

THE COUNTER REFORMATION IN SPAIN

after Luther nailed his 95 theses to the door of the Wittenberg church, the reaction of the Roman Catholic Church was immense and is known as the counter reformation.

the phenomena usually treated under this head includes much more than reactions within Roman Catholicism.

Out of the Spanish mystical piety came the work of Ignatius Loyola and the world wide missions and educational efforts of the Jesuit order. Teresa of Avila and John of the Cross, great mystics also, brought reform within their own order, the Carmalites during the 16th cent.

Numerous other orders chiefly in Italy, engaged in work of clerical reform, preaching, hearing confessions and service to the poor.

Paul III (1534-49) was the first of a series of reforming popes. Under him the council of Trent began its sessions and was to meet intermitantly over a period of 18 years (1545-1563) and to produce documents that formed a new basis for the modern advance of the church.

Trent developed a fortress mentality in the Roman Church that has lasted up until Vatican II, and still exists in part of the Church

the chief theological statements were set forth to combat protestant statements.

they affirmed the inspiration of the apocraphyl books of the O. T.

the seven sacraments were expounded in detail (against protestnts 2 sac.)

tradition was held to be as important as scripture

the latin vulgate was the only Bible that could be authoritative.

transubstantiation was asserted in Thomast terms and both veneration and reservation of the host are approved.

anyone who didn't agree was anathamatized by the church

Within this mileau came the Spanish Iquisition but also some of the greatest mystics the church every produced and it is these to which we now turn.

St. Ignatius of Loyola (1491-1556)

born Inigo Lopez de Onaz y Loyola he was a basque of nobel birth.

as a young squire he was hauled before the magistrates frequently for gambling, nonpayment of debts, or for amorous escapades--statutory rape.

Inigo's mother died when he was born or shortly thereafter as he was the last of 13 children.

his sister, Magdalena was to exercise a great deal of influence on him during his early stages of religious life.

after serving as a squire for some years, he departed for no known reason and became a soldier in the life guard of Duke Antonio Manrique de Najera.

When the French invaded across the Pyrenees putting Inigo in the thick of battle.

tho the odds where 5 to 1, it was apparently Inigo that convinced them to make a stand and on May 20, 1521, they all rushed to defend the citadel against the French.

tho cannonballs were still being made out of stone, a 6 hour bombardment began. a lucky shot hit Inigo shattering his right hip and breaking his left leg below the knee.

he was confined to bed for several months and asked for something to read, hoping for some romance stories .

the only books his sister, Magdalena, had on the place were the Life of Christ by a German, and a life of the saints. as far as is known these were the only two books ever found at Inigos home.

it caused Inigo to come to a decision for his state of mind at the end of convalescence can only be described as frivolous.

Inigo, like so many of his generation, shared the great dream of the high Middle Ages--the promise of uniting faith and power, spiritual and temporal authority, Pope and Emperor, in a single person.

the unity of this world and the next, of knighthood and sainthood was Inigo's personal ideal, as it remained all his life as Ignatius.

whatever happened, Inigo underwent a great spiritual and psychological transformation that later gave the Order its profoundly individual character.

Inigo by 1521, had the external form that the Order was to take in mind, at least as an idea, He envisioned an elite order of knights that, unlike the knightly orders of the Middle ages, would find their battleground exclusively in the struggle for men's souls.

in The Spiritual Exercises he speaks explicitly of two opposing armies, one of them under the banner of Satan, the other under the banner of Christ.

he kept from this time, meticulous notes of his spiritual life, what he felt, saw, etc. and it was from this time that his famous spiritual exercises were being developed.

though early on he imposed great ascetic exercises on himself hoping to come closer to God, fasting, self mortification, etc. by the time he wrote his rule in 1539 he modified it.

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for example, he emphasized self-discipline rather than self mortification, saying the brothers should abstain from scourging themselves going barefoot or bareheaded, etc.

he stipulated that the dining should be clean with food both good and plentiful.

tho he himself was a contemplative, he made it clear that the order was not to be contemplative but they would remain in the world.

on Asension Day Aug 15, 1534, Ignatius and his six bearded young companions, including Francis Xavier, who was later to be a great missionary, took vows of poverty and chastity and promised a pilgrimage to the Holy land (a vow they were never able to carry out.

the time was right for the founding of new orders, for the Curia, as never before or since, incourged the establishment of new orders to counteract the reformation

thus, in 1539, Ignatius drew up the statutes of the order calling it the Society of Jesus. the word Jesuit never appears in his writing but that had been an earlier term and got stuck on them,

THE SPIRITUAL EXERCISES

begun early in his career, the spiritual exercises were meant to bring one to full ecstatic experience in 30 days or less.

in his preface to the 1548 edition he gives warning:

"The spiritual exercises that follow must be modified in accordance with the nature of those who wish to use them for their own instruction, ie, according to their ages, thair attainments, and their spiritual predispositions.

next, what exactly is the point of the exercises themselves?

first, the spiritual exercises is the self-help book of choice if you want to learn not only how to meditate but how to have an ecstatic religious experience in thirty days or less.

second, they are intended to provide the participant, who is assisted by a guide or instructor, with a technique of meditation that will enable him or her to have a direct experience of his or her own sinful nature as well as of the passion and resurrection of Jesus Christ, all through the medium of the kind of visual and mental image projection that Ignatius developed.

the optimal goal of this four week course was a personal decision to embark unconditionally on "the imitation of Christ".

the entire sequence takes four weeks with the following proposed.

week 1: sin and its eventual consequence, the torments of Hell.

week 2: the participant must now decide whether he or she wishes to follow the banner of Satan or to enlist in the company of Jesus Christ.

Week 3: the participant vicariously experiences, down to the smallest detail, the suffering and ultimate sacrifice of Christ.

Week 4: the participant vicariously experiences Christ's resurrection and is given a foretaste of the Christian's eternal reward.

Ignatius pathway to success or rather salvation, is not just paved with words but he is wanting the whole human involved by stimulating all the senses

He specifies certain postures, breathing exercises, etc. long before Yoga was heard of in Europe. He suggests some should be in a darkened room, some in bright light

the preparations are not excessive when considering the stakes: to tame the unruly human spirit and subject it to voluntary control.

the first prerequisite is total control over the participants imagination.

for example, the instructions for the exercise in which the terrors of hell are invoked begins like this:

"the first point consists of this, that I see with the eyes of my imagination a boundless expanse of flame and souls imprisoned in bodies that are burning."

"the second point consists of this, that I hear with the ears of my imagination the weeping, howling, and crying aloud and the blasphemies against our Lord Jesus Christ and all his saints I hear also."

"the third point consists of this, that I imagine that I can smell the smoke, the brimstone, the foul stench and the corruption of Hell."

"the fourth point consists of this, that I imagine I can taste the bitterness, the tears, the misery, and the acrid pangs of remorse that are in Hell'

the fifth point consists of the connection with the sense of touch in my imagination , which enables me to feel how those flames catch hold of the soul and devour it."

during the 30 days of course, solitude and isolation from the world outside is of the essence.

the participant must speak to no one except his exercise master, a Jesuit father with great experience, who arranges the program of exercises to suit the individual capacities and character of his charge.

Pope Paul VI ⁽¹⁹⁶³⁻¹⁹⁷⁸⁾ gave the order a backhanded testimonial saying: "the exercises of St. Ignatius have been one of the most effective means of bringing about the spiritual renewal of the world and its total reorientation toward God, but only with the stipulation that they must be truly Ignatian"

today, the exercises are practiced widely by many orders and used by both Catholic and protestant alike for retreats, including a shorter version lasting 8 days.

TERESA OF AVILA (1515-1582)

Teresa was a remarkable woman. She gave new life to her order of Carmelite nuns by stressing both a discipline of the body and a need for deep inner communion with God.

to bring reform she engaged in almost superhuman labors and with a remarkable literary style wrote several books on the Christian life which still afford vital inspiration.

at nineteen Teresa became a nun of the Carmelite order. After years of uneventful service in it, she resolved to bring it back to the more rigorous rules which had originally been established for it.

she secured permission from the pope to found an order of Discalced, or barefoot, nuns. this wearing of sandals instead of shoes was not an end in itself, but a symbol of the need of taking seriously the vows of poverty, and renunciation of the comforts of the world.

for this she enlisted the aid of John of the Cross, 25 years younger than herself, and a great mystic in his own right. I will discuss him next.

this reform took twenty years of labor, and much travel under incredible hardships and in spite of opposition from the church and occasional bouts of illness, in the end she established 17 monasteries for Discalced nuns and 15 for the friars.

THE SPIRITUAL JOURNEY ACCORDING TO THE INTERIOR CASTLE

because the spiritual journey or path receives the most complete elaboration in her book The Interior Castle I will use it to explain her path.

There are seven Moradas, or dwelling places in this castle which represents the human soul.

these represent for her the seven states or levels of prayer from beginning Christian prayer to the "spiritual Marriage".

Mental or conscious prayer is the entrance into the castle. this conscious

prayer which sometimes achieves high levels of devotion and joy (she calls 'contentos') is the deliberate lifting up of the mind to God. Teresa defines this mental prayer as "nothing but friendly intercourse and frequent solitary converse with Him who we know loves us."

This continues as the way of prayer until the fourth 'morada' where spiritual consolations begin. These spiritual consolations she calls 'gustos' are pure gift from God which require no effort of our own but are an inflow of the love of God.

the first morada represents the person who is a self-contained, sacramentally correct, Christian. This person is more attached to the world than to God. There is prayer present in the person's life, but it is sporadic and difficult.

the basic area of needed growth at this level is self-understanding so that humility is gained. The desire for God as a real and viable presence in life begins while still in this level.

The Second Morada

prayer becomes more regular, There is a desire and motivation for progress in the relationship with God and efforts to discipline oneself in virtue and other pious activities, while at the same time, there is a strong tendency to fall back into bad habits or neglect prayer.

The third morada

or the level of mediocrity, is a very stable stage. In it most Christians spend their entire spiritual lives. Teresa spent 18 years at this level. This stage is characterized by a stable prayer life, activity in religious functions, and general popular piety.

"Being a good servant of the Lord" would be a common way of describing this level. It does not include friendship with God in the sense of communion with Him on a deep and consistent level.

a significant reason for not moving off this level is the presence of

ambivalence. Teresa described this ambivalence in her Life. She wanted God, but she also wanted the rewards and activities of the world. It is at this juncture that a series of deeper, sometimes called 'second conversion' experiences are necessary in order to make the total surrender to God a reality.

g only then can one move on into the realm of the 'prayer of Quiet' which is the first level of spiritual consolations or 'gustos' which is a level of prayer sometimes called 'infused contemplation' because it is supernaturally infused by God.

The forth Morada

is the first level where this infused element of prayer enters in. the entrance to this level is total surrender. There is nothing a person can do to require or obligate God into drawing one into this type of prayer. at this level one moves back and forth between ordinary (mental) and infused prayer or 'gustos'.

entrance into this morada is by allowing God to bring one into it thru 'gustos'. This requires three things as prerequisites: Love to God and Neighbor, detachment (which includes self-acceptance), and humility (which includes perserverence in prayer) Once one has been drawn ~~into~~ ^{into} infused prayer there is no longer a change in type but only in degree.

the remaining moradas only continue and deepen this type of prayer rather than introducing any new type.

Hence the fifth, sixth, and seventh moradas

describe the prayer of union, (5th), states of ecstasy or rapture (6th), and the Spiritual marriage (7th), where contact with God is as unbroken as it is possible to be while in this life.

in the prayer of union (5th morada) there is, tho of short duration, an almost complete suspension of the faculties of the soul (which for Teresa are the memory, intellect and will).

Teresa simply defines union as "two different things becoming one."

In the sixth morada she describes how union becomes longer and includes the action of God in rapture or ecstasy. This she describes as a prayer in which "the faculties are so completely absorbed that we might describe them as dead, and the senses are so as well."

It is in this state of total recollection of the faculties or suspension that God reveals certain mysteries which are so deeply impressed upon the memory they can never again be forgotten.

the seventh morada, and her final one, tho she postulates there could be many more, is what Teresa calls the "spiritual Marriage".

This stage is a transforming union of the soul, completely and permanently in all its faculties, to a state of ineffable and perfect peace in God. As in Paul's words: "He who is joined to God becomes one Spirit with Him."

there is no higher state attainable in this life.

the understanding of this path needs to be seen, not as linear but more like three lanes of a highway with shifting back and forth, or like a spiral in which one goes over the same material many times, each time at a deeper level.

Teresa says: "No soul on this road is such a giant that it does not often need to become a child at the breast again. (This must never be forgotten: I may repeat it again and again, for it is of great importance.) For there is no state of prayer, however sublime, in which it is not necessary often to go back to the beginning."

Though the path proceeds in a generally straight order, there is repetition of steps, even to the beginning, as the Lord chooses and according to His will.

this does not invalidate the general pattern of the walk, however.

the most important thing for Teresa throughall the path was her devotion to the Sacred Humanity of Jesus. Even tho she came to realize the various phenomena she experienced on the path were not necessary, they reinforced the necessity of devotion to the sacred humanity of Christ, which was the only safe way to union for her.

St. JOHN OF THE CROSS (1542-1591)

John affords a clear example of asceticism in the mystical tradition but he was so much more that he holds a high place as one of the most creative of all the mystics.

sponsored in his youth for the priesthood at one of the Jesuit schools, he chose instead to become a Carmelite friar. Even as a young man he practiced his austerities which were to continue throughout his life.

he ate little, slept on a hollow board, and wore the proverbial hair shirt.

under Teresa's direction he helped reform the Carmelites, as mentioned, and served as spiritual director, confessor, vicar, rector, prior and counselor to a growing number of these houses.

in a sharp dispute that arose between the calced and discalced Carmelites, he was seized and imprisoned in the monastery at Toledo. He was confined to a small room only six feet by ten with scarcely any light, fed on bread and water, frequently scourged by the friars, and deprived of the Mass and sacraments.

they failed to break his spirit, and it was there that he wrote some of his greatest poetry. after 8 and 1/2 months he managed to climb over a wall and escape, thanks to a friendly jailor, [who also gave him paper for his poetry]

both his reform activities and his mystical writing continued. He rose to considerable prominence in his order, only to be shorn of all power and "thrown into a corner like an old rag" by a rival's opposition and a whispering campaign.

he died in virtual exile soon after this reflection but still with a gentle soul unembittered by the treatment accorded him.

John wrote four books of lasting importance: The Ascent of Mount Carmel, The Dark Night of the Soul, The Spiritual Canticle, and The Living Flame of Love. Together they make an extensive survey of the contemplative life. The first two deal with ascetic mysticism, the last two describe the abounding and inflowing spiritual gifts of God. Together they cover the traditional mystical way of purgation, illumination, and union, but with considerable originality.

All his books are based on his poetry and he must be seen first as a poet

The Ascent and the Dark Night are both based on his poem "the Dark night"

while "the living flame of Love" is based on that poem, and the caticle on that one.

A SYNTHESIS OF JOHN'S PROGRAM:

GOD: he had Aquina's view--simple, First Cause, everything and no-thing.

God is substantially present in every person and all creatures. If he withdrew they would cease to exist. one must become empty, know poverty of spirit for God can't have competitors.

UNION; is a union of likeness--conformed in every way to God's will, the greater our love the greater the communion with God

we become by grace what God is by nature through Christ.

John thinks of union with God in terms of marriage--Christ is the bridegroom

and the soul is the bride using an analogy of the Song of Songs.

No one experience can bring a person through to the full transformation into God.

this takes time and many experiences.

If one is serious about this journey you need a spiritual director to keep you

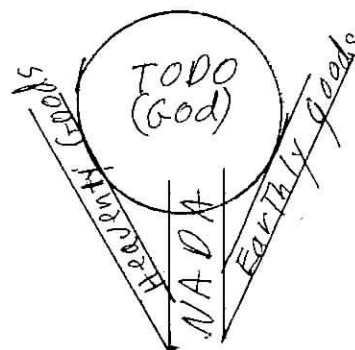
stable and to help you objectify your experiences as well as to discern

the source of the experience, ie, God, The Devil or ones own mind.

MEDIOCRITY as for Teresa is the minimum starting point--one who is already a Christian who loves the Lord and is a good servant but not a real friend of the Lord. In order to be willing to abandon oneself to the Lord, there already has to be an experience of the love of the Lord

Diagram of total doctrine of John

Way of NADA is the way to everything TODO.
everything is relative except the absolute,
which is God. God is nothing, ie No-thing.



John assumes he is speaking to mature christians, those at the stage of mediocrity, who have things together and says they must give it all back to God.

He says one must look at Jesus and do as he did to leave mediocrity behind.

in A bk. I, 13 he we have to quit being self indulgent and do the hard thing.

this is difficult to understand, and he sounds hard but his goal is transformation.

JOHN'S PROGRAM

1, have an habitual desire to imitate Christ, fix your eyes on Jesus to be assimilated into him (A. Bk. 1, 13:3)

2. don't indulge your desires--hang loose enough to know when the Lord is shining thru something. If something doesn't lead you to the Lord or glorify Him, don't do it.

3. Endeavor to be inclined always to those things which mortify ourselves, since we are self indulgent, John says to do the opposite (A. I 13:6)

4. Try to act with contempt of yourself, speak with contempt of yourself, think lowly of yourself. John means don't be self-serving--die to self, in other words, decenter yourself and consider others as important.

Who is called to this?

the one who is called to this path is one who has already learned to love the Lord for himself, at least in some degree, and not just for the consolations.

This program of asceticism is an outgrowth of one's love for God as one must be willing to go thru the death process needed.

What will happen if one engages in this process? --read poem "The Dark Night" → *next page*

a. you will be introduced into the dark night of the senses, where one realizes their poverty, aloneness, nudity, vulnerability, weakness of creaturehood. one comes to a deep sense of dependency on God, a feeling of powerlessness.

three conditions to note whether the dark night is God or depression (DN Bk.I, 9)

first, there is no consolation in God or in creatures--dryness and aridity of spirit

second you still want God very badly and have anxiety because you think you have

lost Him

third, one is unable to use the imagination or senses, not able to meditate.

in this dark night of senses, the capital sins have gone underground and taken

THE Dark Night

One Dark night,
Fired with love's urgent longings
-Ah, the sheer grace!-
I went out unseen,
My house being now all stilled.

In darkness, and secure,
By the secret ladder, disguised,
-Ah, the sheer grace!-
In darkness and concealment,
My house being now all stilled;

On that glad night,
In secret, for on one saw me,
Nor did I look at anything,
With no other light or guide
Than the one that burned in my heart;

This guided me
More surely than the light of noon
To where He waited for me
-him I knew so well-
In a place where no one else appeared.

O guiding night!
O night more lovely than the dawn!
O night that has united
The Lover with His beloved,
Transforming the beloved in her Lover.

Upon my flowering breast
Which I kept wholly for Him alone,
There He lay sleeping,
And I caressing Him
There in a breeze from the fanning cedars.

When the breeze blew from the turret
Parting His hair,
He wounded my neck
With his gentle hand,
Suspending all my senses.

I abandoned and forgot myself,
Laying my face on my Beloved;
All things ceased; I went out from myself,
Leaving my cares
Forgotten among the lilies.

a spiritual form. for ex: Gluttony becomes spiritual so the person wants all kinds of experiences. Pride becomes spiritual in the sense of feeling superior to others not experiencing the favors of the Lord.

Carl Jung Speaks of creative depression which brings growth and that is what this is.

From this point on everything described as darkness. Dusk to midnight is the Darknight of sense; Midnight to nearly dawn is the dark night of the Spirit which leads to union with God; the Darkness before dawn is the tranquil night of union and we don't come into true light till the beatific vision in heaven.

this path is much like marriage. When two people fall in love they are a god to each other until the honeymoon ends then disillusion sets in. If the marriage survives that then real love ensues and the partners accept each other as they are.

the mystical path is similar in that the darkness we have to face is the disillusion stage and produces fear and anxiety. The Dark night is the authenticating of our love for God. one ends up in a serene, positive, relationship with the Lord but it is still not reality. One must go thru another purifying stage, the dark night of the Spirit. This is purgatory on Earth and those going through this, here are purified for heaven.

the dark nights are an entering into the nothingness of human experience and coming into the everything of human experience. God is nothing and everything.

CONTEMPLATION is what is going on in the dark nights. it is the look that transforms; at first it seems that God is not even there in the nights, but the reason is the soul is so unpure that it receives God's light as darkness. later it is experienced as love and light.

the point of it is to bring

DETACHMENT or FREEDOM. Freedom or detachment is being comfortable with ones daily reality--the good and the bad--even in the nitty gritty of life. letting things be.

if a person is detached they are a contemplative for detachment is the

underside of contemplation. The more complete ones detachment or freedom, the more complete is the emptiness so union comes. the path is a process of becoming more and more detached, and more and more filled by God until one is completely in union with God and free.

the mystic is the one who re=possesses the best in human existence. everything human is assumed in the incarnation and brought to fullness in Union with God in Christ.

DETACHMENT

the Ascent and Dark Night are both books about how to free yourself.

desires are expressions of our un-freedom. We want to be freed to want God alone but when we are subject to ambivalence, we are not free.

needs are our agenda, resentments, job, etc. (A. bk. I, 11 treats what these needs are.)

says they are volentary, habitual, desires. It is the volentary habitual desires that are the nemises of our lives. They are habitual sins having to do with character faults, habits, etc. Things we have control over.

what is involved is moving away from needs to desire; away from things that control us to God. Move from needs into love, the I-Thou relationship.

Love is the answer--it is a movement of love. A. Bk. II, 5 is a key chapter for it shows the goal--transformation by way of love--we become new creatures.

thus the measure of ones love is the measure of ones freedom and the freedom that one has is determined by how much one is controlled by the things, the nitty gritty of life or things in ones life.

the basic difference in the two dark nights is the first night has to do with overcoming wrong relationships, it is a pruning of sorts. while the Dark night of Spirit is a vovement into true reality and consists on casting oneself onto the Lord in pure faith (WHEN the intellect is purged), hope (when the memory is purged) and love (when the will is purged.) it is a yanking up by the roots

any and all attitudes, compulsions, etc. that are in the human personality.

John makes clear that one is to go to God for strength ^{& Grace} to deal with ones weaknesses. for ex: if struggling with resentment, one must lift it to God to handle rather than fight it by oneself. the point is to learn to dwell in God's strength ^{& Grace}

Freedom itself is what is obtained wthn one goes thru the process (affective detachment is obtained only after effective detachment)

in the Ascent bk. III, 18-20 John describes progres s thru degrees of attachemtnt and detachment.

the fulfilled person is the one who has everything in order in their life.

Detachment is not apathy

NADA-THE PRINCIPLE

L.F. III, 34 speaks of unhampered, idle, peaceful, serene solitude. an inner idleness and spiritual listening and vulnerability that allows one to be in touch with God.

the person who has come to this place should not try to meditate only looking at God, doing nothing.

one must become naked before God Denudex, or nakedness is evangelical perfection and is that state where you are unhampered, alone and naked with God in all things. it is like uncovering all layers of the onion and getting to the center

NADA ES TODO negative term but positive state as living in the center of your life.

this emptiness is actually the presence of God TODO, in ones life, which is contemplation.

when one has truely entered into NADA than you are in God for God is everything-- creative nothingness means you have come to terms with the totality of life.

TRANSFORMATION -- read poem "the Living Flame of Love."

when God comes into ones life and when a person is free enough to let this happen, then the transforming union is experienced.

John uses the analogy of a window which the sun shines through constantly but if the window is dirty, little sun gets thru. The process of purging cleans the window, (the sun is always there as is God) and when a person is completely purged (the window is clean) then the sun shines in so completely that one no longer can see the window itself but only the light coming through.

the person and God retain their own identity in Christian mysticism, it is always an I-Thou relationship.

God possesses one so totally that the only thing that remains is ones personhood. to be in God and God in us is to be totally transparent.

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THE LIVING FLAME OF LOVE

O living flame of love
That tenderly wounds my soul
in its deepest center! Since
Now You are not oppressive,
Now Consummate! if it be Your Will:
Tear through the veil of this sweet encounter!

O sweet Cautery,
O delightful wound!
O gentle hand! O delicate touch
That tastes of eternal life
And pays every debt!
In killing You changed death to life.

O lamps of fire!
In whose splendors
The deep caverns of feeling,
Once obscure and blind,
Now give forth, so rarely, so exquisitely,
Both warmth and light to their Beloved.

How gently and lovingly
You wake in my heart,
Where in secret You dwell alone;
And by Your sweet breathing,
Filled with good and glory,
How tenderly You swell my heart with love!