

# *Eleven*

## Internalize Scripture

Christ will show himself to us if we keep his word. He remains present to us through his Spirit and his word. Sacred Scripture, particularly the gospels, play a central part in joining us in mind and heart to Christ.

*How* should we know scripture? The thought might come to us that scripture scholars know the text best and should, therefore, be closest to Christ. But the absurdity of this thought becomes immediately apparent. For it is perfectly possible—unfortunately!—for someone to possess a thorough scientific knowledge of scripture without even being a Christian. A university professor may be able to read the original text in Hebrew or Greek, be familiar with the commentaries and master the contents of the inspired message. Yet he may well lack faith and teach scripture as someone else might teach the Dhammapada of the Buddhists. A good scientific knowledge of scripture may be a help, but it does not in itself suffice. A totally different kind of knowledge is required.

To bear fruit, the words of scripture must be received with faith and love and should be internalized. This means that they should become part and parcel of our own thinking. It is obviously not possible for anyone to internalize the whole of scripture; nor is it necessary. For each individual certain parts of scripture are more relevant than others. Internalizing is greatly aided by a cultivation of such texts. Usually such key elements of the message are best digested by us in the form of "images."

### *Jesus and the Old Law*

To understand what internalizing means and how it works, what better example could we find than the one given by our Lord himself? Although Jesus was the Son of God and as such all-knowing from eternity, he did not choose this omniscience as the foundation of his human thinking. Becoming a man in all respects, except for sin, he wanted to grow in wisdom, to learn and build up his own thought patterns as all of us do. Jesus received the instruction other children received in his time. He imbibed the culture of his own people. His religious concepts and feelings were nourished, like those of his contemporaries, by the Old Testament. As Jesus matured, he sifted all the information and, in prayer and meditation, worked out the religious constructs we now find in the gospels.

Allow me to illustrate this process by an example. When Exodus narrates Israel's lapse from God by the adoration of the golden calf, it mentions that only the tribe of Levi remained loyal to Yahweh. To stop the idolatry, Moses called on the Levites to punish all those who were guilty, even if they were relatives or close friends. "The LORD God of Israel commands every one of you to put on your sword and go through the camp from this gate to the other and kill your brothers, your friends, and your neighbors" (Ex 32:27). They obeyed and received a special blessing: "Today you have consecrated yourselves as priests in the service of the LORD by killing your sons and brothers" (Ex 32:29). In the litany of blessings over individual tribes, which Moses is said to have spoken before his death, he once more praised the Levites for what they had done:

"They showed greater loyalty to you  
Than to parents, brothers, or children.  
They obeyed your commands  
And were faithful to your covenant" (Dt 33:9).

These Old Testament texts made a deep impression on Jesus. In his imagination he must have pictured to himself what a horrible plight the Levites found themselves in. Some of their close relatives had turned away from God and were misleading the people. Loyalty to God demanded that they be ruthless and turn against those closely related to them by family ties. Jesus would also have remembered the warning in Deuteronomy 13:6-8: "Even your brother or your son or your daughter or the wife you love or your closest friend may secretly encourage you to worship other gods, gods that you and your ancestors have never worshiped. . . . Do not let him persuade you; do not even listen to him. Show him no mercy or pity, and do not protect him." Jesus would have recalled Micah's bitter complaint, "In these times sons treat their fathers like fools, daughters oppose their mothers, and young women quarrel with their mothers-in-law; a man's enemies are the members of his own family" (Mi 7:6).

I imagine Jesus meditating about these words in Nazareth, allowing them to sink in while strolling around on a Sabbath or while engaged in his carpenter's job. There were certain aspects of the old tradition that Jesus deliberately discarded. He did not believe his Father would want to restore a priestly order such as that held by the Levites. Neither would he ever dream of killing other persons in punishment for unbelief. But one particular implication of the inspired words, in fact the core of their message, moved him deeply and shaped his future thinking. He would never allow family ties or bonds of friendship to stand in the way of loyalty to his Father! He steeled himself to be, in this regard, as ruthless and unrelenting as the Levites had been. The incident in the Temple related in Luke 2:41-50 may well be an indication that Jesus went through this process when he was about 12 years old. Even at that early age he had made up his mind to

attend first and foremost to his Father's business.

Understanding Jesus' decision, we appreciate better some of his seemingly harsh statements. When someone praised his mother, "How happy is the woman who bore you and nursed you!" Jesus replied, "Rather, how happy are those who hear the word of God and obey it!" (Lk 11:27-28). When somebody told him, "Your mother and brothers are standing outside, and they want to speak with you," Jesus answered, "Whoever does what my Father in heaven wants him to do, is my brother, my sister, and my mother" (Mt 12:46-50). In other words, loyalty to God is more important than family relationships. Although Jesus loved his mother (Jn 19:25-27), although he never minimized the duty of respecting one's parents (Mt 15:4-6; 19:19), he saw love of God as a higher duty.

### *Consistency*

Jesus demanded an equally strict attitude of his disciples. He said to a certain person, "Follow me." When the man asked permission to go back and bury his father first, Jesus retorted: "Let the dead bury their own dead. You go and proclaim the Kingdom of God" (Lk 9:60). And to the man who wanted to say goodbye to his family, Jesus said, "anyone who starts to plow and then keeps looking back is of no use for the Kingdom of God" (Lk 9:62). Following Jesus implies the fundamental readiness to leave "brothers, sisters, father, mother or children" (Mt 19:29).

At the Last Supper Jesus said to his disciples, "Peace is what I leave with you; it is my own peace that I give you" (Jn 14:27). Jesus was referring to the peace of conscience, to the peace that fills our hearts when we let our lives be ruled by his love. But he does not bring peace if by "peace" we mean lack of opposition. No, his radical demands will cause many people to reject and hate us. Jesus came to bring the sword of

the Levites, the sword of loyalty to God rather than to one's family.

"Do not think that I have come to bring peace to the world. No, I did not come to bring peace, but a sword. I came to set sons against their fathers, daughters against their mothers, daughters-in-law against their mothers-in-law; a man's worst enemies will be the members of his own family.

"Whoever loves his father or mother more than me is not fit to be my disciple; whoever loves his son or daughter more than me is not fit to be my disciple" (Mt 10:34-37).

Jesus' thoughts are rooted in the Old Testament texts, but they have outgrown them. What the Old Testament really wanted to imprint, the need for loyalty to God above everything else, had become Jesus' own. He took this principle and refashioned it so that it could become an integral part of his doctrine and life. It had become so much part of his whole approach that in unexpected circumstances he reacted spontaneously in harmony with it. He quoted it implicitly in many things he thought and said. Jesus had "internalized" this important part of the Old Testament message.

### *The Process*

Many other aspects of Jesus' mental make-up could be analyzed in a similar way. We always find that both elements are present: a permeating influence of the inspired Word and an entirely original manner in which Jesus understood and realized it. This is, I believe, the pattern according to which we too should internalize the word of scripture, particularly Jesus' own word. We should allow the text to speak to us, and when a part of the message strikes us as particularly relevant, we should work out its implications in detail and integrate it into our whole thinking and living. What counts is not the number of texts we know, but

the depth of our adhesion to certain texts and their transforming effect in our lives.

Francis of Assisi modeled his entire life on Jesus' injunction, "Don't take anything with you on the trip . . ." (Mk 6:7). Jesus' teaching on poverty permeated all his thinking and guided his decisions. We can truly say that Francis "internalized" that part of the gospel. It became for him the key by which he could open many doors into Jesus' message. It was his anchor in the gospels. Francis achieved his greatness by fully responding to this highly individual appeal the gospel had for him. This is the way internalization works.

When reading scripture, we should not try to cover everything. Rather, we should pay special attention to those texts that seem to have meaning for us personally. We should make a treasury of such texts in the sense that we frequently think about them, and that we study them with preference. When we face Christ in our periods of silence and meditation, it will be particularly from these texts that we begin our prayerful reflection. We should make the message of these texts penetrate the marrow of our bones. We should reformulate them in our own words and translate them into action. In this way we can make the inspired Word our own, with the same intensity and freedom displayed by Jesus.

### *Symbols and Images*

As the mind is our highest faculty, we might be tempted to think that concepts, ideas and thoughts are the strongest ingredients of our inner personality. Psychology has shown that this is not the case. It is impossible for us to think in purely rational terms. We always employ visual images as well, and respond with our emotions. In fact, symbols and images prove to be our most powerful means of clarifying thought and building up personality.

The image of "territory" is common to animals as

well as human beings. We think of it as a place belonging to us with well-defined boundaries (the territorial imperative). We need the image not only for such everyday, physical notions as "home," "neighbor," and so on, but also when describing about abstract realities. The image of territorial rights is implicit in notions such as freedom of religion (my religious beliefs are within my territory), juridical competence (what are the limits of his territory?) and medical specializations (only certain diseases are within my territory). When we say it is difficult for people to be saved "outside the church," we are considering the community of the faithful as a territory with clear boundaries. We should also notice that the image of territory evokes an emotional response; in our own territory we feel at home, safe and happy. It helps clarity of thinking to recognize such images explicitly.

One way of internalizing scripture is by adopting some of its images. Again, we find some good examples in the life of Christ. Take, for instance, the Old Testament custom of having a year of "release" every seventh year. The Law of Moses prescribed that every seventh year was to be considered a holy year, a year of the Lord. At the beginning of this year, citizens who had been forced to sell themselves as slaves had to be set free and all debts were canceled (Dt 15:1-18). This holy year of God, when slaves and poor people were released, became in the Isaian prophecies an image of the future, messianic liberation:

The Sovereign LORD has filled me with this spirit.  
He has chosen me and sent me  
To bring good news to the poor,  
To heal the broken-hearted,  
To announce release to captives  
And freedom to those in prison (Is 61:1).

It was an image Jesus took to with all his heart. When he preached in Nazareth it was this passage he selected to express his own task (Lk 4:16-21). Jesus saw himself

as heralding this year of release, the new era when salvation would be brought to all captives of sin and evil.

Jesus had worked out some consequences of this image. The year of release obliged all men to forgive one another's debts. This would be a constant theme of his preaching. Because God has granted a general release, we too should cancel all debts. The parable of the unforgiving servant is based on this conviction (Mt 18:21-35). Jesus builds it into the Our Father as an essential element of our relationship to God (Mt 6:12-15; Mk 11:25). We should notice particularly that, when speaking of forgiving our neighbors' *sins*, Jesus calls them "debts," thereby deliberately harking back to the image of remitting debts during the year of release.

It was not the wealthy who rejoiced when the year of release came round, but the poor. It was good news especially for underdogs and slaves. With this in mind Jesus can say, "Happy are you poor; the Kingdom of God is yours!" (Lk 6:20). It makes Jesus go out of his way to meet tax collectors and other public sinners. "I have not come to call respectable people, but outcasts" (Mt 9:13). The kingdom of God is biased toward those who are most in need. "There will be more joy in heaven over one sinner who repents than over ninety-nine respectable people who do not need to repent" (Lk 15:7).

In all this we have again an example of how Jesus internalized the inspired message of the Old Testament. He took the image of the year of release as a guiding principle to rule his own ideas on the kingdom of his Father. We may be sure that long before starting his public life, Jesus had absorbed this image in continuous reflection and prayer. Perhaps, with a good amount of poetic licence, we might reconstruct Jesus' thoughts in this way:

What a joy, what happiness there must have been  
among the slaves and the very poor when the year of

release was announced! There must have been great rejoicing and dancing when messengers traveled through the length and breadth of the land, proclaiming that the year of the Lord had started!

Yes, this is what it will be like when the kingdom of my Father is announced. It shall be a kingdom of release, release of sins, total forgiveness on the part of God for all those who humble themselves. There will be great joy and happiness for small people, for those who are ignorant and cannot help themselves. No longer shall there be any inequality or discrimination. Every human being will have the chance of becoming a child of God.

If this was the way Jesus built up his own self-understanding and doctrine, we should not underestimate the great role of images in our own lives. It is certain that we operate with such images, but it may well be that we have never consciously adverted to them. Recognizing the images that motivate us and consciously enriching them with biblical images is a very powerful way of internalizing scripture. We find this confirmed in the lives of the saints.

We saw earlier that the meeting between Jesus and the Samaritan woman exerted a great attraction on Teresa of Avila. It was literally an "image" too in the sense that Teresa kept it alive by having a painting of the incident at hand. The image helped Teresa at different stages of her life to understand her relationship to Christ. In the beginning she was intrigued by the meeting itself (*What a thrill if Jesus would meet me in such a way!*), then her attention was focused on the water Jesus promised (*Lord, give me such water to drink!*). Later she took courage from the Samaritan woman's apostolate in Sychar (*If she being a sinner could do so much, there is also hope for me.*). Teresa benefited very much from her outspoken preference for this biblical image.

Symeon of Constantinople worked with a different image. He had been struck by the phrase, "God is

light." Not only did the concepts of light and darkness put their stamp on many of his theological terms, but he was so full of the image that he perceived God's presence as a form of inner light.

Thérèse of Lisieux made use of many images, partly based on her own experience, partly derived from scripture. She was "the little flower" growing in Jesus' garden. She was the child carried in God's arms, the ship sailing on God's ocean, the swallow lifted by the eagle. Thérèse relished such images and used them with great insight as the pillars and supporting beams of her spiritual edifice.

### *Loving Response*

In the foregoing section I drew attention to the fact that we can never think without somehow involving our emotions. I must admit, however, that there is a real danger of intellectualism for some persons. By a natural disposition or by the training they have received, they are inclined to think that faith and prayer move mainly in the field of knowledge and the mind. Their approach to meditation may be predominantly notional. They may labor under the impression that prayer means thinking about God or addressing our thoughts to God.

Although thinking is a necessary preparation, union with God comes through love. "Whoever accepts my commandments and obeys them is the one who loves me. My Father will love whoever loves me; I too will love him and reveal myself to him" (Jn 14:21). Accepting Jesus' word is not a notional assent; it is a loving acceptance of Jesus himself!

Internalizing scripture involves such a loving response. When Jesus decided to be loyal to his Father as the Levites had been, it was a resolve of his heart. When he evolved the image of the messianic year of release, he did so with his heart full of hope and joyful

expectation. We can only speak of true internalization if the message has been anchored in our will and our emotions as much as in our intellect.

### *Putting It All Together*

When we make our regular meditation, as described in the previous chapter, we should use Sacred Scripture as our chief source. In doing this, however, we are not concerned with completing a certain number of verses, but with deepening our understanding and love.

It may be that a certain passage has struck us forcibly. We should then not leave that passage without having exhausted all the riches it can offer, even if it takes us many successive meditations to do so. We might compare the text with other scriptural passages or read commentaries or articles that enlighten it. If it contains an image that appeals to us, we may spend much time in working it out and accepting it with all our being. We examine our actual behavior to see if it corresponds to the implications of the text, and we ask God repeatedly to open our hearts so that we may respond fully to his word.

If we spend a considerable amount of time and prayer on such texts, we shall soon have a treasury of favorite passages. We may underline them in our bible or mark them in the margin. They may be the texts we turn to with preference in moments of despondency. They will often provide an easy launching pad for a deeply personal exchange of love with God.

There are periods when we feel that we are not particularly kindled by any special text, and so we break new ground by turning to another passage or reading another book. At all times, however, we should remember that we are in the presence of God and that we have not come to seek profound thoughts or speak beautiful words. Our first duty is to love and

serve him with all our heart. So at any time we should give precedence to spontaneous prayers that well up from within us. And we should be quite content to remain in God's presence in loving silence. After all, it is not words that count but the love of the heart.

# Footnotes

## Chapter One: Jesus' Promise

1. B. Lindars, *The Gospel of John*, New Century Bible (London: Oliphants, 1972), p. 482.
2. J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, A. H. McNeile, ed. (Edinburgh: Clark, 1928), p. 550.

3. "Jesus will unite himself more intimately and personally with his disciples so that his return will be a source of greater individual sanctity. . . . While taking leave from them as far as the body is concerned, he promises to return in a mystical fashion. . . . Just as Jesus' return is a spiritual event, so 'the seeing' of him by the disciples will be an interior event realized through faith and love."

J. Keulers, *Het Evangelie volgens Johannes* (Roermond: Romen en Zonen, 1951), p. 262.

4. Brown continues: "This does not mean that passages such as this strip the Easter event of its external, miraculous character (Bultmann, p. 479), and that there is no difference between post-resurrectional appearances and indwelling. Rather the Fourth Gospel (20:27) goes out of its way to insist on the external character of the appearances and the bodily reality of the risen Jesus. But John has also realized that the appearances are not an end in themselves; they initiate and point to a deeper kind of presence. . . ."

"It should be noted that none of these passages is concerned with the presence of Jesus encountered by mystics; the presence of Jesus is promised, not to an ascetical elite, but to Christians in general."

R. E. Brown, *The Gospel According to John*, Anchor Bible (London: Chapman, 1966), p. 646.

5. A. Wikenhauser, *Het Evangelie volgens Johannes* (Antwerp: Patmos, 1964), p. 337.
6. Thomas Aquinas, *Summa Theologica*, 1 q.8, a.3.
7. *Ibid.*, 1 q.43, a.3.

## Chapter Two: Jesus' Word and Jesus' Spirit

1. W. Grundmann, *Evangelium nach Markus* (Berlin, 1959), p. 8.
2. I am following here the alternative translation indicated in:  
R. E. Brown, *The Gospel According to John*, Vol. 1, Anchor Bible (London: Chapman, 1966), pp. 320-322.  
Brown himself prefers a translation that would imply that the rivers of living water flow from *Jesus* rather than from the believer. Even if this interpretation is followed, the overall message remains the same.
3. *Ibid.*, p. 321.
4. K. V. Truhlar, "Report of a Pilgrim," 4, *Christus Erfahrung* (Rome: Herder, 1964); here in the Dutch translation, Paul Brand (Hilversum, 1965), p. 41.
5. *Ibid.*, p. 40.
6. R. E. Brown, "The Holy Spirit in the Fourth Gospel," *The Expositor* (1925), pp. 292-299.

## Chapter Three: Scripture and Radiance

1. Scriptural references in serial order: Jn 6:68; 17:17; 14:24; 6:63; 12:48; 8:34; 5:24; 4:50; 2:22; 4:41; 12:48; 8:51; 8:43; 15:20; 5:38; 8:37; 8:31; Mk 8:38; Lk 11:28; Mt 24:35.
2. H. Schuermann, "Die vorösterlichen Anfänge der Logientradition," *Der Historische Jesus and Kerugmatische Christus*, ed. H. Ristow and K. Matthiae (Berlin: Evangelische Verlagsanstalt, 1962), pp. 342-370.
3. Cf. the so-called "persecution form," a set of warnings and instructions that recur in the New Testament writings:  
E.G. Selwyn, *The First Epistle to St. Peter*, Essay II (London, 1946), pp. 441ff.

4. K. Rahner, *Inspiration in the Bible* (London, 1964), pp. 40-57.
5. *Ibid.*, pp. 53ff.
6. Cf. J.N.M. Wijngaards, "Christian Radiance," *Mission Spirituality*, ed. C. Srambical (Indore: Divine Word Publications, 1976), pp. 52-69.
7. G. Von Rad, "Kabód in the Old Testament," *Theological Dictionary of the New Testament*, ed. R. Kittel, Vol. II (Grand Rapids: Eerdmans, 1964), pp. 238-242.
8. *Ibid.*

#### Chapter Four: Symeon the New Theologian

1. G. A. Maloney, *The Mystic of Fire and Light* (Denville: Dimension Books, 1975), pp. 31-35. Most of the information contained in this chapter derives from this book.
2. *Ibid.*, pp. 15, 29.
3. *Ibid.*, pp. 61, 37, 49, 58, 67.
4. *Ibid.*, pp. 57-58, 73, 49, 68.
5. *Ibid.*, pp. 101-104 (I have attempted to "modernize" the English, adapting expressions and diction to present-day usage).

#### Chapter Five: Thérèse of Lisieux

1. B. Bro, "Een heilige voor onze tijd," *Internationale Katholieke Informatie* 7 (1973), August, pp. 16-22.
2. Thérèse of Lisieux, *The Story of a Soul*, trans. G. M. Day (London: Burns & Oates, 1951), p. 123.
3. Bro, *op. cit.*, p. 18.
4. *The Story of a Soul*, p. 140.
5. From a letter to a missionary:  
P. Liagre, *A Retreat with St. Thérèse* (Dublin: Gill, 1959), p. 10.
6. *The Story of a Soul*, pp. 129-130.

7. D. Bannister and F. Fransella, *Inquiring Man* (Penguin, 1971).
8. *The Story of a Soul*, p. 74.
9. *Ibid.*, p. 75.
10. *Ibid.*, p. 102.
11. *Ibid.*, p. 120.
12. *Ibid.*, p. 61.
13. *Ibid.*, p. 27.
14. *Ibid.*, p. 73.
15. *Ibid.*, p. 6.
16. *Ibid.*
17. *Ibid.*, Cant 2:1, p. 53.
18. *Ibid.*, pp. 94-95.
19. *Ibid.*, pp. 157-158.
20. *Ibid.*, p. 183.
21. *Ibid.*, p. 187.
22. *Ibid.*, pp. 135-136. The quotations are from Proverbs 9:4 and Isaiah 66:12-13.
23. *Ibid.*, pp. 183-184.
24. *Ibid.*, p. 78.
25. *Ibid.*, p. 99.
26. *Ibid.*, p. 194.
27. *Ibid.*, p. 56.
28. *Ibid.*, p. 154.
29. *Ibid.*, pp. 194-195.
30. *Ibid.*, p. 155.

31. Cf. J.N.M. Wijngaards, *Communicating the Word of God* (Great Waking: Mayhew-McCrimmon, 1978), pp. 236-238.  
This aspect of Thérèse's life has been treated extensively by:  
I.F. Goerres, *The Hidden Face* (New York: Pantheon, 1959).

## Chapter Six: Francis of Assisi

Throughout this chapter *The Little Flowers of St. Francis* (Flowers), *The Mirror of Perfection* (Mirror), and St. Bonaventure's *Life of St. Francis* (Life) will be quoted from their one-volume edition in Everyman's Library (London: Dent, 1973; originally London, 1910).

1. *Life*, Ch. IV, Par. 1, p. 322.
2. *Flowers*, Ch. XVI, pp. 28-29.
3. *Mirror*, Ch. XXVI, pp. 205-206.
4. *Ibid.*
5. *Life*, Ch. III, Par. 1, p. 316.
6. J. Joergensen, *St. Francis of Assisi* (New York: Image Book, 1955), p. 57. The first edition was published in 1911.
7. *Mirror*, Ch. LXXVI, p. 251.
8. Thomas Von Celano, *Leben und Wunder des heiligen Franziskus von Assisi*, ed. Werl, 1962, II, Ch. LXXI; quoted in W. Egger, "Den Herrn in den Schriften Suchen," *Bibel und Kirche* 4 (1976), pp. 122-125.
9. *Mirror*, Ch. XXXVIII, p. 215.
10. *Ibid.*, Ch. IV, pp. 187-188.
11. *Ibid.*, Ch. LXIX, p. 243.
12. *Life*, Ch. XI, p. 369.
13. *Ibid.*, Ch. III, Par. 8, pp. 319-320.

## Chapter Seven: Charles de Foucauld

1. J.F. Six, *Spiritual Autobiography of Charles de Foucauld* (Denville: Dimension Books, 1964), p. 147.
2. *Ibid.*, p. 20.  
For further extracts of letters in which he develops this thought, cf. G. Gorree, *Memories of Charles de Foucauld* (London: Burns, Oates & Washbourne, 1938), pp. 35-46.
3. *Ibid.*, p. 48.
4. *Ibid.*, p. 50.
5. *Ibid.*, pp. 61-62 (translation slightly adapted).
6. *Ibid.*, pp. 82-83.
7. *Ibid.*, p. 33.
8. *Ibid.*, p. 19.
9. *Ibid.*, pp. 22, 16, 100, 10, 108.
10. *Ibid.*, p. 87.
11. *Ibid.*, pp. 73-77.

## Chapter Eight: Teresa of Avila

1. Teresa of Avila, *Life*, Ch. 10; E. Allison Peers, *The Complete Works of Saint Teresa of Jesus*, Vol. I (London: Sheed and Ward, 1946), p. 61.
2. E. Hamilton, *The Great Teresa* (London: Catholic Book Club, 1960), p. 30.
3. *Ibid.*, pp. 21, 26, 32.
4. *Life*, Ch. 30; Peers, *op. cit.*, p. 203.
5. Teresa of Avila, *Soliloquies* 9, 2; K. Kavanaugh and O. Rodrigues, *The Collected Works of St. Teresa of Avila*, Vol. I (Washington: ICS, 1976), p. 382.
6. *Spiritual Testimony* 26; Kavanaugh and Rodrigues, *op. cit.*, p. 333.
7. *Life*, Ch. 9, 6; Kavanaugh and Rodrigues, *op. cit.*, p. 72.

8. *Ibid.*, Ch. 30, 19, p. 202.
9. *Life*, Ch. 30, 19; Peers, op. cit., p. 203.
10. *Way of Perfection*, Ch. 19, 4; Peers, op. cit., Vol. II. Cf. *Foundations*, Ch. 41; Peers, op. cit., Vol. III, p. 203.
11. *Ibid.*, p. 85.
12. *Relations* 20; Peers, op. cit., Vol. I, p. 344.
13. *Conceptions of the Love of God*, Ch. 7; Peers, op. cit., Vol. II, p. 398.
14. *Ibid.*, pp. 397-398.
15. *Life*, Ch. 9,2; 21,9; 22,19; *Relations* 8,6; 9,9; etc.
16. *Life*, Ch. 14; *Exclamations of the Soul* 7; etc.
17. *Life*, Ch. 25; *Relations* 4; *Interior Castle*, Book 6, Ch. 3.
18. *Life*, Ch. 40.
19. *Way of Perfection*, Ch. 21; Peers, op. cit., Vol. II, p. 90.
20. *Conceptions of the Love of God*, Ch. 1; Peers, op. cit., Vol. II, p. 361.

### Chapter Nine: Simone Weil

1. Simone Weil, *Waiting on God* (London: Collins Fontana, 1963), p. 33.
2. See D. Anderson's short biography, *Simone Weil* (London: SCM Press, 1971).
3. S. Weil, op. cit., p. 64.
4. *Ibid.*, p. 61.
5. *Ibid.*, p. 50.
6. *Ibid.*, p. 44.
7. *Ibid.*, p. 45.
8. J. M. Perrin and G. Thibon, "Inspiration Occitanienne," *Simone Weil as We Knew Her* (London: Routledge & Kegan Paul, 1953), p. 64.

9. J. Blenkinsopp, "Frustrated Pilgrim, Afterthoughts on Simone Weil," *Dublin Review* (1961), pp. 277-285;  
N. Braybrooke, "Edith Stein and Simone Weil. A Study in Belief," *Spiritual Life* 14 (1968), pp. 241-247;  
N. Braybrooke, "Two Spiritual Heroes of the 20th Century," *Catholic Education Today* 6 (1972), pp. 6-8.
10. J. M. Perrin and G. Thibon, *Simone Weil as We Knew Her*, p. 53.
11. *Ibid.*, p. 47.
12. S. Weil, *op. cit.*, p. 19.
13. *Ibid.*, p. 41.
14. *Ibid.*, p. 48.
15. *Ibid.*, pp. 29, 42, 36, 37.
16. *Ibid.*, p. 34.
17. *Ibid.*, p. 35.
18. *Ibid.*, pp. 35-36.
19. *Ibid.*
20. *Ibid.*, p. 38.
21. *Ibid.*
22. *Ibid.*, pp. 30-31.
23. E. Ott, "Die 'Aufmerksamkeit' als Grundvollzug der christlichen Meditation," *Geist und Leben* 47 (1974), pp. 94-112;  
J. M. Perrin, "Simone Weil et sa doctrine de l'attention," *La Vie Spirituelle* 129 (1975), pp. 835-846.
24. S. Weil, *op. cit.*, p. 72.
25. J. M. Perrin and G. Thibon, *Simone Weil as We Knew Her*, p. 143.
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28. *Ibid.*, p. 67.

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31. S. Weil, op. cit., p. 74.
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34. G. Hourdin, "Simone Weil," *Internationale Katholieke Informatie* 7 (1973), No. 23, pp. 20-22.
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### Chapter Ten: Have Time for God

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3. *Young India*, December 20, 1928.
4. *Ibid.*, September 24, 1931.
5. *Harijan*, December 10, 1938.
6. *Ibid.*, April 28, 1946.
7. Cf. J.N.M. Wijngaards, "Gandhi and Hindu Prayer," *The Outlook* 14 (1974), pp. 103-104, 111.
8. M. Troncer, *The Gentleman Saint* (London: Catholic Book Club, 1963).
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11. Ibid., pp. 58, 160, 56.
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