Religious Orders which have influenced my spiritual life and priesthood.

The Society of Jesus “Jesuits” which will be the topic of my talk this afternoon. I do want to take this opportunity, however, to acknowledge two other religious orders which have greatly influenced my life: the De La Salle Christian Brothers and the Sisters of the Presentation of the Blessed Virgin Mary.

- Early Exposure: Croatian Father Ivan Cindori, S.J. - Slovene/Croatian Church of the Nativity
- Deacon Max Oliva, S.J. - Sacred Heart Church, San Francisco
- Christian Brothers at Sacred Heart High School - Brother Arnold Stewart, F.S.C.
- Graduate, University of San Francisco - Father Cornelius M. Buckley, S.J.; Father Joseph Fessio, S.J.; Father Tom McCormick, S.J.; Father Edward J. Malatesta, S.J.
- Sisters of the Presentation: the entire family, mom, dad and siblings, were taught by the Sisters: Cathedral Presentation, Saint Anne of the Sunset, Saint Agnes: Sister Mary Emerenciana Burns, P.B.V.M.; Sister Anne Marie Sullivan, P.B.V.M.; Sister Beverly Durmanich, P.B.V.M.; Sister Kathleen Curtin, P.B.V.M.; Sister Rachel Roy, P.B.V.M.

The Jesuits:

Source: Ignatius of Loyola: The Spiritual Exercises and Selected Works, edited by Father George E. Ganss, S.J., published by Paulist Press as part of the series The Classics of Western Spirituality

- Ignatius was born in 1491 in the Basque region of Spain, in Guipuzcoa, in the north, just west of the French border. Ignatius had seven brothers and sisters.

- Feudal system (his family was petty nobility) - In 1506 his father received a letter asking that one of his sons serve in the court of Juan Velazquez, a relative. Ignatius was chosen for this service.

- In his youth, Ignatius would dream - typical of young boys at that time - of heroic military exploits and chivalry. He was extremely vain - and this is important to note because this early feature of his personality would later influence his zeal to serve the Lord.
Father Joseph Tylenda, S.J., in his book *A Pilgrim's Journey: The Autobiography of Ignatius of Loyola*, published by Ignatius Press, wrote that “Up to his twenty-sixth year he was a man given to worldly vanities, and having a vain and overpowering desire to gain renown, he found special delight in the exercise of arms.” (P. 37)

In 1517 he became a knight in the service of another relative, Antonio Manrique de Lara - Duke of Najara and Viceroy of Navarre.

On May 20, 1521, in a battle with the French at the citadel of Pamplona, Ignatius was wounded by cannonball - an event which dramatically changed his life.

The genesis of Ignatius’ conversion experience began during his convalescence at Loyola from August 1521-February 1522.

He read the popular book *Golden Legend*, written by the Dominican Jacobus de Voragine about the lives of the saints and which was one of the most influential texts of the Middle Ages. Ignatius was greatly influenced by Saints Francis of Assisi and Dominic - whom he desired to emulate - as well as the Carthusians and Cistercians.

He also read *Vita Jesu Christi* by the Carthusian monk Ludolph of Saxony.

From March 1522 through February 1523 he lived in almost total seclusion at Manresa where he had spiritual insights wherein he discovered the movements of consolation and desolation.

Saint John Baptist de la Salle, in his *Meditations* offered this reflection to his Brothers to be considered on the feast day of Saint Ignatius of Loyola, July 31st.

> “Once converted to God, Saint Ignatius first led a very secluded life in a hospital in Manresa where he practiced very great austerities. He accustomed himself to eat but once a day and only bread given him in alms. He drank nothing but water and took the discipline three times a day. He continually wept over his sins and spent seven hours a day on his knees. This is how the saint made his novitiate in the spiritual life. On one occasion he even spent seven days without eating, praying unceasingly and without interruption to be freed from certain spiritual afflictions.

Was it by practice of austerities that you began to give yourself to God? That is the time above all when we should practice them, even though we need them all our life in order to preserve ourselves in piety. For this purpose, do at least some small part of what this saint practiced so fervently.”
• It was during this period of convalescence that Ignatius would develop his idea of the discernment of spirits which would be a cornerstone of the Spiritual Exercises. Father Joseph Tylenda, S.J. wrote:

• “When he thought of worldly matters, he found much delight; but after growing weary and dismissing them, he found that he was dry and unhappy. But when he thought of going barefoot to Jerusalem and eating nothing but herbs and of imitating the saints in all the austerities they practiced, he not only found consolation in these thoughts, but even after they had left him he remained happy and joyful. He did not consider, nor did he stop to examine that difference until one day is eyes were partially opened, and he began to wonder at this difference and to reflect upon it.

• From experience he knew that some thoughts left his sad while others made him happy, and little by little he came to perceive the different spirits were moving him; one coming from the devil, the other coming from God.”

• In September of 1523 Ignatius made a pilgrimage to the Holy Land and returned to begin studies in Barcelona and then Paris. He was in Paris from 1528 to 1535 during which at the age of 33, he learned Latin with teen-aged boys!

• During this period, he was ordained a priest and began to familiarize his companions Peter Fabre, Francis Xavier and Diego Lainez with the Spiritual Exercises. It is interesting to note that of his closest early companions, Peter Fabre was not canonized a saint. Shortly after becoming the first Jesuit pope in the Church’s history, Pope Francis - without going through the customary process - canonized Saint Peter Fabre on December 13, 2013. Fabre was the first Jesuit priest and theologian.

• On August 15, 1534, the Feast of Our Lady of the Assumption, in the chapel at Montmartre, Paris, Ignatius founded the Compania de Jesus, the Company of Jesus.

Why Saint Ignatius? It was during my teenage years that I begin to examine the spirit of Saint Ignatius which seemed so foreign to me.

The idea of “finding God in all things” seemed so contradictory. How could God be equated with everyday experience? Wasn’t that left just for Mass and the Church? This distinction or demarcation seemed so self-evident. I’m not even sure how I discovered this idea, but it left an impression upon me.

Who was this saint I knew so little about and seemed so unusual? The term “Jesuit” also seemed quite intriguing to me. Again, my first impressions of the Jesuits came from Father Cindori and Father Max Oliva. Then, when I was in the seventh grade, an experience literally changed my impression of the Jesuits that was to have a lasting influence.
My next-door neighbors on Tenth Avenue, Ceil and John Tibbetts, had their daughter Emmy baptized in 1977 at Saint John of God Newman Center at UCSF. John had been a California Province Jesuit who studied at Saint Louis and one of his Jesuit mentors baptized Emmy. I remember that day so vividly and it began me thinking about becoming a Jesuit priest. I cannot recall the name of the priest who baptized Emmy, but I’ve never forgotten him.

When I was a student at Sacred Heart High School, there was a great rivalry between Saint Ignatius High School and SH.

In fact, theirs is the oldest prep school rivalry west of the Mississippi River. I remember standing in the SH cheering section at the football and basketball games which drew at least 5,000 fans. I would look across at the SI section and see young men in clerics. They seemed so happy and fulfilled. They were engaged with their students. Only later did I come to find out that they were young priests or scholastics, men working in an apostolate before studying theology.

I had the opportunity to get to know the Jesuits at the University of San Francisco, where I had Jesuit professors and attended Mass at 10pm at the Jesuit Community at Xavier Hall with a group of students from the Saint Ignatius Institute. I got to know two priests who have left an indelible mark on my life: Father C.M. Buckley and Fr. Joseph Fessio.

Father Buckley, in particular, became a mentor and friend. Where I could be running in a million different directions, he offered a sense of discipline. He could be an exacting professor but always kind and generous. He, along with Father Tom McCormick, the rector of the Jesuit Community, were two of the finest priests I have ever known. Their role as professor and administrator was not separate from but an integral part of their Jesuit priesthood.

I also entered the Jesuits where I spent two years as a novice. I had some wonderful experiences during that time. The novitiate was in Montecito, in the hills above Santa Barbara. It was a beautiful space and it was there that I had the privilege of doing a thirty-day silent retreat of the Spiritual Exercises of Saint Ignatius of Loyola. I have often felt that this is one of the greatest gifts I have ever received in life.

I engaged in wonderful apostolates: Loyola High School in LA; Verbum Dei High School in Watts; Saint John of God Hospital in LA and Bellarmine College Preparatory in San Jose. I was on track to be a Jesuit missionary in China but, after two years, discerned that God was calling me in another direction.

I have many close Jesuit friends to this day, here in the States and in Croatia and Slovenia.
What most attracted me then as now about the Jesuit charism is the integration of the spiritual life and practical, everyday experience and work. The idea of “contemplation in action” brings to life for me the idea that prayer is foundational to the engagement we bring to the world.

I learned this in a very important way when I served in public life in the Mayor’s Office and city government in San Francisco. I went to Mass virtually every day at the Carmelite monastery of Cristo Rey across from Saint Ignatius Church. I received the Sacrament of Confession regularly, and I believe this effort to center my life around my Catholic faith helped me to see God more completely in the most atypical circumstances and people.

There is a very practical sense to this idea, and its articulation is so important for our lay people; that is to say, faith and religion in not just a Sunday or Holy Day proposition. No, our faith must be woven into the fabric of our daily life. How do we integrate our celebration of the Eucharist on Sundays, our listening to and reflecting upon the Sacred Scriptures, into our lives away from church? These elements are essential to making faith relevant and living within the context of our unique vocations.

Father Ganss speaks of Saint Ignatius’ dynamic spirituality in terms of personal spiritual growth and energetic apostolic endeavor. For so long, these prerogatives were the prevue of those in the priesthood and religious life. One aspect of the genius of the Spiritual Exercises is its easy access to lay men and women. For example, the nineteenth annotation of the Spiritual Exercises allow for working people to experience this retreat for themselves, tailor-made for those not in religious vocations.

The notion of a spiritual life unique to the person and apostolic service in the “here and now” resonates with the ministry of a parish or diocesan priest. Our vocation cannot be simply about “doing” or being tacticians; indeed, these are the manifestations first of an interior life of prayer. The exterior, by its nature in this context, flows from the action of the interior. Our work is simply that if devoid of a spiritual life which informs the work. There is often a tension between the two, and Saint Ignatius wrestled with this as well. Saint Ignatius and his sons were and are great “doers”; but if genuinely Ignatian, that “dynamic doing” must first and foremost be predicated upon prayer. The works are a means to an ultimate end: salvation of the soul and eternal life in heaven.

Father John W. O’Malley, S.J., the noted historian, author and professor at Georgetown University offers a glimpse into the spiritual foundations of the Society of Jesus and its outward gaze into the world. “Like the Exercises, the Constitutions (documents concerning the governance of the Society) were based on a presupposition that psychological or spiritual growth will take place, and they provided for it by prescribing certain things as appropriate for beginners and suggesting others as appropriate for more seasoned members.

In doing so the Constitutions evince a judicious mix of firmness and flexibility that allowed the Society to adapt to changing circumstances and still retain its identity.
Undergirding it was an implicit theological assumption of the compatibility of Christianity with the best of secular culture, according to the axiom of Thomas Aquinas, the theologian the Constitutions prescribes for the order, that grace perfects nature. The Jesuit adoption of the axiom suggests, once again, the ongoing impact of Ignatius’s ‘turn to the world’ at Manresa.”

Ignatius’s time at Manresa would be significant in terms of the flourishing of his spiritual life but also the foundational beginnings of the writings which would eventually become the Spiritual Exercises and the Constitutions of the Society.

Initially, the charism of the Society was geared towards missionary service: example of Saint Francis Xavier. A dramatic shift came when Ignatius and company founded schools. The Jesuits today are synonymous with education: USF, Santa Clara, Boston College, Georgetown. Extensive network.

The Jesuits also feature prominently in the area of retreat ministry and spiritual direction. I would like to focus a bit now on this dimension of the Society and how it has influenced my own spiritual life and priestly ministry. I will focus on “The First Principle and Foundation” and “Discernment of Spirits.”

The Spiritual Exercises of Saint Ignatius: Based on Studies in the Language of the Autograph, Louis Puhl, S.J.

First Principle and Foundation

Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul.

The other things on the face of the earth are created for man to help him in attaining the end for which he is created.

Hence, man is to make use of them in as far as they help him in the attainment of this end, and he must rid himself of them in as far as they prove a hindrance to him.

Therefore, we must make ourselves indifferent to all created things, as far as we are allowed free choice and are under no prohibition.

Consequently, as far as we are concerned, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short life. The same holds for all other things.

Our one desire and choice should be what is more conducive to the end for which we are created.
Second Week of the Spiritual Exercise, Day Four

Saint Ignatius concerns himself here with The Two Standards. These are especially appropriate during this Season of Lent and which will be integrated into the reflection of the Johannine Gospel of the Samaritan Woman at Jacob's Well.

On Day Four of the Second Week of the Exercises, Ignatius offers a meditation on The Two Standards (the Standard of Satan and the Standard of Christ). The Third Prelude of the preparatory prayer reads: "This is to ask for what I desire. Here it will be to ask for a knowledge of the deceits of the rebel chief and to help guard myself against them; and also to ask for a knowledge of the true life exemplified in the sovereign and true commander, and the grace to imitate him."

The Juxtaposition of The Two Standards

Satan sits on a great throne surrounded by fire and smoke, amidst a great plain in Babylon. This scene evokes fear and foreboding.

Satan calls innumerable demons and disperses them across the whole world, so that no province, no place, no state of life, no person is left without its grip.

Satan speaks to his legions about how they are to ensnare human beings and thus place shackles upon them. The means of entrapment is to entice with coveting riches, thereby attaining empty honors which inevitably leads to pride. "The first step, then, will be riches, the second honor, and the third pride. From these three steps the evil one leads to all other vices.

Jesus Christ stands about Jerusalem in a stance of humility which evokes beauty and attraction.

The Lord of all chooses so many persons, apostles, disciples and sends them throughout the whole world to spread His sacred doctrine among all people, no matter their state or condition.

Jesus Christ addresses His servants whom He sends on mission. He calls on them to seek to help all in their midst, by attracting them to highest spiritual poverty (if that be God's will) or actual poverty. Then, they should lead others to desire insults or the contempt of others and from these to derive humility.

Thus, there will be three steps: the first, poverty over riches, insults or contempt over worldly honors, and humility over pride. From these, persons can be led to all other virtues.
Three Classes of Men

Three men have acquired ten thousand ducats (valuable gold coins). They each want to save their souls and find peace with God. They want to unburden themselves of this inordinate attachment which precludes them from attaining their desired goal.

The Third Prelude of this preparatory prayer: "This is to ask for what I desire. Here it be to beg for the grace to choose what is more for the glory of His Divine Majesty and the salvation of my soul."

Ignatius presents the dispositions of the Three Classes of Men:

- The First Class: Although desiring to find peace with God, upon his deathbed this man is unable to let go of worldly attachment

- The Second Class: He sincerely desires to rid himself of his attachment-yet without giving up his particular sum of wealth. He wants to bargain with God, but alas deliberately chooses his wealth over God.

- The Third Class: This man possesses a state of spiritual indifference. He wills neither retaining nor letting go of his worldly wealth. His desire is to do God's will and to be in service of Him. "As a result, the desire to be better able to serve God our Lord will be the cause of their accepting anything or relinquishing it.

The following is the final prayer of the Second Week: "Let him desire and seek nothing except the greater praise and glory of God our Lord as the aim of all he does. For one must keep in mind that in all that concerns the spiritual life his progress will be in proportion to his surrender of self-love and of his own will and interest."

First Principle and Foundation of Saint Ignatius of Loyola:

Genesis 1:26: "The God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth'

So, God created man in his own image, in the image of God he created them; male and female, God created them. And God blessed them."

In a very real sense, this text from Genesis is the genesis of the First Principle and Foundation of Saint Ignatius of Loyola. The creation story in particular, our having been created in the image and likeness of God, is the source and wellspring of our spiritual life.

If we do not have a direct, cognitive sense of who we are at the core-sons and daughters made out of God's likeness Himself, then whatever else flows from a "spiritual life" has no correlation—or lifeline—to God.
Deep experience of God
Deliberate personal identification with Jesus Christ in our life

There is a Latin phrase, Exitus, reditus. This term means that everything comes from God and thus offered back to Him. That-essentially-is the First Principle and Foundation: to return to God what He has given to us.

The first week of the Spiritual Exercises lends itself to a consideration of re-orienting or re-acquainting ourselves with God. Having created us, God wants to have an intimate relationship and engagement with us.

Consider that thought: God created us in HIS image. What does that say to us about what God thinks of us? That is perhaps the greatest manifestation of love. To create something-or someone-who mirrors and reflects ourselves.

Because of our human condition, our relationship with God has been fractured. Therefore, our human experience--our spiritual longing-is to re-connect with that primordial relationship-unitive and real-with our Creator.

How do we begin that re-engagement?

Fr. James W. Skehan, S.J., in his book Place Me with Your Son, writes: 'I desire to dispose myself in a special way during the first week so as to experience the loving God as he chooses to give himself to me. To this end I recall his love and his grace in my own history and in that of my ancestors. Moreover, I am determined to seek and to find him so that he may love me anew, that I may return from exile and slavery to share more fully God's life and spirit in the land he promised.'

We meditate on that awesome truth: God created-God called us-God inscribed upon our hearts a name. God lays claim to the deepest recesses of our being. "You are mine. I have called you by name, and I love you."

We glean from the exercises of that first week-then-that we are God's creation. We are loved. God knows us so intimately that he knew our name before we were born.

During the First Week, then, we reflect on our history. We recall our sinfulness through an Examination of Conscience. Ignatius says this is done through a reflection of our thoughts-words-deeds. The we proceed to a General Confession and Communion.

We know also that we are exiles-captives in the desert and far from home. We are invited-summoned-to return from our exile. A beautiful exchange between God and Moses speaks to this "deliverance."

Exodus 6: 2-7: "And God said to Moses, 'I am the Lord. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself know to them. I also established my covenant with them, to give them the land of Caanan, the
land in which they dwelt as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold in bondage and I have remembered my covenant. Say therefore to the people of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment, and I will take you for my people, and I will be your God; and you shall know that I am the Lord your God'.

[Parenthetically, it is said that the Israelites did not listen to Moses, because they were overwhelmed by their broken spirit and captivity].

We must make a choice—an election—if you will.

Saint Ignatius writes, "Eternal Lord of all things, in the presence of Thy infinite goodness, and of Thy glorious mother, and of all the saints in Thy heavenly court, this is the offering of myself which I make with Thy favor and help. I protest that it is my earnest desire and my deliberate choice, provided only it is for Thy greater service and praise, to imitate Thee in bearing all wrongs and all abuse and all poverty, both actual and spiritual, should Thy most holy majesty deign to choose and admit me to such a state and way of life."

Do we want to stay in captivity—in estrangement from the Father—or do we want to take the risk to shed the comforts of what we know—even if that means suffering—lack of freedom in our lives and return to God.

That is essentially the call to conversion, then. This seeks forth an election—or choice—to reorient ourselves towards God.

According to Skehan, some key themes that arise from the first week include 1) a new exodus; 2) a new covenant; 3) the way; 4) forgiveness; 5) a call to pasture or to eat.

These themes have resonance or familiarity with the themes of Lent and find its crescendo in the events of the Triduum: The Last Supper, the passion and death of the Lord; the unfolding of salvation history from the Cross to the new light of Christ coming through in the Easter event.

The Third Week of the Spiritual Exercises concerns itself with the suffering of Jesus. David M. Stanley, S.J. in his book *A Modern Scriptural Approach to the Spiritual Exercises*, writes:

"One must now endeavor to re-orientate radically one's personal relationship with him. It is not merely that the object of our contemplation shifts from Jesus' public life to his sufferings (later it will be the joyful scenes of Christ's risen life)."
What is crucial to the success of the Exercises is that the retreatant must now attempt to rise above his love of enlightened self-interest, the attitude characteristic of the second week, and begin to love Jesus with the purer love of friendship. He must now beg to advance, with divine grace, from this good (but imperfect, because interested) love of Christ for the sake of his own Christian perfection, to a higher, disinterested love.

He must dare now to love Christ for himself, which is genuine friendship. Saint Ignatius tells us in the Notes for the Third Week [206] to ask for the grace of sympathy, compassion, the capacity for suffering with Christ, just as later we are to seek the grace of rejoicing with the Risen Lord.

Father John Predimore, S.J., of the New England Province Jesuits, writes of the Exercises and their correlation to Holy Week by harkening back to the words of Ignatius in the First Week of the Exercises:

What have done for Christ? What am I doing for Christ? What shall I do for Christ?

Predimore writes: "As Holy Week events unfold over the next few days in real time, I pause in silence to take stock of my relationship with Christ to see how I have lived or not lived up to the life to which he has called me."

In light of the Triduum: Last Supper (how have we failed to feed others by our indifference or by our words/actions?); Good Friday (Do we stand on the margins in the suffering of those around us or do we respond as Veronica or Simon of Cyrene by taking the risk even when it hurts?) & (Do we fully appreciate the implications of what it means to place our sinfulness into the Lord's hands?)

Jesuit Reflections

"We experience daily just how difficult it is, therefore, to promote the kingdom of God in our personal lives by fulfilling his will in every respect. No one who has tried seriously to live each day in this way will say it is an easy task.

It can only be done with the help of God's grace. That grace is always given to us, but we must learn to recognize it in the people and circumstances presented to us by God's providence, in the thoughts and inspirations that tug at our minds and our hearts.

We know that we do not always respond to God's grace, for his grace always demands of us sacrifice, renunciation of self-will, effort, and an unyielding spirit of dedication-and the practice of these things does not come easily to the young, or the tired adult, or the old. Yet that is what the kingdom of God is all about."

--Father Walter J Ciszek, S.J, He Leadeth Me.
"I am deeply convinced of one thing: without a profound personal conversion, we shall not be able to answer the challenge facing us today. If, however, we succeed in tearing down the barriers within ourselves, then we shall have a new experience of God breaking through, and we shall know what it means to be a Christian today."

Discernment of Spirits


Rules for the discernment of spirits:

Recognizing the various movements of the Spirit
Admitting the good
Rejecting the bad

Those engaged or ensconced in mortal sin- enticements of the evil one: pleasures, imagination with sensual delights and gratification: keep the person in vices and increase the number of sins

(Contra) Good spirit: "rouse the sting of conscience and fill them with remorse"

Those who seek to earnestly and sincerely follow God's will through service in the Kingdom

(Contra) Evil spirit: harass-anxiety, afflict with sadness, raise obstacles and barriers-seek to thwart the soul from advancing to the Lord's service

(ultra-Contra) Good Spirit: courage and strength; consolation, tears, inspiration, peace-removes obstacles so spirit advances towards actions of the good

Consolation: interior movement aroused in the soul-inflamed for love of God the creator; tears for remorse of past sins or for empathy for the suffering of Jesus Christ; increase in faith, hope, love...interior joy that at invites and attracts what is heavenly...filled with peace and quiet in God

Desolation: darkness of the soul, turmoil of spirit, inclination to what is low, restlessness because of the absence of faith, want of hope, want of love; soul is tepid, slothful, sad and separated from God; thoughts are opposite of consolation

***Very important Ignatian point: In desolation, no decisions should be made. "Just as in consolation the good spirit guides and counsels us, so in desolation the evil spirit guides and counsels. Following his counsels, we can never find the way to the right decision."
Anecdotes against consolation: increased prayer, penance, meditation, examination of self.

God has placed one in this state to wrestle with and resist temptations of the evil one-time of testing: "He can resist with the help of God, which always remains, though he may not clearly perceive it'; "he has sufficient grace for eternal salvation"

When one is in desolation, he should strive to persevere in patience.

Three principal reasons why we suffer from desolation:

Tepid and slothful; negligent in piety.

God wishes to try us, to see how much we are worth, and how much we will advance in his service and praise when left without the generous reward of consolations and signal favors.

God wants to give us a true knowledge and understanding of ourselves; we cannot attain grace, devotion, intense love, tears or other spiritual consolations-utterly dependent upon God's grace for such attainment

IMPORTANT ASPECT OF THE SPIRITUAL LIFE: when in a state of consolation, remember how one will comport himself during desolation: "store up a supply of strength as defense against that day"

Those who enjoy consolation should be humble; realize how paralyzed he is in desolation; use of grace can withstand enemies.

Enemy conducts himself as if a scorned woman: scorn and revenge: "He will carry out his perverse intentions with consummate malice."

Enemy as a false lover: "when the enemy of our human nature tempts a just soul with his wiles and seductions, he earnestly desires that they be received secretly and kept secret; anecdote: reveal to a confessor-once exposed to the light, the evil intentions cannot bear fruit

Evil one compared to a leader seizing and plundering a position he desires:"the enemy of our human nature investigates from every side all our virtues, theological, cardinal, and moral. Where he finds the defenses of eternal salvation weakest and most deficient, there he attacks and tries to take us by storm."