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THE IGNATIAN MYSTICISM OF RECONCILIATION LIVED THROUGH COOPERATION IN MISSION

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Mindful of the Second Vatican Council, Pope John Paul II revisited the definition and function of the Church, presenting it as striving to bring all peoples to full reconciliation with God, with themselves, with their neighbor, and with the whole of creation.[1] The Church, in sum, "is also by her nature always reconciling."[2] The General Congregation (GC) of the Society of Jesus, for example, has been focusing on reconciliation and peace, particularly in terms of the *sentire cum Ecclesia* of the *Spiritual Exercises*—the 34th GC identified the Society's mission as a ministry of reconciliation in the service of Christ[3] while the recent 36th GC recognized Jesuits as being companions on a mission of reconciliation and justice.[4] The mission

[1]John Paul II, *Reconciliatio et Paenitentia* [On Reconciliation and Penance] (December 2, 1984), no. 8.

[2]John Paul II, "Homily at Liverpool" (May 30), *Insegnamenti* 2 (1982): 1992.

[3]Cf. General Congregation 34, d. 6, no. 163, in J. Padberg, ed., *Jesuit Life & Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus* (St. Louis, MO: Institute of Jesuit Sources, 2009), 560. General Congregations are hereafter referred to as GC.

[4]Cf. GC 36, d. 1, in *The 36th General Congregation of the Society of Jesus* (Gujarat: The Jesuit Conference of South Asia, 2017), 39.

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of reconciliation and justice, in particular, plays an important role in the Society's universal apostolic preferences from 2019 to 2029.[5]

Before exploring the Ignatian mysticism of reconciliation, we must delineate the context of today's meaning of reconciliation in relation to three kinds of losses, namely, the loss of a sense of God, a sense of human dignity, and a sense of the holiness of all creation.[6]

First, we have lost a sense of God, a sense of wonder and mystery in recognizing the presence of God who is working in all of creation. Overwhelmed by egoism, greed, and anger, we have lost the sense of God's presence, a loss that undermines human dignity and obscures the holiness of creation. As a result, "hope itself seems threatened; in place of hope, we find fear and anger."[7] Can we rediscover a sense of God? Second, we have lost a sense of human dignity. A lack of respect for human rights leads to humiliation and violence; indeed, "we [have] heard accounts of the shocking forms of suffering and injustice that millions of our brothers and sisters endure."[8] How can we respond to the victims of the broken world? "How can we help restore the bonds of humanity with the true source of Life, so as to escape the vicious circle of violence?"[9] Third, we have lost a sense of the holiness of all creation. A dangerous attitude prevails given the loss of awe and wonder in our encounter with nature—that of being masters, consumers, and ruthless exploiters, thereby breaking any sense of communion with

[5]Cf. A. Sosa, "Universal Apostolic Preferences of the Society of Jesus, 2019–2029" (February 19, 2019). Available at https://iaju.org/sites/default/files/pdf/2019/2019-06_19feb19_eng%20%281%29.pdf.

[6]The 36th General Congregation of the Society of Jesus reflects on the three kinds of reconciliation. See http://gc36.org/companions-mission-justice-reconciliation/ (accessed Sept. 1, 2017).

[7]GC 36, d. 1, no. 1, in *The 36th General Congregation of the Society of Jesus*, 39.

[8]GC 36, d. 1, no. 25, in *The 36th General Congregation of the Society of Jesus*, 49.

[9]A. Nicolás, "Reply to *Ex Officio* Letters 2014," *Acta Romana Societatis Iesu* XXV (2014): 1032.

https://publications.lst.edu/

nature.[10] How can we prevent the exploitation of nature and promote solidarity among ourselves?

Facing this crisis, Fr. Adolfo Nicolás, S.J., raised four questions on the perspective of the Society's mission of reconciliation in his *ex officio* letter of 2014.[11] The first question centered on major conflicts that generate greater pain and suffering, the second addressed the impact of those major conflicts on Jesuit lives, particularly on prayer, community life, and the apostolate, and the third considered the institutional response to these major conflicts. The fourth question reflected on the mystical dimension of reconciliation which Nicolás, interestingly enough, referred to as a gift from God: "Reconciliation is a gift from God. In it God himself is 1) present consoling, 2) restoring broken humanity, and 3) opening a mystery that is beyond us."[12]

Mindful of this understanding, this author would like to explore further the mysticism of reconciliation in order to respond to today's existing challenges: the loss of a sense of God, of human dignity, and of the holiness of all creation. He will first examine some classical concepts of Ignatian mysticism and an understanding of Ignatian reconciliation. After these two aspects of the Ignatian tradition are considered, it will then be suggested that we might find a renewed understanding of the Ignatian mysticism of reconciliation that is appropriate for today's mission in the notions of cooperation with God, collaboration with others, and care for creation.

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[10]Cf. Francis, *Laudato Si'* [On Care for Our Common Home] (Vatican City: Libreria Editrice Vaticana, 2015), no. 11.

[11]Cf. A. Nicolás, "*Ex officio* Letter of 2014," 2013/16 (November 12, 2013), *Acta Romana Societatis Iesu* XXV (2013): 800–801.

[12]Nicolás, "*Ex officio* Letter of 2014," 801.

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Ignatian Mysticism: Mysticism of Joy, Consolation, Service, and Cooperation

Christian Mysticism as God-experience

"Mysticism is something we experience, and what we experience, however imperfectly, is God. Mysticism is experience of God rather than knowledge about God."[13] Mysticism, mystical experience, and God-experience, then, are almost synonymous. Since mysticism is the experience of faith, hope, and love,[14] mystical experience allows one to deepen the lived experience of God's love by the help of the Holy Spirit. It eventually transforms the individual, opening one's inner eyes to see the working presence of God in everything while one, through such an experience, reciprocally sees everything with the eyes of God. Mystical experience thus provides the privileged place for finding the will of God and cooperating with God. It cultivates in particular one's capacity for self-surrender to God's will, and can be concretely practiced, as Karl Rahner claimed, by forgiving others without expecting reward and by reconciling the estranged without counting one's own woundedness.[15] Mystical experience embraces surrender of self-love to the will of God, facilitating one's confrontation with one's own weakness and acknowledgement of one's sinfulness, and yet while recognizing one's being called to follow the crucified and risen Christ.

[13]L. Cunningham, *The Catholic Heritage: Martyrs, Ascetics, Pilgrims, Warriors, Mystics, Theologians, Artists, Humanists, Activists, Outsiders, and Saints* (Eugene, OR: Wipf and Stock, 2002), 85–86.

[14]Cf. H. Egan, *Ignatius Loyola the Mystic* (Wilmington, DE: Michael Glazier, 1987), 21.

[15]Cf. K. Rahner, "Reflections on the Experience of Grace," in *Theological Investigations* III, trans. B. Kruger (Baltimore: Helicon, 1967), 86–90.

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Ignatian Mysticism: Mysticism of Joy

Karl Rahner, though he does not give a clear definition of mysticism, speaks of Ignatius as a mystic.[16] He understands Ignatian mysticism as a mysticism of joy in the world, and reconciles the tension between a spirituality of "*fuga saeculi* (flight from the world)" and a spirituality of "divinely commissioned work in the world" by following the Ignatian grace of finding God in all things. This principle is grounded in the *Spiritual Exercises* not only in the Contemplation to Attain God's Love in particular but also in the Principle and Foundation, where the attitude of indifference means 1) perpetual readiness to hear a call from God to new tasks, 2) availability to find and serve God, 3) willingness and readiness for new assignments, 4) courage to accept a state of restless wandering, and 5) courage to seek God in everything and in all ways.[17] With the help of Ignatian indifference, one can be free to go back into the world for the service of God, a mission through which one can experience God with joy. The Ignatian mysticism of joy in the world, in other words, includes both finding God present and working in the world and serving God in everything.

Ignatian Mysticism: Mysticism of Consolation

The Ignatian mysticism of consolation is rooted in the ministry of Ignatius and his first companions, which is described by Ignatius in the Formula of the Institute as the ministry of consolation, "the spiritual consolation of God's faithful through hearing confessions and administering other sacraments."[18] The first Jesuits saw much of their ministry as being similar to that of Jesus as it is presented in the Fourth Week of the *Spiritual Exercises*, namely, Christ's bringing

[16]Cf. K. Rahner, "The Ignatian Mysticism of Joy in the World," in *Theological Investigations* III, 280.

[17]Cf. Rahner, "The Ignatian Mysticism of Joy in the World," 290–291.

[18]*Formula of the Institute* 1550, no. 1, in J. Padberg, ed., *The Constitutions of the Society of Jesus and Their Complementary Norms: A Complete English Translation of the Official Latin Texts* (St. Louis, MO: The Institute of Jesuit Sources, 1996), 4.

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consolation, the good news of the risen life, to his followers, as John O'Malley explains in *The First Jesuits*.[19]

Brian O'Leary explains the different modes of consolation in the *Spiritual Exercises* by acknowledging that no one specific description of them may offer a comprehensive understanding of consolation.[20] A multifaceted experience of consolation takes various forms for, and adopts unique approaches to, sufferers in loss and mourning. Just as each of the different Biblical figures had a focused experience of consolation, each person who makes the *Exercises* receives a particular consolation, specific healing, and personal freedom. Such a gratuitous experience of consolation may therefore lead the exercitant to be drawn closer to a renewed understanding of reality and to an ever greater freedom. This consolation experience which Jesus offers, moreover, seems to be a grace given freely and as a specific and focused experience.

Some contemporary Jesuits have attempted to understand the meaning of Ignatian consolation today. Kevin O'Brien, S.J., on the one hand, connects helping souls with various ministries of consolation. He proposes accompaniment as a renewed expression of the ministry of consolation, particularly in relation to the Jesuit refugee service: "Accompaniment is a novel expression of Jesuit ministry, but it is shaped in the tradition of Jesuit ministries of consolation."[21] On the other hand, Roger Dawson, S.J., and Nicholas Austin, S.J., claim that applying character strengths in positive psychology reliably leads to the experience of consolation and helps to understand the essence of consolation.[22]

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[19]Cf. J. O'Malley, *The First Jesuits* (Cambridge: Harvard University Press, 1993), 82–84.

[20]B. O'Leary, "Consoler and Consolation," *The Way Supplement* 99 (2000): 66.

[21]K. O'Brien, "Consolation in Action: The Jesuit Refugee Service and the Ministry of Accompaniment," *Studies in the Spirituality of Jesuits* 37:4 (2005): 35.

[22]R. Dawson & N. Austin, "The Consolation of Character Strength in Ignatian Spirituality and Positive Psychology," *The Way* 53:3 (2014): 7–21.

https://publications.lst.edu/

Pope Francis, on the occasion of his Apostolic Visit to South Korea in 2014, delivered this key message to the Korean Jesuits: "Be Jesuits who give consolation to people."[23] Ignatian consolation impels the exercitant toward sharing consolation with others. Carlos Coupeau, S.J., claims that the "consolation of the Fourth Week is not a gift to obtain love only for ourselves. That is to say, it is [a] gift that makes us apostles, impelling us towards others, too, to feel the acting and consoling presence of the Spirit."[24] Consolation as such has a dynamic of moving outward for Christ's mission; indeed, the leap to a mystical experience of consolation can be received only as a grace in the person's being disposed to becoming an instrument of consolation in mission. The Ignatian mysticism of consolation is an inner experience of the risen Lord as the abiding source of consolation, an experience that results in being sent to share the joy and peace in Christ with others.

Ignatian Mysticism: Mysticism of Service

De Guibert understands Ignatian mysticism as a mysticism of service. Following the traditional categories of seraphic, cherubic, and angelic souls, he places Ignatius of Loyola among the angelic, and explains that "[among the angelic souls] these infused gifts are not directed exclusively at the union of the purely spiritual human faculties with God, but extend down to more material capacities … and thus tend not just towards union but also towards service."[25] Ignatius, for example, encountered Jesus who was carrying the cross at *La Storta* and heard His invitation: "*Io voglio che tu ci serva* (I want you to serve us)."[26] Mysticism of service as an infused gift from God, therefore, does not necessarily remain an exclusive prerogative of the human; rather, it asks

[23]"Pope Francis Visits Jesuit Community," *Sogang News* (August 21, 2014).

[24]C. Coupeau, "Ambassadors of Consolation," *Review of Ignatian Spirituality* 37 (2006): 71.

[25]J. de Guibert, in G. Ganss, ed., *The Jesuits: Their Spiritual Doctrine and Practice*, trans. W. Young (St. Louis, MO: The Institute of Jesuit Sources, 1986), 55–56.

[26]H. Rahner, *The Vision of St. Ignatius in the Chapel of La Storta* (Roma: Centrum Ignatianum Spiritualitatis, 1975), 60.

https://publications.lst.edu/

for a human response to God's love, a response actualized in service. "All the magnificent gifts which God gave him converge upon this service, and through this service they are diffused."[27] Mysticism of service is an act of response to the love of God.

Ignatian Mysticism: Cooperation with God and Collaboration with Others and Creatures

Ignatian mysticism, that service which is an act of response to the love of God, specifically means human instrumental cooperation in the service of God. Ignatius understood the being of a Jesuit particularly as an instrument in the hand of God. He summarizes, for example, the theme of cooperation with God in the *Constitutions* of the Society of Jesus, indicating that such is essential for the Jesuits if they are to realize their way of proceeding. The Preamble, in n. 134 of the *Constitutions*, speaks of this cooperation: "The gentle disposition of Divine Providence requires cooperation from his creatures."[28] Chapter X, n. 813 recapitulates the Ignatian charism of cooperation with God by using the metaphor of an instrument: "the means which unite the human instrument with God and so dispose it that it may be wielded well by his divine hand."[29] N. 814 then offers the conclusion that "we may cooperate with the divine grace according to the arrangement of the sovereign providence of God our Lord."[30] The Jesuit way of proceeding thus focuses, both at the beginning and end of the *Constitutions*, on cooperating with the providence of God.

The metaphor of an instrument thus plays an important role in the Ignatian mysticism of cooperation with God. Michael Buckley, applying

[27]de Guibert, *The Jesuits: Their Spiritual Doctrine and Practice*, 58.

[28]*Constitutions* 134 (referred to hereafter as *Const)*, in Padberg, *The Constitutions of the Society of Jesus and Their Complementary Norms*, 56.

[29]*Const.* 813, in Padberg, *The Constitutions of the Society of Jesus and Their Complementary Norms*, 400.

[30]*Const.* 814, in Padberg, *The Constitutions of the Society of Jesus and Their Complementary Norms*, 400–402.

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the theology of instrumentality, has called attention to the metaphor of instrument in relation to mystical union with God: "[The] starkness of the metaphor of the instrument in the hand stresses mystical contact and union, the primacy of the influence of God, and the descending nature of God's presence and influence."[31] This understanding of instrumentality characterizes Ignatian mysticism as both mystical experience of union with God and apostolic action toward which that experience is directed.

Ignatian mysticism also moves toward collaboration with others and with creation. The personal experience of Ignatius was a mystical experience of creaturehood, of being a sinner who is yet loved by God, a love that is mediated through relationship with others and with creation as is outlined in the *Spiritual Exercises:* "Everything cooperates to continue to give me life and strength … everything contributes to my well-being … I think of the people who have prayed for me and love me."[32] Collaboration with others and with creation thus begins with the understanding of God's being at work with them. This sustaining and cooperative action in all created things for the sake of human beings is described in the Contemplation to Attain God's Love: "This is to consider how God works and labors for me in all creatures upon the face of the earth, that is, He conducts Himself as one who labors."[33] Thus, just as God is immanently at work in all things, so humans are invited to collaborate with God and with all creatures, i.e., *con todo amar y servir* is the necessary complement of *en todo amar y servir*.

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[31]M. Buckley, *The Catholic University as Promise and Project: Reflections in a Jesuit Idiom* (Washington, DC: Georgetown University Press, 2007), 87.

[32]D. Fleming, *Draw Me Into Your Friendship: A Literal Translation and a Contemporary Reading of the Spiritual Exercises* (St. Louis, MO: Institute of Jesuit Sources, 1996), 53.

[33]*Spiritual Exercises* 236 (hereafter referred to as *SpEx)*, in Ignatius of Loyola, *The Spiritual Exercises of St. Ignatius: A New Translation Based on Studies in the Language of the Autograph*, trans. L. Puhl (Chicago: Loyola University Press, 1968), 103. All quotations from the *SpEx* are from this edition.

https://publications.lst.edu/

Ignatian Reconciliation[34]

The faithful, on the occasion of the canonization of Ignatius of Loyola in 1622, remembered him as a reconciler. His portrait in the bull of canonization *Rationi congruit* was that of a man of all the works of mercy, and of a reconciler in particular. Ignatius "reconciled enemies and made them pray for one another. All these works prove to what extent he loved his neighbor because of his love for God."[35] Thus, in order to deepen further an understanding of Ignatian reconciliation, this author raises the following questions: What is the meaning of Ignatian reconciliation? How did Ignatius understand and realize it with his companions? What did he write about reconciliation? What are the implications for those who want to follow Ignatius's footsteps today?

Formula

John O'Malley points out that the first Jesuits' concept of their self-identity was that of "peacemakers and promoters of reconciliation in all sectors of society."[36] The Formula of the Institute distinguishes Jesuits as men "reconciling the estranged, in holily assisting and serving those who are found in prisons or hospitals, and indeed in performing any other works of charity, according to what will seem expedient

[34]"We are sent on mission by the Father, as were Ignatius and the first companions at La Storta, together with Christ, risen and glorified but still carrying the cross, as he labours in a world yet to experience the fullness of his reconciliation. In a world torn by violence, strife and division, we then are called with others to become instruments of God, who 'in Christ reconciled the world to himself, not counting their trespasses'. This reconciliation calls us to build a new world of right relationships, a new Jubilee reaching across all divisions so that God might restore his justice for all." Cf. GC 35, d. 3, no. 60, in Padberg, *Jesuit Life & Mission Today*, 747.

[35]*Institutum Societatis Iesu* Vol. 1: *Bullarium et Compendium Privilegiorum* (Florence: Ex Typographia a SS. Conceptione, 1892), 145–155. Quoted in N. Hausman, "'What Ought I to Do?' The 'Pilgrim's Testament,' a Source for the Apostolic Religious Life," *Centrum Ignatianum Spiritualitatis* 20:1–2 (1990): 15.

[36]O'Malley, *The First Jesuits*, 71.

https://publications.lst.edu/

for the glory of God and the common good."[37] O'Malley claims that an expression of reconciliation first appeared in 1550, one that was derived from the first companions' apostolic experience between 1540 and 1550. He also considers the ministry of reconciliation as key for understanding the social character of Jesuit ministry.[38] Yet while O'Malley pays attention to the social aspect of the ministry of reconciliation, Carlos Coupeau points to its spiritual dimension: "The privileged space for the Jesuits is prayer and confession where they become mediators when faced with situations of conflict or animosity."[39] The Ignatian idea of reconciliation, therefore, has a rich spiritual tradition as well as a social character. As such, we may now explore further an understanding of reconciliation while considering other writings of St. Ignatius of Loyola.

Reconciliation with God: The *Spiritual Exercises*, the Constitutions of the Society of Jesus, and the *Spiritual Diary* of St. Ignatius of Loyola

The *Spiritual Exercises*: Conversion, confession, and reconciliation. For Ignatius, reconciliation with God requires the awareness of one's own sinfulness as a particular reality in relation to the histories of sin as an objective reality and of one's own sin as a subjective reality. Both realities lead to the feeling of confusion and shame, yet this affective response to the objective and subjective dimensions of sins helps the exercitant to confront her or his own sinfulness and ask for pardon. Ignatius, particularly through the Triple Colloquy, asks the exercitant to converse with our Lady, beseeching her for assistance in obtaining the grace of three things: 1) an interior

[37] *Formula of the Institute* 1550, no. 1, in Padberg, *The Constitutions of the Society of Jesus and Their Complementary Norms*, 4.

[38] Cf. O'Malley, *The First Jesuits*, 169.

[39] C. Coupeau, "Reconciliación," in P. Cebollada et al., eds., *Diccionario de espiritualidad ignaciana* (Bilbao: Mensajero, 2007), 1534–1538; quoted in A. Mateos, "Reconciliation and Migration: A Process that Sets Us in Motion," *Promotio Iustitiae* 124 (2017): 37.

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knowledge of one's own sins and hatred of them; 2) to feel the disorder of one's action, correct oneself, and put oneself in order, and 3) knowledge of the world.[40] The grace of conversion thus begins with an acknowledgement that penetrates through one's heart, in the depth of the reality of personal and collective sin. "Reconciliation with God is first and foremost a call to profound conversion, for each Jesuit, and for all of us."[41]

Ignatius suggested in the *Spiritual Exercises* that the exercitant make a general confession for these spiritual benefits: 1) greater sorrow in the present for all the sins and wrongs of one's whole life, 2) greater interior knowledge of sins and their malice, and 3) preparation for reception of the Blessed Sacrament.[42] A deep sense of reconciliation with God can thus be realized through contrition for one's sinfulness and surrender to God's merciful love; indeed, reconciliation with God is given here as an unexpected gift from God's goodness and mercy. Ignatius speaks of a response to this forgiving grace, an inner feeling of gratitude which he names a cry of wonder: "There is a cry of wonder accompanied by surging emotion as I pass in review all creatures. How is it that they have permitted me to live, and have sustained me in life!"[43] This cry of wonder, moreover, not only speaks of a moral stage of repentance but also becomes a privileged place of experiencing the infinite and merciful love of God. From the gift of divine mercy thus comes gratitude, one of the fruits of reconciliation with God. Gratitude creates in the exercitant the sense of renewal in being forgiven and beloved by God, thereby being freed to love and follow God.

The Constitutions of the Society of Jesus: Reconciliation with one another. Ignatius uses an expression of reconciliation only twice in the *Constitutions;* one of them is in reference to a division among members of the community: "Passion or any anger of some

[40]Cf. *SpEx* 63, in Ignatius of Loyola, *The Spiritual Exercises of St. Ignatius*, 31.

[41]Cf. GC 36, d. 1, no. 17, in *The 36th General Congregation of the Society of Jesus*, 45.

[42]Cf. *SpEx* 44, in Ignatius of Loyola, *The Spiritual Exercises of St. Ignatius*, 24.

[43]*SpEx* 60, in Ignatius of Loyola, *The Spiritual Exercises of St. Ignatius*, 30.

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in the house toward others should not be permitted. If anything of the sort arises, the parties should be made to reconcile immediately, with appropriate satisfaction."[44] Explaining this phrase, Toni Witwer claims that the theme of reconciliation in the *Constitutions* concerns itself especially with the context of unity within the Society by way of living in obedience, pursuing continued dialogue and openness, trying actively to avoid disagreement with one another, and trying to reconcile with one another.[45] The process of reconciliation thus calls for a reverential relationship based on the reality of difficulties and yet with respect for differences.

With regard to reconciliation in particular, n. 250 of the *Constitutions* explains respect for others in relation to praising and reverencing God:

> In all things they should try and desire to give the advantage to the others, esteeming them all in their hearts as if they were their superiors and showing outwardly, in an unassuming and simple religious manner, the respect and reverence appropriate to each one's state, so that by consideration of one another they may thus grow in devotion and praise God our Lord, whom each one should strive to recognize in the other as in his image.[46]

Respecting others, therefore, cannot be disconnected from finding the presence of God; both are interconnected. Reconciliation with God and reconciliation with others likewise go hand-in-hand—the more deeply one is reconciled with God, the deeper one's reconciliation is with others and with God's creation. In this way, each person may recognize the image of God in others and revere them so that each cultivates a sense of reconciliation, reuniting human beings and God's creation with God.

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[44]*Const.* 275, in Padberg, *The Constitutions of the Society of Jesus and Their Complementary Norms*, 121.

[45]Cf. T. Witwer, "Testi ignaziani per il dialogo e la riconciliazione: Esercizi spirituali, Costituzioni, Lettere," *Ignaziana* 15 (2013): 51.

[46]*Const.* 250, in Padberg, *The Constitutions of the Society of Jesus and Their Complementary Norms*, 112.

https://publications.lst.edu/

The *Spiritual Diary*: From obtaining pardon to surrender through conformity with the will of God. Ignatius's main purpose in writing the *Spiritual Diary* was to record his deliberation on complete poverty. He desperately longed for confirmation from God in the process of the election on poverty, and yet he became impatient with the Trinity. A breakthrough of mystical experience then occurred in a process of reconciliation with the Trinity through Christ—on February 24, 1544, Ignatius wrote, "I felt or saw Jesus … begging and praying Jesus to obtain pardon for me from the most Holy Trinity."[47] On the following day, February 25, Ignatius expressed his desire not to be confirmed by God but to be reconciled with God: "I neither asked nor sought confirmation, but desired to be reconciled with the three Divine Persons.… When the Mass was finished, I wanted to be reconciled with the most Holy Trinity, and I begged this of Jesus … assuring myself … only to be reconciled."[48] On February 26, 1544, Ignatius finally placed his trust solely in Jesus who is the mediator: "When I recalled Jesus, I felt much confidence in Him, and I thought He was ready to intercede for me; yet I did not seek or ask further confirmation concerning the past, remaining quiet and restful in this regard."[49]

The *Spiritual Diary* of Ignatius thus shows that reconciliation with God is prior to having confirmation. Reconciliation for Ignatius meant to obtain pardon from the Most Holy Trinity because of his being far from God. Reconciliation, pardon, and conversion of hearts are almost synonymous in this sense, moving toward going back to God; indeed, for Michael Buckley, reconciliation means to restore union. Reuniting human beings with God, in other words, is the forgiveness of sins,

[47]Entry for Feb. 24, 1544, in Ignatius of Loyola, *The Spiritual Diary of St. Ignatius*, trans. W. Young (Rome: Centrum Ignatianum Spiritualitatis, 1979), 29. Hereafter referred to as *Diary*.

[48]Entry for Feb. 25, 1544, in *Diary*, 30.

[49]Entry for Feb. 26, 1544, in *Diary*, 30.

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and it issues from the longing of God and of human beings.[50] Jesus Christ as the Reconciler is the central mediator for reconciliation with God, and reconciliation with God through Christ the Reconciler is the starting point of Ignatius's commitment to mission.

Interestingly enough, however, Ignatius's reconciliation with the Trinity goes even further. It extends into the inner journey of the spiritual surrender through conformity with the will of God, and plays a role in Ignatius's conforming of his will to the Divine Will. On February 26, 1544, Ignatius wrote that "the thought came to ask and beg Jesus to make [him] conformable with the will of the Most Holy Trinity, in the way He thought best."[51] This is Ignatius's inner attitude of disposition which allows him "to be governed by the Divine Majesty, Who bestows and withdraws His graces as He thinks best."[52] Having decided to conform himself thus to the Divine Will, Ignatius grew in surrender to "the giver of all graces." He pursued neither confirmation nor reconciliation at this point, only cooperation with the will of God by entrusting himself to God, as he wrote, "Where do you wish to take me, Lord?"[53]

Ignatian Mysticism of Reconciliation: Cooperation with God and Collaboration with Others and with Creation

Cooperation with God

The Ignatian mysticism of reconciliation can mean cooperation with the divine initiative for God's will is that such a reconciliation

[50]Cf. M. Buckley, "Likewise You are Priests: Some Reflections on Jesuit Priesthood," in T. Lucas, ed., *Spirit, Style, Story: Essays Honoring John W. Padberg, S.J.* (Chicago: Loyola Press, 2002), 37.

[51]Entry for Feb. 26, 1544, in *Diary*, 30.

[52]Entry for Feb. 26, 1544, in *Diary*, 31.

[53]Entry for Mar. 5, 1544, in *Diary*, 37.

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may lead all to union with God. Charles André Bernard, for instance, understands that spiritual experience is experienced as a gift, and that it asks in turn for free human cooperation as a response to this calling.[54] Ignatian mysticism in particular, as the spiritual experience of "being a sinner and yet forgiven," asks that one cooperate with God's will of reconciliation with creatures and with human beings. Michael Buckley claims that the ministry of reconciliation begins with God's desire for reconciliation and that God makes his appeals through human beings;[55] Mark Rotsaert asserts that Ignatius's message of reconciliation calls for human cooperation in creating the presence of God among us.[56] As an experience of God, therefore, Ignatian mysticism seeks to cooperate with the divine will as a response to God's call for reconciliation among human beings through Christ.

Ignatian mysticism, therefore, is a mysticism of joy, consolation, and service based on the experience of the *Spiritual Exercises* while Ignatian reconciliation, grounded in *missio Dei*, is a conversion toward, and restoration of union with, God. As Toni Witwer points out, the union of minds and hearts among the members of the Society is the key issue of reconciliation in the *Constitutions*. Ignatian reconciliation, moreover, also pursues the *missio ad extra* by which there is a participation in Christ's mission of reconciliation. Ignatius strongly urged the Jesuit scholastics at Coimbra in 1547 to commit themselves to helping others as well as to maintaining their fraternal union: "I want you not merely [to] maintain this unity and uninterrupted love among yourselves but also to extend it to all persons, striving to enkindle in your souls the lively desire for your neighbor's salvation."[57] The more

[54]Cf. C. Bernard, *Teologia Spirituale* (Milano: San Paolo, 2002), 9; quoted in H. Alphonso, "Experience of 'God as God' and Interreligious Dialogue: Reflections in the Light of Spiritual Theology," *Gregorianum* 87:4 (2006): 829.

[55]Cf. Buckley, "Likewise You are Priests," 11.

[56]Cf. M. Rotsaert, "Una Spiritualità del Dialogo e della Riconciliazione: Ignazio di Loyola (1491–1556)," *Ignaziana* 15 (2013): 45.

[57]*Letter* 169, in Ignatius of Loyola, *Monumenta Ignatiana. Sancti Ignatii de Loyola Societatis Jesu fundatoris, epistolae et instructiones*, 12 vols. (Madrid: MHSI, 1903–1911),

https://publications.lst.edu/

surprising instruction is that serving others has two dimensions—becoming "perfect instruments of God's grace," on the one hand, and "bringing God's creatures back to him," on the other: "You will become perfect instruments of God's grace, and collaborators in the sublime work of bringing God's creatures back to him as their highest end."[58] God is the initiative of reconciliation, and in Christ all of God's grace comes through in collaboration with His faithful who are instruments of Christ.

Collaboration with Others and with Creation

If the Ignatian mysticism of reconciliation means cooperation with the divine initiative to accomplish God's will of reconciliation, it can also mean collaboration with others and with creation. The Ignatian way of collaborating with others, on the one hand, presumes finding the image of God in the neighbor.[59] This is the foundation of the Ignatian belief that Jesuits should be able to accept and respect each person as a sacred creature with his or her inherent dignity. Instead of seeking others willing to collaborate with Jesuits merely to accomplish some program or plan, Ignatian collaboration is deeply rooted in the recognition of Jesus in each human being. This recognition allows Jesuits, from their encounter with the suffering people of God, to appreciate the simplicity and wisdom of these "anawim." The Ignatian way of collaborating with creation, on the other hand, intends the loving of God in all creatures and all of them in God in conformity with the divine will.[60] Collaboration with creation, therefore, means relating to

507 (hereafter referred to as *Epp. et instruct.* I) and in Ignatius of Loyola, *Letters and Instructions*, eds. J. Padberg & J. McCarthy, trans. M. Palmer (St. Louis, MO: Institute of Jesuit Sources, 2006), 172.

[58]*Letter* 169, in *Epp. et instruct.* I, 507–508; Ignatius of Loyola, *Letters and Instructions*, 172.

[59]Cf. *Const.* 250, in Padberg, *The Constitutions of the Society of Jesus and Their Complementary Norms*, 112.

[60]Cf. *Const.* 288, in Padberg, *The Constitutions of the Society of Jesus and Their Complementary Norms*, 124.

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the environment with awe and wonder and not objectifying it; indeed, this sense of awe and wonder is a basic condition of caring for nature and the environment.[61] John Paul II warned of the danger of humanity's adoption of an attitude of dominion: "Instead of carrying out his role as a cooperator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature."[62] Collaborators, in being personally connected particularly with the broken hearted and broken world, may thus find Christ crucified for us. Collaboration with creation, touched by the immensity of the broken world, makes possible a profound service for reconciliation: "This compassionate relationship with the Crucifix and the crucified moves us to action."[63] Collaboration, therefore, both with others and with creation, and in relation to a mysticism of reconciliation, is a profound experience of feeling compassion and of recognizing Jesus within the brokenness of others and of creation.

Ignatius, in the *Spiritual Exercises*, the heart of Ignatian mysticism, invites exercitants to be with the vulnerability and helplessness of Jesus: "This is to consider how the divinity hides itself; for example, it could destroy its enemies and does not do so, but leaves the most sacred humanity to suffer so cruelly."[64] Using the expression "for my sins," Ignatius invites the exercitants to ask for compassion with Jesus's suffering. Peter Faber, well-known as the best giver of the *Exercises*, even relates his personal sins with universal calamities. This is not so much about causing unnecessary feelings of guilt among the faithful as it is about acknowledging the reality of collective sinfulness and the

[61]Cf. *Laudato Si'*, no. 11.

[62]John Paul II, *Centesimus Annus* [On the Hundreth Anniversary of *Rerum Novarum*] (Rome: Libreria Editrice Vaticana, 1991), no. 37.

[63]R. Velasco, "Reconciliation and Justice from the Perspective of the Decree 'Companions in a Mission of Reconciliation and Justice'," *Promotio Iustitiae* 124 (2017): 15.

[64]*SpEx* 196, in Ignatius of Loyola, *The Spiritual Exercises of St. Ignatius*, 82.

https://publications.lst.edu/

responsibility of all human beings to collaborate with one another in order to reconcile with one another.

> I wished too that there might be no more universal calamities in the world because of my sins; for it often—indeed almost always—happens that widespread calamities such as plagues, wars, famine, and so forth come about as a result of the accumulated sins of many men, each bearing his own share of the responsibility.[65]

A person's sensitivity to the brokenness of others is a way of solidarity through the repenting of one's sins and acknowledging of one's responsibility for the world.

The Thirty-Sixth General Congregation of the Society of Jesus also reaffirms a calling to collaboration with others for God's work of reconciliation: "Rather than ask what we should do, we seek to understand how God invites us—and so many people of good will—to share in that great work."[66] Fr. Arturo Sosa, S.J., says, "We want to collaborate generously with others … which comes from the experience of God, of being called to the mission of Christ Jesus, which does not belong to us exclusively, but which we share with so many men and women consecrated to the service of others."[67] Instead of considering ourselves, then, as self-sufficient or becoming self-referential, those who live the Ignatian charism ought humbly to recognize that they need one another to be bridges between those who are in conflict. Collaboration with others and with creation, in brief, requires a humble and discerning inner attitude: "what does God really want for our world?"[68]

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[65]P. Favre, *The Spiritual Writings of Pierre Favre*, ed. & trans. E. Murphy, J. Padberg, & M. Palmer (St. Louis, MO: Institute of Jesuit Sources, 1996), 204.

[66]GC 36, d. 1, no. 3, in *The 36th General Congregation of the Society of Jesus*, 40.

[67]A. Sosa, "Mass of Thanksgiving, Church of the *Gesù*, Rome, 15 October 2016," quoted in *The 36th General Congregation of the Society of Jesus*, 141.

[68]Nicolás, "Reply to *Ex Officio* Letters 2014," 1034.

https://publications.lst.edu/

An Asian Approach to the Ignatian Mysticism of Reconciliation

An Asian approach to the Ignatian mysticism of reconciliation involves cultivating a sense of deep listening within dialogue,[69] on the one hand, and promoting attention for the restoration of harmony as a manifestation of peace and justice, on the other. The former is the necessary condition for cooperation with God as well as for collaboration with others and with creation; the latter is the Asian contextual understanding of reconciliation. If we seek to know what God wants for His salvific work, we should first listen from the heart to the cry of suffering of others and of creation. This deep listening leads to discernment, one that goes back to the theme of God's initiative of reconciliation as well as to His call to cooperate with Him and collaborate with others and creation toward action. We can be drawn into the deep compassion that is a gift of one's entering into the deepest heart of Jesus Christ when we, mindful of the fact that Jesus Christ is the true reconciler, listen attentively to the voice of the voiceless and sincerely confront the broken world with its grief and sorrow. Indeed, an Asian approach to the Ignatian mysticism of reconciliation begins from compassion and moves toward the service of compassion.

A deepened art of listening with the heart can be a central contributor to the ministry of reconciliation in Asia. On the occasion of the 50th anniversary of *Nostra Aetate* in 2015, the FABC office for ecumenical and interreligious affairs spoke of a way of silence and listening among various religions and cultures in Asia:

[69]Cf. FABC (Federation of Asian Bishops' Conferences) which has been focusing on a three-fold dialogue with the poor, cultures, and religions. "We reaffirm the strong need [for] the triple dialogue with the poor, cultures, and religions, in a journey towards the Kingdom of justice, peace, and ecological harmony" (from the Sixth Bishops' Institute for Interreligious Affairs [BIRA VI]). See "Asian Celebration of 50th Anniversary of *Nostra Aetate*," in V. Tirimanna, ed., *For All the Peoples of Asia* Vol 6: *Federation of Asian Bishops' Conferences Documents from 2012–2016* (Quezon City: Claretian, 2017), 107–108.

https://publications.lst.edu/

> In an existential silence, we empty ourselves and listen deeply to the voices of the others without judging, with a loving heart. In the depth of silence, we are aware of Jesus' presence among us, which is inspiring our journey of interreligious dialogue and action for transforming the world.[70]

Their statement reveals self-emptying, along with deep listening, as essential in a dialogue for reconciliation, a self-emptying that characterizes the spirituality of dialogue in Asia. Listening in depth, in other words, occurs not from a position of superiority but only from a position of humility and respect. This inner attitude of self-emptying, moreover, can also play an important role in reconciling difficult and painful situations. Considering the theology of dialogue, for instance, the seventh Bishops' Institute for Interreligious Affairs issued this statement on the spirituality of dialogue for reconciliation:

> [The] Spirit has often used powerlessness and vulnerability to effect mutual forgiveness and reconciliation among individuals, families, and communities.… Dialogue, finally, demands a total Christ-like self-emptying so that, led by the Spirit, we may be more effective instruments in building up God's Kingdom.[71]

The listener, though powerless and vulnerable, may draw from Christ's compassionate healing presence the inner strength and courage to open her or his heart, an opening that eventually leads to mutual understanding and enrichment for reconciliation.

Mindful of Zen meditation, William Johnston, S.J., also urges his readers to listen to themselves, particularly to the inner self where each one can be a mirror that reflects the suffering of the world and echoes the cry of the poor.[72] "Only by listening can we reach the roots; only by

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[70]"Asian Celebration of 50th Anniversary of *Nostra Aetate*," 109.

[71]"Statement of the Seventh Bishops' Institute for Interreligious Affairs on the Theology of Dialogue (BIRA IV/7)," in G. Rosales & C. Arévalo, eds., *For All the Peoples of Asia* Vol. 1: *Federation of Asian Bishops' Conferences Documents from 1970 to 1991* (Quezon City: Claretian, 1997), 310–311.

[72]Cf. W. Johnston, *The Mirror Mind: Zen-Christian Dialogue* (New York: Fordham University Press, 1990), 172–176.

https://publications.lst.edu/

listening can we see the real evil which is in ourselves and in the world around; only by listening can we tap the sources of that compassion that alone will heal."[73] By listening to ourselves, he claims that we can see both the beauty of God and the reality of evil. The Holy Spirit then guides us, indicating what to do in order to cooperate with God's initiative of reconciliation.

Both Luis Antonio Cardinal Tagle of Manila and Fr. Adolfo Nicolás, S.J., gave valuable speeches in relation to silence and listening on the occasion of the Synod for the New Evangelization in 2011. Tagle, on the one hand, spoke of the silence that leads to truth: "The Church must discover the power of silence. Confronted with the sorrows, doubts and uncertainties of people, she cannot pretend to give easy solutions. In Jesus, silence becomes the way of attentive listening, compassion and prayer. It is the way to truth."[74] Nicolás, on the other hand, said that it "is necessary for us to listen with greater attention and with an immense humility to recognize the voice of the Lord where we did not expect that it could be heard."[75] By listening from the heart, one learns to forget oneself and to give oneself totally to the other, a process in which God is present all throughout in wonder. As such, while Johnston focuses on listening to ourselves, both Tagle and Nicolás focus on listening to others as a way of finding the presence of God in every human community. An Asian attitude of deep listening from the heart and of finding God's active presence in silence can thus contribute to the understanding of the Ignatian mysticism of reconciliation.

An Asian approach to the Ignatian mysticism of reconciliation can also promote concern for the restoration of that harmony which

[73]Johnston, *The Mirror Mind*, 175.

[74]Intervention of L. Tagle at the XIII Ordinary General Assembly of the Synod of Bishops, "The New Evangelization for the Transmission of the Christian Faith" (October 7–28, 2012).

[75]Intervention of A. Nicolás at the XIII Ordinary General Assembly of the Synod of Bishops.

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manifests and flows from peace and justice. Indeed, the recognition of the "sacredness of nature" and encouragement of all to live "in harmony with nature and to foster its growth"[76] are key aspects of Asian cultural and religious traditions. The Theological Committee of the Federation of Asian Bishops' Conferences, speaking from its understanding of the Asian context, relates Asian cosmic perspectives with harmony:

> There is an Asian approach to reality, an Asian understanding of reality, that is profoundly organic, i.e., a worldview wherein the whole, the unity, is the sum-total of the web of relationships, and interaction of the various parts with each other.… Our efforts to resolve disharmony and promote wholeness of life need to draw from our Asian cultural and religious resources that will resonate with our people and speak to them more effectively.[77] Harmony as such has not been merely an ideal for Asians but also a call to the Asian Church: "[In] an Asia marked by diversity and torn by conflicts, the church must in a special way be a sacrament—a visible sign and instrument of unity and harmony."[78]

The spirituality of harmony in Asia is perceived to be four-fold: harmony with oneself, with fellow humans, with creation, and with God.[79] First, harmony with oneself is not only a personal integration of body and mind but also an interconnection between the macro-cosmos of the universe and the micro-cosmos within the human person. Second, harmony with fellow humans is grounded upon the doctrine of the *imago Dei*, a faith that invites an attitude of respect for cultural and religious diversity as well as collaboration with others to

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[76]"Final Statement of the Twelfth Bishops' Institute for Interreligious Affairs on the Theology of Dialogue (BIRA IV/12)," in Rosales & Arévalo, *For All the Peoples of Asia* Vol. 1, 330.

[77]"Asian Christian Perspectives on Harmony: A Document of the Theological Advisory Commission of the Federation of Asian Bishops' Conferences," in F.-J. Eilers, ed., *For All the Peoples of Asia* Vol. 2: *Federation of Asian Bishops' Conferences Documents from 1992 to 1996* (Quezon City: Claretian, 1997), 276.

[78]"Journeying Together Toward the Third Millennium: Statement of the Fifth Plenary Assembly," in Rosales & Arévalo, *For All the Peoples of Asia* Vol. 1, 282.

[79]Cf. "Asian Christian Perspectives on Harmony," 286.

https://publications.lst.edu/

promote harmony. Third, harmony with creation asks each one of us to find the presence of God who is among us and recognize in the other a reflection of God's providential love for God's creatures. Lastly, harmony with God is the starting point of all other kinds of harmony because God is the foundation of harmony. This four-fold spirituality of harmony thus goes back to right relationship with God.

> Starting from consciousness of the God-given harmony within oneself, one moves into harmonious relationship with one's fellow humans; then one spreads out to be in harmony with nature and the wider universe. This unfolding and realization of right relationship within oneself, with the neighbors and [with] the cosmos leads to the summit experience of harmony with God.[80]

The God-given harmony makes possible the right relationship with others and with creation, which in turn leads to the right relationship with God; indeed, there is no difference between the relationship with God, with others, and with creation. This understanding of harmony weaves together the woof and warp of a web of relationships. Harmony, however, does not mean "a compromising with conflictual realities" nor a "complacency about the existing order"; rather, it means "transformative attitude and action"[81] that impel one to live in communion with all things and collaborate with them for peace and justice. An understanding of the Ignatian mysticism of reconciliation as a collaboration with others and with creation can thus be deepened within the Asian perspective of harmony as a web of relationships, introducing a particular sense of the interrelatedness of all life, the valuation of and gratitude for the meaning of all life, and a new world of right relationship with God, others, and creation.

Conclusion

A characteristic of Christian mysticism is the immediate and passive experience of the presence of God. Reconciliation, which is

[80]"Asian Christian Perspectives on Harmony," 286–287.

[81]"Asian Christian Perspectives on Harmony," 290.

https://publications.lst.edu/

the work of God, focuses on the love of God poured out upon us as a result of the reconciliation that God has effected in Christ.[82] A mystical experience of reconciliation, therefore, is an experience of God's grace. What follows thus are three points that summarize the contribution of this article.

First, a new understanding of the Ignatian mysticism of reconciliation assists those who devote themselves to the service of reconciliation to become aware of God's initiative of reconciliation. A ministry of reconciliation is God's dream, that is, *missio Dei*. Cultivating a sense of *missio Dei* allows all Jesuits, as well as those with whom they are partners in mission, to be humble instead of needing to be in charge of an apostolic task. It leads them to be humble instruments of God. Indeed, since reconciliation is God's work through Christ and not just the result of one's own human effort, it reorients us back toward God, establishing the right relationship with God that eventually invites to conversion.

The second contribution of a new understanding of the Ignatian mysticism of reconciliation is the recognition that Christ's ministry of reconciliation is inviting us, working together as humble instruments in Christ's hands, to cooperate with Him. Being united with Christ in service is a way of the Ignatian mysticism of reconciliation. Understanding our inner identity as coworkers for the ministry of reconciliation helps us listen to the call of Christ, the eternal King, and so leads us to discern deeply, in the context of mission, what leads to the greater good. The focus on reconciliation helps us face the question of Christ's presence in concrete reality, always seeking to know how Christ wants us to be with Him in the middle of our broken world. A sense of being coworkers of Christ, therefore, allows us to be touched by the suffering of the world and urges us to follow the promptings of the Holy Spirit.

The third contribution of a new understanding of the Ignatian mysticism of reconciliation is the development of insights into collaboration with others and with creation for the better service

[82]Cf. R. Schreiter, *The Ministry of Reconciliation: Spirituality & Strategies* (New York: Orbis, 1998), 14.

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of reconciliation. Instead of objectifying others and creation, this understanding helps cultivate a sense of human dignity and of the holiness of all there is in order to share the common mission of reconciliation with creation. When it comes to resisting social sin or the globalization of indifference, the Ignatian mysticism of reconciliation calls us to be in solidarity with those who are suffering sorrow and brokenness and to go back to the Father in communion with sister moon and brother sun. This is because reconciliation is a process of restoring our relationship with God as God is found in one another. The Asian understanding of harmony can thus contribute to the deepening of the Ignatian mysticism of reconciliation by encouraging in-depth listening and coexistence in harmony. Contemplating the web of relationships in God in particular makes all people and all things relevant and sacred, which in turn develops a deep sense of networking and collaboration with one another and with all creation. Looking at the web of relationships in a deeper fashion helps us to see the working presence of God in everything, and finding God in all things makes the web of life right for the glory of God.

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