Gregory of Nyssa. Refer to the foot note(38).



tiny, little, and inferior to the various creatures in nature, and they are only a frightened being constantly threatened and lost in nature.

Humans have achieved great things in the past. The greatness of humanity comes from the greatness of their spiritual existence.

Because we live in this spirit, we can also be great.

However, even a person who lives in this spirit, he or she is still fragile. Humans, in the spiritual aspect, do not go straight on their path, but go forward, wandering and falling.

Although it is said that "*The human person is created to praise, reverence and serve God our Lord, and by so doing save his or her soul*" (Spiritual Exercises, #23), the poverty of real humans should not be concealed.

**The Third Point:** Among the two elements, spirit and flesh, that make up humans, the question of which one should be a master or slave is clear already.

On this point, faith further supports what reason shows. Flesh rots, but spirit is immortal.

Flesh brings humans closer to the world of animals, but souls lead it to God. Flesh brings division, souls bring unity. However, the flesh and spirit are two key elements of a single human person.

Neither cannot live independently of each other. Therefore, in humans, the flesh must fully obey the spirit and the spirit must completely control the flesh. Only at this moment, can a person be free to maintain one's honor in living true to the nature of a human. When the human flesh neglects the soul and lives only in the law of the flesh, it is no longer a human act or life in the right sense. It is only the action of a single creature that is covered with a human face.

However, if saying that a human soul must live by completely controlling its companion, its cage of flesh, it also means that the human mind must accept this cage at the same time.

Humans are neither animals nor angels. If one forgets the aspect of a single human person and totally neglects the flesh, daily life and length of life cannot but be defeated.

Here, while being alert to these two contradictory aspirations, one must live in right harmony and order, with the spirit as the leader and the flesh as the follower. This is the way of humans, and humans should be as such. But has this simple principle been kept and held by humans? Without this, a human cannot proceed properly and cannot survive. Notwithstanding that, to a large extent, in human history, and to a lesser extent, in individual life, from this perspective, what have they been?

Although it is not the direct purpose of this meditation, we should think about this issue.

How "the principle and foundation" has been presented in our own life, and if the life as a whole human is not successful, individual success and progress has no meaning. That kind of life is only a blind impulse going straight to death, all efforts will only help to make the last ruin awful.

“The principle and foundation” is the basis of a simple human act that can be understood by anyone. However, if this has not been fulfilled in our lives, we must regretfully admit that our efforts have been a major failure. We have to make up our minds to build the right form of life. In order to do that, we have to correct this relationship between the flesh and the soul. The relationship of those two should be like the one between master and servant in a house, or humans and livestock. If a servant gives orders to a master, or a human follows the urge of livestock, it is no longer normal human life. As a matter of fact, no human can withstand such a disordered life even for a day or a minute. However, we may say that humans have put their lives or history in such a reversal of order, more than a few minutes or days. In this case, humans can inflict great harm and make contradictions. This is a fundamental problem that humans cannot neglect. One must make this clear. It must not be dismissed as a matter of knowledge but must be inscribed in the mind and carved in one’s heart. Whatever difficulties may come in the future, one must keep this bottom line. Whatever has occurred in life, one has to go ahead on this path without deviating. Leaving this path means straying from the right path.<sup>165</sup> One is not pursuing human purpose but destruction.

This is our observation of humans and our understanding of human nature. So what does this person originate from? Who are we from? It is a matter that can be understood equally by using reason as well as by faith. Theology and Philosophy give answers. Humans are neither the result of the accidental evolution of substances, nor the result of nature. Even if the development of human flesh can be explained by the theory of evolution, it does not answer how the origin of humans started.<sup>166</sup> On this point, the theory of evolution cannot provide any answer. The Vatican Council also pointed this out in the dogmatic constitution. “*If anyone confess not that the world, and all things which are contained in it, both spiritual and material, have been, in their whole substance, produced by God out of nothing.*”<sup>167</sup>(39)

Human reason also admits that some things cannot exist unless created by God. Then, where do human souls come from? A soul is purely immaterial and has no ground of existence other than directly coming from God. From the physical perspective, it comes from nothing.

<sup>165</sup> This “path” is the letter of Tao 道, Chinese/Asian Philosophy, it means the order to that human must follow to achieve individual wisdom. The title of this series キリストの道 “path to Christ” also use the same letter.

<sup>166</sup> He studied to be a medical doctor before and after becoming a Jesuit. Refer to (Arrupe 1986) Chapter 3, p.18-21 and Chapter 8, p.49-52.

<sup>167</sup> (Schaff 1919) p.252, Constitutio Dogmatica de Fide Catholica, Sessio III, 1870 Canooones.

Therefore, the mother of the seven children who are written about in the 7th chapter of Maccabee's encourages the children to choose death rather than shame according to the law;<sup>168</sup>

*I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you. Therefore the Creator of the world, who shaped the beginning of humankind and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws.* (2Maccabees 7:22-23)

Thus, humans are called from nothing by the power of the Lord. Humans must go back to this first state of emptiness. We did not exist anywhere on earth several centuries ago. The earth that supports us was also purely nothing once upon a time.

The only thing that existed was the Lord, the only pure Spirit.

Further, there had been a period when there was neither heaven nor earth. There was no form, or not even a material to be shaped, other than the pure Spirit of God. In a word, nothing is the mother of us and the world. Everything has been created from nothing. Going back to this state, and thinking about it, miserable human greed and the weakness of the created things will become obvious. Creation is by no means out of anything great, rather out of nothing. Here, the right human attitude toward ultimate existence will be presented.<sup>169</sup> Humans have been brought from nothing to something, and to excellent being by the omnipotent power of the Lord. However, we cannot support our own life, even for a moment, with our own power alone. Without the restless support of God, we would fall back to its origin, nothing, immediately. Humans can neither whiten nor blacken even a strand of hair by ourselves, and cannot control the length of life, longer or shorter by our wish. How complex and delicate are the various forces and functions necessary to maintain human existence! How small and fearful for humans to work for our own existence! No one may be able to disagree with it. As if there is no gravity, losing stability and everything would be falling down in enormous space, and would be nothing but in ruins. In the same way, our life is supported by the power of God, without that, we cannot stay alive even for a moment. For instance, like the relationship between screen and film, the existence of a person upon receiving light from God, the shape on the film would be shown on the screen. While the light beam is on, the film casts on the screen. Once the light is turned off, no figure appears on the screen.

As such, human existence depends on God; its existence comes from God, is always kept by God, and it is only allowed to exist. The original figure of created things are nothing, and it has tendency to go back to the origin. In this way, creation is just a small and weak being.

<sup>168</sup> There was such a case on the martyrs at Tsuwano. Refer to the footnote for 5<sup>th</sup> Meditation, 3<sup>rd</sup> point.

<sup>169</sup> The right attitude of human, refer to Fifth meditation, especially 4<sup>th</sup> points in relation with the human emptiness and the ultimate existence of God.



What makes this creation able to do something is the work of God, with the support of God. Going back to the ultimate position of existence, let us think about what we are and what creation is. Then, let us pray to enable us to dig into the depths of the soul, with a thorough understanding of what God is.

# Seventh Meditation:

## The Creator and Humans

### - Who is God? -

The previous meditation was to think about what humans are and who we are based on the perspective of “the principle and foundation”. In order to know this correctly, we have found that human reasoning alone is not sufficient. To correctly grasp our existence, we must trace it back to its ultimate origin to identify it. No matter how clever, with human reasoning alone, we will finally bump into a dead end against this difficult question.<sup>170</sup> For humans, a proposition of faith must be established here. Anything that could be created by humans, such as academic knowledge and culture, are helpless to definitely find the meaning of our individual existence and life. Humans must admit that we are not self-sufficient, and we must seek the light and wisdom of God. That attitude will eventually cause humans to take on a philosophical mind that is reminiscent of revelation, allowing humans to become supernaturally enlightened, to live in faith, and to enter the embrace of God. In order to seek this level of knowledge, as St. Ignatius said “*The human person is created to praise, reverence and serve God our Lord, and by so doing save his or her soul.*”<sup>171</sup> First of all, we must think of God the creator. Then, let us think about “what is God?”

**Composition of Place:** With enthusiasm to know God, without concerning one’s own poverty, like Samuel “*Speak, Lord, for your servant is listening.*” (1Samuel 3:9), we stand before the Lord. Everything loses the shape of existence, and only the Lord appears as a sole presence. Just as God told the ancient prophets, he would say, “*I, I am the Lord, and besides me there is no savior.*” (Isaiah 43:11).

Or imagine the Lord saying, “*Listen to me, O Jacob, and Israel, whom I called: I am He; I am the first, and I am the last.*” (Isaiah 48:12).

**Grace to Seek:** St. Augustine said «*Noverim me, neverim te*» (Let me know myself and know Thee).<sup>172</sup> In particular, “know Thee” to pray through Christ, and to deeply indulge the Lord with the gift of the Holy Spirit, and let us seek our awareness.

<sup>170</sup> His thoughts on the limitation of reasoning had been presented in the Introduction.

<sup>171</sup> SE #23.

<sup>172</sup> Refer to the end note (34).

**The First Point:** First of all, one must be a person of prayer before getting into an inner relationship with the Lord. Prayers are the breath of the supernatural life. The preciousness of knowing and obeying the Lord through prayer must be understood at the beginning. The Bible also frequently mentions this point. The Old Testament says “*for to know you is complete righteousness, and to know your power is the root of immortality.*” (Wisdom 15:3), Christ himself also said, “*And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.*” (John 17:3)<sup>173</sup> and St. Paul also taught “*for in every way you have been enriched in him, in speech and knowledge of every kind.*” (1Corinthians 1: 5)

He also wrote to the Ephesians, “*and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.*” (Ephesians 3:19), showing the grandeur of knowing God. The knowledge of the Lord is essential for a spiritual life. It is impossible to know the creature correctly without knowing the Lord. Those who do not know God are, in fact, just not aware of anything. The Prophet of the Old Testament states, “*The fear of the Lord is the beginning of knowledge.*”<sup>174</sup> The Lord Himself also stated, “*I am God Almighty; walk before me, and be blameless*” (Genesis 17:1), and also says, “*Be perfect, therefore, as your heavenly Father is perfect.*” (Matthew 5:48) The apostle further says “*therefore be imitators of God, as beloved children*” (Ephesians 5:1) to encourage the believers. Savor these words and go into prayer.

Seeking to be perfect, we must call out, know and follow the Lord. Unfortunately, humans often seek God in secular things and try to get satisfaction with our own aspiration. However, it is not “God who is deceitful”; the soul of humans can be satisfied only by God, so the human soul will never be filled by asking for anything other than God.

**The Second Point:** With the right knowledge of God, we love the Lord and come to desire the Lord more. People who do not love the Lord is only as if they still do not know Him. If people feel strong bonds with earthly things that pass away, when the figure of the infinite and the eternal becomes clear, it is impossible not to feel the deep love of this God. The attitude of the saints is like this, and that is the appropriate attitude of humans. A saint is not a person with an unusual attitude, and a life that far surpasses the world is nothing but an expression of the inspired love that soars in the mind of the person who recognizes the ultimate God.<sup>175</sup> Therefore, we also want to know the Lord, and we must be called by Him with a fierce desire for this knowledge. Then, how can we get this knowledge? No matter how great human efforts are made, our knowledge about the Lord is tremendously poor. Humanity’s limited knowledge does not know how to handle infinite things. Even at

<sup>173</sup> Fr. Arrupe quoted as 17:13, but actually 17:3.

<sup>174</sup> Proverbs 1:7.

<sup>175</sup> This “ultimate” expression, Fr. Arrupe utilized the vocabulary of Buddhism. 畢竟神. It comes from Vimalakirti Sutra 維摩經. Originally, in one phrase of “畢竟寂滅”. “畢竟” means the ultimate, “寂滅” means the quietness of the heart obtained by eliminating all troubles.

the extremes of human reason, it is very clear in human history to see how shallow the knowledge of God was. If someone wants the true knowledge of God, he/she needs to stop searching the infinite in a less rewarding way in the weak light of human reason. The knowledge of God is not something that human's produce, but it should be presented and given by God. Then how can a person receive it? Prayer is the way to make it possible. The light that illuminates the way is faith. By standing in this way, we will be able to taste the blessings of the Heavenly Kingdom, being illuminated by the great light and the splendor of heaven.

This knowledge can be cultivated not only by praying, but also by living in faith, however; not by thinking. We can deepen this knowledge while working for the Lord. Many of the saints who highlighted Church history were people like these. Even without an academic background, they were able to reach the Lord, by prayer, by the work of love to attain the ground where earthly wise men and scholars cannot reach. However, even to these saints, God is an inexorable presence, that cannot be fully grasped. St. Augustine described God as "the hidden God" (*Deus absconditus*).

St. John of the Cross also makes this point in his "Ascent of Mount Carmel,"<sup>176</sup> book 2, chapter 3 and 4. *"I can never know how great the Lord is. I cannot understand this infinite greatness by any means. The more I am aware that I do not know, the deeper I can understand God."*<sup>177</sup> This is internal deep knowledge. This is what John of the Cross calls "*light on darkness*".<sup>178</sup> St. Teresa of Avila also says the same,

*Reason is weak. Human knowledge can be a hindrance, when receiving the grace of the Holy Spirit and getting enlightened by the light of faith. For example, it is like a candle light; it is valuable in a dark room where no other light is exposed, but useless in a room where the sun shines, rather it leaves its shadow.*<sup>179</sup>

If so, one must also pray for the grace illuminated by the Lord, while dedicating oneself in meditation, yet not relying solely on one's own ability.

This light is the power to bring up eternal life and make perfection. Pray "*Let me know Thee (noverim Te)*" by entering the deep part of your soul with this attitude.

It is not possible to describe and praise what the Lord is, no matter how many words we use or with what wisdom we dedicate to the task. In the small human head, it is absolutely

<sup>176</sup> Fr. Arrupe translated "*Ascent of Mount Carmel*" into Japanese and published it in 1953, a year before publishing the last volume of this "*Path to Christ*". It is not easy to work on two publishing projects at the same time, while working in his day-to-day missions. It tells that he gave high importance on this book. He wrote an introduction as translator and mentioned the difference of the Japanese spirit and the European.

<sup>177</sup> Fr. Arrupe summarized the Chapter 3 and 4 into three sentences. I have referred to (John of the Cross 2007) Book II, p.70-75.

<sup>178</sup> Ibid. Book II, Chapter 3, p.70. It quoted the Psalms 139:11.

<sup>179</sup> The source has not been confirmed. Still she wrote this idea on her book. Cf.) (Teresa of Avila 1976, II) The Interior Castle, The Six Dwelling Places, Chapter Eleven, n.5-7, p.423-424.

impossible to have<sup>180</sup> an endless thing. No matter how much human reason goes for God, He is in infinity and beyond where humans can reach. Nobody can know God unless God enlightens the human heart with supernatural light and shows Himself. However, our infinite and Creator God hides Himself in our hearts. God does not stand far away from humans but has created us and lives within us. Looking with faith, this great fact will be projected in our spiritual hearts. Faith is not a product of imagination but is the light of the soul that shows truth most clearly.

Those without faith can be likened to be pitied, as Christ said “*seeing they do not perceive, and hearing they do not listen.*”<sup>181</sup> There are endless radio waves flying into space. However, without a receiver to capture it, radio waves cannot actually indicate their existence and meaning. Those who do not have the eyes of faith, but only eyes of flesh, without noticing the incomplete understanding of reality, rather commit to a contradiction by trying to rely on imagination for the matters that someone has already understood correctly. However, even if it is hidden, the truth will win in time, and the false will die. Those who want to stand on the truth must learn to look at all others, through God, who is truer than themselves. Now, how can we know this God who is the origin and the ultimate of all things? There are three ways:

1. The way of negation (*via negationis*)

2. The way of affirmation (*via affirmationis*)

3. The way of exhalation (*via exhalationis*)

1. The way of negation: A method of recognizing the attributes of God by denying the imperfections of earthly creatures. For example, humans can be false, but God is never false because he is truth. Humans can also be true, but this human truth can often fall apart. In God, it will never happen. God is true without fail. This is the way to see it.

2. The way of affirmation: Humans have wisdom. God also has wisdom because He exists spiritually like we do. Likewise, He has His Will. Therefore, God is not a physical body, but rather a “persona”-like existence. Such recognition is called the way of affirmation.

3. The way of exhalation: This is the way to consider the attributes that are shared by both creation and God, and to recognize the things that are possible to happen to some extent in creation while in God all is infinite. For instance, humans have love that is often imperfect and sometimes wrong. But the love of God is infinite. The human’s love is directed only to special subjects, but God’s love is universal,

<sup>180</sup> Fr. Arrupe did not use the verb ‘understand’. It is not a matter of cognition.

<sup>181</sup> Matthew 13:13.

encompassing everything. The former is an exclusive love, so to speak, the latter is a comprehensive love. This is the recognition method as such.

We also face this God, like Abraham “*Let me take it upon myself to speak to the Lord, I who am but dust and ashes.*” (Genesis 18:27)<sup>182</sup> Ask for the grace of knowing the Lord with deep humility. Between God and us, there is an infinitely greater difference like between an ocean and a drop of water. In any metaphor for human use, it is not possible to draw out the distance between God and humans. “*Great is the Lord, and greatly to be praised; his greatness is unsearchable.*” (Psalms 145:3)<sup>183</sup> The author of the Psalms also praises God in a straight forward manner. Moreover, this God dwells in everything and observes everything. Everything stays in Him; especially, the human soul is in God’s image. The soul alive in the grace of the Holy Spirit is the living temple of God. Let me quote the prayer of Lessius to praise God who stays within us.

*Turn back, I pray you, my heart to thee, as far as the bottom of my soul, where he was put to silence of creatures noise, and inappropriate thoughts, by the cessation of the tumult, with thee I die with him, you, ever present in the situation of, you, and love and venerate, and to hear what you have to hear this, to you, that the misfortunes of my exile I will relate to, and you find comfort.* (40)<sup>184</sup>

This God is omnipotent and omniscience, and is always holy. Therefore, as Christ himself also says, “*No one is good but God alone.*” (Mark 10:18).

Only God is purely good. Others are only good in certain categories and to some extent.

As understood from the standpoint of reason and faith, God can possibly be described according to the deep religious expression of Grandmaison;

*Inscrutable and near, inaccessible and superabundant, terrible and paternal, this goodness that is mystery, and as such adorable, is also philanthropy, and, therefore, most lovable. Double lesson that contains in germ all the others. It is not presented in theorems deduced from some definitions, like a Spinoza; or in conclusions patiently conquered by reason, obliged to move from the experimental fact to the double way of causality and finality; or in vibrant and disconnected insights as in mystics.*<sup>185</sup> (41)

In this short phrase, the essence of God is presented. St. Augustine also was moved when he found God after a long quest. “*Late have I loved you, beauty so old and so new: late have I loved you.*” (42)<sup>186</sup> (S. Augustine, Conf. X, 27, 38)

<sup>182</sup> Fr. Arrupe quoted as Genesis 19:27, but actually 18:27.

<sup>183</sup> Fr. Arrupe quoted as Psalms 144:3, but is 145:3.

<sup>184</sup> Lessius, Leonardus, sj., *Opuscula*, Paris, 1880, p.34.

<sup>185</sup> Fr. Arrupe posted the original text in French on the end note (41). The translation was referred to the Italian version. Cf.) (Grandmaison 1930) p.254.

<sup>186</sup> (Augustine 1991) p. 201.

When this figure of the Infinite is reflected in our eyes, what is the value or meaning of the things we seek or own? Those are momentarily like shadows or bubbles.<sup>187</sup> Before this Figure, even heaven and earth are equal to nothing. Having a life without knowing and loving this is a real big failure. Why didn't we find this so great experience earlier than now? Why were our eyes covered from seeing this absolute reality? St. Augustine is not the only one who was struck with such sorrow.

This infinite perfection does not punish or abandon the one who is equal to dust, mean, guilty of sin; rather, it supports us with such great love and guides with almighty hands. When thinking of ourselves being loved deeply by this Infinite existence, we cannot stay in apathy and coldness.

Between the nature of the One who loves us and the nature of ourselves, there is a bridge of love. Thinking about those three, I feel that I am forced by the love of God. St. Paul also shouted, “*for the love of Christ urges us on.*” (2 Corinthians 5:14).

The author of *the Imitation of Christ* also screams with this love of God. “*O font of eternal love, what may I say of you?*” (*Imitation of Christ* 3:10)<sup>188</sup>

If a person has managed to understand God, that is not a whole, just a part of God's love. But once becoming aware of the love, he/she will find a difficulty to express the richness of this grace. The word of God is not understood by all. Many stubborn hearts do not try to open the door of the closed heart, even with the words that are born from eternal love and presented to the world. The gospel of Luke states what the young Christ told to St. Mary and St. Joseph “*Why were you searching for me? Did you not know that I must be in my Father's house?*” (Luke 2:49) and even they did not understand his answer.

What God presents to us is “*What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him*” (1Corinthians 2:9) and continues, “*so also no one comprehends what is truly God's except the Spirit of God.*” (1Cor 2:11) “*Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God.*” (1Cor 2:12) It is not human wisdom, nor human effort, but grace from God to realize this love. He wrote in the second letter to the Corinthians “*Not that we are competent of ourselves to claim anything as coming from us; our competence is from God.*” (2Corinthians 3:5)

We must also pray for this grace.

While in Caesarea Philippi, Christ asked his disciples, “*Who do people say that the Son of Man is?*” (Matthew 16:13) and Simon Peter answered, “*the Son of the living God.*” (Mat

<sup>187</sup> ‘shadows or bubbles’ refer to the image of impermanence, famous with a Japanese literature in 13<sup>th</sup> Century, (Kamo 1989) Hojoki 方丈記, p.1. The description of the surface of the river might remind Fr. Arrupe about the special grace that St. Ignatius Loyola received at the bank of the Cardoner River. This image will be used as a composition of place on Twentieth Meditation.

<sup>188</sup> (Thomas a Kempis 2017) p.106 Book 3, Chap. 10.



16:16). “*Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.*” (Mat 16:17) As we have gained the praise of the Lord, we also want to declare our faith in the light of our Father in heaven.

No matter how foolish and dark our heart is, we will be graced like apostles if we pray and do our best. “*The kingdom of heaven has suffered violence, and the violent take it by force.*” (Matthew 11:12) Therefore, we repeatedly pray to receive the knowledge of God.

The more this grace is given to us, the more knowledgeable we gain about God, and we can see the depth of God. With all our heart and mind, we must search for the things of the Lord. Everything else comes out of this, and knowing and following the Lord is everything for us. We strongly seek this important knowledge and this deep grace. The only way is to pray.

# Eighth Meditation: The Meaning of Humanity

Learn more about “the principle and foundation”, and pray for the knowledge of the Lord; *“Let me know myself and know Thee.”* (Noverim me, Noverim te)<sup>189</sup>

In the previous meditation, we have thought about who we are. A human consists of a soul and flesh. We did not exist on earth until a few decades ago, we were completely absent. We came out of nothing. A thing that has never existed came to exist. Then, how did a person come to exist? That is the work of the Lord Himself. The Lord is our Origin and Creator. Furthermore, we have thought about who the Lord is. When knowing our Origin and Source, a serious question comes up “for what do we live?” Our existence is not due to our own power, nor to the power of others, nor to the power of nature. If we were born directly by God’s own work, we cannot decide the meaning of our own existence by ourselves, nor can we decide it among our human relations. In order to be aware of it correctly, we need to enter deeply into bonds with God who made us, separate from all fallacy, and ask Him to provide us unlimited wisdom by His words directly. Additionally, humans are neither infinite nor eternal, nor immortal and our life span on earth may be more or less another few decades, eventually our body will be ended and be covered by soil. Humans are called to this existence from nothing, die after recurring joy and sadness, good and evil, fortunate and unfortunate for a while. Then, what is the meaning of human existence, the process of life we have, and why do we have remorse? Humans come and go; from where to where? If a human is to be brought back to absolute nothing, why does every human have a bond to eternity? If humans long with this irresistible desire, without being finally filled, and having to return to the original nothing, then life is contradictory in itself and unreasonable. In life, there is unity and order in all things, but it is difficult for us to think that life itself does not have any unity or order. Human reason cannot resist this unreasonableness. The harmony that penetrates the universe cannot stay without refuting this contradiction. Notwithstanding, human reason cannot see through what is beyond humans, and here we bump into a thick wall that prevents us from proceeding. Only God is able to show what is on the other side of this wall,<sup>190</sup> and only God can penetrate and

<sup>189</sup> Refer to the end note (34).

<sup>190</sup> Fr. Arrupe utilized the word 彼岸 to express “other side of the wall”. This word came from Sanskrit, “pāram”. “Pāramitā” has the meaning of “pāram” (other side of the river) + “ita” (reached). In order to fully

enlighten all things with eternal light. Faith is such an important matter for humans as it is a revelation from God. Without this right knowledge of the faith, no one can fully comprehend life, and no one can proceed correctly in their journey on earth. We must enter into our faith and seek for a deeper understanding of God and ourselves.

**Composition of Place:** In the evening when Christ resurrected, the disciples were gathered together behind locked doors, because they were afraid of the Jews. Then Jesus came and stood among them.

*When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." But Thomas, one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" (John 20:19-28)*

**Grace to Seek:** “Lord, let me know my end.” (Psalms 39:4)<sup>191</sup> Having our humility and faith, ask the grace from our Creator who holds and guides us, to tell us the purpose of humans, the meaning of life.

When we recognized ourselves, we already existed. Also beyond human cognition, our flesh and spirit are enshrined with astonishing certainty. The essence of life remains a great mystery, no matter how far human thought and sciences are advanced. How much thought did humans come up with in the past thousand years? How much conviction could be reached? Human thought is still upset, split and confronted. But the One who gave us our existence should know our significance and purpose, and can also provide necessary knowledge for all humans. We should pray to the Lord for this enlightenment.

**The First Point:** In order to know things properly, it is possible to think from two angles. The first is the so-called “the end of the work” (*finis operis*) which is a method to study the essence of itself. The second is what is called the “agent's intention” (*finis operantis*) to study the intention of the person who made it. For example, here is a watch.

understand, there are many struggles and scruples. A river represents the image of those difficulties, and beyond that is other side.

<sup>191</sup> In Japanese bible translation “Lord, let me know my path”. Fr. Arrupe might quote in this sense, as he titled this book “Kirisuto-no Michi,” path to Christ.

This watch is first to show time. But second, the intention to make it (*finis operantis*) was to make a profit.

Then, what is our purpose of work (*finis operis*) and the intention of the creator (*finis operantis*)? In order to know oneself, one must think about this question first. This is the most interesting and most important question for us. What is the purpose of our individual existence? Furthermore, everything that exists must have been brought by the Creator, but what was the intention to create us? In other words, for what do we exist? What is the intention of God who created us?<sup>192</sup> Those questions are the most fundamental ones for us. Without having definite answers to those, no matter what else humans can learn, we still cannot reach the vital point of this issue. Each of us is an individual that consists of soul and flesh. What kind of intention are those created for? What was the Will of the Lord who created one particular person? We will take this consideration first. In order to find the purpose why we are alive, we need to enter into our heart and find that we are attached to or tied with various things: money, honor, entertainment, business, hobbies, skills, studies, etc. Various things attract, split or tie and separate the souls of people. Then what makes people seek so hard and compete with each other? It's just to seek happiness. Some people think that money can make them happy by buying what they want and satisfy their wants of purchasing and possessions. In fact, the intense enthusiasm of many people in the world is directed only at this. Money looks as if it guarantees lots of happiness because it can be exchanged for many things. However, how could the demand on money be satisfied and when could the human heart find fulfillment in this way?

As the Lord said, "*Everyone who drinks of this water will be thirsty again*" (John 4:13), material things only make people want more as they indulge in them. The last day of life would come before any one has enough satisfaction. Or, even if one individual doesn't change, the world moves rapidly. Often, money or assets can be destroyed completely in one morning.<sup>193</sup> It may be possible to say that those who seek honor over money are more likely to seek stable happiness. Honor is not as physical as money. But how stable can the human mind be? The heroes from the past could be buried as enemies of the people

<sup>192</sup> After the atomic bomb, some Japanese Christians thought that it was the punishment of God, caused by their sinfulness. They took it as their own responsibilities. I suppose, Fr. Arrupe's emphasis on "raison d'être" might be intended to adjust such idea. Later in 1981, Pope John Paul II made a speech when he visited the Peace Memorial in Hiroshima said "War is the work of man" 戦争は人間の仕業 in Japanese. I believe that Fr. Arrupe felt the pain of many people. Cf.) (John Paul II, 1981).

About the feeling of Japanese Christian, Fr. Tadashi Hasegawa, one of the patients cared by Fr. Arrupe, later became a diocese priest, wrote in his autobiography. (Hasegawa, 2010).

<sup>193</sup> Fr. Arrupe saw it in Hiroshima on August 6, 1945. His experiences of the atomic bomb were described on (Arrupe 1986) Chapter 5: A Life Centered on the Eucharist.

today.<sup>194</sup> How long can people be dedicated to give thanks and praise to those who contributed greatly? How many people can understand it correctly? Even so, in seeking for honor, how much injustice, fraud, deception, and struggles are perpetrated.

It is also applicable to all other matters of earthly happiness. They bring people bright blessings. But in time, they fall into bitter disappointment and disgrace.

In this world, everyone wants something restlessly. Depending on the person, the focus is different, but the suffering figure of the person who longs for happiness is the same everywhere. All the operations of humans are nothing more than suffering to seek for this happiness.

As St. Augustine says, “*Everyone hope to be happy. There is no one who do not want. Everyone seek just for this one thing, even it looks different.*” (ML35, p.1990, St. Augustine, in *Epiſtolam, Joannis ad Parthos, Tractatus Decem, Caput II. N.7*)<sup>195</sup>

But many people are deceived by happiness in life. The happiness sought could not be found, it even makes some people think that humans should not chase after happiness.<sup>196</sup> This human instinct for happiness is a fact that cannot be denied, by even those who hold with negative ideas. Pessimists gain self-satisfaction by pursuing this belief and making themselves feel happy. It is applicable to those who commit suicide. They suffer from the pain of the present world, expect some kind of happiness in the invisible world and end their life. Happiness is a relentless desire for all. There is no difference between the mean, the poor, the sick, the fool and the sinful, all seek for happiness. A human cannot give up happiness until the last moment of his/her life. It is an undeniable fact that humans “purpose of work” (*finis operis*) is happiness.

Happiness sought by humans must not be temporal or limited. It should be perfect happiness without lacking and collapsing. Every human can have some happiness at a certain time. But if it passes away and leaves only disappointment and loneliness, then what benefit does the former happiness bring to the person? Rather, it can even be cursed.

Happiness must be something that never changes. It must satisfy one's heart perfectly. As long as there is something that has not yet been filled, a human is uneasy and cannot be satisfied.

But where can this perfect happiness be found on earth? There are many beautiful things, lovely things, favorable things on earth. Even possessing all those, it is not enough

<sup>194</sup> This book had been prepared around the period of Tokyo Trial (April 1946 – November 1948); the military trial of starting and waging war for the Empire of Japan. The War heroes became criminals.

<sup>195</sup> Although Fr. Arrupe posted the source as the Homily on the First Epistle of John, the original text has not been confirmed. There are similar argument on *Confessions*. Cf.) (Augustine 1991) p.194, Book X, Chap.XXI, No.31.

<sup>196</sup> During World War II, there was a widely used slogan in Japan “I don't want anything, until we win.” 欲しがりません勝つまでは。 As Japan defeated, there were some atmosphere that people could not hope for anything because they could not win.

to make one individual heart to be completely happy, because, on earth, all things pass and move away. If all humans seek happiness, how could it be possible to satisfy all? If there is something, where it can be? There are two possible answers. It must be inside or outside of us. (*aut intra, aut extra*). The one inside of us is, of course, the spirit. St. Augustine says on this point.

*But the title happy cannot, in my opinion, belong either to him who has not what he loves, whatever it may be, or to him who has what he loves if it is hurtful or to him who does not love what he has, although it is good in perfection.* (43)<sup>197</sup>

Then, does a human have this happiness in the spirit? No, we do not. That's why we go and look for it. If that happiness exists outside of us, could it be below us, or with us, or above us? (*aut infra nos aut iuxta nos, aut supra nos*) (44)<sup>198</sup>

Is it possible under us? That is impossible. St. Augustine responds to those who try to find happiness from inferior things.

*Where do people look for happiness? To money, silver and gold, estates, farms, houses, slaves, worldly pomp, the prestige that will swiftly slip away and be lost. They want to be happy by possessing things. Think carefully, then, what you need to possess in order to be happy. When you attain to happiness you will certainly be in a better state than when you are miserable. But it is impossible for anything inferior to yourself to put you into a better state.* (Enarratio in Psalmum XXXII, p.393, Sermo 2, No.15) (45)<sup>199</sup>

St. Thomas Aquinas also argued that happiness does not exist in wealth. “*The happiness, then, of man’s ultimate end cannot consist in wealth. Still less ultimate are artificial riches, for they are sought only for the sake of natural wealth.*”<sup>200</sup> (46) (*Summa Theologiae*, Ia2ae. 2, I, *Respsio*) There is no happiness in goods as has been mentioned. Even though it may be one of the various elements needed in life, the purpose for which a person dedicates the life is far from sufficient. This is, of course, obvious to anyone considering a little, but this is not only a theory but a knowledge that must be practiced. But, sadly, many people still act as if money was the purpose of life, and they become completely different from what humans should be.

<sup>197</sup> (Augustine 1978) V.7, On the Gospel of St. John, p.42.

<sup>198</sup> Fr. Arrupe misplaced the end note #44; he was supposed to post the source of “*aut infra nos, aut iuxta nos, aut supra nos*”, but he posted some other sentence. Refer to the end note (44).

<sup>199</sup> (Augustine 2000) Part III/15, p.415-416.

<sup>200</sup> Fr. Arrupe quoted two sentences, but in different order. For the text above, the translation follows his order. The original sentences, including one sentence in between are; “*Still less ultimate are artificial riches, for they are sought only for the sake of natural wealth; there would be no demand for them except to procure the requirements for good living. The happiness, then, of man’s ultimate end cannot consist in wealth.*” (Thomas Aquinas 1969) Volume 16, Purpose and Happiness: 1a2ae. 1-5, p.33. Refer to end note #46.

Then, do we have happiness within us? There is no perfect happiness there either. Because we are constantly changing, going to and fro, and dying.

So how about above us (*supra nos*)? If possible, it should only be here. There can be perfect happiness indeed. According to the words of St. Augustine, “*therefore, you must find out what is better than your soul. What else can be possible other than your God? The human soul can be compared to an angel if it is in perfect. Therefore no one other than the Creator can find something better than your soul.*”<sup>201</sup>

Essentially humans desire this endless happiness. We seek happiness that only the Lord can fulfill. A foolish man misses the way to this Lord, wonders, seeks something other than the Lord, lower things, things in the world, and is repeatedly deceived and suffering while seeking to be satisfied. Just as all living things grow toward the sun, human souls are also created to live in search of God. There is no other way to live human life than to grow toward God. Therefore St. Augustine says, “*You have made us for yourself, and our heart is restless until it rests in you.*”<sup>202</sup>

This matter can be considered from other perspectives. Where does human happiness exist? In the flesh? Our experience gives a negative answer to that. The further people are from the flesh, and the higher they climb in the spiritual world, the higher its value. Even in the senses, the vision and hearing are more advanced than the sense of touch. Everyone agrees that enjoying a scenic landscape is a better taste than filling one’s stomach. The further away from material things, the greater the happiness found there.

There may be other kinds of happiness. For example, to save a person who is in trouble, even if it is not one’s duty or it requires some sacrifice, it is a pleasure to save people. There is a way for humans to experience their own suffering, but still to become happy through it. Happiness is located where it is beyond material measurement or counting. If seeking happiness, we must leave the world of the material and enter the world of spirit. So where can perfect happiness be found? The human mind will be satisfied when a person gets the good, or when the reason gets hold of the conviction of truth. The thing that those two can be filled with at the same time is only the Lord.

*“For it does, in truth, depend on Him, by Whom it was created. And because it was made to seek after God alone, and since everything which it seeks beneath Him, is less than He; that which is not God, justly does not satisfy it.”*(47)<sup>203</sup> Says St. Gregory.

The Lord is an entity that is hidden from the people on earth. The parts that humans can know about Him are also extremely vague, but in the Heavenly Kingdom, humans’

<sup>201</sup> There is no source information from Fr. Arrupe. Similar argument can be found the Sermon 241. Cf.) (Augustine 1993) Sermon 241, p.70-77.

<sup>202</sup> (Augustine 1991) *Confessions*, p.3, Book I, i(I). This phrase was quoted on the Second Meditation, the first point. Refer to the end note (13).

<sup>203</sup> (Gregory PP. I 1847) p.92.

aspiration will be satisfied when they are face to face with the Lord and understand Him completely. This is the ultimate goal of humans. Therefore, our center must always be the Lord. In all of our actions, the beat of our spirit should be echoing towards the Lord. Humans come from the Lord and go back to the Lord. All actions taken away from this relationship are those that deviate from the purpose of a human and hurt human nature.

**The Second Point:** As a second consideration, what is the intention of the Lord to create us? We would like to think about (*finis operantis*). The Lord created humans, neither because of the assistance or service of humans, nor any kind of benefit from us. This is absolutely impossible since the Lord is infinitely complete.

Then, for what did the Lord create humans? It is good to imagine the Lord before the Creation of the world. Mountains, the sea, the sun, the moon, the stars, humans, the living things, none of them yet existed. The Lord exists alone, infinite, complete and happy, in wisdom, with love, He has everything. There was no need to add anything else to the Lord. However, the infinite love of the Lord does not allow Him to stand still infinitely. It is because love, by its nature, gives and favors. The Lord Himself is filled with His love, poured out love, and created others to give His bliss. That is Creation. Everything on heaven and earth has been created as a vessel to receive His love, as a companion to share happiness with the Lord. Therefore, all creation, in their own individual realities, receive the perfection of God and show the glory of God. Especially, humans are created in the image of God, human reason acknowledges God, knows self by knowing God, and seeks union with God through the love that arises. As a result, humans become the ones that join the infinite happiness of the Lord. When thinking in this way, we are struck by the depth of God's love poured into creation. It is not possible to keep still under the great mission given to humans. The aspiration to happiness, more specifically perfect and absolute happiness, merges with the intention for which the Lord created humans. Humans are created by the Lord, in the love and compassion of the Lord, and enjoy receiving unlimited happiness. Humans are the vessel of this glory and the successors of this happiness. Humans are so great, as the glory came from the Lord as the presentation of the glory of the Lord. When humans live following this intention, they find for the first time a true way of life. The path of humanity becomes evident. Humans are not created to live without a purpose or intention for several decades, repeatedly challenged based on their instincts and eventually dying away. Those who have not yet thought of this greatness of humanity cannot live a life as a proper human even for a moment. We are convinced of this by faith.

Faith teaches dignity to the human. The Vatican Council provided as follows:

*This sole true God by His goodness and “omnipotent power,” not to increase His own beatitude, and not to add to, but to manifest His perfection by the blessings which He bestows on creatures, with most free volition, “immediately from the beginning of time fashioned each creature out of nothing,*

*spiritual and corporeal, namely angelic and mundane; and then the human creation, common as it were, composed of both spirit and body”(48)<sup>204</sup>*

And continues

*If anyone does not confess that the world and all things which are contained in it, both spiritual and material, as regards their whole substance, have been produced by God from nothing, or, shall have said that God created not by a volition free of all necessity, but as necessarily as He necessarily loves Himself, or, shall have denied that the world was created to the glory of God: let him be anathema.<sup>205</sup>*

When considering this vision of humanity in a supernatural light, you will feel deep excitement and gratitude in your soul. Humans are so great. The Lord is such a beloved one. We cannot stay silent without crying out from the bottom of our hearts, “*You are my Lord; I have no good apart from you.*”<sup>206</sup> Relative to this great intention, what humans seek on earth is not really a purpose. It is too poor and small for humans’ intention. Since various things in the world are created by the hand of God, even if they are lovable things, their goodness and beauty are different from God Himself, infinitely. God is the only One that fulfills humans and is possible to be a purpose, but, if a human who should seek God, but seeks other creations, no matter how hard he/she seeks, what he/she finds after all is only disappointment. Since humans have been given all the things of the world from the hands of the Lord, it is a fallacy to dismiss them all. The things given by the Lord have certain value in their meaning. Humans can use them and must use them. However, those are nothing but means to use. An infinite number of things can help humans as means. But, the Lord is the only one that can be the purpose of the human life.

The knowledge brought by this faith fills our hearts with great joy. This joy can be shared with anyone. All joy on earth has a certain limit or duration, but this joy from faith wraps, fills and enriches everyone. Truly, faith is the gospel, the good news. As long as people hold to on this understanding, there will be nothing to worry or to hurt them. We are created by the Lord and invited to His perfect happiness. Even sky and earth move, this goal never collapses. We cannot stop praying, “*Lord, let me know my end.*” (Psalms 39:4)<sup>207</sup> This is the bottom line of life or the root of the world, for those who believe in God. It is worthless if one tries to build something ignoring it. God is the only one, the path of humanity, the purpose and center of life. We must keep this principle firmly in the depth of the soul. Nevertheless, humans easily forget about this clear and simple principle, and make what is not god as god and what is not purpose as purpose. This is the origin of the

<sup>204</sup> Lateran Council IV, see n. 428; can. 2 and 5 Lateran Council IV, 3002 Dz 1783.

<sup>205</sup> Ibid. 1. God the Creator of all things 3025 Dz 1805 5.

<sup>206</sup> Psalms 16:2.

<sup>207</sup> Japanese translation Fr. Arrupe did was “*Lord, let me know my path.*”



everlasting tragedy of humans and nation-states.<sup>208</sup> Without this bottom line, all human activities and efforts end up with collapse and destruction more violent in the end. All of such efforts are completely meaningless, rather the activities of self-destruction. What is the Lord? What is a human? In order to plan one's life properly, first, one has to agree with this right philosophy. We have known it in theory. However, how did this knowledge work in one's life? Due to our negligence, the vessels of the Lord might be damaged and hurt.

From now on, we firmly swear that we will not repeat such stupidity again. But, we must receive the holy grace of the Lord in order to maintain this resolve. We must pray for that. Prayer gives us what we want and need. Let us pray for the grace of God's wisdom, so that we build upon it the spiritual edifice of our entire life.

<sup>208</sup> Fr. Arrupe applied this tragedy, not only to human, but also to a nation. He might assume a war between countries, not just Japan, but in general.

# Ninth Meditation: Our Importance Before God

Pray enthusiastically and repeatedly so that the understanding of “the principle and foundation” that underlies the one month meditation and forms the root of our actions, may be firmly implanted by two days of repetition.

**Composition of Place:** Observe the figure of Moses who bowed his head toward the earth when God descended and stood on Mount Sinai.<sup>209</sup>

**Grace to Seek:** Ask for the grace to realize the nature of God and ourselves, this relationship is correctly grasped under the supernatural order, humans created by God to be in union with Him, and the Will of God is good.

**The First Point:** Let us repeat and consider the meditation of the previous day.

What are you? You are a human. What makes you exist? Not the ability of yourself, nor the will of your parents,<sup>210</sup> nor the plan of a person, nor the consequence of nature. Humans do not exist forever, but come out from nothing. It is not possible to change the color of even one hair by your own power, white or black. You cannot do anything without being given a power from others, and you cannot know anything without being taught by others. However, the Lord has infinite ability and perfect knowledge, and is absolute. This God calls us from nothing, keeps us present, and brings us to life. You come from nothing, are worthless, but not only exist and grow, but also stretched out to the infinite world. In this relationship, human dignity and humility must be properly understood. The Lord is absolute, but we are nothing. The Lord is constant, we are always changing. Humans do not have any stability or constancy in themselves. To obey the Lord is the only possible way for such uncertain humanity to unite with the eternal and absolute God. Thus, the Will of the Lord must be absolute for us. It should not be disturbed by any advice. The One who creates us from nothing, keeps guiding us forever and leads us to eternal happiness is the ultimate Lord for us. Humans have no qualifications to insist on or against the Best. Being away from the Lord immediately means to die. However, as a matter of fact, do humans humbly understand this or live life by denying oneself? Humans, who come from nothing,

<sup>209</sup> Exodus 34:8.

<sup>210</sup> Especially in pre-war period in Japan, parents' intentions have had a very strong influence on children's lives.

tend to live their life with no respect for the absolute Creator, or no relationship with Him, ignoring His will, regarding their own will and judgement as if they are the ones from God, don't they?

David describes such human behavior as; "*my lifetime is as nothing in your sight.*" (Psalms 39:5).<sup>211</sup>

Job also laments the emptiness of humans "*What are human beings, that you make so much of them, that you set your mind on them,*"<sup>212</sup> Therefore, light and honor are the only things that should only belong to God, and it is arrogant for humans to call something as their own. Nevertheless, humans take this existence which is equivalent to nothing, and praise it highly.

Humans cannot live properly unless they give up this human order and defeat the attitude of worshiping themselves as if they were a god. St John proclaims that salvation should be like a glimmering light in the dark, saying "*You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.*" (Revelation 4:11) In Church, the divine office as public prayer starts "*O come, let us worship and bow down, let us kneel before the Lord, our Maker!*" (Psalms 95:6)<sup>213</sup> True life proceeds before God and begins with deep respect to Him. The prophet also said, "*O Lord, I am your servant; I am your servant, the child of your serving girl.*"<sup>214</sup> Humans must praise and serve God our Lord.<sup>215</sup> Life deviating from this leads people in a wrong direction. People tend to be too blind when it comes to their own affairs. Let us think about one or two examples. A woodworker buys a piece of wood and makes something from it. The things he made are his. He can decide what to do with those things freely and the things cannot go against him. But what did he do to them? He paid the cost of the wood and changed the shape. He neither created the wood itself, nor changed it into other things. Nevertheless, he will have full ownership of the new thing. If we apply this to humans, how can we deny the sovereignty of God who created us from nothing, maintains our life, protects our path and keeps guiding us towards eternal happiness? We are the creations of the Lord, and will be accepted into the glory and bliss of the Lord. There is no excuse to go against the Will of the Lord. We cannot be proud of ourselves before anyone. Wherever we are, we cannot deny our existence. The Lord has a plan for us and guides us. St. Paul speaks to the people:

<sup>211</sup> Fr. Arrupe quoted as Psalms 38:6, but it is from 39:5.

<sup>212</sup> Job 7:17.

<sup>213</sup> Fr. Arrupe quoted as Psalms 94:6, but it is from 95:6.

<sup>214</sup> Fr. Arrupe quoted as Psalms 115:6, but from 116:16.

<sup>215</sup> SE #23.

*But who indeed are you, a human being, to argue with God? Will what is molded say to the one who molds it, "Why have you made me like this?" Has the potter no right over the clay, to make out of the same lump one object for special use and another for ordinary use? (Romans 9:20-21)*

The Lord has the right to rule over humans more than the potter over potteries. The only correct human attitude is to obey God in any case. You have no right to yourself. Behaving as if you have a right which you do not have is audacity and impudence. It is a rebellion against the infinite God. There is nothing that can be counter to the Will of God. That is the highest order and commandment. We must simply obey it. If it is the Will of God, we should not avoid even to fall down, to get embarrassed, to get flesh cut or to get burned. If this correct attitude to God is set in our life, then nothing can harm us. Through God's guidance, we can be thankful and accept everything that happens to ourselves. The superior, regardless of who he/she is, has been given as an agent of God by God's plan. To obey the superior is equivalent to obey God, not because of the character of the person.<sup>216</sup> We encounter various incidents every day, whether good or bad, joyful or sad, are all brought through God's plan. Considering this, "*both in good day and in bad day,*"<sup>217</sup> all daily actions become a song to praise God. St. Paul could say "*We know that all things work together for good for those who love God, who are called according to his purpose.*" (Romans 8:28) So whatever happens to us, we should go the way that is only to obey God.

Thinking like this, some people may feel fear. However, God is not a God of fear, but a God of love. God created humans to share His perfect happiness. He created humans from an overflow of love. The Lord presented himself to the prophet Jeremiah, saying, "*I have loved you with an everlasting love; therefore, I have continued my faithfulness to you.*" (Jeremiah 31:3)

The intention of the Lord is to show His love and fulfill love.<sup>218</sup> Humans must live on this path presented by the Lord and respond to His love. Otherwise His intention to create humans is lost. God we believe commands us to call Him as a dear Father, "*Our Father in heaven.*"<sup>219</sup>

God raised up those miserable children on earth not only as His own children, but also He abandoned the light of heaven and became a man and became obedient till death on the Cross, in order to save humans who turned away from God and fell into sin. It is necessary that God's limitless compassion soften the hearts of stubborn humans. Faith supported by the unlimited power and love of the Lord rises up naturally. The Almighty

<sup>216</sup> Fr. Arrupe wrote this book by 1949, before becoming a Japanese provincial in 1958 or a superior general in 1965.

<sup>217</sup> It seems like a lyrics of a hymn, Japanese translation of "Ich ruf zu dir", (I call to you) Herr Jesu Christ, Johan Agricola, C.1526, Wittengerg, 1533, one of the hymns by Lutherans. Japanese title was "Ware-Nanji-wo Yobu." (I call you) Cf. <https://www.bach-cantatas.com/Texts/Chorale162-Eng3.htm> [visited: 31/10/2019]

<sup>218</sup> SE#230-237, Contemplation to attain love.

<sup>219</sup> Matthew 6:9.

God, the All-Good God, will give us the best for our eternal happiness. Other than that, the Lord expects nothing from us. Based on this idea, faith in the Lord will become firmly strong. Humans cannot comprehend all the work of the omnipotent God with our small heads. Sometimes, what God gives to us looks harsh, or makes us feel abandoned by God. There are some people who curse God and even deny His existence. But what is God? What is humanity? If we know these two natures and their relation correctly, all disbelief and fear will disappear, and the everlasting faith that comes from God and God's peace that will arise and fulfil us.

There are two possible attitudes to the Lord. One is unlimited reverence to the omnipotent God, unconditional obedience based on this reverence. The other is the ultimate love of the Lord and absolute trust based on it. The Lord showed His love to the children of Israel, saying, "*Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you.*" (Isaiah 49:15)

When I think of this, I feel like shouting "*My God, my all*" with St. Anthony.<sup>220</sup> If we build our life on what we think about God and taste what we know in our soul, we will be led to a union with the Lord and be filled by joy. With love and respect to the Lord, we must be united with the Lord and carry on the mission of the Lord that has been given to us. Only in this way, can people become truly happy. This is the only way that humans can save their own souls.

**The Second Point:** St. Ignatius explained how to save the soul in his Spiritual Exercises #23, "the principle and foundation";

*The human person is created to praise, reverence and serve God our Lord, and by so doing save his or her soul; and it is for the human person that the other things on the face of the earth are created, as helps to the pursuit of this end. It follows from this that the person has to use these things in so far as they help towards this end, and to be free of them in so far as they stand in the way of it.*<sup>221</sup>

The ultimate purpose of human actions is to save the soul created in the image of God, and on earth, to be given the honor to be a child of God by the Holy Spirit and after fulfilling a supernatural life following the Will of God, what he had hoped for upon earth will be revealed in the kingdom of heaven, then, to be happy eternally. In order to achieve this, one must praise the Lord as one of God's many creations. Heaven and earth, grass and trees, all appreciate God's given grace and represent His power. However, those things just exist without self-consciousness, but humans recognize God and his Grace in reason and praise God with awareness. In this sense, the praise by humans is far superior to that of other creations. During the Mass in the Catholic Church, in the Gloria, we pray "*We praise you, we bless you, we worship you, we glorify you, we give thanks to you for your great glory.*"

<sup>220</sup> Probably, Fr. Arrupe meant St. Anthony of Padua.

<sup>221</sup> SE#23

This praise is only to the glory of the Lord himself. It is the absolute greatness of God that has nothing to do with us, miserable humans. We must stay away from our own position, our interests, and all our personal relationships, as one of His Creations and we must sing a hymn to praise the Creator. St. Paul instructs us to praise “*as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts.*” (Ephesians 5:19) and “*Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.*” (Colossians 3:16). The poets of the Old Testament also wrote to praise the Lord; “*O come, let us worship and bow down, let us kneel before the Lord, our Maker! For he is our God, and we are the people of his pasture, and the sheep of his hand.*”<sup>222</sup>

We are completely owned by the Lord, and we are just nothing. Everything we have has been received from the Lord. Everything is entrusted to us by the Lord. St. Paul also says “*What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift?*” (1Corinthians 4:7)

From this point of view, a human's attitude to «dedicate oneself to the Lord»<sup>223</sup> is born. We can fulfill the intention of existence, only by living life as a servant of the Lord. Without exception, it is necessary to obey the Will of the Lord in everything. That is the only way humans can be happy. When humans refuse to obey and live according to their own judgment and desires, what seems to liberate people is more likely to bind them, to slay them, and to let them fall into the depth of sinfulness. This is what Jesus said “*for those who want to save their life will lose it, and those who lose their life for my sake will find it.*” (Matthew 16:25)

The Will of the Lord is also shown in everything that we encounter in life, the environment, and so on. Everything happens in divine providence; externally and internally, naturally and supernaturally, happiness and unhappiness. Personal circumstances, social status, and human history, all can be said, “*we know that all things work together for good for those who love God, who are called according to his purpose.*”<sup>224</sup> The voices of conscience, the orders of the superior, the laws of society, the rules of religion, everything is the Will of God. We can receive our happiness only through practicing those. This is where the Lord put the happiness of humans. We must take this matter into consideration. I am a servant of the Lord. The servant should obey without condition. One should keep oneself ready to do the will of the master, not one's own will. Therefore, “*for I have set you an example that you also should do as I have done to you.*” (John 13:15) and Jesus said, “*for I have come down from heaven, not to do my own will, but the will of him who sent me.*” (John 6:38) and this

<sup>222</sup> Psalms 95:6-7.

<sup>223</sup> Fr. Arrupe may assume “suscite” SE#234 as he used quotation mark here. For Suscipe, refer to the foot note on Fifth Meditation, the fourth point.

<sup>224</sup> Romans 8:28.



indicates the basis of his actions. “*Servants are not greater than their master, nor are messengers greater than the one who sent them.*” (John 13:16) how should we be? We should obey the Will of God more loyally and more precisely than slaves. But our Lord is not like a master in this world. The Heavenly Lord is our Father. With a heart of love, not of fear, we can work with all our heart respectfully. When we think like this, we will be able to understand the relationship between humans and God.

# Tenth Meditation: The Purpose of Human Beings

The importance of “the principle and foundation” is beyond description. By deepening this meditation, we can build our spiritual life higher, stronger and more solid to reach to the eternal world. We have to offer our hearts with this spirit.

**Composition of Place:** Ignatius and Francis Xavier in Paris. When Ignatius studied at the university, Francis Xavier had already been praised for his academic excellence and had high hopes for the future. Ignatius said to F. Xavier “*For what will it profit them to gain the whole world and forfeit their life?*” (Mark 8:36), but in the beginning, Francis Xavier had some disdain for this elder roommate from the same province. Gradually, the words of Ignatius entered the soul of Francis Xavier and finally led him to a conversion to become the great apostle of the East. Let us consider the internal movement of this conversion.

**Grace to Seek:** As St. Ignatius quoted the verse, in relation to the value of the spiritual soul for humans. The whole world looks so small. No matter how rich the world, those are only some symbols of God, temples of God and should serve God’s infinite bliss, nothing can be beyond the value of the spiritual soul. Let us pray to recognize our own spiritual value and find joy and comfort in it, like “*only in this peace that is you, highest and eternal Good, do I find sleep and take my rest.*” (*Imitation of Christ* 3:15)<sup>225</sup>

**The First Point:** As St. Ignatius said, humans should live to save the souls of others.<sup>226</sup> The goal of seeking happiness should not be something we can find on earth, such as wealth, fame, honor, influence or pleasure that will change and diminish. Even if a man gets all the wealth on earth, rules this whole world, or controls every single thing, it will not be possible to say the man has achieved his purpose. Humans are not meant for such things. The happiness that we keep desiring is much more sublime.

Let us think hypothetically. In human history, there were some people who were once the rulers of this world, but could they enjoy their happiness much? Their lives were as

<sup>225</sup> (Thomas a Kempis 2017) p.114, Book 3, Chap.15.

<sup>226</sup> “*The end of this Society is to devote itself with God’s grace not only to the salvation and perfection of the members own souls, but also with that same grace to labor strenuously in giving aid toward the salvation and perfection of the souls of their neighbors.*” (SJ 1996) The first and general examen which should be proposed to all who ask for admission into the Society of Jesus, Chapter 1, [3]2, p.24.

short-lived as shooting stars that come and soon gone. They might have some time to be proud of themselves and become narcissistic, but intense frustration and shame would continue. Behind one hero, there must be millions of people who have been deceived in their happiness and lives. Humans are not here to cause such a painful outcome. Humans want to have greater complete happiness. That happiness should not be for one time, not limited to some extent, not only for certain persons.

Everybody seeks for perfect eternal happiness. The ones who do not want this are not humans. The purpose of humanity is highly noble. Whether a person is happy or not is a matter of choice. Therefore, finding and saving your soul is a very valuable quest.

St. Ignatius presented the motto “*For the greater glory of God*” (*Omnia ad maiorem Dei gloriam*)<sup>227</sup> and made it the motto of his Society. To save souls and to make the greater glory of God is the main thing for him. It is a fire to inspire people and to guide them to their higher mission.

If you start the *Spiritual Exercises* in such a spirit, you will be able to do a deeper meditation. The purpose of humans is to be happy and that is not something we find on earth.

Initially, humans can be immersed in many happy activities that can be inspiring and enjoyable on earth. However, which of those happy activities can be universal and everlasting?

All things in this world are passing and in flap; “*they will all wear out like a garment.*” (*Psalms 102:26*)<sup>228</sup>. No happiness on earth can make any one happy. Even if a person gets everything on earth, it is not sufficient to make him/her happy.

We should not be deceived. Humans are given an immortal soul. The eagerness to pursue perfect happiness is written at the bottom of this soul. We are not born for this earthly world, and we do not live for that. The only one who can make humans happy is the Lord. He can make everyone happy, not only each individual person, but also all over the world, in any generation. People have to know what makes them happy forever and completely. We must know Him and love Him. When we get to know love, we want to be the same as what we love and to be as one with our God. This is the reason to open one’s life to perfect virtue in the Christian life. The word of Christ, saying, “*Be perfect, therefore, as your heavenly Father is perfect.*” (*Matthew 5:48*), would not sound like a strict order from a master to a servant, but would be an impulse out of deep emotion for those who have found the Lord. If Christ said something contrary to this, how humans would suffer. It must be the greatest suffering of the souls that have fallen into hell that they cannot love what is lovable.

<sup>227</sup> It is often abbreviated as AMDG, a phrase that capture the full breadth and depth of St. Ignatius’s spiritual zeal most. Cf.) (Worcester et al. 2017) p.25, AMDG, by Robert E. Scully, SJ.

<sup>228</sup> Fr. Arrupe quoted as 101:27, but actually 102:26.

Humans are bound to the earth in the flesh, and they cannot gain complete freedom of soul. Therefore, all human operations seek the endless happiness of Heaven. The work of humans on earth is nothing less than a step to the ultimate,<sup>229</sup> the kingdom of heaven.

During this work of humans on earth, the flesh, the Devil and the secular world disturb humans. Those who wish the happiness of heaven must build the Kingdom of God on earth while going against those dark powers.

Considered in this way, all goals in a spiritual life would be wrapped into one: salvation, happiness, knowledge and love of the Lord, perfect virtue, the kingdom of heaven, etc.

Let us choose the word of salvation as an introduction to this meditation, following the example of St. Ignatius. Truly it is the most serious issue for all of us who are trying to save our souls. Even for those who have not grown in the spiritual life, those who have not been enlightened by the love or knowledge of God, may have strong interest in salvation. We should not feel anything passive in those words. The meaning of salvation is not limited to saving the souls that would end up in hell. Salvation is the positive center of “the principle and foundation.” Salvation is the completion of one's own happiness at the same time, it is endless rejoicing.

If we cannot obtain it, our souls would be lost, and the intention of the Lord to create humans would be regarded as an eternal failure. The Lord created humans only for happiness in heaven. If it is lost, there is no purpose for people. To save the soul is the perfect fulfillment of happiness in heaven.

The meaning of salvation is not limited to not falling into hell, but it means the fulfillment of endless joy. The choice is one of heaven or hell, salvation or curse. It is the happiness of heaven which Christ explained in the sermon on a mountain. (Matthew, chapter 5).

Even after we die, our eternal soul will last forever and will receive the perfect joy of heaven as a reward for the work that we have done on earth.

St. Paul stated, “*just as it is appointed for mortals to die once, and after that the judgment.*”<sup>230</sup> The work that a person does on earth may be small, almost hidden away. There may be various matters that our small head cannot understand. But these are not the main thing for the life of humans. Each of those is a step that can lead to eternal happiness and an attempt to individually earn complete rewards. All the fruits of the works of humans may decay on earth. However, eternal things and endless things are being arranged in those works. The apostle referred to this as saying “*for this perishable body must put on imperishability, and this mortal body must put on immortality.*” (1Corinthians 15:53) and if “*it is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.*” (1Corinthians 15:43).

<sup>229</sup> Fr. Arrupe used the word 畢竟, used in Buddhism, originally in Hindy “atyanta”. Refer to the footnote of Seventh Meditation, the second point.

<sup>230</sup> Hebrews 9:27.

The happiness in heaven is promised to everyone on earth. This happiness is strong enough to let those who suffer from the various pains of this world, find happiness and peace. It is strong enough to keep humans' hearts away from the immoral pleasures of this world.

Another description of the joy of heaven was written by St. Paul "*What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him.*" (1Corinthians 2:9)

The mercy of salvation, perfect happiness, and the glory of Heaven are great mysteries that are unmeasurable and beyond comprehension. St. John described this in Book of Revelation "*then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.*" (Revelation 21:1) It is difficult for humans to describe heaven. It may be because persons on earth have not yet been given the heavenly vision. St. Paul had received a special grace to see, but he lamented the lack of vocabulary to express everything.

*I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. And I know that such a person—whether in the body or out of the body I do not know; God knows—was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat.* (2Corinthians 12:2-4)

People do not comprehend it yet, but cannot doubt it. We must pray to be taught by the spirit of God, especially what is beyond the understanding capacity of humans. Like St. Paul who had been guided by the Spirit, we would like to understand by holy grace. We live only for that purpose. In order to get peace, the soul of each person urges them to reach the one and only target of heaven. Therefore, humans cannot live an easy life on earth where we are wandering people.

Like "*for here we have no lasting city, but we are looking for the city that is to come.*" (Hebrews 13:14). In this world, people live in admiration and hope. However, in heaven, as God fills us with endless wisdom and wealth, we will enjoy the grace that cannot be imagined in this world. What can be given in Heaven must bring us a great happiness and deep joy that are far beyond our imagination from our poor understanding on earth.

In order to reflect on it, we must pray for the grace and power of the Holy Spirit and rely on it.

Jesus said "*For what will it profit them to gain the whole world and forfeit their life?*" (Mark 8:36) It is neither a rhetorical expression nor an exaggeration often used by Easterners.<sup>231</sup>

Glory and happiness in heaven for one person is greater than all the joy, wealth and holiness of the whole world.

<sup>231</sup> Fr. Arrupe did not say 'oriental' but 'easterners.'

When thinking of this, how miserable is a human who lives only for several decades on earth, struggles and is occupied getting pleasure, money, status, honor, business success, etc. Humans have been born for something great. Through this meditation, let us seek what is eternal thing enthusiastically. With our faith, let us see the glory of God who waits for us. We want to see heaven, we want to know our eternal home. During our brief journey on earth, never forget the One who invites us and wishes to direct everything purely to Him.

**The Second Point:** We have considered the greatness of the goal that awaits us. Then, what does it mean for the reality of our daily life? Our earthly life, that may be less than a hundred years, does not last for a moment compared to the eternal life. Therefore, the happiness on earth must be much smaller than that of heaven. It is stupid if a man destroys his life for temporal pleasures.

However, every single action of a human decides not only life on earth, but also eternal.

The life we conduct seems like a tiny small matter, but it contains infinity. The earthly life of humans cannot be understood by what appears outside. When observing individual matters under the consideration of eternity, as every single moment decides eternal destiny, we may be able to see this world correctly for the first time.

We despise this world. It is supposed to pass and to be of no value relative to eternity. It is like a small speck of dust floating on limitless space. At the same time, life on earth is the only way to the heavenly world. It is the only gate through which to reach eternal happiness.

Because of that, we honor this life. If we misjudge this path, we can never reach the purpose of life properly. In that sense, this world is indispensable and important for us. It's a long way to go. We must go through this world as a path. This world does not have a place for us to stay forever nor a value strong to win our hearts.

Thus, we should not spend our lives in vain. In order to proceed down the path successfully, we first need to know the correct path. Then we must keep walking, without falling or stopping, just aiming at our goal. St. Paul said "*And in the case of an athlete, no one is crowned without competing according to the rules.*" (2Timothy 2:5) We must fight, till we win the prize. This struggle will yield a great reward for us in the end.

Considering the fact that people fight hard for a temporal glory on earth, we must not hesitate in this fight while the eternal crown awaits us. St. Paul also said "*Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.*" (Philippians 3:13-14)

This shows the purpose of our daily life on earth. Our life on earth looks far smaller than the glory of eternal life. This short life determines the eternal one. Therefore, people cannot be reckless with it. Rather, we have to work on it with all our efforts. We refuse this earthly life, but we affirm it, too. This is what makes us free. We need to make ourselves indifferent towards all things, without fear, without being defeated. We can treat small

things or weak things with respect and love. So how shall we proceed in this life? How can humans reach to heaven without mistakes? St. Ignatius said,

*The human person is created to praise, reverence and serve God our Lord, and by so doing save his or her soul; and it is for the human person that the other things on the face of the earth are created, as helps to the pursuit of this end. It follows from this that the person has to use these things in so far as they help towards this end, and to be free of them in so far as they stand in the way of it. To attain this, we need to make ourselves indifferent towards all created things, provided the matter is subject to our free choice and there is no prohibition. Thus for our part we should not want health more than sickness, wealth more than poverty, fame more than disgrace, a long life more than a short one – and so with everything else; desiring and choosing only what conduces more to the end for which we are created.<sup>232</sup>*

What he said describes the way of a simple life. Life is so honorable as a path to eternal happiness, guiding us to happiness. This path certainly leads people to heaven, and on earth people can enjoy the happiness of heaven to some extent. Humans can be perfectly happy in heaven only through union with God who is the source of happiness and the goal. On earth, humans can have union with God to some extent. Those who unite with the Lord deeply can taste happiness more deeply. St. Augustine said, “*All safety and soundness comes from the one from whom comes all good, and all good comes from God. Therefore all safety and soundness comes from God.*” (49)<sup>233</sup> (ML.34, 137) The reason why the Church prays in the Lord’s Prayer “your Kingdom come”<sup>234</sup> is from the strong desire of people on earth, for happiness in heaven, to unite with the Lord to fill their thirst and to become worthy of heaven’s joy. By working for the Will of God, humans can unite with God. By this unity with God, humans become happy.

On the contrary, humans become unhappy by getting away from the Lord. In the world away from the Lord, in life denying the Lord, even humans seeking so hard, the only thing they find there are layers of misery. This is the misfortune of our time.

After refusing the Lord, with haughty manner, people believe that they can make themselves happy by their own ability. However, all the efforts they make rather bring them to deeper calamity and sadness. Humans seek to be happy. Humans cannot abandon this hope. The solution is simple; if people wish happiness, they must seek the Lord as a source of happiness, make their life’s purpose to fulfill the Will of the Lord, worship, praise and serve God. St. Augustine said, “*The farther, then, the mind departs from God, not in space, but in affection and lust after things below Him, the more it is filled with folly and wretchedness.*” (50)<sup>235</sup>(ML. 32, 1320)

<sup>232</sup> Spiritual Exercises #23 Principle and foundation.

<sup>233</sup> (Augustine 1996) Part I, Vol. 8, p.52.

<sup>234</sup> Mathew 6:10.

<sup>235</sup> (Augustine 1978) V.7, p.47.

When we realize that complete happiness is only in eternity, we find that we should seek happiness in heaven. We will understand that the other things created are not to distract humans, but to serve them. Humans can establish a good relationship with the world with this idea; the created things that drive humans to be led astray, can change their character in the direction of service to humans and people can find stability in the universe. St. Gregory the Great said,

*For all that either seek forbidden things, or that desire to appear somewhat in this world, are inwardly beset with a countless throng of thoughts, and while they stir up in their own bosom a host of desires, their mind, being laid prostrate, is miserably trodden by the foot of crowded resort.....But holy men, on the other hand, because their hearts are not set upon anything of this world,..... For their desires are fixed upon their eternal country alone, and loving none of the things of this world, they enjoy a perfect tranquility of mind.* (51) <sup>236</sup>(Greg. Mag., ML.75, 669)

The author of the Psalms praised such people in the first psalm;

*Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers; but their delight is in the law of the Lord, and on his law they meditate day and night. They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper.* (Psalms 1:1-3)

St. Ambrose lamented that the joy that people enjoy in an evil idea can bring them to sin and destruction, and never led them to true happiness.<sup>237</sup>

When the author of the Psalms said, “*There are many who say, ‘O that we might see some good! Let the light of your face shine on us, O Lord!’*” (Psalms 4:6), this blessing does not mean wealth or honor, but the fruits in heaven that were sown in their souls. Those who have been offered the salvation of the soul and received the way to gain that can be filled with certain hope and consolation even in their worries on earth.<sup>238</sup>

In the Bible, it's been said, “*may you always be joyful in your union with the Lord. I say it again: rejoice!*” (Philippians 4:4) It does not mean that they had no suffering or troubles in their lives. The Lord said “*come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.*” (Matthew 11:28) He relieves the suffering and comforts weary hearts. Those who live with the Lord and stand on the right path, have souls that are always filled with joy and peace. It is because that the Lord never fails to give us joy and comforts.

St. Augustine said “*Whatever my Lord may want to give me, let him take away the whole lot, if he will give me himself.*” (52) <sup>239</sup>(ML.36, 207 in Ps.26) He also said in his Confessions,

<sup>236</sup> (Gregory PP. I 1850) Book IV, No.57&58, p.223-224.

<sup>237</sup> Fr. Arrupe did not show any source information, but probably from De Officiis that St. Ambrose wrote about happiness and human's reality. Cf.) (Ambrosius Mediolanensis 2001).

<sup>238</sup> Fr. Arrupe had some consolation even a day after the atomic bomb, during the mass. Cf.) (Arrupe 1986) Chapter 5: A Life Centered on the Eucharist.

<sup>239</sup> (Augustine 2000) Part III/15, p.285.

*You show how great a thing is the rational creature you have made. Whatever is less than you can never be sufficient to provide itself with the rest of contentment, and for this reason it is not even a source of contentment to itself. (.....) My God, give me yourself, restore yourself to me. (.....) This alone I know: without you it is evil for me, not only in external things but within my being, and all my abundance which is other than my God is mere indigence.* (53)<sup>240</sup> (St. Augustine, ML.32, 848, Confess. XIII, 8, 9)

This describes the reality of human life.

The dignity and esteem of humans are rooted here. The only purpose of humans is their perfect happiness in heaven. All other things can be means to achieve it. Humans can be excellent because of this great purpose. This great purpose shows the difference from the sad idea of the modern person who regards Christianity as morals for slaves and insists that he himself is a super person.<sup>241</sup>

Where any human commitment ends up in vain, it just makes the one remain as an animal. By recognizing God by the light of faith and accepting holy grace as a child of God, a human can reach to the highest level to find the ultimate ideal.

Once finding the purpose of life, the only thing a human should do is to obey the Will of God perfectly. Humans have been designed since eternity and have been born into this real world in the mission of God. We can proceed on the right path for humans and become happy only by fulfilling the Will of God.

This is the way of salvation. Salvation is not a vague concept. It is a joy from fullness of knowledge. It is to receive the joy of heaven that is beyond description. Let us bow and pray for the grace of saying, “please show me the purpose of salvation, show me the happiness of heaven.”

<sup>240</sup> (Augustine 1991) *Confessions*, XIII.viii(9), p.277-278.

<sup>241</sup> This idea was written “On the Genealogy of Morality: A Polemic” (German: Zur Genealogie der Moral: Eine Streitschrift) by Friedrich Nietzsche in 1887. Cf.) (Nietzsche 2017).

# Eleventh Meditation: Why Humans Exist? - Happiness, obedience and freedom - <sup>242</sup>

So far, we have meditated on the important issues of “the principle and foundation”. By now, the relationship between God and ourselves has become clear. God created us as His precious work.

Humans have been given life from God, to maintain and grow with the endless support from God. Without the work of God, we cannot exist on earth even for a moment, no matter how many thoughts, ideas and powers are used. Without the support from the Lord, our existence, life and everything turn to nothing in a moment. Humans can offer just small hands with nature to achieve the work of Lord.

God is so close to us, as the origin of our existence, and a principle of sustenance. Life without faith would be unnatural and unreasonable. It captures humans shunning from truth, covering the essence and image of humanity, and showing a partial view of certain elements or functions.

Why do humans exist? Humans keep seeking their perpetual happiness, but without God, any inquiry or thought cannot find the answer.

We were created by the infinite God. God shares his fullness and overflowing love with all creatures in the world. In particular, humans with spirit and mind come to the highest happiness by recognizing God and following the Will of God. The distance between God and humans is similar to the distance with the sun: the further from the sun, the colder we get, the more distant from God, the unhappier we get. The well-being of humans is inherent in the recognition of God and in obedience to God. Knowing God and following God does not deprive one of the intelligence and freedom of action, rather the appropriate path is manifested and we can choose to proceed correctly. Many people still wonder about this simple and evident matter. They have no order, no principle, no means, and believe

<sup>242</sup> This subtitle is not posted originally, but in the context, it was mentioned so.

that they have freedom to act, and they will by their uncanny judgment end up harming and destroying others and also themselves.

As Christ said "*you will know the truth, and the truth will make you free.*" (John 8:32), human freedom is acquired only according to the truth. It is nothing but the guarantee of complete freedom to offer our perfect obedience to the ultimate truth of our Lord. This freedom is not gained by suppressing others but is able to be desired by all. This is a benefit for humans and an obligation at the same time. From now on, we just want to follow the Will of the Lord and the love of God. Moreover, we are not only servants of the Lord, but children of the Lord. Our hearts must burn over this great matter. This enthusiasm has to be an imminent urge to pervade humans in every corner of everyday life, and also become an ultimate ideal. One can never reach heaven with natural means so earth never goes to heaven. Our path must be a way to breathe in supernatural life. But no matter how we live in the supernatural order, we are closed into our flesh and live on earth. Humans do not stand before God with only the spirit, but there are huge spaces in our surroundings and the treasures between heaven and earth.

Thus, even the relationship between God and us has been defined; it does not mean that all humans are specifically defined. Humans cannot be independent from those unlimited external created things. With what meaning and purpose did God create them? Moreover, what kind of relationship do they have with us? Without clarifying these questions, our status in the universe remains extremely unstable. In this meditation, we would like to consider those issues.

**Composition of Place:** Observe the internal excitement of Adam when awaking and admiring the outside world for the first time. He was illuminated by the Lord, understood the meaning of all creation, and thanked the Lord. All these things were given to us, and the gifts were to be bestowed upon humans. Let us observe Adam who learned this and praised God.

Alternatively, imagine a young man who has crashed a car and been seriously injured. When waking up in the bed of the hospital and looking around, he says "why am I here? What happened to me?" Let us observe this scene.

**Grace to Seek:** We also had a time when seeing the external world or environment for the first time. Now, let us seek the awareness of our relationship with all creation and ourselves, not with corporal eyes, but with the eyes of faith, illuminated by the light of the Holy Spirit.

**The First Point:** Everything was once in nothing. Things came to exist in their own form simply by the power of the Lord. The Lord created not only us, but all the other things. Because all creation came from nothing, they have no ultimate reason for their existence in themselves. Since the ultimate origin of creation is nothing, nothing cannot become something by itself. It is as St. John says "*All things came into being through him,*

*and without him not one thing came into being.”* (John1:3) The reason for the existence of creation is known only by the Creator God.

St. Augustine mentioned in his “*Confessions*” that all the gifts depend on the Creator as follows:

*See, heaven and earth exist, they cry aloud that they are made, for they suffer change and variation. But in anything which is not made and yet is, there is nothing which previously was not present. To be what once was not the case is to be subject to change and variation. They also cry aloud that they have not made themselves: ‘The manner of our existence shows that we are made. For before we came to be, we did not exist to be able to make ourselves.’ And the voice with which they speak is self-evidence.* (54)<sup>243</sup> (S. Augustine, ML. 32,811, Confess.XI, c. 4, n. 6)

The mystery of creation is how God created the heaven, earth and everything. St. Cyril said: “*God has the power of mystery, and gave the primordial of existence to things that could never be anywhere any time before.*” (55)<sup>244</sup> (Cyril, Alex, MG76, 83) What humans understand is that the Lord created everything from nothing, and intended to do it with almighty power. The author of Psalms described the great work of God in a single line “*for he commanded and they were created.*” (Psalms 148:5)

St. Chrysostom also admired the great work of the Lord. “*The One who created them must have great mercy and work, and he has done only by his will. He had wanted and his works were done immediately. It was a surprising thing.*”(56)<sup>245</sup> (St. Chrysostom, MG55, p.389, Psalms 134, N.2) This is due to God’s relentless love (*amor benevolentiae*). God did not create the world aiming for some rewards for Himself. God is perfectly complete, so there is no need to add or gain.

St. Augustine also said that creation is solely by the Will of God.

*He was not coerced into making anything that he made; rather did he make “whatever he wanted”. His will is the cause of everything he made. You make yourself a house because, if you did not, you would be homeless; it is necessity that forces you to build the house, not free will. Or you make a coat because, if you did not make it, you would walk naked; so you are lead to make the coat by necessity, not free choice. Or you plant a mountain slope with vines; you sow the seed because, if you did not, you would go hungry. All these things you do under necessity. But God worked out of goodness. He did not need any of the things he made.* (57)<sup>246</sup> (St. Augustine, M.L. 37, 1745, In Ps 134, No.10)

Now that all things have been created by the Lord, they are led by Him, and must face Him, but how do they encounter the Lord? It is through humanity. Humans are entrusted with everything from the Lord. All things belong to humans and are subject to human rules. The Lord explained this to Adam, after the creation. (Refer to Genesis 2:15-17) All

<sup>243</sup> (Augustine 1991) XI, iv(6), p. 224.

<sup>244</sup> (Cyrilli 1859) *Ta heuriskomena panta*, Contra Julianum Lib. II, p.583- 54.

<sup>245</sup> (Chrysostom 1859a) *Opera Omnia V*, Exposito in Psalmum CXXXIV, 2, p.389.

<sup>246</sup> (Augustine 2004) Part III, Vol.20: *Expositions of the Psalms: 121-150*, NY, p.199.

things should show the glory of the Lord through service to humans, by being used by humans. All things belong to humans and humans belong to God. Once this order is properly preserved in the universe, the relationship between the Lord and the created things is maintained appropriately. Then, all things on heaven and earth show the glory of the Lord, and will praise the work of God's creation. Therefore, the relationship between humans and the other created things is important. These are not alien to humans, but they are also created by the Lord who also created humans. They should be used so that they help towards the greater glory of God through the operation of humans. That's the meaning of human life and the mission of human history. Therefore, humans are mediators between God and the world. Humans should use everything in so far as it is the Will of the Lord and expresses the glory of the Lord.<sup>247</sup> All things, both spiritual and physical things, can help us in that sense. The Bible explained this in Genesis:

*God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.* (Genesis 1:28-30)

*The Wisdom of Solomon has a phrase expressing this "O God of my ancestors and Lord of mercy, who have made all things by your word, and by your wisdom have formed humankind, to have dominion over the creatures you have made."* (Wisdom 9:1-2)

Humans can use everything. However, if we do not use them properly in accordance with the Will of the Lord, it will not only hurt our obedience to the Lord, but also cause other created things to deviate from the path of the glory of the Lord. The more we get help from other creatures, the more present the glory of the Lord, physically and spiritually, naturally and supernaturally. Our choice of path must be based on spiritual and supernatural positions. All other things will be dissolved and change.

As such, all things should glorify the Lord and present a path to the Lord. The world of creation is the first to praise the Lord. David was impressed by the beauty of nature and praised "*The heavens are telling the glory of God; and the firmament proclaims his handiwork.*" (Psalms 19:1)<sup>248</sup> St. Paul also gave importance to nature as representing the love of the Lord;

*For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse.* (Romans 1:19-20)

<sup>247</sup> SE#23.

<sup>248</sup> Fr. Arrupe quoted as 18:2, but actually 19:1.

Furthermore, nature is a sign of the Lord's love, and all things on earth and in heaven are gifts from the Lord. Seeing the variety and beauty of all those gifts, and thinking of the Lord who gave them all to humans, it is more than enough to know how much the Lord loves us, even though we are tiny, little, and pitiable. It is natural that love for this Creator arises in our hearts. All created things manifest the love of the Creator. Therefore, it is not a cold obligation, rather a joyful service to fulfill His will, by union with God. Prophet Baruch said "*the stars shone in their watches, and were glad; he called them, and they said, 'Here we are! They shone with gladness for him who made them.'*" (Baruch 3:34-35) All things in nature are the servants of the Lord. They all represent the wisdom and love of the Lord while obeying His given rules. When coming in contact with those, we cannot but be pushed to a complete union with the Lord.

Even the natural things that have no spirit, praise and obey the Lord. They have no consciousness and no eternal life, but still live life in harmony and unity with the Creator. Those who receive the ability to know the Lord and the promise of eternal life furthermore receive various services and cooperation from all other created things, should not harm the life around earth.

All creation on earth does not go against our purpose. Everything is prepared to lead us to eternal happiness. Otherwise, the Lord will not permit the existence of anything on earth. Because He created us to give us eternal happiness and prepared everything for us. If God has created something against his intentions, it means that there is a contradiction in the Lord.

In the real life of the world, many things that seem to hamper human purpose do not, if we observe them correctly.

Humanity's observation is shallow and views are narrow. We have a tendency to get attached to small earthly things, out of the eternal purpose. Therefore, we feel like there is much hardship, pain, etc. that humans suffer.

However, from the standpoint of God, everything has been ordered and prepared through the eternal love of the all mighty God. We come to realize each and every thing leads us. When a human makes mistakes, it is not possible to realize wrong without pain or suffering which will lead us to the right direction. When considering the weaknesses and smallness of humans, we must rather be grateful for suffering. As such, everything leads humans to an eternal purpose. We must reach to heaven through those, and at the same time lead all of those to God with us.

This is the standpoint that humans have with other creatures. Thus, it is a fact how often humans take a wrong attitude to the Lord, as well as mislead other creations that should have been used for the glory of God. The creatures have to suffer from human sins. The evil lust and sins of humans bring disorder and chaos, not only to the human world, but also to created things. If humans stay away from the world of creation, they could stay



in the way created by the Lord and represent His glory. Indeed, when they are used by human hands, it is possible to be used for monstrous purposes or intentions.<sup>249</sup>

When humans abandon the right position to God or life guided by faith, for what do humans make efforts? It may be based on so-called human culture. It would be the endless work of flesh. As the Bible says, “*Their end is destruction.*” (Philippians 3:19) St. Paul also described “*for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope,*” (Romans 8:20) thus, “*we know that the whole creation has been groaning in labor pains until now.*” (Romans 8:22) Humans are responsible for themselves, for other people and for other created things in the presence of the Lord. If humans deviate from this right attitude, the words of St. Bonaventure will become true. “*All the created things complain and scream as he was the one who insulted them. The earth says ‘why do we have to support such evil human? Water says ‘why don’t we hold his breath? Air says ‘why don’t we just leave him alone? Hell says ‘why don’t we swallow him and make him suffer?’*”(58)<sup>250</sup>

All things are for humans and humans are for the Lord. All things must glorify the Lord and praise Him. This is the meaning of creation.

<sup>249</sup> For example, apply nuclear technology to weapons.

<sup>250</sup> Fr. Arrupe put the Latin text on end note. It is a part of “Stimulus divini amoris” of St. Bonaventure. But his quotation did not come from the original text, but a book by Charles (Deplace) p.44. Refer to the end note #58.

# Twelfth Meditation: How to Use Created Things

We are created from nothing. The Creator, the Almighty Heavenly God, has given us the soul, the flesh and many graces. Why does the Lord create us and give us all those graces? The infinitely abundant God did not expect anything for Himself by His creations, but He was sharing His wealth and created us as a vessel to receive the graces of the Lord. It is an infinite joy that the Lord attempts to provide, and in order to make people seek it, He also engraved our hearts to be desirous of happiness. But on earth, nothing can be steady and nobody can fully receive this infinite happiness. This world is the pathway to pursue it, and the only purpose of humans is the kingdom of Heaven. Salvation is to gain happiness in heaven. Even though all humans have to make their own way on earth, under different circumstances and conditions, the whole purpose of human existence is nothing but to achieve this salvation individually. Then, how do we accomplish this purpose? It is to say, "*praise, reverence, and serve God our Lord.*"<sup>251</sup> On earth, the other creatures surrounding humans also come from nothing and are created by God, specifically for helping to guide us to the Heavenly Kingdom. Therefore, we must fulfill our mission by utilizing other creatures to the Creator's glory. All these things have been revealed in these meditations.

How can we use these created things to attain the purpose of God's creation? This is the point of this meditation.

**Composition of Place:** Observe the cave of Manresa, where St. Ignatius meditated for the first time, and see how the saint meditated.

**Grace to Seek:** To have a correct understanding of the principle of "*in so far as*" or "*tantum quantum*" which has an important meaning in the *Spiritual Exercises*, and that will guide our life in the future.

**The First Point:** St. Ignatius taught "the principle and foundation" as follows.

*It is for the human person that the other things on the face of the earth are created, as helps to the pursuit of this end. It follows from this that the person has to use these things in so far as they help towards this end, and to be free of them in so far as they stand in the way of it.* (The Spiritual Exercises #23)

<sup>251</sup> SE #23.

It is not right to reject anything on earth as a hindrance or useless for salvation. On the condition that everything is created by God and intended to serve humans, everything has some positive meaning for humans and can make some kind of contribution. The important issue for us is to how to use them. For example, there are many kinds of medicines that can cure some diseases. But each one of them is effective for a certain disease, and it is possible to be harmful for other cases. In the same way, everything has been created for humans and none of them are useless or harmful, but if they are misused, the result may be the opposite.<sup>252</sup> Humans have repeated the same mistake that the things of this world are not the purpose for humans, but means to save the soul. Thus, what can only be a means has to be used only to the extent and in the way defined by its purpose. Ignoring the purpose or misusing it will only cause chaos and destruction. Many people in the world live their lives in such a way. Since everything in this world is created by the Lord and is to serve for the eternal purpose, it is worthy individually, but for human life, it is not enough because humans are born and raised for something greater. When we use other creatures, we must follow the relationship between disease and medicine. The amount and method to be applied must be determined according to the type and degree of the disease. If the amount is too small, it has no effect, but too much may rather be harmful. It is also necessary to choose the appropriate medicine from several of them depending on each situation. The principle of “so much as” (*tantum quantum*) must be applied here. If the purpose is to cure the disease, then it should not be a matter of whether the patient likes it or not. If a person must take a train for business, it is not a matter of whether he/she likes train travel or hates it, even known to get sick on a train cannot avoid it. Even if there are lots of passengers and no seats, or it is not clean or the windows are broken and cold winds blow in, it does not matter. If it is the means to achieve the purpose, he/she will use it, no matter how favorable or uncomfortable. For those who have sound reason, no matter how good the means are, they will not choose the things that lead to the opposite direction of the purpose. A person who comes to Hiroshima Station to go to Tokyo will never take a train to Shimonoseki, even if the one to Tokyo is full of passengers and the other one has seats.<sup>253</sup>

However, humans may be able to choose the right direction for a short trip during their life, while they often choose the wrong trains for the journey of their entire life. Let me repeat that the purpose of humans is the kingdom of heaven. But many people choose a train that goes in the totally opposite direction of life's purpose, simply because of temporal comfort. If humans make mistakes in this simple principle, they cannot achieve the correct purpose no matter how they make efforts on other issues. On the contrary, things get worse

<sup>252</sup> Fr. Arrupe might assume nuclear power.

<sup>253</sup> From Hiroshima, Tokyo locates in east and Shimonoseki in west. When Fr. Arrupe wrote this book, he lived at Hiroshima. Shimonoseki is in Yamaguchi prefecture where Fr. Arrupe used to live before Hiroshima and St. Francis Xavier had stayed exactly 400 years before this book was published.

and worse. Humans must be rational, and we should not lose the whole purpose, because we are bothered by temporal feelings or sentiment. To be rational is to be obedient to the principle, and the principle is an absolute standard that works in any time and occasion. A human who follows this is right and strong. But if one abandons it, his/her position will be destroyed. This obvious and undeniable principle must be engraved in our heads and minds. This is neither a matter requiring complex and difficult decisions, nor a rule to slow down difficult implementations. It is the surest and error-free path to reach our purpose.

This principle has the most important meaning to define the whole life of a person. This can be considered in two dimensions. The first, passively, if one acts on this principle, one will not commit sins because a sin originates from the misuse of things. As humans observe the purpose correctly and use things appropriately according to their purpose, there should be no chance of misuse. The second, positively, is the most necessary way to live a spiritual life. The reason why people cannot live a spiritual life appropriately is that their steps are far from this principle. The foundation of spiritual progress must be based on this principle. The various aspects, forms, and elements of the spiritual life are summarized in this principle. All things will be used only for the Lord, and He will be the center of all activities, and things will be used only according to the intentions of the Lord. This principle should be always applied to whatever matters in human life. Humans have to use each thing, both mental and material things, “in the right measure” (*tantum quantum*).

It is also applicable to a person’s shortcomings or strengths. A shortcoming should be overcome and strength should be utilized with the grace of the Lord. In this way, a person can express the glory of God through both shortcomings and strengths, and use them correctly as a means to guide him/her to the purpose. This is the way that everything on earth can play a role to lead humans to their eternal purposes. Regardless of whatever you have been given by the Lord, you must use it with gratitude as means to fulfill the purpose, no matter how small or big, blessed or not. Because there is no other way that humans can serve their purpose. A person, who has received five talents, must be faithful in managing five talents. A person, who has received two talents, must be faithful in managing two talents. If a person has received only one talent and hidden it in the ground, our Lord will punish him. (Matthew 25:14-29)

In this way, humans must keep working without a break. The path to heaven is a way to climb up against distorted humanity. Once stopped and stepped aside, you cannot avoid falling outside and ending up in horrible destruction. When working, we must work correctly in accordance with our ultimate purpose. The work itself, or the direct result of the work, is not a purpose of humans. No matter how good the business is, if a human is gradually exhausting own internal life and becomes arrogant, the business has no meaning. The only purpose is to save one’s soul. There is no business on earth that must be accomplished if it will endanger souls. Therefore, during business or activities, the spirit of prayer and internal concentration are required. Rather, external activities gain meaning only when the spiritual life is enriched. Everything including rest, sleep, speaking and

praying must be done when they are helpful to the end. In all respects, the purpose must be a guide to the means.

Now, let us repeat this simple principle in our mind again. You may already have experienced that external activities lose meaning if they do not fulfill the spiritual life. People always work hard. But is the work always consistent with this principle? Or perhaps there are many activities and operations that are useless, wrong or completely misplaced in regard to the purpose. Humans must behave wisely wherever and whenever they are. We must always command ourselves not to do stupid things. However, it is not easy to practice. Humans have various disordered relationships in real life. It is necessary to keep one's mind clear always in order to control oneself without being wrong. Otherwise, people have a tendency to think that something wrong is right. People have various attachments and evil desires that disturb right judgement. We all know the fact when people are attached to something and are biased to one side and lose their balance of mind, people make mistakes. Even if a person makes a truly correct judgment, it is difficult to obey without a strong will to implement it. We must be aware of the great dangers of modern human life that seeks only knowledge and stays further away from strengthening the will. People know how dangerous it is to emphasize feelings, emotions and senses without right guidance of the will, and what the consequences of such a life will bring. If a person wants to properly follow the principles stated above, one must first seek a clear judgment and have a will of iron. Otherwise, a person may be either deceived by attachments or swayed by emotions. Therefore, it is necessary to have a sacrificing spirit and strong determination to praise the glory of the Lord. This is an irreplaceable work that must be done no matter how difficult it is. If we lose this point, our life will be lost and never gain eternal life. Therefore, this principle must be imprinted in our heads and on our hearts. We must pray for the holy grace through the meditation of St. Ignatius that this principle will always lead our lives. St. Ignatius presented the words "*for the greater glory of God*" (*omnia ad majorem Dei gloriam*)<sup>254</sup> and fought for the greater glory of the Lord. But this path is nothing but an implementation of the principle "*in the right measure.*" (*tantum quantum*) We can use everything for the glory of the Lord unless we cause sin. We can always proceed to the greater glory, by just keep going forward and never stopping. It may break through to the eternal world. The path has no chance to stagnate or to withdraw. It is inevitably the way to perfection. The purpose that the Lord created for the world would be fully filled. Everything can help to bring humans to their ultimate purpose without exception. Therefore, people are not afraid of anything and will be able to foster the greater glory of the Lord. This must be the best possible life permitted to humans.

<sup>254</sup> AMDG. Refer to the foot note on Tenth Meditation, the first point.

**The Second Point:** Then, what can be the means to achieve our purpose? Let me suggest the following three:

1. Sacred means: For example, Mass, sacraments, prayer, meditation etc.
2. Supernatural means: Supernatural power (miracle etc.) Supernatural virtue, etc.
3. Natural means: Personality, talent, education, business, etc.

All of those serve the purpose. They can be used forever as long as they do not cause sin. It may be better to choose the one most effective and sustainable. Naturally, the supernatural must be superior to the natural, and the spiritual must be superior to the material. But it is not an appropriate attitude to abandon natural or material things when choosing the supernatural and spiritual. St. Ignatius was particularly focused on sermons and catechism for children, in accordance with the situation of the Catholic Church back then.

This principle of St. Ignatius has been often criticized by those who do not judge Jesuits correctly. But St. Ignatius could not abolish this principle. We should use things “in the right measure” (*tantum quantum*) for the glory of the Lord at any time anywhere. Once St. Ignatius thought carefully and made his decisions, he did correctly as planned. Fr. Camara<sup>255</sup> described St. Ignatius saying “*it was as sure and constant as a nail well driven in.*”<sup>256</sup> His decisions were very strong. Once he decided, there was nothing other than implementation. St. Aloysius<sup>257</sup> questioned himself and said, “*What does this mean in the light of eternity?*” (*Quid hoc ad aeternitatem?*) St. Stanislaus<sup>258</sup> kept screaming, “*I was born for greater things.*” (*Ad majora natus sum*) They each practiced this principle.

Here we have to reflect on our lives. You might have the idea that heaven was the purpose. However, can you say that this thought has always guided all the actions in your life? This purpose can be one thing that stays in your conscious vaguely. You might live your life attracted by the world around you as if that is the only purpose. In the eternal phase, standing before the Lord and looking back on your past life, it might look like a life of a psychiatric patient that misplaced everything such as purpose, means, order, and method. A person who has been created for the greater glory of God should be worthy to

<sup>255</sup> Luis Gonzalez de Camara, 1520?-1575, the writer of the autobiography of St. Ignatius.

<sup>256</sup> (Câmara 2004) p.14.

<sup>257</sup> St. Aloysius de Gonzaga, SJ (1568-1591) Although expected to live his life at court, he renounced his inheritance and entered the Jesuit in 1585. After studying at the Roman College, he worked at hospitals tending to the sick. In 1591, he died of plague that widespread in Italy. Cf.) (Worcester, Armstrong, and Shea 2017) p.339-340 Gonzaga, Aloysius, by Charles Keenan.

<sup>258</sup> St. Stanislaus Kostka, SJ(1550-1568) Along with St. Gonzaga and John Berchmans, Kostoka is one of the tree “boy” saints of the Society of Jesus. He walked 450 miles from Vienna to Augsburg, to request permission to enter the Society of Jesus. Then, German Provincial Peter Canisius agreed and send him to Rome. He was the very first Jesuit beatified. Cf.) (Worcester, Armstrong, and Shea 2017) p.446-447 Kostka, Stanislaus by Keith Macziewicz, SJ.



receive eternal happiness. It is a great reversal and mistake to seek for one's own glory rather than the glory of God.

While thinking like this, let us gradually go deep into the internal world and try to build a solid foundation for spiritual life.



# Thirteenth Meditation: Holy Mass

Repeat the important meditations of “the principle and foundation” again and try to take full advantage of the spiritual nourishment in them.

**Composition of Place:** Let us observe the Son of the Lord who dedicated Himself on the Cross at Calvary as an atonement for human sin. We repeatedly hear of this Passion of Christ, but his sacred intention has been forgotten by most of the people. We do not forget it, but still it has not led us to move the souls of others. We shall stay under the Cross with St. Mary and think about what causes human sin that made the Son of God suffer so much.

**Grace to Seek:** Let us understand the spirit of “the principle and foundation” and apply it to our daily life to become a power to fulfill the Will of God to build the Kingdom of God in us, and implement our personal mission to reveal the glory of God in this world.

**The First Point:** Through the meditations by now, we have found the purpose of humanity and our personal reason for existence; that is for the glory of God. Humans are decaying and are always driven by earthy desires and vile thoughts. Nevertheless, humans should be able to attain the infinite perfect glory of God in this world, and as a reward, rest in heaven in His Glory. Humans are given this great mission and enjoy life on earth. Therefore, our life on earth should always be alive in the internal unity with God, and by all means, we should worship, honor and admire Him. The lifetime of humans must be a restless holy service. For the rest of our lives, we must keep going forward, without stopping even for a moment, without withdrawing, but seeking the infinite world. There are no fixed steps or limits. It is a world that is endless. The limit that you can stop and stay will never be shown on earth. Jesus said *“Be perfect, therefore, as your heavenly Father is perfect.”* (Matthew 5:48) If this teaching leads us always, our path to grow should stretch endlessly. However, in reality, human capacity is limited. The power or influence to disturb or damage humans, both internally and externally, always is at work. Thus, it is impossible to offer our Lord perfect praise and respect, and to serve only from human capacity. However, when working with all mighty God, humans can surrender to supernatural powers. On the Cross, Jesus dedicated himself as a sacrifice not only for people living at that time, but also for people even now. This is presented in the Holy Mass that has four elements.

- 1, worship
- 2, Eucharist/thanks

3, penitence

4, petition

In the Holy Mass, the Son of God, Jesus Christ, is present in the form and color of bread and wine and is dedicated to the Father.<sup>259</sup> Those who offer the sacrifices of the Mass are not priests and believers, but Christ himself. Priests, together with the work of Christ the Savior, present His work externally. The worship in the Mass is equivalent to that of Christ on earth to the Father. It has an infinite value as a perfect worship. Because of imperfection, humans cannot worship the Lord fully. Occasionally, some believers even treat the Lord as if He were nothing. However, if one offers worship to the Lord in Holy Mass, it will be completely different because it is the offering of the Son of God, most pleasing to the Father, and infinitely precious to that of any saint.

An appropriate attitude of humans is not just worship, but rather, we offer our gratitude for the endless grace received from God. Humans are not fully aware of the grace of God. Even if one understands this a little, one does not know how to thank the infinite God. But Christ dedicates his perfect appreciation to the Father in the Holy Mass, and we also receive this grace of the sacrament with joy and show our appreciation to the Lord.

Then, we are supposed to show our penitence; humans are created by our heavenly Father and receive so much grace, but stray away from the Lord. What a contradiction! God's love is rewarded by human coldness, and God's grace is returned by rebellion. Humans should seek forgiveness of God, but we are too impotent and cannot even achieve it. God shows a greater mercy and He Himself becomes a man, and He offers the Lord for the sin of humans. In Mass, the same sacrifice as that of the Cross is offered. Therefore, it can be said that the fruits of Mass are unlimited. If we devote ourselves to this sacrifice and share our hearts together in Mass, we will be able to make of ourselves a total self-gift in return to our Lord.<sup>260</sup>

However, even if we offer humility, gratitude, and reparation to the Lord, it is not enough to correct the human attitude to the Lord. Humans must survive on earth and strive to achieve the Will of God. If we consider our weaknesses and poverty, our future is filled with great anxiety. We cannot find any power on earth to strengthen and correct our

<sup>259</sup> W. Ledochowski, S.J., quoted the words of the council of Trent, Session XXII, Chapter II; “*That same Christ is contained and immolated in an unbloody sacrifice, who offered Himself up once for all in a bloody sacrifice, on the altar of the cross. As the Victim is the one and the same; so He who now offers sacrifice by the hands of the priest is the same who formerly offered Himself on the cross, the manner of offering alone being different.*” (Ledóchowski 1945) p.394. About the relationship between Fr. Ledochowski and Fr. Arrupe, refer to the foot note on Sixth Meditation.

<sup>260</sup> As Fr. Awamoto received the strong influence from Fr. Arrupe, he emphasizes the seriousness and importance of Mass. During Mass, we can only think of ourselves and God. There shouldn't be any chance to look around or chat. About Fr. Awamoto, refer to the foot note on Second Meditation, the second point.

footsteps and lead to the eternal kingdom. We can just seek the grace of the Lord. The Holy Mass makes it possible to dedicate this prayer fully. We are redeemed by Christ from the death of our sins; the new Adam stands up as the old Adam disappears. At the Mass, we put our hearts on the bread, dedicate ourselves and offer to the Father with Christ, not just ourselves, but also this earth and the universe can be offered. Holy Mass is such a great grand mystery. Maybe, up until now, we have not attended Mass with such a humble deep heart, but from now on, we have to attend with deep faith. The prayers in Mass are the most beautiful words, and the ideas presented in “the principle and foundation” are fully expressed. In Mass, with the priests, when we pray for the grace of the Lord and redemption of our soul, in the name of Christ, why would the Father refuse it? In the beginning of Mass, a priest sings “*Kyrie Eleison*”, and we join in praying and proceed to the Lord with the support of those words.

The next prayer is *Gloria*. “*Gloria in excelsis Deo*” This is the noblest word that humans can pronounce. Humans have received not only the gift of knowing God’s endless glory, but also the gift of being the vessel of his grace. Perhaps Adam also gave this prayer when he first praised the Lord in paradise. The glory of the Lord is light that flows from heaven to earth in all things. “The principle and foundation” says “*The human person is created to praise, reverence, and serve God our Lord.*”<sup>261</sup> “*On earth peace, good will toward men.*”<sup>262</sup> Those who get God’s favor will always receive peace. On the uneasy earth where everything moves and changes, only good people can have peace that cannot be threatened. And by “praise, adore, glorify” God, one will complete one’s own salvation and come to have perfect peace in the Heavenly Kingdom. The purpose of humans presented in “the principle and foundation” is clarified here. A person who lives in the glory of God will be impressed by this fact and join the prayer of *Gloria*. God resurrected mankind who had turned away with Adam, but with the virtue of Jesus, and has been lifted up. Thus, we praise Lord for His great Blessing.

*Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.*

The *Gloria* reflects the concept of “the principle and foundation”.

After offering this reward with the *Gloria* along with a priest, we put all of ourselves on the Sacramental Bread and join in praying “*May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church*”. The great mercy of God has forgiven humans, who can now join oneself to the Bread which is the

<sup>261</sup> SE #23.

<sup>262</sup> The wording of Roman Missal has been referred to (Tuzik 2011).

Son of God. Through this prayer, we apologize “*the infinite sin and the neglect of the Lord,*” and build our faith to enable us to ask for the mercy and forgiveness of the Lord. When a priest pours wine into the chalice and mixes water into it, Church think about the union of God and human in Christ, and Christ is united with God. We thank Christ for being sanctified and resurrected, and for serving the deity of the Son of God. “*Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.*” Thus, in the prayer of the Mass, the deep Christian philosophies are expressed as liturgy, which makes it possible for everyone to understand the doctrine deeply.

Then a priest, while offering the chalice, prays that we and the rest of the world will come before God. “*May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.*” Here, the spirit of consecration in the Mass is further enhanced. But at the same time, no one can do this without deep humility and regret. “*May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.*” Eventually, as Mass advances and approaches to the central part, a priest cleanses his heart as well as his hands and prays in holy fear.

Then a priest in the middle of the altar recounts the Holy Trinity, the Passion of Christ, the resurrection, the holy reverence, and calls the names of the Virgin, St. John, St. Peter, St. Paul and all others, asking for their intercessions to accept the offerings for our salvation. The great hope for the church’s salvation comes to its peak. But a priest still seeks the same intercessory prayer for the people who attend there, just as this prayer alone is not enough. It is only possible in Mass, to joint our praise between Heaven and Earth, as well as the eternal plan of God and the earthly acts of man. “*Orate fratres*<sup>263</sup> (pray, brothers) are the words only for Mass. It requires the cooperation of all possible power and work, and such serious intentions can never be made anywhere else on earth. The preciousness of being in Mass is represented here.

It is permitted here to praise God with the unworthy voice of human in this eternal bond. “*It's right to give him thanks and praise.*” This voice, which is sent to the altar of the Lord, will rise up to the throne of the Holy Trinity, as incense, and will make heavenly blessings and graces. This voice shortens the distance between earth and the Heavenly Kingdom, makes all angels come down from heaven, and give dedication to the Lord in the midst of the earthly altar. With the sound of bells, with the inspiring prayers, our hearts that demand God’s jealousy, gratitude and aspirations we pray in the most honest expressions. “*Holy, holy, holy Lord.*”

Holy Mass continues at an alarming speed. There is a series of devoted prayers that are so important, even the whole world should stop. In deep silence, without a moment of

<sup>263</sup> Fr. Arrupe wrote the words in Latin pronunciation, did not translate them into Japanese. Back then, Mass had been in Latin, so it might be natural for him.

stagnation, we finally reach the moment of transubstantiation. Abandoning the infallible light of heaven and becoming a man at Bethlehem and dedicating his life on Calvary, the Son of the Lord takes a smaller form here, and indulges in the shape and color of bread and wine, dedicating himself to the Heavenly Father again, the body of glory for the salvation of humanity. There are no words sufficient to describe this protectiveness and compassion for human by the Savior on earth. The children of faith are just frightened, quiet and worship the Lord from the heart. Together with the Son of the Lord, we will join to dedicate ourselves to the eternal Father. A priest prays in front of an altar where the body and blood of the Lord are offered. *"May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit."* The altar is the place to dedicate the body and blood of Christ. No physical substance on earth can be worthy of it. Trees, stones, gold, silver, no decorations can be more appropriate than the altar of God. Even though we are insufficient, until the time to see the glory of the Lord at the throne in Heaven, we are allowed only by the unlimited Grace of God, to offer Him this simple altar on earth.

A priest prays in the midst of all created things, calling the names of the various saints for intercession. It shows the great role played by the Church, over the past, present, and future of humans to interact with the holy God. The priest continues *"Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, or ever and ever"*. At this moment, the concept of "the principle and foundation" is revealed in Mass. With all the glory and reverence to the Father, which the Son must return to the Lord, he restores the glory of Father that was hurt by human sin. He is the one who brings forgiveness as well as honor to praise God, even to His children causing His anger. Therefore, all glory should be with the Son; He is the one to receive the glory of the Father by the work of salvation, and the praise of all the creation. In the Heavenly Kingdom, all angels and saints praise the Lord and admire His glory, so we join this blessing in heaven at the Holy Mass. All things are kept in Him and only in Him can fulfill their purpose and mission. Jesus said to his disciples, *"apart from me you can do nothing."* (John 15:5). Also St. Paul wrote *"In him we live and move and have our being"* (Acts 17:28). All things that do not live by Him are dead. He will complete the glory of His Father and rejoice in his name. The Son does the work of humility with the Holy Spirit, so all praise should be given to the Lord.

The Holy Mass goes further to the communion part. A priest starts the prayer taught by the Savior Himself to us, with deep inspiration. *"Our Father in heaven"*, then people join to continue, *"Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven.....And do not bring us to the time of trial, but rescue us from the evil one."* (Matthew 6:9/13) A priest continues to pray to be saved from past, present, and future evil, and receive peace from the mercy of the Lord. Just before Holy Communion, a priest repeats three times the inspiring phrase *"Lamb of God, you take away the sins of the world,"* followed by the deep prayer before Holy Communion. When proceeding before God, we, sinful humans, cannot avoid the feeling of anxiety and fear.

But in the Last Supper, Jesus said to the disciples, “*peace I leave with you; my peace I give to you.*” (John 14:27), so a priest prays “*look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever*”. He continues to pray “*May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgement and condemnation, but through your loving mercy before me protection in mind and body and a healing remedy.*” Furthermore, borrowing the words of the Roman officer, a priest says “*Lord, I am not worthy to receive you, but only say the word and I shall be healed.*”, and finally he receives the Lord's favor and enters into unity with the Lord. Jesus said, “*just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me.*” (John 6:57) Now this promise is completely fulfilled by Holy Communion. Humans do not just receive the grace of God but are allowed to admire Jesus as God’s Son and fully embrace the infinite God Himself in the glorious body of the Son. Furthermore, our poor body unites with God.

After dedicating our soul completely, we must receive the body of Christ and become the one who lives with the spirit of Christ. Then, “*and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.*” (Galatians 2:20) This conviction can be our hope at this moment. It is only possible with the hope of faith that we can unite with the Lord. By Holy Communion, we unite with the Son of God so deeply and receive strong affirmation to the happiness of the Kingdom. With the ultimate love of God, we have no fear to be disturbed. We just want to follow the path that the Lord has prepared for us. To conclude this meditation, pray from the heart that this steadfast readiness and determination will be given to us by Holy Mass.<sup>264</sup> <sup>265</sup>

<sup>264</sup> This part reminds the reflection of Fr. Arrupe at the first Mass after the atomic bomb, in the morning of on August 7, 1945, at the Nagatsuka Novitiate, just before starting the burial of the dead, in front of many wounded pagans. (Arrupe 1986) p.33. Also refer to (Arrupe 2004) p.45-46. Needless to say, the experience of atomic bombing is beyond description. Nagatsuka was 4.5 kilometers away from the hypocenter. Thanks to a river, Nagatsuka area was spared from the spread of fire. Fr. Awamoto, who was in the hypocenter as a university student, describes Nagatsuka as a mountain away. About Fr. Awamoto, refer to the foot note on Second Meditation, the second point.

<sup>265</sup> Not surprisingly, Fr. Arrupe’s considerations about Mass did not change till later. Some parts were reflected in one of his most important documents he wrote in 1980 “The Trinitarian Inspiration of the Ignatian Charism.” As such, he put all his wisdom to this book series. Cf.) *Studies in the Spirituality of Jesuits*, May 2001, p.38-40.

# Fourteenth Meditation: Indifference (1)

So far, we have understood the purpose of human beings and all other creatures of God, in accordance with “the principle and foundation.” “*The human person is created to praise, reverence and serve God our Lord, and by so doing save his or her soul; and it is for the human person that the other things on the face of the earth are created, as helps to the pursuit of his end.*”<sup>266</sup> It helps us understand what our purpose is, and the Lord created all other creatures to help us attain this purpose. In other words, other creatures are good in their own ways, and we only have to use them for that purpose. Once we forget it and start chasing after only the created things, we will make mistakes and the creatures themselves will be diverted from their purposes. In order to use the creatures correctly, apply the principle of “*tantum quantum,*”<sup>267</sup> use things so much as they help to fulfill own purpose and avoid them if not. “The principle and foundation” continues “*it follows from this that the person has to use these things in so far as they help towards this end, and to be free of them in so far as they stand in the way of it.*”<sup>268</sup> In order to deepen our understanding, we do this meditation.

**Composition of Place:** Observe in the cave of Manresa where St. Ignatius learned the meaning of all creation during his meditation and taught people the principle of “*tantum quantum.*” Or alternatively, observe the moment when Adam appeared in paradise and saw the world around him for the first time.

**Grace to Seek:** Pray to understand “the principle and foundation” well; in terms of reasoning, give us a clear perception, in terms of our will, it will help us avoid disordered attachments.

**The First Point:** It is extremely important for humans to use things according to their proper purpose. We have understood that when people cannot keep the appropriate attitude to things, they fall into sin immediately. Sin is to take a biased attitude towards things. Things must be used only for the intent of the Lord. “In right measure” things are used correctly. However, when people love something more than the Lord and break the balance given to humans by the Lord or go against the Divine Will, sin occurs. The reason

<sup>266</sup> SE#23.

<sup>267</sup> For this concept of *tantum quantum*, refer to the Twelfth Meditation, the first point.

<sup>268</sup> SE#23.

to avoid sin should not be because of the wrath and punishment of the Lord, but because of being guilty of losing the purpose of life and led to destruction. The Lord hates the sin that threatens happiness, because that's what He desires for humans. Sin is an unbearable evil for the Divine Will and for human purposes. Everything else is given by the Lord and cannot hurt humans. Everything is to lead humans to their eternal purpose. However, it is humans who commit, by their own free judgement, sins and hurt others. It ends up destroying the purpose or meaning of life that humans should seek. Sin is the only thing that humans should be afraid of. Sin is not something that the Lord gives to humans, nor do the social conditions give it to humans. But it is the evil choice of humans, to betray God and him/herself that defiles creation. Even a devil cannot force a human to commit a sin without the will of the person. A human commits it freely. Humans cannot share their responsibilities with anyone, and only they must deal with the results. If used correctly, it will brighten humanity and bring joy, but if used incorrectly, he/she will lose not only life on earth but also eternal life.

St. Augustine described a human life using a metaphor of an architect. Each individual is his/her own architect of life. Based on the design, they have to prepare various materials so as to be useful. There should not be any useless things; all necessary things must not be lacking, even a piece of brick. Everything must be used appropriately where it should be for the purpose. Otherwise, the architecture will lose harmony and its organization, and possibly be destroyed by a slight tremor. Our life is the same; various elements form life. However, nothing should be taken into our life carelessly. Everything should be unified and ordered under a single purpose and become a solid structure of life. He also described humans as travelers. Life is a journey. During the journey, all things must be used for the purpose of the journey. Without purpose, it is just wandering. (Cf. ML.38, p.414, Sermo LXI, Caput 11, No.12)<sup>269</sup>

St. Nilus explained a human as a captain. It is necessary to have various people and supplies for a voyage. Without a captain who has full command and guidance over all of them, the ship can never reach its destination correctly. There is no other person than yourself to be the captain of your life. If this unity in life is lost, the life of the person would lose its way. (Cf. MG.79, p.327, 246)<sup>270</sup>

<sup>269</sup> Fr. Arrupe's citation points to the aim of food for the rich and the poor, not exactly relate to the above topic. (Augustine 1861) *Opera Ominia, V-I*, Episcopi, Sermo LXI,Cap.XI, No.12, p.414.

<sup>270</sup> (Nilus Ancyranus 1860) Epistolarum. Lib. II, CCHLV. Candidiano Ductori Exercitus, No.246, p.327. CCXLVI. Zenobio legato; *Multi ex iis, in mari tempestate jactantur, sui ipsi manibus onus, cum reliqua supellectili pretiosa in profunda dejiciunt, vanae caducaeque vitae facultate posthabita, ne navis pondere onerata in discrimen veniat. At tu, qui beatos eos, qui sempiternam, et nullum finem habituram vitam commercantes praedicas, nil tamen ex opibus indigentibus communicas.*

Furthermore, St. Chrysostom explained a human as a theater director. A director makes good use of all actors, props, stage settings, so much as to make good effects for the drama as a whole. (Cf. MG.48, p.1034, Contio 6, No.5)<sup>271</sup>

St. Basil described life as an athlete who is quite active. “*One must skillfully use horses and cars to gain an eternal reward.*” (Cf. MG.31, p.1342, Instructone Monastcsriin, 2, N.3)<sup>272</sup> The words and expressions shown in these metaphors are different, but the intent is the same. In life, people must use everything for a single purpose. No matter how great the purpose is, it is a failure if all the means and methods to attain it are wrong. No matter how skillful the methods and measures are, if the purpose is misrepresented, the more effort you make, the more miserable the result will be. St. Augustine also says,

*To the extent that all people pursue the happy life, then, they are not in error. But people are in error to the extent that they stray from the road of life that leads to happiness, even if they profess and protest that they only want to attain happiness; “error” means following something that does not lead where we want to reach.* (59)<sup>273</sup>

The main tool to reach the purpose of life correctly is the understanding. With a concise judgment, people must clearly understand whether each particular thing is useful for life’s purpose, and, if so, to what extent is it available to utilize.

St. Chrysostom said;

*True knowledge makes shadows disappear and truth emerge. When the sun doesn’t rise high, the shadows of things appear larger. However, they just look bigger, is not so in reality. Around noon, when the sun shines brightly overhead, the shadows shrink smaller. This is also true for the world. The world’s problems look bigger for those who are far away from the truth. However, when lit by the light of the Holy Spirit, one can see how small things can change and disappear as on the surface of a river.*(60)<sup>274 275</sup>

Things are created to help humans to achieve the purpose set by God; they must be used as long as they help. It is necessary to be able to judge the things in order to use them correctly. St. Chrysostom said that there are three types. The first is always good, for example, temperance and charity. The second is always evil, i.e. stealing, lying. The third

<sup>271</sup> (Chrysostomi 1859) *Opera Omnia*, 1.2, De Lazaro Concio Vi, No. 5, p.1034. “*Quemadmodum enim in theatro in meridie velamina multa sunt, multique scenici ingressi histrionicam larvam in vultu habent, veterem fabulam tractant, resque gestas narrant:*”

<sup>272</sup> (Basilii 1885) *Opera Omnia*, 3, Constitutiones monasticae, p.1342, Caput II, No.3.

<sup>273</sup> (Augustinus and King 2010) 2.9.26.101, De Libero Arbitrio, Liber Secundus, Caput VII, N.26, p.50.

<sup>274</sup> Fr. Arrupe post this end note number a paragraph after, but from the text, it should be here.(60) (Chrysostomus 1859) M.G.56, p.147, Homilia in locum illum Isaae: Ego Dominus Deus feci lumen, etc. No.5

<sup>275</sup> The image of the surface of the river reminds Hojoki, 方丈記 and St. Ignatius’ Cardoner River vision. Refer to the foot note on 7<sup>th</sup> Meditation, first point.

depends on circumstances, good or evil, such as sleep, meals, sickness, health, etc. Those are the things called “neutral” or “*res indifferentes*.” (Cf. MG.56, p.147, in Isaiae; Ego Dominus Deus, etc. N.5)

St. Ignatius mentioned this point in “the principle and foundation”, “*To attain this, we need to make ourselves indifferent towards all created things, provided the matter is subject to our free choice and there is no prohibition.*”<sup>276</sup> He also wrote in his *Directory* 12:3, “*This indifference is extremely important. The exercitants should be instructed that the deeper he lays this foundation the firmer will be his edifice.*”<sup>277</sup> By taking those words into our heart firmly, one can understand the famous phrase that St. Ignatius gave to the members of the Society.

*Each one must take it to heart that those who live under obedience should let themselves be led by divine providence through their superiors as if they were a lifeless body that can be moved about and handled at will, or like an old man’s staff that anywhere and in anything serves the whim of whoever holds it.*<sup>278</sup>

It is not enough that our indifference be limited. It is truly necessary in the most difficult circumstances. At the point that the human ego is revealed and does not wish to compromise, the power of indifference should be present. It is not a true indifference when people have flexibility in certain things. It is an attitude that frees us from any attachment of the heart and dedicates everything to God. Therefore, in order to behave correctly against external influence, a person should not settle any inclination of the heart until it is clear whether it is useful or not. He/she should not be inclined to things and events, no matter how important they seem, without reflection. The saint showed his desired attitude with the famous words “*a lifeless body*”<sup>279</sup> and “*an old man’s staff*. A lifeless body and an old man’s staff have no power no matter what kind of force is given or how they are handled. For humans with lively active spirits and wills, it is not possible to have such a stable attitude just by passive action. Human being will rejoice if they are praised, and will be

<sup>276</sup> SE #23.

<sup>277</sup> (Palmer 1996) Document 43, official directory of 1599, Chapter 12, 3, p.312.

<sup>278</sup> Constitution #547. Refer below.

<sup>279</sup> Both “*lifeless body*” and “*old man’s staff*” are the example of Jesuits’ obedience, written on the Constitutions #547. The details are explained in the points of the fifteenth meditation. “*Therefore we should be ready to leave unfinished any letter or anything else of ours which we have begun, and in the Lord to bend our whole mind and energy so that holy obedience, in regard to the execution, the willing, and the understanding, may always be perfect in every detail, as we perform with great alacrity, spiritual joy, and perseverance whatever has been commanded us, persuading ourselves that everything is just and renouncing with blind obedience any contrary opinion and judgment of our own in all things which the superior commands and in which no species of sin can be judged to be present. We ought to act on the principle that everyone who lives under obedience should let himself be carried and directed by Divine Providence through the agency of the superior as if he were a lifeless body, which allows itself to be carried to any place and treated in any way; or an old man’s staff, which serves at any place and for any purpose in which the one holding it in his hand wishes to employ it.*” Cf.) (SJ 1996) Part VI, Chapter I, What pertains to obedience, p.221.

angry if they are abused. This is the human tendency. It takes a great effort with strong mental conviction to maintain one's balance of mind in order to keep an indifferent attitude to all praise and blame. The word "indifference" has meaning, not only in the negative sense of the word used in the Japanese translation,<sup>280</sup> but rather in a positive sense to keep one's spiritual balance. The heart of humans changes its focus and is often biased, never keeping perfect neutrality naturally. Indifference is not an attitude to be built up by human nature, but rather, by grace.

A person should not be indifferent to what is commanded because that must be done immediately. However, whatever has been prohibited must be avoided as much as possible. It is not sufficient to remain ignorant the varying importance of issues. Things have been created to serve our purpose. In that sense, people must avoid simple neglect or contempt toward things, becoming arrogant. If a person does not know whether something is useful or not, he/she must investigate and clarify. Indifference and apathy are two different attitudes; the former is an aggressive and active attitude, while the latter is simply passive. When the usefulness of thing is not clear, the interested person would investigate until it becomes clear, but the passive person may leave it just un-known and do nothing. Thus, indifference is a very active progressive attitude. By investigation with indifference the person comes to find the usefulness of an action or idea. If it is found harmful, he/she can avoid it. There is no neutral attitude in terms of indifference.

There are two types of indifference, one is in the emotions and other is in the will. Emotion and will have power to drive humans. Emotion keeps active and does not stop, but it is shallow. Will is difficult to grasp, but strong. Both long for good, but one seeks emotional good and the other seeks spiritual good. Their reactions are not always consistent; emotional indifference does not necessarily go along with the indifference in the will. People often can burn with the spirit of intense willingness, even if they remain cool without showing emotional movement. Also, emotional ups and downs are not always associated with the fluctuation of the will. We observe in various cases of saints that they are often seen as depressed and angry. However, these emotions were not accompanied by the movement of will. Rather their will was always in accord with God and they found peace in God, even in the midst of great emotional movements. We have to be clear on this point. Indifference of will should not be influenced by the movements of emotion. Therefore, when both do not match, the indifference of will should be prioritized over the emotion.

<sup>280</sup> The word "indifference" has been translated to Japanese as 不偏心, not biased heart. The first Japanese translation of the *Spiritual Exercises* published in 1937. The version can be seen in the National Diet Library in Japan. The original word 偏心, strong focus to something or concentration and added the prefix of negative 不 that may cause some negative impression for Japanese people such as capricious or frivolous, so that Fr. Arrupe gave some emphasis to explain the word.

Now, when thinking about indifference, we should leave aside the indifference of emotion and focus on that of will. The emotional movement is not necessarily free for human beings, but the will is always free. Since humans receive the spirit from God, no one can deprive this free will. Once the Lord has given humans freedom, He never takes it back. Human beings are free even when they abuse the freedom that has been given by God and are drawn down to sin and evil. The devil cannot touch human freedom. That's why human beings are fully responsible for their own actions.

The will does not work strongly when things are uncertain. The will moves only when some relationship between things and the person have been established. However, before the appearance of the thing has yet been clarified, the will may be possibly tied to the object. That's the attachment which is always admonished in the spiritual life. It comes from the inclination before proper judgement. Or occasionally, people distort the judgement and act based on the attachment. This is very dangerous. For those who want to have progress in their spiritual life, first of all, they have to remove such evil tendencies from their heart. That's what St. Ignatius explained "to be free of the attachment."<sup>281</sup> People are not always successful in keeping indifferent in emotion. However, it is our responsibility to build an indifference of will. Some people prefer spring more to autumn, while others like autumn more than spring. Some people like mountains and others love the sea. It is impossible for humans to always keep an emotional indifference. It is a completely natural involuntary movement that cannot be said to be evil or sinful. Humans can conquer it many times and there are cases where it should be conquered. However, it is very difficult to succeed every time, and the effort is not always balanced with healthy results. The indifference of will should be the object of ascetic practices over the indifference of emotion. The important thing is this indifference of will. A sin, that is a spiritual death, occurs only when the will responds to the excitement of emotion, loses the indifference and acts against the judgment of reason. In right mental order, the will controls the emotion and the reason must dominate the will. It is said that humans can move toward the right purpose only when this order is maintained; however, when it is destroyed, the path to the purpose is lost. Sin is an action against order that destroys human purpose.

As mentioned earlier, even if humans cannot freely control inclinations of the senses, it is always important to try to deal with them positively. People inevitably lean toward sin if they cannot control their feelings. The weakened feeling gradually loses the power to fight against sin. People must keep up with their indifference in the will. Without it, humans cannot proceed correctly for their purpose. In order to get indifference, people must first cut off their attachment to various things. St. Paul pointed out "*All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature*

<sup>281</sup> SE #149-156, the three classes of person.

*children of wrath, like everyone else.*" (Ephesians 2:3) All the fleshly thoughts and the earthly greedy desires must be abandoned, and we need to put on the Lord Jesus Christ.<sup>282</sup> Genesis also said "*for the inclination of the human heart is evil from youth.*" (Genesis 8:21) People cannot do good while only following the direction of the heart; in that way, they cannot avoid falling into sin and evil. Therefore, in order to keep the indifference of will, humans must proceed "against themselves" (*agere contra*) because sin is so deeply rooted in the human heart. In order to overcome this evil inclination, it is not enough to try to make a lukewarm resistance. Human nature is cunning. A human is often deceived by him/herself. Humans should not fight against the evil tendency slowly. Anyone who speaks with a devil will always be in his hands as our ancestors were. We have to resist with dignity, with all our power. It is a matter that each person needs to reflect upon deeply to find out which attachment of will is found in oneself.

People are attached to many things without realizing it. Even those who think that they have been isolated from everything, may be obsessed with their own judgment.

They may have some tendency to believe themselves incapable of making any mistakes, and to act unconsciously on the basis of the belief that any ideas other than theirs are wrong. When thinking that one is working for the glory of the Lord, the heart may seek one's own glory. Even when believing that one is making the best possible efforts to build the Kingdom of God on earth, the attachment to one's inclinations may be the only motivation. Both health and sickness are given from the Lord. We have to receive both with appreciation, but once threatened by sickness, we may possibly live with anxiety, losing all courage. An arrogant person may complain that sickness prevents him/her from working for the glory of the Lord. When God gives sickness, one should receive it with appreciation and adjust his/her life appropriately; then it promotes the glory of the Lord. That is the judgement of one who has faith. This misjudgment is caused by mental imbalance when the attachment disturbs the will. How many tiny little things can bind humans' hearts and make the path to pursue great things slower. We must reflect on each and every action in daily life. If you practice the *examen* correctly, you will be surprised by what you discover about yourself. When waking up in the morning, do you praise the Lord and think about being called to serve Him? Do you get up quickly and humbly as if you are called by the infinite God? Is God the first one you think of when you wake up? How do you utilize meals, clothes, works, conversations, the five senses, etc.? Are you sure that all of those are used for their eternal purpose and become a part of spiritual structure each day? Or do you start a day without consciousness of these things, as if forgetting about the eternal purpose of life, or even the purpose of a day? Our life may not have new events every day, but even the things that you practice daily, should not be just a repetition. Your

<sup>282</sup> Romans 13:14.

yesterday is different from your today.<sup>283</sup> You should get closer to the path to eternity each day. The practices of the day should define eternity. Yesterday has passed already. No one can go back anymore. Tomorrow is not yours yet. As you think like this, it will be a big loss to be bothered by the attachment to earthly little things and make your path slowly. In order to live the right life, we must cease this attachment. As long as it is not possible, the principle of “in right measure” (*tantum quantum*) cannot be implemented. The Bible reminds us saying “*the eye is not satisfied with seeing, or the ear filled with hearing.*” (Ecclesiastes 1:8) When humans are attached to low things, no matter how greatly they are attracted, there is no point of satisfaction and there is only ruin at the end. It was natural that some Roman Epicureans chose to commit suicide after the total pursuit of pleasure.

Indifference in the senses is important, but that in the will is even more important. History clearly shows that many great people have caused unfortunate moments and unhappiness for various generations, simply because of not having the indifference of will. They should not have been so weak as to be attracted by the senses, or act like a fool who had no judgment. Although they had a clever mind and a strong will, their will would gradually be tied up with fame, business, greed, arrogance, etc., and so they caused mistakes. Taking this into consideration, the meaning of indifference will gradually become clear. Then, to what are you attached? You have to think about its reason and motivation. As St. Teresa of Ávila said that some people were attached to health and believe it absolutely necessary. As if without it, they will die immediately. But the saint spoke to such people. “*Even without it, there is no difference. If you die for that, you can die.*”<sup>284</sup> As a matter of fact, these people do not die immediately. In this way, it is important to overcome the emotions and senses, overcome the weakness of will in order to build up strong indifference. The book “*the Imitation of Christ*” has the following words to keep in mind.

*The person who understands all things as they are and not as they are said to be, is truly wise and is taught more by God than by others. The person who knows how to walk by an inner light is not overly influenced by his surroundings, and he needs neither special places nor special times for prayer.*<sup>285</sup> (Imitation of Christ, 2:1)

**The Second Point:** The one and only criteria for our action should be the wish to obey the Divine Will. As far as we follow this, there is no need to worry about whatever befalls us.

<sup>283</sup> This concept comes from the Japanese Tea ceremonies. There is a word 一期一会 Ichigo-Ichie, one time, one meeting. The idea is that every moment is unrepeatable, so to appreciate once in a life time moment. Fr. Arrupe invited a tea ceremony master regularly to Nagatsuka to let the novices practice it. Fr. Awamoto did not enjoy its preciseness of actions.

<sup>284</sup> Fr. Arrupe adjusted the expression for readers, as in the original text, St. Teresa rebuked the nuns with a very strong tone. “*her health for the sake of keeping the observance of the order that she dies without ever having kept this observance entirely for so much as a month, nor perhaps for even a day.*” Cf.) (Teresa of Avila 1976 II) The Way of Perfection, Chapter X, n.5, p.78.

<sup>285</sup> (Thomas a Kempis 2017) p.68 Book 2, Chapter 1.

The only thing that we should be afraid of is sin. But sin is not something given by others, rather it is that which you commit freely. In order to cope with it, people must restrict and control themselves. Whatever comes from the outside, happiness or unhappiness, joy or sorrow, are given to us by the Will of God to help us to achieve our purpose. If a sparrow does not fall to the ground apart from the Will of Father,<sup>286</sup> how could it be possible to have something against His Will upon the people who had been created and sent to earth for eternal happiness by God? Everything is in the providence of the Lord. If you want to fully follow the Divine Will, you will have no fear or worries, perfect peace will be fill your heart even at the time of disturbance. Anxiety is a status that does not have mental stability and arises from a situation without the right indifference. From the attitude to desire to obey the Divine Will, there arises more joy. A gloomy spirit or fear comes from the lack of indifference. For following the Divine Will, whatever it is, as long as you do not lose the intention to follow joyfully, fear or depression can never occupy your heart.

Indifference is the mother of *caritas*. Love of humans is biased and exclusive for specific things, while supernatural love is free from every restriction. It is a universal and inclusive love for all things, regardless of those who benefit you, those who do harm, whether good or evil, enemies or friends. Such strong love can be brought up only with indifference.

On the top of that, this spirit brings strong abilities to act. An un-attached soul does not disturb the guidance of Holy Spirit. It is the status of a heart that follows holy grace freely and brings extraordinary strong abilities to act. It may be possible to say that this is the secret of the lives of the saints who had supernatural movements.<sup>287</sup>

The spirit of obedience cannot be separated from indifference. Disobedience happens only when the heart is attached to something. Even a person managing to avoid attachment to created things, without detaching from his/her own ego, finds it very difficult to be obedient. However, for those who are free from all things by complete indifference and who are free to seek only the Will of the Lord, whatever commands are given can be immediately obeyed without hesitation. They can live in joy and peace with right indifference, before and after the command. On the contrary, when the heart is trapped in something, the person may decide his/her will before receiving any orders. Then he/she may worry about the wishes coming true or not. By the time he/she receive a command, even that is consistent with the personal wish, he/she may feel other worries or protest to obeying the will of the superiors. If that command is against the wish, it will be even more so. Furthermore, the same things will happen in terms of the results, whether the operation was successful or not. There is also worry about how successful it was. Thus he/she must always live in anxiety. It is very different from people who seek only the Divine Will, devote and offer themselves to Him, including

<sup>286</sup> Mathew 10:29.

<sup>287</sup> Regarding the idea of the supernatural, refer to the foot note on the Introduction. Fr Arrupe himself explained the difference between natural and supernatural.



their thoughts and results, and fall themselves into God's embrace. Therefore, indifference is the core of the spiritual life, especially for those who must be particularly good at obedience.<sup>288</sup> It is possible to describe theoretically, but it is never easy to practice. We must always fight against ourselves and train ourselves to obey. In a life filled with joy and pleasure for ourselves, this spirit gradually fades. It is important to be on guard. If it is well understood and trained, the spiritual life will become deep and strong.

<sup>288</sup> As this series was written during Fr. Arrupe's novice master period, he assumed Jesuits as readers. Refer to the first point of this meditation, especially the part he quoted the constitution #547.

# Fifteenth Meditation: Indifference (2)

This month long Exercises is an important training that will foster the spirit of those who live for the glory of the Lord. We pray through this meditation to understand and gain this spirit. It is indispensable and essential for the true Christian life. It will be never too much to make great efforts to achieve it. It is possible to say that the spirit is included in the idea of “the principle and foundation.” The matter of “indifference,” about which we have meditated so far, is a spirit particularly important in “the principle and foundation.” Without proper understanding of it and exercising it, you can never find the right path to the purpose. Therefore, in this meditation, we would like to be most humble and pray fervently before the Lord to seek this grace.

**Composition of Place:** The Roman officer says to Jesus “*For I also am a man set under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and the slave does it.*”(Luke7:8) This is a confession of faith that we should feel. Or imagine the five parables used by St. Ignatius; the lifeless body, a small cross, the old man’s stick, wax and a statue.<sup>289</sup>

**Grace to Seek:** In order to get ready when the Lord commands us through his creatures, we seek the grace to obey promptly, as if we were a lifeless body, without being hampered by our personal feelings. Pray to understand properly the meaning of the St. Ignatius’ metaphors such as “the old man’s stick.”

**The First Point:** St. Ignatius emphasized indifference especially for the *Spiritual Exercises*, and made this spirit an important subject. The saint was very eager and strict on this point. His letters and the Constitutions tell us about it. According to his ideal, those who want to obey Christ have to make themselves like “a lifeless body”;<sup>290</sup> wherever they are placed, however they have been treated, they should not resist, not get angry, just accept

<sup>289</sup> These examples appear in the Constitutions of the Society of Jesus, not in the SE. The meaning of each is explained in the points of prayers on this meditation. Cf.) (SJ 1996) Part VI, Chapter I, What pertains to obedience, p.220-226.

<sup>290</sup> Ibid. p.220, #547 lifeless body. The text of the Constitutions has been posted on the footnote of the fourteenth meditation, the first point.

the way as they have been treated. Those who follow Christ die to their life and obey the order of the superior perfectly, wherever they are placed.

“Small crosses” too. People like to put crosses wherever they want. Wherever they are placed, they will play an appropriate role, on the desk, around the neck or as a part of a rosary. Regardless of whether others recognize it or not, they will stay in harmony without disturbing others, wherever they are.

The metaphor of “the old man’s staff”<sup>291</sup> also shows this spirit well. It is used only when needed, and supports the old man’s weight by being in contact with earth. Once the duty is over, no one considers it anymore, and it stands in some corner where the owner puts it. It neither complains about the hard work, nor is it proud of its contribution. Even forgotten or left alone, it will not mourn. The person with such a spirit is needed for the glory of God.

“Wax” softens when it is warmed and takes on any shape that people want. It remains as it is afterwards. People, too, must be melted by the heat of love of God and be able to accept any shape according to the Divine Will. We must be “all for everyone”, without refusing anything for the glory of the Lord and be willing to take on any role. That is where the activities that the followers of Christ are revealed. No matter how difficult or hidden the work is, as long as it is a command from the Will, it should be accepted joyfully and never retreated from.

A “statue” is something that accepts any type of clothing. Regardless of whether dressed in beautiful clothes or poor, it stays as it is.

The metaphor of a “lifeless body” has become a famous expression. It became a target to be criticized and defamed severely by some people. When St. Ignatius used the expression “to be like a lifeless body,” he meant that to die is not to kill one’s feeling or emotions and live like a cold corpse, but to work against carnal desire. St. Ignatius was not the first one to use this metaphor.<sup>292</sup> St. Bernard<sup>293</sup> (ML.183. 1834),<sup>294</sup> St. Francis (10.P.S. St. Bonaventure t8. P.521),<sup>295</sup> or St. Climacus<sup>296</sup> (MG.88. 89. Scala paradisi, gr.4),<sup>297</sup> St. Basil<sup>298</sup> (MG.31.

<sup>291</sup> Ibid. #547 old man’s staff.

<sup>292</sup> This sentence came from an article on “Catholic Cabinet, and Chronicle of Religious Intelligence”, Volume II, Saint Louis published in 1845, P.471, from the article from the Dublin Review on November, 1844, No.8, titled as; “French Religious Liberty – The Jesuits”.

<https://books.google.it/books?id=TAMQAAAIAAJ&printsec=frontcover&hl=ja#v=onepage&q&f=false>  
[08/10/19]

<sup>293</sup> Bernard of Clairvaux (1090-1153)

<sup>294</sup> S. Bernardi, M.L.183, Opera Omnia. Although Fr. Arrupe indicated #1834, it came from p.660, Sermo 41, concerning the seven steps of obedience, No. 12. Cf) (Bernardus 2016) p.224.

<sup>295</sup> Those codes do not make sense, but Bonaventure “Collationes in Hexaemeron” Ledenda 14.1, Quaracchi XIII.545 has St. Francis’s expression of dying body (corpus emortuum). Cf.) (Davis 2019) p.128.

<sup>296</sup> John Climacus (570-649)

<sup>297</sup> (Scholastici 1860) S. Joannes Climacus, Scala Paradisi, Gradus IV, p.678, De beata semperque laudanda, sen memoranda obedientia.

1909),<sup>299</sup> St. Cassian<sup>300</sup>(ML.49, 475),<sup>301</sup> and others use this metaphor. St. Paul also said “even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved.” (Ephesians 2:5) It means that a person must regard oneself as a dead in sin of the flesh. Even in the letters to Colossians, St. Paul repeated. “And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross.” (Colossians 2:13-14)<sup>302</sup> As you see, St. Ignatius has only re-emphasized the thoughts of the Bible and Holy tradition. Christ taught at the sermon on the mountain,

*Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.* (Matthew 5:39-42)

It is by no means a passive or negative attitude, but a heroic attitude to fight against violence and the enemy, by the power of a strong will. St. Paul warned about disputes among the believers and said “*The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated?*” (1Corinthians 6:7) It also points out to be dead to lust of the flesh and earthly troubles.

It shows the special characteristics of St. Ignatius who emphasized this spirit in the *Spiritual Exercises*. In order to have an appropriate life as a follower of Christ, we must proceed joyfully, without hesitation, and respond to whatever work, wherever sent, as long as it is to the glory of the Lord. We cannot make decisions about our health or illness, length of life, success or failure. This indifference is the terrible fight against the human ego. But St. Ignatius never tried to suppress humanity and distort natural human characteristics; rather he utilized them by forming a good foundation to enable all human abilities to achieve the greater glory of God under the support of holy grace. St. Ignatius trained those who had not gained enough indifference yet. For those who had advanced sufficiently, he tried to use their wishes and talents as much as possible. Once he explained to Father Ribadeneira saying “*I very much want everyone to have an overall indifference, etc.,*

<sup>298</sup> Basil of Caesarea (329/330-379)

<sup>299</sup> The page was cited as p.1909, but from the content, it is on p.1409, (Basilus 1885) MG.31, “French Religious Liberty”, it is in the 23rd chapter of his monastic constitutions. Caput XXIII: Quod debet asceta vilia etiam opera cum multa alacritate suscipere.

<sup>300</sup> John Cassian (360-435).

<sup>301</sup> (Cassianus 1858) De Coenobiorum Institut. Lib. XII. – De Spiritu Superbiae, Caput XXXII, p.475.

<sup>302</sup> Fr. Arrupe cited as Colossians 21:3, but actually 2:13-14.

*but even so, provided there is obedience and abnegation on the part of the subject, I have found it a great advantage to follow his inclinations.” (Monumenta Ignatiana, IV. 1.425)<sup>303</sup>*

St. Ignatius gave three questions concerning a decree in order to check all members of the Society, after a mass and long prayer.

- (1) If you receive an order, will you go to the place?
- (2) Are you ready for that?
- (3) If there is no order, and you can decide freely, what do you choose?

He examined the level of indifference by the answers to those questions.

As we can see from those questions, indifference guides people to regard themselves like a lifeless body against the matters that threaten the balance of spirit, while it drives an aggressive approach to the right purpose.

In 1548, when the new Jesuit school was established in Sicily, the saint chose ten members out of thirty six to go there. After three days of prayer, they were asked the following three questions.

- (1) Do you agree to go there or not? How do you feel about this new work?
- (2) If you go, what kind of work will you do; study, labor service like cooking?

(3) In terms of academic life, will you study or teach? Which do you prefer? (Polanco Chronicum Societatis Iesu, 1.268)<sup>304</sup> The answers from the five out of thirty six members have been preserved until today. One of them was St. Peter Canisius, who gained fame because of his knowledge in the Council of Trent. He answered as follows;

*I tried to think about the questions given by Fr. Ignatius. Here are my answers. As far as I am supported by the grace of the Lord, it will be the same wherever I go. It will be the same to stay in this institution, or go to Sicily, India or elsewhere. If I go to Sicily, it doesn't matter what kind of duty or work you give to me. I would like to say straightforwardly and clearly. I am happy to accept any duty as a cook, gardener, receptionist, or a student, or a teacher, even to teach some unknown subjects. Today, as of February Fifth, I promised that I would leave it to the superior, where to live, my work and everything else and dedicate my spirit and flesh, judgement and will to Jesus Christ with the trust to the superior.<sup>305</sup>*

In 1844, the Pope Gregory XVI send a letter to Father Roothaan, the Superior General of the Society of Jesus back then, “*I learned the Holy virtue of Canisius on this point.* (above mentioned)”

One can be a free vessel for the glory of the Lord only with this absolute indifference. Father Nadal also has left us the famous phrase “*I face the direction that I do not want to*

<sup>303</sup> Monumenta Ignatiana Series Quarta, Scripta de Sancto Ignatio de Loyola, Tomus primushis, p.425, n.35. Cf.) (Câmara 2004) p.72, n.117.

<sup>304</sup> (Polanco, 1894) p.268-269, #231.

<sup>305</sup> (Aicardo 1919) p.815.

face.”<sup>306</sup> That is, if you are asked to which direction you prefer, you will not speak or decide by yourself until you clearly know the Divine Will, so there is no direction to face. It is possible to say that you are headed in the direction that is not suitable for you. We always want to be obedient fully in all things, but our evil attachments block the path to the Lord and prevent us from fulfilling our vocation. Now, for yourself, you must figure out what it can be. We are expected to leave nothing for ourselves, to keep nothing to own, but to offer everything completely to the Lord.<sup>307</sup> If the mission is to go to an unknown country and spread the gospel, obey it joyfully. In the middle of a long voyage, the ship may be wrecked or stolen. A person dedicated to salvation may sink to the seabed before arriving at the destination. However, if everything is entrusted to the hands of the Lord and done in complete indifference, the heart will never be upset. People who have indifference must keep restricting and inspiring themselves. It is because the human heart will surely become slack if it left to itself. Without noticing it, people often please and comfort themselves.

What has been commanded by the Divine Will must be done with all your strength and with all your soul. However, while you are not sure if it is the Will of the Lord or not, don't take or abandon even small things. It may cause you to think about the result of the work, possibility of failure or dishonor. But you should throw away all those worries. A person who becomes free from attachment feels the joy only to seek the Divine Will and obey it. He/she always looks at the Lord without changing the attitude, no matter who gives orders. If this spiritual urge does not occur in one's heart, it is because indifference is distorted by external or internal attachment, and the free work of the soul has not been obtained. Humans are never born with indifference. Humanity can gain it only through painful struggles, after being hurt by various sins. Father Nadal divided indifference into the following three types.

(1) Feel one's judgement or tendency; for example, because of the order, do something, but without order, not quickly.

(2) Feel the same as above, but try to overcome by efforts and penance.

(3) Have no feeling of resistance or hesitation. The heart does not incline to anything.

In the case of (1), the will of the person still influences. Even with obedience in practice, the personal will does not follow and slows down the implementation. In the case

<sup>306</sup> Another quote of Nadal's indifference is “*he was inclined to nothing, except not to be inclined to anything.*” Cf.) (Guibert 1964) p.100.

<sup>307</sup> Fr. Arrupe avoided using the Latin term, but he meant ‘susciere’ here. Regarding this concept, refer to the foot note on Fifth meditation, the fourth point as well as SE#234.

of (2), the personal ego is decreasing. (3) This is perfect indifference without ego. (Cf. Aicardo, 1.816)<sup>308</sup>

How are your heart now? Observe the status of your indifference. The path pushed by your will gradually get narrower and become stuck, while the path of life with perfect indifference by putting everything into the Lord's hands, guides you limitlessly. It reminds us that those who want to save their spirit will lose it, but those who lose their spirit for Christ will find it.<sup>309</sup> When this indifference is not enough and the personal will is strong, the human heart becomes stubborn. It is said that St. Ignatius did not allow membership in the Society to those who stick to their own judgment and get confused by small matters. (M.M. I.3.51, Cf, Arregui Adnotationes ad Epit. S.J., p.80)<sup>310</sup>

We must pay attention to prepare enough for the future. We may not feel much danger so far. But if there is any lack of indifference, we should imagine it causes great disturbance in the future. How have you behaved to the orders from the superiors so far? You should reflect on every detail like the attitude of your colloquy, how you think, how you work, how you behave to others. Your indifference may not reach to the first step of the three defined by Father Nadal. The indifference required in this meditation should be far higher than that. When thinking about it, if it is not possible to feel shame for your own evil desires, then attachment you find in your heart may be even deeper than you have realized. You cannot remove it by your own ability alone. Therefore, you must first be humble and pray for mercy. In addition to prayer, you must make an effort as much as you can. It is the logic of the spiritual life that must be built as strong as steel. The great mission to follow Christ cannot be fulfilled without strong indifference shown in the Constitutions #36<sup>311</sup> and the letter of obedience by St. Ignatius,<sup>312</sup> or at least the intense desire of it.

When St. Ignatius carefully accepted candidates to the Society, he let them join even with various other deficiencies. But only for the lack of this virtue, he never allowed admission, unless he had a certain expectation that it could be sufficiently corrected. It is quite obvious from this discussion why the saint was so cautious about this point. We have to make efforts to *build* the important core of our spiritual life correctly, by deeply examining ourselves.

<sup>308</sup> Fr. Arrupe summarized the commentary of Fr. Aicardo that was reflecting the idea of St. Ignatius according to Fr. Nadal for the constitution #663-665. (Aicardo 1919) p.816-817. In English, Cf.) (Ribadeneira 2014) Book V, Chapter 4, What he Thought about Obedience, especially n.561-574, p.362-365

<sup>309</sup> Matthew 16:25.

<sup>310</sup> (Arregui 1934) This "Aliud genus impedimentorum" shows the Ledochowski's indication of St. Ignatius on Pars Prima, Tit.III. No.51.

<sup>311</sup> Although Fr. Arrupe quoted this always as the Constitutions, but actually they were all from the Summary of the Constitutions. Refer to the foot note on 2<sup>nd</sup> meditation, second point.

<sup>312</sup> (Ignatius 1959) *Letters of St. Ignatius of Loyola*, Chicago, p.287, the member of the Society in Portugal, March 26, 1553.

# Sixteenth Meditation: What Achieves More (Magis)<sup>313</sup>

St. Ignatius presented “the principle and foundation” as the premise of the retreat. He guides everyone step by step, from this consideration to the peak of *the Spiritual Exercises*, “the contemplation to attain love”<sup>314</sup>, by presenting consistent order and unity, without any leap in logic, observing all nature and super nature, reason and faith, and unifying everything, to the greater glory of God that would be brought by perfect obedience to the Lord. This is not a path for special persons only, rather for all people that can be guided to this stage by the Lord. Therefore, this is the most certain way to let us all achieve the purpose. So, how do we achieve this? At the end of the text of “the principle and foundation”, he said briefly, “desiring and choosing only what conduces more to the end for which we are created.”<sup>315</sup> Here we can see the hidden spiritual treasures that St. Ignatius left to the world. Let this meditation help us to find these treasures.

**Composition of Place:** Imagine and observe that Christ stands on the hills of Palestine, saying, “Be perfect, therefore, as your heavenly Father is perfect.” (Matthew 5:48) He said this to everyone who believes in Him, not just for a selected group who had been there in the crowds. Therefore, we must receive this as being preached to ourselves.

We should not be satisfied with our level in the spiritual life that can only be sufficient enough to cover our responsibilities. Christ expects us to be perfect as the Father, so we are expected to go to the level as great as the infinity of God, and there is no level that can be sufficient enough. Christ expects us to keep proceeding always to seek infinite perfection. Naturally, we, as the created, cannot attain such perfection, but we must try to achieve it. So, there is no perfect summit on earth, even for saints.

**Grace to Seek:** We are not allowed to have the slightest moment to stop seeking for our path to perfection and contemplation with the Lord, until the Lord gives us eternal rest. This is the ideal life that has been given us by Jesus. We repeatedly ask to be enlightened and strengthened by the Holy Spirit to achieve it.

<sup>313</sup> This Latin word “magis” represents the character of St. Ignatius to use the comparative “more” or “greater” in various circumstances. Cf.) (Worcester et al. 2017) p.495. Magis, by Brian O’Leary, SJ.

<sup>314</sup> SE#230-237.

<sup>315</sup> SE #23.

**The First Point:** St. Ignatius concluded “the principle and foundation” with the words “*what conduces more to the end for which we are created.*”<sup>316</sup> If you read carelessly, the phrase may be overlooked. It is an expression that will surely attract attention from people who have true concern for the spiritual life. If it only said “what conduces,” without “more,” no one would oppose it. However, the word “*magis*” gives an extraordinary impression. He was not a person who used rhetoric in his writings. His style of writing was compact, unable to remove a single word or add another. Among the intentions of the saint to use the word “*magis*” in particular, he expressed his determination to establish the new congregation with a special mission from the Lord, after many congregations made their brilliant achievement for the glory and service of God, in order to save the endangered Church and recover the wounded glory of the Lord.

There may be various ways to choose “what is conducive to” something. Whatever way it is taken, people may be pleased. However, if it is limited to “more”, then the attitude will require tension and efforts. There is a danger that humans easily fall into self-sufficiency and narcissism when they can do well. It is possible to say that humans would be satisfied, as long as they do not commit sin and live for the right purpose. Humans can walk on their path quickly or slowly, run, or even stop sometimes. However, if we always want what works, it does not mean everything else is fine. It means to choose the one and only possible way, by thinking about what works more in each case.

We have understood earlier through considering the principle of “*tantum quantum,*”<sup>317</sup> that it requires not being satisfied with certain human efforts to make good use of things as far as possible. If there are some chances to be useful, they must be utilized until the end. “*Tantum quantum*” means to proceed to the ultimate level where there is no higher. It does not mean whatever means are fine as far as they are good. It means to choose the better way among them. The choice and examination must be directed to all possible means. If you do this seriously, you should be able to choose the one best way to which you dedicate yourself. This is the path that St. Ignatius presented.

If a person wishes to live for the glory of the Lord, it is possible to harm the glory by negligence, not to seek what is conducive for *more*, or to idle away time without committing to it. Humans are created for the glory of God and receive our life for that. It means the mission to accomplish is also given when he/she knows how to express the glory. Even if it is difficult or appears beyond one’s ability, as far as the mission is given, people should believe that the ability to achieve it will also be given by God. It is quite natural and logical to be carried out often in other things in the world. For example, when merchants sell certain products and it is possible to make a larger profit than others, they will definitely choose that way. The purpose of the business is to make a profit; so if they

<sup>316</sup> SE #23.

<sup>317</sup> Refer to the Twelfth Meditation, grace to seek.

choose something that better achieves the purpose, it is possible to say that their attitude is right. Why do humans not have much interest in eternal purposes, since they are known to work so hard for the slightest benefit of the earth? St. Ignatius learned deeply how human coldness and laziness hurt the heart of the Lord and damaged His glory, through his meditations at Manresa. He expressed in his simple words the perfect way to restore the wounded glory of God and achieve the human purpose that was being destroyed.

It was not because of his extraordinary deeds that St. Ignatius became a saint, such as staying in a frozen pond,<sup>318</sup> fasting or vigils for some period, not caring for his hair, nails and clothes.<sup>319</sup> Those might impress some people, but would not be a reason to become a saint. Becoming a saint does not mean to make extraordinary efforts, but always to seek the Divine Will, examine what is more conducive and choose it always.<sup>320</sup> This is a natural and simple way. It allows us to get closer to be “perfect like our Heavenly Father”, the surest path to becoming perfect. There is no other way to become a saint except to strive for perfection as the Heavenly Father does completely.<sup>321</sup>

People may fear; it may sound like a difficult path to keep accompaniment with the Lord in such tensions, and may seem impossible for humans. It is necessary for humans to sleep, to eat and to rest.<sup>322</sup> We should not be hurried. It is also the Will of the Lord to fulfill whatever is necessary for humans. St. Paul wrote; “*So whether you eat or drink or whatever you do, do it all for the glory of God.*” (1Corinthians10:31) There is no moment as precious as to fulfill the Divine Will completely. If we sleep in the Will of the Lord, we will be in virtue of God in the same way as we pray. On the contrary, it does nothing but damage the glory of God, even while looking good in human eyes, to go against the Will of God. Thinking in this way, it never causes anxiety in people who follow the Divine Will, rather it always

<sup>318</sup> «Staying in a frozen pond» which exactly happened in Tsuwano, not phrased by St. Ignatius. Refer to the footnote for 5th Meditation, 3rd point.

<sup>319</sup> Those are reflecting St. Ignatius’ experience. Refer to (Câmara 1980) chapter III, p.17-27.

<sup>320</sup> Fr. Ledochowski’s influence can be observed here; “*Let us understand that the Saints were not of a more perfect nature but a more observant nature; that they were not without faults but correct them*” (Ledóchowski 1945) p.387. It is notable that Fr. Arrupe wrote to Fr. Ledochowski, in the first year of his scholastic, after the eight days retreat. Fr. Arrupe got a clear revelation of his vocation to be sent to Japan and expressed to the Superior General, but the answer at that time was negative. Arrupe told about this experience on (Arrupe 1986) p.14. About the relationship between Ledochowski and Fr. Arrupe, also refer to the footnote on the Sixth meditation.

<sup>321</sup> Fr. Ledochowski presented the idea of becoming a saint through SE; “*Let us then permit God to speak to the heart; for one truth deeply realized can make us saints; and perhaps one of the reason for lesser fruits is the fact that we do not properly observe these very wise admonitions of our holy Father.*” (Ledóchowski 1945) p.378.

<sup>322</sup> The idea of praying through the day might be reflected the teaching of Fr. Ledochowski. “*This recollection of mind and generous fidelity to the performance of spiritual things will be helped greatly by going to bed at night at the appointed hour and by arising in the morning with alacrity at the appointed hour so as to have ample time for the prescribed prayer.*” (Ledóchowski 1945) p.351.

brings peace. There are a lot of difficulties from the perspective of humans, but, if God shows the way, it is surely a way approachable for humans. Even if there are obstacles that cannot be overcome by our capacity alone, there is nothing God cannot resolve. Since God has an infinite love, it will never be possible for Him to refuse giving the necessary power or ability while guiding us to a way beyond our capacity. Thus, when we live in this spirit, the mind will be totally filled in peace and faith. The only issue is how to examine what is more conducive. In this meditation, we will consider the principle and foundation of our lives.

Also, it does not require us to look back and think back over every action, to always choose “what is more conducive”, because it makes our life totally impossible and that is not the Will of God. First of all, we should plan our life clearly and choose the best way to proceed without hesitation. However, there are many crossroads along the way of life, so there is not just one way to go. It is sufficient to think which is better at the crossroads to achieve the purpose. It will become obvious and easy as far as people proceed enthusiastically. For example, children never stand on every corner of the street to think how to go to school from home. There may be several crossings, but they can walk carefully. The same is true when traveling to an unknown land. A cautious traveler moves around carefully and never forgets to check with others whenever necessary. The path to the Lord is the same. It will be enlightened by the Holy Spirit wherever we walk.

**The Second Point:** If we think like this and live our lives accordingly, our daily life will represent the greater glory of God at each and every moment. The plans that the Lord has prepared for us since before time began will be realized by our actions.

If we devote our life as a child of God loyally and always accomplish the Will of Father, we will be able to say “*it is finished*” (John 19:30) in the last moment of our life on earth, with Christ. The life of saints is something like this. The mystery of human sanctification resides here. Various saints entered the glory of heaven through different paths. What they had done on earth was not the same. Saints have been produced from every country, every class, every environment, every age. They all lived different lives, but they are exactly the same as saints. What made them saints is that they realized the Divine Will perfectly. The reality of saints is hidden in their individual lives. It is not the miracles described in the saint's biography, the struggles that may frighten people, or the fierce spirit of self-denial that sometimes can discourage us that makes them saints. We should not think that saints are remote from us. The way to become a saint is to fulfill the Will of the Lord completely, and this is possible for anyone. We can also be saints.<sup>323</sup> The saints often performed eye-catching miracles, but that is only a grace from God (*Gratia gratis data*) for their efforts to

<sup>323</sup> Fr. Arrupe frequently mentioned sainthood. This book strongly urges readers to aim to be saints. In fact, Fr. Awamoto, ex-novice under Fr. Arrupe, ex Japanese provincial, Catechism teacher of the translator, has been convinced that becoming a priest means aiming to be a saint. I understand that it tells the teachings of Fr. Arrupe were thorough.

unite with the Lord. St. Ignatius and St. Teresa of Ávila said that this kind of grace was not necessary in the course of a spiritual life. St. Teresa even said that it was better not to have such, because it might bring some danger to the interior life.

In this way, we can now have the courage to take steps toward perfect unity with the Lord without any worry. We can now wish to be “perfect like our Heavenly Father.”

**The Third Point:** We have been led finally to this high ideal of “the principle and foundation.” It is by no means an unrealistic idea or one detached from the world, but leads to this high determination to follow a certain path. We must not be afraid or frightened of this determination. This is the original human purpose and ideal. Humans are created only for this purpose. Let us admit that we have often erred before now. We have hurt the glory of God by involving ourselves in worldly things. Now we see our real goal by enlightenment. From now on, a completely new life must be started. Meschler said, “*here we find the Rubicon for perfect virtue*” (Das Exerzitien Buch deshl. Ignat. II. P.69)<sup>324</sup> The ancient Romans said that those who controlled the Rubicon River also controlled Rome. Our Rome is not a city on earth, but in heaven. It is your decision to go over the Rubicon River or not, to conquer Rome where the last obstacle to win is hidden. A perfect virtue strenuously achieved. People long for this perfection, but often retreat. But others make the decision to go beyond the critical line of Rubicon. We have reached that point in the *Spiritual Exercises* of St. Ignatius.

According to the biographies of Claude La Colombière,<sup>325</sup> St. Teresa, etc., they made a vow to the Lord that they would accomplish things perfectly. Considering carefully this high determination, it is nothing but choosing what is more conducive and accomplishing it. It is extremely obvious. The determination to be perfect as well as to become a saint is thus inevitable if we are to live the original life as a human. It is a natural way for humans. Those who bow to the Lord to offer themselves for the glory of God must always choose what is more conducive to achieve the purpose that humans have been created for. It is possible only by burning the flame of love in the soul.<sup>326</sup> There should be neither stagnation, nor recession. As far as we live life on earth, we must proceed to heaven as if we were a burning fireball. This is the only way to keep the royal attitude for mission. No matter how difficult it seems, there is a responsibility that must be fulfilled once it has been

<sup>324</sup> Meschler, Moritz, S.J. (1830-1912) Fr. Arrupe referred to the original German Version, “*Das Exerzitienbuch des hl. Ignatius von Loyola*,” Vol.2, meditations reduced to eight days. For translation, referred to the Italian version, (Meschler 1934) V.2: Meditazioni per un ritiro di otto giorni, p.59.

<sup>325</sup> St. Claude de la Colombière, S.J. (1641-1682) He authenticated the visions of the Sacred Heart of Jesus of Margaret Mary Alacoque. Cf (Worcester et al. 2017) p.448, La Colombière, by William P. O'Brian, SJ.

<sup>326</sup> Fr. Arrupe used the wording of “*The Living Flame of Love*” poem, by St John of the Cross. He translated the book into Japanese and published in 1953 while working for this *Kirisutono-Michi* series, completed in 1956. (John of the Cross 1954) 十字架の聖ヨハネ and ペドロ・アルペ訳



promised to the Lord. If this responsibility is given by the Lord, holy grace to fulfill it will be also sent. There are no difficult missions that make us struggle as to tear our bodies apart. We must be deeply motivated and appreciate the mission given to us.

If we are supported by the excitement of this Great Spirit and the faith of the Lord, the love we have for our mission will also come from there. Now, our goals are clear, to become a saint. The way is to keep the Divine Will that has been given to us. In order to do so, as stated in Constitutions #12, we should "*go to the end that this degree of perfection, so precious in spiritual life, be better attained, let it be each one's chief and most earnest endeavor in all things, as far as he can, to seek in the Lord his own greater abnegation and continual mortification.*"<sup>327</sup> We have been led to this high ideal peak in the introduction to meditation. Now we are given a great prospect. With a bird's-eye view, we can see all; ourselves, surroundings, country, the earth, all created things, and manage them all focused on one point. We have learned that we are given our own mission to become perfect like the Heavenly Father, by being united with the eternal Creator and doing all for God's glory. We have also learned this ideal and a reliable way to realize it. Then, it should be implemented. As far as it contributes to the glory of the Lord, we should only choose what is more conducive to achieve the purpose, with perfect indifference. We must proceed in this way without looking back until our death.

<sup>327</sup> (Society of Jesus 1926) p.7.

# Seventeenth Meditation: Path to Growth<sup>328</sup>

Use the meditation of “the principle and foundation” more deeply to establish a proper foundation to perfectly match your life with the eternal purpose.

**Composition of Place:** Imagine the time of your death. There is no doubt that everybody must die someday. But no one knows beforehand; in fifty years or a week later. No one can decide to die at home or outside, from illness or by accident. Observe the moment to be moved away from all; the world, position, business, acquaintances, family, possessions, honor, property, talent and body. The soul is the only thing to remain. When standing at the gate of the eternal garden and looking back on the past, what do you think about? What comes to mind?

**Grace to Seek:** Seek the grace by praying a part of “*the Imitation of Christ*”.

*Nothing is more pleasing to God, and nothing is better for you in this world, than to be willing to suffer for Christ. If you had the choice, you would choose to suffer adversities for Christ rather than to be comforted and put at ease, for you would be more like Christ, more like all the saints. Our worth and our spiritual progress do not rest on warm feelings and God-given comforts, but rather on patiently enduring great calamities and trials.<sup>329</sup>*

**The First Point:** Observe yourself staying away from all things of the world and being left alone. Everything is now far away from your grasp. Nothing can stay with you. You look at yourself naked away from everything. You are quite small and insignificant. What you have been proud of and dependent on, now you must abandon. For example, someone who had great social status will lose his/her influence as soon as leaving the position. Or those who rely on their property, what will remain to them when they leave? How many people can have something to be proud of after leaving everything and being nothing other than their own soul? We will take this view point, observe ourselves, and think about it.

Consider that God has planned this since eternity and has let this small and insignificant person live as a manifestation of his plan. The omnipotent God creates, nurtures and leads us with His infinite love. From the day of Creation of the world to the day of the last judgment, God's plans have been arranged and executed. We are pieces of

<sup>328</sup> The word in Japanese has a meaning of “step by step”, not in hurry, but steady, solid step.

<sup>329</sup> Fr. Arrupe quoted as 2:23, but from (Thomas a Kempis) Book 2, Chapter 12, p.88.

the mosaic that is the work of the living God. We are one of the many notes of the great symphony of God that plays from the beginning of the world to the end. If one part is wrong, the mosaic of God will be spoiled and the symphony will be out of tune.<sup>330</sup> We can understand that God makes our work valuable and directed to this precious mission. The value of an individual person is determined in this way. Humans will never be great at things they enjoy, such as talents, qualification, education, property, status, and business. It depends on whether the person fulfills God's Will appropriately, according to the position that God has planned. If what you receive on earth is a sickness that most people hate, it is your mission to endure it with joy.<sup>331</sup> If you receive enormous wealth, it is your important mission to offer it to the Lord and use it in so far as it can help appropriately.

Although the gifts we receive are different, the judgment of God is the same. God also provides the abilities to fulfill the missions He gives. Therefore, people should not be proud of themselves at any time, and should not ridicule themselves, because God is not biased towards anybody. Personal mission on earth is completely unique to each individual.

We are standing "here and now" (*hic et nunc*), as a part of the infinite flow of time and space. There is nobody who is exactly the same as we any time anywhere in history. There is no one who can replace you. Everything has a special individual meaning in that sense. Countless creatures appear and disappear from earth. However, the chain of God's eternal plan will be cut when one is out of their given mission. Others have their own missions, but you are the only one who fulfills your mission. If so, you can imagine how important your responsibility is to God. Humans can never decide on their own. Now you can understand that a selfish thought is just an outcome of fantasy far from the real appearance of humans, such as; "because I am tired of something, so I'll skip it" or "since I have already sinned, I'll continue with it, and the results will be only within myself." In this sense, your life is not allowed to deviate from a God centered attitude. Some think that God is neither a necessity for humans to do righteous deeds, nor the salvation for those who need to be comforted from the misery on earth. A life without God is wrong and crazy as a human life. Those who believe in happiness without God are the people who seek false happiness. Those who think that they have found the truth without God are the ones who misunderstand truth and falseness. Human life should always be centered on God. It must be started in the name of God and ended in the name of God.

**The Second Point:** Then what is the path to get to God who is at the center?<sup>332</sup> As revealed already, it is a life fulfilling the Will of God voluntarily. In this life, everything has been set, not only important issues, but also small matters. Because God is infinitely perfect

<sup>330</sup> Fr. Arrupe loved music a lot. Refer to (Arrupe 1986) Chapter 8, p.52-53.

<sup>331</sup> Fr. Arrupe wrote this earlier than 1949, more than 30 years before he became paralyzed.

<sup>332</sup> The idea of the path for perfection to God may be influenced from Fr. Everard Mercurian. Refer to (McCoog 2004) The strange style of prayer, by Philip Endean.

and His Will is always perfect, nothing can be substituted for others, rather each person is unique and has a role to play. Therefore, it is not acceptable for God to stay in a neutral and vague attitude. A great structure is excellent not only in style, but also is built with detailed calculations and precise attention to every corner of the building. Human life as a spiritual structure should be such, in order to be perfect for God. Your life is all set, including the plan for your entire life, work for a day, things to do every hour, and an attitude for every second. It is just to do the Will of God. The way to fulfil this is, as explained repeatedly, to use all created things in so far as they help towards the end.<sup>333</sup> We cannot predict how our life looks like externally. But because the Lord guides us with His everlasting plan, it is enough if we leave everything in His hands and proceed with peace of mind. That's how we can reach the heights.

**The Third Point:** Then, we must consider why we cannot reach that ideal, even though we have known this principle and how to practice it.

Although all existing things look different, there are only three types; God, self, and other created things. God is infinitely perfect, and can never interfere with human purposes. *"It is for the human person that the other things on the face of the earth are created, as helps to the pursuit of this end."* (Spiritual Exercises 23) Creatures do not hurt the ideal of humans. There is nothing other than ourselves that harm the ideals. Humans are created by God and invited to His infinite happiness. The longing for this happiness is a demand of human nature planted in the hearts of all people. No one can abandon own heart to seek happiness, even in a miserable situation. Humans want happiness until their last breath on earth, and long for it. God invites humans to happiness and all other created things help to achieve it. But you are the only one who hurts and destroys the happiness you want. That's the great tragedy of humans. You cannot pass the responsibility to others; you are responsible for yourself. Those who have made the meditation of "the principle and foundation", can never doubt this. It is an undeniable truth and a clear fact. Then, why do humans bring misfortune to themselves?

Humans disturb the right order for happiness by being attached to other created things that God prepared to achieve His purpose. They make them as the end, even when they should be just the means. As a result, they forget the original end and deviate from it. St. Ignatius lamented as follows; *"If humans do not disturb, God works for matters. But in fact, humans disturb a lot by themselves. It is not never but quite seldom that people can understand this."*<sup>334</sup>(61)

There is only one way to reach the end correctly, without being deceived by ourselves, to fulfill the Will of God. It is to follow the Will of God by abandoning our own will. For

<sup>333</sup> SE #23.

<sup>334</sup> "Sententiae S. Ignatii" is a small book, which has a page to read each day from the words of St. Ignatius. (Hevenesi 1919) *Scintillae ignatianae, sive, S. Ignatii de Loyola sententiae et effata sacra, Ratisbonae.*

humans, there is no other way toward union with God, other than self-abandonment. Humans must fulfill their purpose to gain happiness. However, it is not by making good use of their personal desire, but by living only the Will of God without their own ego. It is exactly what Christ said "*If any want to become my followers, let them deny themselves and take up their cross and follow me.*" (Matthew 16:24) Humans are inclined to evil and always make mistakes. People do what they want and prefer, but they cannot always be right. It is only possible to maintain a union with God, a life to obey truth, when one forgets oneself, takes up one's cross daily and follows the Lord.<sup>335</sup> It is a mystery to seek the sting of crucifixion. It is a stumbling block for the Jews and nonsense for the Greeks seeking wisdom. As it is written as "*Jews demand signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles.*" (1Corinthians 1: 22-23) However, for those who are called, it is a sign of God's omnipotence, Christ the wisdom of God. The great words of St. Paul show the common belief of the people who live in the same faith; "*May I never boast of anything except the cross of our Lord Jesus Christ.*" (Galatians 6:14) This faith is pronounced loudly at the beginning of the liturgy on Holy Thursday. "*We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.*"<sup>336</sup>

Do humans lose freedom by abandoning themselves?<sup>337</sup> This question summarizes what humans are afraid of most. No matter how much people can bear to be deprived of everything, they cannot allow the loss their freedom. For many of those who have pure souls, it can be in fact a great hindrance to accept religion. Religion binds humans with its annoying doctrines and commandments. They think that there is no infinite space in heaven or on earth for people, and all human life is divided and bound by every small point. With a courage to overcome the fear caused by the weakness of the will and to accept truth frankly, it is possible to understand the words of Christ, "*the truth will make you free*" (John 8:32)<sup>338</sup> There has been nobody who behaves more freely than Christ on earth. There has been nobody who lives in a larger world than the people who have followed Christ. Nothing could attract them, such as desire or pleasure, punishment or humiliation on earth. On the contrary, those who refuse God's commandments because of human freedom, how much freedom do they enjoy? In fact, they have no freedom to lose. They have attached and bound themselves to various earthly and indecent desires. It is only this evil desire that they can lose. The human ego strays sinking deeply into this pit and insult.

<sup>335</sup> Luke 9:23.

<sup>336</sup> The entrance antiphon from the site of Ignatius Pew Missal.

[http://www.pewmissal.com/brand\\_new/index.php/planning-guide/holy-week/maundy-thursday/](http://www.pewmissal.com/brand_new/index.php/planning-guide/holy-week/maundy-thursday/)  
[visited: 09/10/2019]

<sup>337</sup> Fr. Arrupe avoided using the Latin term, but he meant 'suscipte' here. Regarding this concept, refer to the foot note on Fifth meditation, the fourth point as well as SE#234.

<sup>338</sup> The book in Japanese shows the wrong citation number, not 8:12, but 8:32.

Since the original sin of Adam, all humans are sinners before God. No one has been free from this yoke of sin, except the Virgin Mary. Therefore, the Savior repeatedly asks us to abandon the self, the sinful person, as a condition for human salvation. This makes humans untie the knots of themselves and regain the freedom once lost.

I think that freedom is to be able to choose between good and evil according to one's will. Humans certainly have this freedom. However, it doesn't mean that humans can use this freedom in whatever way they want. This freedom in morals gives the sense of responsibility to humans for their actions; at the same time, it is the source of anxiety ever since original sin. As St. Paul said our spirit and flesh are in conflict with each other, and we are sometimes like this: "*For I do not do the good I want, but the evil I do not want is what I do.*" (Romans 7:19) God is completely free but can never sin. The same is true for the saints in heaven. Humans on earth have not received this perfect freedom from the Spirit yet. It is only possible to gain it by an endless fight against oneself, to abandon whatever is against God and choose whatever is for the Will of God. Evil acts to attract people, but they can strengthen the will gradually by denying themselves.<sup>339</sup> Then, they gradually get closer to perfect freedom. It is possible to say the opposite; those who do not try to avoid an evil desire, gradually become weaker and unable to refuse even the slightest little temptation, and eventually become a slave of sin.

Most people tend to believe that the things outside of themselves are free for them to control, and the more they own, the more freedom they enjoy. This is the attitude of the general public concerning money, honor, etc. However, the complete opposite is true, as a matter of fact. When people move away from things and break the bonds that attach them, the more they get detached, the more free they become and the closer to the Lord. This is the true path, shown by the Savior with His words and deeds, and followed by a number of the saints.

Karl Adam<sup>340</sup> also describes this attitude of the soul as follows: "*We must always climb higher and reach to the height of the soul, calling Him 'Abba Father.' We must visit Jesus internally, in silence, who is with us.*" Adam continued, "*in his soul, there is the most deep internal point which is to be offered to Father, in the purity of total existence beyond the world, away from all humans, away from the earth, away from earthly attachment.*"<sup>341</sup>

St. Augustine said the same. "*I looked for happiness, but I couldn't find it outside, no matter how much I did. I found it only after searching in my heart where God is.*"<sup>342</sup> Everyone

<sup>339</sup> Luke 9:23.

<sup>340</sup> Karl Borromäus Adam, 1876-1966.

<sup>341</sup> Although Fr. Arrupe did not show the original source of this quotation, it came from (Adam 1952) Chapter VII The communion of Saints, pp.115-134, includes the discussion on the spiritual poverty of St. Ignatius of Loyola. This book was originally written in German in 1934, translated into English in 1952.

<sup>342</sup> (Augustine 1991) p. 195, Book X, Chap. XVIII. 27. Those exact sentences have not been identified in the *Confessions*, but the idea comes from it.

searches for happiness as St. Augustine did. Those who are searching are not happy yet. They have not found happiness in themselves they seek it outside. They make efforts for that, and they get involved in various things such as academics, money, honor, pleasures, business etc. Of the many people who try, only a few can get it, and they enjoy a certain satisfaction. However, collapse will come in time. Humans can never keep forever what they have. Even if they manage to do it, the things will eventually make them less happy. The things of this world promise some happiness to the people while seeking them. But once obtained, humans feel frustrated and disappointed and will chase after another stimulation, and, during that, people will lose what they had or they will perish. It attacks them with great pain. Such people suffer from deep regret and lamentation, like the time when they are suddenly betrayed by a person whom they believed and trusted. At this moment, there are only two paths for people: jump further out, like Judas's suicide, or go into oneself. Only when the latter is taken, does a person awaken to the spiritual world that has been forgotten, and knows that he/she will live in a spiritual life. After feeling pain and loneliness and an unbearable sense of emptiness, he/she is led into the wilderness in the spirit,<sup>343</sup> where he/she finally finds God. Those who go through this path will eventually become saints. St. Augustine, St. Ignatius, St. Francis Xavier, St. Teresa--all these saints were those who followed this path.

Should those who follow this path leave the world and live the loneliness of a hermit? Yes. However, being a hermit does not only mean to live apart physically. A person can stay alive actively and communicate in mind, even when walking through the desert alone. That is a hermit in name only. The spirit would be absent. People can live staying away from those, even on earth, and can enjoy aloneness with God with peace in their heart. By staying away from things and affections, in union with God, people will be excited by the richness and wealth of the world. Eventually, this excitement would not allow them to stay alone physically but will urge them to tell what they have found. It is a path that can immerse all people equally into rich grace. When one goes out from this position to the world again, the power he/she will show becomes great. This is the attitude that religious take to the world. This path is a particular feature of St. Ignatius. Those who completely obey Christ must abandon everything in the secular world and defeat all evil desires and any affection. After becoming completely nothing and empty, they find the Lord and become a person who lives with Him. We must pray and be a person who contemplates God (*Vir contemplativus*). Then one re-enters the world that one once abandoned, in order to spread what one was taught and understood. One is not seeking the secular world, but giving to the world. At this point, one must become an activist. The activity should be alive in prayer. Therefore, the person who follows Christ must be a person who contemplates

<sup>343</sup> Luke 4:1.

God in his/her work (*contemplativus in actione*)<sup>344</sup>. Those who once worked for attachments to created things, now live as mediators to lead the created to the Lord and to establish a proper order between the Creator and the creature. Such people will be moved by this holy purpose and will enter wherever in the world that serves for the glory of God, and will not retreat from any work. The sunlight enters into dirty or clean places, without becoming dirty itself and purifies, illuminates, warms up everything. In the same way, their work will reach everywhere on earth, and they will undertake all kinds of work, as far as it helps their own and also others' salvation and perfection. They will make all possible efforts. Living with this spirit, people surely are like "*salt of the earth, light of the world*"<sup>345</sup> and live a life of "*Your will be done, on earth as it is in heaven.*"<sup>346</sup>

This spirit is active only in life with prayer, only for a person who can concentrate internally deeply, and then can grow greatly externally. This is the path of sanctification for following Christ. The consideration of "the principle and foundation" inevitably leads us here. We must understand the importance of what we have considered. No matter how great the created things are, we must refuse attachment to them. It must be done without exception, for all creatures. It must be the same for the love that binds humans the most strongly, the love of the flesh, as well as an obsession with our ego. First, people must respect and love all things given by God. We shall love our neighbor as ourselves,<sup>347</sup> and love ourselves as images and likenesses of God.<sup>348</sup> It is a love that lives in the supernatural order,<sup>349</sup> and should not be biased by a human ego. It is not captivated while loving, and it is free but works strongly, finding God in everything,<sup>350</sup> because of the love of God, love must work beyond everything. In this sense, the Lord taught his disciples.

*For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's foes will be members of one's own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it.*  
(Matthew 10:35-39)

In order to find only the Lord like this, we must be alone in the same way with Him.

In order to build this heart, let me quote one chapter from "*the Imitation of Christ*"; *That a Devout Soul Should Wish Wholeheartedly to Be United with Christ in the Sacrament.*

<sup>344</sup> SE #230-237.

<sup>345</sup> Matthew 5:13-14.

<sup>346</sup> Matthew 6:10.

<sup>347</sup> Matthew 22:39.

<sup>348</sup> Genesis 1:26.

<sup>349</sup> Regarding the Fr. Arrupe's idea of the supernatural, refer to the foot note on the Introduction.

<sup>350</sup> SE #235.

*Disciple:*

*Who will allow me to be alone with you, Lord, to open my whole heart to you, and to enjoy you as my soul desires? Let no one think little of me nor anyone disturb or concern me. You alone speak to me and I to you, as a lover speaks to a loved one and as a friend shares a meal with a friend.*

*This I pray for and this I desire: that I may be totally united to you, and that you may fill my entire heart.*

*May I increasingly acquire a taste for heavenly and eternal things by receiving Holy Communion and by frequently celebrating Mass.*

*O Lord God, when will I be wholly united to you, completely absorbed in you, and totally forgetful of myself?*

*You in me, and I in you! Grant that we may remain together forever! Truly, you are my beloved, chosen from among thousands.<sup>351</sup> My soul is pleased to dwell with you all the days of her life. Truly, you are the source of my peace. Supreme peace and true rest lie in you, and outside of you there is only toil, sorrow, and endless misery.*

*Truly, you are the hidden God.<sup>352</sup> You have nothing to do with the wicked, but you speak to those who are humble and simple. Oh, how sweet is your spirit, Lord. To show your sweetness toward your children, you saw fit to refresh them with the most sweet bread that comes down from heaven. Truly, there is no other nation so great, no other nation so intimate with its gods, as you, our God, are intimate with us.<sup>353</sup> For our daily comfort you raise our hearts to heaven, and you give yourself to be eaten and enjoyed.*

*What people are so highly favored as those whom you love?*

*Or what creature under heaven is so beloved as the devout soul to whom you come and feed with your glorious Body?*

*O inexpressible grace! O admirable graciousness! O boundless love, bestowed on the entire human family!*

*What can I give back to the Lord for this grace and for his great love?*

*There is nothing I can give that is more acceptable than to offer my whole heart to my God and to join myself intimately to him.*

*When my soul is perfectly at one with God, then I shall rejoice from the very depths of my being. Then he will say to me, "If you want to be with me, then I want to be with you." And I shall answer him, "See fit, Lord, to remain with me. I shall gladly stay with you."*

*That my heart be united with you is my one and only desire. (Imitation of Christ 4:13)<sup>354</sup>*

Those who cannot understand this spiritual life criticize the life of religious as self-righteous egoism. They claim that the religious are cold people who escape from their responsibility for others and the world. However, it is completely the opposite as a matter of fact. They own nothing for themselves, refrain from receiving for themselves

<sup>351</sup> Songs 5:10

<sup>352</sup> Isaiah 45:15. Fr. Arrupe cited as 45:5, but actually from 45:15.

<sup>353</sup> Deuteronomy 4:7

<sup>354</sup> (Thomas a Kempis) p.215-216, Book 4, Chapter 13. Fr. Arrupe added bible quotation and the line breaks followed his style.



and offer purely. Religious are the people who live in the greatest virtue of love. They live in pure spiritual love, and have an unbiased warm love. This is the supernatural love that one shows who lives in the love of God. The religious abandon the secular world. But they make the world richer. The results of the love that congregations provide to society are obvious in human history.

The life of people who abandon the world and live only for God is to stay away from family, friends and society that are the most important things for humans, and contemplate with God, seek union with God, love created things because of the love for God, and work to guide all others to the Lord correctly. With this love, life will be completely changed and the world looks completely renewed. As Blondel said; “*those who have not yet understood this familiarity are the people who have not understood the meaning and prestige of internal life.*” (Blondel Psychologie et Vie Julii, 1932)<sup>355</sup>

In order to receive this new light, let us seek grace by praying fervently a phrase from “*the Imitation of Christ.*”<sup>356</sup>

*Lord, I shall freely suffer for you whatever you choose to come upon me. With equal readiness I wish to receive from your hand good and evil, sweet and bitter, joy and sorrow, and I wish to thank you for all that happens to me. Guard me from all sin, and I shall fear neither death nor hell. As long as you do not cast me off forever, nor blot me from the book of life, whatever trials come over me shall not harm me.*

<sup>355</sup> Although Fr. Arrupe presented his citation from “Blondel Psychologie et Vie Julii, 1932”, it may be (Blondel 1932) *La psychographie de Marcel Proust.*

<sup>356</sup> (Thomas a Kempis) p.115-116 Book 3, Chapter 17.

# Eighteenth Meditation: Happiness in Heaven

We have considered “the principle and foundation” in various ways and understood many aspects. Now we must think it over again in the spirit of prayer. This idea should be a root and a norm of life. It may sound theoretical; the simple expressions of “the principle and foundation” can be explored in depth, and various insights can be obtained from there, but they tend to be somewhat complicated. So, we would like to see what we have understood through this meditation, in deep silence.

When people approach a town by airplane for the first time, a town looks like a set of small simple toys. But getting closer, we will see images of each thing in detail; a river looked like a string, but has a bridge over it or a boat floating on it, or uniform bales reveal various crops, buildings change in size, structures, etc. All of those beautiful things will attract people. After staying in the town for some time and leaving there by airplane, the same view may look different from the first time; the simple images contain various insights. In the same way, now we look back at the meditation of “the principle and foundation.” It is not a simple fact without knowledge as in the beginning, but an organized structure supported by knowledge.

**Composition of Place:** Imagine the scene to be before Jesus Christ who taught us “the principle and foundation” directly.

**Grace to Seek:** On the eve of Christ's Passion, he said to his disciples, “*When the Spirit of truth comes, he will guide you into all the truth.*” (John16:13) Let us look forward to receiving the Spirit of truth and deepening our knowledge by faith.

**The First Point:** Who are you? It is possible to define yourself from various standpoints. However, the position shown in all the relationships on earth changes according to the world, and the only thing that does not change is the position of a purely supernatural faith. As St. Peter taught “*Thus he has given us, through these things, his precious and very great promises, ... and may become participants of the divine nature.*”(2Peter 1:4) Therefore, those who believe in God and have been given a supernatural life by baptism will become children of God. As St. Paul said,

*For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him. (Romans 8:15-17)*

This is the nature of the Christian. Humans are such great things, and they should be great in heaven. It shows the approach to the highest heaven, brought by Christianity. God is no longer a terrifying god, but a fatherly God, and we are supposed to go to heaven with His only Son.

Christ is both savior and friend. The Lord himself spoke to His disciples at the last supper, “*You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.*” (John 15:14-15) The children of the Church who teach what the disciples had received, through mother Church, are also friends of Christ. Moreover, those who believe in Christ can go deeper into the idea of Christian mysticism. As St. Paul said, “*For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family.*” (Romans 8:29) The Lord, who has become our friend, is now eager to be our brother. It is a deep wisdom that any wise person cannot discover by reasoning alone.<sup>357</sup> Only the Lord will show this to humans through His love, such great dignity, and He will let us understand it. St. Paul was moved to say “*However, as it is written: ‘What no eye has seen, what no ear has heard, and what no human mind has conceived, the things God has prepared for those who love him.’*” (1Corinthians 2:9) Humans can never make such a wish to God. Humans cannot admire this much. It is a grace that comes from the infinite love of the only Lord. This grace is hard for us to understand, and its glory is hidden from the eyes of people on earth. As St. Paul explained, “*For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.*” (1Corinthians 13:12) Theologians always use this beatific vision of heaven to explain the happiness in heaven. This life is just developing on earth and we don't know how it should be. We can only believe and wait, while supported by this great mystery. The children on earth live the life, aspiring for the happiness of the union with God that is not attainable by our small reasoning. The only thing we can do is to wish for the grace of God to acquire this knowledge. Those who have been taught about heaven say that they are no longer attracted to the comfort and enjoyment of the earth.

In the description of heaven by St. Paul (refer to 2Corinthians, chapter12), the things understood by people are extremely dim. We hope that this grace can be tasted and understood not by words but by the light of the Holy Spirit. Once learned, it can be a light to illuminate us all through life, a deep joy to immerse our life in. We were created to receive this supernatural end, the bliss of heaven. It is possible to say that everything on earth is just a shadow relative to the wealth in heaven. St. Gregory says, “*temporal life compared with eternal life is called death rather than life.*”<sup>358</sup> When will life on earth rest in

<sup>357</sup> Fr. Arrupe's thoughts on the limitation of reasoning had been presented in the Introduction.

<sup>358</sup> (Saward 2008) p.20, foot note 14. La regle de saint benoit, Cap .4.

peace? It is always threatened and struck by death. It is just for a moment that joy on earth lasts. How much effort should people make for a brief joy? Relative to the costs to be paid, this type of joy should be called sadness. However, why do people on earth forget about the great purpose of life and become attached to something like mud, even abandoning human dignity? It seems that many people will not be led to God through various things in their daily lives, but will forget God and fall into the world of created things. St. Aloysius<sup>359</sup> is reported to have said "*What is this compared to eternity?*" (*Quid hoc ad aeternitatem?*)<sup>360</sup> and took himself away from the risk of ruining his spirit. St. Stanislaus<sup>361</sup> expressed the same thing in his words "*I was born for greater things.*" (*Ad majora natus sum*)<sup>362</sup>

We are the people who walk the path to eternity while risking our soul in the many dangers on earth. We must repeat these words in our hearts, and seek to live in God in the Trinity. The inner life of God in the Trinity lives in our life also by holy grace. We must walk to eternity through perfect union with God's life, without rest, and live this holy life. In other words, our lives must be supernatural, in holy grace. Even as we live in the flesh on earth, our life is not on earth and is "*for here we have no lasting city, but we are looking for the city that is to come,*" (Hebrews 13:14) and we have our citizenship in heaven. Although living in the flesh, we should have already died in the flesh, and rather live in the spirit, putting away the former way of life, our old self, and being renewed to be clothed with the new self.<sup>363</sup> As St. Paul proclaimed "*it is no longer I who live, but it is Christ who lives in me.*" (Galatians 2:20) We must be like Christ both in action and in life. Now, you should measure yourself with this norm. You may look miserable and your life may sink in many sins and dirt. The body that should be raised up to heaven may lie down in mud. How much distance is there between the ideal and the reality? This distance is to be filled with irrational thoughts and actions, isn't it? Since we have learned our poverty from the bottom of our heart, let us repeat a phrase from *the Imitation of Christ*, while bowing down before the Lord.

<sup>359</sup> St. Aloysius de Gonzaga, SJ. (1568-1591) Refer to the footnote on the 12<sup>th</sup> meditation, the second point.

<sup>360</sup> This phrase is originally from St. Bernard of Clairvaux (1090-1153), but more recognized as the motto of St. Gonzaga. His devotion to S. Bernard was written in a beautiful book of (Cepari 1891) Chapter IV.

Pope Paolo VI quoted as from St. Ignatius in his homily, February 23, 1977,  
[https://w2.vatican.va/content/paul-vi/it/homilies/1977/documents/hf\\_p-vi\\_hom\\_19770223.html](https://w2.vatican.va/content/paul-vi/it/homilies/1977/documents/hf_p-vi_hom_19770223.html)  
 [visited: 04/11/2019]

<sup>361</sup> Stanisław Kostka S.J. (1550 – 1568) Refer to the footnote on the 12th meditation, the second point.  
<sup>362</sup> Pope Francis quoted in his message for the 450<sup>th</sup> anniversary of the death of St. Stanislaus Kostka, on August 15, 2018. [http://w2.vatican.va/content/francesco/en/messages/pont-messages/2018/documents/papa-francesco\\_20180815\\_messaggio-450-stanislao-kostka.html](http://w2.vatican.va/content/francesco/en/messages/pont-messages/2018/documents/papa-francesco_20180815_messaggio-450-stanislao-kostka.html) [visited: 04/11/2019]

<sup>363</sup> Ephesians 4:22-24.



*I am your salvation, your peace and your life; live in me, and you will find peace. Let go of all passing things, and seek eternal ones. What are all passing things but enticements that lead you away from me? And what good are created things, if they cause you to be abandoned by the Creator? So, let go of all such things and make yourself pleasing and faithful to your Creator, so that you may find true happiness.<sup>364</sup> (Imitation of Christ 3:1)*

<sup>364</sup> (Thomas a Kempis) p.91 Book 3, Chapter 1.

# Nineteenth Meditation: The Lord's Prayer

The meditation on “the principle and foundation” should be the foundation and root of the spiritual life. We have had various considerations, but all come from one principle and constitute one system. It is possible to say that this meditation is about one theory. Although this is meditation, it seeks theory. There is a danger that some people might focus just on the logic in this meditation and discourage the spirit of prayer. In order to inspire the spirit of prayer and also to understand the most important prayer, we now meditate on the Lord’s Prayer.

St. Augustine said about it

*For whatever other words we may say,—whether the desire of the person praying go before the words, and employ them in order to give definite form to its requests, or come after them, and concentrate attention upon them, that it may increase in fervor,—if we pray rightly, and as becomes our wants, we say nothing but what is already contained in the Lord’s Prayer.* (62)<sup>365</sup> (ML.33. pp.502, Caput XII)

Tertullian also called this prayer “*a compendium of the whole gospel.*” (Breviarium totius Evangelii) (ML.1, 1153, de Oratione)<sup>366</sup> St. Cyprian called it a “*Summary of divine teaching.*” (ML.4, 4521)<sup>367</sup> By understanding the Lord’s Prayer well, we understand praying and also the Lord deeply. We do this meditation to understand this important prayer deeply and recite it from the heart every day.

**Composition of Place:** Stay with the disciples and Jesus when he teaches the Prayer for the first time. (Refer to Matthew 6:5-15)

**Grace to Seek:** “*Lord, teach us to pray.*”<sup>368</sup> This is the base of the spiritual life. Seek our life as the grace of prayer.

<sup>365</sup> (Augustine 1861) Episcopus, Clasis III, Epistolae quas scripsit reliquo itae tempore, ML.33. p.502, Caput XII, n.22.

<sup>366</sup> Tertullian (c.160- 240?) was the first Christian writer, explained Christian concepts in Latin such as the Trinity and the Incarnation. (Tertullianus 1844) p.1153, De Oratione Liber, Caput Primum. Cf.) (Cath. Ency. 2003) Vol. 13, Tertullian, p.834-838.

<sup>367</sup> (Cyprianus 1844) does not have a page 4521 nor numbering. P.452 is a part of Operum Pars II. Liber de Habitum Virginum, or p. 521 is Operatione Dominica. The original text has not been identified. Cf.) (Cyprian 1978) Vol.5, The Treatises IV on the Lord’s prayer, p.447-457, probably No.35. Cyprian had also referred to Tertullian.

<sup>368</sup> Luke 11:1.

**The First Point:** Tertullian said the following about Lord's Prayer:

*After what form of words John (the Baptist) taught to pray is not extant, because earthly things have given place to heavenly. 'He who is from the earthy,' says John, 'speaketh earthly things; and He who is here from the heavens speaketh those things which He hath seen.' And what is the Lord Christ's - as this method of praying is - that is not heavenly?"<sup>369</sup>*

The man from heaven who lives in infinite glory, God Himself, becomes a person down on earth and uses human words to call to heaven, the Lord's Prayer. It is a prayer full of faith that shows a deep understanding that no one on earth can think or wish in the simplest words. God here controls the heavens and the earth, and keeps the sky and the sea in His hands. He is not one to terrify others by subtle movements of his hands to make the sky storm or shake the earth. The Lord's Prayer begins with the nostalgic words "*Our Father in heaven.*"<sup>370</sup>

God presented Himself to the people who had been chosen by Himself as righteous in the Old Testament era. God gave the commandments to people, and people were obliged to follow them. By obeying them, God gave the grace promised, but for those who were against them, He brought terrible punishment. However, the Son of God came into the world, "*when the goodness and loving kindness of God our Savior appeared,*" (Titus 3:4), and God showed Himself as the Father God. The Savior, who said, "*no one knows the Father except the Son,*"<sup>371</sup> revealed the image of the Son as a human, hidden in the Father. God not only creates us out of nothing, but also maintains our existence and nurtures our life. We cannot exist even for a moment without God. It is possible to say that in every moment, we are newly born from God. It is an endless sequence of creation. God is the Father in heaven and goes beyond the earthly father. We call this God "*Our Father in heaven,*"<sup>372</sup> out of the depths to cry<sup>373</sup> where the origin of our existence was.

This Father has complete authority over us, while we have no authority over our existence. Without receiving from God, even our earthly father cannot have any authority. God is our one and only true Father. Scripture says "*for you have one Father—the one in heaven.*" (Matthew 23:9). We must respect this absolute Father. This Father is an infinite beloved, One beyond everything; and we should "*love him with all the heart, and with all the understanding, [with all the spirit] and with all the strength,*"<sup>374</sup> (Mark 12:33) This love

<sup>369</sup> (Tertullian 1978) Vol.3, Part III. Ethical. 1978, p.681, on prayer.

<sup>370</sup> Matthew 6:9.

<sup>371</sup> Matthew 11:27.

<sup>372</sup> Matthew 6:9.

<sup>373</sup> Psalms 130:1.

<sup>374</sup> The Japanese text of Fr. Arrupe included "with all the spirit," as he used the Japanese bible published in 1910, translated by Émile Raguet of Paris Foreign Missions Society from Latin to Japanese. Latin Vulgata version says "*et ut diligatur ex toto corde et ex toto intellectu et ex tota anima et ex tota fortitudine.*" The words "tota anima" are included neither in the NRSV nor the current Japanese version, Shin-Kyodo Yaku. To

of God must be the greatest of all commandments. God is not a God of fear but a God of love. Because He has infinite love and loves people, so as humans we should love Him with all our heart. As St. Thérèse of the Child Jesus<sup>375</sup> showed to the world, we should turn to God the Father with the spirit of a young child.

Today, when we say “*Our Father in Heaven*,”<sup>376</sup> this word will have a strong resonance that is different from the past. Our Father is in Heaven where the goal of our long journey on earth is.

The Father waits for us, after being a life in exile,<sup>377</sup> in the heavenly country<sup>378</sup> where the soul should return. We will reach there someday to see God face to face, though we now just see through our faith. When the curtain of the flesh is taken away and the face of God’s endless love is revealed, what kind of happiness will fill our soul? The Lord said “*in my Father’s house there are many dwelling places.*” (John 14:2) How will be our joy when we leave ruined houses on earth and are moved to the eternal city of the heavens? On earth, people fight against people, and nations fight against nations.<sup>379</sup> However, in this Father’s house in heaven, He is the Father of all creatures and all humans are brothers, in the presence of God who is the Father of all humans in all time in all places. St. Francis of Assisi chanted in his “*Canticle of the Sun*” that sings of the world with the Seraphic love.

*All praise be yours, my Lord, through all that you have made,  
And first my lord Brother Sun,  
Who brings the day; and light you give to us through him.  
How beautiful is he, how radiant in all his splendour!  
Of you, Most High, he bears the likeness.  
All praise be yours, my Lord, through Sister Moon and Stars;  
In the heavens you have made them, bright  
And previous and fair.* <sup>380</sup>

compare the bible translations, refer to

<https://www.biblegateway.com/passage/?search=Mark+12&version=VULGATE> [visited: 06/11/2019]

<sup>375</sup> Also known as Thérèse of Lisieux (1873-1897) Because of tuberculosis, her life was weak and short, but she articulated herself as “Little Way” with humble attitude to approach God. Her autobiography became known in various countries and gained popularity, so Pope Pius XI waived the 50 year waiting period for her beatification process. Cf.) (Cath. Ency. 2003) Vol. 13, Thérèse of Lisieux, p.938-939.

<sup>376</sup> Matthew 6:9.

<sup>377</sup> Fr. Arrupe used the word 逐謫 chikutaku, a special term meaning that a human is cursed by God and expelled from paradise, who suffers on earth and lives wandering. This word was also used in the Japanese translation of Salve Regina, “exsules filii.”

<sup>378</sup> Hebrews 11:16.

<sup>379</sup> When this book was published, in 1949, Japan was under the Allied occupation let by the United States.

<sup>380</sup> (Habig 1973) p.130, The Canticle of Brother Sun.

The sun, birds, and fire are all brothers along with humans. The universe is a common house, illuminated by the love of God the Father.<sup>381</sup> There everything is “*owe no one anything, except to love one another; for the one who loves another has fulfilled the law.*” (Romans 13:8).

After pronouncing the words of the first prayer with a fervent heart, we pray to the heavens that “*hallowed be your name.*”<sup>382</sup> Worship to the Lord is a word of praise and gratitude dedicated from the people who recognized God’s glory. It is a wish that is offered to the Lord when people find themselves miserable before God’s glory. People should kneel and pray with sincere humility “*May...*”<sup>383</sup> This is a prayer that humans call to the Lord out of the depths<sup>384</sup> without limit. “*There is no time as great as when a person kneels by knowing his own emptiness*” are the words of Napoleon who gained all the pride and honors that a human can possess.<sup>385</sup> Those who are humble will be raised by the Holy Grace of God, and they will be great as living by the power beyond human ability. The Virgin Mary said in the *Magnificat*: “*My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name.*”<sup>386</sup> Humans cannot forget those words. Only when we go and kneel before God, can we fulfill our duties and missions correctly. While all humans are from God and return to God, whatever achievements are done by those who cannot kneel before God, all their works will hurt the appropriate image of humans.

Being supported by this knowledge of faith and appreciating God indefinitely, a person who is born from nothing prays to God, “*hallowed be your name. Your kingdom come. Your will be done, on earth*”<sup>387</sup> Humans are allowed to offer this great prayer. “*Your holy name*” refers to God himself, as the name of everything shows its nature. We sincerely pray here that the knowledge and love of Heaven will be spread to the people so that Heaven will be honored.

*Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made.*” (Romans 1:20), but people are vain about their power of reason, and become empty in their foolish hearts.

<sup>381</sup> Fr. Arrupe used the Japanese word 宇宙 meaning universe, not only the surface of the earth, but beyond, including the Sun, sky, air. The Encyclical Letter “Laudato Si” of the Pope Francis, 2015, named after the Canticle of the Sun, on care for our common home, begins with the same image.

<sup>382</sup> Matthew 6:9.

<sup>383</sup> The prayer in Classical Japanese style started with the word “願わくは Negawakuha” includes the sense of “if a wish is granted.”

<sup>384</sup> Psalms 130:1.

<sup>385</sup> Fr. Arrupe did not show any source information.

<sup>386</sup> Luke 1:46-49.

<sup>387</sup> Matthew 6:9-10.

They become fools while calling themselves wise men, seeking creatures which decay, instead of the everlasting glory of God, and humiliate themselves by chasing after desires.

As these souls are purified, the light of heaven once again shines in their darkened heart, and the Lord Himself is recognized and respected.

Since this understanding and love of the Lord make our life, ability and also the world become fit to praise and serve the Lord, we pray, “*your Kingdom come.*”<sup>388</sup> Those who long for heaven cannot live without seeking the image of the Kingdom of God on earth. No matter how far the distance between the heavens and the earth, those who become sons of God and live life on earth, must desire to find God’s Kingdom reflected in daily life on earth. As God’s life fills earth, the sons of God have a mission to pray for it. The Kingdom of God is the kingdom of Spirit. In the world of Spirit, Christ must be admired as a sovereign and a ruler. The spirit of Christ must dominate the world, and all powers and thoughts that are against the authority of Christ, must be rejected. We, together with Christ, are also successors in heaven, and should fight for the glory of the Father and for the Kingdome to come, as Christ had done on earth. It is not just yourself who should be saved by Christ, but all other people, the whole world. From here, the spirit of salvation flames up. In chapter 13 of the Gospel according to Matthew, the Lord taught his disciples with various parables; the parable of the sower,<sup>389</sup> the parable of the weeds,<sup>390</sup> the parable of the mustard seed,<sup>391</sup> the parable of the yeast<sup>392</sup> and so on. Christ repeatedly taught his disciples to understand the hidden treasure of heaven deep in their hearts.

“*Your will be done, on earth as it is in heaven.*”<sup>393</sup> God is the Lord of the whole universe. He is Father, but this miserable world like an orphan does not know Him, its Creator and ruler, Father God. The world is truly a big orphanage. Even worse than an orphanage, it is a chaotic group of orphans. Humans don’t know where they are from, where to go, what to seek, what to do. There is no foundation to support life, and there is no principle to pursue life. In such a miserable world, as in heaven, the work of God the Father may be done. In this big family managed by God’s perfection and wisdom, we cannot stop praying to seek the Father’s image and the Father’s heart. Since the Will of the Father is at the same time the Will of the absolute God, it must be obeyed with no conditions. Because of that reason, we must not hesitate regardless of whatever position we should be in the future. If the Will is to be humiliated, you will be humiliated. If the Will is to be poor, you will be happy to be poor. If the Will is to die, you dare to throw yourself into the field of death. The Father’s Will comes always from limitless love, and even if it is something beyond human

<sup>388</sup> Matthew 6:10.

<sup>389</sup> Matthew 13:1-23.

<sup>390</sup> Matthew 13:24-30.

<sup>391</sup> Matthew 13:31-32.

<sup>392</sup> Matthew 13:33.

<sup>393</sup> Matthew 6:10.

understanding, it should be obeyed like children obey their father, with unconditional trust. The only thing that turns humans away from this attitude to God is human free will. Human wills often oppose even reason. When the reasoning is unclear, the will find it more difficult to obey. In such a case, self-abandonment<sup>394</sup> is the only way for faith to guide humans correctly. This is an attitude that must be shown across all life, from small habits up to the highest stage. The path to perfection is only possible through self-abandonment for those who wander on the path to eternity with the conflict between the flesh and the spirit. For humans, to make the Will of God happen is to choose always something better and only what is better, by always denying oneself.<sup>395</sup> This is the attitude seen in all saints. Only by completely dedicating themselves and making themselves nothing, can they fully receive the grace of God and God's mercy. Therefore, this self-abandonment becomes clear as a part of Christian virtue, especially in the virtue of obedience. Christ said to the Father, "See, I have come to do your will." (Hebrews 10:9). We who are called together with Christ must also offer this prayer together.

The Lord sought out only the Father's Will, in the solemnity of human suffering in the garden of Gethsemane, "*My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.*" (Matthew 26:39) "*Your will be done, on earth as it is in heaven*"<sup>396</sup> can be a true prayer only when self-abandonment has been determined. It is clear how the principles such as "indifference"<sup>397</sup> and "right measure" (*tantum quantum*)<sup>398</sup> are connected here as we have been considering in "the principle and foundation" discussion. By praying this short prayer, humans can climb up to the highest level of the spiritual life. The Church already has many beautiful prayers and will continue to add more. But all prayers ultimately follow what is indicated by this prayer.

This is our daily prayer. It has been given by the Savior. Therefore, it is the highest and the prayer covers everything. However, by repeating it every day, there is a danger that the prayer becomes careless and done without attention. If we try to place the idea of "the principle and foundation" into the Lord's Prayer and try to find an association with each word of the prayer, everyday prayer will become deep prayer at the same time. Every time we pray, through this prayer we will be encouraged to put ourselves in the right attitude of "the principle and foundation."

In the beginning of the Mass of Christ the King, the Kingdom of Christ is "*For the kingdom of God is ..... righteousness and peace and joy in the Holy Spirit.*"<sup>399</sup> We must do our

<sup>394</sup> This "self-abandonment" 自己放棄 may reflect the idea of "suscite." Refer to the foot note on Fifth Meditation, the fourth point and SE#234.

<sup>395</sup> Refer to Sixteenth Meditation.

<sup>396</sup> Matthew 6:10.

<sup>397</sup> Refer to the Fourteenth and the Fifteenth Meditation.

<sup>398</sup> Refer to the Twelfth Meditation.

<sup>399</sup> Romans 14:17.

best to fulfill our own obligations and responsibilities in order to build this kingdom on earth. To that end, humans on earth must ask the Father for the food we need for our soul and flesh because we keep God's excellent gift only in this weak vessel on earth.

Looking at the Lord's Prayer from the discussion of "the principle and foundation," we can find the height of prayer.

After praying for the glory of the Lord, the children who expect to be saved and to go up to heaven must wish for the grace to be led to the appropriate path to heaven. "*Give us this day our daily bread.*"<sup>400</sup> The food for traveling is the first thing needed for those who go on the journey to the eternal kingdom. Flesh requires food of flesh, and spirit requires food of the spirit of sanctification and the help of holy grace. But we are not alone on this earth before God, and there are many brothers in our surroundings that are called for the same purpose and keep struggling in daily life. While we are children of God, our human power is poor and weak. The only way to keep the peace of God's Kingdom is to love each other, as Christ gave the commandment to his disciples on the eve of the Passion. Love bears many sins. With this love, we can pray, "*forgive us our debts, as we also have forgiven our debtors.*"<sup>401</sup>

However, what we need to fight against is not just this. As St. Paul says, our fights are neither daily struggles, nor blood and flesh, but against devils. Humans are extremely weak against them. Devils used to be in the position of the highest angels. They are much stronger than humans.

People cannot conquer devils by their own power alone. There is no power other than the Lord to overcome devils. People have no way but to seek God's help humbly. That is why we conclude the Lord's Prayer humbly, "*do not bring us to hard testing, but keep us safe from the Evil One.*"<sup>402</sup> This desire is not to humiliate or suppress humans. It is the strong mind set to stand with the armor of God. We have seen how arrogant people are. In so far as they cannot turn this prayer to God, they will end up in a miserable state. Really strong people are those who bow down and seek God's mercy because they know their weaknesses. It reminds me of the words "*They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper. The wicked are not so, but are like chaff that the wind drives away.*" (Psalms 1:3-4) The author of the Psalms also sang, "*O my God, in you I trust; do not let me be put to shame.*" (Psalms 25:2)<sup>403</sup> Blessed are the people who acknowledge the Lord and ask the Lord to stand by them. Blessed are the people who repeat the Lord's Prayer every day and spend a life on earth in union with the Lord.

<sup>400</sup> Matthew 6:11.

<sup>401</sup> Matthew 6:12.

<sup>402</sup> Matthew 6:13.

<sup>403</sup> Fr. Arrupe quoted as Psalms 24:2, but actually 25:2.



Those who are enlightened by the profound content of the Lord's Prayer will be able to draw a spring of water gushing up to eternal life<sup>404</sup> in this short prayer. St. Teresa of Ávila was able to pray for a day on the words of "*Our Father in Heaven*", and she felt as if it was only a moment.<sup>405</sup> Even just the word "Father" includes many truths.

Those who have experienced this can learn how much grace is given by staying humble as a child, trusting the Lord, and reciting this great prayer.

<sup>404</sup> John 4:14.

<sup>405</sup> (Teresa of Avila 1976 II) *The Way of Perfection*, Chapter 31, n.3, p.154.

# Twentieth Meditation: The Ideal and its Realization

We have worked on “the principle and foundation” through many meditations. Now we realize how much and how deep the Holy Spirit guides us to the wisdom of God. Before the beginning of this series of meditations, we might have expected much grace. However, the meditation by St. Ignatius is just the prelude, “the principle and foundation” only, not touching yet on the main part. Moreover, in the introduction, we have been shown the high stage of a spiritual life and have come to love God without thinking about our poverty. As the last meditation of this “principle and foundation”, we reflect on all the meditations with deep gratitude to the Lord and deepen all that we have understood.

**Composition of Place:** When St. Ignatius sat at the foot of the Cardoner River and watched the flowing water, he had a vision and was given directly from God an understanding of the Holy Trinity, the relationship between God and the world, the purpose of all creation, the relationship between humans and other creatures.<sup>406</sup> Let us look at the scene. The Saint later said that what he had realized in this vision was much greater than the combined graces of his lifetime. This scene had such importance in his inner life. Let us observe this important moment.

**Grace to Seek:** Ask for the grace of direct knowledge from God, like St. Ignatius, to understand the meaning of our personal mission.

**The First Point:** It is possible to understand after this vision how profoundly St. Ignatius understood the relationship between God and the world. His deep understanding of the interior life had been refined through his conversion during his recuperation at the castle in Loyola,<sup>407</sup> the first meditation in Manresa,<sup>408</sup> and relentless devotion to a spiritual life, and reached the highest stage with this vision. It was the moment that St. Ignatius was chosen as the vessel of the Lord, in the most urgent crisis of that time, to have the important opportunity to enlighten the wounded Church with the glory of heaven. First of all, the saint made clear human status on earth in the light of his faith. It is not the kind of humanity that must be changed according to modern philosophers’ various definitions, but

<sup>406</sup> Refer to (Câmara 1980) chapter III, p.17-27.

<sup>407</sup> Ibid, chapter II, p.13-16.

<sup>408</sup> Ibid, chapter III, p.17-27.

the firm immobile position set on the basis of the eternal and absolute God. “*The human person is created to praise, reverence and serve God our Lord, and by so doing save his or her soul.*”<sup>409</sup> (Spiritual Exercises #23) At the beginning of “the principle and foundation”, human status has been presented and fixed. Humans are created neither by their own will and wisdom, nor the accidental results of natural consequences. The existence of humans affirms the existence of God with undeniable certainty and shows the nature of God. In the early modern period, people's interests in human issues increased, and humanism came to the center of people's thoughts. It is possible to say that the attitude of St. Ignatius who presented the position of humans at the beginning of “the principle and foundation”, expressed his sharp sense of the spirit of that time. Once the relationship between humans and God is understood, the purpose of creation will be revealed by the wisdom of faith.

What St. Ignatius put in this definition of a few lines includes the richness of the content detailed by St. Thomas Aquinas in the first part of his timeless masterpiece *Summa Theologica*. God creates humans with infinite love, enables humans to know God by giving them reason, and lets them love God with their will.<sup>410</sup> Humans are supposed “*to praise, reverence and serve God our Lord*”<sup>411</sup> with this excellent nature in order to resemble God.

The high purpose of humans should never be abandoned for anything, and the power to move humans for its achievement brings the highest quality to people. Human interests and duties are recombined here, and human existence and deeds are united. The various contradictions and divisions of modern humans will find unity here; such as the division of ideals and reality, balance between reason and will, etc. In this position, humans can also know appropriate relationships with other creatures. It is for the human person that the other things were created, as helps in the pursuit to properly order the purpose of God. God, humans and the world, those three can be understood only by going back to their ultimate origin, in other words, entering into the eternal wisdom and love of the Lord. God's wisdom and love is overflowing and becomes a work of creation, fulfilling the things on heaven and earth. There, everything will praise the glory of God. While other creatures, without spirit, present the glory of God by their own existence and rules, humans learn themselves and the world by reasoning, recognizing and understanding the glory of God internally. Furthermore, humans can express this with their own deeds through their will. That is why humans have a special position among all creation. In this way, humans rule all other creatures and use them to praise the glory of God. Therefore, it is possible to go on a path of deeper recognition of God and higher perfection.

<sup>409</sup> SE #23.

<sup>410</sup> “*It should be urged that human well-being called for schooling in what God has revealed, in addition to the philosophical researches pursued by human reasoning. Above all because God destined us for an end beyond the grasp of reason; according to Isaiah, Eye hath not seen, O God, without thee what thou hast prepared for them that love thee.*” (Isaiah 64:4) Cf.) (Thomas Aquinas 1963) Ia. I, I, p.7.

<sup>411</sup> SE #23.

Humans want to know God, love God, and be influenced by what we love. This is the source of energy to dedicate effort for perfection. There are no limits to the stages that humans can grow into on this path. In other creatures, there is a limit to the functions and the nature in each existence, and they cannot deviate in any way. They are fixed beings, and deviating from them means simultaneously destroying the individual. However, humans are called to endless progress "*Be perfect, therefore, as your heavenly Father is perfect.*" (Matthew 5:48) It is a view of life inspired by an endless longing of the human heart. When humans persist in this view, they can always make themselves the vessel of the greater glory of God. At the same time, humans lead other creatures to this high stage and share the glory with them. This attitude of humans is not only to push oneself on the path of perfection and salvation, but also to spread this out even to the whole world. Works of human salvation are not simply personal matters. Humans are not isolated beings in the universe, but social beings that always live in a community. Therefore, humans are still one-sided by wishing only for their own salvation and perfection. There are many brothers around us. No matter how distant or different they are, humans come from one origin, ultimately as brothers, and are equal before God. The Savior dedicated Himself to the Father for all people. No sinner or evil person will be excluded from God's salvation. The Son of God shed His blood for each of them, as St. Paul said "*And He died for all.*" (2Corinthians 5:15) If we dedicate ourselves to save our spirit and to achieve perfection, we shall work for the salvation and perfection of others at the same time. No matter how strongly people want a religious life and a life of unity with God, it cannot be just their own salvation. The deep immersing into God is to direct a person's life to solitude and silence. However, if the person does not care about the possibility that many people in the world harm the purpose and mission of humanity, he/she may not be able to attain the highest ideal of humans.

Regarding the personal spiritual issue, people have to enter into God and find life in union with God. When a person is rich, then, he/she should share the grace received with others and work for the perfection and salvation of others. Thus, the ideal of humans is completed when the external and internal relations with God are raised to the highest level, and are both inclusive and extended.

St. Ignatius took this as his mission. In fact, no greater ideal can be considered for humans. A person must make efforts to be close to God as an individual, and from the standpoint of mankind, he/she must lead other people there. Thus he sought the greater glory of God and brought about a strong reformation in the Catholic Church. This goal was shown in the motto he chose "*Ad maiorem Dei gloriam,*"<sup>412</sup> for the greater glory of God. When we know this ideal of St. Ignatius, we cannot but be moved. The high admiration that has not yet been revealed to you in certain shape is clearly shown in this ideal. This is

<sup>412</sup> AMDG, refer to the foot note on the Tenth Meditation, first point.

what you wanted and what you asked for without a clear idea. No other purpose can be considered. When reading the letter of St. Ignatius about perfection, we can respond to it with deep emotion.

*You are to make yourselves a continual sacrifice to the glory of God and the salvation of the neighbor, towards which you are to cooperate not just by your example and earnest prayers but also by the other outward means ordained by his divine providence for our helping each other. From this you can realize what a noble and royal way of life you have taken up: for not only among human beings but even among angels, there is no nobler activity than that of glorifying their Creator and bringing his creatures back to him to the extent of their capacity. Therefore, study your vocation, so that on the one hand you can give many thanks to God for this great favor, and on the other beg him for special help so that you can respond to it and strive onward with the great courage and diligence which you so badly need for the achievement of these goals. Slackness, tepidity, and lethargy in studies and in your other activities for the love of our Lord Jesus Christ, these you must recognize as sworn enemies of your goal.*(63)<sup>413</sup>(Ignatius of Loyola: Letters and Instructions, letter on perfection)

It is understandable that his own mission and the Will of the Lord to him became gradually clear, in the course of his life, guided by the Lord. This life is possible for all people in all times and all environments. If a person stands on this path for unity with the Lord, he must never hide in the desert, live away from society, renounce the world, or be disciplined by terrible body penances. The way to implement the contents of the Gospel is why the Son of God came to the world and taught all people.

The means is to choose a life that perfectly matches the Will of the Lord. If the Lord ask us to be a servant, be a servant in life. If it is a royal life, or if it is religious, live this life. In any life, only seek the Will of the Lord purely and simply. The Lord has endless love and whatever He demands is nothing but love. Therefore, we also want to respond with love to what He wants us to do. Even if it is painful, sad, or something that requires us to dedicate our life, we want to go forward without fear, without hesitation. It is surely the path to bring us joy and happiness.

The lives of the saints and martyrs, who give color<sup>414</sup> to the Catholic Church, have been filled with sweet comfort from the love of God. For those who are tied to earth and stay low, this path looks very hard to follow. However, when praying for the fierce love of the Savior who is generous, even losing His life for those who turn away from Him, the coldest heart will burn with the love from heaven. Jesus said; "*I came to bring fire to the earth, and how I wish it were already kindled!*" (Luke12:49) By receiving those words, we can kindle the fire of love in the world. This is the ideal St. Ignatius had. He established an order to

<sup>413</sup> (Ignatius 2006) To the Fathers and Scholastics at Coimbra, Rome, May 7, 1547, p. 167, known as letter on perfection.

<sup>414</sup> This expression was found on the first sentence of Introduction. It reflects a Japanese expression; color means varieties.

fulfill this ideal. Those who get together under the banner of Christ must commit to pray deeply. There should be no change wherever and whenever.

It is necessary to be a person who prays all the time as the Lord said. It is not a matter of being inside churches. People should be able to pray and sink themselves deeply in the words of the Lord, and at the same time, they should act fervently, in their personal room, on the street, on a boat.<sup>415</sup> People have to use the other things created in so far as they help towards their purpose.<sup>416</sup> Humans were not created just for praying by raising hands to heaven, rather they are responsible to work for the greater glory of God. We are also responsible to lead to salvation and perfection, not only ourselves, but also others. For this great purpose of humans, we have to use all these things in so far as they help towards this end. Needless to say, supernatural means are the first ways.<sup>417</sup> All means, such as sacraments, prayer, fostering supernatural virtue, etc., must be used, but together with those, natural means must also be utilized. Humans often mistake supernatural things for natural things, and they forget God for human things. However, it is not correct to take a narrow, exclusive attitude just because of that. If we look at everything in a supernatural light, nature is also God's great work, created to lead us to the purpose of the supernatural. There is vice only in humans who misuse it. Nature itself does not hurt humans. We have already clarified this point through the meditation on "the principle and foundation." It is possible to say that St. Ignatius made a significant step forward in the positive aspect of spiritual life with this attitude. "*It follows from this that the person has to use these things in so far as they help towards this end, and to be free of them in so far as they stand in the way of it.*" (Spiritual Exercises #23) This is enough about the attitude towards things. In regard to the attitude to creation, it is not allowed to be excessive, but nothing less than this is not enough. Rather, people are not allowed to use those things with an incomplete and ambiguous attitude. All things should be used so far as they help for their purposes; therefore, it is not enough when they are useful to some extent or have some influence. It is not the spirit of St. Ignatius to choose things randomly when various things can help for a certain purpose. For the saint who never stopped seeking the greater glory of God, it was necessary to choose what is more conducive among them.<sup>418</sup>

Thus, the ideal human he has presented becomes a "*contemplative in action.*" (*Contemplativus in actione*)<sup>419</sup>

Since work is only for the glory of the Lord, people must always pray for unity with the Lord. The Will of the Lord that can be realized through prayer, must be realized through

<sup>415</sup> SE #230 Contemplation.

<sup>416</sup> SE #23.

<sup>417</sup> Regarding the idea of the supernatural, refer to the foot note on the Introduction.

<sup>418</sup> Refer to Sixteenth Meditation.

<sup>419</sup> SE #236.

the work of humans. This attitude is shown in the spirit of obedience that is specially emphasized by St. Ignatius.

For those who seek the glory of the Lord, explore the Will of the Lord, and live to realize it, their wills are no longer matter. What matters most is the complete union with the Lord. This new attitude of the Society is shown in *the Summary of the Constitutions* 4;<sup>420</sup>

*For good reasons, having always in view God's greater service, the manner of living as to eternal things is ordinary and has no regular penances or corporal austerities obligatory on all; but every one may undertake such as (with the Superior's approbation) he shall think expedient for his greater spiritual profit, and such as for the same end the Superior may impose upon him.*

The complete abandonment shown in *the Summary of the Constitutions* 17 requires a pure love for God as the premise.

*Let all endeavor to have a right intention, not only in their state of life, but also in all particulars, seeking in them always sincerely to serve and please the divine Goodness for itself, and for the charity and singular benefits wherewith it has prevented us, rather than for fear of punishment or hope of reward, though they ought also to draw profit from these; and in all things let them seek God, casting off as much as is possible all love of creatures, that they may place their whole affection on the Creator of them, loving Him in all creatures and them all in Him, according to His most holy and divine Will.<sup>421</sup>*

Furthermore, *the Summary of the Constitutions* 11 presents the positive attitude of learning from Jesus.

*They must diligently observe, esteeming it of great importance and of the highest moment in the sight of our Creator and Lord, how much it helps and contributes to progress in spiritual life, to abhor wholly and not in part what the world loves and embraces, and to accept and desire with their whole strength whatsoever Christ our Lord loved and embraced. For as worldly men, who follow the things of the world, love and with great diligence seek honors, reputation and the credit of a great name upon earth, as the world teaches them, so those who are advancing in spirit and seriously follow Christ our Lord, love and earnestly desire things which are altogether the contrary; that is, to be clothed with the same garment and with the livery of their Lord for His love and reverence; insomuch that if it could be without offence of the divine Majesty and without sin on the part of their neighbor, they would wish to suffer reproaches, slanders and injuries, and to be treated and accounted as fools (without at the same time giving any occasion for it), because they desire to imitate and resemble in some sort their Creator and Lord Jesus Christ, and to be clothed with His garments and livery; since He clothed Himself with the same for our greater spiritual good, and gave us an example, that in all things, as far as by the assistance of God's grace we can, we may seek to imitate and follow Him, seeing He is the true way that leads men to life.<sup>422</sup>*

*The Summary of the Constitutions* 36 explains ultimate indifference.

<sup>420</sup> (Society of Jesus 1926) p.2-3.

<sup>421</sup> Ibid. p.9.

<sup>422</sup> Ibid. p.5-7.

*Let everyone persuade himself that they who live under obedience must suffer themselves to be carried and ruled by divine Providence in their Superiors, as if they were a dead body, which suffers itself to be borne to any place and to be treated in any manner whatever; or like an old man's staff, which serves him, who holds it in his hand, where and in what use so ever he pleases.<sup>423</sup>*

*The Summary of the Constitutions* 50<sup>424</sup> explains the attitude to keep seeking the glory of the Lord, based on the spirit of self-abandonment, even at the last moment of life.

*He who is sick by showing his humility and patience must, to the greater glory of God, take care to give no less edification in the time of sickness to those who shall visit him, and converse and deal with him, than he did when he was in good health; using pious and edifying words, which may show that he accepts his sickness as a gift from the hand of our Creator and Lord, seeing it is not less a gift than health.<sup>425</sup>*

We should choose what is more conducive in every point of perfect virtue, and live the spirit of *the Summary of the Constitutions* 12 and 15 to be a person who does not fail.

*To the end that this degree of perfection, so precious in spiritual life, be better attained, let it be each one's chief and most earnest endeavour in all things, as far as he can, to seek in the Lord his own greater abnegation and continual mortification.<sup>426</sup>*

And *the Summary of Constitutions* 15 suggests close cooperation between the supernatural and natural:

*Let us all constantly labour that no point of perfection, which by God's grace we can attain in the perfect observance of all the constitutions, and in the fulfilment of the particular spirit of our Institute, be omitted by us.<sup>427</sup>*

It requires untiring improvement in every part of our spiritual life. There is no other way to go for humans. It shows the ultimate point that humans can hope to reach.

St. Ignatius's ideal and the method attracted us and led us to the high stage that we had not expected to reach. There is no ideal other than this for us. It is the great love and mercy of the Lord that we can live under this ideal. The reason why we have been guided by this divine providence and presented this high ideal, without noticing it, is that we have a responsibility to fulfill it in our future life. No matter how weak or poor we are, as God has put us here, He will be generous to provide all necessary graces for us.

The ideal that St. Ignatius showed is infinitely high and precious. But the way to achieve it is just to comply fully with the spirit of the constitutions. While the way to realize this ultimate mission of humans, salvation and perfection of yourself and also for others, is only to follow the way St. Ignatius presented, we can say in the words of St.

<sup>423</sup> Ibid. p.16-17.

<sup>424</sup> Although Fr. Arrupe quoted as #15, but the text comes from #50.

<sup>425</sup> (Society of Jesus 1926)Summary of the Constitutions, p.24-25.

<sup>426</sup> Ibid. p.7.

<sup>427</sup> Ibid. p.8.



Berchmans<sup>428</sup> “Rather die than for health’s sake violate even the least rule.”<sup>429</sup> Our path is to become saints while we keep every single rule in our heart and obey them always.

Appreciate your vocation, and pray deeply to understand its meaning and to fulfill your vocation correctly.

<sup>428</sup> Saint John Berchmans, SJ (1599 – 1621)

<sup>429</sup> Foley, Albert, S.J. *A modern Galahad: St. John Berchmans*, Milwaukee, 1937, p.176, diary of Berchmans, dated on April 23, 1621. As his motto said “doing the ordinary in an extraordinary way”, he was a model of humility. This diary contains his humble way to seek perfection, it may be a model for Fr. Arrupe. Cf.) (Worcester et al. 2017) p.93, Berchmans, Jan, SJ, St. by Paul Begheyn. SJ.



## End Note

(1)

Vox non sono designata  
Vox sabtilis, vox privata,  
Vox beatis inspirata,  
O vox dulcis, o vox grata,  
Sona nostris mentibus.  
Lux depellens falsitatem,  
Lux inducens veritatem,  
Vitam atque sanctitatem  
Et aeternam claritatem  
Nobis confert omnibus.

(Grandmaison 1953) (*Écrits spirituels*, Paris Vol.III, p.60) originally by Adam de S. Victor.

(2) Haec sit prima agendorum regula: Sic Deo fide, quasi rerum successus omnis ab illo, nihil a te penderet; ita tamen iis operam omnem admove, quasi Deus nihil, omnia tu solus sis facturus.. (Hevenesi 1919)(Selectae Patris Nostri sententiae #2)

(3) Animales reor esse philosophos, qui proprios cogitatus putant esse sapientiam, de quibus recte dicitur: *Animalis autem homo non recipit ea quoe sunt spiritus. Stultitia quippe est ei.* (1Cor 2:14) Quod ut manifestius fiat, aliquod sumamus exemplum: Caro terra, anima, aurum, spiritus, ignis vocentur. Quamdiu aurum fuerit in terra, perdit vocabulum suum, et a terra cui commixtum est, appellatur. Cum vero separatum ab humo, auri et speciem et nomen acceperit, aurum quidem dicitur, sed neandum probatum. Si autem per ignem excoctum fuerit et purgatum, tunc auri splendorem, et ornatus sui accipit dignitatem. Ita et anima inter humum et ignem, hoc est, inter carnem spiritumque consistens, quando se tradiderit carni, caro dicitur; quando spiritui, spiritus appellatur. Quod si proprio crediderit cogitatui, et absque gratia Spiritus sancti invenire se aestimaverit veritatem, quasi aurum sordidum animalis hominis appellatione signatur.

(Hieronymus 1845) ML.26, p.411-412, Commentariorum in Epistolam Ad Galatas Lib.III. Cap.V, Vers.17)

[Translator] The original Latin text does not include Bible verse number, but as Fr. Arrupe wrote, it has been added.

(4) According to Fr. Arrupe;

Praeter virtutes theologicas quibus intime cum Deo conjungitur etiam nobilissimus omnium virtutum comitatus. (Catechismus Trid., P2, de Bap. C.39, n.51)

Probably, Fr. Arrupe's Japanese text was based on;

Hic autem additur nobilissimus omnium virtutum comitatus, quae in animam cum gratia divinitus infunduntur.

(Anon 1907)(Catechismus Tridentinus. Latino, Pii V pontificis max. et deinde Clementis XIII iussu editus, nunc ad fidem manutiani textus et optimorum exemplarium iteratis curis castigate



impressus, Roma, 1907, p.170) No.51: Gratiae divinae, quae Baptismo infunditur, adduntur veluti pedissequae virtutes.

(5) *According to Fr. Arrupe:*

Dono fortitudinis ornatur miles Christi, ut contra inimici jacula munitum sit pectus et tutum. (St. Cyprianus, ML. 4, 367, Epist. 56, n. 9)

*The text confirmed:*

Induamus loricam justitiae, ut contra inimici jacula munitum sit pectus et tutum.

(Cyprianus 1844)(ML.4, p.356, Epistola LVI, IX)

[Translator] On the book of (Cyprian 1978) this Epistle has been shown as Epistle LV. According to the footnote 4 on p.347, depending on the book, it had been shown as LVIII. The same verse with the end note (10).

(6) Et si parati sunt pedes militis Christi ad Evangelii cursum et praedicationem.

(Origenis 1857) (MG.12, p.1335, Homelia II. in Ps. 36, n. 8).

(7) Scutum fidei ad protectionem totius corporis dedit.

(Leo PP. I 1846)(ML. 54, p.266, Sermo XXXIX, Cap.IV)

(8) *According to Fr. Arrupe:*

Ne principium quidem habere poterit inimicus animae vulnerandae, si tenuerimus scutum fidei et omnia tela hostium repulsae in ipsos qui dirigunt convertuntur.

(Hieronymus 1845) p.585, Commentariorum in Epistolam ad Ephesios Lib.II, Cap. IX, Vers.16).

*The text confirmed:*

Itaque ne principium quidem habere poterit inimicus animae vulnerandae, si tenuerimus scutum fidei: in quo non solum venientia tela franguntur, sed etiam telorum ipse ignis extinguitur, de quo et propheta coaeplorat dicens; *Omnes adulterantes, quasi clibanus crda eorum.*

(Hieronymus 1845) p.551, Commentariorum in Epistolam ad Ephesios Lib.III. Cap.VI. Vers.16.

(9) Propter hanc galeam salutaris, omnes in capite nostro sensus integri perseverant.

(Hieronymus 1845) p.552 Commentariorum in Epistolam ad Ephesios Lib.III. Cap.VI. Vers.17.

(10) ut muniatur aures, ne audiant edicta feralia; muniatur oculi, ne videant detestanda simulachra; muniatur frons, ut signum Dei incolume servetur; muniatur os, ut Dominum suum Christum victrix lingua fateatur. (Cyprianus 1844)(ML. 4, p.367, Epist. LVI, IX).

[Translator] The epistle numbering has some difference between Latin and English book. Refer to (5).

(11a) His igitur, dilectissimi, freti armis, impigreatque intrepide propositum nobis certamen ineamus. (Leo PP. I 1846) p.266, Sermo 39, Cap.V.

*On the text, Fr. Arrupe continued his quotation further.*

Ut spiritalis praeliatur non solum sit tutus a vulnere, sed et repognantem valeat vulnerare.

(Leo PP. I 1846) p.266, Sermo 39, Cap.IV.



(11b) although Fr. Arrupe put this end note number on the text, he did not post the Latin text. The full text came from Soliloquies, Book I, but different verses in different order from the original Latin text.

Exaudi, exaudi, exaud me, Deus meus, Domine meus, rex meus. [No.4, p.871]

Praesta mihi primum ut bene te rogem, deinde ut me agam dignum quem exaudias. [No.2, p.869]  
Jube, quaeso, atque impera quidquid vis, sed sana et aperi aures meas, quibus voces tuas audiam.  
Sana et aperi oculos meos, quibus nutus tuos videam. Expelle a me insaniam, ut recognoscam te, et  
omnia me spero quae jussories esse facturum. [No.5, p.872]

Hoc facio, Pater, quia hoc solum novi; sed unde ad te perveniantur ignoro. Tu mihi suggere, to  
ostende, tu viaticum praebet. Si fide te inveniunt qui ad te refugint, diem da; si virtute, virtutem; si  
scientia, scientiam. Auge in me fidem, auge spem, auge charitatem. [No.5. p.872]

Deus qui nos purgas, et ad divina praeparas praemia, adveni mihi propitius tu. [No.3. p.871]  
(Augustinus 1861b)PL.32, Soliloquium, Liber Primus, Caput Primum, 1, p.869-872.

(12) Voluntatis sub influxu gratiae adspiratio ad progressum spiritualem.

(S. Thomas, <fading unreadable letter>, II, q. 30, 9)

[Translator]It may be from Thomas Aquinas' Summa Theologiae, but the numbering does not help to identify the original Latin text.

(13) Fecis i nos ad Te, et inquietum est cor nostrum donee requiescat in Te.

(Augustinus 1861b) PL.32, Confessionum, Liber Primus, Caput 1, p.661.

(14) Peccat mortaliter religiosus qui firmiter statuit non tendere ad perfectionem, vel nullo modo de  
ea curare.

(Ligorio 1879) De Praeceptis Particularibus, Cap.I, De statu Religioso, Dub.III. Ad quid teneatur  
religiosus vi sua professionis, Resp.2, p.783.

(15) Quia per sacrum ordinem aequis deputatur id dignissima ministria, quibus ipsi Christo  
servitur in Sacramento Altaris; ad quod requiritur major sanctitas interior quam requirat etiam  
religionis status. (Thomas Aquinas 1964) 2° 2ae. q.184, a.8.

(16) Sanctitas una nos efficit, quales vocatio divina exposcit: homines videlicet mundo crucifixos,  
(et quibus mundus ipse sit crucifixus;) homines in novitate vitae ambulantes, qui, (ut Paulus monet  
(2 Cor 6, 5-7), in laboribus, in vigiliis, in ieconiis, in castitate, in scientia, in longanimitate, in  
suavitate, in Spiritu Sancto, in caritate non ficta, in verbo veritatis seipso exhibeant ut ministros  
Dei;) qui unice in caelestia tendant, et alios eodem adducere omni ope contendant. (Pius PP. X,  
Exhortatio ad clerum catholicum)

[https://w2.vatican.va/content/pius-x/la/apost\\_exhortations/documents/hf\\_p-x\\_exh\\_19080804\\_haerent-animo.html](https://w2.vatican.va/content/pius-x/la/apost_exhortations/documents/hf_p-x_exh_19080804_haerent-animo.html) [Visited: 06/11/2019]

[Translator] The two parts in parentheses are what Fr. Arrupe omitted.

(17) Atque ita de gradu in gradum ascendant, ut in eis cum aetate vitae meritum, et doctrina major  
accrescat.

(Anon 1908) Vatican, 1908, p.4, De Ordinibus Conferendis.



(18) Ad idoneam executionem ordinum non sufficit bonitas qualiscumque, sed requiritur bonitas excellens. (Thomas Aquinas 1948) III Supplementum, Q.35, a.1, ad 3, p.756.

(19) Non allevasti onus tuum, sed arctiori jam alligatus es vinculo disciplinae, et ad maiorem teneris perfectionem sanctitatis. (Thomas a Kempis 1837) p.222. Chapter V-2.

[Translator] Although Fr. Arrupe posted (*Ponfificale L, c.4, c.5*) as the source, it came from "Imitatio Christi."

(20) Semper adde, semper ambula, semper profice; noli in via remanere, noli retro redire, noli deviare. (Augustinus 1861g) ML.38, Sermo CLXIX, CAPUT XV, n.18, p.926.

(21) Difficile est in turba videre Christum: solitudo quaedam necessaria est menti nostrae. Turba strepitum habet: visio ista secretum desicerat.

(Augustinus 1861d) ML.35, p.1533. In Joannis Evangelium. Tractatus XVII, CAPUT V. 11.

(22) Quid prodest solitudo corporis, si solitudo defuerit cordis? Qui enim corpore remotus vivit, sed tumultibus conversationis humanae terrenorum desideriorum cogitationibus se inserit, non est in solitudine. (Gregorius PP. I 1857) p.553, Moralium Lib.XXX, in CAPUT XXXIX B Job, CAPUT XVI, N.52.

(23) Voci Dei tui dulciori super mel et favum, si praeparas aurem interiorem, fuge curam exteriorem, ut, expedito et vacante, interno sensu, dicas et cum Samuele: Loquere, Domine, quia audit servus tuus (1 Reg, 3,10). Vox haec non sonat in foro, sed nec auditor in publico. Secretum consilium, secretum quaerit et auditum. (Bernardus Claraevallensis 1862) ML.182, p.248, Opera Tomus Primus, Epistolae 107, n.13.

(24) De caelo respexit Dominus; vidi omnes filios hominum. (Ps 30, 23). Considera altum spectatorem, considera intuentem res humanas desuper. 140

(Basilus 1886) MG.29, p.343, Homilia in Psalmum XXXII, n.8, Vers.13, 14.

(25) Nihil enim juvarent arma, (si illi prius non essent ordinati,) neque militis animus esset excitatus.

(Chrysostomus 1860) MG. 62, p.163, in Epist. ad Ephes. Homilia XXIII, Cap.6, v.14.

[Translator] The part in parentheses has been omitted by Fr. Arrupe.

(26) Audit quippe homo dicentem vel hominem vel angelum; sed ut sentiat et conoscat verum esse quod dicitur, illo lumine intus mens ejus aspergitur, quod aeternum manet.

(Augustinus 1861a) M.L.44, p.130, De Peccatorum Meritis et Remissione. Libro I, Caput XXV n.37.

(27)

Tu qui dator es et donum  
Nos ri cordis omne bonum  
Cor ad laudem redde pronom,



Nostrae linguae formans sonum  
In tua praecordia.  
Tu nos purga a peccatis,  
Auctor ipse puritatis,  
Et in Christo renovates  
Da perfectae novitatis  
Plena nobis gaudia.

(Grandmaison 1953) (Vol.III, p.98, XVL Pentecoste, 59) *Originally by Adam de S. Victor.*

(28) O Ignis, Spiritus Paraclite,  
Vita vitae omnis creaturae;  
Sanctus es, vivificando formas!  
Sanctus es, ungendo periculose fractos,  
Sanctus es, tergendo foetida vulnera.

(Grandmaison, 1953) (Vol.III, Dernières rataites et triduum, p.46) *Originally by St. Hildegard.*

(29) hoc enim templum est verum, in quo non in littera, sed in spiritu Dominus adoratur: hoc Dei templum est, quod fidei series, non lapidum structura fundavit.

(Ambrosius 1845) Expositio Evangelii secundum Lucam, 9, 1, p.1557.

(30) Magnus esse vis. A minimo incipe. Cogitas magnam fabricam construere celsitudinis, de fundamento prius cogita humilitatis. Et quantum quisque vult et disponit superimponere molem aedificii, quanto erit majus aedificium, tanto altius fodit fundamentum. (Et fabrica quidem cum construitur, in superna consurgit: qui autem fodit fundamentum, ad ima deprimitur. Ergo et fabricae ante celsitudinem humiliatur, et fastigium post humiliationem crigitur.) CAPUT II.3 Quod est fastigium construendae fabricae, quam molimur? Quo perventurum est cacumen aedificii? Cito dico: usque ad conspectum Dei. Videtis quam excelsum est, quanta res est, conspicere Deum. (Augustinus 1861g) ML.38, Sermo LXIX, De verbis Domini, Caput Primum 2-Caput II, p.441.

[Translator] *The part in parentheses has been omitted by Fr. Arrupe.*

(31) Amove cortinas, et vide quid intus lateat; illud nudum et purum intuere.

(Lessius 1861) *De Perfectionibus Moribusque Divinis Libri XIV*, quibus pleraque sacrae theologiae mysteria breviter ac dilucide explicantur, Liber II. De Immensitate Dei, p.32, 19.

(32) (Humilitas est) virtus, qua homo verissima sui agnitione sibi ipsi vilescit.

Virtus, qua homo verissima sui agnitione sibi ipsi vilescit.

(Bernardus Claraevallensis 1862) ML.182, p.942, De Gradibus Humilitatis et Superbiae, Capt Primum. No.2)

[Translator] *The first two words in parentheses have been omitted.*

(33) In homine duo possunt considerari, scilicet id quod est Dei, et id quod est hominis. Hominis autem est quidquid pertinet ad defectum, sed Dei est quidquid pertinet ad salutem et perfectionem, (Thomas Aquinas 1964) v.44: Welltempered passion, II-II,Q161, a3, Responsio, p.98-99.



(34) *According to Fr. Arrupe,*

Deus, neverim Te ut amem Te; neverim me ut despiciam me.

*The Original Latin text:*

Deus semper idem, neverim me, neverim te. Oratum est.

(Augustinus 1861a) ML.32, Soliloquium, Liber Secundus, Caput Primum, 1, p.885.

*Other text shows as :*

Domine Iesu, neverim me, neverim te, Nec aliquid cupiam nisi te. Oderim me et amem te. Omnia agam propter te.

(Anon 1938) Preces et pia opera in favorem omnium christifidelium vel quorumdam coetum personarum indulgentiis ditata et opportune recognita, Vatican, p.36, #88

(35) O res vere miranda! Quotidie aedificatur et quotidie dedicatur.

(Zeno 1845) Tractatus, Episcopi Veronensis, Liber I, Tractatus XIV-III, 113. p.358.

(36) Et inde admonitus redire ad memet ipsum, intravi in intima mea, duce te, et potui, quoniam factus es adjutor meus. Intravi et vidi qualicumque oculo animae meae supra eumdem oculum animae meae, supra eamdem meam lucem incommutabilem: non hanc vulgarem et conspicuum omni carni, nec quasi ex eodem genere grandior erat, tamquam si ista multo multoque clarius claresceret totamque occuparet magnitudine. (Non hoc illa erat, sed aliud, aliud valde ab istis omnibus.) Nec ita erat supra mentem meam, sicut oleum supra aquam, nec sicut caelum super terram; sed superior, quia ipsa fecit me et ego inferior, quia factus ab ea. (Qui novit veritatem, novit eam, et qui novit eam, novit aeternitatem. Caritas novit eam.) O aeterna veritas et vera caritas, et cara aeternitas! Tu es deus meus, tibi suspiro die ac nocte. (—omit several sentenses—) Et clamasti de longinquu: Ego sum qui sum. Et audivi sicut auditur in corde, et non erat prorsus unde dubitarem, faciliusque dubitarem vivere me, quam non esse veritatem, (quae per ea, quae facta sunt, intellecta conspicitur.)

(Augustinus 1861a) ML.32, Confessionum, Liber VII, Caput X, p.742.

*[Translator] The parts in parentheses have been omitted by Fr. Arrupe.*

(37) Quid est illud quod interlucet mihi? Et percutit cor meum sine laesione, et inhorresco et inardesco. Inhorresco, in quantum dissimilis ei sum; inardesco, in quantum similis ei sum. (Augustinus 1861a) ML.32, Confessionum, Liber XI, Caput. IX, 11, p.813.

(38) Homo est opus Dei, ratione praeditum, ad ejus a quo creatum est, imaginem factum.

(Gregory Nyssen 1858) MG.44, p.267-268, In Verba, Faciamus Hominem, Etc., Orat.1.

*[Translator] Also known as "Sermones de creatione hominis"*

(39) Si quis non confiteatur mundum, resque omnes, quae in eo continentur, et spirituales et materiales, secundum totam suam substantiam a Deo ex nihilo esse productas, A.S.

(Schaff 1919) Creeds of Christendom, with a History and Critical notes. Volume II. NY, Constitutio Dogmatica de Fide Catholica, Sessio III, 1870 Canones, I. 5, p.252.

40) Converte, obsecro, cor meum ad te introrsum in fundum animae meae, ubi silente creaturarum strepitu, et importunarum cogitationum cessante tumultu, tecum commorer, te semper praesentem cernam, te amem et venerer, et vocem tuam audiam, tibi miserias exilii mei exponam, et solatium apud te inveniam.

(Lessius 1861) De Perfectionibus Moribusque Divinis Libri XIV, Liber Secondus, De Immensitate Dei, Caput IV Recollectio precatoria de immensitate, No.28, p.34.

(41) Insondable et proche, inaccessible et débordante, redoutable et paternelle, cette bonté qui est mystère et comme telle adorable, est aussi philanthropie, et, partant, très aimable. Double leçon, qui contient en germe toutes les autres. Elle n'est pas présentée en théorèmes déduits de certaines définitions, à la façon d'un Spinoza: ou en conclusions patiemment conquises par la raison, engagée à partir du fait d'expérience dans la double voie de causalité et de finalité; ou en intuitions fulgurantes et heurtées comme chez les mystiques.

(Grandmaison 1929) (Jésus Christ, sa personne, son message, ses prévues, Volume I, Paris, p.359)

[Translator] the version in Italian has been referred; (Grandmaison 1930) Conférences spirituelles : Commentaire des directions spirituelles de L'Association Saint-François-Xavier, p.254.

(42) Sero te amavi, pulchritudo tam antiqua et tarn nova, sero te amavi.

(Augustinus 1861a) ML.32, Confessionum, Liber X, Caput XXVII, 38, p.795.

(43) Beatus autem, quantum existimo, neque ille dici potest, qui non habet quod amat, qualemcumque sit; neque qui habet quod amat, si noxiū sit; neque qui non amat quod habet, etiamsi optimum sit.

(Augustinus 1861a) ML.32, De Moribus Ecclesiae Catholicae, Libri Duo, Liber Primus, Caput III, n. 4, p.1312.

(44) [From Translator: note 1] Although Fr. Arrupe posted below Latin text, but it was not in the part of his main text.

Sententia epicureorum non hominum sed porcorum est Ex hoc enim numero erant illi corruptentes mores colloquens malis, et dicentes: Manducemus et bibamus, eras enim m oriente ur,1 Cor. 15,32. (Augustinus 1861g)(ML.38, p.810, Sermo 150, c. 4, n. 5).

In English;

For the opinion of the Epicureans, (.....) of their number, you see, were those who were corrupting good habits with bad conversation, and saying, "let us eat and drink, for tomorrow we shall die" (1 Cor 15:32) (Augustinus 1992) Part III, Vol.5: Sermons (148-183) NY, p.34.

[From Translator: note 2] What Fr. Arrupe quoated this part was "aut infra nos aut juxta nos, aut supra nos"(below us or next to us or above us.) In full text;

Ergo, quoniam praecepto non opus est ut se quisque et corpus suum diligat, id est, quoniam id quad sumus, ed id quod **infra nos** st, ad no stamen pertinent, inconcussa naturae lege diligimus, quae in bestias etiam promulgata est (nam et bestiae se atque corpora sua diligent); restabat ut et de illo quod **supra nos** eset, et de illo quoad **juxta nos** est, praecepta sumeremum.

(Augustinus 1861c) ML.34, p.29, De Doctorina Christiana, Liber I, Caput XXVI, 27.



In English,

So there is no need, then for a commandment that we should love ourselves and our bodies, because it is by an unalterable law of nature that we do love what we are and what is **below us** but still part of us. The same law has been enacted for animals – I mean, animals too love themselves and their bodies. But the need remained for us to receive commandments about what is **above** and what is **next to us**.

(Augustinus 1996c) Part I, Vol. 11: Teaching Christianity, p.117-118.

(45) Unde? Ex pecunia, ex argento et auro, ex praediis, fundis, domibus, mancipiis, pompa saeculi, honore volatico et perituro. Habendo aliquid volunt beati esse. (quaere ergo quid habeas, ut beatus sis. Cum enim beatus fueris, melior utique eris, quam cum miser es.) Fieri autem non potest ut res deterior te faciat meliorem. Homo es, deterius te est, quidquid cupis, quo beatus esse desideras.

(Augustinus 1861e) ML.36, p.293, Enarratio in Psalmum XXXII, Sermo 2, No.15)

[Translator] *The part in parentheses has been omitted by Fr. Arrupe.*

(46) [Translator] *The order of the sentences has been changed by Fr. Arrupe.*

*According to Fr. Arrupe;*

Non enim quaererentur nisi quia per eas emuntur res ad usum vitae necessariae. Unde multo minus habent rationem ultimi finis. Impossibile est igitur beatitudinem, quae est ultimus finis hominis, in divitiis esse.

*The original order in Latin;*

Impossibile est igitur beatitudinem, quae est ultimus finis hominis, in divitiis esse. Non enim quaererentur nisi quia per eas emuntur res ad usum vitae necessariae. Unde multo minus habent rationem ultimi finis.

(Thomas Aquinas 1969) Volume 16, Purpose and Happiness: 1a2ae. 1-5, p.33.

(47) Ad illum quippe suspensa est, a quo formata. Et quia ad Deum solum appetendum facta est, omne autem quod infra appetit minus est, jure ei non sufficit quod Deus non est.

(Gregorius PP. I 1857) p.395, Moralium Lib. XXVI, Caput XLIV, No.79.

(48) Hic solus verus Deus bonitate sua et omnipotenti virtute non ad augendam suam beatitudinem nec ad acquirendam, sed ad manifestandam perfectionem suam per bona quae creaturis impertitur, liberrimo consilio simul ab initio temporis utramque de nihilo condidit creaturam spiritualem et corporalem, angelicam videlicet et mundanam, ac deinde humanam, quasi communem ex spiritu et corpore constitutam.

Concile Vatican I (XXeme oecuménique), Session III, 24 avril, 1870, Constitution “Dei Filius”

Cap. 1. De Deo rerum omnium creatore: 3002 Dz 1783

<http://www.clerus.org/bibliaclerusonline/en/dwa.htm#dbi> [31/10/2019]

(49) Ab eo autem est omnis salus, a quo est omne bonum; at omne bonum ex Deo: salus igitur omnis ex Deo. (Augustinus 1861c) ML.34, p.137, Caput XVIII, 56. De Vera Religione.



(50) Quanto ergo magis longe discedit a Leo, non loco sed affectione atque cupiditate ad inferiora quam est ipse, tanto magis stultitia miseriaque completur.

(Augustinus 1861a) ML.32, p.1320, De Moribus Ecclesiae Catholicae CAPUT XII, No.21.

(51) Caput XXX, 57: Omnes enim, qui vel illicita appetunt, vel in hoc mundo videri aliquid volunt, densis cogitationum tumultibus in corde comprimuntur, dumque desideriorum turbas intra se excitant, prostratam mentem pede miserae frequentationis calcant.(\*)

Caput XXX, 58: At contra sancti viri, quia nihil hujus mundi appetunt, (nullis procul dubio in corde tumultibus premuntur; omnes quippe inordinatos desideriorum motus a cubili cordis, manu sanctae considerationis ejiciunt, et quia transitoria cuncta despiciunt, ex his nascentes cogitationum insolentias non patiuntur.) Solam namque aeternam patriam appetunt; et quia nulla hujus mundi diligunt, magna mentis tranquilitate perfruuntur.

(Gregorius PP. I 1862) ML.75, p.667-8, Caput XXX, 57&58 Moralium Lib.IV-in Cap. III. B.Job.

[Translator] Fr. Arrupe quoted the first sentence of #57, then omitted other sentences, so that marked as (\*). For #58, the part of parentheses has been omitted.

(52) Quidquid mihi praeter illum est, dulce non est; quidquid mihi vult dare Dominus meus, auferat totum, et se mihi det. (Augustinus 1861e) ML.36, p.207, In Ps 26, N.16.

(53) Satis ostendis quam magnam creaturam rationalem feceris, qui nullo mcdo sufficit ad beatam requiem, quidquid Te minus est ac per hoc nec ipsa sibi. (Tu enim, Deus noster, illuminabis tenebras nostras (Psal. XVII, 29): ex te oriuntur vestimenta nostra, et tenebrae nostrae sicut meridies erunt (Psal. CXXXVIII, 12)) Da mihi Te, Deus meus, redde te mihi. (te enim amo; et si parum est, amem validius. Non possum metiri ut sciam quantum desit mihi amoris ad id quad sat est, ut currat vita mea in amplexus tuos, nec avertatur donec abscondatur in abscondito vultus tui (Psal. XXX, 21)) Hoc tantum scio, quia male mihi est praeter Te, non solum extra Te, sed in me ipso; et omnis mihi copia, quae Deus meus non est, egestas est.

(Augustinus 1861a) ML.32, p.848, Confess.XIII, c.8, n. 9.

[Translator] The parts of parentheses have been omitted by Fr. Arrupe. The full English text is;  
You show how great a thing is the rational creature you have made. Whatever is less than you can never be sufficient to provide itself with the rest of contentment, and for this reason it is not even a source of contentment to itself. [For you, our God ‘will lighten our darkness’ (Ps. 17:29). From you comes our clothing (Isa. 61:10), and our darkness will become as midday (Isa. 58:10).] My God, give me myself, restore yourself to me. [See, I love you, and if it is too little, let me love you more strongly. I can conceive no measure by which to know how far my love falls short of that which is enough to make my life run to your embraces, and not to turn away until it lies hidden ‘in the secret place of your presence’ (Ps. 30:21).] This alone I know: without you it is evil for me, not only in external things but within my being, and all my abundance which is other than my God is mere indigence. (Augustine 1991) p. 277-278)

(54) Ecce sunt caelum et terra; clamant quod facta sunt; mutantur enim atque variantur. Quidquid autem factum non est et tamen est, non est in eo quidquam, quod ante non erat, quod es: mutari atque variari. Clamat etiam quod se ipsa non fecerint: Ideo sumus quia facta sumus. Non ergo

eramus, antequam essemus, ut fieri possemus a nobis. Et vox dicentium est ipsa evidenter. (Augustinus 1861a) ML.32, p.811, Confession, XI, c. 4, n. 6.

(55) Arcana quadam et ineffabili virtute, quod non erat aut existebat uspiam, ad existendi primordium adduxisse. Quomodo vero considerit, assequi non potest nostrae mentis infirmitas, cum longe orationem omnem exsuperet. (Cyrilli 1859) p.583, Ta heuriskomena panta, Contra Julianum Lib. II., 54.

(56) Quod est admirabile, is qui ea fecit, nullo negotio, vel labore, non jussu, sed voluntate fecit: solum enim voluit, et opus statim consecutum est.

(Chrysostomus 1859a) MG.55, p.389, In Ps 134, 2.

(57) Non omnia quae fecit, coactus est facere; sed omnia quaecumque voluit fecit. Causa" omnium q ae fecit, voluntas ejus est. Facis tu domum, quia si nolles facere domum, sine habitatione remaneres; necessitas coegerit \e facere domum, non libera voluntas. Facis vestem, quia si non faceres, nudus ambulares; ad faciendum ergo vestem, necessitate ducer;s, non libera voluntate.

Deus bonitate fecit; nullo modo, quod fecit, eguit; ideo omnia quaecumque voluit fecit.

(Augustinus 1861f) ML.37, p.1745, In Ps 134, No.10.

(58) Clamat suo modo creaturae et dicunt: Iste est qui nobis abusus est. Terra dicit: Quare hunc nequissimum sustineo? Aqua dicit: (Quare eum non suffoco? Aer dicit) Quare non deficio? Infernus dicit: Quare eum non devoro et crucio? (Bonaventura 1535) Stimulus divini amoris, p.1.c.7.

*[Translator] The part in parentheses has been omitted from the original S. Bonaventura's text. Fr. Arrupe probably referred to (Deplace 1920) "Manrèse ou les exercices spirituels de saint Ignace, mis à la portée de," Paris, p.44, as it has omitted exactly the same way and Fr. Arrupe did not present the original page number of S. Bonaventura; he posted only as [S. Bonaventura] that might mean he did not referred to the original book of Stimulus Divini Amoris.*

(59) In quantum igitur omnes homines appetunt vitam beatam, non errant. In quantum autem quisque non eam tenet vitae viam, quae dicit ad beatitudinem, cum se fateatur et profiteatur nolle nisi ad beatitudinem pervenire, in tantum errat. (Error est enim cum sequimur aliquid quod non ad id dicit quo volumus pervenire.) Et quanto magis in via vitae quis errat, tanto minus sapit.

(Augustinus 1861a) ML.32, p.1254, De Libero Arbitrio, Liber Secundus, Caput VII, N.26.

*[Translator] The part in parentheses has been omitted by Fr. Arrupe.*

(60) Vera cognita reium natura praetereat umbras, veritatem amplectatur. Si quidem umbra, licet corpore maior appareat, est tamen umbra. Certe enim major eo non est alioqui, sed videtur; et tum videtur, cum a solis radiis remotiores fuerimus. Si nimis circa meridiem, dum ferventis solis radii capiti imminent, undique in angustum redigitur et contrahitur ac brevior fit; quod utique in rebus humanis cernitur. Nam quamdiu se longius quis a veritate se Jungit, magnae illi res videntur res humanae: ubi vero te in clarissimo Scripturarum lumine collocasti, tum vero quam viles, quam breves, quam nullius momenti sint res caducae animadvertis, ac probe intelligis nihilo eas meliore condicione quam fluviales undas esse, quae simul appareant et dilabantur.



(Chrysostomus 1859b) MG.56, p.147, Homilia in locum illum Isaae: Ego Dominus Deus feci lumen, etc. No.5.

(61) Pauci ut non dicam nullus est qui perfecte intelli gat quantum ipse obsit eis quae Deus operaretur in ipso si ipse non obstaculum fecerit.

(Sententiae S. Ignatii, n. 6 )

*It may be from the book; (Hevenesi) "Scintillae ignatianae, sive, S. Ignatii de Loyola sententiae et effata sacra." But the text in Latin has not been confirmed.*

(62) Nam quaelibet alia verba dicamus, quae affectus orantis vel praecedendo format ut clareat, vel consequendo attendit ut crescat; nihil aliud dicimus quam quod in ista dominica oratione positum est, si recte et congruenter oramus.

(Augustinus 1861b) ML.33, p.502, Epistola CXXX Caput XII, 22.

(63) Atque inde intelligere poteritis, quam nobile sit et regale genus vivendi quod elegistis, cum non solum inter homines, sed neque inter Angelos ullum sit exercitium sublimius, quam Creatorem suum gloria afficere eiusque creaturas pro illarum captu ad Illum adducere.

Spectate itaque vocationem vestram, ut ex una parte multas agatis Deo gratias pro tam magno beneficio; ex altera vero, ut petatis peculiarem favorem, quo illi respondere possitis, magno ardore et diligentia usi, quae vobis est apprime necessaria ad tales fines consequendos; socordiam vero, temorem, fastidium in studiis ceterisque virtutis exercitiis ob amorem Domini Iesu Christi velut fini vestro inimicos vehementer infensos reputate.

(Ignatius 1926) (Epistola ad scholasticos conimbricenses, Roma, p.10)

*Original Spanish text on Monumenta (Ignatius 1904) "Scripta de Sancto Ignatio de Loyola Societatis Jesu fundatoris," p.498, Epist.169, Perfectionis I.*



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