

STUDIES

in the Spirituality of Jesuits



Saint Ignatius' Ideal of Poverty

David B. Knight, S.J.

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THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States in their meeting of October 3-9, 1968. The purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits -- in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

To achieve these purposes, especially amid today's pluralistic cultures, the Seminar must focus its direct attention sharply, frankly, and specifically on the problems, interests, and opportunities of the Jesuits of the United States. However, many of these interests are common also to Jesuits of other regions, or to other priests, religious men or women, or lay men or women. Hence the studies of the Seminar, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

THE MEMBERS OF THE SEMINAR ARE:

- William J. Burke, S.J., Boston College, Chestnut Hill, Massachusetts 02167
- Thomas E. Clarke, S.J., Woodstock College, 475 Riverside Drive, New York, New York 10027
- James J. Doyle, S.J., Bellarmine School of Theology, 5430 University Avenue, Chicago, Illinois 60615
- John C. Futrell, S.J., School of Divinity, St. Louis University, 220 North Spring Avenue, St. Louis, Missouri 63108
- George E. Ganss, S.J., School of Divinity, St. Louis University. His address is: The Institute of Jesuit Sources, Fusz Memorial, 3700 West Pine, St. Louis, Missouri 63108. (Chairman of the Assistancy Seminar and Editor of its Studies)
- Hugo J. Gerleman, S.J., The Institute of Jesuit Sources, Fusz Memorial 3700 West Pine, St. Louis, Missouri 63108. (Secretary of the Assistancy Seminar)
- John C. Haughey, S.J., America Staff, 106 W. 56th St., New York, N.Y. 10019
- David B. Knight, S.J., Christ the King Church, Grand Coteau, Louisiana 70541
- Vincent J. O'Flaherty, S.J., Rockhurst College, Kansas City, Missouri 64110
- John R. Sheets, S.J., Marquette University, Milwaukee, Wisconsin 53233
- John H. Wright, S.J., Jesuit School of Theology, 1735 Le Roy Street, Berkeley, California 94709

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David B. Knight, S.J.
Christ the King Church
Grand Coteau, Louisiana 70541

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Introduction

This paper is entitled "The Ideal of Ignatian Poverty" to dispel the expectation that it intends to tell one just how to live as a Jesuit. The paper becomes concrete--perhaps even rashly specific, although the specifics are from Ignatius himself. However, its real subject is not how a Jesuit should practice poverty, but how he should desire to practice poverty, and this with his whole heart and soul. If we are clear about what our ideal should be, and embrace it from the heart, then we will depart from it only when truly forced by circumstances and for the greater service of the Church. If we are not clear about our ideal, then common practice will tend to become the ideal itself, and then there will be no tension that keeps us straining for the mark.

In speaking of Ignatius' ideal of poverty, we do not say that poverty was his only ideal--or even his highest ideal. But it was an ideal to him, and he departed from it only with great reluctance, and because some other ideal took precedence over it. Love and service were Ignatius' highest ideals; but it takes only a glance at the meditation on the Kingdom in the Spiritual Exercises to see how much poverty was identified in his mind with love and with service.¹ In practice, and in his government of the Society, he often had to let poverty decrease so that service might increase. But if these governmental decisions of his are always seen against a lucid background of the poverty he considered ideal, we will recognize them as concessions, and not as criteria from which to induce a definition of the idea.

This study, then, is not going to provide a concrete program for

living poverty in our day. But it will make, I believe, a very significant contribution to the working out of such a program. This study proposes to clarify the Ignatian ideal of Jesuit poverty, and to clarify it in such a way that this ideal really can serve as a norm for practical decisions, even across the cultural diversity of time and place. The word "poverty" is a relative term in its sociological meaning; one is not "poor" in India because one is poor in New York. A "poor" Frenchman today would be a rich one by the standards of a century ago. But a Jesuit is "poor" in the Ignatian sense if his way of living produces certain results which for St. Ignatius are the goal and motive of the vow of poverty. To define poverty in terms of its results is to follow the classical formula, "A nature is determined by its end"; or, "A thing is what it is when it can do what it is supposed to do." If what we call "poverty" in our lives produces the effects that Ignatius ascribes to it, then we can presume that he would be satisfied with what we have.

The advantage of this study, then, is that it does not try to argue from the concrete applications of the poverty-ideal in one time and place--even in St. Ignatius' own government--to what the concrete applications of this ideal should be in another time and place. For example, we do not attempt to argue that no Jesuit rector should have a car today because in 1550 St. Ignatius would not let one have a horse. Nor do we conclude that because St. Francis Xavier dressed like a noble to visit the Emperor of Japan, a college president of today should therefore drive a Cadillac when he goes to beg alms at the country club. We maintain that an ideal is to be studied in those texts which speak of it in idealistic terms--especially in those which describe it in terms of the effects it is to produce, and in those examples of concrete living where choices were made under the influence of this particular ideal without competition from any other significant ideal. By doing this we let the ideal remain what it is, an ideal; and thus we let it influence concrete choices according to what it really is, namely, an ideal.

The "margin of error" in this paper will be due principally to three

things. First, specific research is limited to all the texts indexed under "Pobreza" in the one-volume, manual edition of the Obras completas de San Ignacio de Loyola (second edition, Madrid, 1963) in the Biblioteca de Autores Cristianos. Research can be considered adequate only to the extent that this volume is an adequate representation of St. Ignatius' thought.

Second, no effort is made to trace the historical development of St. Ignatius' own life or government with regard to poverty. Were this a study of his practice of poverty--that is, of his ideal as modified by the claims of other ideals in complex circumstances--it would be crucial to study historically the place poverty gradually took in relationship to other elements of Jesuit spirituality. But the scope of this study is not to assign poverty a number in the rank of Jesuit values; it is to clarify what poverty should mean to the Jesuit. Truly Ignatian poverty will hold no place in our hierarchy of values unless we know what St. Ignatius wanted this poverty to be, what he meant by the word, what effects he expected poverty to produce in our lives and in our apostolate. St. Ignatius would certainly sacrifice poverty (and its effects) to the extent this might be necessary to achieve a greater good under particular circumstances. But this would be a conscious sacrifice for him, and he would know what he longed to get back to.² His concrete practice can only be explained if it is shown to be the vector of many confluent ideals which influence according to what they are. He was able to adapt his ideals because he truly held them and understood what they were. An ideal cannot exert its own proper influence on concrete decisions unless it retains its proper identity. The ideal of Jesuit poverty must be both clear in our minds and accepted from the heart if it is to play its own proper role in the complex of Jesuit spirituality.

From the texts studied, there is no evidence that Ignatius ever modified his thinking about what poverty should be, or about the effects this kind of poverty would produce, from the time that he began to live an apostolic life. He was consistent from the beginning, however, in

adapting this ideal to circumstances according to a hierarchy of values, the first of which is "the greater service and praise of His Divine Majesty."³ In his own life there was a healthy tension between the ideal and its embodiment;⁴ and in the Society he desired that this tension should also exist, caused by a clear ideal of the "greatest spiritual poverty" and of "actual poverty no less,"⁵ provided only God should be served and pleased by it. This ideal would ever draw the members of his Company upwards--or downwards--toward that baxeza in which the greatest minds and administrators of the Society would find the kenosis of Jesus Christ, the lowliness that unites one to God in the only true service of the Church. In this ideal there is no historical evolution apparent in the texts.

Third and last, this study does not grapple with the very difficult question of how much of Ignatius' thinking about poverty was charismatic insight and how much was cultural conditioning. Ignatius was both a saint and a man of his times. He can be pinpointed in crosshairs of doctrinal and devotional attitudes current to his moment in the history of spirituality. With his place thus assigned, it would seem to "follow" that he must think as he did about certain points. How do we separate the Holy Spirit from the "life situation" (Sitz im Leben) of a saint?

This very question is suggestive of a multitude of ideas, which could constitute a study in themselves: What is the role of a saint, and especially of a religious founder, in the history of revelation? Is it precisely to be an incarnation of response to Christ's word under particular circumstances of time and place? To what extent can we separate the response itself from its embodiment? or the charism from cultural expression in a saint whose very call is to be, like Christ and "in Christ," a transcendent word spoken in history? If a saint's role is prophetic, then it is by definition both cultural and a-cultural at the same time. A prophet's life may shatter thinking in his day, but the prophet is chosen for his work because of what his day has made him. Ignatius was a Renaissance knight; did his ideal of apostolic service come from this,

or is this why he was chosen to proclaim it? He lived in feudal times; does this explain his doctrine of obedience, or does it rather explain why he, and not another, was able to express a charismatic insight from God? Historical research can illuminate these subjects to a degree, but in the last analysis the ideals and actions of a saint must remain a scandal, for our times as well as for their own. If Ignatius had prejudices from his culture, we also have prejudices--some of them cultural, some just the prejudice of an uncomprehending sarx always at a loss in the presence of the Spirit who moves them toward the foolishness of the cross. We do not have to differ culturally from Ignatius to find his conclusions unrealistic; his own contemporaries did that. Poverty was an evil, and technology a good, for Renaissance man just as much as for ourselves. Why was Ignatius, who embraced human values so clairvoyantly in the matter of education, still convinced so seriously of poverty as an ideal in the religious life? Faced with the consistency and inconsistency of Ignatius with his culture, all of us would agree that when it comes to passing judgment on the ideals of a saint, it is better to be a saint oneself than a scholar, although the most desirable, naturally, is to be both. If the very contribution of a religious founder is to show us how to live the word of God in response to cultural change, then whenever the day should come that a founder's expression is no longer relevant, perhaps the founder himself will have become irrelevant, and his religious order as well. Then it is not a scholar only, but another saint who is needed to let the word take flesh in a normative way again.

Fortunately, if we study the ideal of Ignatian poverty from the point of departure we have proposed--that of identifying the nature of this poverty from the effects it should produce--the danger of cultural relativity is lessened. What we are really studying is a relationship which Ignatius perceived, a relationship of cause and effect between a certain style of life and being humanly disposed to receive corresponding graces from God. The relationship is also perceived between this style of life and certain human contributions towards one's apostolic effectiveness.⁶ It may be that cultural changes have altered this relationship

somewhat. But if we can establish the ideal as St. Ignatius saw it, others may take up the burden of showing where St. Ignatius' vision must be corrected in our day.

With this margin of error understood and evaluated, we begin our study from the general principle that the ideal of Jesuit poverty, and of Jesuit life in general, is not primarily to be sought in the juridical obligations of the Society's Constitutions. (Or, we could say, the first juridical obligation in the Constitutions is that each Jesuit is expected to go beyond all obligations which can receive juridical expression and take personal responsibility for living an ideal that can never be legislated.) The real guide of Jesuit spirituality is the "interior law of charity and love"⁷ which drives each individual to go beyond exterior obligations in continual and ardent search for the magis: greater devotion, greater abnegation, greater generosity in the service of Christ our Lord. In fact, given this "law of generosity," we can say that a Jesuit who in principle sets himself to observe only those obligations of the Constitutions which can be legislated in detail is in reality unfaithful to the obligation of the "interior law of charity" which is their primary source.

So it is not the purpose of this study to suggest that Jesuit poverty can be "legislated." Nevertheless, such legislation as exists must express, and not distort, the Ignatian ideal. The effect of concrete laws and of community practice should be dynamic thrust, not static complacency. And for this, laws must show themselves to be inspired by an ideal which they can never completely embody.

The man who wants everything in practical terms; who is quick to say about a proposition, "That is too idealist; it will never work in practice," does not understand the nature of an ideal. An ideal is to guide action, not determine it. The Ignatian ideal of poverty may never be realized in any Jesuit's life over a long period of time; it may not have been realized in Ignatius' own life for very many years. But if the Ignatian ideal does not visibly influence a Jesuit's life, really serve as a guide to action and to choices in some tangible way, then it is simply not an ideal for him. To pretend that it is would be hypocrisy.

There is always a temptation to achieve honesty by changing our profession of ideals, to bring our words down to the level of our achievement instead of vice versa. This is more hypocritical than just to admit we are failing. We have not really gained anything, and we have become intellectually and spiritually dishonest as well, if a topsy-turvy honesty leads us to renounce our spiritual heritage and so distort the Ignatian vision that the profession of our life becomes nothing but a canonization of what we mediocre men find ourselves able to achieve in practice.

We will look for the ideal of Jesuit poverty first of all in the Spiritual Exercises, which are the compendium of Ignatian spirituality; then in those of Ignatius' writings where he treats of poverty; finally, we will see how this ideal appears in his own life and government.

I. The Ideal of Poverty in St. Ignatius' Writings

A. In the Spiritual Exercises

1. Indifference

We might distinguish three steps in the treatment of poverty in the Exercises. The first is that of "indifference": Not only would I refuse to sin mortally--or venially--for the sake of any created thing, even to be lord of the whole world, but I find myself in such a state that, granted equal possibilities to serve God and save my soul, I am still not more inclined to riches than to poverty.⁸ This attitude appears first in the Principle and Foundation and later in the Three Degrees of Humility.⁹ Note that as expressed this attitude is already the perfection of detachment. But to accept this as an ideal is only a first step along the path of the Spiritual Exercises. Ignatius is too earthy to stop at spiritual detachment as a concrete ideal to strive for.

2. Agere contra

The second step is the principle of Agere contra, of "acting against" our ambitious desires. It might be considered a means for more effectively realizing the first step, which is interior detachment. Ignatius tells us it is a "great help" to ask our Lord to make us really

poor. He encourages us to pray for actual poverty as an ideal. Although in itself this prayer is a spiritual and psychological means to bring ourselves to the psychological and spiritual state of indifference or of generosity desired, I think we must recognize that for Ignatius the principle of Agere contra will achieve better results when carried into action than when it simply remains a prayer of the heart. It is in choices and in actions that the desires of the heart become real, and produce real results.

In the meditation on Two Standards, the devil's first objective is to establish a desire for riches; but this desire is meant to find its realization in fact, "so that they may more easily come to the vain honor of the world, and then to unbounded pride." We are dealing with cause and effect here, that is, with realities. It is not the desire for riches that causes a man to receive honors and become proud. It is actually being rich that draws the honor of this world to a man. And likewise, while our Lord's instructions are to guide men first to the height of spiritual poverty, they extend no less to actual poverty, because the underlying principle of the meditation is that, as real riches lead to real honors and real honors to pride, so real poverty leads to real humiliations, and real humiliations help to keep one humble. But neither honors or humiliations follow from the unrealized desire to be rich or poor. Thus, the whole meditation loses its effect if St. Ignatius does not have real poverty in mind. If actual poverty is not a sine qua non, it is nevertheless eminently desirable from the point of view of spiritual growth. For this reason we pray God to be pleased to call us to this if He has no objections.¹⁰ Ignatius proposes actual detachment from money not only to test the sincerity of one's interior detachment, but because money produces effects (honors) that lead to pride, and poverty produces more profitable effects (humiliations) that lead to humility.

Thus it would seem that the poverty of the Exercises consists in the actual deprivation of material things, and this as a means to true interior detachment. This step is conditioned by God's good pleasure;

but insofar as it depends on man himself, the choice is made because of the great advantages that poverty, and especially actual poverty, brings to the spiritual life. It is significant that Christ's strategy fails precisely with that kind of man who will settle for desires without allowing them to take flesh in his life. The man of the "second class"¹¹ is precisely the man who wants to get rid of his attachment to possessions without getting rid of the possessions themselves--like the Jesuit who would like to get rid of the disadvantages of being rich so long as it can be done without actually becoming poor.

3. The Three Kinds of Humility

Finally, in the third degree or kind of humility poverty may practically be considered as an end in itself, to the extent that it is included in the general ideal of being like Christ: "Supposing equal praise and glory to the Divine Majesty, the better to imitate Christ our Lord, and to become actually more like to Him, I desire and choose rather poverty with Christ poor, than riches; contempt with Christ contemned, than honors" ¹² For this desire to "be like Christ" no reason is given; it is an ultimate, a fact of human love that Ignatius takes for granted. An analyst of this phenomenon might say the desire to share a loved one's sufferings is rooted in the unconscious recognition that there are certain deep experiences in life that must be shared before two people can truly arrive at that union of mind and will, of understanding and mutual comprehension characteristic of perfect friendship. But this question need not concern us here; it may be that poverty must be experienced before one can fully understand the poor, or the poor Christ, but Ignatius does not say that. He simply assumes that anyone who truly loves Christ will want to share His condition--and this he describes as "extreme poverty . . . hunger and thirst, heat and cold, insults and affronts" ¹³

And so we can say that Ignatian poverty is more concrete than detachment, even the most perfect detachment. It takes flesh in actual material deprivation, and this from a twofold motive of ascetical realism;

namely, that poverty produces humiliations and these foster humility, and that spiritual detachment is helped by real detachment. Finally, Ignatius desires real poverty from a motive of pure love: to be like Christ.

B. In the Constitutions of the Society of Jesus

Was actual poverty what Ignatius chose for the Society, or did he content himself with the "poverty of detachment" and of "dependence"? The first text that comes to mind is that passage of the Examen which says, "In other respects, the manner of living as regards external things is ordinary, . . . nor are there any ordinary penances or austerities which must be employed out of obligation, but with the Superior's approval each may choose those which seem good to him."¹⁴

The content of this passage is worth noting. After describing the end of the Society and mentioning the three vows that are means to this end, Ignatius goes right to the vow of poverty, stipulating that neither the Society nor her members may have any fixed income or rents, nor accept remuneration of any sort for ministries or other works, but must live entirely from providence and alms. He then mentions the special vow of obedience to the Holy Father. Finally he continues, "In other respects (en lo demas) the manner of living as regards external things is ordinary"

Should we say that Ignatius is turning back here to discuss the poverty he had already discussed before the vow of obedience? Or should we rather say that for Ignatius two things about the Society should be considered "extraordinary," poverty and obedience, and so far as "the rest" is concerned "the manner of living is ordinary"? What is "the rest" (lo demas) to which he refers?

I think it is fairly obvious that Ignatius is referring here to certain specific, concrete practices associated with monastic or religious life in his day: fasts and abstinences for particular times of the year; an austerity in dress imposed by rule rather than by penury, such as the practice of going barefoot; sleeping on boards rather than in a bed; letting one's beard grow and shaving one's head; disciplines, vigils, and

other concrete penances prescribed for all the members of a community. In refusing to legislate such monastic practices for the Society, Ignatius was prescribing a manner of living that was "ordinary" in itself, but quite extraordinary for a religious order.

Thus in this whole passage of the Examen, Ignatius is giving the special identifying characteristics of the Society. They are: its poverty (no fixed income, no remunerations), its obedience (special vow to the pope) and the fact that the Society has no standard penances or austerities (asperezas) such as distinguished one order from another in his day and set the religious life in general apart from life in the world.

In the Society there are no legislated fasts, vigils, or the like; in this respect the life is ordinary. But of the deprivations that come from poverty itself nothing is said other than that everyone should expect, desire, and strive to experience them even in an extraordinary degree: "The way he will eat, drink, dress, shoe himself, and sleep . . . will be according to the manner of poor men As the first members of the Society suffered want in these things, and greater physical deprivations, those who come later should try to go as far as the first members, insomuch as they are able, or even further in our Lord."¹⁵

In other words, "ordinary" does not so much refer to a standard of living as to the manner of living in the use of external things. There are no eccentricities. The Society's way of life is not identifiable through peculiarities of diet, dress, or austerities. In these questions the customs of the country and the advice of local doctors are to be followed, so that any individual peculiarities will be a matter of devotion and not of obligation. But this does not mean the Society's way of life cannot be identified by poverty; on the contrary, only such "ordinary" things are permitted as are in conformity with this ideal.¹⁶ First the manner of living is to be truly poor; beyond this there are no physical austerities other than those common to fervent diocesan priests or chosen by each individual with the consent of his superior.

Actual poverty is not, like choir, something Ignatius admired but found incompatible with the end of the Society. On the contrary, he did his best, in excluding fixed income, to keep the Society from ever being anything but actually poor.¹⁷ And when the poverty of individual houses became acute, Ignatius' reaction was one of congratulation and encouragement.¹⁸ Although detailed legislation for the observance of actual poverty is a practical impossibility in an institute such as the Society's, Ignatius left to each individual and to each community the duty of realizing this ideal to the greatest extent compatible with God's service. He expects each one to choose and practice as much poverty as is compatible with the will of God for him, discovered with the generosity of the third kind of humility. Nothing less would be consistent with the spirituality of the Exercises and of Ignatius in general.

Ignatius did leave us, however, a very detailed legislation regarding income. He did not legislate what Jesuits could and could not buy, but he did his best to legislate what Jesuits would and would not have to buy it with. He did his best to keep us so materially poor that questions of abuse would be purely academic. By limiting income to alms, and by refusing to allow the colleges (which did have fixed income) to even accept alms or presents if they were able to support themselves,¹⁹ Ignatius clearly intended that the Society should never be anything but actually poor. And this he did his level best to legislate.

II. The Ideal of Poverty in Ignatius' Life and Government

A. Its Effects on the Apostolate

In various writings Ignatius relates poverty to the apostolate. To be faithful to the texts we must exercise some historical detachment here and recognize that what is foremost in Ignatius' mind is not the apostolate to the poor, but the apostolate of poverty. There is no denying Ignatius' concern for the poor--and no historical sense in blaming him for paying less attention to the causes of poverty than we do. But we should not let our own urgency of dedication to the war against poverty obscure to us the value of embracing poverty for ourselves, and of urging others to

do so. The ideals of living poverty oneself and of working against it for others are distinct ideals. Either one can exist without the other, and there is no inconsistency about the two existing together in one and the same person. One can work against leprosy without being a leper; or one can say, "We lepers," as St. Peter Damian did. Poverty may be a disease, or an evil, but it is not an evil that necessarily detracts from the perfection of man, as Christ and St. Francis have taught us. And given the existence of other evils in this world, such as pride, selfishness, and jealousy, poverty may be so much the lesser of two evils that it becomes a concrete good. And so poverty can be chosen; it can even be preached as an ideal. The man who chooses it for himself may also work against its involuntary imposition on others--or he may not. If his call is to work against poverty he may find more acceptance and maintain more reality in his zeal if he can say, "We poor." If his call is not to the field of social reform, the poverty of his own life remains a witness to the ultimate values of the Beatitudes, and brings advantages of its own that we have already discovered above and will continue to discover as we read Ignatius on the contribution of poverty to our apostolate. The important thing to remember is that the profession of poverty, for Ignatius, was not a vow to go to the poor.²⁰ And by going to the poor we do not necessarily live our ideal of poverty--unless we go as poor men. We now turn to what Ignatius had to say about the apostolate of poverty itself.

1. Preaching the Beatitudes

Writing through Polanco to the Jesuits of Padua, whose poverty extended to the lack of necessities, Ignatius congratulates the members of the community on their likeness to Christ and on a poverty which is "according to our profession."²¹ He then introduces a theme that is repeated in many places. Jesuits were not only to practice poverty; but, true to the Exercises, they were to preach it. And this in turn was an added reason to practice it, so that when they said "Blessed are the poor," their words would not sound out of harmony with their lives.²²

In justification of this Ignatius cites the example of Christ, infallible Wisdom, who chose poverty for Himself in order to convince a world that was ignorant of its value.²³

He also appeals to the Society's particular vocation of poverty, in refusing a benefice that someone had offered to a professed of the Society precisely so that the money could be given to apostolic works, namely, to the college in Alcalá. What could sound more reasonable (to us) than to accept a parish where a professed Jesuit, elderly or sick, perhaps, might render valuable service to the Church while sending his surplus income to the province for the education of younger Jesuits? Ignatius writes that he would rather see us dead (que Dios N.S. . . . nos llevase desta vida). We do not want to turn back from what is greater to what is less great, from the más to the menos, he says, and it is a better thing for religious to have no fixed income, either in common or as individuals. Even if, he writes, everything given to religious were used for the greater universal good of the Church (which would be fine, if they remained the same after as before they received these benefits), nevertheless, there are under the providence of God many different ways to reform the universal Church, and for us it is more sure and imperative to go along as stripped as possible of all things according to the example of Christ Himself.²⁴ This is the way proper to our vocation.

Among the reasons for not accepting fixed income in the Society he lists: "We can speak of all spiritual things with more liberty of spirit and greater efficacy for the greater good of souls." And, "We can better persuade others to true poverty if we hold on to it ourselves, according to the exhortation of Christ, 'If anyone shall leave father,'" and so on.²⁵

To what extent Ignatius was convinced of this, we see in a letter he wrote to a benefactor during his studies, complaining that, "My condition at the moment does not permit me to suffer indigence or bodily hardships beyond those involved in study itself,"²⁶ but expressing his firm intention to live in "a state to preach in poverty, and not with

the liberality and encumbrances that I have now during my studies."²⁷ From what we know of the comfort and liberality of Ignatius' life in Paris, the concept of poverty behind this letter must have been pretty stark.

It should be clear that for St. Ignatius material deprivation itself is apostolic in the life of a Jesuit, presuming, of course, that the other elements of this life are present to make his poverty a witness to the good news of Christ.

2. Edification and Freedom

Perhaps it is coincidence that Ignatius mentions apostolic liberty and visible witness in the same breath as arguments for accepting no recompense for our ministries: "For thus they will proceed with more liberty and greater edification of the neighbor in the divine service."²⁸ But we do find that a burning question of our day has made us face as one problem the failure of Jesuits to give edification and to maintain apostolic freedom. This is the question of our institutions. Our institutions have become in many cases symbols of the establishment, visible signs of wealth (real or imagined), and sources of the impression that Jesuits are not truly free in their hearts to speak for Christ in our world. St. Ignatius does not oppose institutions, but he is very concerned about apostolic freedom and about edification--and both of these he sees as resulting in part from poverty. We know that he allowed colleges to have sources of fixed income. But we should never appeal to this without recalling that college communities which have sufficient means to support teachers and students may neither ask nor accept alms or any other presents, and this, "for the greater edification of the people."²⁹ There are no eccentricities imposed in our manner of living--but it must be poor enough to give edification to those who know us.³⁰ And among his reasons for not accepting fixed income we find: "There will be greater edification in general when people see that we seek nothing from this world."³¹ Ignatius allowed fixed income in colleges, but he did so with the understanding that the life of the Jesuits in those institutions would be so

visibly poor that no one could call the purity of their motivation or the extent of their apostolic freedom into question. If the Jesuits teaching in our institutions were visibly identified in their style of life with the poor of this world, seeking nothing and accepting nothing, even as a gift, except what is visibly necessary for their life and work, one wonders if the problem of our institutions would ever have arisen. Jesuits would feel as free to work within our institutions as without them, for the manner (and proclamation) of our lives would be the same.

3. Readiness in Service

Closely related to apostolic freedom is the value of readiness in God's service, which Ignatius sees as resulting from the poor life. His own experience with Laynez and Favre in Vicenza, where they hardly found enough alms to keep them alive until they began to preach,³² taught him perhaps what he later put into his Deliberation about Poverty: that to live without assured income, trusting in God's providence, is an aid and a stimulus to work for souls.³³ It is a fact that when we are conscious of our dependence on people, we are more ready to be inconvenienced and to serve them. The Jesuit who needs only the corporate donations of the rich will less easily accept to be bothered by the poor, or pay attention to what they think.

If hunger produces the hunter, scant pickings encourage the nomad. It is according to our vocation to travel to various places--and be always ready to leave. Ignatius notes that without fixed income Jesuits will be more diligent in helping the neighbor and more disposed to travel and undergo hardships.³⁴ If the style of life one leaves is no better than the style where one is called to go, an important factor is neutralized that might influence one's discernment about a change of apostolate. Ignatius saw the value of hardship for his men.³⁵ He required them to experience it (traveling for a month without money as one of their formational experiences, begging for three days from door to door as another) in order that they might experience the reality of "eating and sleeping badly,"³⁶ lose their fear of poverty, and cease to be

psychologically dependent on financial security in this world. This is so that they may learn to put their trust entirely in God, Creator and Lord, and be more ready to go where they are sent, and undergo similar hardships³⁷ wherever the greater service of Our Lord may call them.³⁸

4. Apostolic Effectiveness

Before closing this section on poverty and the apostolate, we must stress again the distinction between efficiency and apostolic effectiveness. Efficiency is not necessarily efficacious in the order of grace. Ignatius values all human means and efforts, but what he values most are those means "which unite the instrument to God."³⁹ It is not man's activity that establishes the Kingdom of God, but God's activity in and through man. Because of this, human productivity is not necessarily "where the action is." This means that the Jesuit who will sacrifice the apostolic advantages of a poor life for any slight increase in productive efficiency cannot really have recourse to the Ignatian ideal of apostolic service to justify his standard of living. Poverty becomes counterproductive at some point, no doubt; but where that point is in any individual's life of service, it is difficult to discern. There are striking examples, even today, of "unreasonable" poverty in the lives of some of the most productive Jesuits in the world.⁴⁰

What we can clearly say is that apostolic service 1) is in direct dependence on the reality of a person's charismatic union with God; 2) is never separable from Christian witness; 3) is best served, therefore, by those things which unite the instrument to God and accredit him as disciple and apostle of Jesus Christ Our Lord. Ignatius sees poverty as one of those things.

We now turn to the effects of poverty on our interior life of response to God.

B. Its Effects on the Spiritual Life

Ignatius clearly felt that poverty produces effects in one's personal, spiritual life. In the letter Polanco wrote for him to the Jesuits

of Padua he endorses three general principles. They were drawn from Christian ascetical tradition but were obviously the fruit of his own personal experience as well. The first is that poverty, provided it is truly of the spirit, makes the spiritual life easier in every way, fills the soul with every virtue, because "the more the soul is empty of love for earthly things, the more it will be full of God and His gifts."⁴¹ The second is that poverty "gives being to the religious life, nourishes it, and preserves it, just as, on the contrary, affluence in temporal things weakens, wears it down, and ruins it."⁴² And the third is that poverty opens one to divine consolations "which are usually found to be more abundant in the servants of God in proportion as the goods and commodities of the earth are less abundant--on condition that these know how to fill themselves with Jesus Christ so that He supplies for and takes the place of all things."⁴³

Our reaction to these principles may be given on the level of theory, which would be a mistake. St. Ignatius was not a theorist, but a man who drew pragmatic rules out of his experience. We who soar in the ether of speculation may call his principles up to dogfight with us in the air where we are--asking why the soul must be empty of the things God made in order to be filled with God, challenging the implication that affluence per se is bad, bringing Ignatius into confrontation with the spirituality of more modern authors and the like. This would be to miss the point entirely. Ignatius is not laying foundations for a theory of the spiritual life, but pointing to the foundations on which spiritual lives have been built. He is not a theologian, but a spiritual guide. Affluence in the religious life may have possibilities; it just does not have a history. Ignatius is not really saying that there is theological incompatibility between love of earth and love of God--nothing could be farther from his mind.⁴⁴ He is not dealing in theory but in practice, and on the practical level, he says, experience shows that having things is an obstacle to finding God. On the other hand, a life of poverty, freely chosen out of faith, is a practical aid to loving both God and the world with the unselfishness of Christ.

If I have stressed this so much, it is because Ignatius is earthy and practical and the poverty he is speaking about is earthy and practical. Our greatest mistake would be to think he is dealing in abstractions, such as "spiritual poverty," detachment, and the like. Ignatius does not encourage us on the academic level to love God and hate His creation. That would be heresy and Ignatius was too practical to be a heretic. He does not teach us to empty the soul of all spiritual love for earthly things, and interiorly push away the world. What he teaches is that we must empty our pockets of real wealth, and stop setting our hearts on what we actually have here and now, by getting rid of it. Then we may be free enough to work out a theory about the intrinsic worthwhileness of creation, but in the meantime we will be open to the Spirit of God.

If we look at the context in which these three principles are found, it appears with growing clarity that the only poverty St. Ignatius could possibly have in mind is actual, material deprivation. He is discussing means to an end. Spiritual poverty, detachment, is the goal; but spiritual poverty is not the means to anything. It is identical with the only thing it could be the means to, which is love for God. In the real order there is no distinction between Christian detachment and Christian love for God, because love for God is the only valid ground on which detachment could exist.⁴⁵ Ignatius is saying that actual poverty, which of itself is not a theory at all but a fact, and which is morally neither good nor bad, is in the real order a real help to spiritual poverty, detachment, and love for God if embraced out of faith for the right reasons.

Poverty, he urges, saves us from occasions of sin, such as pride, luxury, gluttony. No mystical chant, this, in praise of spiritual poverty. The poor man, quite simply, does not have the means to gratify his passions, so the occasion of sin doesn't exist for him!⁴⁶

Poverty is a field fertile in strong men, a forge in which man puts himself to the test and sees what is gold and what is not in the qualities he takes for his virtues; it is the moat which protects conscience's castle in the religious life; it is the foundation upon which Christ

Himself, it would seem, indicated perfection should be built: "If you would be perfect, go, sell all you have, give it to the poor, and follow me."⁴⁷ All of these metaphors lose their meaning if what is meant by them is spiritual poverty. Detachment does not test anything; it is what is to be tested. Detachment (affective) isn't the moat or the wall; it is the castle itself. And voluntary deprivation (effective detachment) is what defends it. Ignatius here simply adds his testimony to the fact that religious orders flourish better in poverty than in wealth, whatever be the cause.⁴⁸

The reader may decide for himself whether in this conviction regarding poverty Ignatius must be tagged as simply a product of his own culture, echoing a negative and now-outmoded spirituality, or whether he is to be accepted as a spiritual master giving voice to a principle still valid today. In this paper we are not concerned with proving Ignatius right; we are only interested in clarifying what he believed. As we go on it becomes more and more clear that he believed in actual poverty, something as unreasonable and hard to put into practice in any day as it is in our own. Whether the tradition he follows is right or wrong, it is the only tradition so far that has proven itself in practice to Christian experience. It would seem, therefore, that at this point in history the only alternative we have is to follow the tradition of the saints and return to the ideal of actual poverty, or canonize our own practice in advance and hope that some sanctity will follow from it.

1. Actual Poverty

That actual, material poverty was what Ignatius meant by the word is shown through the use he made of material poverty for the Society. We have seen that he included in Jesuits' training the experience of traveling for a month without money, begging a living from door to door. And in his famous Deliberation on Poverty, accompanied by the forty days of discernment reported in his Spiritual Diary, Ignatius is concerned, not with a question of spiritual detachment, but with a matter of concrete sources of fixed income for the churches of the Society. The poverty

he embraces, in deciding to reverse the decision made together with his first companions three years before, is a poverty of material deprivation: He chooses not to allow fixed income for the churches, but to leave the Society no means of support for them except the freewill offerings of the faithful. The question was not one of detachment, whether to desire or not to desire, but one of actual poverty, whether to have or not to have in the matter of fixed incomes. It is true that reliance on donations does not necessarily keep one poor--our day is a witness to that--and that trust in God was Ignatius' primary motive, but it is also clear that Ignatius saw the exclusion of fixed incomes as one means to remain materially poor, as appears in his arguments for and against them.⁴⁹ It is interesting that in this deliberation Ignatius considers and rejects arguments which appear to us to be for God's greater service--saving time, remaining free to study, do pastoral work, and the like, instead of begging for support. This seems to confirm what we said above about the distinction between apostolic activity and apostolic effectiveness. It is not just work that establishes the Kingdom of God, but the witness of the life-style of the man who is working.

In the "wall of religion" clause of the Constitutions, poverty is opposed, not only to avarice, but to any and every source of income Ignatius could think of which might allow Jesuits to fall victims to avarice:

Since poverty is like the bulwark of religious orders, which keeps them in being and discipline and defends them from numerous enemies; and since the devil strives in various ways to break down this bulwark, it will be important for the conservation and growth of this whole religious body to banish far away every sort of avarice, not allowing any fixed income or possessions, or salaries for preaching or teaching, or for Masses or administration of the Sacraments or spiritual things . . . or turning to our own use the income of the Colleges.⁵⁰

Ignatius is clearly trying here to keep the Society from ever beginning to lead the "good life" materially. He strikes at ambition--the thirst for material evidence of achievement--by excluding salaries

and stipends for ministries. He forces us to trust in God by excluding any income the Society might be able to produce for herself. And he hopes that with all the regular sources of income excluded, Jesuits will be unable to live in any way except as poor men in the material sense. If material poverty does not result from these steps, then obviously there will be no cause in the real order to achieve the effects he hopes for. Avarice is nourished by the taste of good things, not by the source of one's income. If Jesuits are allowed to enjoy everything they are able to beg, the successful "contact man" may get more recognition in the Society than the preacher, teacher, or perhaps even the saint. Ambition will turn to begging as a career, and the Society will trust in her fundraisers instead of in God.

Ignatian poverty is not a game, where the object is to acquire as many comforts and as much security as possible without precisely earning these through one's apostolic labor. If the goal of Ignatius' legislation is not to keep us living as poor men in the material sense, then the poverty of the Society becomes a farce rather than a force in our lives.

Poverty is a blessing when loved and accepted. But the poverty Ignatius proposes for us to love is a reality, not an abstraction. To love it we must want to experience it, and the reality we experience in poverty, according to a formula St. Ignatius repeats over and over again in his writings, is "to eat, dress, and sleep badly and to be looked down upon." It is a poverty of basics.⁵¹ "If anyone should love poverty, but should not want to experience financial need at all nor any of its consequences, he would be too delicate a poor man, and would make it pretty evident that he loves the name more than the reality of poverty, or loves it more in word than from the heart."⁵²

There is no evidence that the poverty Ignatius desired for the Society was any less material, or any less stark, than that of any other religious order, including the Franciscans. He does, in his Letter on Obedience, accept a second place for the Society in such practices as fasts, vigils, and specified bodily austerities, but the condition of actual poverty is not included in the list. In fact, it is specifically excluded, according

to notes taken by a Portugese scholastic from St. Ignatius' instructions: the Society should signalize itself by obedience, just as other religious orders have virtues that we cannot match, "although we can match them in some, such as in poverty" ⁵³

2. Poverty in the Basics

Granted that Jesuits must be poor, we still can ask, "How poor is poor?" Did poverty for Ignatius mean a simple life? a middle-class existence? or a sharing in the material privations of the sociologically poor?

The basic answer is, of course, that Ignatius would accept as poverty in a given time and place that particular level of privations able to produce the effects we have seen above: real and tested detachment; freedom of apostolic response to God; the consolation of being like Christ; humiliations that foster humility; conservation of the religious spirit; readiness for apostolic labors, especially those involving a hardship; a life in harmony with our preaching; edification of the neighbor; and a constant, lived experience of deep reliance on God.

It would be possible here to draw a "theological conclusion" from principles, and establish that the effects Ignatius described could never result from just a simple life of moderate comfort, or from a middle-class standard of living. We could also put to pragmatic test the "poverty" of the standard of living Jesuits presently enjoy: Are laymen edified by the poverty of our lives? Do we find poverty a source of real humiliations for us? ⁵⁴ Does our poverty require us to personally and actively place our trust in God? If our standard of living does not produce these effects, what standard of living would?

If we turn to the life of St. Ignatius and his first companions, we see where his knowledge of poverty came from. It is not the details of his life that we should imitate, but the kind of poverty revealed through those details that we should accept as our ideal. The first Jesuits really did have concrete experience of what it means to "eat, dress, and sleep badly, and to be looked down upon." And we find these four elements

recurring with the regularity of a formula whenever Ignatius speaks of poverty for the Society.⁵⁵ This alone should alert us that Ignatian poverty is concerned with the daily human basics of food and shelter, and not just with the superfluities of a technological age. If there are still, in the richest country in the world, millions of people who go to bed hungry every night and millions more who place themselves in the hands of state-appointed doctors and lawyers every year in charity hospitals and criminal trials, the Jesuit can hardly claim to be placing his life in the hands of God and living true poverty for a technological age because he practices a little consumer-restraint.

3. Reliance on God Alone

It is poverty in the basic needs of man that calls forth and expresses reliance on God. We see behind the details of St. Ignatius' early life a spiritual urgency that was all but a compulsion to express intense and unambiguous trust in God. He begged his food from day to day, refusing to lay up provisions for the morrow, giving away or leaving behind any money not required for his immediate needs. And this was because "his whole preoccupation was to have nothing to rely upon but God alone."⁵⁶ And so when he was urged to accept a companion for his journey to Rome he said that:

Even were there question of the son or brother of the Duke of Cardona he would not go in his company; for he wanted to hold to three virtues: charity, faith, and hope. And if he took a companion, when he was hungry he would look to him for help; and when he fell the companion would help him get up; and so he would place his confidence in him and give him his affection for these reasons; and this confidence, affection, and hope he wanted to place in God alone.⁵⁷

In Venice he slept on the public square rather than use contacts that were available to him,⁵⁸ and when he was imprisoned to await trial by the Inquisition in Alcalá he refused the legal help and influence of friends, trusting God "for whose love I came in here to get me out, if that is for his service."⁵⁹

Characteristic of Ignatius' early life was not that he lived by alms,

but that he refused alms whenever they were not necessary for his immediate needs. He refused gifts and services of all kinds in order to remain identified with the poor and continually dependent on God.⁶⁰ Even when he altered this policy, begging for two months of the year in Flanders to be free from begging while studying in Paris, his motive was not to gather feathers for his nest so that he would have something acquired to trust in during the year. It was simply a question of when to do his begging and when to concentrate on books. Poverty for St. Ignatius was not just the substitution of successful begging for other forms of acquiring money and provision for the future. Poverty for him was precisely a refusal to have any providence for the future other than the providence of God.

Ignatius allowed colleges to be endowed. But it would have been inconsistent for him to do this so that their future would be assured. It would have been equally inconsistent if his motive had been a doubt that otherwise young Jesuits could not be supported. He did for the colleges what he did for himself: he spared them the necessity of regular begging while engaged in education. But he certainly intended that life in the colleges would be poor enough so that Jesuits would have to rely on God. Writing four years before his death, he did not know of a college in the Society where the pinch of poverty was not felt (and from the context it is clear that the pinch was felt, not just by administration, but by the communities, and in the basic necessities of life).⁶¹ The sociologically poor have fixed income, but it is insufficient for their needs--especially for emergencies--and so they are forced to rely on God. This is the blessing Ignatius chose for the Society, and he did so by ruling out, so far as possible, any means whereby Jesuits might lay up enough provision to be secure.⁶²

4. Identification with the Poor

The poverty Ignatius embraced was not something he designed according to specifications; it was the poverty of the poor of this world. It was a real identification with the condition of a certain class of people,

achieved through the renouncement of the basic commodity such people do not have, money. In many respects a religious can never be like the poor. His education, background, social contacts, prestige, support in community give him advantages no ordinary poor man enjoys. But there are other aspects the religious can share, and these Ignatius embraced. Insofar as was compatible with the service of God, he tried to share the condition of the poor. He would not lodge with his family while in Loyola, but slept in the hospital and begged alms for support. He left after his visit home as penniless as he came, refusing even the loan of a horse beyond the borders of the province.⁶³ His philosophy is easy to see: The poor have no "contacts," no rich relatives, ordinarily, with whom to taste for a while a larger life. St. Ignatius would share this apuria.

It was in his travels as pilgrim that Ignatius was most truly without any resources but God. Alone, on foot, without friends, money, or influence; sometimes unable to find alms; abandoned in sickness; blocked by town guards from seeking help--and even from appealing to higher authorities--arrested, stripped and humiliated with no more deference shown him than police in any land are accustomed to show to the defenceless poor-- Ignatius on the road was pretty much reduced to the material condition of a tramp.⁶⁴

This illuminates his recommendation for the training of novices:

To travel for another month without money, begging when appropriate from door to door for the love of God our Lord, in order that they may accustom themselves to eat badly and sleep badly; and likewise, so that letting go of all hope they might have in money or other created things, they may place it entirely, with genuine faith and intense love, in their Creator and Lord."⁶⁵

Ignatius knew that the life he led "on the road" could not be normal in the Society. Nevertheless, he provided a realistic taste of it for those who should follow, to strip them of any illusions they might have about the real rigors of poverty. Thereafter they would be less likely to live comfortably in the Society while claiming to be poor. They might later drift into a secure and well-provided life, or they might cling to the life of the poor. But at least they would know the difference.

For us, to "sleep badly" is ordinarily associated with nerves rather than with poverty. But for Ignatius it was reminiscent of the nights he spent with "nowhere to lay his head." The rich can pay for a hotel room. Ignatius put up in hospitals, churches, stables, gateways--he is probably the only Jesuit to have slept in St. Mark's square in Venice--and open fields, not to mention the cave of Manresa or the house without doors or windows outside Vicenza where he, Laynez, and Favre slept on "a little straw" for over a month.⁶⁶

We know that poverty yielded to the greater service of God in Ignatius' hierarchy of values. But it is well to recall how much struggle was involved in decisions of this sort. For Ignatius poverty was a passionate ideal; he did not come down from it easily, and when he did the necessity had to be established in every case.

While he was a student in Paris it was a custom that art students "take a stone" in order to become Bachelors. Apparently this consisted in an examination which one took seated on a stone. Since it cost money, some of the very poor students could not afford it.

The pilgrim [Ignatius] began to doubt whether it would be a good idea for him to take one; and finding himself very perplexed and unable to resolve his doubts, he decided to place the matter in the hands of his teacher, and upon his advice, took it. In spite of this, some murmured about it⁶⁷

The point of this story is not so much that Ignatius "took the stone"--which gave him an academic title most important for his apostolic purposes--but that he had serious doubts about it on grounds of poverty--doubts he was unable to resolve for himself although his period of scrupulosity was long and permanently behind him.⁶⁸ St. Ignatius certainly understood the tantum-quantum rule of using creatures insofar as they help one to serve God. And yet his ideal of poverty caused him insuperable doubts where the modern Jesuit would hardly think twice. Could it be that there was more real tension between the ideals of poverty and of apostolic service in Ignatius' own life than we his followers allow in our own?

5. A Frugal Life

Ignatius knew the difference between thrift (getting the most for

one's money) and frugality (getting along with less). He prescribed both for the Society. It is thrift to guard against waste and loss, buy at favorable prices and wholesale, keep expenses down, and the like. Of themselves these have nothing to do with poverty; even the rich save money (that is one reason why they are rich). But in addition to living economically, Jesuits should live sparingly. The superior is to take care that nothing superfluous is allowed in food, clothes, transportation, bedding, and the like.⁶⁹ Jesuits should limit themselves in all that they own to what is "necessary or very useful," without anything extra at all (sin superfluidad alguna).⁷⁰ And Ignatius warns the rector of Louvain against our tendency to call things necessary when really they are superfluous, and to make use of things because we enjoy them rather than because they are good for our health.⁷¹ The general rule is that those who are in good health should accustom themselves to food and drink that are more ordinary and cheap.⁷² Jesuits should drink "beer, plain water, or cider,"--whatever is the common drink of the people--instead of importing wine with greater expense and less edification.⁷³

Ignatius has three things to say of Jesuits' dress: it should be decent; it should be according to the customs of the country where one lives; and it should not contradict our profession of poverty. In ordinary circumstances this last excludes "the wearing of silk or other fine materials, which should not be made use of, in order that the unpretentious and low-class appearance proper to our state in life be maintained to God's greater glory."⁷⁴ (This is a free but, I think, faithful rendering of porque en todo se guarde la humildad y baxeza debida.)

It seems that behind all these writings we can discern the mind of Ignatius. He wants his sons to be poor. The more their poverty approaches that of Christ--whether the Christ of the Gospels as Ignatius understood Him, or the suffering Body of Christ on earth that we see--the better it is, other things being equal. When they find themselves poor--and that, in Ignatius' mind, means suffering from lack of material things⁷⁵--he values this as a gift of God. Nevertheless, no man can "temper the wind to the shorn lamb" with the precision of Divine Providence;

hence Superiors are instructed to do all they can to provide for the material needs of their men. They should be careful to provide nothing superfluous: only what is necessary or especially called-for (muy conveniente) according to the norm of real frugality which suits poor men. Beyond this nothing can be legislated. But each Jesuit is trusted to close the gap between his poverty and that of the poor Christ. How far it is possible to go in this direction Ignatius has shown us in his own life. Individual circumstances will guide every choice, but the ideal of poverty must weigh heavily in the decision. A Jesuit does not simply take stock of his needs by standards of office efficiency, and write off as "poverty" whatever is left over. For a Jesuit, living poverty is his business: it is part of his apostolic service of the Church, since this service is never distinct from the apostolic witness of his life. Poverty, being of the very fiber of his religious life, is so woven into the Jesuit's apostolic service that it takes precedence over many an otherwise desirable natural help.

In the Society there is a distinction between what is legislated and what is left to each individual's personal choice under the direction of his spiritual father and superior. But this distinction does not mean that what is left to individual choice is automatically a mere question of "personal devotion," as would be, for example, the decision to wear a scapular and give up butter on Saturdays. On the contrary, there are things left to individual devotion which are nevertheless essential to Jesuit spirituality--or which are essential in the great majority of cases, barring exceptional circumstances. And among these essentials I believe we must list actual poverty. It is impossible to determine by rule what this will mean in detail for thirty thousand Jesuits, and Ignatius does not even try, beyond a few flexible rules on details and the constant insistence that our way of living must be sufficient to maintain our health and strength, with nothing superfluous. But he did everything he could--through the prohibition of fixed incomes, through the refusal to accept remuneration for ministries, through the key meditations of the Spiritual Exercises, through his instructions and exhortation--to insure

that either our houses would in fact be too poor to provide a comfortable standard of living, or that each individual Jesuit would carry through life the original generosity that made him give away all he owned to follow the poor Christ through vivid formational experiences that gave him a taste of what real poverty is. Finally, he consistently reminded Superiors of their duty to see to it that the communal witness and expression of poverty in Jesuit houses should be according to the Jesuit ideal. An individual cannot experience a "poor" way of life in a rich house. It is the duty of Superiors to see that some individuals do not by their own manner of life render a communal experience and expression of real poverty impossible.

III. Summary

Not to add anything to what has been said, but to condense it all into a more manageable package, I would propose the following principles of Ignatian poverty.

1. Jesuit poverty is more than the poverty of detachment or dependence; that is, it is not merely "spiritual" but "actual."
2. It should be actual in such a degree that it:
 - a. edifies and is an example to non-Jesuits;
 - b. has the following effects on the spiritual life within the Society:
 - (1) promotes and tests the solidity of virtue and detachment;
 - (2) keeps Jesuits diligent in God's service and ready to travel and undergo hardships;
 - (3) exercises them in trust in God, so that they must place their confidence in Him rather than in money and material resources;
 - (4) is a source of humiliations that will check their pride.
3. The actual poverty that will produce these effects, and which we find in Ignatius' life and in his descriptions of what poverty means, should include the following characteristics:
 - a. It makes us really like the poor, so that our life is really like that of poor men; that is, our standard of living will be less than "ordinary."

- b. It should be visible and recognizable as poverty by the ordinary man.
- c. While Superiors should provide enough to maintain health and strength for God's service, they should be careful to provide nothing superfluous.
- d. We should feel some pinch in the basic necessities of life: food, dress, and lodging.
- e. When in spite of Superiors' efforts even the necessities are lacking in some degree, this is perfectly in accord with our ideal and with our profession.
- f. There should be an element of insecurity in our life which forces us to rely on God.
- g. Finally, our life should be poor enough to be truly compared with that of Christ; we should be able to draw consolation from the fact that we are really poor as He was poor.

FOOTNOTES

All the references below, unless otherwise indicated, are to the one-volume work Obras completas de san Ignacio de Loyola, ed. I. Iparraguirre, S.I., y C. de Dalmases, S.I., Biblioteca de autores cristianos, no. 86 (Madrid, 1963). Section numbers are given first, then the page numbers of this volume. In references to St. Ignatius' letters, the date is given before the page number.

1. Spiritual Exercises, [91-98], pp. 218-220 (hereafter abbreviated SpEx).
2. Letter to Jaime Cassador (1536), p. 621 (hereafter abbreviated Ep).
3. SpEx, [168], p. 231.
4. Ep to Jaime Cassador (1536), pp. 620-621.
5. SpEx, [147], p. 227.
6. Apostolic effectiveness, efficacy, is not always the same as efficiency. A man, or an institution, may function with extraordinary efficiency and human productivity, and still be productive of almost nothing in the Kingdom of God. This should be borne in mind when discussing the effects of material poverty on our "work." The Ignatian priority goes not to work, but to apostolic service which can never be isolated from witness.
7. Constitutions, [134], p. 445 (hereafter abbreviated Cons).
8. SpEx, [160], p. 230.
9. Ibid., [23, 164-168], pp. 203, 230.
10. Ibid., [147], p. 227.
11. Ibid., [154], p. 228.
12. Ibid., [167], pp. 230-231.
13. Ibid., [116], p. 222. How relevant to the study of Ignatian poverty is it to ask whether the Christ of the Gospels, as sketched for us by modern scholars, really was as poor as St. Ignatius pictured him to be? The spirituality of any religious founder is going to be based on that person's particular vision of the reality of Jesus Christ. The vision Ignatius had of Christ was certainly not scholarly; it was influenced by the popular devotion of his day and by his own meditations in the cave of Manresa. But more than any of these, it was a knowledge granted to him by Christ Himself (See Autobiography, 21, p. 100; 37, p. 108). It is quite accurate to say that the Christ Ignatius knew is the Christ who showed Himself to Ignatius. Of little importance is it whether the poverty Ignatius saw in Him was that of Nazareth or that of the poor members of Christ who in every age of the world suffer "extreme poverty."

hunger and thirst, heat and cold, insults and affronts." The fact is that Jesus identifies Himself with the poor and suffering of the world (Matt. 25:35) and Ignatius drew consolation from being identified through physical deprivation with the poor, because he was in this way identified with Christ. Who is to say that he was wrong? The Gospels themselves, moreover, are presentations of Christ which are not just bare chronicles of historical fact, but meditations inspired by the Holy Spirit. Father Quentin Quesnell, S.J., pointed out the difference in evangelical poverty as found in Luke and in the other Gospels. He explained that poverty in Luke holds the place that martyrdom holds in Mark: Both are tangible signs of sincere response to the Good News. (Quesnell stated this in a talk delivered at the Jesuit Institute on Poverty, Fusz Memorial, St. Louis University, February 12-14, 1971). When we speak of "evangelical poverty," then, we are already using too general a term on strictly exegetical grounds. Do we mean the evangelical poverty of Matthew, Mark, Luke or John? Let us rather use the term in the way that it originated: as a response of grace-filled men in all ages to the message of Jesus Christ. And there let us learn what it is. In this paper we are asking what was the poverty Ignatius of Loyola drew from the Gospel of Jesus Christ.

14. Examen, [8], p. 418.
15. Ibid., [81], p. 432.
16. Constitutions, [577, 580], p. 537: With poverty are mentioned those interior attitudes which are inseparable from it in Ignatius' thinking: humility and lowliness (baxeza), plus its apostolic effect, the spiritual edification of the neighbor. Ignatius wanted the poverty which would produce these spiritual benefits. He did not want specific regulations which would impede apostolic service or bar from the Society persons with poor health. See the letter to Alfonso Ramirez, a secular priest attracted to the Society (Ep, [1556], p. 944): "The treatment of your person will be substantially the same as now, since . . . the ordinary practice in our Company is to treat each one (so far as is possible, in conformity with our way of operating) in whatever way will best contribute to his physical health, since we are convinced in our Lord that the more health his servants enjoy, the better they will occupy themselves in the affairs of his divine service."
17. Constitutions, [553-581], p. 532-7.
18. Ep to those at Padua (1547), pp. 700-704.
19. Constitutions, [331], p. 487.
20. He did add a vow (that about concern for teaching children) which has overtones of this. See Constitutions, [528], p. 526, with reference to the Formula of the Institute of Julius II, [3], p. 410.

21. Ep to those at Padua (1547), pp. 700-704.
22. Ibid.
23. Ibid.
24. Ep to Pedro Ortiz (1546), p. 667.
25. Deliberation on Poverty, p. 298.
26. Ep to Jaime Cassador (1536), p. 620.
27. Ibid., p. 621.
28. Deliberation, p. 298.
29. Constitutions, [331], p. 487.
30. Ibid., [580], p. 537.
31. Deliberation, p. 298.
32. Autobiography, 94-5, p. 151-2.
33. Deliberation, p. 298.
34. Ibid.
35. Ibid.
36. Examen, [67], p. 429.
37. Examen, [67], p. 429; [82], p. 432.
38. In every province the "immovable Jesuit" presents a problem. It has never been recorded that the problem exists in poor houses. As one man saw it in a moment of grace, "Last night when I argued against closing this house, I sincerely thought it was because of the value of our work here. This morning when I shaved, I realized that my private bathroom has a lot to do with my opinion."
39. Constitutions, [813], p. 591.
40. Father Henri de Lubac, who suffers from having been gassed in World War I, made his trips to Rome as a theologian preparing Vatican Council II sitting up in a chair car all night. This sometimes meant he had to spend two days recuperating when he got there. Does his apostolic effectiveness as writer and theologian exist in spite of, or because of, the spirit that drives him to do things like this? Fr. Xavier Leon-Dufour wrote his books in a house so poorly heated he wore two overcoats, one on top of the other, from November to April. But men like this made Fourvière, with its cold radiators and hot debates, a powerhouse of theology. If material poverty is incompatible with apostolic service, the evidence for this has yet to be produced.)
41. Ep to Padua, p. 702.

42. Ibid., p. 703
43. Ibid., p. 703-704.
44. See Karl Rahner, "Ignatian Mysticism of Joy in the World," Theological Investigations III (Baltimore, 1967), p. 277, ff.
45. See Ernest Larkin, O. Carm., "The Role of Creatures in the Spiritual Life," Proceedings of the Catholic Theological Society of America, 1962, p. 212-6.
46. Ep to Padua, p. 702. See also Constitutions, 536, 572. Poverty preserves charity and keeps us in peace by removing a basis of disputes.
47. Ep to Padua, 703.
48. We do not need Ignatius to teach us this. Expensive, empty buildings stand all over the United States as monuments to ourselves and our fathers, who labored so ardently raising money to build sepulchers for the religious spirit of our day.
49. Deliberation, 294-9. In the arguments in favor of fixed income, several points seem based on the assumption that sufficient income would be hard to come by through offerings alone.
50. Constitutions, [816], p. 592.
51. See SpEx, [166], p. 222; Examen, [67], p. 429; [81], p. 432; Constitutions, [580], p. 537; [768], p. 581; Ep to Padua, p. 704; Ep to the Society, p. 802.
52. Ep to Padua, p. 704.
53. Ep to Antonio Brandao, (1551), p. 762.
54. Granted today's Christian admires poverty in religious, there is a real levelling effect on our corporate and personal self-image when we find ourselves identified with the common herd--the stand-in-liners, the users of public facilities, without any visible proof of "belonging" from the style of our clothes, cars, or houses.
55. See note 51, above.
56. Autobiography, 35, p. 107.
57. Ibid.
58. Autobiography, 42, p. 110.
59. Ibid., 60, p. 122.
60. Ibid., paragraphs 19, 36, 50, 89, 90.
61. Ep to the Society, (1552), p. 802.
62. There is a market for priestly ministry in the world today, as well as

for teachers. So long as Jesuits are allowed to accept salaries and stipends for their ministries, the Society will not starve. How many Jesuits draw security today from the thought that, regardless of what happens to the Society's institutions, they still have their Holy Orders and their degrees? For the companions of St. Ignatius this security was excluded by vow.

63. Autobiography, 89-90, p. 145-7.
64. Autobiography, passim.
65. Examen, 67, p. 429.
66. Autobiography, paragraphs 19, 79, 39, 41, 42, 94.
67. Autobiography, 84, p. 139.
68. Ibid., 25, p. 102.
69. Constitutions, [575-580], p. 536-7. Both thrift and frugality are explicitly prescribed in Constituciones de los Colegios, found in the first edition (1952) of the Obras, 91-106, p. 594-5, but omitted in the 1963 edition.
70. Constitutions, [561], p. 534; [570], p. 536.
71. Letter to Adrian Adriaenssens, (1556), p. 949.
72. Ibid., p. 948
73. Ibid.
74. Constitutions, 577, p. 537. Exceptions are allowed for, paragraph 579.
75. Ep to the Society; (1552), p. 802.

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