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# Rekindling the Role of Affectivity in Ignatian Discernment of Spirits in the Context of Christian Life Communities in Darjeeling, India

S. John Kennedy

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**REKINDLING THE ROLE OF AFFECTIVITY IN IGNATIAN DISCERNMENT  
OF SPIRITS IN THE CONTEXT OF CHRISTIAN LIFE COMMUNITIES IN  
DARJEELING, INDIA**

A thesis by

S. John Kennedy

presented to

The Faculty of the

Jesuit School of Theology

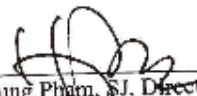
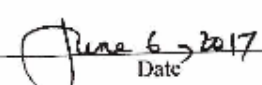
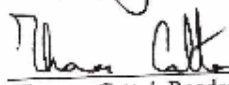
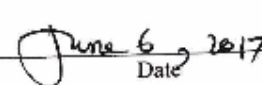
of Santa Clara University

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requirements for the degree of  
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Committee Signatures

 Hung Pham, SJ, Director	 June 6, 2017 Date
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## ABSTRACT

This thesis addresses and offers solutions to the issue of lack of affectivity in decision making among the Christian Life Community members in Darjeeling. The problem has been traced from their former religious practices of immediately appeasing spirits by offerings material things through village priests when the spirits interfere in their life. This practice has come down to instant decision making without out paying close attention to the consequences, as they would cease all activity to appease the spirits. To examine and resolve this issue, this thesis first presents the relationship between affectivity and discernment. Second, the thesis presents an understanding of affectivity within the history of discernment of spirits from the patristic period to St. Ignatius of Loyola. This historical survey helps one to understand the importance and role of affectivity in discernment. Third, the thesis discusses affectivity in Ignatian discernment of spirits as it flows from his affective life and experiences. It goes to claim that all Ignatian discernments are affective in nature. Finally, this thesis offers ways and practical recommendations on how to be aware of affectivity, which plays a vital role in discernment. This task of application of affectivity is done through affective accompaniment, which is working with spiritual directors so as to enkindle affectivity in discernment. Through the historical critical method, the following analytical tools—dualistic, unitive, and “tending towards the good”—are employed to facilitate the understanding and practice of affectivity in discernment. Thus, the thesis presents a schema that can be applicable to any ministry, be it teaching, spiritual ministry, parish work, or any social work. In any situation, we could use these analytical tools. Ultimately, we tend towards an affective God to be effective in God’s mission.

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## INTRODUCTION

We are civilized members of society, and we consider ourselves to be rational beings. Every day we respond and fulfill our needs and intentions by using intelligence and affective feelings. Our rationality is tinged with feelings and emotions. In the same way, when we involve ourselves in prayer and go on retreat, we experience joy and sorrow, love and fear, consolation and desolation. With these affective movements and with careful studying and planning of these movement of affections, we are able to make decisions that determine the direction of our lives.

I am a Jesuit from Darjeeling, India, and I have been giving retreats to students, lay people, members of religious orders, and to inter-religious groups for the last five years. As part of my retreat ministry, I was involved in spiritual accompaniment of Christian Life Community (CLC) groups for three years. Interacting with them, I came to know that when decisions—be it joining a CLC group, a career, studies, or life choices such as choosing married life or religious life—much attention was not given to the awareness of interior motions and the consequences of their decisions. This atmosphere of the CLC group milieu prompted me to study the role of affectivity in the discernment of spirits.

The history of the CLC movement can be traced to St. Ignatius Loyola. As a soldier recovering from his wounds from the Battle of Pamplona in Spain in 1521, Ignatius was given an extraordinary grace of conversion. With the fruits of his conversion, Ignatius sought to help others by speaking with them in groups about the

work of God in their lives.<sup>1</sup> Ignatius guided many people towards God by his own spiritual experiences and the *Spiritual Exercises*, a manual which he wrote from his personal experience. In 1563 in Rome, a young Jesuit, John Leunis, founded the first CLC by gathering a group of young lay students at the Roman College to help them unite their lives with Christian values.<sup>2</sup> “The movement, originally called the Sodality of Our Lady, grew and was confirmed by Pope Gregory XIII in 1584.”<sup>3</sup> Over the years, the movement spread dramatically through the initiative of other Jesuits and lay people. “In 1920 there were 80,000 sodalities worldwide.”<sup>4</sup> In the 1950s in the US, there were over two million teenagers as well as numerous adults who were CLC members. CLC members meet in small groups weekly or biweekly to share their spiritual experiences. Jesuits continue to be the main support for CLC. Wherever the Jesuits went, the CLC went with them and vice versa.

In India during the first half of the twentieth century, the Federation of Sodalities had its National Secretariat at St. Xavier’s High School in Mumbai. During that time, the National Promoter of the Sodalities was Fr. Francis Benac, SJ. His tireless efforts brought many members to the Sodalities. As a result, a new building was constructed to serve as a center for the Sodality Movement and where faith formation took place for various groups. This new building was called Sodality House, situated at J.J. Road, Byculla, Mumbai. In 1958, the National Secretariat of the Sodalities shifted to its new location to

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<sup>1</sup> “History of CLC,” Christian Life Community – USA, accessed March 2017, <https://clc-usa.org/history-of-clc>.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.



Sodality House with Benac still as its National Promoter. The transition from the original Marian Congregations to Christian Life Communities took place at the world level in 1967. In India, however, the process took longer and was done under the leadership of Fr. Oriol Pujol, SJ. Initially, the name Christian Life Movement was adopted. But in order to reflect this process of change, the name of the house was changed from Sodality House to Seva Niketan (House for Service) in 1972. The full transition to CLC took place in 1974, and Pujol was still the Ecclesiastical Assistant with the National Centre and continued to function from Seva Niketan. From there, CLC spread to several other dioceses in India. Today, CLC is present in 22 dioceses across India, and the National Secretariat continues to be in Seva Niketan.

The Darjeeling diocese was founded in 1962. It consists of 41 parishes, 12 of which have CLC groups. CLC groups participate in the larger communities organized regionally and nationally. The mission of the CLC in Darjeeling shares the same values as the worldwide CLC, which is to follow Jesus Christ more closely and to work with Him to foster the welfare of the family and the integrity of creation. This mission is especially aware of the pressing need to work for justice through a preferential option for the poor and a simple lifestyle.<sup>5</sup> CLC members are trained in the Jesuit pedagogical principles of learning and integrating through experience, reflection, action, and evaluation in their lives.

The Darjeeling Catholic population consists predominantly of tribal communities. Most of them belong to the Lepcha tribe. Culturally, they were nature worshippers prior to becoming Catholics and in general believe in spirits. They believe in one good spirit

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<sup>5</sup> “History of CLC,” Christian Life Community – USA, Accessed March 5, 2017. <https://clc-usa.org/history-of-clc>.

and very many evil spirits.<sup>6</sup> They worship the good spirit, and they appease the evil spirits by offerings rice and other edible items. The Lepcha priest and priestess are the mediators between the Lepchas and the spirit world.<sup>7</sup>

To the Lepchas the supernatural world is divided into two groups, the *rum*, or the mainly benevolent supernatural beings, and the *mung* or the malignant supernatural beings. Any evil occurrence is in the first instance ascribed to the malignant activities of the *mung*, but it may, under certain conditions, also be due to temporary ill-will on the part of some or other *rum*.<sup>8</sup>

The *rum*, or good spirit, is supposed to cause happiness, joy, and peace, while the *mung*, or evil spirits, are the demons that cause sadness and sorrow.<sup>9</sup> The people's attention and focus is mostly on pleasing and pampering the *mungs*.<sup>10</sup> I have observed that the Lepchas could leave whatever they are engaged in to appease the evil spirit. The *rum* could also suffer from 'ill-will' if the sacrifices were neglected.<sup>11</sup>

I found a link between the old habit of appeasing evil spirits and the new habit of instant decision making, not taking the time to ponder over and reflect on matters at hand. For instance, on October, 2013, I was invited to assist Fr. Peter Bhujel, who was giving a retreat to the CLC members at the Pastoral Center at Siliguri, Darjeeling. There were 23 members making the retreat. I witnessed five of them leaving the retreat within the first

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<sup>6</sup> John Morries, *Living with Lepchas: A Book about the Sikkim Himalayas* (London: William Heinemann, 1938), 36.

<sup>7</sup> D.C. Roy, *Lepchas: Past & Present* (Darjeeling: N.L. Publications, 2012), 128.

<sup>8</sup> Halfdan Siiger, "Fate in the Religion of the Lepchas," In *Fatalistic Beliefs in Religion, Folklore, and Literature*, ed. Helmer Ringgern, (Stockholm: Almquist & Wiksell, 1964), 152.

<sup>9</sup> C. de Beauvoir Stocks, *Sikkim, Customs and Folklore* (Delhi: Cosmo Publications, 1975), 59.

<sup>10</sup> D. T. Tamlong, *Mayel Lyang and the Lepchas: About Sikkim and Darjeeling* (Darjeeling: Anima & Tamlong, 2008), 40.

<sup>11</sup> Heleen Plaisier, "In awe of so many *mung*: Halfdan Siiger in Sikkim Himalays," *Bulletin of Tibetology* 43, nos. 1 and 2 (2007): 27.

four days. The reason they gave was that they have to attend to some important work at home. I had similar experiences when I was the director from 2007 to 2013 for All India Catholic University Federation (AICUF), a student voluntary corps for doing social work. Every year, I conducted retreats for them with other Jesuits, and every year I experienced students leaving in the middle of the retreat. Appeasing evil spirits could be understood as yielding to the evil spirits' wishes. In discernment, the evil spirit has to be resisted and eventually rejected.

My thesis will address those issues raised by the CLC groups in Darjeeling such as the current habit of instant decision making, not giving much thought to interior motions and the consequences of their decisions. Besides this, the CLC members feel that retreat procedures are rationally oriented and thus those who join the CLC groups are considered elite in their parish. However, the people in general are affectionate and loving. This dimension of their social life, I believe, should flow into their prayer life and in decision making or discerning so that prayers and retreats become a celebration of “more” life. In this situation, I would like to explore and rekindle the role of affectivity in discernment and how we can adopt the affective nature of the people into decision making processes.

Affectivity, or the affective, is defined by the *New Oxford American Dictionary* as relating to moods, feelings, and attitudes. The word comes from the French *affecter* or the Latin *affectare*, meaning “to aim at,” and the Latin *afficere*, meaning “to work on” or “to influence.”<sup>12</sup> Affectivity can also play out in a facial, vocal, or gestural behavior as an indicator of inner feelings. Affectivity also includes the cognitive and the conative

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<sup>12</sup> *New Oxford American Dictionary*, 2.2.1 ed., s.v. “affective.”

dimensions. In Christian spirituality, R.C. Roberts indicates, “Whatever else Christianity may be, it is a set of emotions. It is love of God and neighbor, grief about one’s own waywardness, joy in the merciful salvation of our God, gratitude, hope, and peace.”<sup>13</sup> In other words, affectivity plays a vital role in one’s journey towards God.

This thesis will rekindle and focus on the role of affectivity found in Ignatius of Loyola’s text on the rules for the discernment of spirits in his *Spiritual Exercises*, that is, for discerning the right course of action in one’s life. Ignatius was an affective person. His *Spiritual Exercises* demonstrate an affective way to follow Jesus. Ignatius wrote these *Spiritual Exercises* with an unquenchable passion for God. To whomever he gave the exercises, most of them converted and began to serve God and people.<sup>14</sup>

To establish my thesis, I will utilize the historical critical method to study and analyze the earliest texts on the discernment of spirits found in the *Spiritual Exercises* of St. Ignatius of Loyola. This method refers to a study of the events and processes that Ignatius went through and the studying of the earliest texts of the *Autograph* he wrote.<sup>15</sup> The purpose of finding their antecedents with regard to the contemporary spiritual milieu or the issues that the CLC groups are facing and thus understanding the nature of the issues will help me to address them with possible solutions.

In the first chapter, I will explore the meaning of affectivity and several aspects of affectivity. I will also examine discernment and its meaning connected with affectivity, using the writings of a few of the early proponents of discernment like Origen of

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<sup>13</sup> R.C. Roberts, *Spirituality and Human Emotion* (Grand Rapids, MI: Wm. B. Eerdmans, 1982), 1.

<sup>14</sup> Parmananda R. Divarkar, *A Pilgrim’s Testament: The Memoirs of Ignatius of Loyola* (St. Louis: Institute of Jesuit Sources, 1995), 42.

<sup>15</sup> The “Autograph” is the Spanish text of the *Spiritual Exercises*. The copy in existence has corrections made by Ignatius’s own handwriting. Hence, it is given the designation “Autograph.”

Alexandria, Evagrius Ponticus, and Thomas Aquinas. I want to discover the role of affectivity in their ideas of discernment. To support and enhance the argument, I will quote biblical passages and bring in the epistemological and hermeneutical principles whenever they are applicable to the issue under study.

The second chapter focuses on affectivity in Ignatian discernment. I will explore affectivity expressed in Ignatius's autobiography, in his experiences, and in the images and words he used. The discernment rules express affectivity in words and images. Finally, I will argue that the three ways of discerning are affective.

In the third chapter, I will explore how spiritual direction can become affective accompaniment. I will make some concrete recommendations to assist the CLC members in the life of the Lepcha community.

## CHAPTER I

### Affectivity and the Historical Development of Discernment

A world experienced without any affect would be a pallid, meaningless world. We would know that things happened, but we could not care whether or not they did.

—Silvan Tomkins, *Exploring Affect*

The focus on affectivity in discernment has become very important in the context CLC in Darjeeling, which has a tribal background of instant decision making and also the experience that retreats procedures focus more on rationality and thus assume an elite status among other parish groups. In popular understanding, a human being is composed of body, mind, and soul/spirit. The physical material, the body, is tangible whereas the immaterial aspects of soul/spirit, mind/intellect, and heart and conscience are incorporeal. Yet all these, including the body, make up the whole person. This chapter will explore the root meaning of the word ‘affectivity’ and its various understandings. It will also explore discernment and its meaning in relationship to affectivity. I will also connect biblical passages to enhance arguments in this thesis. Having established the role of affectivity in discernment, the chapter will conduct an historical survey of Christian writers, namely, Origen of Alexandria, Evagrius Ponticus, and Thomas Aquinas, regarding the important dimensions and aspects of affectivity in their understanding of discernment. In doing so, the chapter will focus on studying the question: How can the understanding of affectivity enrich earlier discernment practices?

Affectivity adds color to life. Affective people can evoke affectivity in others. Most CLC members have been steeped in a habit of instant decision making. This may give satisfaction for a time, but it leads to another instant decision: disturbing activities.

For instance, a few CLC members committed themselves to an eight-day retreat but left in the middle of the retreat, which has something to say, first of all, about the decision they made and their level of commitment. This atmosphere is not only in the retreat but also in other common community activities and voluntarily engaged works.

In this chapter, I will discuss affectivity under three components: dualistic, unitive and ‘tending towards the good’. The traditional dualistic understanding “insists on the existence of two independent, separable unique realms.”<sup>1</sup> For example, soul/body, spirit/matter, and force of good/force of evil are separate. When I discuss dualism under affectivity, I assign thoughts to the mind and feelings to the heart. By unitive, I mean feelings and thoughts co-happen. “Tending towards the good” means the entire person is tending towards the good. When I discuss dualism under discernment, I mean either me or God in other words accepting the forces of evil or the forces of good. By unitive, I mean myself and God working together or myself and forces of evil working together under false reasoning. Tending towards the good means, myself, God, and the whole creation tending towards the good and simultaneously developing an aversion to evil.

### 1.1 Meaning of Affectivity

Affectivity denotes “the general name for the emotional or feeling quality of experience, as found in pleasure, pain, and a variety of emotions, such as love, hate, fear, and anger.”<sup>2</sup> The word ‘affectivity’ comes from French *affecter* or the Latin *affectare*, meaning “to aim at,” frequentative of *afficere*, which means “to work on” or “to

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<sup>1</sup> *The Harper Collins Dictionary of Philosophy*, 2<sup>nd</sup> ed s.v. “dualism.”

<sup>2</sup> *The Harper Collins Dictionary Philosophy*, 2<sup>nd</sup> ed., s.v. “affect.”

influence.”<sup>3</sup> Affectivity is a quality of a person that can influence others, for instance, how a mother’s love can affect her children through her care and guidance. Furthermore, Merriam-Webster’s dictionary defines affectivity as “the conscious subjective aspect of an emotion considered apart from bodily changes, also defined as a set of observable manifestations of a subjectively experienced emotion.”<sup>4</sup> When love is shown in deeds, the expression of a person can be observed or noticed by others and by the person himself or herself through his or her own awareness. Based on these definitions, we can deduce that affectivity comprises of a range feelings and emotions experienced at a given time, corresponding to the stimulus he or she has received. Subsequently, affectivity could be defined as a subjective experience and at the same time indicate the feeling quality of a person. The words ‘affectivity’, ‘affect’, and ‘affection’ are used in Christian spirituality with varying meanings. As we are dealing with affect and affectivity, it will be significant to know the meanings in these words.

#### 1.1.1 The meaning of affect, affection, and affectivity

The word ‘affect’, as we have seen earlier, comes from the French word *affecter*. The equivalent Latin word is *affectāre*, meaning ‘to strive after’. Affect as a verb and noun is to influence or alter, or affect can be to aim for or to try to obtain.<sup>5</sup> The word ‘affection’ comes from Old French *afection*, which means “emotion, inclination, disposition; love, attraction, enthusiasm.” The equivalent Latin word is *affectio*, meaning

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<sup>3</sup> Ibid.

<sup>4</sup> *Merriam-Webster Dictionary*, s.v. “affect,” accessed March 10, 2017, <https://www.merriam-webster.com/dictionary/affect#h2>.

<sup>5</sup> *The Free Dictionary*, s.v. “affect,” accessed March 11, 2017, <http://www.thefreedictionary.com/affect>.



“a relation, disposition; a temporary state; a frame, constitution.”<sup>6</sup> On the other hand, affectivity comes from the Latin word *affectivus*, which means to be concerned with arousing or expressing emotion or feeling.<sup>7</sup>

In the Catholic tradition, Ignatius was among the earliest writers to apply the word ‘affection’. In fact, the word ‘affection’ appears eleven times in the *Spiritual Exercises* (hereafter: SpEx). When he uses the word, he does so in two ways. In the first way, he means a negative inclination or inordinate attachments. For instance, “I ought to find myself indifferent, that is, without any disordered affection” (SpEx 179), and, “free from disordered affections...and poorly ordered affection” (SpEx 172). In the second way, he means it in a positive sense, a holy affection or attachment. For example, “I will ponder with deep affection how much God our Lord has done for me.... I will speak as one making an offering with deep affection” (SpEx 234). The next chapter will explore in depth the meaning of affect and affection in Ignatian usages.

In the Protestant tradition, Jonathan Edwards, a well-known and outstanding writer, uses the word ‘affection’ extensively with a different meaning in his treatise *Religious Affections*. For him, “affections are no other, than the more vigorous and sensible exercises of the inclination and will of the soul.”<sup>8</sup> He further says that love is the

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<sup>6</sup> *Dictionary.com*, s.v. “affection,” accessed March 10, 2017, <http://www.dictionary.com/browse/affection>.

<sup>7</sup> *Dictionary.com*, s.v. “affectivity,” accessed: April 13, 2017, <http://www.dictionary.com/browse/affectivity>.

<sup>8</sup> Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 2, *Religious Affections*, ed. John E. Smith (New Heaven: Yale University Press, 1995), 106.

chief of the affections and is, at the same time, the fountain from which all other affections flow.<sup>9</sup>

As we have seen the root meanings of affect, affection, and affectivity, the following section will explore in depth the nuances of affectivity and its implications in discernment.

## 1.2 Understanding Affectivity

In my research, I have found that affectivity could be studied under various perspectives or theoretical frameworks, such as psychological, ethical, and social. For my study, I have formulated three ways by which we could understand affectivity: dualistic, unitive, and tending towards the good.

### 1.2.1 Affectivity in a dualistic perspective

Human beings experience a myriad of feelings, such as anger, joy, fear, laughter, sadness, happiness, anxiety, worry, pride, love, and hate. Affectivity includes all of these feelings and emotions. Thus, to capture affectivity to its fullness is no small task. The simple way to explain affectivity following a dualistic understanding is to divide something conceptually into two contrasted aspects. These include, for instance, thinking verses feelings, assigning affectivity to the heart and ideology to the mind, or feelings to the heart and beliefs to the mind. Bruce Ballard says that “without the affective contribution we could not live, since nothing would count as significant or important to us, and nothing would move us to act. So, far from being a stumbling block to dispassionate reason, the affective contribution to the constitution of human experience is

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<sup>9</sup> Ibid.

a *sine qua non*.”<sup>10</sup> He separates the affective part of the human being from the rational part. In other words, affectivity belongs to the heart. Here is an example to understand the separation of the mind and the affective part of the human being: A student may learn about the cause of child labor in the third world (cognitive, mind). However, upon reflecting on the topic of child labor, a student may gain a deeper awareness of the children’s suffering caused by the lack of opportunity for those children to enjoy their childhood (affective, heart).<sup>11</sup> A dualistic anthropological understanding of the body and mind is very clear.

In the field of spirituality, we also see the use of a dualistic perspective. For instance, we speak of a good spirit versus an evil spirit, darkness versus light, and body or flesh versus spirit or mind. St. Paul uses a dualistic understanding to talk about body and spirit in his letter to the Romans: “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit” (Rom. 8:5 NRSV). In the context of discernment, thoughts can come from the good spirit or bad spirit. All that comes from the good spirit is good and from the bad spirit bad. Paul again says, “With my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin” (Rom. 7:25).

This subsection explained that a dualistic understanding in matters of affectivity makes a sharp distinction between mind and body, good spirit and evil spirit, flesh and spirit. Affectivity as understood in a dualistic perspective is not the only way to

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<sup>10</sup> Bruce Ballard, “Affective constitution and the problem of suffering,” *American Theological Inquiry* 3, no. 2 (July 2010): 70.

<sup>11</sup> Michael Buchanan and Brendan Hyde, “Learning Beyond the Surface: Engaging the Cognitive, Affective and Spiritual Dimensions within the Curriculum,” *International Journal of Children's Spirituality* 13, no. 4 (November 2008): 313.

comprehend affectivity. The next subsection will show that it can be understood in a unitive sense.

### 1.2.2 Affectivity in a unitive understanding

Affectivity can be understood in an integrated way. Accordingly, emotion and reason are co-present and co-occurring. In her book *Touching Feeling: Affect, Pedagogy, Performativity*, Eve Kosofsky Sedgwick stated that affect is treated as a unitary category which may evoke or generate by the presence of or absence of some reified substance called affect.<sup>12</sup> An integrated way of understanding affect stands in opposition to a dualistic understanding of heart versus mind and good spirit versus evil spirit. Donald Gelpi, a theologian, believes affectivity belongs to intuitive thinking and therefore “engages the interplay of feelings and images in order to grasp reality.”<sup>13</sup> Similarly, according to an Indian metaphor, the dance and the dancer cannot be separated, they co-occur. A dance cannot be without a dancer and vice versa. In spiritual terms, the conception of God as a loving mother evokes generosity, sacrifice, and an affectionate response. The image of a loving God identifying with humans and loving humans co-occur. Paul stresses this oneness: “in him we live and move and have our being... for we too are his offspring” (Acts 17.28). The unitive perspective emphasizes that there is no contradiction between thought and feelings; it co-happens or co-occurs. Affectivity is understood in an integrated sense and brought in unison without any dichotomy. The next subsection will explain affectivity as “tending towards the good.”

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<sup>12</sup> Eve Sedgwick, *Touching Feeling: Affect, Pedagogy, Performativity* (London: Duke University Press, 2003), 111.

<sup>13</sup> Donald Gelpi, *The Turn to Experience in Contemporary Theology* (Mahwah, NJ: Paulist Press, 1994), 127.

### 1.2.3 Affectivity as “tending towards the good”

Affectivity as “tending towards good” could be defined as “*every* capacity of the human person (from the ‘lowest’ faculties to the ‘highest’) to be drawn to or to enjoy an object in any way perceived as ‘good’, together with the correlative capacity to hate and to recoil from objects in any way perceived as ‘bad’.”<sup>14</sup> This understanding of affectivity involves the whole person without any division of mind and heart, and it points to a direction we must tend and in which it must terminate. In Augustine’s understanding, we are made for God, and we will never rest until we rest in God. That is our goal. We find that there is no strict separation between the subjective experience of a person and the objective pull. Rather, we find an integration of all human aspects moving towards the goal or the end for which he or she is created. Paul talks about attaining the goal: “Do you not know that in a race the runners all compete.... Run in such a way that you may win it. I do not run aimlessly” (1 Cor 9: 24, 26). We all journey towards the goal, for we are so affected and drawn towards God.

In summary, affectivity comprises of a range of feelings and emotions a person experiences and is drawn towards, at a given time, corresponding or responding to the external or internal stimulus he or she experiences, which may or may not be accompanied by reason. This is an integrated understanding of affectivity that takes responsibility for his or her experiences and responds to stimulus to achieve the intended goal or end. Human beings are affected, moved by divine inspiration and creation, and thereby moved to affection for the Creator, which then leads us to respond in affectivity.

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<sup>14</sup> Dean Brackley, *The Call to Discernment in Troubled Times: A New Perspective on the Transformative Wisdom of Ignatius of Loyola* (New York: The Crossroad Publishing Company, 2004), 266.

We have seen the three aspects of affectivity: dualistic, unitive, and “tending towards the good.” The following section we will apply this understanding to discernment.

### 1.3 Discernment: Meaning

The word ‘discernment’ comes from the Greek word *diakrisis*. It means dividing, separating and distinguishing. Discernment is a process of filtering or sifting through various needs and desires. Discernment can be further defined within a spiritual context. John Carroll Futrell writes in his article “Ignatian Discernment” that there are three steps to discernment. The first step is to understand prayer as the central locus of discernment. Through prayer, a person is open to the Spirit and not to his or her own self-seeking.<sup>15</sup> The second is gathering evidence to know the signs of the times, paying attention to the place, person, time, and of one’s reflection on the existential word of God. The third is interior confirmation expressed in “contentment, satisfaction, peace, tranquility, quiet, and rest.”<sup>16</sup> The above three steps are ingrained in the process of discernment, giving purpose and direction. While Dean Brackley focuses on the internal disposition of the discernor, he expresses his opinion that “discernment is a matter of character and sensitivity, of becoming the person we should be.”<sup>17</sup> In other words, we must become as God wants us to be. Marko Ivan Rupnik writes, “Discernment is not a technique for resolving the problems of one’s spiritual life, but a reality found in the relationship

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<sup>15</sup> John Futrell, “Ignatian Discernment” *Studies in the Spirituality of Jesuits* 2, vol. 2 (April 1970): 60.

<sup>16</sup> Ibid., 63.

<sup>17</sup> Brackley, 126.

between the human person and God.”<sup>18</sup> To put it another way, discernment establishes a relationship between me, God, and God’s creation with a goal or purpose in mind to reach God or seek everlasting life with God. Discernment necessarily involves a process, which may not be a technique. In a practical and pastoral context, Timothy M. Gallagher writes, “Discernment of spirits describes the process by which we seek to distinguish between different kinds of spiritual stirrings in our hearts, identifying those that are of God and those that are not, in order to accept the former and to reject the latter.”<sup>19</sup>

Given what has been said about discernment, I would define discernment as a desire to dive into one’s own heart with the profound awareness of spirits and going ‘*inyond*’ to the source of them and bouncing back with an affective certitude to choose that which is close to one’s heart and leads effectively to God.<sup>20</sup>

The following subsections will explore the development of the meaning of the word discernment under the aspects of dualistic perspective, unitive, and “tending towards the good.”

### 1.3.1 Understanding discernment in a dualistic perspective

The word ‘discernment’ comes from the Greek word *diakrisis*. The Latin equivalent to discernment are *discernere* and *discretio*, the root meanings of which are to divide, to separate, to distinguish, to render discreet.<sup>21</sup> The root meanings suggest that discernment is the process of filtering or sifting through various felt needs and desires.

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<sup>18</sup> Marko Rupnik, *Discernment Acquiring the Heart of God* (Boston: Pauline Books & Media, 2006), 2.

<sup>19</sup> Timothy M. Gallagher, *The Discernment of Spirits: An Ignatian Guide for Everyday Living* (New York: Crossroad, 2005), 3.

<sup>20</sup> By “inyond” I mean: going inward of inward.

<sup>21</sup> Futrell, “Ignatian Discernment,” 48.

We all have impulses, feelings, thoughts, emotions, and inclinations which has to be judged as good or bad. At times, we experience conflicting interior reactions, and we need to separate one from the other as a farmer separates paddy or wheat from the chaff. A dualistic understanding of affectivity can be applied here in the sense of I chose for myself what I want. There is no consultation with God or asking for God's help: either God or me. For example, Ignatius wanted to do more than other saints: "He pondered over many things that he found good, always proposing to himself what was difficult and burdensome and as he so proposed, it seemed easy for him to accomplish it" (Au 7).

### 1.3.2 Understanding of discernment in a unitive perspective

*Discern / discretum* means to separate or to distinguish or to differentiate one from another.<sup>22</sup> As mentioned earlier, discernment has the root meanings of separating, distinguishing, or differentiating one thing from another. It implies that one is able to perceive and understand intellectually and then draw a conclusion: "The Christian conscience must discern how best to live love in each complex situation of life, a situation that includes the individual Christian just as he is, here and now in his own human and spiritual maturity, the other persons to whom he now is actually related, and all the circumstances shaping the moment of choice."<sup>23</sup> This suggests a conscious level of collaborating with God in accomplishing a task at hand. It is a conviction expressed in action that I am not alone doing the work; I participate in God's work per God's plan. It contrasts with the dualistic perspective discussed earlier. The unitive perspective, like a double-edged sword, must be put into scrutiny. For example, "It is said that the

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<sup>22</sup> Jules Toner, *A Commentary on Saint Ignatius's Rules for the Discernment of Spirits: A Guide to the Principles and Practice* (Saint Louis: The Institute of Jesuit Sources, 1982), 21.

<sup>23</sup> John Futrell, "The Still, Small Voice" *Way* 11, no. 4 (1971): 276.



discernment of spirits is difficult, and the angel of Satan sometimes transforms himself into an angel of light."<sup>24</sup> From a discernment point of view, the unitive understanding of affectivity can be expressed as either a person collaborating with God or with an evil spirit. "And no wonder! Even Satan disguises himself as an angel of light" (2 Cor 11:14).

### 1.3.3 Understanding discernment in the perspective of "tending towards good": *diakrisis* to *cerno* or *cretum* and *discernimiento* / *discreción*

Jules Toner in his book *A Commentary on Saint Ignatius's Rules for the Discernment of Spirits: A Guide to the Principles and Practice*, which quotes Latin and Spanish dictionaries, describes nuances of discernment. In ancient Latin, the word *cerno* / *cretum* means to separate, to perceive by the senses, to see.<sup>25</sup> In this sense, discernment implies seeing and feeling, which are both parts of the affective nature of a person. One chooses based on the interior sense of feeling, and it is in and through feelings that a person can sense visually or contemplatively. Using the faculty of imagination, one can see the direction he or she is journeying. "To serve Yahweh alone means having an undivided heart. A single super-Loyalty puts all others in perspective. It means freedom. This is the taproot of the Ignatian Foundation."<sup>26</sup> In "tending towards the good," we, God, and the whole of creation moves towards God, for we and all creation find final rest in God. Our God is real and journeys with us, bearing all joys and sorrows. In other words, our God is not just a fantasy.

The person of God is so real for us that we feel impelled only by love. For no other reason-neither convenience nor ethical imperatives - but out of

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<sup>24</sup> Marjorie Boyle "Angels Black and White: Loyola's Spiritual Discernment in Historical Perspective" *Theological Studies* 44, no. 2 (November, 2016):248.

<sup>25</sup> Toner, 21.

<sup>26</sup> Brackley, *The Call to Discernment in Troubled Times*, 14.

love alone do we want to spend our lives following the Lord, together with him, going through what he went through. Being this close to Christ, everything that happened to him also happens to whomever loves him.<sup>27</sup>

Discernment must lead us to God and that is the aim. We have seen discernment in the perspective of affectivity. Having established affectivity in relation to the development of the word ‘discernment’, we now will relate affectivity to the historical development of discernment in the writings of early Christian authors.

#### 1.4. Discernment and its Early Historical Development

Having established the relation between affectivity and discernment as dualistic, unitive, and “tending towards the good,” this section will now provide an historical survey of early Christian writers’ notion of discernment and their use and applications of it. My goal is to understand to what extent the role of affectivity plays in discernment practices. Though the word ‘affectivity’ is not used by the early Christian writers, the notion of affectivity could be found in their use of discernment. Studies have been done on the use of discernment from the patristic period onwards. In his article “On ‘Discernment of Spirits’ in the Early Church,” Joseph Lienhard provides a comprehensive understanding of discernment.<sup>28</sup> Taking the lead from Lienhard, I have selected Origen and Evagrius from the patristic period to get an overall and diverse view of discernment. Origen and Evagrius elaborated on discernment mainly to help those who

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<sup>27</sup> Marko Rupnik, *Discernment Acquiring the Heart of God*, 188.

<sup>28</sup> Joseph Lienhard, “On ‘Discernment of Spirits’ in the Early Church,” *Theological Studies* 41, no. 3 (September 1980): 509. Joseph T. Lienhard, SJ, traces the history of use of the word ‘discernment’ first used by St. Paul (1 Cor 12:10). Pochomius the founder of Cenobitism, uses it in the sense of “distinguish[ing] evil spirits from the holy ones.” Ptryion, the third successor of Antony, advises that demons accompany passion; if you get rid of the passions you also get rid of evil spirits. Lienhard, 518. John Cassian calls it a gift of divine grace and acquired virtue. For Abbot Moses, it is a virtue. Origen says that “discernment of spirits is a gift of the Holy Spirit.”

chose to live a monastic lifestyle. To present a different approach to discernment, I also chose Aquinas from the medieval period. He begins discussing discernment in his writings and later emphasizes the use of prudence. As noted above, this section will focus on the role of affectivity in discernment practices. The arguments will be grouped under the three aspects of affectivity: dualistic, unitive, and “tending towards the good,” corresponding to the meaning of discernment that we discussed in the last section.

#### 1.4.1 Origen of Alexandria (185-254)

Origen was a student of Clement, who was a major scholar of the Alexandrian school, a center for Hellenistic culture and traditions. Origen developed a tripartite system of ethical purification: for beginners, there was *praxis*; for the proficient, *theoria*; and for the perfect, *theologia*, by which individuals reached the One.

Within his threefold system of development, Origen set his discernment rules to help monks make decisions to overcome *propatheia* (passions).

Origen also developed a system for his exegesis of Bible passages, which corresponds with his threefold system of purification and development. First, the literal interpretation was the body, and it is for beginners who gain an initial understanding of scripture. The beginning stage is marked by the historical understanding of the passages with a historical sense embedded in it, which can also be called somatic senses. The second is the intermediate stage, which he called the soul in a typological sense with a lot of moral applications that aim to affect the psyche of a person. The third is the advanced stage called the soul, with a spiritual sense containing the foreshowing of the covenant.<sup>29</sup>

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<sup>29</sup> Bernard McGinn, John Meyendorff, and Jeane Leclercq “*Christian Spirituality, Origins to the Twelfth Century* (New York: Crossroad, 1997), 12.

In this system of ideas, discernment is inserted as a tool to discern and advance in holiness. This scheme also fits very well into the popularly understood progress in spiritual stages of purgative, illuminative, and unitive or mystical union. The table below is a summary of Origen's tripartite system.

Table 1.1. Summary of Origen's tripartite system.

Table 1.1: Summary of Origen's tripartite system:					
Developmental stages	Exegesis of Scripture				Common Spiritual Stages
	Literal - historical - practical - Spiritual				
	Senses				
Beginners	Body	<i>Praxis</i>	Historical	Somatic	Purgative
Intermediate	Soul	<i>Theoria</i>	Moral	Psychic	Illuminative
Advanced	Spirit	<i>Theologia</i>	Mystical	Spiritual	Mystical union

#### 1.4.1.1 Origen's three-fold system and the role of affectivity

Origen's system of ideas applies to three classes of people who are on a continuum on the path of the three stages of development. A rigorous training is required for one to overcome *patho* (passion). Regarding passion, Origen takes the meaning set by Stoics, which indicates "negative states, in which, an impulse toward (or away from) a certain object exceeded the limits of reason, and consequently disturbed inner tranquility."<sup>30</sup> Affectivity differs from the notion of passion for affectivity is an expression of emotion or feeling. This can be negative as well as positive whereas passion has a negative connotation. With affectivity at every stage, the soul is tuned to perceive a higher level of knowledge through refined or purified senses. The soul is

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<sup>30</sup> Richard Layton, "Propatheia: Origen and Didymus on the origin of the passions" *Vigiliae Christianae* 54, no. 3 (2000): 263.

“tending towards the good” stage by stage to God. In Origen’s use of discernment, we could notice the dualistic understanding of affectivity first, then unitive, and lastly “tending towards the good.”

#### *1.4.1.2 Origen’s discernment under a dualistic perspective*

In the first stage of Origen’s system, a person is required to have the ability to understand and to receive teachings. In this way, “the simple souls are edified, built up, formed by simple teachings taken from the literal and sensible parts of scripture.”<sup>31</sup> He introduces a sensible way of noticing two angels, or spirits, attending to humans with the specific task of inducing and providing thoughts, the good spirit with good thoughts and the evil spirit with evil thoughts.<sup>32</sup> Origen asserts that humans have the freedom to determine the choice between good and evil, whereas evil spirits—Origen calls them “opposing powers”—hold various ranks in wickedness to obstruct or prevent a person from spiritual progress.<sup>33</sup> Discerning one’s way through this maze of difficulties while focusing on the ultimate goal is the first stage. In a dualistic perspective of affectivity, in the beginning, we tend to notice apparent differences. Our affective nature enables us to separate and distinguish emerging and incoming thoughts.

#### *1.4.1.3 Origen’s discernment and the unitive perspective of affectivity*

During the intermediate stage, people are ready for more exalted teaching.

“Origen regards the *propatheia* (passion) as an affective reaction to a discrete, external

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<sup>31</sup> Karen Jo Torjesen, “‘Body,’ ‘Soul,’ and ‘Spirit’ in Origen’s Theory of Exegesis,” *Anglican Theological Review* 67, no. 1 (January 1985): 20.

<sup>32</sup> Origen, *On First Principles*. Translated by G.W. Butterworth. New York: Harper Torch Books, 1966. Hereafter: *De Principiis*, 3.2.4.

<sup>33</sup> *De Principiis*, 1.8.4.

provocation” to distract a monk determined to follow a spiritual path.<sup>34</sup> One of the meanings of affectivity is to respond to the corresponding internal or external stimulus. Therefore, the passions are stimuli to which a person responds. Origen indicates that discerning is a grace or a gift from God: “I conclude from this that it is no small grace to recognize a mouth which the devil opens. It is not possible to discern a mouth and words of this sort without the grace of the Holy Spirit.”<sup>35</sup> A unitive perspective of affectivity goes with Origen’s intermediate stage. By grace, we can obtain a keen sense of distinguishing thoughts one from the other. When a person works with the grace of God, he or she is collaborating with God. We could say that the recognition of grace is itself a grace to participate in the work of salvation with God for it comes from God.

#### *1.4.1.4 Origen’s discernment and the affective perspective of “tending towards the good”*

Those who have reached the third or last stage are formed and receive the secret wisdom of God for the perfection of their souls. It is the mystical stage in which the souls can enjoy the true consolation that comes from God. We tend towards God, and Origen says that from this we learn to discern clearly when the soul is moved by a spirit of the better kind. Furthermore, when a man or woman is moved by the good spirit, “he is moved and incited to do what is good and inspired to strive towards things of heavenly and divine.”<sup>36</sup> Affectivity could be considered as expression of longing. “For God alone my soul waits in silence for my hope is from him” (Ps 62:5).

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<sup>34</sup> Richard Layton, “Propatheia: Origen and Didymus on the Origin of the Passions,” *Vigiliae Christianae* 54, no. 3 (2000 2000): 270.

<sup>35</sup> Homilies on Exodus 3.2; quoted in Joseph Lienhard, “On Discernment of Spirits” in the Early Church,” *Theological Studies* 41 (September 1980): 513.

<sup>36</sup> *De Principiis*, 3.3.4.

In Origen's scheme of developmental stages, the third stage is the most advanced. Therefore, the soul can perceive and willingly follow the path of holiness. The soul is attracted or pulled towards the good. The affectivity perspective of "tending towards the good" can have more meaning at his stage. There is some element of rationality involved in planning and employing oneself in what one is convinced of. Affectivity may or may not include reason but never devoid of reason. The rational faculty is a gift of God like the other gifts. Therefore, once it is purified of passions, it could lead a person to God with affectivity.

#### 1.4.2 Evagrius Ponticus (345-399)

Evagrius Ponticus was a fourth-century monk who was born in Ibora, the Hellespont, now called the Dardanelles, located in northwestern Turkey. He died in Cellia, Egypt. Evagrius also has a three-fold system of ideas emphasizing the discrimination of thoughts. The monastic life consisted of three stages: asceticism or austerity (*praktike*), contemplation of creation (*theoria physike*), and theology (*theologia*).<sup>37</sup> The contemplative life (*theoretikos bios*) comprised of the practice of the discrimination of thoughts (*logismoi*).

For Evagrius, discernment was knowing the inner invisible structures of the soul. There are three main concepts in his system of thinking about the soul. First, there is the rational part (*logistikon meros*), also known as the intellect or mind (*nous*). Second, there is the irrational part, the inordinate desire or passions (*epithymia*).<sup>38</sup> And third, there is repulsion or resistance (*thumos*). "The *nous* was meant to guide the effective operation of

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<sup>37</sup> Columba Stewart, "Evagrius Ponticus and the Eastern Monastic Tradition on the Intellect and the Passions," *Modern Theology* 27, no. 2 (April 2011): 267.

<sup>38</sup> *Ibid.*, 268.

the whole self; the *epithymia* was to fuel love for God and neighbor; the *thumos* was the capacity to resist evil and injustice.”<sup>39</sup> The table below is a summary of Evagrius’ tripartite system.

Table 1.2. Summary of Evagrius’ tripartite system.

Stages	Affectivity	soul
<i>Praktike</i> (practice)	Good or bad	<i>thymos</i>
<i>Theoria physike</i>	Co-happening	<i>epithymia</i>
<i>Theologia</i> <i>Gnostike</i> (mystical knowledge)	Tending to the good	<i>logistikon meros</i>

#### 1.4.2.1 Evagrius’ discernment and the dualistic conception of affectivity

The most dominant factors for Evagrius are the thoughts that prevent or aid in one’s advancement to holiness. “The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually” (Gen 6:5). Evagrius’ discernment rules are designed to help the monks to discriminate thoughts. Evagrius states in his *Texts on Discrimination in Respect of Passions and Thoughts*, “We have learnt, after much observation, to recognize the difference between angelic thoughts, human thoughts, and thoughts that come from demons.”<sup>40</sup> To discern these thoughts and to navigate one’s way to union with God is the goal of life. The process of discrimination commences with the identification of thoughts.

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<sup>39</sup> Ibid.

<sup>40</sup> St. Nikodimos and St. Makarios, “The Philokalia” Vol.1 Trans. G.E.H. Palmer, Philip Sherrard, Kallistos (Ware Boston: Faber and Faber, 1979), 42.



Our minds are never without thoughts, even while sleeping. Passion and thoughts can obscure a monk from contemplating the Trinity as a light of the mind.<sup>41</sup> The decision is left to the individual to decide whether to cling to the thoughts or to resist them. In the understanding of Evagrius, “The demons, however, after arousing impure thoughts, go on to suggest worries.... The divine word can bear no fruit, being choked by our cares.”<sup>42</sup> The dualistic perspective of affectivity is a way of distinguishing that which belongs to the heart to that of the mind and can be applied in order to understand the presence and orientation of a person led by affectivity. A person must actively participate by negating evil thoughts with good thoughts followed by action. It may seem that the person alone is working to get rid of thoughts without God. But the strength to work alone could also be considered as given by God to work towards Godself.

#### *1.4.2.2 Evagrius' discernment and the unitive understanding of affectivity*

Prayer could be a progression towards the unity in which the mind grasps representations. Through steps starting with eyes, ear, memory and at last the temperament, a partial unity is attained.<sup>43</sup> Evagrius keeps mystical unity in the next stage. Furthermore, the passions or thoughts are characterized by “movement” (*kinesis*): thoughts move the passions.<sup>44</sup> In practical life, one realizes that thoughts bring images, stir up good or bad memories, and with these emotions a person is carried away. The

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<sup>41</sup> Jason Scully, “The Transmission of Evagrian Theological Concepts into East Syrian Christianity: A Comparison of Evagrius and Sahdona on Contemplation and Anthropology,” *The Greek Orthodox Theological Review* 54, no. 1-4 (2009): 82.

<sup>42</sup> St. Nikodimos and St. Makarios “The Philokalia”, 41.

<sup>43</sup> William Harmless, and Raymond Fitzgerald. “The sapphire light of the mind: the Skemmata of Evagrius Ponticus.” *Theological Studies* 62, no. 3 (September 2001), 505.

<sup>44</sup> Mette Rasmussen, “Like a rock or like God?: The Concept of Apatheia in the Monastic Theology of Evagrius of Pontus,” *Studia Theologica* 59, no. 2 (2005): 154.

unitive understanding of affectivity is that we work with God, “For all his ordinances were before me, and from his statutes I did not turn aside” (2 Sam 22:23). For Evagrius, *akēdia* is a sort of restless boredom, a restlessness, and beneath that lies discouragement. A person must recognize it and overcome it by practice in order to experience a partial unity. When this happens, a person must realize and put a break to this involuntary action to develop his or her affectivity. Unity is attained with God by resisting the invasion of evil thoughts.

#### *1.4.2.3 Evagrius’ discernment and the affective perspective of “tending towards the good”*

The practical aspect of affectivity and how it must be achieved is not explained by Evagrius. He is of the opinion that when the mind is no longer troubled by thoughts, it returns to its natural state and beholds itself as luminous.<sup>45</sup> An enlightened person would know that neither “height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom 8:39). Evagrius is very clear about what type of prayer leads to mystical unity. He says that wordless and imageless prayer leads a person to mystical ascent to God.<sup>46</sup> This indicates a pure love that proceeds from the heart “tending towards the good.”

#### *1.4.3 Maximus the Confessor (c.580 – 662)*

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<sup>45</sup> Robert Sinkewicz, *Evagrius of Pontus: The Greek Ascetic Corpus* (New York: Oxford University Press, 2003), xxxii.

<sup>46</sup> Harmless and Fitzgerald, 506.

Maximus is a Byzantine theologian and ascetical writer.<sup>47</sup> Under Maximus, I will discuss the understanding of Maximus on affection and his understanding of will in the monothelitism controversy so as to enhance our understanding of decision making.

Maximus believed that *apatheia* (freedom from passion) is the goal of the spiritual life (in that regard following the earlier Desert Fathers).<sup>48</sup> He advocated transforming the passions and putting them at the service of love: “without affections, it is not possible to hold fast to virtue and knowledge; that is to cling to God.”<sup>49</sup> Without the passions, human beings would be unable to hold fast to virtue and knowledge and would have only an impetuous and ephemeral attachment to the good.<sup>50</sup> Maximus mentions four cardinal passions and groups them into two categories: (1) “insatiable movement” for desire and (2) “quite enjoyment” for delight. Based on these passions, he talks of two movements: (1) a movement toward the good and (2) a movement away from evil and toward God, the goal of which is the possession of God or delight in God.<sup>51</sup> For instance, “our ordinary food, whether we wish it or not, naturally produces pleasure, since it satisfies the hunger which precedes a meal. Drink also produces pleasure, since it relieves the discomfort of thirst.”<sup>52</sup> These natural needs must be met, for they give satisfaction and are necessary for maintaining life.

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<sup>47</sup> *New Catholic Encyclopedia*, 2<sup>nd</sup> ed., s.v. “Maximus the Confessor.”

<sup>48</sup> Robert Wilken, “Maximus the Confessor on the Affections in Historical Perspective,” in *Asceticism*, ed. Vincent L. Wimbush and Valantis (New York: Oxford University Press, 1995), 412.

<sup>49</sup> *Ibid.*

<sup>50</sup> *Ibid.*, 416.

<sup>51</sup> *Ibid.*, 417.

<sup>52</sup> St. Nikodimos and St. Makarios “The Philokalia” Vol.1 Trans. G.E.H. Palmer, Philip Sherrard, Kallistos (Ware Boston: Faber and Faber, 1979). Various Texts on Theology, the Divine Economy, and Virtue and Vice 2.90.

But every intellect that is trying to escape from the confusion of sin transcends such passions, lest through them it remains a slave to passions which are subject to our control, contrary to nature and reprehensible; for these have no ground in us other than the activity of the passions which are in accordance with nature, although not on that account destined to accompany us into immortal and everlasting life.<sup>53</sup>

For Maximus, the passions provide evidence that human beings were created with an innate capacity, a natural faculty in soul, to delight in spiritual things. Rational and conceptual knowledge of God feeds desire, which in turn motivates the urge toward a higher, experiential, and participative knowledge of God by delighting in God so that there is an affective and an intellectual dimension.<sup>54</sup> At this level, in concert with faith and hope, love as the ultimate theological virtue prepares the mind to become sublimely immovable in God's loving affection and with our affection the mind fixes itself on God.<sup>55</sup> "Just as parents have a special affection for the children who are the fruit of their own bodies, so the intellect naturally clings to its own thoughts."<sup>56</sup> Maximus advises that those thoughts are to be judged by wise men. "He makes other wise men the judges of his thoughts and arguments - lest he should run, or may have run, in vain (cf. Gal. 2:2) - and from them receives assurance."<sup>57</sup>

Passion has to be put in the service of God. Because "a passion is mindless affection," "the monk's battle is against passion" so as to transform passion at the service

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<sup>53</sup> Various Texts on Theology, the Divine Economy, and Virtue and Vice 2.90.

<sup>54</sup> Paul M. Blowers, "The Dialectics and Therapeutics of Desire in Maximus the Confessor," *Vigiliae Christianae* 65, no. 4 (2011): 434.

<sup>55</sup> Blowers, "Dialectics Therapeutics Desire Maximus," 434.

<sup>56</sup> St. Nikodimos and St. Makarios "The Philokalia" Vol.2 Trans. G.E.H. Palmer, Philip Sherrard, Kallistos (Ware Boston: Faber and Faber, 1979). Four Hundred Texts on Love (3.58).

<sup>57</sup> Four Hundred Texts on Love 3.58.

of love.<sup>58</sup> For instance, “if a brother happens to be tempted and persists in insulting you, do not be driven out of your state of love.” Rather, “when abused, you bless; when slandered, you praise; and when tricked, you maintain your affection. This is the way of Christ’s philosophy: if you do not follow it you do not share His company.”<sup>59</sup> Paul M. Blowers, citing Maximus’ text in *Ad Thalassium* 54, argues that the union between God and other human beings unfolds as the soul is caught up ecstatically in a kind of communion with God. Ontological participation in God entails affective delight.<sup>60</sup> This aspect of affection is what we have discussed with “tending towards good” in discernment. Affectivity as “tending towards good” could be defined as “every capacity of the human person (from the ‘lowest’ faculties to the ‘highest’) to be drawn to or to enjoy an object in any way perceived as ‘good’, together with the correlative capacity to hate and to recoil from objects in any way perceived as ‘bad’.”<sup>61</sup>

Maximus became involved in the monothelitist controversy dealing with whether the Chalcedonian doctrine of Christ’s two natures implies that he also has both a divine and a human will. The monothelite controversy was devised as a formula by the Emperor Heraclius and Patriarch of Constantinople Sergius. It stated that Christ had one divine will, not two, a human and a divine. The purpose was to bring about a political reconciliation with the monophysite communities living in his empire and gain greater control and security. By the year 627, the Orthodox monks were actively involved in the controversy, and for them the integrity of the sacred doctrine as set forth by the Council

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<sup>58</sup> Four Hundred Texts on Love 3.42.

<sup>59</sup> Four Hundred Texts on Love 4.30.

<sup>60</sup> Blowers, “Dialectics Therapeutics Desire Maximus,” 434.

<sup>61</sup> Brackley, 266.

of Chalcedon was paramount. Therefore, for them the monothelite formula was a heresy. At the end, the controversy was resolved at the sixth ecumenical council, the Third Council of Constantinople, in 680.

Before going on to consider the monothelitist controversy, it is necessary to consider Maximus' idea of 'will'. Maximus talks of our capacity for self-determination (*to ep'hemin*): submit to reason and oblige our inclination (*gnome*) so that we are able to follow one will (*thelema*) with God and with one another, not having any discord with God or one another.<sup>62</sup>

Maximus associated self-determination with the natural will defined not as the ability to choose among several options but "as movement with regard to an end."<sup>63</sup> In his opinion, "man is truly free only when he acts in accordance with his nature; similarly, God is always totally free, since he always acts in a manner consistent with His being."<sup>64</sup> Therefore, "in Christ it is possible for men to assume again that unitive function for which they were created. Man must again, as in the original intention of the Creator, freely will to share in this function by adoption."<sup>65</sup> Christ has restored human nature to its normal (prelapsarian) capacity for operation. "Thus, man must again bring his gnostic will into harmony with what has been accomplished by Christ and redirect his nature towards its proper end, God."<sup>66</sup>

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<sup>62</sup> Ian McFarland. 'Naturally and by Grace': Maximus the Confessor on the Operation of the Will," *Scottish Journal of Theology* 58, no. 4 (November 2005):410-433. Maximus the Confessor, "Letter 2," in Andrew Louth, *Maximus the Confessor* (London: Routledge, 1996), 86–7.

<sup>63</sup> John Boojamra, "Original Sin According to St Maximus the Confessor," *St. Vladimir's Theological Quarterly* 20, nos. 1-2 (1976): 24.

<sup>64</sup> Ibid.

<sup>65</sup> Ibid., 30.

<sup>66</sup> Ibid.

Maximus views human being as inclusive of body and soul is irreducibly composite. Further, Maximus argues “that the soul “is not ontologically independent,” so that after the body dies “the soul is not called simply ‘soul,’ but ‘human soul,’ or even ‘soul of a particular human being.’”<sup>67</sup> Origen, on the other hand, believes in the pre-existence of the souls. For Origen, God first created disembodied intelligence (*noes*) and also created inferior spirits with free will. The spirits followed their leader Satan in disobeying God and fell, arranging the cosmological order. Their falling caused diversity among rational creatures, which is grouped into angels, humans, and demons.<sup>68</sup> Maximus refutes Origen’s idea by stating that “nothing but God is self-caused, no creature is complete in itself. Rather, all things other than God achieve perfection only as they achieve their proper end through movement toward communion with God.”<sup>69</sup> In this manner, the end is necessarily distinct from the creature’s initial state. Movement toward that end is not an accidental but part of every creature’s defining essence.

Maximus, interprets Gregory of Nazianzus’s claim the human beings are properly conceived as “part of God” to the extent “that they participate in God in accordance with the particular character of their own *λόγοι*.”<sup>70</sup> He gives another example, taking the image of Cyril of Alexandria’s Christ’s equal presence in all believers “that all the members of the human body are equally suffused by the soul, so the various human members of the body of Christ are equally suffused by the divine Logos.”<sup>71</sup> What changes in the

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<sup>67</sup> Ian McFarland, “Fleshing out Christ: Maximus the Confessor’s Christology in anthropological perspective,” *St. Vladimir’s Theological Quarterly* 49, no. 4 (2005): 426.

<sup>68</sup> *De Principiis*, 2.9.6.

<sup>69</sup> McFarland, 423.

<sup>70</sup> *Ibid.*, 422.

<sup>71</sup> *Ibid.*, 425.

creature's movement toward God is "not the defining particularity of its *λόγος*, but the mode of being by which the creature turns either toward or away from its God-determined end."<sup>72</sup> So movement as such is not negative; it is the way in which movement is used. This soteriological dimension is likened to his objection to the monothelitist controversy.

Maximus upheld the Chalcedon formula:

one and the same Christ, Son, Lord, Only-begotten, in two natures, (*physeis*) inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person (*prosopon*) and one subsistence (*hypostasis*).<sup>73</sup>

In her book *God, Sexuality, and the Self: An Essay 'On the Trinity,'* Sarah Coakley presents several models on the development of Christology. Among the models she proposes, the corporate model goes well with Maximus. She says, "the persons through activities that is built in 'internal relations' can one distinguish the divine *hypostases*, that is to say "all three persons found to work together cooperatively."<sup>74</sup> It is a stress on unity whereas her "spirit-leading approach" was in an "age of skepticism about the intrinsic authority of any creedal formulae, a primary stress on the Spirit."<sup>75</sup>

We have discussed Maximus' notion of affection, which for him is a movement towards God. His idea of "human will" is naturally given to us. This also indicates a movement to choose things that leads us to God to unite with God's will. An act of

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<sup>72</sup> Ibid. 425.

<sup>73</sup> Luke Dysinger, "Christology and Divisions," St. John's Seminary, 2000, accessed May 25, 2017, [http://ldysinger.stjohnsem.edu/CH\\_501\\_Intro/11\\_Christol/01\\_txtbk\\_11\\_christol.htm](http://ldysinger.stjohnsem.edu/CH_501_Intro/11_Christol/01_txtbk_11_christol.htm).

<sup>74</sup> Sarah Coakley, *God, Sexuality, and the Self: An Essay 'On the Trinity,'* Cambridge: University Press, 2014), 108.

<sup>75</sup> Ibid., 104.



choosing involves human will to better oneself and the community to which he or she belongs. When we put together the “affection” with the “will” in discerning, we come to employ affective will in discernment. Coakley adds an (ecclesial) community dimension into Trinitarian reality, which must reflect in actual life to enhance everyone’s life in the light and life of God.

#### 1.4.3 Thomas Aquinas (1225-1274)

St. Thomas Aquinas was a Dominican priest, scriptural theologian, and Doctor of the Church. He is important to our discussion on discernment for the reason that he has had a greater influence on scholastic education to understand discernment in the sense of prudence. Moreover, Ignatius urged his companions to read and understand the Church fathers as well as St. Thomas (SpEx 363). The same idea is expressed in the Constitutions of the Society of Jesus (ConsSJNorms, 464).<sup>76</sup>

##### *1.4.4.1 Thomas’ discernment and the dualistic aspect of affectivity*

Thomas in his process of discernment relies more on the virtue of prudence, an intellectual assessment of things to come. Therefore, he advocates that the process of discernment follows the natural law with prudence. Aquinas is of the opinion that nature is the eternal will of God implanted in the very structure of human beings and the universe that God has created. He indicates that, in our “fallenness,” we obey or disobey the “natural law” with varying degrees of success.<sup>77</sup> With prudence, a person must know, “For as the heavens are higher than the earth, so are my ways higher than your ways and

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<sup>76</sup> Nadal reflects the same ideas in “Instuctio brevis quanam scilicet ratione de rebus theologicis his temporibus loquendum sit (1563),” in *Monumenta Paedagogica*, vol. 2, MHSI 107, 127-133.

<sup>77</sup> Thomas Breidenthal, “Orientation and Choice,” *Anglican Theological Review* 90, no. 3 (2008): 560.

my thoughts than your thoughts” (Isa 55:9). There are two ways by which a person is being led; the good spirit or angels lead one to a path of freedom whereas evil spirits or demons divert the person from the main goal. The natural law functions in humans as conscience. A person with a good conscience judges between good and bad, right and wrong. Discretion is the virtue of prudence applied to practical matters. Moral virtues are in conformity with right reason, and so an individual’s affective and innate responses are born out of habitual right reason.

#### *1.4.4.2 Thomas’ discernment and the unitive aspect of affectivity*

Thomas treats discernment of spirits (*discretio spirituum*) as an extraordinary gift that enables one to know future contingents and the secrets of the heart.<sup>78</sup> He does not consider that it can be learned through practices. “The evil spirit is represented as seeking to make himself equal with God.” The sin of pride is the main characteristic of the evil spirit and many fall prey to it. Thomas is of the opinion that God can use evil to bring about good in a person. “Since God is the highest good, He would not allow any evil to exist in His works, unless His omnipotence and goodness were such as to bring good even out of evil.”<sup>79</sup> The unitive aspect of affectivity stresses working with God. Believing in the ultimate good, Thomas reasons that evil does not have direct access to the will of humans. But through the senses and by the manipulation of matter, they attack humans. God permits temptations: it is “the infinite goodness of God, that He should allow evil to exist, and out of it produce good.”<sup>80</sup> God is ultimately in charge of us and directs us.

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<sup>78</sup> Aquinas, *Summa Theologica*, I.q111.a.4.

<sup>79</sup> Aquinas, *Summa Theologica*, I.q2.a3.ob1.

<sup>80</sup> Aquinas, *Summa Theologica* I.q2.a3.ob1.

“May the Lord direct your hearts to the love of God and to the steadfastness of Christ” (2 Thess 3:5). God is goodness in Himself. He directs every human being towards Godself affectively. Our obligation is to participate with God, recognizing and believing in God’s goodness. In this way, Thomas expresses the unitive perspective of affectivity.

#### *1.4.4.3 Thomas ideas of discernment and “tending towards the good”*

“Tending towards the good” is well expressed when Thomas writes about *deificare* (deification). He references “becoming gods” and to participation in the divine nature.<sup>81</sup> The soul of Christ is “wholly deiform.” Thomas makes a difference between the deiformity that is by nature, namely, God's own deiformity, and the deiformity that is by grace: “He thus teaches that it is possible for God to gift creatures with godlikeness.”<sup>82</sup> Thomas writes that insofar that a person is made deiform by his or her love and charity, they are more than human beings; therefore, they gather with God. Thomas tells us that through the virtue of charity humans become god-like. Charity is loving and keeping God’s words in one’s heart. “If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love” (John 15:10). Deification is attained by participating in divinity, in God’s will.<sup>83</sup> We are all tending towards the good affectively by obeying God’s word. “Truly in this person the love of God has reached perfection. By this we may be sure that we are in him” (1 Jn 2:5).

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<sup>81</sup> Luke Townsend, “Deification in Aquinas: A Supplimentum to the Ground of Union,” *The Journal of Theological Studies* 66, no. 1 (April 2015): 211.

<sup>82</sup> *Ibid.*, 212.

<sup>83</sup> *Ibid.*, 214.

## 1.5 Conclusion

The role of affectivity in discernment ultimately leads a person in a balanced way in tune and in harmony with himself or herself with the creator and the whole creation or with the salvific plan of God to Godself. To this end, I identified in my research three ways by which one can understand and articulate affectivity. I categorized them as dualistic, unitive, and “tending towards the good.” Each of these categories has a particular characteristic. The dualistic perspective is about making a sharp distinction between that which pertains to the mind and that which pertains to the heart. In applying this concept to discernment, we must know what God doing for me and what I do for God. The unitive perspective holds that thought and emotion go together. In discernment, we could ask, do we collaborate with God or with evil spirit? The “tending towards the good” perspective holds that a person is completely drawn or pulled towards the good and simultaneously develops an aversion to that which is not good. In discernment, “tending towards the good” is a relationship that involves myself, my God, and creation moving in God’s plan tending towards Godself.

In my definition of affectivity, I combined these above categories and unified them into one. But at the same time, the “tending towards the good” perspective in a balanced way harmonizes the goal of affectivity. Affectivity comprises of a range of feelings and emotions that a person experiences and is drawn towards, at a given time, responding to the external or internal stimulus he or she experiences which may or may not be accompanied by reason.

Table 1.3 below summarizes what we have been discussing in this chapter. Affectivity is understood in three perspectives. The word ‘discernment’, in its historical

development, has progressively acquired different meanings. A person who is discerning must express whatever is being perceived or experienced in his prayer or contemplation, which will indicate the clarity one gains with regard to his or her decision. The last column of the table shows spiritual progress in stages.

Table 1.3.

<b>Affectivity</b>	<b>Discernment expression</b>	<b>Spiritual stages</b>
Dualistic	Either God or myself	Purgative
Unitive	Myself with God	Illuminative
“Tending towards the good”	Myself, my God and the whole creation	mystical union

The affectivity perspectives correspond to the meaning of discernment and the expression of discernment of spirits in the ideas of Origen, Evagrius, and Thomas. All these categories in turn correspond to the three levels of the spiritual life. The cultivation of the affective nature of a person can change one’s orientation and self-absorption to a concern for others. I see a network of connections for spiritual progress, and in it affectivity plays a fundamental role.

Discernment is not done in isolation; it is always connected with oneself, one’s God, and one’s people. Discernment can be called a three-dimensional dialogue in an authentic relationship. We can understand this when Origen and Evagrius have similar ideas because they concentrated in helping monks in monasteries who lived a secluded life to establish a relationship with God. For instance, Origen wrote that two angels, or spirits, attend to humans with the specific tasks of inducing and providing thoughts, the

good spirit with good thoughts and the evil spirit with evil thoughts.<sup>84</sup> This same idea we can find in Evagrius: “we have learnt, after much observation, to recognize the difference between angelic thoughts, human thoughts, and thoughts that come from demons.”<sup>85</sup> They both start with a dualistic understanding of separating and distinguishing thoughts, and this seems to be the beginning stage for affectivity as well as for the discernment of spirits.

In the next stage, which is a unitive perception of affectivity, people see things occurring or happening simultaneously. To establish a separation or to be distinct is a difficult process because evil can appear in the form of good. From a common sense perspective, I do what I feel like doing because everything looks or seems to be good. At this juncture, my definition of affectivity can be of help. I have stressed that the internal or external stimulus experienced by a person must be scrutinized or the nature of that stimulus examined.

Aquinas’s understanding of discernment of spirits is rational as well as practical. For Aquinas, prudence is a divine gift. In understanding evil’s work and its capacities, one can save oneself from misery. The devil always wants to be equal with God. That pride cultivates in a person a self-reliance, a self-sufficiency, and an egoistic attitude that can push the person far away from God. Consequently, a person loses freedom, which is the ultimate goal of discernment. His fundamental idea is prudence. The unitive perception of affectivity is fitting with his ideas. But one can ask, how can everything be rational? Affectivity deals with the expression of feelings and emotions; they may or may

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<sup>84</sup> *De Principiis*, 3.2.4.

<sup>85</sup> St. Nikodimos and St. Makarios “The Philokalia,” 42.

not accompany reason. But affectivity has a direction; it tends towards the good.

A person must recognize that emotions have a spiritual element. Affectivity is not only emotion; it is a healthy attachment to good. It is not an inordinate attachment that hinders spiritual growth. We are journeying towards God. Discernment as a tool will help us navigate our way towards our destination, God. It is an affective journey which influences others who are journeying with us. We are affected by the One who created us and calls us continuously. With God, we must keep the embers of affectivity burning in our hearts. Being in love turns one's self, shifts one's orientation, from an absorption in one's own interests to concern for the good of others.<sup>86</sup>

In the next chapter I will be dealing with affectivity in Ignatian discernment. I will explore how affectivity is expressed in the life of Ignatius through his own recorded experiences and the use of his written words and images. Then I will proceed to show how discernment becomes affective in all its aspects.

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<sup>86</sup> Walter Conn, "Passionate Commitment: The Dynamics of Affective Conversion," *Cross Currents* 34, no. 3 (September 1984): 320.

## CHAPTER II

### Affectivity in Ignatian Discernment

Jesus Christ's life is a *schola affectus*, an exercise that softens and strengthens the heart.

—Dean Brackley, *The Call to Discernment in Troubled Times*

Ignatius' prayer and contemplative methods could be considered as affective practices in spiritual growth. Growth in the spiritual life involves discernment. Discernment is always made in the context of prayer and contemplation. Therefore, the role of affectivity in discernment is of paramount importance for us to make better decisions. Our life is in the midst of myriads of feelings, emotions, attitudes, and values. We constantly respond to those things that affect us, and at times affective elements in life demand our response. Ignatius was aware of the complexity of human life in the context of gaining access to God and living a holy life. Affectivity in discernment can be understood as when a person perceives certain values and nobleness in the object and interprets it because of their content and attractiveness and then respond to it.

In this thesis, I will use the Autograph of St. Ignatius (hereafter: Au) and George Ganss's translation of the *Spiritual Exercises*. Ignatius used the language of his own time to best express his own spiritual experiences. I am interested in rekindling the authentic affective messages Ignatius communicated in his time. People use day-to-day informal language to communicate with God. In effect, it is an affective language which we use among ourselves, which we also use to foster our relationship with God. Ignatian discernment is rooted in a mutual affective relationship with God in everyday life situations. The rules of discernment emerged out of Ignatius's lived experiences with



God in an ongoing process of integrating feelings, desires, and felt inner movements of spirits. This chapter will focus first the role of affectivity expressed in the life of St. Ignatius of Loyola, in his Autobiography and *Spiritual Exercises* and in particular in his rules of discernment of spirits. Second, I will discuss discernment concepts connected to affectivity. Third, I will argue how all Ignatian discernment practices are affective. Finally, I will conclude with my own observations.

In the previous chapter, we discussed affectivity under three components: dualistic, unitive, and “tending towards the good.” The traditional dualistic understanding “insists on the existence of two independent, separable unique realms.”<sup>1</sup> For example, soul/body, spirit/matter, and force of good/force of evil. When we discuss dualism under the discernment of spirits, we mean either me accepting the forces of evil or good. Under the unitive understanding, me and God are working together or me and the forces of evil are working together under false reasoning. Tending towards the good means me, God, and the whole creation tending towards the good and simultaneously developing an aversion to evil.

## 2.1. Development of affectivity in the experiences St. Ignatius based on his autobiography

The word ‘experience’ comes from the Latin word *experientia*, which means ‘trial’ or ‘proof’. It is also defined as a state of being that is consciously affected by something, or the consciousness of the content of life, by an individual, a group, or a community.<sup>2</sup> This means living through events, feelings, emotions, sufferings, and

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<sup>1</sup> The Harper Collins Dictionary of Philosophy, s.v. “dualism.”

<sup>2</sup> Westminster Dictionary of Theological Terms, s.v. “experience.”

happenings.<sup>3</sup> To put it another way, experience is not a series of events that happens to a person; rather, it affects, touches and moves the person internally. When we consider Ignatius's experiences, his use of the word 'feeling' (*sentir*)—which covers the combination physical senses, the affective sentiments. and understanding—makes us feel that what is experienced is far greater than that which is expressed. He or she is actively involved in it, not a passive recipient.<sup>4</sup> Therefore, in an affective experience a person finds for himself or herself a new perception, a new learning, as well as a new meaning. Moreover, an experience is unique to each person; he or she owns the experience, even though it is not separated from others. Experience interconnects one person with another and with a community at large. A positive affective experience harmonizes a person in relationship with oneself, God and the whole creation. In this section, will group the experiences of Ignatius into three aspects of affectivity we discussed in first chapter: dualistic, unitive and "tending towards the good."

#### 2.1.1 Affectivity a dualistic perspective in the life St. Ignatius

The dualistic perspective of affectivity means either me or God alone acting or doing it at a time. An affective spiritual journey begins with awareness of things that are happening in a person and responds to every internal or external stimulus favorably or unfavorably. In this context, a turning point in the life of Ignatius had been the disastrous defense of Pamplona in 1521, where his right leg was shattered. In the same year, the operation on his leg and his convalescence provided an opportunity for his inner pilgrimage. Examples for Ignatius taking the effort on his own: When he reflected over

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<sup>3</sup> The Harper Collins Dictionary of Philosophy, s.v. "experience."

<sup>4</sup> George Earle, "Experience and Discernment," *Way* 17, no. 2 (1977):124.

his past life, Ignatius wrote of himself in the opening paragraph of the autobiography, “he was a man given to vanities of the world” (Au1) and “with great foolish desire to win fame” (Au1). 2) When Ignatius began to read Life of Saints, he started saying, “St. Dominic did this, so I have to do it; St. Francis did this, so I have to do it” (Au7). Ignatius was determined that it was him to do it. As Ignatius began to think about his past life he concluded that “he had to do penance for it” (Au9). Even in doing penance he wanted to outdo others. “So when it occurred to him to do some penance that the saints practiced, he determined to do the same and even more” (Au14). He was acting alone, he wanted to do with his will power and determination. At one time, at Manresa Ignatius neglected himself as part of his penance “decided to let it go its way according to nature without combing or cutting it or covering it with anything by night or day... he let the nails grow on toes and fingers because he had been fastidious in this too” (Au19). For Ignatius, it takes a while in his life to depend on God for all. Gradually He led God do what Godself wanted in his life.

The first acknowledgement of God’s help, Ignatius wrote in his autobiography when he was recuperating from his leg operation, “It happened that this sick man was devoted to St. Peter; so Our Lord deigned that he should begin to get better that very midnight” (Au3). God alone attending to his needs. It does not mean that God was not doing anything earlier in Ignatius’ life. God’s presence is always with us. Ignatius perceives that God is voluntarily helping him. “God assisted him with these thoughts” (Au7). 2) “One night while he was awake, he saw clearly an image of Our Lady with the holy Child Jesus” (Au10). This vision gave Ignatius the gift of chastity which Ignatius

recalls with grateful heart till end of his life. When Ignatius wanted healing, “Our Lord kept giving him health; and he felt so well that he was quite fit” (Au5).

Applying the meaning of affectivity to Ignatian understanding, we could notice there are three phases to it: (1) the feelings about the experience, (2) knowing the source of that feelings, and (3) the consequence of that feelings. These three aspects could comprise of a holistic experience. Initially, “Loyola’s affective self-examination, derived from heterodox notions and popular devotion, is the Achilles’ heel of his personality and spirituality.”<sup>5</sup> Yet, Ignatius knew in his awareness what he was doing on his own and what was God doing it to him. Both these aspects contain affectivity.

#### 2.1.2 Affectivity a unitive perspective of understanding in the life St. Ignatius

The unitive perspective of affectivity means myself and God are collaborating with each other in an integrative manner. Ignatius express his intimate relationship with God in his own words: “God treated him at this time just as a schoolmaster treats a child whom he is teaching. Whether this was because of his lack of education and of brains, or because he had no one to teach him, or because of the strong desire God himself had given him to serve him, he believed without doubt and has always believed that God treated him in this way” (Au 27). Ignatius had confessed his sins, but the thought came to him that he had to do it again with that he slept. “the Lord deigned that he awake as from sleep. As he now had some experience of the diversity of spirits from the lessons God had given him, he began to examine the means by which that spirit had come. He thus decided with great lucidity not to confess anything from the past any more” (Au25). At the river Cardoner, Ignatius narrates, “While he was seated there, the eyes of his

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<sup>5</sup> Marjorie Boyle, *Loyola’s Acts* (Berkeley: University of California Press, 1997), 37.

understanding began to be opened; not that he saw any vision, but he understood and learned many things, both spiritual matters and matters of faith and of scholarship and this with so great an enlightenment that everything seemed new to him” (Au30). Based on Ignatius’ statements we could conclude that he gained a renewed understanding of reality. Later, Ignatius understood that it was will of God that he studied to help souls (Au 50). Unitive understanding of affectivity is experienced with God in an integrative manner. The God one who created me has not left me but he is laboring with me for my own good.

### 2.1.3 Affectivity in the perspective of “tending towards the good” in Ignatius’ life

Affectivity in the perspective of “tending towards the good” means, me and God and the whole creation tending towards God simultaneously rejecting all that is not God. This is the ultimate goal of human affectivity – to be with God. Desiring to be with-God tendency could be found in Ignatius’ life. Ignatius experienced a conflict between staying at home or leaving home for God. “His brother took him to one room and then another, and with much feeling begged him not to throw himself away and consider what hopes had been placed in him by the people, and how much he could achieve—and other such words, all with the purpose of dissuading him from his good intention” (Au 12). But Ignatius was constantly on the move towards God. Ignatius had an opportunity to experience how God created the world. He narrated in his autobiography, “The manner in which God had created the world was presented to his understanding with great spiritual joy. He seemed to see something white, from which some rays were coming, and God made light from these. But he did not know how to explain these things” (29). Through this affective experience God invites Ignatius to see and later participate in the

God's mission. Ignatius gains an interior knowledge of creation and the mysteries of human life. Paramandanda Divarkar notes, "The first seems to be a culmination of the conversion experience, a mystical realization of God as he really is—the Absolute, embracing in himself all reality, so that all creation is seen in a new light and acquires a new meaning which is its true meaning, and a new coherence and relevance."<sup>6</sup> This was not the end of his spiritual growth but the beginning of the in depth of understanding of mysteries. Divarkar continues that there was "the process by which the awareness in depth must penetrate his whole being, so that everything in him, as in Christ, is response to God, and he can find God in other things."<sup>7</sup> Ignatius's God-experiences him to savor and relish. Ignatius begged Our Lady to "place him with her Son." He obtained a grace which was more affective when he "was at prayer in a church and experienced such a change in his soul and saw so clearly that God the Father placed him with Christ his Son that he would not dare doubt it—that God the Father had placed him with his Son" (Au 96). In this vision one could understand an integrated aspect of Ignatius being place with Son, who was carrying the cross which is the mission Ignatius was called to do. Ignatius, Jesus and the mission are the principal point in this vision. This inner affective experience he had would later guide the mission and the name of the Society.

All these experiences Ignatius had, had a futuristic sense. In each of these experiences, there are "stirrings and moods, states and affective currents which affect us and endow ordinary emotions with a distinctive tone" and have far reaching consequences, because "they come from so deep within us that they seem, paradoxically,

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<sup>6</sup> Ignatius of Loyola, *Ignatius A Pilgrim's Testament*, 4.

<sup>7</sup> Ibid.

to have their origin beyond us.”<sup>8</sup> These experiences combine God’s initiative and Ignatius participation in a movement that tends towards God.

## 2.2 Affectivity related to the concepts in discernment

In all discernment practices affectivity is involved. Elizabeth Liebert in her book *The Way of Discernment*, synthesizes “the relationship of reasoning and affectivity: the warmth of the fervent heart and the light of understanding together mark the action of the Spirit” which make up the discernment.<sup>9</sup> Ignatius asks retreatants to probe into their heart—the stirring of the heart—so that they can identify what type of spirit is moving and where it is leading them. Liebert further emphasizes that “we should use both head and heart as we seek to understand how God is calling and what our response might be.”<sup>10</sup> A person’s affectivity is moved by the Spirit. St. Paul writes, “These things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God” (1 Cor 2:10). The same Spirit is operating in the depths of the human heart. The prime task of discernment is to identify this Spirit in our heart.

Ignatian discernment could be considered as an affective choice. Discernment is done in the context of prayer when a person feels interiorly and comes with a judgement of the feelings to choose one over the other to give glory to God. In this sense, “discernment pertains especially to clear perceptions of the options before one, with a view to distinguishing them and choosing the one likely to result in greater praise or

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<sup>8</sup> Brackley, 46.

<sup>9</sup> Elizabeth Liebert, *The Way of Discernment* (Kentucky: Westminster John Knox Press, 2008), 116.

<sup>10</sup> Ibid.

glory to God.”<sup>11</sup> It calls for a recognition of forces at work in a person and take an affective stand for or against, keeping in mind that the stand one takes is more conducive to give glory to God. “The process of discernment, with its focus of God’s action in life and man’s appropriate response to that action, allows an individual to become more aware of the elements involved in personal decision making.”<sup>12</sup> The word Ignatius uses for feeling is *sentir*. It means “a kind of ‘felt-knowledge’, an affective, intuitive knowledge possessed through the reaction of human feelings to exterior and interior experience.”<sup>13</sup> It is more than just perceiving and understanding. *Sentir* communicates the “vital testimony of profound human feelings during the discernment process, that one discovers the orientation of his impulses towards decision or action whether or not they lead to authentic response to the word of God.”<sup>14</sup> This *sentir* for Ignatius was a matter of being before becoming a matter of reflex awareness.<sup>15</sup> It is built in affectivity whether one recognizes it or not. If a person is aware of the movements in his or her heart, *sentir*—the growing understanding which involves both the thoughts and the feelings (“felt-knowledge”)—comes to overwhelm the heart of the person.<sup>16</sup> Affectivity by nature, tending to the good, pushes the person to discern; the decision taken is truly a response to the word of God and not a subtle form of self-seeking or self-interest.

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<sup>11</sup> Toner, *A Commentary on Saint Ignatius's Rules for the Discernment of Spirits*, 22.

<sup>12</sup> New Catholic Encyclopedia, 2<sup>nd</sup> ed., s.v. “Discernment.”

<sup>13</sup> John Futrell, “Ignatian Discernment” *Studies in the Spirituality of Jesuits* 2, vol. 2 (April 1970): 56.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid., 57.



We could say that Ignatian awareness is affective. For example, in the principle and foundation, Ignatius calls a person to realize the purpose of one's creation. In other words, he calls for an awareness of the entire creation to know its interconnectedness and how individually and collectively the creation is tending towards God. We are called to respond and participate, helping one another in this movement towards God. Indifference is prerequisite for Ignatian discernment. Indifference is a "*response* that views each alternative for choice as unworthy of being chosen over the other unless it is seen to be more for God's glory."<sup>17</sup> Indifference is an intense affective response of desire to know and do what gives more glory to God. When one is totally disposed or in a state of complete indifference, he or she is focused in freedom and waiting for the beloved to lead. To be indifferent, we need to pay undivided attention to the "motions of our own mind and affectivity," which "in general [are] the hardest to bring into focus."<sup>18</sup> Affectivity in discernment relies on the inner motions of the heart through awareness. We discern based on the movements within the heart. A movement has a direction, and for Ignatius there are two: consolation and desolation. Every person affectively moves towards one of the two. Knowing this is very crucial for discernment.

In conclusion, we have seen the role of affectivity is in Ignatius' life through his autobiography. The discernment terms embody affectivity in its articulation of movements that take place in a person's heart. With this knowledge as a background we could delineate the role of affectivity in the discernment of spirit.

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<sup>17</sup> Jules Toner, *What is your Will O God* (Saint Louis: The Institute of Jesuit Sources, 1982), 9.

<sup>18</sup> Toner, *A Commentary on Saint Ignatius's Rules for the Discernment of Spirits*, 43.

### 2.3 Affectivity in the discernment of spirits of St. Ignatius of Loyola

Affectivity expressed in words and images carry a tinge of emotions and feelings. When Ignatius talked about five senses in contemplation, he used words such as to smell, to taste, to touch, to hear, and to see the beloved. We may not have the intellectual ability to know God but through the contemplation we have ability to use these five senses to contact and know God more intimately. Ignatius used words that give a sense of tangibility. The aim of discernment of spirits is to recognize and acknowledge the disordered affections and order them so that we are in touch with or in harmony with what God wants of us. Therefore, after all the contemplation of the second week, retreatants are encouraged and directed to the applications of senses.

#### 2.3.1 Affectivity in discernment a dualistic perspective

The dualistic perspective of affectivity means there are two forces: the forces of evil and good affecting the human person. Ignatius wants the person to identify these forces so that he or she can cooperate with forces of good. In matters of seeking God, Ignatius identifies two kinds of people. The first kind have interest in God but are allured by the evil spirit's tactics. They move from one sin to another. As a result, the good spirit pricks their conscience so as to make them realize their status (SpEx 314). The second kind of people are earnestly looking for and want to be in communion with Him. They move in a way of good to better (SpEx 315). The forces of evil and the good are operative in a person to win over his or her soul. In a person's initial stage of the spiritual life, Ignatius advised the spiritual directors to unmask the tactics of the evil spirit so that the person may understand well the evil spirit's actions (SpEx 7).

The evil spirit suggesting pleasant things diverts the person from the main goal. Therefore, he or she must strive for the opposite of what the evil spirit is doing to him or her. Any person can easily can perceive and understand the opposite of these listed words, which suggests a movement, bad to good. Table 4 lists some of the affective words Ignatius used in discernment.

Table 4. Words that express evil spirits activities

Autograph	Translation of Autograph
<i>enemigo</i>	enemy
<i>placeres</i>	pleasures
<i>delicias sensuales</i>	sensual delights
<i>vicios y pecados</i>	vices and sins
<i>punción</i>	pricking
<i>mordaz</i>	biting
<i>inquietaando</i>	disquieting
<i>morder</i>	bite
<i>tristar</i>	sadden
<i>escuridad del anima</i>	darkness of soul
<i>turbación</i>	disturbance
<i>moción a las cosas baxas y terrenas</i>	movement to things low and earthly,
<i>agitaciones</i>	agitations
<i>de various agitaciones y tentaciones</i>	of different agitations and temptations
<i>inquietao</i>	unquiet
<i>terroso</i>	earthy

<i>sin esperanza</i>	lazy
<i>sin amor</i>	tepid, sad
<i>perezoso</i>	without hope
<i>tibio, triste</i>	without love

Ignatius uses contemplative images in discernment to communicate the depth or inner dimension of a spirit's tactics. The images are visualizations or mental paintings of ordinary life situations and dealings with real people so as to affectively learn lessons from them. The use of a "woman" as an affective image in discernment to indicate the enemy of the human nature may be understood in modern times to be demeaning the particular gender (SpEx 325). He means a "false lover" it could be a man or woman. The image may appear to be nonsense to a modern generation. But if one opens the eyes to a social setting of the historical sense, paying close attention to the time of Ignatius, one may gain a new sense out of this usage. Ignatius used this image to communicate a spiritual sense to his audience. Therefore, he exaggerates that image to convey a message of the inner nature of the evil spirit. The evil or temptation it brings is personified as a person who can quarrel and be submissive to gain more ground with anger, vindictiveness, and ferocity almost without limit to get the person on its side. The words Ignatius used to describe the evil spirit is very intimate and affective; one can feel and identify with temptations one has gone through in his or her life or be prepared to face it when it comes. Ignatius aims at giving "an interior knowledge of my sins" (SpEx 66).

The image of water falling on a rock (SpEx 335) communicates the message that when a person is attuned or familiar with God working in his life, he or she can notice evil spirit entering his or her soul because the evil spirit "touches [the soul] sharply, with

noise and disturbance, like a drop of water falling onto a stone” (SpEx 335). Concerning the image of water falling on sponge, Ignatius writes, “In the case of those who are going from good to better, the good angel touches the soul gently, lightly, and sweetly, like a drop of water going into a sponge” (SpEx 335). The good spirit helps the person to go forward, tending towards the good, which is the desire of the soul.

The evil spirit’s main task is to mislead people by focusing on false values and priorities. At times, they may sound reasonable for a person. For that reason, Ignatius wrote the evil spirit “unsettles these persons by false reasons aimed at preventing their progress” (SpEx 315). Life is a complex reality. We seek the Lord with our biases, attitudes, as well as our reasons and convictions for personal transformation. For Ignatius, the evil spirit knows our present stage of life. Therefore, the evil spirit will use our own reason to unsettle us. Spiritual progress can be difficult. Nonetheless, taking a step towards God surpasses those difficulties.

### 2.3.2 Affectivity in discernment a unitive perspective

By unitive means me and God together or me and forces of evil together under false reasoning. When a person collaborates with God he or she could experience consolation which is a combination of courage, strength, love, hope, and faith in affectivity, finding expression in tears of tenderness or joy, inspirations, and quietude in the mind.<sup>19</sup> When a person collaborates with evil forces could experience desolation sooner or later. Desolation is a passing spiritual state that Ignatius always explained as contrary to consolation but “never merely as a movement away from or in conflict with

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<sup>19</sup> Ibid., 62.

God.”<sup>20</sup> Ignatius’s way of describing desolation implies that the normal state is always consolation, and that desolation is a detour from that state, perhaps for a temporary period. Desolation has a human cause of letting the evil spirit work in a person, that is, human affectivity is influenced by evil. The words used to describe desolation are very clear, for example, sensual delights, pricking, biting, saddening, disquieting, darkness of soul, and disturbance. These are not abstract concepts that need an explanation. These are feeling words that somatically one can experience and internally one can feel. Desolation is the property of the evil spirit. First, the evil spirit can get involved with a person suggesting greater pleasures. In addition, it can behave as one’s friend if the evil gets what he wants. It can drain our energy and discourage a person from advancing spiritually. A feeling of spiritual dryness and generation of negative thoughts lead a person further down the line of desolation.

The images Ignatius uses in discernment are meant to engage us to notice the inner motions in our hearts so as to take appropriate action for transforming ourselves. The use of a “false lover” image highlights the consequence of keeping secrets of illicit relationships with oneself is to hinder spiritual growth. The enemy acts like a false lover (SpEx 326). Secrets have an affective quality and are very dear to persons. In modern times, keeping secrets is associated with being a confidant to another person. However, Ignatius explicitly talks about secrecy with an evil intention. It has nothing to do with the trust or confidence one has in another person. This image reveals another dimension of evil or “a deeper interior understanding...of sins” (SpEx 44).

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<sup>20</sup> Ibid., 99.

Ignatius used words and images in his discernment which were affective and rich in meanings. These words are grounded and rooted in human experience, particularly in Ignatius's life.

### 2.2.3 Affective words in the perspective of “tending towards the good”

Tending towards the good means myself, God, and the whole creation tending towards the good simultaneously developing an aversion to all that is not God. A person realizes and he or she is pulled to a definite plan God has. “My will is to conquer the whole world and all my enemies, and thus to enter into the glory of my Father. Therefore, whoever wishes to come with me must labor with me, so that through following me in the pain he or she may follow me also in the glory” (SpEx 95). We don't work alone but we work with God and tend towards Godself. In this defined journey, there is consolation that can only come from God. God is the source of true consolation; it inflames the person with a love for its Creator (SpEx 316). Consolation constitutes a collection of things that a human person longs for, and this is also the property of the good spirit. The ingenuity of Ignatius lies in spelling out all that is contained in consolation. A recollection after prayer or contemplation or an examen of the day can reveal to us whether we are with the good spirit or not because the effects of the good spirit can be clearly uttered in words used by Ignatius. It may seem simple to understand, yet the difficulty is that a human person has no control over the consolation he or she receives. It is independent of humans, and yet it is for humans that God gives it. On the contrary, one can be humble and grateful to the Lord while sharing his or her joys with others.

Ignatius includes tears and sorrow as products of the good spirit. It is normal for a person who is not acquainted with the *Spiritual Exercises* to get confused with these two

words. “We cannot by ourselves bring on or retain great devotion, intense love, tears, or any other spiritual consolation, but that all these are a gift and grace from God our Lord” (SpEx 322). The word “gift” explains it all, and the point often overlooked is our relationship with God brings that gift to us. It is also consolation, says Ignatius, when a person “sheds tears which move it to love for its Lord—whether they are tears of grief for its own sins, or about the Passion of Christ our Lord, or about other matters directly ordered to his service and praise” (SpEx 316). Consolation is an intense love of God experienced in hope, faith and love.

Out of Ignatius’ experiential knowledge in spirituality, Ignatius was able write the right advice for persons who were in need of them at a particular stage of their spiritual growth. These words and phrases have intelligence, imagination, and affectivity, which gives a person the power and will to carry them forward to action. These affective words and phrases also combine a movement leading them to the divine for the soul now seeks the highest good with all affective courage. These words listed (Table 2) below are truly encouraging as well as caring.

Ignatius uses powerful images to communicate a holistic perspective of what a person must do to guard oneself from evil. The use of the image “military commander” comes from Ignatius’ own personal experience (SpEx 327). The evil spirit plans and uses all the warfare techniques to attack and take a person into his custody. It is a personal attack on a person whose weakness makes him or her vulnerable. Discernment rules are weapons used for battle against the enemy. “You have conquered the evil one” (1 John 2.13).

The use of the image of a “serpent’s tail” enumerates the train of thought leading



to evil's end (SpEx 334). In the beginning, the evil spirit may suggest a thought which may give sweetness and joy. Based on initial joy, one acts. But as one progresses little by little, evil is at the end (SpEx 334). Evil distract a person from tending towards God. Through this image, Ignatius alerts his exercitants to recognize the thought patterns from the beginning. Ignatius gives this image for he experienced the "thing" he saw looked like a serpent with many eyes (AB 19) and gave him consolation in the beginning but later bothered him a lot. The images, Ignatius provides us are a great help to advance in the spiritual life. They give a holistic perspective to what a person must do when confronted with evil spirits.

Table 5. Affective words in the perspective "tending towards the good."

Autograph	English translation
<i>Firme y constante</i>	firm and constant
<i>determinación</i>	determination
<i>Instar más en la oración</i>	insisting more on prayer
<i>fuercas</i>	strength
<i>lágrimas</i>	tears
<i>quyetud</i>	quite
<i>facilitando</i>	easing
<i>inflamarse en amor</i>	inflamed with love
<i>leticia interna</i>	interior joy
<i>esperanza, fee, charidad</i>	hope, faith, charity
<i>las cosas çelestiales</i>	heavenly things

<i>paçificándola</i>	peace
<i>alegría y gozo spiritual</i>	spiritual gladness and joy
<i>dulce, leue y suauiemente</i>	sweetly, lightly, gently
<i>en sus potencias naturales</i>	in his natural powers
<i>resistir, paciencia</i>	resist, patience
<i>gracia suficiente</i>	grace sufficient
<i>piense que será presto consolado</i>	think that he will soon be consoled
<i>aduertir el discurso de los pensamientos</i>	note well the course of the thoughts
<i>se guarde para delante de sus</i>	able to guard for the future against his
<i>acostumbrados engaños</i>	usual deceits

The words and images in the perspective of affectivity “tending towards the good” embeds consolation. Consolation in its wide-ranging meanings has three parts: (1) affective feelings, such as peace, joy, and gladness; (2) the sources, namely, the subject and object or the cognitive and affective acts with God to whom they responded; and (3) the consequences, that is, of perceiving, remembering, and responding affectively to God.<sup>21</sup> To sum up, in “tending towards the good” a person is in a balanced state of in tune with God’s constant calling and in harmony with the whole creations. He or she experiences joy, peace and consolation.

#### **2.4. Affective discernment in the Spiritual Exercises of St. Ignatius**

All discernment practices in the Spiritual Exercises are affective. Boyd T. Coolman cites Gallus in his article “The Medieval Affective Dionysian Tradition,” which is also very appropriate to emphasize affectivity: “we are convinced that the affection is

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<sup>21</sup> Ibid., 62.

ineffably, more profoundly and more sublimely drawn to God by God himself than is the intellect, because men and angels love more than they have the power to reason or understand.”<sup>22</sup> Discernment commences through a personal affective encounter with God and provides a secure attachment and a sense of being lovable in God’s eyes. With this affective frame of reference, a person’s decision is influenced. Travis S. Crone, in his article “The Influence of Affective Priming on One's Perceived Relationship to God,” makes the point that the “decision making process is often driven by the affect,” or earlier affective priming, which is “the presentation of a stimulus that evokes an affective response which then influences subsequent decisions.”<sup>23</sup>

In the Spiritual Exercises, Ignatius lists three parts of the decision-making process: (1) God moving the will directly (SpEx 175), (2) through experience of consolation and desolation (SpEx 176), and (3) reasoning (SpEx 177). Brackley expressly notes that the Spirit is a person’s principal guide, and “discernment is a kind of dancing with God. An active partner in this dance, the Spirit labors to unite our freedom to God's own, to help us respond to the world.”<sup>24</sup> The Lord participating in a person’s decision and the person cooperating with God is affective and vice versa.

#### 2.4.1 Making decisions the first time in the perspective of “tending towards the good”

In making decisions the first time, “God moves and attracts the will in such a way [that] without doubt [the will] carries out what was proposed” (SpEx 175). Ignatius

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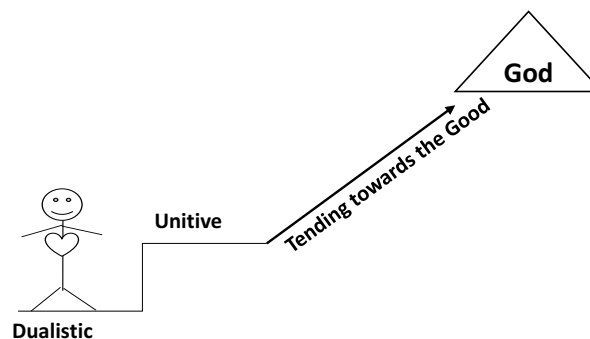
<sup>22</sup> Boyd Coolman, “The Medieval Affective Dionysian Tradition” *Modern Theology* 24, no. 4 (October 2008): 620.

<sup>23</sup> Travis S. Crone, “The Influence of Affective Priming on one's Perceived Relationship to God.” *Journal of Psychology & Theology* 43, no. 3 (September 2015): 204.

<sup>24</sup> Brackley, *The Call to Discernment in Troubled Times*, 143.

assigns “the will in eliciting acts of the affections” (SpEx 3). In regard to the affective acts which spring from the will chooses affectively person desires. For instance, “As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, ‘Follow me.’ And he got up and followed him” (Mt 9:9). Affective decisions are made by a person in response to interiorly experienced God’s love. Therefore, “discernment is about creative generosity.”<sup>25</sup> To emphasize that affectivity has primacy in decision making, Barckley cites the Spanish Jesuit theologian Francisco Suárez (1548-1617), who “considers disproportionate movements of affect and will to be even surer evidence of divine influence. We can be morally certain that the Spirit is at work when we are attracted ‘more forcefully than the [attracting] object itself, all alone, could or is wont to’ attract us, especially when we are attracted to sublime things and counter to our natural inclinations.”<sup>26</sup> God needs us, needs our response so that God can work with us for our and the world’s salvation.

To be completely moved by affectivity is not magic. “Affective force is to be




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<sup>25</sup> Ibid., 129.

<sup>26</sup> Ibid., 139.

distinguished from the superficial emotional stimulation. While they involve emotion, affections are not to be confused with passions. Affection involves the movement of the whole person at a much deeper level—heart, soul and strength.”<sup>27</sup>

In every discernment practice we can notice three movements, first, for example, when Mathew was called he has to decide “yes” or “no,” that we call dualistic. Second, he has collaborated with God, unitive. Third, since he has decided, collaborated and he tends towards God, that is “tending towards the good.”

#### 2.4.2 Making decisions the second time in the unitive perspective of affectivity

Making decisions the second time “is present when sufficient clarity and knowledge are received from the experience of consolations and desolations, and from experience in the discernment of various spirits” (SpEx 176). It is an affective decision in the sense that a person is working with God or the evil spirit. Spiritual consolation from God often denotes the peace and joy that arise from our hearts and affect our interior state as a whole. Consolation releases new energies, gives new enthusiasm, widens our vision, and directs us beyond ourselves.<sup>28</sup> Affectivity provokes people to be men and women for others. Consolations and desolations are affective currents which affect us globally and endow ordinary emotions with a distinctive tone. “That is because they come from so deep within us that they seem, paradoxically, to have their origin beyond us.”<sup>29</sup> God calls a person affectively. Desolation does the opposite of consolation.

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<sup>27</sup> Andrew Harker, “The Affective Directives of the Book of Revelation” *Tyndale Bulletin* 63, no. 1 (2012 2012): 119

<sup>28</sup> Brackley, 148.

<sup>29</sup> *Ibid.*, 46.

### 2.4.3 Making decisions the third time in the dualistic perspective of affectivity

Making decisions the third time follows a rational course of action but it is not entirely rational. Ignatius by default relies on affectivity.

I consider first the end for which human beings are born, namely, to praise God our Lord and to save their souls; then, desiring this, as the means I elect a life or state of life within the limits of the Church, in order to be helped in the service of my Lord and the salvation of my soul. By a time of tranquility I mean one when the soul is not being moved one way and the other by various spirits and uses its natural faculties in freedom and peace (SpEx 177).

It is a rational method by which the matter is deliberated. A person is aware of the forces of good and evil operating in his or her heart. The person must know rationally and emotionally to which direction the spirits are leading him or her. Pros and cons are noted, and one waits for the time of tranquility and inner peace before arriving at a final decision. But Ignatius does not stop here in this method. He also says, “When that election or decision has been made, the person who has made it ought with great diligence to go to prayer before God our Lord and to offer him that election, that the Divine Majesty may be pleased to receive and confirm it, if it is conducive to his greater service and praise” (SpEx 183).

After the decision has been offered to the Lord in prayer, one has to receive the confirmation. This confirmation normally is made sure whether one feels consolation or desolation in his or her heart. In my opinion, the confirmation comes to a person in the form of consolation so that he or she can execute the decision with renewed energy. Therefore, this method of discernment is also affective.

For Ignatius, making decisions the third time started with the rational ability to get the data pertaining to the matter ready and systematized. Once all things were done prayerfully, he asks us to surrender to the Lord for confirmation.

## 2.5 Conclusion

In understanding the role of affectivity in the life of St. Ignatius, Nadal says that Ignatius's affective experience with Jesus expressed his loyalty to Christ. Normally, loyalty is a firm attachment that binds. However, loyalty to Christ is a liberation from all that hinders true and total growth.<sup>30</sup> Through intimate union with Christ, one comes to share his own experience—the experience that the man Jesus had with the Father, with God as the Absolute and all else as relative. “This is the truth that makes us free.”<sup>31</sup> Affective attachment to Christ makes the person enjoy genuine freedom.

Ignatius the pilgrim, whose life is filled with affective acts and experiences, wrote the *Spiritual Exercises* with the same affective and intensive content. He experienced God in a personal way while he was recovering from his battle wound. He learned to distinguish thoughts and knew that affective content can influence a person's decisions. He begged Our Lady to place him with her son. It did happen in a vision at La Storta. Worshipping the Lord through daily Mass was an affective devotion for Ignatius where he encountered God in a personal way.

The discernment of spirits is an affective tool for many to decide the course of their life. For Ignatius, the primary concern was on thought. Out of his own lived experience, he made very clear distinctions between the good and evil spirits and their

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<sup>30</sup> Ignatius of Loyola, *Ignatius A Pilgrim's Testament*, 3.

<sup>31</sup> Ibid.

operations. There was a clear shift in his life. Initially, he wanted to do great works for the Lord, even outdoing other saints. The transition was visible when he surrendered himself and asked the Lord what he wanted of him. The meaning of ‘affect’ conveys influence over something that already exists. In this sense, the affective nature in a person is the one who gets influenced by the good and evils spirits. An ‘affect’ is something that acts or is acted upon something else. To identify this affective element, I have grouped the words that pertain to the good spirit and bad spirit. They are very distinct and clear.

In my opinion, all decisions a person makes has predominantly affective content in them. This is not to rule out the rational capabilities of a person; rather, it integrates the rational capacities with a spontaneous affective nature of the human person. After all, everything comes from God and the right use of them takes us back to God.

The three ways of deciding, Ignatius proposes an affective rational way of coming to a conclusion and deciding on matters. One must receive confirmation that comes through consolation for a good decision that the Lord gives to a person. Therefore, rekindling affectivity in every aspect of decision making and being conscious of them will enable one to make better decisions for a better life. The following table summarized the whole discussion we had in this chapter.

Affectivity has three components which are linked to a discernment expression. I have indicated that in the decision-making process how affectivity is involved in all three decision-making processes. Through the decisions we make, we could experience progress in the spiritual life by the harmonious, balanced life we live in tune with God.



## CHAPTER III

### Towards an integrated Affectivity in Spiritual Accompaniment

Day by day, dear Lord,  
of Thee three things I pray.  
To see Thee more clearly,  
Love Thee more dearly,  
Follow Thee more nearly,  
Day by day.

—Richard of Chichester

Affectivity affects every aspect of life, be it of oneself, oneself with others, or oneself with others and with God. Spiritual direction, or spiritual accompaniment, has been in use since the apostolic age.<sup>1</sup> In the age of monasticism, spiritual direction was needed to help sanctify souls. The spiritual director was considered a ‘physician of souls’ (*iatros tes psyches*) so that the soul would be kept pure without sickness. Later, spiritual direction was like showing a light in the direction of God while one was caught up in his or her own darkness of conflicting desires and wishes. In the process of spiritual direction, a person is illumined to see what is already there in faith. “Spiritual direction is an interpersonal helping relationship, rooted in the church's ministry of pastoral care. In this relationship one Christian assists another to discover and live out in the context of the Christian community his or her deepest values and life goals in response to God's initiative and the biblical mandate.”<sup>2</sup> Spiritual direction “helps people notice where God

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<sup>1</sup> Joseph Allen, “The Inner Way: the Historical Tradition of Spiritual Direction” *St Vladimir's Theological Quarterly* 35, no. 2-3 (1991 1991): 258.

<sup>2</sup> Fara Impasato, “An Introduction to Spiritual Direction for Christian Counsellors: Its Meaning, History, and Present Practice in A Roman Catholic Context,” *Didaskalia* 8, no.1 (September 1996): 28.

is active in their prayer and in their daily lives.”<sup>3</sup> Spiritual direction signifies a movement from oneself to the Other through relationship. It is unlike psychological counselling or a therapy session. James Martin, a Jesuit scholar, writes,

Spiritual direction is neither psychotherapy (which focuses mainly on the psychological underpinnings of a person’s problems), pastoral counseling (which focuses mostly on problem-solving in a spiritual setting), nor confession (which focuses on sin and forgiveness). Spiritual directors are trained specifically to enable a person to recognize God’s activity; this means helping that person with prayer.<sup>4</sup>

This chapter will explore affective accompaniment in the context of affectivity in discernment, which we have discussed in the earlier chapters, and in the CLC groups of Darjeeling. Then I will discuss affective accompaniment in the three aspects of affectivity, namely, dualistic, unitive, and “tending towards the good.” In order to practice affective accompaniment, one needs to understand and appreciate the context better.

### 3.1 A Brief History of Darjeeling and its People

#### 3.1.1 Darjeeling

Darjeeling, locally known as the queen of hills. It takes its name from the Lepcha word *Dorje-ling*, the land of the thunderbolt. When the British first acquired the hill territory in 1835, it was almost entirely under forest and had only a hundred people. Dr. Archibald Campbell, the first superintendent of Darjeeling, aimed at building confidence

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<sup>3</sup> James Martin, “From Fear to Calm: Spiritual Direction on Stormy Waters,” *The Christian Century* 131, no. 8: (2014): 30.

<sup>4</sup> Ibid.

among the people with British rule and invited neighboring tribes to settle in the newly acquired territory. In 1850, the population had risen to 10,000.<sup>5</sup>

The Catholic population is predominantly Lepchas. Lepchas are the inhabitants of the Eastern Himalayas of the Darjeeling district of West Bengal and in the state of Sikkim.<sup>6</sup> “Lepchas call themselves *Mutanchi Rong Kup Rum Kup* or in short *Rong* which means ‘son of the snowy peak or the son of God.’”<sup>7</sup> The snowy peak refers to the peak of Mount Kanchanjunga, which has an elevation of 8,586 meters. R.C. Roy states that “the Lepchas are the aboriginal inhabitants of the hill portion of the district.”<sup>8</sup>

Lepchas are peaceful and not brawlers, disliking fixed employment and never so happy as when they are in their native woods. They are born naturalists and nature worshippers.<sup>9</sup> They tend to be make decision instantaneously. The primogenitors of Lepchas are *Fodongthing and Nazaongnyo*, who were created by Pumthing-Rum-Adom,<sup>10</sup> the God Almighty, in His own image,<sup>11</sup> from the pure snows of *Kingtsoomzaongboo Choo’s* peak. The Almighty God commanded them not to have physical relationship until they attain maturity. They disobeyed God’s command

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<sup>5</sup> LSS. O’Malley, *Bengal District Gazetteers Darjeeling* (New Delhi: Logos Press, 1907), 35.

<sup>6</sup> D.C. Roy, *Lepchas: Past & Present* (Siliguri, India: N.L. Publishers, 2012), 1.

<sup>7</sup> Roy, *Lepchas: Past & Present*, 1.

<sup>8</sup> Ibid., 4.

<sup>9</sup> O’Malley, *Bengal District Gazetteers Darjeeling*, 170.

<sup>10</sup> Tapan Chattopadhyay, *Lepchas and their Heritage* (Delhi: B.R. Publishing Corporation, 1990), 3. There are variations of spelling to mean the same word.

<sup>11</sup> Ibid.

therefore the Lord was angry and cast them out to the land of Mayel Lyang, which lies at base of Mount Kanchanjunga.<sup>12</sup> Their creation story resembles that of the Christians.

The first attempt to introduce Christianity among the hill tribes was made in 1841 by Mr. Start, a Baptist, who brought a small band of German missionaries with him and began work among the Lepchas in Darjeeling.<sup>13</sup> An important mission of the Roman Catholic Mission was started by the Jesuits of Calcutta. They maintained a charity school at Darjeeling and had 250 converts. At Pedong in the Kalimpong subdivision was another headquarters of the Roman Catholic Mission to Western Tibet, which also had a Christian village. It was founded by Fr. Desgodins, who attempted in 1856 to enter Tibet through Sikkim but was arrested and released. Then he returned to Pedong where he labored for 22 years. “According to the census statistics, the number of native Christians has increased nearly tenfold in the decade ending in 1901, rising from 298 to 2,829.”<sup>14</sup>

To the CLC groups, we are talking about affectivity in discernment and spiritual accompaniment. Before we discuss affective accompaniment, we will discuss briefly the history of CLC in India and Darjeeling.

### 3.1.2 CLC in Darjeeling

In the twentieth century, in India the Federation of Sodalities had its National Secretariat at St. Xavier’s High School, Mumbai. The transition from Marian Sodalities to CLC was undertaken by Fr. Oriol Pujol, SJ. Initially, the name Christian Life Movement (CLM) was adopted. The full transition to CLC took place in 1974. The

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<sup>12</sup> Roy, *Lepchas: Past & Present*, 1.

<sup>13</sup> O’Malley, 51.

<sup>14</sup> Ibid., 52.

Darjeeling diocese has 20 CLC groups. The major issue, as I stated in the introductory chapter, is instantaneous decision making which the CLC members inherited from their former worship practices of appeasing evils spirits prior to becoming Christians.

### 3.2 Affective Accompaniment

Spiritual direction becomes affective accompaniment when a meaningful relationship that tends towards the good is established. It is not a relationship that enriches a mutual benefit alone but communion with God. When spiritual direction is integrated with a person, creation and promoting love, faith and justice, it can be called affective accompaniment. The “director, seeks to facilitate the relationship of a directee with God by encouraging, with the help of the Holy spirit, a sense of transparency between God and the individual seeking direction.”<sup>15</sup> Spiritual direction assists another person to develop and progressively grow in maturity in the life of faith, hope, and charity. Spiritually affective direction is a way in which the director supports the other on their pilgrim journey. It is a kind of mentoring in which one experienced pilgrim offers help to his or her companion pilgrim to decide the right course of action in life. “The presence of the director keeps the exercitant’s discernment from wandering in imaginary fields or from becoming lost in the abstract; it forces the discernment to operate within the real and actual concrete situation, which mediates the word of God to him.”<sup>16</sup>

When I say that there is a lack of affectivity among the members of the CLC groups in Darjeeling, I do not mean that affectivity is nonexistent. By nature, we are all

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<sup>15</sup> James Korzun, “The Dynamics of Shame in Spiritual Direction,” *Sewanee Theological Review* 46, no. 1 (2002 2002): 69.

<sup>16</sup> John Futrell, “Ignatian Discernment,” *Studies in the Spirituality of Jesuits* 2, no. 2 (April 1970): 50.

affective people. But we cannot take it for granted that affectivity plays out in all our interactions and decisions, though it could be the core of a person.

We rarely feel the deepest level of our affectivity. Although we do not know everything about human nature, we will call it the center or the core of ourselves. In order to work with our affectivity, we understand that we first need to be able to get in touch with the emotions present at this level, our ‘gut feelings,’ so that we can decode them.<sup>17</sup>

Very often, we cannot hear clearly someone whispering if the radio or the television is too loud or blaring, similarly we cannot feel the deepest levels of our affectivity if our life is full of noise with our own self-interest and needs.<sup>18</sup> Our ability to start at the ‘gut feelings’ needs a constant awareness. It is at the at the very depth of our being that the choice of life and death takes place, and this choice will affect all of our decisions we make from then on. “Our choice makes us ‘mundane’ or ‘spiritual.’”<sup>19</sup> “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace” (Rom 8: 5-6).

### 3.2.1 Affective accompaniment in the understanding of dualistic perspective

Spiritual accompaniment or direction in a dualistic perspective it could be considered as director centered or directee centered. It is more effective if it is directee centered and the director plays a helping role to see where God has been in their relationship. Spiritual direction could start with disclosure of thoughts. As we have seen earlier, Origen explained that the good and evil spirits induce thoughts in our minds.

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<sup>17</sup> Pierre Wolff, *Discernment the Art of Choosing Well* (Missouri: Triumph Books, 1993), 38.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid., 40.

Dualistic perspective of affectivity works in either ways based on the stimulus.

Therefore, a person must know where he or she stands in relation to God so as to discern thoughts. Evagrius wrote of evil thoughts, “All thoughts inspired by the demons produce within us conceptions of sensory objects; and in this way the intellect, with such conceptions imprinted on it, bears the forms of these objects within itself.”<sup>20</sup> Thoughts have images and a sensible object which draws an individual.<sup>21</sup> The director must listen and unpack the tactics of the evil spirit. Disclosing of thoughts that distract during the time of prayer or retreat by a directee to the director is a tremendous help for the director to know “the acts of the intellect in reasoning and of the will in eliciting acts of the affections” (SpEx 3). If a directee is in darkness because of his or her sinful past, the director can help him or her with the knowledge of spiritual motions that could occur in the directee’s heart. The director must help the directee to trust and share their experiences and feel (*sentir*) the interior motions in the heart so that a person comes to a better understanding (*cognoscer*) of them then to do in action (*hacer*). In other words, a directee must get in touch with and understand motions. God is at work in the directee’s heart with a definite purpose. “God is always and everywhere active in this world, intent on attaining God’s purpose in creation.”<sup>22</sup> The Darjeeling CLC members who are mostly tribals used to good and evil spirits from their tribal religion. Explaining to them the new dimension of spiritual motions whether they are experiencing it in their souls, such as

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<sup>20</sup> St. Nikodimos and St. Makarios “The Philokalia” Vol.1 Trans. G.E.H. Palmer, Philip Sherrard, Kallistos (Ware Boston: Faber and Faber, 1979), 38.

<sup>21</sup> Joseph Allen, “The Inner Way: the Historical Tradition of Spiritual Direction,” *St. Vladimir's Theological Quarterly* 35, no. 2-3 (1991): 267.

<sup>22</sup> William Barry, “Spiritual Direction in Daily Life,” *Review of Ignatian Spirituality* 36, no. 1 (November 2005): 108.

consolations or desolations, will have greater clarity concerning the diversity of spirits. The purpose is to receive or accept the good ones and expel or reject the evil ones.

A person must name his or her ineffable experiences that had profoundly impacted and shaped his or her choices. A disciplined spiritual life helps one to know internally where he or she is being led. The spiritual director helps the directee toward a kind of listening to the voice of God whispering in his or her soul so that he or she can discriminate and distinguish among other thoughts. The director can help the directee to examine “when he finds himself in consolation, in which direction God is moving him; similarly in desolation. A full explanation should be given of what is; i.e., spiritual joy, love, hope for things above, tears, and movement which leaves the soul consoled in our Lord. The opposite of this is desolation: sadness, lack of confidence, lack of love, dryness, and so on.”<sup>23</sup>

It’s part of nature that in our lives, there is an inherent tendency to do bad things such as revolt, sin, confuse, and isolate. In other words, it can be called moving towards disorder and developing inordinate attachments. This tendency affects our discernment and our direction to life as well. We experience a conflict like that of St. Paul: “For I do not do what I want, but I do the very thing I hate” (Rom 7: 15). The director must pinpoint this tendency while dialoguing with the directee and encourage the true desires they may have in their hearts. “Desire never stops affecting discernment. As we begin to locate and celebrate our authentic desires, we can then use them as a plumb line for our discernment by asking: does this action flow from my genuine desires?”<sup>24</sup> The genuine

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<sup>23</sup> Martin Palmer, *On Giving the Spiritual Exercises: The Early Jesuit Manuscript Directories and the Official Directory of 1599* (St. Louis: The Institute of Jesuit Sources, 1996), 9.

<sup>24</sup> Liebert, 28.



desires are being more familiar with Jesus so that he or she might love him more and follow him. Following one's deepest desires enables the person to move on the right path with the understanding that true desirers come from God.

Understanding affectivity in a dualistic perspective could be seen the way Brackley writes that our lives move in one of two directions. We either live basically for self-satisfaction and become blind to the needs of others, or we can be fundamentally generous, even if we still have minor vices. "In the language of scripture, we are either serving God's reign or the death-project of sin. The former follows the logic of light (truth) - freedom - love - life. The anti-reign follows the dynamic of darkness (lies) - slavery --> indifference hatred --> death."<sup>25</sup> The two ways are opposed to each other. A directee being fully aware of and have a clarity of understanding the spirits can easily discern his or her thoughts for a better course of action.

Affective accompaniment is not limited to retreat context alone. A person's workplace or job can be moving in one of two directions. A person's relationship in his or her institution show two kinds of tendencies: One is a movement toward positive aspects of life, living with freedom and love. The movement in the opposite direction is of slavery and lack of love. The positive movement is of the Holy Spirit, and the negative movement is of Satan. Frequent meeting with a spiritual director can capacitate a person to identify these institutional situations. James Walsh, in his article "The Need for Direction," states, "It is no accident that the traditional terminology of spiritual direction is the terminology of the battle-field. We need to be taught the strength of the opposing spirits - world, devil and old self, and their tactics and strategy

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<sup>25</sup> Brackley, 42.

### 3.2.2 Affective accompaniment a unitive perspective of affectivity

When we talk about a unitive perspective in the context of affectivity, we talk of body and mind in coordination for choosing a thing. In spiritual unity, a unitive perspective means that God and I are working together. This does not mean that we are working together all the time. Instead, I recognize that God is constantly with me whether I respond to God's invitation or not. The unitive perspective of affective accompaniment indicates a stage of transition from oneself to Godself.

Affective spiritual direction can be basically understood as a charism, a free gift received from God. Both the desire for it and the strength to carry it out come from God. Being directed means magnanimous generosity on the part of the directee letting herself or himself in trust in the hands of the director. With great generosity, a person can move towards God with greater detachment. In his book *Discernment: The Art of Choosing Well*, Pierre Wolff says, "Rockets usually maintain their course because of computer programming. We need to use the technology of our intellect and affectivity."<sup>26</sup> Our affections can point to God by way of loving our Lord rather than God's creatures. A "person endeavors to take an attitude by which, as far as the affections are concerned, he or she is giving up everything. [In other words], one strives earnestly not to desire that money or anything else, except when one is motivated solely by the service of God our Lord; in such a way that the desire to be able to serve God our Lord better is what moves one to take or reject any object whatsoever" (SpEx 155).

Affective accompaniment in a unitive way of affectivity could be understood as a "mutual seeking." By mutual seeking, I mean that the Lord who created me wants to give

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<sup>26</sup> Wolff, 52.

Himself: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life” (Jn 3:16). On the other hand, the core of human desire is God and to enjoy His life, His truth, His love, and His glory. Affectivity integrates us with God through “the Holy Spirit who makes us children of God in Christ, who lives in us, enlightens us about Jesus and his teachings.”<sup>27</sup> As we seek the Lord, God out of love is also wanting a union with us. There is a mutual seeking or a co-seeking for one another. God seeking for us and we for God. The meeting place is the human heart. Directors engaged in affective accompaniment must nurture in a directee in their attitude of wanting and longing for God.

In a unitive understanding of affectivity, we may determine whether the solution of our mind is acceptable to our heart, or we have been “indifferent enough during the process to assure that our decision conforms to Agape dwelling in the depths of our being.”<sup>28</sup> Change must begin from heart. The great change a person can expect for happiness of his or her own self is, to change from selfishness to love. When this occurs in our life, we are aligned with God. This change can take place in a person gradually or suddenly. Affective spiritual direction is directed towards this conversion or change. “The fundamental change can be dramatic or barely perceptible; for most, it seems to happen in stages. It always involves struggle. After all, a false self is dying and a ‘new human being’ is coming to life.”<sup>29</sup> For instance, Archbishop Oscar Romero was a holy

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<sup>27</sup> Toner, *A Commentary on Saint Ignatius's Rules for the Discernment of Spirits*, 34.

<sup>28</sup> Wolff, 66.

<sup>29</sup> Brackley, 41.

man, but the murder of his friend Rutilio Grande, Dean Brackley says, enabled him for further conversion that transformed him into a prophet and a martyr.<sup>30</sup>

The CLC members, one of their issues is that the retreat is rationally oriented therefore that obscures affectivity. In spiritual sharing, if they could let director know of their true feelings the director respecting their feelings may advise them about the good and evil interior motions to help them either to accept or reject the motions. Ignatius had a transitional experience the moment his “eyes were opened a little.” This moment expresses a crucial transition from one spiritual situation to another. In the first situation stirrings of thought and affectivity are occurring and impacting the direction of a person's spiritual journey, but the person does not perceive this, is not aware that this is happening. In the second situation, these inner stirrings are taking place, but the person perceives this, now is aware that this is occurring.<sup>31</sup>

Affective accompaniment consists of engaging the heart and mind of the directee to the love of God. For Rahner, the mystery of the heart is the symbol of the center of the person. “It is the place where our freedom, consciousness and affectivity most intimately dwell in an embodied way.”<sup>32</sup> When we respond to God’s love, it always proceeds from the heart of person accompanied with a plan to please God. Spiritual direction involves discussing the pulls and resistances a person is experiencing because they constitute the dynamics of his or her relationship with God. We all need help in discerning what is

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<sup>30</sup> Ibid.

<sup>31</sup> Gallagher, *The Discernment of Spirits*, 17.

<sup>32</sup> Annice Callahan, “Karl Rahner's Insights for Spiritual Direction,” *Way* 29, no. 4 (1989): 343.

happening in our lives. “We need someone with experience who will listen to us and give good feedback, helping us to avoid pitfalls and to sense where the Spirit is leading us.”<sup>33</sup>

### 3.2.3 Affective accompaniment in the perspective affectivity of “tending towards the good”

Affective accompaniment in the perspective of tending towards the good is understood as being pulled towards God while simultaneously leaving one’s evil ways and developing aversion towards evil. In this process, the spiritual director facilitates the person by affirming every movement or step that the directee makes or takes towards God is true. The directee is encouraged by the spiritual director to tend towards God, so that the directee accompanying the entire creation that helped him or her in the process of finding God. Furthermore, the directee, becoming generous, is ready for God’s mission or God’s plan of helping others in service and to find and relish God. It is God’s grace that a person is generous enough to respond to the call for change and humble enough to involve himself or herself in the service of God.

Ignatius insists that God can directly deal with the devout soul enlightening and guiding it towards God (SpEx15). Desires in life provide us with certain direction in life. “What I want and desire” (SpEx 48) was very important to Ignatius. God affects the soul with holy desires. Aided by spiritual direction, one gets the interior knowledge of the soul and its purposive tending towards God. Being drawn to God is a life living in the Spirit. This is very well portrayed by Joseph Conwell in his book *Walking in the Spirit: A Reflection on Jeronimo Nadal’s Phrase ‘Contemplative Likewise in Action’*: “The Spirit points us in a new direction, impelling us freely beyond any purely human goals to the

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<sup>33</sup> Brackley, 252.

fullness of life in the Father, Son, and Holy Spirit; and the Spirit gives us in faith some glimmer of what that life means for us even in this life on earth.”<sup>34</sup> The new direction that the Spirit points is for integrated mission so that we work with God, with people, with creation for God.

Attracted to God’s love and grace alone could give an imminence experience of consolation in our hearts. “It is connatural for God and his angels, when they prompt interior motions, to give genuine gladness and spiritual joy, eliminating all sadness and confusion which the enemy brings on” (SpEx 329). God helps the directee directly by propelling a deep desire in the directee for Godself. Affectivity from the point of view of “tending towards the good” calls for abandonment of oneself into God’s hands.

Affectivity in practical understanding involves myself, God, and the whole creation with the mission to be creative in God’s work. We share that life, not after the manner of the Father who sends the Son, but after the manner of the Son whom the Father sends. Sent like the Son, in and with the Son we participate in his mission of salvation. Moreover, in union with the Father and the Son, we breathe forth the Holy Spirit in his mission of sanctification, and thus participate in the mission of the Holy Spirit as well.<sup>35</sup> We are called and sent not alone but with the Son. It could be called an integrated affectivity expressed in mission.

### 3.4 Conclusion

This chapter described how affective accompaniment is carried out in spiritual direction. It demonstrated how spiritual direction is an interpersonal helping relationship

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<sup>34</sup> Joseph Conwell, *Walking in the Spirit: A Reflection on Jeronimo Nadal’s Phrase ‘Contemplative Likewise in Action’* (St. Louis: The Institute of Jesuit Sources, 2003), 56.

<sup>35</sup> Ibid.

rooted in the church's ministry of pastoral and spiritual care and aimed toward discovering a person's deepest longings of oneself for God. It helps people notice where God is active in their prayer and in their daily lives, and it signifies a movement from oneself to the Other through relationship.

This chapter also discussed affective accompaniment in the context of Darjeeling CLC groups who are Catholics of tribal communities. Prior to becoming Catholics, they were naturalists and nature worshipers. The first attempt to introduce Christianity among the hill tribes was made in 1841 by Start, a Baptist. Another important mission was the Roman Catholic Mission started by the Jesuits of Calcutta. Catholics were part of the Calcutta diocese since then. Later the Darjeeling diocese was founded in August 8, 1962. In 20 parishes, CLC members formed small groups.

Spiritual direction becomes affective accompaniment when a meaningful relationship that tends towards the good is established. It is not a relationship that enriches a mutual benefit alone but communion with God. Spiritual accompaniment or direction starts with disclosure of thoughts. Because thoughts are influenced by good or evil spirits, the director must identify and unpack the tactics of the evil spirit to a directee.

The Darjeeling CLC members are used to good and evil spirits from their tribal religion. Explaining to them the new dimension of spiritual motions, whether they are experiencing it in their souls, such as consolations or desolations, will provide great clarity among the diversity of spirits. The purpose is to receive or accept the good ones and expel or reject the evil ones.

Affective spiritual direction can be basically understood as a charism, a free gift received from God. Both the desire for it and the strength to carry it out comes from God.

Our affections can point to God by way of loving our Lord rather than God's creatures. Affective accompaniment in a unitive way of affectivity could be understood as a "mutual seeking." By mutual seeking, I mean the Lord one who created me wants to give Himself, "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."

Affective accompaniment is aimed at a change of heart. The great change a person can expect for happiness of his or her own self is to change from selfishness to love. When this occurs in our life, we are aligned with God. For instance, CLC members, feeling at times, that the retreat is rationally oriented, must let the director know of their true feelings. The director may advise them regarding the good and evil interior motions so as to help them either to accept or reject the motions.

Affective accompaniment consists of engaging the heart and mind of the directee to the love of God. The spiritual director guides the person by affirming every movement or step that the directee makes or takes towards God is true. Affectivity in practical understanding involves myself, God, and the whole creation with the mission to be creative in God's work.

The director's role is to help the directee to recall the past, understanding the diverse motions in the present, and to have faith, hope, and love to work with God. These are directly concerned with their actual experiences of their relationship with God. Retreat procedures and an organized way of arranging the retreat program may seem to be rational for people who do not regulate their life by the clock. Little patience and perseverance can be a help to see where these fit in a larger picture of collaborating with God. Through affective accompaniment, a person comes to the knowledge of God's



overall plan for humankind. The next step is to participate in God's plan by accepting the good and rejecting the evil so as to live in love and to build a better world.

## CONCLUSION

Affectivity is an important aspect of human life, without which our life could not be as fulfilling. Though living with affection and affectivity is part of our life, affectivity as a concept is very complex. In discernment, affectivity plays a major role before and during the decision-making process. In this thesis, I have set out to address the issues of “instantaneous decision making,” rationality in retreat procedures, and elitism within CLC groups of the Darjeeling diocese. I found a link between the people’s former habit of appeasing evil spirits prior to becoming Christians and the new habit of instant decision making without taking time to ponder over and reflect on matters at hand so as to discern.

Table C.1. Concluding schema of the thesis – rekindling affectivity in CLC members

Analytical tools	<b>Chapter – 1</b> Affectivity Dualistic <i>Sentir</i> – feelings	<b>Chapter – 2</b> Affective discernment Unitive <i>Cognoscer</i> - knowledge	<b>Chapter – 3</b> Affective accompaniment Tending towards God <i>Hacer</i> – action
Dualistic	Thoughts and feelings	Either me or God	Either me or director
Unitive	Thoughts and feelings co-occur	Myself and God integrated, collaborate	Myself and director working with affective God
Tending towards the good	The whole person tending towards the Good	Myself, God, creation tending to Godself then to mission	Myself, director’s help, and with creation tending towards God, to mission

In the first chapter, I explored the root meaning of affectivity, affection, and affect. I found that affectivity could be looked at from different points of view, such as psychological, ethical, and social. In my research, I found that affectivity could be explained in three ways: dualistic, unitive, and “tending towards the good.” From a dualistic point of view, we mean thoughts (mind) or feelings (heart). From a unitive perspective, thoughts and feelings co-happen or co-occur; myself and God are integrated in action. Affectivity as “tending towards the good” involves the whole person who tends towards God. It points to a direction where we all must tend and in which we all must terminate.

Further in the same chapter, I connected affectivity to the understanding of discernment. The word ‘discernment’ in Greek, Latin, and Spanish generally has the same meaning with minor differences. Based on these differences, I categorized them as dualistic, unitive, and “tending towards the good.” In the dualistic perspective, the root meaning of *diakrisis* (Greek) is to divide, to separate, and to distinguish. For example, when we assign sinfulness to the body and goodness to the soul, we have divided and separated. In the unitive perspective, *discretum* (Latin) means to separate or to distinguish. It implies that one is able to perceive and understand intellectually and unify them and then draw a conclusion. In the “tending towards the good” perspective, *cerno/cretum* (Spanish, Latin) means to separate and to perceive by the senses. It implies seeing and feeling, and being affected by the object seen and felt, one goes after it. Taking into consideration the meaning of affectivity and discernment, I employed these concepts to understand the history of discernment.

Having established the relation between affectivity and discernment I sought to understand to what extent the role of affectivity plays in discernment practices. To this end, I selected Origen and Evagrius who helped their monks with discernment principles in a monastic setting. I also selected Aquinas from the medieval period, who used virtue of prudence in place of discernment. Gleaning through their system of discernment, I discovered that there is a sense of affectivity in the regulation of passions and thoughts in order to attain God. Taking affectivity and discernment together, we could understand how feelings and felt-knowledge (*sentir*) integrate in a person for making a better discernment with God for mission.

In the second chapter, I focused on the role of affectivity in the Ignatian discernment of spirits. Through the Autograph and Autobiography of St. Ignatius, one could understand how Ignatius, a pilgrim who struggled in his journey towards God, affectively integrated himself with his felt-knowledge which he acquired from his own experiences. I have analyzed his affective experiences and expressions by using the same analytical tools of dualistic, unitive, and “tending towards the good.” In the same manner, I analyzed the role of affectivity in the concepts of discernment. The word *sentir* communicates a felt-knowledge, which is an important word for discernment. Ignatius used the term ‘interior knowledge’ to express affectivity in his personal life. Further in this chapter, I discussed the role of affectivity in the discernment of spirits in the dualistic, unitive, and “tending towards the good” perspectives. In a dualistic perspective, a person examines his or her own actions and finds out whether he or she is acting independent of God or is allowing God to act. In a unitive perspective, he or she can collaborate with forces of evil and the forces of good. In “tending towards the good,” he

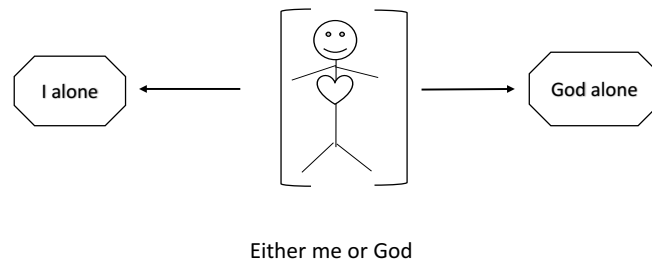
or she is fully involved in doing God's will, God's mission, and simultaneously develops an aversion to forces of evil. The chapter concluded with explaining how an affective person collaborates with an affective God to make an effective decision.

#### Recommendations for CLC members to Rekindle Affectivity in Discernment

How do we become more affective in practice? Can a person learn to be affective? Can affectivity be taught to others? Affectivity starts with awareness of one's emotions and feelings at a given time. Affectivity also manifests itself through physical signs. There is a change of behavior when I know what I go through internally. I can attend to my feelings when I am aware of them. If I am able to listen to my deepest feelings and know their beckoning, their leading, I can be an affective person. When I am able to identify and name stifling emotions or feelings and know the source of them, then I become more affective. Based on my research, I am presenting the following recommendations for the CLC groups and for their directors in Darjeeling.

Affective accompaniment and affective living begin when a person listens to his or her inner motions and notices inner feelings. A person may feel that he or she is having conflicting emotions and reasons for those emotions. This could be one aspect of human reality that people may experience at a given time. When we apply this same principle to

Diagram 3.1 **Dualistic Perspective of affectivity in discernment**



discernment, we come to know a different dynamism operating in a human person. Being aware of one's own thoughts and emotions is the first step towards discernment. We know already that Origen focused on overcoming the *passio* (passions). He asserted that through human freedom we determine the choice between good and evil. Evagrius stressed on various thoughts interfering in prayer life.

In this context, Ignatius, emphasizing the role of retreat directors, writes,

Each day he shall record what he gives the exercitant so that at the end he can give him a full accounting. He shall also be most careful to edify the exercitant with his humility, self-control, and eagerness to serve him for the sake of Jesus Christ... he should also pray specifically for the exercitant every day, and for the director as well, so that they may both accomplish the will of God.<sup>36</sup>

The director plays a vital role in forming CLC members into the people that the Lord wants them to be. He listens to them carefully or gathers their implicit spiritual history, including retreat procedural methods, which was understood to have reduced affectivity and increased rationality. Through spiritual direction, the director can ask the directee to pause and be aware of their thoughts before making a preference of one choice over another. The director must urge CLC members to bring their daily experiences to spiritual direction, such as considering themselves elite among other groups when they joined CLC. This elitism could be the work of the evil spirit, for it drags them “more easily come to vain honor from the world, and finally to surging pride. In this way, the first step is riches, the second is honor, and the third is pride and from these three steps the enemy entices them to all the other vices” (SpEx 142). CLC members must begin examining their conscience in the light of their God-experience. One of the tactics of the evil spirits is “false reasoning,” which could come from prejudices from their past life

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<sup>36</sup> Palmer, 18.

that affect the present. In such cases, participating in reconciliation services may provide opportunities for consolation, which is experienced when “the soul sheds tears which move it to love for its Lord” (SpEx 316).

Table C.2. Gathering experiences in different stages<sup>37</sup>

Past -----→ Present -----→ Future		
Recalling the spiritual history with specific feelings, issues or problems	Be aware of God’s role in it and my own involvement	Anticipating with hope
Thanking for all that has been in my life	Be free and loving for the Lord knows them all	Patient with oneself and waiting for the Lord
Leaning from all that has been and letting go. Picking up the pearls of lessons from experiences	Be generous and open; courageous and creative	Bright future is ahead – plan to make desires/dreams come true

The director’s role is to help the directee to know and understanding the diverse motions a person experiences. It is an important step when a person is active, assimilative, organizing, selecting, sifting, comparing, relating, and unifying all his experiences based on the interior movements of his or her heart.<sup>38</sup> The purpose of

<sup>37</sup> This table is adapted from Rex A. Pai, *Discernment: A Way of Life* (Dindigul: Vaigarai Publications, 2000), 105.

<sup>38</sup> George Earle, “Experience and Discernment,” *Way* 17, no. 2 (1977): 125.

knowing interior motions are calculated to help the person become aware of these and understand them.<sup>39</sup> Perceiving or “getting in touch with” one’s internal movements are experiences which are great tools for discernment. CLC members’ habit of instant decision making can be halted by focusing on gathering the inner experiences and evaluating them based on the sources of their inner movements, which will indicate either a good spirit or evil spirit. These experiences are “more accurately seen as an integral and beneficial part of my total experience.”<sup>40</sup> Listening and being listen to is an implicit experience to make a better discernment.

The unitive perspective of affectivity is an integrated way of how feeling and reason are co-present and co-occurring.

When we apply the unitive perspective to discernment, the director, who accompanies them in their spiritual journey, must help them gather all the God-experiences which comes to them in the form of inner feelings, consolations, thoughts, beliefs, desires, and inspirations. These are directly concerned with their actual experiences of their relationship with God.

A person’s experience of God must not be viewed as a single and isolated event but an expression of the ongoing personal relationship with God which has been established with each person.<sup>41</sup> We collaborate and work with God in relationship. He or she can consider how God labors and works for him or her through all the experiences he or she had. Reflection on one’s life in this manner can induce generosity and consolation

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<sup>39</sup> Toner, *A Commentary on Saint Ignatius's Rules for the Discernment of Spirits*, 25.

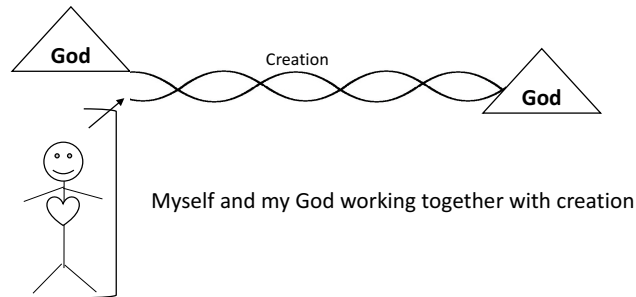
<sup>40</sup> Earle, 125.

<sup>41</sup> Barry, 8.



as well as “inner peace, spiritual joy, hope, faith, love, tears, and elevation of mind, all of which are gifts of the Holy Spirit.”<sup>42</sup>

Diagram 3.2 **Unitive perspective of affectivity in discernment**



Retreat procedures and an organized way of arranging the retreat program may seem to be overly rational for people who do not regulate their life by the clock. Little patience and perseverance can be a help to see where these fit in the larger picture of collaborating with God. As Ignatius writes, “This is the counterattack against vexations which are being experienced. One should remember that after a while the consolation will return again, through the diligent efforts against the desolation” (SpEx317). Affectivity helps a person to harmonize life with God, with oneself, and with the plan God has for him or her.

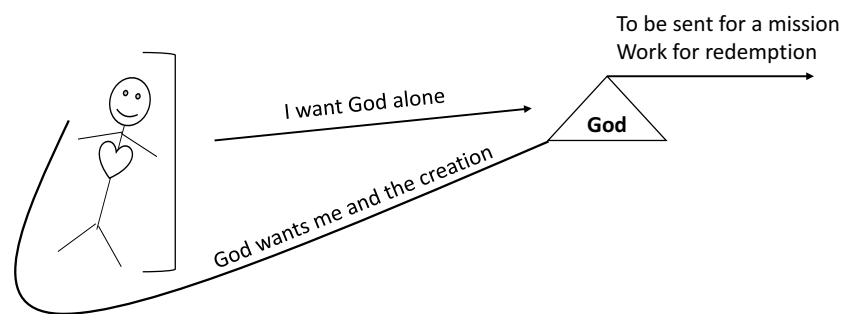
Affectivity as “tending towards the good” could be understood as a person being drawn to appreciate and enjoy an object perceived as “good.” As I have already stated, the whole person is involved with heart, mind, and soul. When we apply the perspective of affectivity as “tending towards the good” in discernment, we must take our experiences into account. These experiences are the fulfillment of desires we ask for in the beginning of prayer. Our deep desires come from the heart. Some of our desires could

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<sup>42</sup> Palmer, 8.

be expressed as wanting to be just, willing to sacrifice, to be loved, to feel needed, wanting freedom and stability. The desires we have are the very desires that God wants for us. “Thus, through reflection and prayer, we begin working *on our affectivity*, so that we can free ourselves of the emotional charge of the issue we face that stirs up within us the forces of the gut, that might otherwise take control of us and rule us without our real consent.”<sup>43</sup>

Diagram 3.3 **“Tending towards the good” perspective of affectivity in discernment**



“Tending towards the good” is expressed when we want God and God also wants us with the whole of creation for the mission of redemption. We need to have the inner freedom with a balanced attitude to take control of our life when needed and at other times to trust in God to lead us. “God is always at our very center, even though we are frequently somewhere else. God actively offers and communicates God's own self (the Spirit).”<sup>44</sup> When we are aligned with our affectivity, we tend towards God. We all know and believe that God “destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will” (Eph 1:5).

<sup>43</sup> Wolff, 63.

<sup>44</sup> Brackley, 23.

Furthermore, “it is that very Spirit bearing witness with our spirit that we are children of God” (Rom 8:16). To be the children of God, transformation is needed and change must emerge from the affective core of the person in order to grow toward mature affectivity. In other words, major transformation of a person starts from inside out, especially the recognition and acknowledgement of God’s love and mercy. “What heals and transforms a person in his deepest affectivity.”<sup>45</sup> Affectivity helps us to be in touch with, in tune with, and in harmony with myself, God, and the entire creation. The role of affectivity in discernment is seen in our

inner experiences[, which] are a privileged way through which God reveals his will, what he wants us to do or be. But God also reveals himself in an equally privileged way through outer reality - the world where we live, its socio-economic, political, cultural and religious context in which we make our choices and decisions, if we give importance to our inner experiences alone and ignore God's revelation in social reality, our discernment will be partial and distorted.<sup>46</sup>

Table C.3. Progressive affective accompaniment

My world	My desire	My God wants of me
Experience - Dualistic	Longing - Unitive	Fulfilling - Tending to God
Change of feelings – ups and downs	Want stability	Grow to be a child of God
Uncertain and unfree	To be certain and free	Truth and Freedom

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<sup>45</sup> Michael Ivens, “The First Week: Some Notes on the Text,” *Way Supplement* 48 (1983): 8.

<sup>46</sup> Rex, 17.

Boredoms, Lacking vitality and life	Want more of life, do worthwhile things	Life everlasting
Conflicting interests, lack of love	To be loved and needed	Love and consolation
Take a lot into life	Sacrifice and give	Generosity
Unfair dealings	Wanting to be just	Justice

Table C.3 explains a movement, a person's world of experience to his or her desire, and what his or her God wants of him or her. It is a journey in affectivity. A person is marching towards God when he or she is learning to harmonize his or her desires with that of God's.

I discussed the background of Darjeeling Catholics and the CLC groups in particular, focusing on the issues they raised. I concluded that their instantaneous decision-making habit originated from their earlier religious practice of spirit worship. They are led from one affectivity to another affectivity. I argued that for one to break that habit and make a proper decision, one has to understand Ignatian discernment. Since the CLC groups are familiar with Ignatian retreats and discernment practices, I found a way to reinforce this discernment practice through affective accompaniment or spiritual direction. The directee is encouraged to share their God-experiences, to keep a log book of those experiences, and to notice how God has been active in their life until now. From there, I categorized affective accompaniment under the dualistic, unitive, and "tending towards the good" perspectives. A dualistic way of looking at accompaniment pertains to either me or the director. By listening to the directee, the director can offer help, or else the directee will be left alone. In the unitive way of accompaniment, the director and I

work in a collaborative way to find a way to God. God's involvement in one's life is visibly noticed and enjoyed as consolation. Therefore, this spiritual unity could be a transition from a former way of life to a new one. In a "tending towards the good" perspective, I emphasized that myself and the director's help tend towards God for mission. The director is not an end in himself or herself but God and God's mission.

The schema that I produced out of my research can be applicable to any ministry, be it teaching, parish work, or any social work. In any situation, we could use these analytic tools: dualistic, unitive, and tending towards the good. Ultimately, the whole person with all his or her work affectively tends towards an affective God to be effective in God's mission.

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