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Dominicans, Contemplation & *Veritas*

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For Dominicans, the Catholic traditions of contemplation and *veritas* have been guiding lights. Dominicans also have a tradition of taking leadership in emerging trends in the Church, as is evident in Thomas Aquinas, Meister Eckhart, Catherine of Siena, Marie-Joseph Lagrange, and Yves Congar. More recently, since the mid-1960's both the practice of contemplation and the meaning of *veritas* have undergone significant developments. So it is timely to consider these developments as they may affect the Dominican tradition.

Generally speaking, we have no universally accepted definitions of *contemplation* or *veritas.* But in the many historical accounts of what Christians meant by *contemplation,* we find two distinct contexts: contemplation as a state of life and contemplation as a method of prayer. As we will see, each context has significant implications for the Dominican heritage.

Contemplation as a state of life

Up to the 11th century, Christians envisioned two states of life: ordinary life in a family among neighbors or sectarian life in a community of spiritual purity. These were normally called *active* and *contemplative,* where *contemplative* meant not a method of prayer, but a life devoted to both prayer and study.

A third, "mixed life" of both action and contemplation, emerged in the 12th century with the Norbertines, and the Dominicans followed suit in the 13th. At the time, universities had established forums in which students and teachers would regularly address certain disputed questions about Christian beliefs. Among the countless questions raised, one asked which of the three states of life was most excellent. Aquinas proposed that the life of contemplation is more excellent than the active life because prayer and study more closely approach the heavenly Beatific Vision. But he set the mixed life even higher than the purely contemplative: "For even as it is better to enlighten than merely to shine, so is it better to give to others the fruits of one's contemplation than merely to contemplate."[1]

[1] *Summa Theologiae,* 2–2, q. 180 a.4., q. 188 a.6. and q. 182 a.1.

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This is the source of the Dominican motto, "Contemplate, and share with others the fruit of our contemplation."[2] Given the context, it is clear that Aquinas was speaking of contemplation not as a method of prayer but as a state of life. And since Aquinas envisioned the life of contemplation as both prayer and study, a practical directive for a Dominican-inspired life of contemplation in action might be expressed:

Pray and study to enlighten, not just to shine.

This directive has immediate implications for anyone dedicated to teaching or writing insofar as the impulse to shine affects one's countless choices of the very words and metaphors for communicating to others. The directive also has life-changing implications. The desire to be admired can pervade one's daydreams, the sorts of things one regrets, and one's entire self-world image. To achieve an abiding preference for enlightening over shining requires a conversion of horizon.

Contemplation in Methods of Prayer

In the Catholic tradition, we can find both contemplation and *veritas* as elements in at least five different methods of prayer. The two terms, in fact, are intimately connected because *veritas,* or truth, defines the object of contemplation. It is unlike *meditation,* whose object is generally acknowledged as ideas, meanings, and understanding. And it is unlike *deliberation,* whose object is values, the good, and the better. The object of *contemplation* is an acknowledgement, a realization, and a judgment about what is true about how things stand and what is truly better or worse.

1. Methodical Ascent

Prayer as a methodical ascent has roots in the 3rd century philosophy of Plotinus, who envisioned the universe as layered, from lower, material realities to the higher, more spiritual realities, with contemplation being the highest. Over the next three centuries, his vision deeply influenced the views on prayer of Augustine, Benedict, and

[2] Aquinas drew on recently translated works of Aristotle, who distinguished two kinds of knowledge: practical and theoretical. *Practical* is about what changes; it includes ordinary know-how and opinions. *Theoretical* is about what is true always and everywhere; it includes what is learned about fundamental principles of science, philosophy, and theology. Aristotle connects *contemplation* broadly to theoretical knowledge. Similarly, Plato, in Book VII of *The Republic,* suggested that to live the truly good life, philosophers and founders of a state who experience "divine contemplation" in the full sunlight of truth must return to the cave of puppets and shadows to enlighten fellow citizens. See Cheslyn Jones et al., ed. *The Study of Spirituality* (New York: Oxford, 1986), p. 92.

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Gregory the Great.[3] Benedict in particular promoted among monks the practice of *lectio divina*, in which four interconnected modes of prayer were recognized:[4] a *lectio* of reading or hearing Scripture; a *meditatio* on its meaning; an *oratio* that converses with God in light of this meditation, and a *contemplatio* that rests in the *veritas*—what is truly so and truly good—one has come to realize through the first three modes.

In the contemplative mode, one attends in wordless awe to what is quite beyond human understanding. This has an ancient heritage: "Be still and know that I am God" (Ps 46:10). "No one shall see my face and live" (Ex 33:20). But what understanding cannot attain, love can. The author of *The Cloud of Unknowing* (14th cent.) wrote of an "unknowing" way to God: "By love he may be gotten and holden; by thought never."[5]

In this sort of prayer, contemplation is generally regarded as a human attainment that follows a method. But here it is important to distinguish this from mystical experience, which is regarded as completely received, often unexpectedly.[6] Teresa of Avila (d.1582) describes this experience well:

> When picturing Christ . . . and sometimes even when reading, I used unexpectedly to experience a consciousness of the presence of God of such a kind that I could not possibly doubt that he was within me or that I was wholly engulfed in him. This is in no sense a vision: I believe that it is called mystical theology.[7]

Augustine, Aquinas, and many Dominican writers regarded mystical experience not something one reaches through ascetical practices but something purely God-given.[8] The experience is typically an intense but fleeting sense of divine illumination and engulfment. This aligns

[3] Jones, pp. 96–99 (Anthony Meredith on Plotinus); pp. 134–145 (Andrew Louth on Augustine); pp. 148–156 (Placid Spearritt on Benedict); pp. 277–280 (Benedict Ward on Gregory the Great).

[4] Lawrence Freeman, 'Meditation,' in Michael Downey, ed., *The New Dictionary of Catholic Spirituality,* (Collegeville, MN, The Liturgical Press/Michael Glazier, 1993), p. 648. Also in the same volume, Basil M. Pennington, 'Monasticism, Monastic Spirituality, p. 669. See also Luke Dysinger, 'Accepting the Embrace of God: The Ancient Art of Lectio Divina,' under 'Lectio Divina' at www.saintandrewsabbey.com

[5] Jones, p. 333. Note here a distinction between understanding and judgment. While we can attain no more than analogies for understanding God, we can make judgments regarding the truth—the *veritas*— of such assertions as that God loves, God forgives, and God creates; and such acknowledgments of God's goodness as the totality of God's infinite patience and God's unconditional self-giving.

[6] On mysticism, see http://plato.stanford.edu/entries/mysticism/

[7] *The Life of Teresa of Jesus: The autobiography of St. Teresa of Avila,* trans. and ed. E. Allison Peers (Garden City, NY: Doubleday Image Books, 1960), 1.10 (p. 119). Cited by Bernard McGinn, *The Foundations of Mysticism: Origins to the Fifth Century* (Crossroads, 1997), p. xiii.

[8] Jordan Aumann, 'Contemplation,' in *New Catholic Encyclopedia* (Washington, D.C.: Catholic University of America, 1967), p. 259. Also, McGinn, p. 262.

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with biblical accounts of extraordinary visitations from God: they are presented as divine testimonies that God entrusts a mission to an individual, not as an ideal to pursue in prayer.

No doubt, Dominic was familiar with a contemplative mode of prayer and of mystical experience. But because his first priority for his communities was preaching, for which study was necessary, he was indifferent to methods and levels of prayer and even skeptical of long periods of prayer and the idea of a state of perfection.[9] His practice likely influenced Aquinas' assertion that a life of contemplation and action is more excellent than a life of contemplation alone.

2. Finding God in All Things

In what may seem contrary to methodical ascent, contemplation has also been considered as a way to find God in all things ordinary. The classical source for this is found in the *Spiritual Exercises* of Ignatius Loyola (d. 1556). In his "Contemplation to Attain Love,"[10] one begins with a short meditation on two principles: that love should show itself in deeds rather than in words and that lovers give and share what they have. The exercise then moves to contemplations that find God in all things:

> I will ponder with great affection how much God our Lord has done for me, how much He has given me of what he possesses, and finally how much, as far as he can, the same Lord desires to give Himself to me according to his divine decrees.

Notice: *as far as he can, the same Lord desires to give Himself to me*. Those who contemplate this truth cannot help but be humbled, awestruck and wordless. Although many Christians favor an agnostic uncertainty about just how much God loves the world, let alone themselves, the conviction of *as far as God can* is evident also in the New Testament metaphor for the most total act of self-giving imag-

[9] Simon Tugwell, 'The Dominicans,' in Jones, pp. 296–300, at pp. 298–9.

[10] Paragraphs 230–237. Ignatius' "Contemplation to attain love" is not linked to any particular part of his 4-week *Spiritual Exercises*. Elsewhere he remarks, "They should practice the seeking of God's presence in all things, in their conversations, their walks, in all that they see, taste, hear, understand, in all their actions, since His Divine Majesty is truly in all things by His presence, power, and essence. This kind of meditation, which finds God our Lord in all things, is easier than raising oneself to the consideration of divine truths which are more abstract and which demand something of an effort if we are to keep our attention on them. But this method is an excellent exercise to prepare us for great visitations of our Lord, even in prayers that are rather short." See *Letters of St. Ignatius of Loyola*, ed. William J. Young (Chicago: Loyola University Press, 1959), Letter 1854, p. 240.

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inable: "God so loved the world that he gave his only-begotten Son" (Jn 3:16).[11]

Additional contemplations find God dwelling in all creation, giving existence to material elements, life to plants, sensation to animals, and intelligence to humans. Further contemplations find God dwelling in myself, giving me existence, life, sensation, and intelligence, plus making me a temple, created in the divine image and likeness. In all these, "I will consider how God works and labors for me in every created thing. That is, he conducts himself as one who labors." At the end of these contemplations Ignatius returns to the principles that love shows itself in deeds and that lovers share all they have: "I will . . . consider, according to all reason and justice, what I ought to offer the Divine Majesty, that is, all I possess and myself with it."

Notice the contrast: The monastic tradition of *lectio divina* envisions a prayer that moves from reading, to meditation, to affective conversation, and ending at contemplation. The approach of finding God in all things envisions a prayer that moves from meditation on the nature of love, directly into a contemplation of God's presence in all things, and ending at a deliberation of what one ought to do for God. Yet neither tradition has claimed superiority over the other. And both traditions present the methods not as steps to follow rigorously but partly as introductions for beginners and partly as helps for the more advanced to understand the flow of the spiritual movements they actually experience.

3. God's Goodness

The Christian tradition of contemplating God's goodness is remarkably different from the Muslim and Israelite traditions. All three use the symbol of God giving the divine *Word,* but with quite different meanings. Muslims see God's Word as contained in a book—the Quran, dictated by an angel of God, which sets the foundations of the universal religion of Islam. Israelites see God's Word creating not only all of heaven and earth, not only all humanity, but also all the many statutes and laws of Israel—to be a light for the peoples, a lamp for the nations.[12] Christians see God's Word as both a person in history and a love in hearts.[13] The Word comes in Jesus of Nazareth, who, being filled with God's love,

[11] In the OT there are references to Israel as being God's son (Jer 3:19, Isa 63:16; 64:8) and as God's eldest son (Ex 4:22). But in the NT the metaphor of God's beloved offspring is intensified to the maximum as Jesus himself is referred to as God's only-begotten Son (Jn 1:14, 18; 3:16,18). Also: "He who did not spare his own Son, but handed him over for us all, how would he not freely give us all things along with him? (Rom 8:32).

[12] Gen 1: 1–31; Ps 147:18–19; Isa 42: 5–7

[13] For a theological account of God's double word, see 'The Word,' chap. 4, sec. 6, of Bernard Lonergan, *Method in Theology* (Herder & Herder, 1972), pp. 112–115.

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announces the good news that God's Kingdom has been launched on earth and will be fulfilled in heaven.[14] The Word comes also as the same love within individual hearts: a Spirit of being in love with God; a Spirit of joy and peace; a Spirit that overflows in being kind, good, trustful, gentle, and self-controlled;[15] a Spirit of Truth who speaks on our behalf and prays in us when we cannot find words of our own.[16]

In the Christian tradition, the uncanny completeness of God's goodness is revealed as a total self-gift to humanity. It is a double gift—God's true and inner Word[17] given to human history and God's true and inner Spirit of Love flooding human hearts. That is, in the Nazarene and in the personal wellsprings of one's love, God truly enters the created world. It is on account of this realization that Christians recognized a double movement within the very essence of God. Contemplation of this truth is the basis for all subsequent doctrine about God as a Trinity: a Source, a Word, and a Spirit.[18] Efforts to understand the Trinity that overlook what Christians held as true about God's goodness typically get lost in a thicket of concepts.

Contemplation of this *veritas* is simple yet elusive. It is simple in the sense that a welcome of the desires and vision of Jesus the Nazarene and of one's own being in love is in truth a personal welcome of God's self-gift to the world. It is also elusive because it is not a pattern of certain events that easily catches our attention but rather a reality in all events. To grasp the totality of God's self-gift to all history and in all hearts is not like a fish noticing water; it is a grasp of something true.

[14] The NT goes dramatically beyond the OT also in the announcement that the kind of eternal, bodily life lived now by Jesus with the Father is extended to all who live by their Holy Spirit. Recurring metaphors include a heavenly banquet (Mt 8:10; Lk 13: 28–29), many mansions designed by Jesus to suit each individual, (Jn 14:2–3), and the resurrection of the dead as a communal and triumphal wedding feast in the Kingdom of God (Rev 19:5–9).

[15] Gal 5:22.

[16] "When the Spirit of Truth comes, he will guide you to all the truth. For he will not speak on his own but will speak whatever he hears and will declare to you the things that are to come. All that the Father has is mine. This is why I said that he will take what is mine and declare it to you" (Jn 16:13–15) "When we cannot find words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words" (Rom 8:26).

[17] "In the beginning was the Word. And the Word was with God. And the Word was God. . . . The Word became flesh; he made his home among us" (Jn 1:1, 14).

[18] Bernard Lonergan's final of several analogies for the Trinity points to how (1) our being in love (2) gives us an eye for true values and (3) is expressed in acts of loving. The three, and the movements among them, constitute the unitary reality of actual human loving. See 'Christology Today: Methodological Reflections,' in F. E. Crowe, ed., *A Third Collection* (Paulist Press, 1985), pp. 74–99, at p. 93.

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4. The Life of Christ

No doubt, Christian contemplations of the life of Christ began with his first followers. New Testament writers then aimed to announce good news, something hidden and now revealed, something made manifest in the life, death, and resurrection of Jesus and in God's self-gift in the Holy Spirit. This required of Jesus' followers not only meditative explorations of the meaning of what they saw and heard but also calm contemplations of the truth of the divine-human drama. It is quite likely that believers reading the Bible in every generation thereafter have done the same without distinguishing between meditation and contemplation or consciously following any particular method of contemplation.[19]

Yet in the Middle Ages one method of contemplation stands out by its overt reliance on imagination and bodily sensations. It turns upside-down any assumptions that God is attained only by rising beyond the material world.[20] In his *Spiritual Exercises,* Ignatius Loyola presents 56 "contemplations" of the life of Christ drawn from biblical accounts. In these contemplations, one is to "be present to the words and deeds recorded as if you hear with your ears and see with your eyes"[21] and to enter into conversation with the persons as friend to friend.[22] The overall effort is not to deepen one's understanding but to become company with Christ in his desires and even his agonies as he brings God's Kingdom to where he is. This is why, among the 56 biblical passages, Ignatius includes only one teaching (Sermon on the Mount) and only five miracles. In 40 passages, one contemplates simply *walking* and *talking* with Jesus in an actual event. Again, just as in his "Contemplation to Attain Love," Ignatius

[19] A difference between contemplation and meditation may be noticed directly by attending to distinct acts of our own consciousness: as John Henry Newman's *real assent* differs from his *notional assent;* as Bernard Lonergan's *judgments of fact and value* differ from his *insights* into the hows and whys of things; and as our experience of a we-presence during an existential consideration of "What are you doing in me, in us, in the world?" differs from our self-presence during private consideration of the meaning of texts and events.

[20] The 13th century shift among Christian philosophers from Plotinus to Aristotle entailed a shift in how one imaged divine realities. The long-standing Neoplatonic vision of ideal forms *above* material appearances gave way to Aristotelian forms being the *intrinsic* intelligibility of matter. For a similar shift in the arts, see René Huyghe, *Art and the Spirit of Man* (New York: Harry N. Abrams, Inc., 1962), particularly pp. 163–220 (changing views on beauty), 247–259 (the discovery of matter), and 395–408, 429–456 (the inner depths of the self).

[21] This passage appears in *Meditations on the Life of Christ,* an anonymous work published during Ignatius' youth. See Emmanuel von Severus and Aimé Solignac, 'Méditation, §I. De l'ecriture aux auteurs médiévaux' in M. Viller et al. *Dictionnaire de Spiritualité,* tome 10 (Paris: Bouchesne, 1980), p. 913. Similar sensate engagements with biblical scenes appear in Ludolph of Saxony's *Life of Christ,* which Ignatius acknowledged as influencing him. See Michel Sauvage, 'Méditation, §2. dans les écoles de spiritualité,' in *Dictionnaire de Spiritualité*, p. 920.

[22] *Spiritual Exercises,* para. 54, 224.

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moves from contemplation of actual events to a deliberation that here proposes to "act against all carnal and worldly love" and to commit oneself "entirely for the work" of Christ the King.[23]

5. How God Contemplates the World

In our own day, biblical studies have been revolutionized by a hermeneutics that asks what biblical authors and the persons they wrote about actually meant. Gerhard Lohfink[24] recently proposed that what Jesus meant to do was what the Father is doing, namely, choosing Israel to be a people who trust totally in God and to be a light of hope to the world. Jesus contemplated the world with the eyes and heart of the Father, and his first disciples probably did the same. However, in many ways during the following centuries, Christians drifted away from contemplating the world as God contemplates it and toward contemplating themselves individually as sinners and God as one who comes to them chiefly through the sacraments of the Church. Historians make scant mention of contemplations of the world as God contemplates it. Still, because the gospels invited readers of every generation to follow Christ, it is likely that many Christians did turn their eyes with Christ to where God's gaze is fixed.[25]

Providentially, the priority of a contemplation that sees the world with God's eyes was officially reinstated by the bishops at Vatican II (1965). Their *Pastoral Constitution on the Church in the Modern World* (*Gaudium et Spes*)[26] begins:

> The joys and hopes, the grief and anguish of the people of our time,
> especially those who are poor or afflicted,
> are the joys and hopes,
> the grief and anguish of the followers of Christ as well.
> Nothing that is genuinely human fails to find an echo in their hearts.
> For theirs is a community of people united in Christ
> and guided by the Holy Spirit,
> in their pilgrimage toward the Father's Kingdom,
> bearers of a message of salvation for all humanity.

The object of this contemplation is not simply God's greatness, nor God as present in all things, nor God's goodness, nor God's Word, nor God as Father, Son, and Spirit, nor Jesus in biblical settings. It is the entire

[23] Para. 97.

[24] *Jesus of Nazareth: What He Wanted, Who He Was* (Liturgical Press, 2012).

[25] This last expression appears in 'Our Mission Today: The Service of Faith and the Promotion of Justice,' Decree 4 of the 32nd General Congregation of the Society of Jesus (1975), para 63/14 See: http://onlineministries.creighton.edu/CollaborativeMinistry/our-mission-today.html.

[26] http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

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world-drama of salvation one contemplates with God, at God's side, as it were.

The phenomenon of a world-drama dominating one's imagination is not unusual,[27] but only recently have philosophers turned their attention to the symbols by which a culture understands itself. Martin Heidegger (d. 1976) spoke of our *befindlichkeit* in which we all imagine ourselves situated in a sort of drama.[28] The historian-philosopher Eric Voegelin (d. 1985) identified three predominant dramas about the human condition which appeared in cultures struggling with how to envision the human quest for transcendence. Despite the fact that these dramas are symbolic expressions, they were considered *true*, in the sense that Plato referred to his Parable of the Cave as a "true story."[29]

- A cosmological truth envisions the human condition as dominated by the cosmos, the stars, the empire, or various ideas about fate and an ultimate irony of life. This is predominant in the early empires out of which the Roman Empire arose.
- An anthropological truth envisions the human condition, with all its wars and hatred, as the struggle to transcend itself by means of reason and virtue. This is predominant in the works of Plato and Aristotle.
- A soteriological (saving) truth envisions the human condition as being approached and saved by God in friendship—a God who is partial toward the poor and oppressed. This is predominant in the Gospel of Christianity.

Clearly, *Gaudium et Spes* presents a saving truth. Those who contemplate the *veritas* of this drama may well wonder whether they have been

[27] Morgan Llyewyn, author of *1916* on the Irish rebellion, describes a reflection by the protagonist, Ned: "War and death and babies being born. Ned tried to stretch the horizons of his mind to encompass them all in one world vision. It was the babies, he decided, who made the rest of it bearable, who redeemed the horror adults could perpetrate. A child . . . was created by the same species that manufactured guns and submarines—but with one added element: the Divine Spark, an immortal soul." Morgan Llywelyn, *1916: A Novel of the Irish Rebellion* (New York: Tom Doherty Associates/Forge, 2010), ch. 30.

[28] "'Sich befinden' (finding oneself) thus has three allusions: The reflexivity of finding oneself; feeling; and being situated. All three are caught in the ordinary phrase, 'How are you?' That refers to how you feel but also to how things are going for you and what sort of situation you find yourself in. To answer the question you must find yourself, find how you already are. And when you do, you find yourself amidst the circumstances of your living." See Eugene Gendlin, '*Befindlichkeit*: Heidegger and the Philosophy of Psychology,' under 'Introduction to Befindlichkeit,' The *Focusing Institute*, 2006, http://www.focusing.org/gendlin_befindlichkeit.html,

[29] Eric Voegelin, *The New Science of Politics: An Introduction* (University of Chicago, 1952), ch. III, pp. 76–106, at pp. 76–77. Also Voegelin: "Plato stresses that his Myth of the Puppet Player is an *alethes logis,* a true story. . . ." See 'The Gospel and Culture,' in D.G. Miller and D.Y. Hadidian, *Jesus and Man's Hope* (Pittsburg Theological Seminary, 1971), pp. 59–101, at p. 75.

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living by some other, less saving, world-drama. Even among Christians we find some whose world-drama is the cosmological drama in which everything is governed by the stars or the government or just dumb luck, good and bad. For others, it is an anthropological drama of humanity struggling with clouded reason and feeble virtue while God rests in an eternal Sabbath, high above, almighty, all-providing, all-forgiving, and all but friendly. Now, however, the Christian tradition has recovered the contemplation of God coming down in friendship, always laboring[30] in both the living tradition of Jesus Founder[31] and in the living Spirit of Love in human hearts.

How does this relate to the Dominican tradition? We might recall how Aquinas' extraordinary work shifted the philosophical framework of theology from Plotinus to Aristotle. It seems fitting, then, that today, with the same readiness, Dominicans can incorporate a philosophy that recognizes the truth about salvation expressed in the symbol of a world-drama. Just as the Dominican watchword *veritas* originally stood for preaching truth as opposed to heresy, today *veritas* may also stand for the Dominican vocation to preach the true story of how God contemplates the world and now labors in our history and hearts.

The Inheritance

How might one capitalize on the inheritance of this tradition of contemplation and *veritas*?

One way is to maintain the connection between study and prayer. Prayer without study has no anchor in the truth about how stands the world; it easily drifts into the marsh of personal fantasy. Study without prayer, in believers at least, is evidence of an inner conflict between incompatible world-dramas: One imagines the work of study within the anthropological drama of human self-sufficiency based on reason and virtue while imagining prayer within the soteriological drama of human insufficiency and God's saving work. The natural dynamic of a person's consciousness, especially a person in love with God, is restless to resolve this conflict and envision the world with God's eyes and heart.

Another way to is to develop the habit of noticing exactly where to direct our attention in contemplative prayer. Negatively, this requires

[30] 'My Father is still working. And I am also working. . . . The Son can do nothing on his own but only what he sees the Father doing" (Jn 5: 17, 19)

[31] Without prejudice regarding the real presence of Christ mediated by bread and wine, a real presence is also recognized as mediated by generational history. It is the sort of presence by which later generations carry forward the desires of such admired forebears as Martin Luther King, Mother Teresa, Dorothy Day, and Pope John XXIII. In this perspective, while Dominic is the founder of Dominican communities, Jesus is the founder of Christian communities, Dominican included.

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that I abstain awhile from the urges to understand or to plan for action. Positively, contemplation can focus in several ways. I may dwell in a mutuality of friendship where the Creator and I are each a "you" to one another. I may abide in the Gospel *veritas* of what my life and the world drama are really all about. And I may tremble in awe over what has yet to be—*for no eye has seen, no ear has heard, nor any heart imagined, what God has prepared for those who love him (1 Cor 2:9).*

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