MYSTERY AS A RENEWED PATHWAY TO RELATE WITH GOD IN A SECULAR WORLD

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Introduction

I prepare this paper in an attempt to give words to something that has eluded me throughout my theological studies, something that permeated every area of my studies, even overflowing into my spiritual and pastoral life, even as it continuously slipped from my grasp. I approached these studies with intellectual rigor and academic integrity, yet my thirst to understand all I could about God through my studies was left with an unquenchable, undefinable perception. Fuelled with a Descartian desire that my studies would make my experience of God as *clear and distinct* as possible, I was left with a desire for more – for something that went beyond logic and reason.

Mystery,[1] as we shall explore it here, is does not pertain to something we can know nothing (or very little) about. Neither does it denote something we could potentially know

[1]I will clarify some nuances in the ways in which I employ the use of the word Mystery. Mystery, capitalised and in the singular – veiled, beyond definition and comprehension – is what we will address primarily in this paper. In the plural form: Mysteries – may refer to derivatives of Mystery into Religious Mysteries or Mysteries of Faith. The general term mystery, uncapitalised, may refer to natural mystery or mystery as the lack of knowing, or unfulfilled knowledge. On the indefinability of Mystery cfr. Karl Rahner, "The Concept of Mystery in Catholic Theology," in *Theological Investigations IV More Recent Writings*, trans. Kevin Smyth, vol. 4 (London: Darton, Longman & Todd, 1966), 53–54. In an ontological sense, I may seem to be falling into the very ontic issue I am trying to avoid in giving a name to the unnameable, but such is the limits of our language in talking about Mystery.

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everything about, given the right conditions.[2] Rather, we approach Mystery as the fundamental relational experience of transcendence between man and God – that which our being will never exhaust exploring, deepening, and experiencing; that which lies beyond the finite intelligence of human beings yet hidden within the reach of our experience.[3] When describing the Church as a Mystery, Pope Paul VI defined Mystery as "a reality that is deeply imbued with divine presence..."[4] Thus, it is our relationship with the Divine that we will explore here.

In the general sense, mystery is often given a negative meaning when compared with knowledge as that which is as yet unknown but is ontologically *knowable*.[5] Yet the essence of Mystery does not lie in its relation to knowledge. Mystery supersedes logic and reason – perceivable yet hidden behind a veil – and, therefore, must come to us through Revelation in Grace[6] – through God's self-communication. Thus, Mystery is knowable, yet it cannot be contained by knowledge. Anything we can come to through reason or provide logical proof for is not Mystery. The veracity of Mystery's truth does not come

[2]Cfr. Thomas Aquinas, *The Power of God*, trans. Richard J. Regan (New York: Oxford University Press, 2012), 209. (*De Potentia Dei*, q. 7, art. 5.); cfr. also Rahner, "The Concept of Mystery in Catholic Theology," 38.

[3]Some Scriptural passages that further describe this are 1 Cor 2:6-11; Eph 3:1-6; Col 1:26-27; Mt 11:25.

[4]Pope Paul VI, *All'inizio Della Seconda Sessione Del Concilio Ecumenico Vaticano II*, September 29, 1963, Vatican Archive, https://www.vatican.va/content/paul-vi/it/speeches/1963/documents/hf_p-vi_spe_19630929_concilio-vaticano-ii.html (accessed January 16, 2024). "*La Chiesa è un mistero, cioè una realtà arcana che è profondamente impregnata di presenza divina*." Translated by myself as the only languages of the text available of the website are Latin, Italian, Portuguese and Spanish.

[5]Rahner, "The Concept of Mystery in Catholic Theology," 40.

[6]Henry Denzinger, *The Sources of Catholic Dogma*, trans. Roy Deferrari (Fitzwilliam, NH: Loreto Publications, 2004), para. 1816.

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from its logical rigor or coherence but from the source of its revelation: God.

As studying[7] theology transformed me, while noticing and accepting this further step into Mystery, I realized that just as it helped develop my own faith, it may also prove to be helpful in responding to the rapid secularisation that has taken place in my home country of Malta, where Church participation has been plummeting.[8] I, therefore, wondered: Can Mystery, in its very elusiveness, serve as a bridge between two seemingly disparate realities of religion or spirituality and the secular? Can it open doors to the Transcendent in the midst of skepticism?

Our History of Expressing Mystery – Ecumenical Councils

Ecumenical Councils have served as milestones in our understanding of Christian doctrine, where discernment regarding different possibilities in particular aspects of our Faith reached a climax. Their dogmatic declarations and definitions serve as waypoints in our experience of the Christian Mystery, guides that pass on what aspects of the Mystery have been revealed and how they have been discerned and recognised. The path followed by the Councils to arrive at these recognitions and understandings of Revelation was not straightforward and clear. In the struggle to give words to this Mystery, pronouncements were made, reasoning laid out,

[7]Studying is not what transformed me. Studying is a reminiscence of my intellectual rigour, but it was reflecting on my experience of God's love, when placed in relation to my studies, which transformed me.

[8]"Mass Attendance Set to Collapse in the Years to Come," *Times of Malta*, accessed January 16, 2024, https://timesofmalta.com/articles/view/mass-attendance-set-to-collapse-in-the-years-to-come.700305. It is important to note that this survey was done just before COVID. The pandemic took another big tole on Church participation, so I would expect the decline to have accelerated.

convictions held, and even some heresies[9] formed. They wrestled with giving expression to the Mystery, the God who reveals Godself to us. They attempted the colossal task of describing and, at times, even defining aspects of this Mystery. However, the Mystery of the Divine Reality that the dogma describes far exceeds its definition or description – this is how doctrine and dogmas are able to unfold and develop through the ages.[10]

The first eight ecumenical councils struggled, in particular, with the great Trinitarian and Christological aspects of Revelation over a span of more than 500 years. The journey begins with the first Council of Nicaea (325 AD), where the Arian controversy forced a confrontation with the nature of the Trinity and the situating of Jesus Christ in the Trinity. The response of the Church was to declare Christ's consubstantiality (*homoousios*) with the Father and enshrine this dogma in the Nicene Creed. We get a taste here that Mystery is not an obstacle but the very essence of the Trinity, a truth beyond human comprehension yet communicated by God and approachable through Faith. In the process, numerous positions were then declared to be incongruous with the Truth Revealed: Macedonianism, Nestorianism, Monophysitism, Monothelitism, Adoptionism – the number of these heresies is a sign of the intensity with which the Church was exploring Revelation. In this unfolding, we find negative declarations in the condemnations of heresies and positive declarations and definitions – such as the creeds.

[9]Important to note that I do not intend that those who were later declared heretics by Councils set out to be heretical. They simply held on to their conviction after the Council declared the position incongruent with the Faith. It would be their refusal to submit to the Council, and therefore to orthodoxy, which led to them being heretical.

[10]Cfr. Josef Neuner and Jacques Dupuis, eds., *The Christian Faith in the Doctrinal Documents of the Catholic Church*, 7., rev. enlarged ed. (Bangalore: Theological Publ. in India, 2001), XXXIV. (From here on this book will be referenced as ND)

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The integration of non-scriptural terminology within theology was another vital step explored in these early councils, with the terms *homoousion*, *hypostasis*, and *prosopon* in the attempts to give words to describe and define the Mystery.[11] However, it is essential to note that these attempts were not made using isolated intellectual reasoning but out of a preliminary experience of the Mystery. In Ephesus (431 AD), there is a focus on the Person of Christ – understandably wrestling with how one person can be fully human and fully divine and recognizing that within Revelation, we find Jesus as one person with two natures. Here, Mystery leads us beyond intellectual reasoning, grappling to understand the experience the disciples had in meeting one integrated person who was fully human and fully divine.

The creeds[12] are a treasure in our journey of unfolding Revelation as they serve as an essential compendium of what we believe – a summary of what we experience and come into contact with in the Mystery.[13] The creeds do not contain everything, yet they are monumental attempts to describe God, our relationship with God and the economy of Salvation. Nicaea I, and Constantinople I (381 AD) would immediately come to mind in light of this, as well as the commonly known Apostles Creed. Similarly prominent in theological circles would be the *Quicumque* and the Profession of Faith promulgated during John Paul II's Papacy in 1989, which also incorporates

[11]For further reading on this cfr. Norman Tanner, "Greek Metaphysics and the Language of the Early Church Councils: Nicaea I (325) to Nicaea II (787)," *Gregorianum* 90, no. 1 (2009): 52–57.

[12]For a comprehensive collection of creeds cfr. ND par 1-41. The side by side exposition in the CCC is also helpful, cfr. *Catechism of the Catholic Church*, 2nd ed. (Washington, D.C.: Libreria Editrice Vaticana, 2000), 49–50. (From here on the *Catechism of the Catholic Church* will be referenced as CCC).

[13]Cfr. CCC paras. 167, 187.

the Nicene-Constantinopolitan Creed.[14] Part 1 of the current Catechism of the Catholic Church (CCC) follows the structure of the Apostles Creed and the Nicene-Constantinopolitan Creed, giving testament to their monumental significance.[15]

Mystery Experienced in the Mysteries of Faith in Systematic Theology

Let us now consider how we experience Mystery through different aspects of our Faith, as expressed by the Church through the ages. In demonstrating the *simplicity* of Faith, Rahner states that "fundamentally there are only three absolute mysteries in Christianity: the Trinity, the Incarnation, and sanctifying grace; and we must be aware of the internal relationships among these mysteries and especially of the essential unity of incarnation and sanctifying grace."[16] The General Catechetical Directory, published in 1971, structures the hierarchy of the truths of Faith under four headings: the Mystery of the Trinity, the Mystery of Christ's Incarnation, the Mystery of the Holy Spirit and the sanctification of the Church, and the Mystery of the Church as Christ's Mystical Body.[17] Due to brevity, I will address these two categorizations together in my analysis.

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[14]ND 1-2, explains in a concise manner a development of the form of the creed, with the final essential structure being Trinitarian and Christological.

[15]CCC para. 196.

[16]Karl Rahner, *The Practice of Faith: A Handbook of Contemporary Spirituality* (New York: Crossroad, 1983), 39. Cfr. Karl Rahner, "Mystery," in *Sacramentum Mundi: An Encyclopedia of Theology*, vol. 4 (New York: Herder and Herder New York, 1969), 139, where in elaborating one Mystery into three Rahner mentions these three. Also Cfr. Rahner, "The Concept of Mystery in Catholic Theology," 65.

[17]"General Catechetical Directory," *Vatican*, para. 43, accessed January 20, 2024, https://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_11041971_gcat_en.html.

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Trinity

The CCC expresses that "The mystery of the Most Holy Trinity is the central mystery of Christian Faith and life. It is the mystery of God, in himself. It is, therefore, the source of all the other mysteries of faith, the light that enlightens them."[18] It is fitting, therefore, to begin our exploration with the Mystery of the Trinity and follow as it flows into other branches of Systematic Theology. The distinction is often made between the economic Trinity and the immanent Trinity, and according to the type of position held, used as a basis for further theologizing.[19] While this distinction is made to make considerations on the Trinity more reasonably manageable, the experience of Mystery facilitates the integration of these two positions– to keep the two intellectually separate may lead to fragmented theology. I venture to say that the distinction, while making intellectual study easier, if heavily relied upon, may take away from the Mysterious beauty of encountering the Mystery as Mystery – of encountering God.

The Mystery of the Trinity is vital to our Christian life, as it is about the *being* of God. Not about what God does but about who God is – and God's 'acting' flows from God's *being*. Therefore, God's Revelation, God's self-communication, is Trinitarian, and it is fundamental for us to see this first so as to shed light on all of God's Revelation. As Rahner stated, "If God is Trinitarian

[18]CCC para. 234.

[19]The distinction was also addressed in our classes, without a particular focus on their integration, allowing for the different approaches to the Trinity. Rahner reflects on this distinction in Karl Rahner, "The Mystery of the Trinity," in *Theological Investigations XVI Experience of the Spirit*, trans. David Morland, vol. 16 (London: Darton, Longman & Todd, 1979), 256. It is also a well-known axiom of Rahner that the Economic Trinity is the Immanent Trinity, and the Immanent Trinity is the Economic Trinity, as he elaborated in his book on the Trinity.

and is really related to man and not merely by appropriation, then the communication of being and of self by God must also be Trinitarian."[20]

As we attempt to define or describe qualities of the Revelation of the Trinity, such as *oneness*, unity, distinction of Persons, equality, and immutability, even exploring the relationships between these characteristics causes apparent paradoxes to emerge. These paradoxes reveal a path beyond the rational into the supernatural Mystery, without contradicting the rational. While dogmatic definitions give us structure and order, with which we can begin to know the One Triune God, it is God's Revelation, God's offer of a relationship, and our response to that relationship that plunges us into the Mystery. As the Catechism eloquently puts it, using the words of St Augustine, "Even when he reveals himself, God remains a mystery beyond words: 'If you understood him, it would not be God.'"[21] Being the central Mystery of our Faith, the Trinity is a reality that we would not come to by reason alone in any way. It is a truth which was communicated to us by Godself. It is a fundamental truth we could only recognize through revelation, through Jesus Christ.[22] This brings us to explore Mystery as we encounter it in the Second Person of the Trinity.

The Incarnation of the Second Person of the Trinity

We encountered this Mystery briefly in the Council of Ephesus above – the Mystery of the hypostatic union, of Jesus Christ's two natures within the various Christological controversies in the early Ecumenical Councils. It is also an aspect of

[20]Rahner, "The Mystery of the Trinity," 258.

[21]CCC para. 230, quoting St. Augustine, *Sermo* 52, 6, 16: PL 38:360 and *Sermo* 1 1 7, 3,5: PL 38, 663.

[22]Cfr. CCC paras. 237, 243; Mt 3:16-17; 28:19; Lk 3:21-22.

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the Mystery of God, which people frequently confront, even if unknowingly, in areas with a Christian history and cultural foundation. Some tend to have an excessively divine view of Jesus, and others an inordinately human view of Him. However, to have an appreciation of Jesus as fully human and fully divine is difficult and rare because it means not taking control of Jesus and fitting Him into our concept of what He should be but allowing Him to be the Second Person of the Trinity, whom we relate with – out of our grasp but within our reality.

From the beginning of Jesus' history, as a person within time, we again see that the Second Person of the Trinity does not act alone.[23] The Incarnation intimately relates the human and divine within the one person of Jesus Christ, the Son of God. With this, our humanity is intimately related with the divine. Analogously, through the Trinitarian relationship between the Father and the Son, we become adopted children of God – God is our Father by adoption through the Son,[24] while Jesus is the only begotten Son of the Father.[25]

Jesus, as fully human and fully divine, was He who could inaugurate the Kingdom of God here on earth. He did this by fulfilling the *tria munera* as priest, prophet and king.[26] Through Jesus, the *tria munera* is shared with humanity. He who embodied and fulfilled it perfectly through His humanity shared this gift and responsibility with us.[27] His inauguration of the Kingdom of God also led to His crucifixion by the authorities of the time, through which God continued to enact His plan of

[23]Cfr. Lk 1:26-38; Mt 1:18.

[24]Cfr. Eph 1:5-6, which also links this with the following part on Sanctifying Grace.

[25]CCC paras. 441-445.

[26]Jesus as priest Mt 21:12–17; Mk 2:1-12; Jn 17. Jesus as prophet: Mt 21:11; Lk 4:24. Jesus as king: Lk 1:31-33; Jn 18:36.

[27]CCC paras. 439-440.

Salvation through the Paschal Mystery, raising Jesus from the grave.[28]

For many, Jesus' humanity remains a crucial entry point into a relationship with God, as it is more usual for us to understand and relate with humanity rather than the Divinity itself. It is essential, though, that His humanity is not reduced into the goal, holding Him solely as a human role model.[29] Since the Trinity always *is* and acts together, *being One*, then Jesus' humanity can be the entry point in our relationship with God. As we relate with and pray to Jesus, we relate with the Trinity. Indeed, "Christ's whole life is Mystery,"[30] and the Mystery does not end here – for it would be improper for Mystery to end at all – but it flows into all that it touches. For instance, the Mystery of Jesus' humanity and divinity has led to reflection about Mary, trying to grapple with how a human person can be the mother of God.[31] The mystery of the Incarnation opens up doors to and sheds light on other aspects of our faith.

The Holy Spirit and Sanctifying Grace

The Mystery of Sanctifying Grace would not come to mind immediately for many Christians, yet it is a Mystery we encounter already at our Baptism. "Sanctifying Grace is a habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by

[28]Cfr. CCC paras. 571-572; ND para. 680 (*Dives in Misericordia*).

[29]We also must avoid the gnostic temptation of transforming Jesus Christ into a symbolic archetype of the perfect human, as Kant does in the second book of *Religion within the Limits of Reason Alone.* Again, here we see that Mystery cannot be contained within the limits of reason and logic but supersedes and overflows reason drawing us deeper, beyond.

[30]CCC paras. 512-518.

[31]Here I am referencing the dogma of the *Theotokos*. Cfr. ND 279-280, paras. 335, 605, 606/1.

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his love."[32] We immediately see that the Mystery of Sanctifying Grace flows directly from the Trinity and is received through the Holy Spirit at Baptism to dispose our soul for the Trinity.[33] Sanctifying Grace is how God heals us from sin, accompanying us as we respond to God's call back to Godself. Along this path, God has blessed us with the Community of the Church and the Sacraments, which serve as channels and direct experience of God's Grace.[34]

In the current age, since the outpouring of the Holy Spirit at Pentecost, the Holy Spirit is the Person of the Trinity, which we most 'directly' relate to, as God vivifies the Mystical Body of Christ, the Church. Even if the Holy Spirit is the 'last'[35] Person of the Trinity to be revealed to us, as St Gregory of Nazianzus asserted, "The Old Testament proclaimed the Father clearly, but the Son more obscurely. The New Testament revealed the Son and gave us a glimpse of the divinity of the Spirit. Now the Spirit dwells among us and grants us a clearer vision of himself."[36]

Indeed, we worship the Father through the Son in the Holy Spirit. Jesus Himself promised us the Holy Spirit, who will come to be in us, help us, and accompany us in this journey to the Father.[37] Jesus spoke of the Holy Spirit in a personal way. Yet, in my experience, the Holy Spirit is the Person of the

[32]CCC para. 2000.

[33]Cfr. CCC para. 1266, 1999. Cfr. also ST, I, q. 43, art. 3. Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province, vol. 1 (New York: Benzinger Brothers, Inc, 1946), 221.

[34]CCC para. 2003.

[35]When I say last, I intend it in a sense of the pedagogy of Revelation.

[36]CCC para. 684, quoting St. Gregory of Nazianzus, *Oratio theol.*, 5, 26 (= *Oratio* 31, 26): PG 36, 161-163.

[37]Jn 14:15-16, 26.

Trinity most mysterious for people. Although incomplete, we can analogously understand the Father's Fatherhood and the Son's Sonship. However, the Holy Spirit's Spiration escapes a personal analogy.[38] The Mystery of the Holy Spirit escapes our complete understanding. As we saw earlier, the Church has contended with this from at least as early as the Council of Constantinople I, when it declared Macedonianism – the belief that the Holy Spirit was either not Divine or not fully a Person of the Trinity – heretical.

A more profound experience of the Person of the Holy Spirit is now possible in the Church in light of an axial shift in perspective from what Congar themed the pre-Vatican II 'Christomonism' towards a more Trinitarian and communal perspective.[39] The Church Herself is Mystery and is so as the Mystical Body of Christ and the Holy Spirit who enlivens Her. Through the Church, we may tangibly encounter God through the Sacraments, sustaining us with God's Grace on our journey through time toward a more profound unity with God.

Application to Post-Catholic Secular Society in Malta

Nowadays, in Malta, many people believe in 'God' but are not religious. They believe that a god exists, and because of our Catholic historical culture, they will assume that this god is the Christian God. They arrive at what can be considered a rational understanding of the existence of a god, but stop there. They vaguely know Catholic teachings and Scripture yet find certain aspects confusing or contradictory to their ordinary reasoning. In response, many Catholics often try to simplify the Faith to

[38]Even in many of the analogies used through history, such as St Augustine's analogy of Lover, Beloved and Love, the Holy Spirit is less immediately recognised personally. For example, see *De Trinitate* Book 8, para. 14.

[39]Cfr. Bruno Forte, *The Church, Icon of the Trinity: An Introduction to Ecclesiology* (Makati: St. Paul Publications, 1990), 17–18.

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make it more rational and easier to conform to facts and logic. In my opinion, those who no longer believe in God but only accept a rational god do so because they have been presented with a finite, limited image of a god, by those who attempt to simplify the Mystery and make it 'understandable'.[40] Thus, many people go in search for something else in mindfulness and Eastern spirituality. Some find what they are looking for in social work and serving others. Most end up resigning themselves to the endless rat race, trying to satisfy their desire for the infinite, with finite mundanities. The Catholic faith they have heard of fails to respond to their desire for meaning and transcendence. Therefore, I believe that we need to facilitate an experience of the profound Mystery – of God – with all its so-called complexities so that people may be led beyond logic and reason into a relationship with God.

The fundamental experience that facilitates an encounter with the Mystery is prayer. "This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer."[41] Allow me to qualify the use of this quotation. It's not that prayer – often understood as formal prayer – is the solution. Rather, that the solution is prayer, understood as the transcendental experience of relating with God. This takes place in any context and condition as long as we are open to it. It can happen enjoying the calm sea, or serving boats of refugees. It can happen admiring the beauty of a masterpiece or fighting the rising wage inequalities. God is the fount of all transcendence, indwelling in the innermost

[40]Cfr. Vatican II, *Gaudium et Spes*, Vatican Archive, accessed January 20, 2024, https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html, par. 19.

[41]CCC para. 2558.

part of our being, and so we can find the fingerprint of God in all transcendence.

I get my inspiration from St. Paul – who, coincidentally, is also considered the father of the Maltese Faith because of his shipwreck in Malta.[42] Paul was an avid Jew and knew the Scriptures well – yet it took a mystical experience for him to go deeper into the revelation he knew and ask God, "Who are You, Lord?"[43] It is something I experienced myself, where I have had to go beyond my intellect and understanding and, in prayer, ask God, "Who are You, Lord?" every time God superseded the image I had of God, peering through the veil of Mystery – and it is something I hope to continue experiencing for the rest of my life.

Concretely, what this means for the application to the post-Catholic Maltese context is that we need to facilitate and accompany experiences of Mystery, of the transcendental encounter with a loving God, following the model of St. Paul. This means that, as Church, we need to 'wait' with them. It means being there in every context where they are searching for meaning, which I mentioned above, so that when they "fall to the ground"[44] as Paul did on the road going to Damascus, from an experience of transcendence, or an existential crisis, we may accompany them as they come to know God.

Conclusion

Mystery shows that since it deals with Revelation and Faith, it will and can never be *explained away*; that our Faith is not a crutch – tackling gnostic criticisms. Faith cannot be superseded by reason. Our intellectual rigor is not to create a closed system but to explore an open one. Reason can arrive to the point where

[42]Acts 27:39-44.

[43]Acts 9:1-19.

[44]Acts 9:4.

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it recognizes that for God to be God, God must be more than anything we can conceive by reason – and therefore touch on the existence of the Mystery of God. However, it will never be able to explore that Mystery; for that, we need the Grace of Revelation.

Mystery is where we find unity, where the complex and the simple are brought together: how the faith of the old lady who prays the rosary and goes to mass twice a day, maybe without understanding all of it, and the biblical scholar who researches and studies God's Word are the same Faith; how the firmness of dogmas can be kept with the unfolding inspired interpretation of the Holy Spirit; how my prayer in thanksgiving before a meal is heard by the same God who hears the hungry cry of the poor.

I do not only agree with Rahner when he said, "the devout Christian of the future will either be a 'mystic', one who has 'experienced' something, or he will cease to be anything at all."[45] But I experienced this myself in my studies. If I had left theology on the pages of the books I read, I would have been left dry and frustrated – maybe understanding something but knowing no *one* new. It was only the experience of the Mystery which seeps through the cracks of the structure that our reason builds that made me experience awe and wonder, that brought me to know some*one* rather than somethings about faith. My desire is not for understanding; my desire is that through my theologizing, God may draw me closer to the beatific vision.[46] My inability to know everything about God is not a hindrance but an invitation – to know God more intimately so as to love Him more profoundly and follow Him more closely.[47]

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[45]Karl Rahner, "Christian Living Formerly and Today," in *Theological Investigations VII Further Theology of the Spiritual Life 1*, trans. David Bourke, vol. 7 (London: Darton, Longman & Todd, 1971), 15.

[46]Cfr. CCC para. 1028.

[47]Cfr. Spiritual Exercises para. 104, Ignatius of Loyola, *The Spiritual Exercises*, trans. Louis Puhl (New York: Random House, 2000).