

Desire and discernment

Michael Ivens

A RESPECT IN WHICH RETREATS today differ from those of, say, thirty years ago – and incidentally approximate more closely to the world of the *Spiritual Exercises* – is the extent to which the concerns of a contemporary retreatant are likely to include a particular kind of desire.¹

Desire

Desire itself, of course, is of the essence of Christian spirituality. Central to it is the desire for God himself which is the point of reference in relation to which more specific desires find their meaning. Where the latter are concerned, emphases and approach partly correspond to culture and situation. Thus, in the pre-conciliar spirituality familiar to an older generation three aspects of desire were especially stressed: desires of instinct with their need to be brought under the higher desires of will and reason; desires for 'favours' as expressed in prayers of petition; and desires by which given obligations (the general obligations of the moral life, obligations of one's 'state' etc.) become personally wanted objects of commitment. Each of these is of fundamental and perennial importance to Christian spirituality as such. But this said, spirituality today confronts us additionally with a feature of desire which the pre-conciliar period played down in practice if not in principle. As encountered in a retreat-director's everyday ministry, it might include, for example, desires to adopt a way of life, or to change a way of life or to enter upon or terminate a relationship; desires which, if realized, would make a person a founder, or a reformer; desires for changes in the Church or in society and for a personal involvement in bringing these about; desires to adopt a stance or promote a cause or communicate a message. Such desires either arise within the retreat itself or form part of the life-material brought to the retreat for processing.

Such desires are of the sort which interest Ignatius in the Exercises and which lead to 'election'-type decisions. A number of distinctive features characterize them. They fall within the realm of free option and personal responsibility located by Ignatius between the correlative limits of the 'obligatory' and the 'forbidden'; hence while people may

differ widely as to where these boundaries lie, we are not here considering desires of an objectively sinful kind.² They all involve response to gospel values and implicate, positively or negatively, the quality of a person's service of Christ and his kingdom. They are important for the kind of personal and creative decisions that they engender. They are also important as giving rise to a particular decision-making process – a process in which, in the end, when everything else has been taken into account, the intuition contained in the desire itself is the final criterion of choice. But although the desires are orientated towards decision and action, these latter may be long in coming, and indeed may never happen in direct or foreseeable ways; and meantime the desires are important in themselves, penetrating as they do the character of the person who accepts them, giving direction to the will and shaping overall outlook.

To anybody familiar with the Spiritual Exercises, the significance of these features of desire both for the life in the Spirit of an individual, and as mediations of God's own ongoing creative action in the Church and the world, needs no emphasis. However, the characteristic dynamics of creative desire, so effective when enlisted by the Holy Spirit, are not in themselves any guarantee of the Spirit. Indeed, even in our more seemingly innocent creative desires, radical egocentricity, values inconsistent with the gospel, crippling images of God, and elements of psychological unfreedom readily find shelter under the cover of moral neutrality. If, then, creative desire under the influence of the Holy Spirit has a special potential in relation to the action of God in the world, its potential when under the influence of other 'spirits' is especially destructive.

In the following pages, without making any claim to comprehensiveness, I want to consider some of the practical implications of this discernment, looking at the subject under three general heads: spiritual discernment, common defences which impede this discernment, and ways of dealing – discerningly – with situations brought to light by discernment itself. The context I envisage is that of any retreat programme able to accommodate the Ignatian 'discerning partnership', described in the Exercises as a relationship of mutual help in which 'the one who gives' and 'the one who makes' together seek the presence and invitation of the Holy Spirit in the latter's prayer.³

Desires and the desire for God

Discernment properly so-called is an exercise of faith. In the case of desire, it consists essentially in a testing of the immediate desire against

the most fundamental and authentic of all our desires, those we experience at the deep level of ourselves where in and through our own desires the Spirit within us yearns for God. Discernment requires us therefore to become self-aware at this level and if, within this awareness, the meeting of our immediate desires and our Spirit-given desire for God brings harmony, this is indicative of the influence of the Holy Spirit in our immediate desire. Dissonance, on the other hand, indicates a 'spirit' at variance with the Holy Spirit.

Desire, then, is tested by desire. But this principle has many implications which must not be overlooked if it is not to be dangerously exposed to simplistic interpretations. Not every positive feeling that a person might experience in the quiet spaciousness of a retreat can be presumed without more ado to be an authentic, truly Spirit-given desire for God; and the person in search of discernment and his or her director needs to be aware that such a desire must be marked by certain characteristics. Authenticity requires that the desire for God be truly the personal consequence of a real relationship. In some way therefore it must contain the sense of a heart restless till it finds its rest in God;⁴ and it is the more truly authentic the more it is a habitual mental climate effective all the time and hence constituting a continuous prayer.⁵

Authentic desire for God, thus understood, is inseparable from other basic desires. Thus, authentically to desire God is to desire to hear God's word in its many mediations: Scripture, the Church, existing vocational commitments, the principles and values one believes to be true. It is to desire God's will – to desire, that is to say, that in everything the desires of God himself be the norm of one's freedom. This in turn implies the desires that make the disposition of indifference, the inner space for God to make his word heard and his action felt. And finally, all these desires imply commitment to a continuous and many-faceted conversion of heart and mind.

The spiritual quality of a particular desire is discerned, then, in relation to the Spirit-given desire for God and its component dispositions. While dispositions fall into the gradations of a spectrum in which cut-off points are hard to define, generally speaking, a person is capable of discerning the spiritual quality of their desires in proportion as they are possessed by these dispositions. One implication of this for the discernment of a particular desire in a retreat is clear – the desire for God must have primacy over the practical details of discernment processes. As the retreat goes on, the retreatant's attention must certainly come to focus on their particular desire, and matter for prayer must be such as to help towards the discernment of it. But it is essential

to begin by eliciting the desire for God and entering into the conversion of heart which is its corollary.

Blocks to discernment

The discernment of desire is not necessarily complicated. Simply by allowing their particular desire to come into contact with the true desire for God which is the norm of all other desires, a self-aware person may reach a manifestly right discernment – whether positive or negative – without needing recourse to any further processes. But if ‘simple’ discernment may occur frequently, matters are not always simple, as becomes clear when different perceptions of a situation emerge within the discerning partnership.

Every director will be familiar with this experience: a director senses an acute need for discernment in a desire presented by the retreatant as raising only questions of implementation or defence; or discernment is brought to a close by the retreatant at a point which to the director looks more like foreclosure than completion. I am not implying that differences such as these indicate that in the end the director’s perception is more likely to be right. They do, however, raise the possibility that the retreatant, perhaps quite unconsciously, has taken refuge behind one or more of a range of defences to which the discernment of desire is inherently liable. The reason for this liability can be briefly put. It is of the nature of desire to be defensive, defensive not only in regard to its object but also against any challenge to the motivation, perception or values which constitute its personal quality. When this defensiveness operates in the context of discernment, it can cause even a person of spiritual quality to feel that discernment is complete when it is not, or even to be unaware of the need for any discernment at all.

To discover and confront these defences is part of (not additional to) the very search for conversion and for an authentic desire for God, for discernment is concerned with will and commitment, not just with intellectual comprehension. But since the defences themselves draw on the inherent psychological dynamics of all human desire, the discerning partners will do well to gain some sense of the ways in which defences against discernment exploit these. A brief survey of the more typical of these may therefore be helpful.

Discernment and the real

The first, basic and essentially negative, consists of shutting the door on realities sensed as potentially disturbing. In some degree this

belongs to every defence against discernment, but it is especially resorted to in situations in which discernment is held off less because a false note is suspected in the desire itself than because of a fear of being required to change the desire or to develop it. It is a fact of experience that desires which appear unexceptionable when we look only at the desire itself, find themselves challenged to change and grow, even to be subjected to fresh discernment and decision, when we acknowledge new or newly emerging realities. Again, examples are not hard to find – a material situation making a desire difficult or impossible to implement, overlooked or genuinely forgotten previous commitments; the unfolding of a vocation; an intervention of authority such as frustrated Ignatius' desire to live in the Holy Land.⁶ The first defence tactic, then, is basically a defence against risking one's desire to elements of disturbance such as these. Yet simply by looking the other way, it is possible, without reflection or disturbance, to turn a desire from an initial openness into a dead end.

Attribution of other motives

Other defences consist in positive tactics, indicative of an unwillingness to confront the intentions and values contained in the desire itself. One such tactic, familiar to any director coming out of an Exercises background, is to substitute ostensibly 'higher' motives, more acceptable to the person's ideals, for actual motives unlikely to survive the scrutiny of discernment. To take an illustration from the world of the Exercises themselves, an ambitious but not unidealistic cleric might be bent on securing a well-endowed benefice for the actual intention of advancing an ecclesiastical career, while covering this intention with the ostensible intention of using power and wealth in the service of God. If applied completely unconsciously (as it often is), the tactic can be so plausible as to lead, for a time at least, to feelings of consolation of such power that only prayer and reflection over time can succeed in revealing their ambiguity.⁷

Belief as defence

Another tactic consists in shifting attention from motive to principles. Thus both motive and numerous, possibly relevant, external factors are placed beyond the need for recognition or discernment by means of a justifying belief or belief system. This is made possible by the intrinsic relationship that exists between desire and belief, desire needing the support of belief while belief acquires force and clarity from the desire it supports. It should be noted that this dynamic is

normal, and indeed essential to a vital life of faith. Here, then, we are concerned only with its unacknowledged use as the basis of a defence tactic. As a tactic, a 'belief' can take many forms. Often it takes the form of axioms, sometimes of the 'I always say' variety, sometimes invested with an aura of scientific authority reflecting a loosely consistent desire-validating personal 'system'. (How often when people claim to act or to see reality on the basis of 'good theology', or dismiss another's actions or vision as coming out of 'bad theology', theology is to be understood in this sense.⁸) When there might be grounds to suspect that axioms or belief systems are being used as defences, some fundamental questions must be asked. 'Do I really believe this?' 'Have I really tried to think this out?' 'How far do I desire because I believe?' 'How far do I believe because I desire?' It would be naïve to hope for instant or totally limpid answers to such questions, but if the questions are not even asked, discernment is virtually impossible because it is not seen to be needed.

Defence beliefs may also take the form of potent but unstated assumptions, of which two, each appealing to a particular type of person, call especially for mention. The first is the assumption that the very experience of a desire is its own validation. Desires correspond to needs and certain needs – notably needs for freedom, for power, for self-actualization, for quality of life – are seen as important enough in themselves to confer unnegotiable status, even the status of a moral imperative on any but a patently sinful desire springing from such a need. Prior to discernment desires are regarded, implicitly, as self-authenticating and in relation to the self-authenticating, discernment has no relevance. The prevalence of such assumptions today doubtless represents the flip-side of the positive insights of modern culture into the whole domain of the subjective. But in themselves they are a perennial phenomenon, as we are reminded in the *Four loves*, where drawing on the words 'love's law' in a line from Milton's *Samson Agonistes*,⁹ Lewis describes how for people 'in love' being in love can constitute a kind of 'law' justifying, even demanding, actions they would not previously have countenanced. ('For love's sake I have neglected my parents, cheated my partner, failed my friend at his greatest need.') It would not be difficult to find other instances of 'laws' of this kind. They are never, of course, articulated and precisely in this lies their power to place particular desires far beyond the reach of the discernment through which their real personal and corporate implications might have been discovered.

The second case of an unstated principle is associated particularly with people who attach value to discernment and to following the Spirit. It concerns, precisely, the use of an image of the Holy Spirit to block off a crucial dimension of discernment which consists in openness to the Spirit in others. This openness must – emphatically – be critical and itself discerning; but there is a prophetic network through which we are enabled to communicate to one another in the Spirit by our very differences, and to put oneself completely outside this is to be defended against discernment itself. And the implicit premiss that makes such defence possible is that, exceptions apart, there is a ‘typical’ way of experiencing the Spirit, and that this is one’s own.

The tendency to identify the desires of the Spirit with one’s own kind of desire is probably universal. Cautious people are inclined to see caution as the hallmark of sound discernment; risk-takers expect good discernment to lead to risk-taking. The tendency is most in evidence, however, in people who experience desires that, at least in an immediate sense, might be termed ‘prophetic’: people with a different vision and different passions from those of ordinary men and women, who both stimulate and disturb, and whose motivations the unpersuaded tend to regard with suspicion. Discerning the Spirit, sensing perhaps the play of different spirits, in prophetic desire is too complex a subject to be discussed here, but one point must be made. Since the prophet is always the outsider, and since his or her vision and insights are not on a par with the sincerely held vision and insights of anyone, it is perhaps the prophet’s inherent temptation to opt too much for outsidership, to wish to be only a giver not a receiver in the Spirit’s network, to assume that in relation to themselves others have much to gain but little to give. Yet in defending their prophetic identity in this way, prophets easily come to defend themselves against a dimension of discernment which consists in allowing one’s own interpretation of the way of the Spirit to be expanded, nuanced, even corrected, by listening to the Spirit in others.

Qualities of desire

The immediate effect of subjecting a situation to defence-free discernment is to enable us to perceive things more as they are and less as our defences cause them to appear. In the context of discernment, ‘as they are’ means ‘as they are in relation to the Spirit’, where and how the Holy Spirit is in them, where and how there are spirits in them contrary to the Holy Spirit. When the matter is desire, four important quality-situations can emerge from the discernment process; the antithetical

qualities of authenticity and inauthenticity, a quality of unclarity, and a quality consisting of a mixture of the authentic and inauthentic. Each needs a response which itself entails further discernment.

Authenticity

A truly authentic desire is a desire consonant with the fundamental Spirit-given desire for God, and as indicated earlier, the discernment process can bring a sense of this consonance such that a person completely present both to their immediate desire and to the desire for God experiences a deep awareness of harmony marred by no discordant note. Such an experience corresponds to the truth that an authentic love (or desire) for God does not destroy other loves (or desires) but integrates them into itself. The experience can take various forms. It can arise instantaneously with the first occurrence of the desire itself. It can emerge from the testing of one desire against another. Emotionally, it can be strongly felt or low-key. It will always, however, have something about it of the synthesis classically described by Ignatius in the Jesuit Constitutions as ‘loving God in his creatures and his creatures in God’; and in the Exercises in terms of a consolation in which the integrated love of creatures is a defining characteristic of the experience of the love of God.¹⁰

Such consolation is not a lasting state of affairs, but the memory of it has unique reliability as a source of assurance, and as a touchstone by which to measure subsequent developments in the desire itself. It is therefore to be lingered on, remembered and trusted – especially where an authentic Spirit-given desire is not instinctively the easiest to live with or to implement.

Inauthenticity

At the other pole there is the desire which has no place in the life of a converted person, either because its object is perceived to be objectively contrary to the will of God, or because the affective power of the desire clearly stems from a disordered or ‘inauthentic’ root. A major part of a director’s role is to support and accompany people in the relinquishment of such desires. In doing this, the director must realize that inauthentic desire is changed in the end by positive desire, the desire for a newly emerging positive object, and ultimately by a strengthening desire for God and service of God. But he or she needs to remember, too, that the fact of being inauthentic does not mean that a desire is not intensely felt or without a profound hold on the

emotions and will; and that the relinquishment of it may therefore take time, and in its own way entail the process of grieving.

Unclearly

Between the desire which is manifestly of the Spirit and the desire which is manifestly not, there are desires which leave the sincere and defence-free discerning person uncertain of the real quality within an immediately impressive swirl of emotion. In the Exercises such emotion is described, in the fourteenth annotation, as possibly arising from immaturity, even personal instability, and in any case as being of a kind that overrides judgement, and creates too disturbed a psychic climate for subtle self-awareness.¹¹ In this situation, the most that discernment can do for the moment is to register ambiguity, and a director might well remember the advice of this annotation with regard to action – that the director should not counsel it and the exercitant be careful not to rush into it. Applying and extending this advice to desire itself, in certain situations a director will do well to deflect the retreatant from dubious foreclosure or possibly misplaced confidence, and encourage patience, continuing discernment and every other aid to self-knowledge and realistic judgement.

Mixed desires and growth through integration

To be distinguished from all these situations – and perhaps the most commonly encountered – is what can be described as the ‘mixed’ situation of ordinary Christian life, in which a person’s prayer, behaviour and overall attitude leave no doubt of the central influence of the Spirit, while at the same time their desire is marred by elements visibly not of the Spirit. This is the situation behind de Tourville’s observation that ‘all who seek God with great depth of desire are more or less entangled in their own aspirations’.¹² Response to this mixed situation, though finally depending on unique personal factors, must always take account of the dynamic of an authentic desire for God towards the integration of other loves into itself.

This integration is not only an essential feature of a totally purified and mature desire. It is also the principle of growth and co-operation with the Spirit in situations where our other loves, our other desires, are mixed in with much that is false and inauthentic. In a letter to Teresa Rejadell, Ignatius explains this in a distinction between soul and body which may not be quite our own way of putting things but where the meaning is clear. Rejadell must not be troubled by unwilling ‘disgusting, demeaning, provocative or dispiriting thoughts’ since

Our Lord wants my soul to conform herself to his Divine Majesty, and once the soul has conformed herself she can set the body in motion, whether it wants it or not in conformity with his divine will.¹³

What is inauthentic in the desires of a centrally God-directed person should be seen as so many non-integrated factors needing to be taken up into the inherent integrative processes of God's love.

This demands on the part of the person a response which avoids two falsehoods: the cynicism that devalues the best in us on the grounds that imperfection debases it, and the complacency that disregards the need for growth and its necessary asceticism. On the importance of rating highly the desires that come from the Spirit Ignatius, writing again to Teresa Rejadell, is eloquent:

After recounting some weaknesses and fears, you say you are a poor religious and that, 'It seems to me that I want to serve Christ our Lord'. You do not even dare to say 'I want to serve Christ our Lord' or that 'the Lord gives me desires of serving him'. Instead, you say, 'It "seems to me" that I want to'. If you look properly, you will see that these desires of serving Christ our Lord are not from you, but given by the Lord and then you will say: 'The Lord gives me increased desires of serving him, the Lord himself'.¹⁴

The Spirit-given desire must be fostered, and this requires believing in it. But the second response is also vital, to work with the Spirit, even quite systematically, in integrating the elements of disorder into the desire for God.

For an example of Ignatius' own application of this principle (and of his approach to creative desires as working out and becoming integrated in and through action) we can recall the insistence of the Jesuit Constitutions on 'right intention' as something 'all should strive for not only in regard to their state of life, but also in all particular details'.¹⁵ That the Jesuit has a core vocational desire from the Holy Spirit is, for Ignatius, beyond question. This desire they may indeed have experienced with the lucidity of a first or second time of election. But as life goes on the desire needs constantly to be re-affirmed, and at the same time purified (by conversion and integration) of elements that undermine its effectiveness and erode its quality. Nor should the cost of this be played down for if integration is the natural thrust of love, the inauthentic has its own redoubtable powers of resistance. Becoming totally conformed to God, body and spirit, Ignatius writes to Rejadell, is

‘where our great battle lies’.¹⁶ Making the same point, the last words of the section of the Exercises on Election, which are also the note on which the Second Week ends, lay down that in matters of the Spirit all headway is conditional on the willingness to be taken deeply into the paschal paradox.¹⁷

Desires and the impossible

In an article on the discernment of desires as they present themselves in retreat, a word must be said finally on situations which tend to produce distress and frustration in equal measure: the situation where desires of apparently unimpeachable quality prove in practice difficult or impossible to put into effect. A not uncommon case would be that of a person refused admission to a religious institute or ordination in spite of a quality of desire tested by the times of election in the Exercises; many other examples will come to mind. Perhaps the first point to make in connection with such situations is that they are dealt with by further processes of discernment and not by rules of thumb. Only discernment can distinguish, for instance, whether to hold firm in a desire against all odds, or to bow before adverse facts. Only through discernment can we distinguish between the positive, fruitful and love-suffused pain never quite absent from any authentic desire, and the fruitless frustration by which we destroy ourselves and others. Without, however, reducing matters to a code, one can sketch out briefly some of the principles, general attitudes and practical responses which enable people under the leading of the Spirit to find a way forward in situations of apparent impasse.

One response is explained by principles mentioned earlier in this article: it consists in changing the object of desire or allowing it to be changed, without any alteration of the quality of the desire itself except that of maturing. It is precisely through such developments that God involves our desires in God’s own ongoing processes. Ignatius’ pristine desire to live as a pilgrim in the Holy Land would have died as an effective force had he not accepted first to be moved from the Holy Land and eventually to be persuaded by Pope Paul III that the wider world was a ‘true and good Jerusalem’, and thus to have his self-image as ‘pilgrim’ expanded into parameters utterly beyond the limits of his original desire.

But the questions posed by seemingly impossible desires cannot always be resolved in this way. In many cases, living with immediately unattainable desires may require an expansion of the meaning of desire, and of the ways our desires relate to others and to the future. For

example, there are dream desires which transcend present obstacles by dwelling on possibilities which only imagination and personal vision make real (if not quite clear-edged) and are worth working and taking risks for. And again, there are the desires which energize us to work for goals we are realistic enough to recognize will only come about, if ever, in a future beyond our own and with benefit only to another generation than ours.

These kinds of desire a believer entertains and works for in the light of faith sustained by convictions regarding God's own desires for his creatures. But there are desires with more specific faith meaning, the desires which we believe, in faith, are effective for others simply by being elicited and dwelt on in the Spirit. Such are the desires by which Ignatius urges the General and superiors to support their companions,¹⁸ and by which Jesuit scholastics can already benefit a world from which study for the moment removes them.¹⁹ An early Greek father describes such desiring in its cosmic reach, writing of people united with God as 'praying ceaselessly for the world, dissolving into tears because of the ardent love they nourish for human kind'. That is an effective way of desiring creatively.

With varying explicitness all the above desires imply community; but fully to appreciate the social dimension of desire we need to realize that we desire not only *for* others, but *with* others; desiring not only on our own account but as members of desiring bodies – the Church, a community united by an ideal, all those in the world at any given time who hunger and thirst for justice. If in any meaningful sense bodies such as these can be described as being stirred by desire, future-orientated, yearning for change or new opportunities, it can only be through the desires of individuals within them. A group can desire only through its members, as the remnant of Israel could live in expectancy only through people like the 'upright and devout man' Simeon, whose desiring helped to make possible the desiring of his people, a desiring of which he himself would experience the fulfilment only in a brief moment of advanced old age.

It must be added that considerations which give meaning to desire beyond that of immediate fulfilment must never weaken commitment to present possible achievements in the service of the kingdom. But an understanding of desire which does not also include the wider reach of faith meaning, will always lack the fullness of hope and the transcendence of egocentricity without which no desire can be truly described as being 'of the Spirit'.

Michael Ivens is a member of the British Province of the Society of Jesus, now resident at St Beuno's Spirituality Centre in North Wales. Writer and retreat director, he was for some years an editor of *The Way* journals. His most recent publication is a commentary on the Spiritual Exercises, *Understanding the Spiritual Exercises* (Leominster: Gracewing, 1998). He is currently engaged on a dictionary of the Exercises in which the text is considered through the most important of the words used by St Ignatius.

NOTES

1 Desire in spirituality is a vast subject and this article adopts a practical approach to one particular aspect of it. For wider coverage, the reader's attention is drawn to Edward Kinerk, 'Eliciting great desires' in *Studies in the Spirituality of Jesuits* vol xvi, no 5 (November 1984); Philip Sheldrake, *Befriending our desires* (Darton, Longman and Todd, London, 1994); Tom McGrath, 'The place of desires in the Spiritual Exercises', *The Way Supplement* (Spring 1993).

2 Exx 23.

3 Exx 22.

4 St Augustine, *Confessions* 1,1.

5 For St Augustine the desire for God is the interpretative key to the 'pray constantly' of 1 Thess 5:17, 'Do we constantly pray on our knees, prostrate our bodies or raise our hands in order to pray constantly? If that is what prayer means to us, we cannot do it constantly. But there is an interior prayer that goes on constantly and that is desire. If you wish not to interrupt your prayer, never cease to desire. Your ceaseless desire will be your ceaseless prayer.' Augustine, *On the Psalms*.

6 'Reminiscences' n 46. *Saint Ignatius of Loyola: personal writings* (Penguin, 1996), p 34.

7 Exx 332.

8 Desires are also, of course, profoundly affected, both adversely as well as positively, by whatever theology a person has learnt or grown up with, but this is not what I mean here.

9 'These reasons in love's law have passed for good.' Cf C. S. Lewis, *The four loves* (Fontana Books, 1963), pp 103–104.

10 *The Constitutions of the Society of Jesus*, ed George Ganss (St Louis, 1970), p 288, Exx 316. The concept of a consolation in which everything we love is loved in God its Creator is discussed in my *Understanding the Spiritual Exercises* (Gracewing, 1998), p 215.

11 Exx 14.

12 Henri de Tourville, *Letters of direction* (Mowbray's Popular Christian Paperbacks, 1984), p 58.

13 Letter to Teresa Rejadell, 11 September 1536, *Saint Ignatius of Loyola: personal writings*, p 137.

14 Letter to Teresa Rejadell, 18 June 1536, *Saint Ignatius of Loyola: personal writings*, p 131.

15 *Constitutions* 288.

16 Letter, 11 September 1536, *Personal writings*, p 137.

17 Exx 189.

18 *Constitutions* 790, 424.

19 Letter to Coimbra, 7 May 1547, *Personal writings*, p 180.