

retreat house or a desert experience. In his own day Ignatius knew that many people had jobs and responsibilities and so could little afford the time or expense for the full thirty-day experience away. Within the series of helps that begin the book, Ignatius notes that there are various ways of making the Exercises, even in their entirety. He suggests, then, the possibility of extending the retreat over some months, perhaps even a year. Such a retreat would proceed in the orderly method which Ignatius outlines, with an hour or so given to formal prayer every day. A meeting with the one giving the Exercises might occur every week, instead of the everyday expectation of the concentrated thirty-day experience.

Always More

What is the end result of making the Spiritual Exercises? Does the book *Spiritual Exercises* have an ending? Neither the retreat experience nor the book has a conclusion. We must remember that our basic image is exercise. Should we ever stop exercising physically or spiritually? After making the Spiritual Exercises, one can say: "I have reached a certain point in my life's journey, and I have a sense that this is the direction that God would continue to have me go. I feel encouraged and strengthened in my journeying with God." Ignatius intends that we experience God being actively present and actively laboring in life and in creation. He also helps us to realize our readiness to respond to God and to God's invitation to labor with Christ "for the greater glory of God."

Ignatius wants us to live in a world filled with God's love; he wants us to be extensions of God's love in our everyday world. Ignatius invites us through the Spiritual Exercises into an experience of that same vision that he had—a world charged with the grandeur of God. Through the Exercises, we enter into the dynamics of playing our part with Jesus in bringing about the reign of God.

Chapter Two

THE DYNAMICS OF THE EXERCISES

Once we see that the book *Spiritual Exercises* needs to be understood as a true exercise book, then it comes as no surprise that the parts of this book do not necessarily follow in a logical or chronological order. For example, the emphasis is not on the chronology of Jesus' life, though we might be inclined to surmise this from the flow of the Second, Third, and Fourth Weeks.

In fact, Ignatius does not follow the chronology of Jesus' life found in any one Gospel. Given the stage of Scripture studies in his day, Ignatius cannot be faulted in his choices of Gospel mysteries from all four Gospels for violating what we today see as the integrity of each Gospel. As a typically fundamentalist renaissance man, Ignatius would not have been aware that each Gospel has its own point of view, its own structure, and its own theology.¹ For Ignatius, the Gospels present salvation history; *this* is the kind of history that he asks us to recall in the prelude before each contemplation. Since he was ignorant of the twentieth century's "new approach" to Gospel study, Ignatius's choices of Gospel mysteries from the four Gospels were indiscriminate because the chronology of events in any one of the Gospels—which he may or may not have been aware of—has little importance in his judgment.² For Ignatius (being unknowingly a good

¹ "We are not doing justice to the gospels when we take bits and pieces from the four of them. Each gospel has its own point of view, its own structure, its own theology" (William J. Dalton, SJ, "How To Use the Bible in the Exercises," in *The Word of God in the Spiritual Exercises* [Rome: Centrum Ignatianum Spiritualitatis, 1979], 11).

² David M. Stanley, SJ, expresses a different view: "There is a certain manifest Ludolphian residue in Ignatius's presentation of The Mysteries of the Life of Our Lord, and elsewhere in the Exercises, which (I make bold to assert) should be ignored nowadays by the director and, indeed, by the exercitant. I mention only three examples for the sake of brevity: the legendary accretions with which medieval piety delighted to surround the sacred text, the age-old tendency—going back to Tatian—of 'harmonizing' the disparate, sometimes contradictory account in the Gospels, finally (and this is less serious) the occasional re-aligning of the sequence of events

evangelist), the timeline of events is not the main path to our coming to know Jesus. What Ignatius calls *mysteries* refers to the incidents in the gospel accounts that sum up a particular story. The medieval *mystery plays* caught the same meaning, and this meaning continues in our use of the *mysteries* of the rosary. For Ignatius, who in his directions has each retreatant enter into his or her own gospel story line, the mysteries of the Gospels are chosen to fit the flow of the retreat, not according to a chronology peculiar to any one Gospel.

When we are engaged in familiar physical exercises, there is a flow in our movements—what we might call their *dynamics*. So, too, if we are exercising well spiritually, there is a flow or dynamic movement which takes precedence over a logical or chronological ordering. Ignatius seems concerned about this *flow* of the Exercises, as we can see from his directions for the daily conversations between the retreatant and the director.

Describing Dynamics

"The dynamics of the Spiritual Exercises" is an often-used phrase. The obvious question is: What do we mean by the word *dynamics* when we speak of the Spiritual Exercises?

Webster's dictionary gives as the first meaning for the word *dynamics* "a branch of mechanics that deals with forces and their relation primarily to motion but sometimes also to the equilibrium of bodies." The second meaning given reads more simply: "the pattern of change or growth of an object or phenomenon." Although the idea of "pattern of change or growth" seems readily applicable to the Exercises, we can also work with an adaptation of the notion of "forces related to motion and to balance." We need to keep both of these meanings in mind when we speak of "the *dynamics* of the Spiritual Exercises."

By choosing the word *exercises* as part of his book title, Ignatius has laid the groundwork for our tracing such *dynamics* as we discover them in the context of his book. Ignatius emphasizes that the kind of book he is writing is one focused, not on content matter, but rather on movement, development, or growth, especially as these words apply to insights and

in the life of Jesus as reported in the different Gospels" ("The Call to Discipleship: The Spiritual Exercises with the Gospel of St. Mark," *The Way Supplement*, no. 43-44 [Jan. 1982]: 13).

affections. The word *dynamics* also refers to the Ignatian order or arrangement—perhaps more accurately described, using the active verbal form, as ordering or arranging—that provides the kind of balance evident throughout the Exercises. The concept of dynamics is integral to the Ignatian notion of the providence of God—"God arranging all things sweetly."³ The word *dynamics* also deals with the idea of a power or power source. This notion of dynamics we will also see in the course of the Exercises, especially in the interplay between memory and imagination, both integral to Ignatian prayer and discernment.

The word *dynamics* applies most basically to the overall makeup of the Exercises. We will find such dynamics writ large as we look first at the movement within a retreat day, then at the movement within a Week, and finally at the Ignatian movement threading through all the Weeks that comprise the full Exercises.

The Dynamics within Each Day

If we remember that the retreatant's exercising is essential to the Ignatian retreat, then we recognize that the movement within each day is from more activity to less activity. In the usual pattern of the thirty-day retreat, each day begins with two prayer periods, each one having different content matter. Then follows a third prayer exercise, which Ignatius calls a *repetition*. A possible fourth period is again a kind of repetition, and finally comes a fifth and last prayer period, usually identified by Ignatius as an *application of the senses*.

Ignatius suggests that each prayer period be followed by a short period of examination, reviewing how the period progressed. By means of this examination, Ignatius filters the original content material of the day's first two prayer exercises, not so much through noting ideas as through paying attention to insights and affective movements.⁴ As we move into the later prayer periods of the day, identified by Ignatius as a *repetition* and then as a *résumé*, we observe that he is not telling us to repeat the content matter.

³ Gilles Cusson describes this providence as our being caught up in God's plan of salvation (Gilles Cusson, SJ, *Biblical Theology and the Spiritual Exercises* [St. Louis: Institute of Jesuit Sources, 1988]).

⁴ "Marking and dwelling on the points in which I have felt greater consolation or desolation, or greater spiritual feeling" [63].

Rather he asks that we return in our repetition-prayer exercise to those moments in our previous prayer periods when we were moved by an insight or when we found a positive affective response of attraction or a negative one of avoidance. Ignatius, in one of his early notes [6] at the beginning of the *Spiritual Exercises* book, directs the one giving the retreat to ask questions of the retreatant if there should seem to be a lack of movement in the prayer periods of the day.

The final prayer period of the day, usually identified as the *application of the senses*, is not meant to be the introduction of a new way of praying. If we were to actively engage ourselves in a new way of praying in the final prayer period of a retreat day, we would have to be stirring ourselves up to a fresh activity when in fact the day has been structured towards a gradual quieting down and a deepening movement. In using the descriptive words *application of senses*, Ignatius stresses and highlights the passive way that our senses take in the world around us. When we enter into the final prayer period of the day, we are allowing what has been our prayer world of this day to be present to us in a way similar to the way that the sensible world impresses itself upon us. We are truly "actively passive"—or "attentively passive"—in this prayer period.

The more we take literally the directions for seeing, hearing, smelling, tasting, and touching, and accordingly take on, one by one, each sense experience, the further we may be distancing ourselves from the passive approach that Ignatius seems to intend in this way of praying. For there also exists in our Christian prayer tradition an active way to pray using the senses, and naturally this way of praying requires a more concentrated effort, a real "working at it." For example, this way of actively "working at" a method of praying through the senses is reflected in the Ignatian *language* of the fifth prayer period of the First Week, called a "meditation on hell" [65]. Yet, in a seeming paradox, Ignatius does not use the words *application of the senses* in this instance, but only in the fifth and final prayer periods of the Second, Third, and Fourth Weeks. I believe that the nonuse of the descriptive "application of the senses" for this First Week prayer is significant.

Ignatius is careful to explain, however briefly, different ways of praying in the First and Second Weeks. In seeking to help the retreatant to enter into an experience of hell, Ignatius seemingly encourages us, by means of his choice of language, to work with our imagination at seeing great fires,

at hearing wailings and cries, at smelling putrid things, at tasting tears and sadness, and at touching the burning sensation. This exercise relates us to the way our senses take in data, but it also appears to emphasize that we actively stir up this kind of sense activity. However, from the evidence we have of the way that the prayer moves within a day and from our experience of receptor senses, it seems that Ignatius is pointing to a more nuanced understanding of the prayer called the *application of the senses*. We can see, for example, that "tasting sadness" is not a physical sense experience, and so Ignatius is indicating that we do not take literally the idea of "application of the senses." As usual, Ignatius presumes that the experience of the director will let Ignatius's words "point" (that is, "give direction") and not prescribe how this prayer period proceeds.

The director, from the knowledge he or she has gained experientially from making the Exercises, is familiar with the Ignatian description given in the Second Week for the application-of-the-senses prayer period that emphasizes the movement of "reflecting within oneself" (*reflectiendo en si mismo*) [123, 124]. Ignatius is reminding the director that, in-the-application-of-the-senses prayer, the direction of such reflecting is inward (following the same dynamics as the repetitions), not toward experiencing new input from outside the retreatant.

What is being emphasized by Ignatius is our full body-and-soul involvement—our being actively passive—in the final prayer period of the day. It is like having all the prayer highlights of the day cascade over us in a drenching shower; it is akin to what we call an "overload of sensible experiences." The fifth prayer period of the First Week, then, can be understood as an *experience* of hell—in the manner that each sense makes real the concrete experience—if we let ourselves be immersed in the sin experience we have had through the four previous prayer periods of the day. That experience of the retreatant will likely bring hell far closer as a reality than any imaginative objectifying of a place of torment.

The Ignatian prayer day, then, moves from an active involvement with the prayer's content material through a progressive distillation of its graced meaning and affect to a kind of resolution of ourselves immersed within the day's prayer more by God's grace than by our effort. As we know from the single day described as making up the First Week, sometimes the quieting progression of a single day still leaves much personal interior work to be done in succeeding days. But the ideal of a retreat day's movement remains

constant—from more activity to less, even to quiet resting. We need only note that we will see the one exception made by Ignatius to this daily pattern, namely, the Fourth Day of the Second Week.

The Dynamics within Each Week

The movement within each Week follows the same pattern: greater activity at the beginning of the Week and a progressively quieter affect as the Week comes to a close. We retreatants find that our prayer seems to grow simpler and quieter as the Week progresses. The experience of a growing calm in the one making the retreat is a sign to the director that the Week is coming to a close and that the grace prayed for has been received.

Although the Second Week remains true to this kind of movement, it does have a greater number of distinctive parts disrupting the movement's flow than any other Week. During the first three days or so of the Second Week, we are being introduced to a new way of praying—contemplation. Whether it is two or three or more days, Ignatius wants to give time for retreatants to learn how to be as still and reflectively observant as this kind of praying demands. Ignatian contemplation is quite different from the meditation style of the first two content prayer periods described in the First Week. Contemplation also differs from the consideration, or rumination, style of the Principle and Foundation and the Call of the King. In chapter 5, we will further distinguish Ignatian contemplation from other ways of praying. The first part of the Second Week lasts just long enough for the director to be able to sense that the retreatant has worked at and developed an easy familiarity with this type of Gospel praying.

Ignatius then inserts the Fourth Day. The Fourth Day presents us with different dynamics. It is a day of total activity—all meditations. Ignatius suggests that we meditate on the Two Standards twice; in other words, he is asking the retreatant to use the same material two times (thus distinguishing the second exercise from a repetition), working through the material in a meditative way.⁵ Then he proposes two repetitions. Since we are praying for the grace of understanding, we expect the emphasis within the repetitions to be more on insight than on affect. What is most surprising is that wholly new matter is presented for the fifth and final prayer exercise. Once again a

⁵ "This exercise will be made at midnight and then a second time in the morning, and two repetitions of this same will be made" [148].

meditation is put forward, a meditation entitled Three Types of Persons (traditionally called The Three Classes of Men). The Fourth Day is unique in its demand for the retreatant to be active, in the meditative style, through all five prayer periods of the day.

Although the movement of the Second Week returns to Gospel contemplation as its way of praying from the Fifth Day onward, there is the added busyness of the consideration of the Three Degrees of Humility outside of the ordinary prayer times and the possible election consideration. The rumination on the Three Degrees of Humility may last some days, and then, through prayer, it blends into the sensitizing readiness that prepares the retreatant to come to a decision. The Second Week is known to come to its conclusion when there is quiet in the retreatant, a quiet that comes with a decision being made or with the resolution of closeness to Jesus drawing the retreatant into the Third Degree of Humility. The Second Week, like the First Week, ends with a movement towards quiet and peace.

The movement in the Third and Fourth Weeks remains consistently straightforward. Throughout the Third Week, the Gospel-contemplative way of praying is retained. Following the ordinary format, each day begins with two prayer periods containing Gospel passages, continues with periods of repetitions, and concludes with a period of the application of the senses. However, a difference is introduced: Ignatius now gives the director greater freedom to suggest optional alternatives in the retreatant's prayer, especially in the last three days of the Week. Ignatius proposes as one option that the passion narrative could be read in two parts over two days and then read as a whole on the third day, letting the passage permeate the whole day's prayer. Then, looking at the Week as a whole, he allows another alternative format—a different Gospel passage may be the content for each prayer period, without any repetition or application of the senses. In this format he again suggests closing the Week with the prayer day permeated by a reading of the whole passion. The Third Week ends with the somber quiet of being with Jesus in the tomb and staying with the empty loneliness of Mary and the apostles.

The Fourth Week follows the general movement from much activity to a quiet rest. There is, however, a major change in the Fourth Week: Ignatius directs that each prayer exercise should have its own content matter. As we have noted above, Ignatius has allowed for this possibility in the Third Week. In the Fourth Week, it becomes his only direction for the movement

of the Week. The difference seems to be that he allows for an application of the senses in the final prayer period of the day. In the Ignatian text, with the Gospel contemplations flowing through the three or four prayer periods of each day, there is no hint given about how the Contemplation on the Love of God is to be integrated into the Week.

After Ignatius was so careful in the first two Weeks of the Exercises not to overwhelm the retreatant with content matter, restricting the content to the first two prayer periods, we may ask ourselves why Ignatius would suggest a different Scripture passage for each period in the Fourth Week (and allow for the possibility in the Third Week too). In the Fourth Week, we focus on Jesus as Consoler, no matter what the post-resurrection situation. Ignatius would have us see that the passage itself does not weigh us down with new thought or feeling. Always our single focus is on Jesus in his consoling role. In a similar way, we can say that the passages on his passion have us focus not on the different situations but rather on the interior disposition of Jesus. We are given indication of this in the Third Week in the Ignatian addition of three more points for each prayer period. The three added points for each prayer exercise in the Third Week look towards our letting Jesus help us enter into his feelings, much as the added two points for the prayer periods in the Fourth Week point to a similar inward movement.

From the early directories, written as helps in giving the Exercises, we have evidence that the Contemplation on the Love of God can be integrated into the retreat in a number of ways. Just as the passion narrative, as a whole or in parts, could be the content of our prayer exercises during the last three days of the Third Week, so too the Contemplation on the Love of God has been described traditionally as the content of the last days of the retreat. Another practice would be to use the Contemplation, as a whole or in its parts, as the final prayer period of each day in the Fourth Week, with the possibility of the final day taking in the whole of the Contemplation. The consoling action of the risen Christ is brought home to us in the "now" activity of our loving God given in each of the Contemplation's four points. We are meant to see a continuity between the activity of Jesus the Consoler seen in each day's Scripture passages, and the daily activity of God communicating his love. The Contemplation is seen, then, not as a pull-out-all-the-stops organ crescendo closing the retreat, but as the natural flow of the activity of Jesus the Consoler into the so-called Fifth Week (the "beyond") of our ordinary human life. Once again we see how the Fourth

Week comes to a peace-and-quiet consolation in the retreatant, even though this Week clearly does not have the same feel of a conclusion as did the other Weeks. The Fourth Week moves us out into ordinary life, where we ourselves no longer feel so ordinary.

The dynamics or movement within each Week seems evident. Every Week tends to begin with greater activity on the part of the retreatant; then as the Week progresses, the retreatant comes to be quieter and more at peace, these very dynamics signifying that the Week itself is coming to a close. For Ignatius, then, a *Week* is not based on any number of days, as he has called to our attention in his introductory observations [4]. An Ignatian *Week* takes its shape from the dynamics of a more active to less active movement in the retreatant, a movement facilitated by the careful directions given by Ignatius and adapted by the director for a particular retreatant.

The Dynamics between the Weeks

We are accustomed to saying that each Week of the Exercises has its own grace. The grace of a particular Week has been described in various ways by different commentators on the Exercises. The asking-for-the-grace prelude—usually the second (as in the First Week) or the third prelude (as commonly seen in the other Weeks)—is an essential in the Ignatian structure of a prayer period. The grace prelude, when taken in conjunction with what Ignatius calls a *colloquy*, gives us another indication of movement in the Ignatian retreat and is an essential in its dynamics. A retreat director asks the retreatant to look back over the past day and reflect: What grace did I pray for? What grace did I receive? The director's role is to hear, to clarify, and to identify God's gifting to the retreatant; these actions are a necessary step in setting the direction of the next retreat day—giving thanks for the grace received and petitioning for the grace now to be sought. It is from monitoring how the grace received each day progresses to the grace of each subsequent day that a director begins to sense how the grace of the Week is taking shape in a retreatant. The dynamic interplay between the grace prelude (what we desire) and the colloquy (what relationship with God we are enjoying) ultimately indicates when a retreatant has reached some conclusion to a Week's work. We will see in chapter 6 a further development—greater focus on the relationship (in the colloquy) than on naming the grace prayed for.

The Week-to-Week flow of grace received might be described in a way analogous to a psychological model of adult development; as with the stages of adult development, the stages of one's spiritual development are not skipped. For example, if a person were forced, or forced himself or herself, to a more mature stage of development than personal age, circumstance, and maturity naturally called for or allowed, then usually there comes a retrogression at some point in that person's life (perhaps years later) that requires some make-up work. During the Exercises, we see spiritual growth in terms of grace received, and that involves a natural progression that cannot be forced, so that we can truly say that grace builds upon grace.

In the First Week, there is the grace of clarifying our relationship with God beyond the foundational God who creates and gifts us out of love. In the First Week, we come to know this God, through the face of Jesus on the Cross, as our redeemer, a redeemer whose justice and mercy are caught up in a forgiving love, no matter what our sinful response to God and to God's gifts. Proceeding from the Principle and Foundation through the First Week, we experience the grace of being gifted, forgiven, and loved. We are the recipients of God's saving work. We rest in the felt knowledge that we are at once gifted, loved, sinful, and saved.

In the Second Week, we hear the call and invitation to be companions with Christ in the work of salvation. We are invited to labor, to serve, even to suffer, but always *with* Christ. Since all the events of our life are to be in union *with* Christ, we enter into the prayer exercises of the Second Week, with our focus on seeking the grace to better know and love Jesus in order to follow him more closely. As the Week progresses, we seek the grace to follow God's lead in making our life decisions, just as Jesus did in his life. We acknowledge that the grace sought is first of all to be in a relationship—knowing and loving Jesus—and secondly, as an integral part of this deepening relationship, to be enabled to labor and serve. As a result, the choices and decisions about service and work are viewed through the lenses of Christ's values (the Two Standards) and of Christ's way of making decisions in his life (Ignatian contemplations), along with our consideration of the Degrees of Humility, which promote our resolve about how closely we identify with Jesus. The Second Week centers us on the movement in which Jesus draws us closer in friendship to be busy with him about the reign of God.

In the Third Week, Christ remains the focus, but there is a change from the *doing with* Christ to a *being with* him. *Compassion* is a summary word designating the grace of this Week, a week devoted to the events from Holy Thursday through Holy Saturday. We seek the grace to *be with* or to *stay with* Christ in his greatest work, the work for which he was born. Yet, as is typical of a Gospel paradox, this *work* focuses, not on his activity, but rather on what happens to him. In John's gospel, Jesus raises the question: "Should I ask that the Father save me from this hour?" And then he goes on immediately to answer his own question; "But it is for this hour that I was sent" (Jn 12:27).

In a similar way, we experience a question rising within us about staying with Jesus at this time of his passion. His passion is history; we can do nothing to change it. We want to escape from a painful situation where we seemingly can do nothing. Ignatius strongly emphasizes how we must "labor" in our praying in this Week. Compassion is hard because it results only in our involved presence, when relieving action on our part is impossible or negligible. As we allow Jesus to help us enter into his passion, we find that the grace of compassion leads to a new depth of relationship with Jesus. We experience that the love of compassion must be an integral part of the love of service. We have moved beyond the *service or working with Jesus* of the Second Week. Through this Third Week, *labor* in a faith perspective has shattered our simple notions of work, of what is valued, and of accomplishments. Only on the cross, Jesus can say, "It is finished, the work that I have been sent to do."

Sometimes it is stated that the grace of the Third Week is the confirmation of the Second Week. Although there is some element of truth being pointed to, such a restrictive understanding of the grace of this Week misses a most precious development in our growth in Christ. The Third Week grace helps us enter into a new depth of relationship with Christ that reorders our values about our own work and activity with Christ. The Second Week grace by itself cannot balance the movement of an apostolic life in its following of Christ. The Third Week grace is essential to the dynamics of an apostolic life. It can be known only in the graced experience of compassion.

In the Fourth Week, we find ourselves praying for the grace to enter into Christ's joy in his resurrection victory and to know him in his role as Consoler. We are touching into the flip side of the grace of compassion. Just

as previously we were the ones who were being gifted with the grace of an active compassion, a following and commiserating with Christ in his passion and death, so now we want the grace of a more passive experience, the grace of being consoled by Christ, a consolation that Christ is always giving us through his loving presence, whatever the circumstances of our life. Just as we do not change Jesus' history by our compassionate presence, so ordinarily Jesus does not change our life history by his resurrection presence. But the risen Christ impresses on us that he is always present with his consolation, strengthening us and even giving us joy in situations both pleasant and straitened. Saints have evidenced for us this kind of consolation given them by Jesus in hard times and even in suffering leading to death. In the Third Week, we entered into the graced experience of being compassionately present with Christ in his passion. In the Fourth Week, we come to see from our graced experience how Jesus always stands close to us as a consoling presence, no matter what the circumstances of our life. In the dynamics present between the Third and Fourth Weeks we see clearly the movement of grace building upon grace.

Although the Contemplation on the Love of God is an integral part of the Fourth Week, the focus of its dynamics is definitely beyond the retreat. I prefer the interpretation of this prayer exercise as a recapitulation of finding God in all things, reviewed through the experiences of the Four Weeks. We are graced with an awe, a reverence for God's omnipresence, a presence which we have experienced in the various movements of the Weeks: in our being created, in our being gifted, in our being forgiven as sinners, in our being called by Christ and in our following him, in our serving, in our being compassionate with Christ, and in our being consoled by Christ. We recognize God, active and working with us and our world, communicating his love. Empowered by this retreat experience of God's engulfing love, we are confident of similar graces to live our everyday life.

Evidencing Other Dynamics

If we keep in mind that Ignatius is presenting us with an exercise book, we will not be surprised that every aspect of its makeup is affected by movement. I want to point out some of the other *forces* or *dynamics* that contribute to the overall dynamics of the Exercises. Ignatius uses a teaching method of moving from an objective reading to a subjective application. A ready example is provided in the first and second exercises of the First

Week. In the first exercise we are meditating on objective instances of sin in order to come to a sense of the evil of a single bad act. When the awfulness of sin itself hits home, then we can look at our own life and where sin has infected it. The movement from objective to subjective recalls the famous Biblical example of the prophet Nathan telling David about a rich man, not taking from his own flocks, but selecting a poor servant's only lamb to serve his guests a meal. David, in his anger at the wrong being committed, is confounded when Nathan simply states, "You are the one" (2 Sm 12:1-7). David knows the story's application without further explanation.

The movement from objective to subjective can be found in subtle ways throughout the Exercises. The opening paragraphs of the Principle and Foundation begin objectively with the creation of "man"—not the philosophical human composite, but the concrete "everyman." In the final paragraph Ignatius switches to a subjective perspective with "we." In the Call of the King, Ignatius suggests no colloquy, but instead has us be present to a kind of *colloquy prayer* of the generous, great-souled persons who want to respond. At this point of the retreat, a seed of what is the generous response is being planted, even though we may not be ready to involve ourselves subjectively. The Three Types of Persons (Three Classes of Men) is similar to a case study inasmuch as its methodology allows us to look at a situation objectively and so not feel personally involved or threatened. In the Second Way to Make a Good and Sound Election [184], Ignatius again employs the objective-subjective dynamics; he suggests that we imagine ourselves trying to give advice to another and then following the advice we would give to that person. Ignatian contemplation allows us to take a certain objective stance when we see, hear, and observe, though always with the intention to be personally involved and thus also able to become a subjective participant in the scene. The particular dynamics between the objective and the subjective plays an important part in an Ignatian retreat's progress.

There is also the dynamics of the personal focus moving to the communal. In the Principle and Foundation, we have found our grounding in a personal relationship (the objective everyman is an individual person, an "I"), but in one subtly expressed in the last paragraph as a "we" situation of choice. The personal moving to the communal is more explicitly imaged in the Call of the King, where the call comes to every man, woman, and child, and the call comes to each of us personally. But Jesus obviously invites us in our personal relationship with him to work with others similarly called. In