



STUDIES

IN
THE SPIRITUALITY OF JESUITS

The Trinitarian Inspiration
Ignatian Charism

RUPE, S.J.

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THE TRINITARIAN INSPIRATION
OF THE IGNATIAN CHARISM

Pedro Arrupe, S.J.

STUDIES IN THE SPIRITUALITY OF JESUITS

33/3 · MAY 2001

Inexplicably, at the bottom of page 7 of the March 2001 issue of STUDIES, "Unexpected Consequences" by James F. Keenan, S.J., some lines and a footnote did not print out properly. Surrounded by some of the context, printed in italics, these lines, printed in roman, should have read as follows:

. . . to the Church of England. As the *noted historian Brad Gregory writes, "Persons's strategy seriously backfired."*¹⁹

The success of Bunny's Puritanizing Persons's Directory was remarkable. Bunny found in Persons's work, which spoke to Puritans more than did any other, the first foundational text for the spiritual literature of the Puritans. In 1585 (after having . . .

¹⁹ "True and Zealous Service of God," 267.

Of all things . . .

About twenty years ago I entertained a delegation of academics from the People's Republic of China. They were professors of philosophy at one of the institutions of higher education in Communist China who were on a research visit to United States universities and schools of theology. While in Boston and in Cambridge, they visited several of the consortium schools in the Boston Theological Institute, including Harvard Divinity School and Weston Jesuit School of Theology. I received them in my office at Weston. That the building a century before had been the home of Charles Sanders Peirce, the great American philosopher of pragmatism and semiotics, was of great interest to them. But they were even more interested in what Catholics thought religion was, how it differed from theology, how the theology was taught, and how the Catholic Church interacted with the American state. On the latter subject I tried to get in at least several strong comments on a universal Church not necessarily conflicting with a particular nation's independence.

All of this came to mind as I recently read a fascinating article, "Christian Spirituality at the University of Peking" by André Cnockaert, a Belgian Jesuit, published in the Belgian journal of spirituality *Vie consacrée* (September-October 2000). The article dealt with interchanges among Chinese philosophers from the University of Peking, the most important and prestigious of Chinese universities, and Belgian professors from the Catholic University of Louvain and the Jesuit University Faculty of Philosophy in Antwerp. Especially interesting was the account of the great interest in and serious work done by one of the Chinese researchers on Jan Ruysbroeck, the great Flemish mystic. The *Devotio Moderna*, Thomas à Kempis, and *The Imitation of Christ*, which Ignatius so appreciated, count Ruysbroeck among their direct influences. As Father Cnockaert remarked, from the seventeenth century on, Jesuits with expertise in many fields lived and worked at the imperial court of China, and the history of the relations of China and the West has recorded many a tragic phase; but who would have thought that research professors from an officially atheist China would be doing original research and publication on Christian mystics at a Jesuit faculty? Maybe the remark by André Malraux, the great French novelist, essayist, and French minister of culture, was right: "The twenty-first century will be spiritual or it won't be at all."

Recently the scholastics and brothers in formation in the Jesuit Assistancy of East Asia and Oceania met in Yogyakarta, Indonesia; stories by and about them appeared in the assistancy magazine. Simply seeing the photos of that group of young Jesuits from Australia, China, Indonesia, Japan, Malaysia, Micronesia, Philippines, Korea, Singapore, and Thailand and reading about them should bring a smile of joy. The articles take in all the years of a Jesuit's training from the novitiate to the threshold of the priesthood. Too often we get caught up in the details of our own province and our own assistancy alone and forget about the vibrant life of the Society of Jesus elsewhere. It is surely a vibrant life there in East Asia and Oceania,

and it reaches across province boundaries, if one is to judge from the stories. They include, for example, the story of a novice in Australia; a Thai studying philosophy in the Philippines; an Indonesian with a youth-music ministry in public high schools; a Batak from North Sumatra spending his regency in small village schools; a Japanese with a master's degree, specializing in plant physiology, who is now in theology; another theologian, this one of Chinese ancestry in the Philippines, who had been doing work in electrical engineering before entering the Jesuits; and an Indonesian deacon soon to be ordained to the priesthood who as a regent worked in East Timor with refugees and who hopes to serve as a Jesuit in China. It makes one want to say a prayer of thanks for the generosity and variety of God's gifts to the Society.

So much for the present. Now to the past and a story that may inspire the drama departments in our schools or at least will stimulate "producers with a low budget and a lively imagination." Franz Lang (1654-1725), a famous German Jesuit, wrote those words in a 1727 book published in Munich, *Imagines symbolicae*, a wardrobe catalog that ranges from *a* (*acedia*) to *z* (*zephyr*). The following are among the suggestions for clothing the symbolic characters in Jesuit plays of his era. Concupiscence is to ride on the back of a crocodile while sensuously stroking a partridge. Sloth should mount the stage leading a tortoise, carrying a slack or stringless bow over his shoulder, and languidly cooling himself with a fan. Meekness has a lamb in his arms and leads along an elephant. Curiosity comes on in a long cloak embroidered with ears and frogs. Detraction sports a trumpet and a sword. Gossip has crickets chirping in his hair and plays an out-of-tune bagpipe. Miserliness carries scales and a fat wallet labeled "for a rainy day." History rides in on the back of Father Time, gray-bearded and with a scythe, all the while looking over his shoulder, holding a quill in one hand and writing paper in the other. If people can't guess what these characters represent, Lang suggests, as a last resort, that it may help at times if the characters carry signs with "large-lettered ID's." Stage props were another item of interest. At Munich in 1647, for a production of a play called *Judas Macchabeus*, the following were listed as "necessary for the action": a lightning storm, two comets, a large animated eagle with a scepter in one claw and a sword in the other, a tawny lion, a seven-headed monster, a triumphal chariot with twelve small eagles designed so that they can dance to the music of the play, and, for a lasting impression, three altars constructed in such a way that on cue they could collapse.

Ignatius surely could not have imagined all this when in May 1556, in a letter to Franz Coster, a Dutch Jesuit whom he sent to found a new college in Graz, Austria, he told him to invite the populace to attend the college theater because "plays that are open to the public will encourage the actors, and bring some credit to their teachers." But then, Ignatius probably also could not have imagined another one of Lang's works, a 1717 book entitled *Theater of Ascetical Solitude: Moral Doctrines Put to Music according to the Spiritual Exercises*.

John W. Padberg, S.J.
Editor

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▶ **NEW BOOK!** ◀

The Road from La Storta

***Peter-Hans Kolvenbach, S.J.,
on Ignatian Spirituality***

"The vision of La Storta has not been given to us so that we might stop to gaze at it. No, it is the light in which the Jesuit regards the whole world."

These words are from a homily on the anniversary of St. Ignatius's vision at La Storta. Father Peter-Hans Kolvenbach, superior general of the Society of Jesus, challenges Jesuits and their associates to consider their mission as they follow Ignatius along the road from La Storta into the wide world. In this collection of twenty essays, Father Kolvenbach proposes ways of understanding this mission from spiritual, analytical, and socio-pastoral perspectives.

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The Legacy of Father Arrupe

by John W. Padberg, S.J.

Earlier this year, Fr. General wrote to the whole Society to recall the tenth anniversary of the death of Fr. Pedro Arrupe, twenty-eighth general of the Society of Jesus. That letter is reprinted in this issue of *STUDIES* immediately after these remarks of mine. Soon after writing the letter, Fr. Kolvenbach participated in an interview with Vatican Radio on the occasion of that anniversary. In the interview he noted that "the personage of Fr. Arrupe is still so present to all of us that it was only natural that on the tenth anniversary of his death the Society of Jesus would want to thank the Lord for his witness of fidelity and the authenticity of his consecrated life." Fr. General has invited us all to commemorate Fr. Arrupe's apostolic life and to give thanks to God for that life and for the Ignatian vision that it incarnated.

The members of the Seminar on Jesuit Spirituality thought that they might best respond to that invitation by making available to all the readers of *STUDIES* one of the last and most important of all Fr. Arrupe's writings. Hence this issue, "The Trinitarian Inspiration of the Ignatian Charism."

In May of 1980, when Fr. Arrupe met with the United States provincials, he told them in an informal session that there were five documents that he thought might constitute a kind of spiritual legacy, a statement of his best hopes and prayers for the Society of Jesus. Two of those documents were letters and three of them were addresses. The first of those letters, "The Genuine Integration of Spiritual Life and Apostolate," he wrote on November 1, 1976, the year after the Thirty-second General Congregation ended. Almost a year later, on October 19, 1977, he wrote another letter, this one entitled "On Apostolic Availability." Next, in his concluding address to the congregation of procurators that took place from September 27 to October 5, 1978, he spoke of the challenges facing the Society in implementing the Thirty-second General Congregation, the Ignatian criteria that would help thereunto, and some concrete means for carrying out that implementation. This address, as did the two following talks, concluded with a prayer—in this instance to the Holy Spirit. On January 18, 1979, he spoke at the conclusion of the course on Ignatian Spirituality at CIS, the *Centrum Ignatianum Spiritualitatis* in Rome, taking as his subject "Our Way of Proceeding." In that address he gave specific examples of what the phrase meant for Ignatius and the First Companions, how it was expressed in the *Constitutions* and by Nadal. He went on to describe what our way of proceeding might mean for the Society today, as it seeks to put into effect the teachings of Vatican II, and what specific means might help us achieve a way of proceeding appropriate to the Society. It is interesting to note that

this letter contains brief, blunt descriptions of "certain types who seem less clearly to have the basic elements of the Society's way of proceeding." Arrupe calls these types the full-time protestor, the professionalist, the irresponsible, the purely political activist, and the fanatically traditionalist. Fr. Arrupe could well describe them; he had at times to suffer them and their activities. "Our Way of Proceeding" concludes with "a prayer to Christ our model." Both that prayer and the previous one and the subsequent prayer in the last of those addresses are all rich in citations from Sacred Scripture.

The last of those five legacies, the one here presented, is the longest, the most wide-ranging, and the most profound of them. It too was given at the conclusion of a course at CIS, on February 8, 1980. It begins by ranging from the personal experiences of the Trinity with which Ignatius was gifted, especially at the Cardoner, to the years and activities after the Cardoner, to La Storta, and to the experiences detailed in the fragments of his *Spiritual Journal* that escaped destruction. Then Fr. Arrupe goes on to talk about the Ignatian charism seen in the Trinitarian light and asks that "basing ourselves on the data of revelation elaborated by theology, [we] try to see other aspects that he saw but of which he has told us nothing, . . . [because] in this way, we will be able to clarify and round out other important elements in his charism. For we can hardly doubt that the Ignatian charism, or at least our understanding and application of it, admits of development." At the end of such a "continuing search," Fr. Arrupe places a quotation from Nadal, who, as he quite rightly says, was best informed about the Ignatian charism and in his commentaries of more than four centuries ago extended it to the whole Society.

I hold it for certain that this privilege granted to our father Ignatius is given to the Society also, and that his grace of prayer and contemplation is prepared for all of us in the Society, since it is linked with our vocation. Let us place the perfection of our prayer and the contemplation of the Trinity, then, in love and in the union of charity, which includes our neighbors too by the ministries of our vocation.

Fr. Arrupe follows his address again with a prayer, an invocation to the Trinity that is again redolent of Scripture, the Exercises, the *Spiritual Journal*, Nadal's commentaries, and the *Formula of the Institute*. A year later, on February 6, 1981, Fr. Arrupe gave his last major address before a stroke silenced his voice on August 7, 1981. It was entitled "Rooted and Grounded in Love." He himself was surely an example of such rooting and grounding in love.

Four members of the seminar follow the text of the address with brief commentaries. They and the other members can think of no better way to commemorate the anniversary of Fr. Arrupe's death than again to make widely available to the readers of STUDIES this very important and deeply moving part of his legacy.

Letter of Father General to the Whole Society

Dear Fathers and Brothers, P.C.

Ten years ago, on the eve of the feast of the Japanese martyrs, the Lord of the vine called to himself his companion on the road, Fr. Pedro Arrupe. This letter is meant to commemorate briefly his apostolic life and death and to invite all Jesuits to celebrate a Mass of thanksgiving on the sixth of February, in community if possible.

We recall more than fifty years of intense missionary activity under the guidance of the Spirit and more than ten years of increasingly incapacitated existence, borne also in the same Spirit with the same apostolic intent. Like any prophetic witness, Fr. Arrupe was a sign of contradiction, not always understood or understood wrongly, within the Society and outside. His forthright speech left no one indifferent, especially when he spoke of the Spirit that renews the Church and works, for the benefit of the Church, at the renewal of consecrated life and of life in the Society.

He did not hesitate, especially as superior general, to send to various parts of the world his friends in the Lord with the mission, in word and in act, to promote justice with and for the poor as expression of the Gospel: to inculturate that Gospel, in encounters with men and women of goodwill, in all states of life and religions, including modern unbelief. In response, how can we forget his pressing appeal to the needs of the poor, the refugees, and the displaced, in a world more and more inhospitable?

For us and with us, Fr. Arrupe discerned the signs of the Kingdom and of its coming among us. He knew how difficult it is to prophecy, especially about the future, as the Chinese proverb says. He was consumed with a passion for the future of the Church, of consecrated life and directly of the Society of Jesus. In an address to the Union of General Superiors at the end of May 1974, he spoke words that find an echo in our encounter of last September at Loyola:

We can have no doubt that the service we are called to render to the Church and to the people of our time is the reason for our existence and the guarantee of our survival. What is useless has lost its reason to be. This desire to serve must lead us to study the charism of our founders, to know their intentions, and to find their appropriate expressions now and in the future.

We should not worry about opposition and resistance that can come from unexpected directions. The Spirit follows ways difficult to discern for those who do not possess or do not know how to recognize the fundamental or religious charism when applied to new situations. On the other hand, any reform or change must be made by people of deep spirituality and possessed by a strong zeal for the glory of God and the service of the Church. Humility, obedience, and a firm grasp of the Gospel are necessary. If our religious congregations have people of this stamp, we need not fear. The difficulties indicate that we are on the right path.

This was Fr. Arrupe's grasp of the future, as much during his years of missionary activity as during the long period of his illness when, along with so many of his Jesuit companions, he continued his mission to pray and suffer for the Church and for the Society. Knowing that he "was placed with the Son" carrying his Cross, he was able to bear the burden of his responsibilities and to face the challenges of his time. He referred to this in his final homily at the chapel of La Storta: "True, I have had my difficulties, both big and small; but never has God failed to stand by me. And now more than ever I find myself in the hands of this God who has taken hold of me."

He shared the prayer of St. Ignatius that in health or in sickness, in a long or a short life, the mission to God's glory continues to be accomplished.

When, on the evening of February 5, 1991, Brother Bandera announced that the Lord had just called his faithful servant to himself, we spontaneously intoned a "Salve Regina" of thanksgiving. May our Eucharist of February 6 renew this fervent thanks to the Father for the life of Pedro Arrupe and for the Ignatian vision that he incarnated. Each of us can then "reflect in himself and consider . . . what he ought to offer to his Divine Majesty" (*SpEx* 234).

I offer you my very best wishes with the assurance of my continued prayer for all of you.

Peter-Hans Kolvenbach, S.J.
Superior General

Rome, January 18, 2001

NOTE

In this issue of *STUDIES*, the following abbreviations are used. They will be explained in greater detail as they occur in the text.

<i>CommentInst:</i>	<i>Commentarii de Instituto Societatis Iesu</i>
<i>ConsNorms:</i>	<i>Constitutions of the Society of Jesus and Their Complementary Norms</i>
<i>FN:</i>	<i>Fontes narrativi</i>
<i>MHSI:</i>	<i>Monumenta historica Societatis Iesu</i>
<i>MN:</i>	<i>Monumenta Nadal</i>
<i>MonCons 1:</i>	<i>Monumenta Constitutionum prævia</i>
<i>PilgTest:</i>	<i>Pilgrim's Testament</i> ("autobiography")
<i>SpEx:</i>	<i>Spiritual Exercises of St. Ignatius</i>
<i>SpJr:</i>	<i>Spiritual Journal (Diary) of St. Ignatius</i>

THE TRINITARIAN INSPIRATION OF THE IGNATIAN CHARISM

Introduction

1 Last year, in 1979, when I accepted the invitation of the Ignatian Center of Spirituality to give the closing talk in its Ignatian course, I took as my topic the phrase that synthesized for Ignatius and his first companions the practical application of the Society's charism: "Our Way of Proceeding."¹ The thesis that I propounded was that a proper understanding and application of "our way of proceeding" enables the Society today, in a line of historical continuity, to attain the double objective that Vatican II has set for religious institutes: a return to the sources of their particular charism and at

¹ "This Institute or way of proceeding, as Father Ignatius calls it" (Jerónimo Nadal, "Exhortationes Complutenses 3," in *Commentarii de Instituto Societatis Iesu*, vol. 5 of *Epistolæ et monumenta P. Hieronymi Nadal*, vol. 90 of the *Monumenta historica Societatis Iesu*, ed. Michael Nicolau, S.J. (Rome, 1962), 304. Hereafter, these sources will be cited as *CommentInst*, *MN*, and *MHSI*. All translations in this address seem to be the work of Fr. Arrupe, so the texts are not necessarily identical to those found in the English versions cited below.

Born of Basque ancestry on Nov. 14, 1907, in Bilbao, Spain, Fr. Pedro Arrupe studied medicine before entering the Society of Jesus in 1927. When the Society was exiled from Spain, he pursued his studies in Belgium, the Netherlands, and the United States. Sent as a missionary to Japan in 1939, he served as master of novices and eventually provincial of that land. The Thirty-first General Congregation elected him general in 1965, in which capacity he actively served until he suffered a debilitating stroke in 1981. After resigning from the generalate, he spent the last ten years of his life in retirement in the Jesuit Curia until his death on February 5, 1991. Many of his writings have been published by the Institute of Jesuit Sources.

This address, originally delivered during a course at the Ignatian Center of Spirituality in Rome, was among several documents from Fr. Arrupe published in 1980 by the New Orleans Province.

the same time an adaptation to the changed conditions of the times.² I am happy to say that, judging by the news I receive from everywhere in the Society, those reflections have helped not a few Jesuits to advance in the renewal which the council, and later the Thirty-second General Congregation, invited us, indeed, urged us to pursue.

2 That talk, "Our Way of Proceeding," began from the Ignatian charism, descending then through various levels of application to the "changed conditions of the times." Today, starting once again from the charism of Ignatius, I propose to proceed in the reverse direction, moving backward, up to the heights, all the way to the supreme and initial starting point: those experiences of Ignatius from which everything flows and which are the only ones that explain, in their ultimate meaning, both his spiritual self and his basic intuition. In a word, his Trinitarian inner life.

3 With this in view, then, I propose to briefly analyze Ignatius's three most important spiritual experiences—those at the river Cardoner near Manresa and in the chapel of La Storta at the gates of Rome, and those described in his *Spiritual Journal*—to bring out the relationship between the Trinitarian context of those experiences and the maturation in his mind of the germinal idea of the Society. Next, I will pause over certain of his ideas that were more formally explicitated in those Trinitarian illuminations, and finally I will point out certain other elements of the Ignatian charism that, as theology shows, can receive from the Trinity their most vivid clarification. This mental process has a clear Ignatian precedent. In his *Journal* we see him as he seeks for light, alternately "looking upward," or "coming down to the letter" or "in the middle,"³ that is, feeling himself immersed in the Trinitarian light, or

I propose to briefly analyze Ignatius's three most important spiritual experiences—those at the river Cardoner, those in the chapel of La Storta, and those described in his Spiritual Journal—to bring out the relationship between the Trinitarian context of those experiences and the maturation in his mind of the germinal idea of the Society.

² "Perfectæ caritatis," in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, O.P. (Collegeville: Liturgical Press, 1975), no. 2 (p. 637 f.).

³ "Ephemeris S. P. N. Ignatii," in *Monumenta Constitutionum prævia*, vol. 1 of *Sancti Ignatii de Loyola Constitutiones Societatis Iesu*, from *Monumenta Ignatiana*, vol. 63 of MHSI (Rome, 1934), 86–158. This work, usually cited as the *Spiritual Journal* or *Spiritual*

seizing the earthly reality of things, or “rather in the middle,” with Jesus the Mediator who brought the extremes together and joined them.

4 Not everything in these pages will be new. The biographers of St. Ignatius and the specialists in his spirituality, some more and some less and from varying angles of approach, have repeatedly dealt with this topic. But I do not know if Jesuits of today see this Trinitarian origin of the Ignatian charism with sufficient clarity and force, and I feel inclined and almost morally compelled to make it more real to them. I believe that neither the Society’s way of proceeding nor its radical charism can be adequately understood and appreciated unless we mount up to the very top, to the Trinity. In the return to the sources that Vatican II called for, the Society cannot stop without going all that distance. Only in the light of Ignatius’s Trinitarian intimacy can we Jesuits understand, accept, and live the Society’s charism, not because it is the historical legacy coming down from the intuition, reflection, lawmaking—and leadership—of a man, however endowed with genius he was, but because, as we know, by a design of Providence that should fill us simultaneously with humility and loyalty, it is a vocation inspired by Ignatius’s contemplation of the loftiest mysteries.

I. The Start of It All: The Call at the Cardoner (1522)

5 Here we must make an initial observation. Ignatius’s entire mystical and Trinitarian adventure is practically imposed on him; it is a divine initiative, a “mystical invasion that overpowered his soul at his very conversion to God and never again left him.”⁴ Nothing we know enables us to foretell the mystical turn that his spiritual life will take when he leaves Loyola, a scant eight months after being wounded. He has read the *Legenda aurea* and the *Life of Christ*. He has a devotion to St. Peter and feels a desire to emulate St. Francis of Assisi and St. Dominic. He is a new convert still living chivalric dreams; he visits the sanctuaries of our Lady, wants to outstrip the saints in their holy feats, measures his sorrow for sin by the harshness of his penances, and plans to go to Jerusalem “barefoot, eating nothing but herbs, and

Diary, is not readily available in English translation, although the Institute of Jesuit Sources has an English translation of it in preparation. We will refer to this source as *SpJr*, followed by the date. Here the reference is to Ignatius’s entry for March 7, 1544. The *Monumenta Constitutionum prævia* will be cited as *MonCons* 1, followed by a colon and a page number.

⁴ Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*, trans. William J. Young, S.J., ed. George E. Ganss, S.J. (St. Louis: Institute of Jesuit Sources, 1964; originally published as *La Spiritualité de la Compagnie de Jésus* [Rome, 1964]), 55.

undergoing all the other rigors that he saw the saints had endured"⁵—and all this not only because of his devotion to Christ but also, and principally, out of a sheer desire for penance. The same can be said of his devotion to our Lady, whose sanctuaries dot the path of his passage toward a new life. Before the altar of the Virgin at Montserrat he leaves "his sword and dagger"—the supreme gesture of the worldly soldier—and spends the night in vigil over his new spiritual arms.⁶

6 When Ignatius, "so as not to be recognized," withdraws to isolated Manresa, he brings as his spiritual baggage only the firm decision to make a radical change of life, a determination to expiate his sins—such is the nature of his austerities, vigils, and enervating hours of prayer—and the desire for light to guide his new life. He will also "note down certain things in a book that he carefully carried with him and by which he was greatly consoled" (*ibid.*, [11]): this is the Ignatius who is reflective and methodical by nature. His natural qualities crystallize and take on new forms and expressions: absolute coherence between his thinking and his life, a will of iron, and a singular capacity for introspection and analysis.

7 The first four months of the eleven he will stay at Manresa are a desert across which blows a fire that purifies his past: penances, vigils, a deliberately slovenly and repulsive exterior, and above all a surrender to prayer. He lives this spiritual maceration "in a state of great and constant happiness, without having any knowledge of the inward things of the spirit" (*PilgTest* [20]). It is the destruction of the carnal and mundane self of which he will speak in the *Exercises*.⁷ There follows a **second period** of inner turbulence, during which the resistance of his body and his spirit reach a crisis. Is this sort of life bearable? What is the value of it if the obsession with his past

⁵ Luis Gonçalves da Câmara, S.J., "Acta P. Ignatii . . . ex ore ipsius patris," in *Fontes narrativi de S. Ignatio de Loyola*, 3 vols., from the *Monumenta Ignatiana*, vols. 66, 73, and 85 of MHSI (Rome, 1943–60), 1:355–507. Available in English is *A Pilgrim's Testament: The Memoirs of Saint Ignatius of Loyola*, trans. Parmananda R. Divarkar, S.J. (St. Louis: Institute of Jesuit Sources, 1995). Although this work is often and less accurately referred to as Ignatius's *Autobiography*, we will cite it as *PilgTest*, followed by the traditional paragraph numbers, in this instance, 8. Citations from the *Fontes narrativi* will be cited as *FN*, followed by the volume number and the page number, e.g., in this instance, *FN* 1:355–507.

⁶ *PilgTest* [17 f.]. A few paragraphs further on ([21]), Ignatius refers to himself as "el nuevo soldado de Cristo," which shows that he saw his conversion against a background of chivalry and warfare.

⁷ St. Ignatius of Loyola, *The Spiritual Exercises*, trans. with commentary by George E. Ganss, S.J. (St. Louis: Institute of Jesuit Sources, 1992), 82–89. We will refer to this source as *SpEx*, followed by the traditional marginal numbers.

and present sins continues? It is a time of scruples and temptations, even of suicide. But it is also the beginning of "great changes in his soul . . . that he had never experienced before" (*PilgTest* [2]). His capacity for introspection, for discernment, will save him: "From the lessons God had given him, he now had some experience of the diversity of spirits" ([25]). Consolation and desolation come upon him, one after the other.

8 Then the **third phase** of his stay at Manresa starts. God begins to make his presence felt, with elemental, pictorial representations, acting with him "as a schoolteacher deals with a child" ([27]). These representations have to do with subjects that will be dominant all the rest of his life: the creation of the world, the Eucharist, the humanity of Christ, and, in the shape of very concrete images, the Trinity. The earlier references to saints in his autobiography now disappear. In their place, he bursts into a surprising paragraph about "his great devotion to the Most Holy Trinity," which is becoming a dominant theme in his spiritual life, to the point that "he could not stop talking about the Most Holy Trinity, with many different comparisons and great joy and consolation" ([28]).

9 Ignatius has survived the testing of penances and desolation, and this third phase of his stay at Manresa reveals a greater maturity and serenity and an apostolic thrust. "After God began to comfort him, seeing the fruit he was obtaining when dealing with souls, he gave up those extremes he had formerly observed, and he now cut his nails and his hair" ([29]). So far, he has done what lay in his power: an unreserved surrender, a merciless purification, a spiritually discerned acceptance of God's lights, an availability for apostolic conversations and activity. It was, humanly speaking, all that was needed to ready him for the definitive sign. And it was not long in coming.

10 "**That so great illumination.**" It was in August or September of 1522, barely fifteen months after his wound at Pamplona and seven after his coming to Manresa. In that brief time he has gone through a very long spiritual journey. He goes out of Manresa one day to make a devotional visit to an outlying church. The road follows the edge of a steep hillside, at the foot of which flows the Cardoner.

As he went along occupied with his devotions, he sat down for a little while with his face toward the river. . . . the eyes of his understanding began to be opened. Not that he saw any vision; rather, understanding and knowing many things, both spiritual things and matters of faith and learning, with so intense an enlightenment that everything seemed new to him. Though there were many, he cannot set forth the details that he understood then, except that he experienced a great clarity in his understanding. So much so that in the whole course of his life, through sixty-two years, even if he gathered up all the many helps he has had from God and

all the many things he has learned and added them together, he does not think they would amount to as much as he received on that one occasion. After this had lasted for a good while, he went to kneel before a nearby cross to give thanks to God. (*PilgTest* [30f.])

11 Ignatius's mention of "that so great illumination" is extremely significant. It has been for him a sort of Pentecost that marks an end of his past and kindles the light of a different future. When he dictates his autobiography in 1555, the year before his death, the effulgence of that mystical experience, of a loftiness that his *Journal* reveals to us, is still shining brilliantly in his memory. I believe that there are three angles from which we can view that enlightenment:

12 1. **The nature of the grace received.** Let us remember that the words Ignatius uses are not casual. He is at the end of his life, when his sense of exactitude has grown very strong and his mystical encounters have left him with unparalleled experience.⁸ After his initial mention of "that so great illumination," Ignatius puts great emphasis on a distinction: "not that he saw . . . ; rather, understanding and knowing." That is to say, there is a radical, qualitative change with regard to his earlier illuminations, which were only in his imagination and apt only for rudimentary manifestations. These are now "intellectual lights, directly infused by God into his intelligence. At Manresa, Ignatius moves into the highest infused contemplation."⁹ He also stresses a quantitative aspect, saying that he received more help and knowledge on that occasion than in all the rest of his life. That may have been an overstatement, though hyperbole was not a habitual defect in Ignatius. But even if it were an overstatement, the fact of falling into it here would not be without significance.

13 2. **Content of the illumination.** The terms that Ignatius used are very exact, but very generic too. Polanco says that "Father Ignatius explained in detail to no one the secret of this vision, since it was so hard to communicate his experiences. But he did mention the fact to them."¹⁰ And he had good reason to do so. The enlightenment of the Cardoner is the most influential spiritual fact in Ignatius's life previous to La Storta, and that gives

⁸ "He has so clear a memory of things, and even of the more important words, that he recounts something that happened ten, fifteen, or more times; exactly as it happened, he puts it before his hearers' eyes; and any long statement about things of importance, he repeats it word for word" (Luis Gonçalves da Câmara, "Memoriale," no. 99., in *FN* 1:585 f.).

⁹ De Guibert, *Jesuits*, 13f.

¹⁰ Juan de Polanco, S.J., "De vita Patris Ignatii et de Societatis Iesu initiis" (1574), no. [16], in *FN* 2:527.

it a transcendental importance in that pre-foundation period up until 1538, when he was gathering his friends from Paris and mulling over the germinal ideas of the Society. While he was winning them over, one by one, “they were resolute in following Father Ignatius and his way of proceeding.”¹¹ In those long years of intimacy and confidences, Ignatius no doubt informed them about what had happened by the Cardoner—without going into details, as Polanco notes, but still telling them in general what it had meant.

14 It is easy to glean in the volumes of the *Fontes narrativi* of the Monumenta historica a dozen descriptions and references, veiled or explicit, about the enlightenment at the Cardoner, with superlative adjectives: “unusual,” “exceptional,” “extraordinary.”¹² The significance of the incident becomes clearer to them each time that Ignatius, answering questions about why he includes this or that point in the *Constitutions*, always replies: “The explanation will be found in something that happened to me at Manresa.”¹³ They always accepted his word, admitted the force of his reasoning and respected his silence. But at the same time they all admit, in their words and writings, that they see in that “extraordinary illumination,” as it soon came to be described, the very foundation of the Ignatian charism; and they draw similar conclusions from his other confidences and remarks. Láinez, in the biographical letter on St. Ignatius that he sent to Polanco soon after the latter had been made secretary, seven years before Ignatius was to dictate his autobiography;¹⁴ Nadal, in his conferences and dialogues;¹⁵ Polanco, in his biography of the founder¹⁶—in a word, all of them assert in those earliest sources, without deformation or overstatement, the Trinitarian content of

*The enlightenment of the Cardoner is
the most influential spiritual fact in
Ignatius's life previous to La Storta.*

¹¹ Juan de Polanco, S.J., “Informatio de Instituto Societatis Iesu” (1564), no. [9], in *FN* 2:309.

¹² Polanco, “Vita P. Ignatii,” no. [16], in *FN* 2:526; Jerónimo Nadal, S.J., “Exhortationes Conimbricenses 3,” no. [11], in *FN* 2:152; id., “Apologia contra censuram facultatis theologicæ Parisiensis” (1577), no. [40], in *FN* 2:66.

¹³ Jerónimo Nadal, S.J., “Dialogi pro Societate contra hæreticos” 2 (1563), no. [8], in *FN* 2:240. See also “Exhortationes Colonienses 1”; “Exhortationes Conimbricenses 3”; and “Exhortationes Complutenses 2,” and similar exhortations, in *FN* 2:406, 152–93.

¹⁴ Diego Láinez, S.J., “Epistola P. Lainii” (1547), no. 12, in *FN* 1:82.

¹⁵ See n. 15 above.

¹⁶ See n. 12 above.

the vision by the Cardoner, the radicality of the change it worked in Ignatius, and its virtual founding of the Society.

15 Let us see the testimony of each of the two biographical lines:

- **Láinez** is brief in describing the content and clear in enumerating the effects of the Cardoner. “Ignatius was particularly helped, informed, and interiorly illumined. . . . he began to see everything with new eyes, to discern and test the good and evil spirits, to relish the things of the Lord and to communicate them to his neighbor.”¹⁷ Three fundamental things are here affirmed: the transformation Ignatius underwent in his spirituality, the discernment he learned as a method, and the openness he acquired to the apostolate. In as early a document as this letter (1547), Láinez could not tell Polanco more. But when Polanco writes in 1574, with full information and no longer limited by confidentiality and restraint, he is much more explicit. Ignatius had “admirable illuminations about the mystery of the Most Holy Trinity, the creation of the world, and other mysteries of the faith.”¹⁸ So great were those illuminations about the Trinity that “though a simple man and able to read and write only Spanish, he started writing a book about it.”¹⁹

16 • **Nadal**, the confidant of Ignatius during the founder’s mature years, the one who overcame Ignatius’s resistance against writing his autobiography, who in the words of Polanco “understood his spirit and penetrated, as much as anyone I know, the Society’s Institute,”²⁰ who went all around Europe explaining how the genesis of the Society paralleled the development of Ignatius’s own spiritual life—this Nadal has left in his conferences and writings essential explanations of the content of the “extraordinary illumination”: “His intellectual eyes were opened with such an abundance and intensity of light that he understood and contemplated the mysteries of faith. . . . he was shown a new truth about everything, a most exalted intelligence”;²¹ “the principles underlying everything were opened up for him.”²² In his *Dialogues*, he is even more explicit: “Then God began to teach him as a schoolteacher teaches a child. There the illuminations of his understanding were multiplied, his ease in prayer and contemplation was increased, a higher intelligence of spiritual and heavenly things was infused

¹⁷ Láinez, “Epistola,” no. 10, in *FN* 1:80.

¹⁸ See n. 12 above.

¹⁹ See n. 16 above.

²⁰ Juan de Polanco, *Sancti Ignatii de Loyola epistolæ et instructiones*, vol. 5, from the *Monumenta Ignatiana*, vol. 31 of the MHSI (Rome, 1965), 109.

²¹ Nadal, “Dialogi,” no. [8], in *FN* 2:239.

²² Nadal, “Exhort. Colon. 1,” no. [8], in *FN* 2:406.

into him. There he received a penetrating knowledge (*præclaram cognitionem*) of the Persons of the Trinity and of the divine Essence. Even more, he received not only a clear intelligence but an interior vision of how God created the world, of how the Word became flesh."²³ Nadal is a serious, honest witness who for long years had access to Ignatius's confidences. His testimony is beyond a doubt a source of great value.

17 In any event, if we consider the enlightenment of the Cardoner as the extraordinary climax in a series of such illuminations that really had started and built up in preceding weeks, we can describe its content more or less this way: It is an infused intellectual illumination about the divine Essence and the Trinity of Persons in a generic way and, more concretely, about two of its operations *ad extra*: the Creation and the Incarnation. Ignatius is brought into the Trinitarian intimacy and finds himself an illumined spectator of the Creation and Incarnation in a Trinitarian context. "The descent of creatures from God and their necessary re-ascent and reintegration into their ultimate end, God himself, are among the most vivid experiences of the great enlightenment."²⁴ Ignatius is, without realizing it, in an eminently Pauline theological line. This Trinitarian context will be clearly detectable in the *Exercises*. Not only in Ignatius's presentation of the mystery of the Incarnation, but in the Principle and Foundation too, which he will write later, if we judge by the philosophical elements in it, which the pilgrim at Manresa was not yet educated enough to compose.

18 **3. Meaning and consequences of the illumination.** Manresa was for Ignatius what Damascus was for St. Paul and the burning bush for Moses: a mysterious theophany that inaugurates and synthesizes his mission, a call to set out on an obscure road that will keep opening up before him as he follows it.²⁵ On the spot, Ignatius is transformed. Laínez writes a marginal note in Câmara's *Pilgrim's Testament*: "And this left him with his understanding so profoundly enlightened that it seemed to him he was a different man and had a different intellect than he had before."²⁶

19 The **transformation** of Ignatius is manifest. The least important change is that now he makes himself presentable and becomes more sociable, softens down his harshness, and takes on a more ordered, human rhythm of life. Chiefly, it is his inner self that changes: his spirituality, until then

²³ See n. 24 above.

²⁴ Pedro Leturia, S.J., "Génesis de los Ejercicios . . . y su influjo en la fundación de la Compañía de Jesús," *Archivum historicum Societatis Iesu* 10 (1941): 32.

²⁵ Nadal, "Dialogi," no. [7], in *FN* 2:252.

²⁶ Laínez, marginal note in *Spjr* 30.

individualist and introspective, is turned completely around, becoming more and more community-directed and apostolic. His pilgrimage to Jerusalem loses its penitential motivation and becomes a meeting with Christ in the places where he lived and died, and where Ignatius will want to stay to continue the Lord's work.

20 The greatest transformation, though, is that he finds a methodology for all his further progress, the supreme lesson with which the Lord, who

Ignatius passes very logically from the Word, the Trinitarian Person, to the historical Christ whose land he yearns to visit, and the perennial Christ who acts in the world until the end of time.

had been guiding him like a child, brings the Manresa period of his schooling to its highest point. Let us state this in Nadal's words: "There he learned to discern spirits."²⁷ Polanco, who follows Laínez's line of testimony, says the same thing: "That light [received at the Cardoner] had to do concretely (*in particulari*) with distinguishing good and evil spirits."²⁸ That knowledge is all the more necessary—and will be so in the future too—for him and for the Society as he still perceives his apostolic vocation in only an extremely vague way, and he will constantly need some technique for clarifying it. Years later, Nadal will say that the grace of the Society's Institute is that we should give ourselves, "*sed indefinite*,"²⁹ to the apostolate.

21 The skill he acquired in discerning spirits gives Ignatius a salutary feeling of confidence. Now he can reject spiritual consolations if they come in the scant hours he allows himself for sleep (*PilgTest* [26]); and he rids himself of his morbid need for confessors and spiritual guides, who previously had only left him with anxieties and scruples. That capacity for reflecting in order to seek and find what most leads to cooperation with the divine plan for leading everything back to the Creator is the great conquest of the Cardoner; it is the point where the experiences of Manresa crystallize, ultimately making it possible for the Society to come into existence.

²⁷ See n. 23 above.

²⁸ Polanco, "Vita P. Ignatii," no. [16], in *FN* 2:526.

²⁹ Jerónimo Nadal, "Orationis observationes," in *Epistolæ P. Hieronymi Nadal*, vol. 4, from the *Natalis monumenta*, vol. 47 of *MHSI* (Madrid, 1905), 696, no. 145. Hereafter this source will be cited as *MN*, followed by the volume number and the page; in this instance, *MN* 4:696.

22 The Copernican about-face that the months at Manresa and the series of enlightenments at the Cardoner spell for Ignatius (and ultimately for the birth and the charism of the Society) is evident above all in the new slant that the Exercises take. Specialists have established, basing themselves on irrefutable witnesses, that the illumination of the Cardoner belongs between the end of the First Week and the beginning of the Second, and that it has a decisive influence on the theme that the Second Week presents and in the direction it gets. We may consider this the crucial turning point in the Exercises and a reflection of his own experience: the temporal King, the introduction to the consideration of Different States of Life, the Three Degrees of Humility. If the Society of Jesus is only an institutionalized version of the Exercises, and specifically of that part of the Exercises, then we must see the Trinitarian light of Manresa as the first glimmer that heralds the Society's existence. Nadal, in his 1554 conference at Salamanca, the most sober of all the conferences he wrote,³⁰ points out the close relationship between the Cardoner, the Exercises, and the Society:

Here our Lord gave him the Exercises thus guiding him so that he would be used entirely for his service and for the salvation of souls. He showed him this amid devotion especially in two exercises: the Kingdom and the Two Standards. Here he understood his goal and what he should apply himself to and have as his objective in everything he did, which is the goal that the Society now has.³¹

Years later, in 1561, after Ignatius's death, Nadal repeats the same idea at Alcalá with more profusion but with no less firmness on the essential point: "After having exercised himself for some time on the points that we call those of the First Week, he was brought further by the Lord, and he began to meditate on the life of Christ our Lord and to find devotion in it and a desire to imitate it; and then, at that very point, he had the desire to help his neighbor."³² That Ignatius repeatedly, all through his life, appealed to "something that happened to me at Manresa" whenever others were trying to clarify how we in the Society serve our neighbor is a confirmation of the close connection existing between the illuminations (markedly Trinitarian, as we have seen) that he received there, conversion to an apostolic life through the central ideas of the Exercises, and the shift from an initial individual apostolate to an apostolate institutionalized in the Society.

23 In these meditations and exercises, in fact, the eternal King calls everyone to "go with him" to extend his kingdom "to the whole world" and

³⁰ See *FN* 1:303.

³¹ Jerónimo Nadal, S.J., "Exhortationes Salmanticenses" (1554), no. [6], in *FN* 1:307.

³² Nadal, "Exhort. Complut. 2," nos. [8 f.], in *FN* 2:190.

“thus to enter into the glory of my Father.” And what is this, if not to put oneself into that rhythm of the descent of creatures and their reintegration into their ultimate end through Christ which Ignatius understood in “that so great illumination”? Ignatius passes very logically from the Word, the Trinitarian Person, to the historical Christ whose land he yearns to visit, and the perennial Christ who acts in the world until the end of time. The Trinitarian framework of the contemplation of the Incarnation is based on this approach. And the fact that so charming a mystery as the Birth of Christ—the second contemplation—ends with a colloquy into which the cross enters, follows the same logic. There is no better comment than this phrase of Nadal’s: “Nativitas Christi, egressus gratiæ ad operationem: unde oratio Societatis, ex qua extensio ad ministeria.”³³ For Ignatius, Christ is above all the one sent by the Father, whose will he seeks and wants to accomplish in an indifference that extends even to the cross. Ignatius accepts the call implicit in the illumination and will reply with “offerings of greater value and of more importance . . . provided only it is for thy greater service and praise” (*SpEx* 98) and—in a new gesture, in “the most perfect humility,” as long as there be “equal praise and glory”—with poverty, humiliation, and the cross. It is a sharing in the kenosis of Christ who comes down from the Father to lead all things back to him.

24 The ancient tradition of the *prænotio Instituti* finds its justification in this interpretation, which others have sought to carry much further.³⁴ To find in the illumination of the Cardoner the initial germ of the Society, all we need do is appreciate the difference between the Ignatius of before and after Manresa, the coherence between what started there and what, in a very straight line, his whole life thereafter will be, precisely in virtue of the mysteries he contemplated and the discretion he acquired there. Isn’t the request he makes to our Lady—and recommends that we too make in the colloquy of the meditation on the Two Standards written at Manresa—that she “obtain for me from her Son and Lord the grace to be received under his standard” a perfectly clear anticipation of the plea he will make to her at La Storta: “to be good enough to place him with her Son” (*PilgTest* [96])?

³³ [The birth of Christ is grace moving out into activity; this is the source of the prayer of the Society, from which proceeds its going out to undertake ministries.] Nadal, “Orationis observationes,” 61; see n. 31 above.

³⁴ See Antonio Astrain, S.J., *Historia de la Compañía de Jesús en la Asistencia de España*, vol. 1, 2nd ed. (Madrid, 1912), 102; also José Calveras, S.J., “La ilustración del Cardoner y el instituto de la Compañía de Jesús según el P. Nadal,” in *Archivum historicum Societatis Iesu* 25 (1956): 27–54.

II. Between the Cardoner and La Storta (1522–1537)

25 In Ignatius's years of maturing, between his return from Jerusalem in 1524 and his leaving Paris for Rome, he lives from the experience at the Cardoner. Not just from the memory of it, but from a use of its principles. The apostolic vector of his spirituality develops rapidly and becomes the dominant one. Because the apostolate requires preparation and knowledge, he sits on school benches and begins studies as serious and long drawn out as his character demands.³⁵ And because one cannot get into the apostolate fully without giving a full adherence to Christ, he decides to enter the priesthood. Because the imitation and following of Christ brings humility, poverty, and the cross, his life is humble, poor, lived among the poor, challenging the forces of this world. Moreover, since the King with whom Ignatius will collaborate calls "each and every man" to help him "conquer the whole world," Ignatius opens himself to the apostolic community as a form of the plenitude of his vocation of service.

The genesis of the Society is, according to Nadal, the group reproduction of Ignatius's own spiritual itinerary.

26 Ignatius has his inevitable ups and downs at Alcalá, Salamanca, and Paris, gathering and losing friends. At first, he accepts those who come; then he goes deliberately looking for them, even tenaciously hounding them,³⁶ sometimes with immediate success, at other times succeeding only after a long and eventful siege, even after despairing of winning them. At still other times he fails. What is he after with that systematic proselytizing? Why that fever to form a group? Simply, to communicate to others his own desire for an apostolic life, following Christ in poverty and humility. They "remained firm in following Father Ignatius and his way of proceeding."³⁷ Favre uses that phrase "following Ignatius" about himself. Following Ignatius means acknowledging him as a leader in the following of Christ; accepting

³⁵ Juan de Polanco, "Summarium Hispanum de origine et progressu Societatis Iesu," no. 33, in *FN* 1:169.

³⁶ Pierre Favre says, "Coduri et Broët nondum erant capti" [Codure and Broët were not yet snared] ("Memoriale," no. 15, in *FN* 1:39). For an English translation of this work, see *The Spiritual Writings of Pierre Favre: The Memoriale and Selected Letters and Instructions*, trans. Edmond C. Murphy, S.J., and Martin E. Palmer, S.J. (St. Louis: Institute of Jesuit Sources, 1996), 68 f.

³⁷ Polanco, "Informatio de Instit.," no. [9], in *FN* 2:309 f.

his way of proceeding means assimilating his ideological and operational principles. The Society's way of proceeding is simply Ignatius's way: "God took Ignatius as a means for communicating this grace, and he wanted him to be the minister of this vocation, and in him he gave us a vivid example of our way of proceeding."³⁸ The genesis of the Society is, according to Nadal, the group reproduction of Ignatius's own spiritual itinerary.³⁹ It is logical that the group's first concrete project is to reproduce the pilgrimage to Jerusalem, not with the penitential approach that the pre-Manresa Ignatius had, however, but with the same devotion to the person of Christ and the same apostolic objective that was born at the Cardoner.

27 The maturing of Ignatius is a fruit of the constant application of one of the most fundamental principles of his way of proceeding: **discernment** done according to the method that he himself codified at Manresa in the *Exercises*, in order to know God's will. With the same method he helps his companions seek and find their way. The first of them, Favre, gives us in a few lines a graphic description of the scene: "By God's providence, I had to give him lessons, and thus I began to deal with him about exterior things, and then about interior things too. We shared the same house and room, the same table and pocketbook. He was my director in things of the spirit, showing me the way to progress in knowledge of God's will and of my own."⁴⁰

28 **The vows of Montmartre** (1534) mark the group's first moral commitment, as each member made his personal oblation. This whole episode of Montmartre is made up of surprising and seemingly unmotivated elements, whose *sensus plenior* will be seen only later. This is so, we must remember, because they were discussing only vows for the future. The vow of poverty will begin to bind them only after they have finished their studies. They do not take a vow of chastity (unless they did so privately); but then, none of them is a priest except Favre. They do not make a vow of obedience: the only authority is the moral one that Ignatius has, who has communicated to them his ideal and his way of proceeding. On the other hand, they make an apparently odd vow: to go on pilgrimage to Jerusalem "to spend their lives for the good of souls" there. What makes them think of Jerusalem? Where did that idea come from? The answer is clear: It is the Ignatian experience

³⁸ Nadal, "Exhort. Complut. 2," no. 1, in *FN* 2:168. This is a translation from the Italian manuscript. See *FN* 1:177 f., no. 46. See also id., "This is [our] religious Order, grace, Institute and way of proceeding" (*CommentInst* 262, no. [33].)

³⁹ *Ibid.*; also see no. [52a], p. 287. In a long paragraph, Nadal explains this parallelism, going so far as to say that the life of Ignatius is the *prima forma et gratia* that the Lord gave the Society. See also *FN* 1:11; 2:2, 5, 6, 43, 143, 165, 227, etc.

⁴⁰ Favre, "Memoriale," no. 8, in *FN* 1:32-33.

that is corporately reproduced now in the birth of the Society. But they add another clause, apparently no less odd and unmotivated: If they cannot go to Jerusalem in the space of a year or cannot remain there, they will “come back to Rome and offer themselves to the Vicar of Christ so that he may use them in whatever he deems to be most for the glory of God and the good of souls” (*PilgTest* [85]). This is the “papal clause,” whose importance will prove enormous. Here we may and should ask ourselves, Why did they introduce this new element, the Vicar of Christ, as a determinant of their service and following of Christ, which is a personal relationship, or, if it is a group relationship, only a private one? This must have been the subject of one of Ignatius’s elections. And it is not hard to see in that clause a reflection of what Ignatius saw at the Cardoner: the mystical Christ, which is the Church, entrusted to a vicar in whom resides the supreme power and responsibility for teaching, sanctifying, and ruling. Ignatius’s military past prompts him to look for a leader: he knows that snipers do not win the big battles.

29 We may wonder, But why Montmartre? For what purpose? Certainly, for the moment nothing changes in the group, since none of the two vows has any immediate application. In Ignatius’s mind, though, that was a momentous step: their separate followings of Christ now take on a new, a group dimension under the guidance of Ignatius. Each one, like the others and with the others, is individually bound to Christ and, in a given hypothesis, to the Vicar of Christ. Ignatius has been the catalyzer, the provoker of that sudden cohesion. Can we imagine the ebullition of ideas and feelings, of spiritual motions and reasons for and against, that must have preceded, in Ignatius and in the others, the birth of that step, its preparation, and its realization? It meant staking their lives on a single throw of the dice. And the decisive motivation was simply an irrevocable decision to live a life and a state chosen in the Exercises. The individuals had crystallized into a group as they made their common apostolic ideal the end and way of their lives.

30 **Studies.** We must say a word about Ignatius’s studies and his intellectual preparation. This can help us not only because these will affect the development of his personality, but also because they can help us to gauge the trustworthiness of his statements about himself, particularly in his *Spiritual Journal*, whose subject matter and terminology are so delicate, and to appreciate the sort of scientific preparation he chooses for the apostolate as he conceives it will be in the Society.

31 Ignatius began his studies, as Laínez puts it, “for the service of our Lord,”⁴¹ or as the *Pilgrim’s Testament* says, for two purposes: “to be able

⁴¹ Laínez, “Epistola P. Lainii,” no. 22, in *FN* 1:91 f.

to give himself more readily to the spirit and also to help souls" ([54]). There is in this phrase a profound meaning: Ignatius believes that the priesthood will enable him, first, to give himself to spiritual things more "easily," that is, in conditions to obtain greater fruit, by acquiring a solid intellectual basis for his spiritual life, and to be a more intense sharer in the saving intimacy with Christ; and second, "to help souls" more, because he is convinced he can do that effectively only with the priesthood, in the manner of the first apostles.

32 Ignatius, who at Manresa was a "simple man," without "other letters than to read and write in Romance [Spanish],"⁴² discerns with surprising clarity the need for studies. He draws that conclusion during his discernment at Manresa:

Here our Lord gave him the Exercises, thus guiding him so that he would be used entirely for his service and for the salvation of souls. He showed him this amid devotion, especially in two exercises, the Kingdom and the Two Standards. Here he understood his goal and what he should fully apply himself to and have as his objective in everything he did, which is the goal that the Society now has. And realizing that he ought to study for that end, he did so in Spain and later in Paris.⁴³

It is characteristic of his temperament that despite his age he wanted to do his studies in all seriousness, to the hilt, not only without rushing to finish, but actually starting all over again when he sees that he has been going too fast to master the material. Those studies are to last ten years, a "time of distraction" in which he is supported by "what he had at Manresa, which he was accustomed to praise and to call his primitive Church."⁴⁴ We know certain facts from this period that show how far the discernment and *caritas discreta* he had learned at the Cardoner had become second nature to him: "When he was studying, the divine office (which he attended, putting all his zeal into it), together with hearing Mass and some praying, since they delighted him, he abandoned them."⁴⁵

33 Ignatius is not a professional theologian, and we must bear this in mind when reading his *Journal*, which in no way pretends to give a doctrinal illumination of the mystery of the Trinity. But he had done theological

⁴² Laínez, "Epistola P. Lainii," no. 12, in *FN* 1:82, reflected also, naturally, in Polanco, "Summar.," no. 21, in *FN* 1:162.

⁴³ Jerónimo Nadal, S.J., "Exhortationes Salmanticenses," no. [6], in *FN* 1:307.

⁴⁴ Laínez, "Epistola P. Lainii," no. 59, in *FN* 1:139 f.

⁴⁵ Pedro Ribadeneira, S.J., "Dichos y hechos de N. P. Ignacio," no. [10], in *FN* 2:474.

studies; and despite his age, his poverty, his apostolic activities, and the frustration of being misunderstood, he had done them well and could justify them with one of the most prestigious degrees of those days, the Master of Arts of the University of Paris. It is not insignificant that he ranked thirtieth in a class of about one hundred who earned the licentiate, especially if we reflect that three years earlier the studious Favre and the brilliant Xavier had finished twenty-fourth and twenty-second. The theology that Ignatius studied at Paris was already based on the *Summa theologica*, which had by then replaced Peter Lombard's *Sentences*.

34 The three years of studies in Spain and the seven at Paris are a period of assimilation in which *caritas discreta* makes him give more attention to his education than to spiritual or apostolic activities. His personality, tempered at Manresa, suffers no alteration, except for the constant progression he made in perfecting his self-identity. "He dedicated himself to philosophy and theology with great energy and with outstanding fruit," Nadal will tell us,⁴⁶ who had witnessed in those same halls what he was reporting. "He studied his matter so thoroughly that we were astonished when we dealt with any difficulty in his presence."⁴⁷ Laínez, who was in a position to know, mentions the surprising "mastery and majesty" with which he expressed himself in "theological matters" and the "great understanding of the things of God, great attraction to them, especially to the more abstract and recondite matters,"⁴⁸ that Ignatius revealed. Was there in Laínez's words a hint at some preternaturally received learning? Being a master of arts of the University of Paris, along with his personal devotion, was enough to account for Ignatius's competence and inclinations. But, being already marked by constantly reliving in memory that experience in the city by the Cardoner, he found theology a field of absorbing interest; and his studies of it had not failed to give him the necessary verbal and intellectual articulate-ness. Speaking of theological topics without requisite academic qualifications and studies had earlier brought down on him no small difficulties.

35 *Ordination*. In April 1537, the Pope grants them permission to receive the priesthood. They are ordained in Venice. Then they spend a trimester in contemplation and penance to get ready for their first Masses, which all of them except Ignatius celebrate that September. He will continue to put it off for a year and a half in the hope of celebrating it in Jerusalem, in order to seal there, by the reproduction of Christ's sacrifice, his encounter with the Lord there during his first pilgrimage fourteen years earlier. When this

⁴⁶ Nadal, "Dialogi," no. [17], in *FN* 2:25-53.

⁴⁷ Nadal, "Exhort. Complut. 2," no. [15], in *FN* 2:198.

⁴⁸ Diego Laínez, S.J., "Epistola P. Lainii," no. 56, in *FN* 1:136.

proves impossible, he selects the altar associated with a relic from Palestine, that of the Holy Crib at St. Mary Major's in Rome. In all these events, which are so many steps leading logically and inexorably to the founding of the Society, there is a harmony that we instantly recognize: the plashing of the Cardoner. It is a sort of constant base beat underlying and giving depth to his whole life, punctuating and rhythmically marking the beat, accentuating and structuring the key passages.

III. Acceptance and Confirmation: La Storta (1537)

36 Ignatius, now ordained a priest but not yet having offered his first Mass, sets out from Venice to Rome toward the end of October 1537. He brings with him two members of the group that he calls, in a letter written at the time, "my nine friends in the Lord."⁴⁹ All of them share the ideal and lifestyle (we can't yet speak of a charism) that Ignatius gave them: it is certainly his vision of things. All have gone through the same experience that made Ignatius what he is; consequently, they are so like him now, and the group is so close-knit a unit. The instrument that produced the change was the Exercises. They are going to Rome without any great motivation, because only six months have passed of the year's wait they have bound themselves to, and Venice would be the ideal place for realizing the unlikely possibility of making the voyage. But quite apart from the papal clause in their vow, Rome—the Church, the pope—exercises on them an increasing and mysterious fascination. It is an element of the Ignatian vision that will grow powerfully in the period now opening up for them. In fact, Ignatius will very soon draft certain rules for thinking with the Church that will be inserted into the Exercises. He may not realize it, but he is about to meet his destiny. The intuition of Manresa will reach its full expansion and its fulfillment.

37 He heads southward toward Rome along the Via Cassia with Favre and Láinez, being "very especially visited by the Lord" (*PilgTest* [96]), as he himself remarks. With the fervor of his recent priesthood and the intense preparation for celebrating his first Mass—he who would find his sublimest illuminations occurring at the very time and place of his Masses—it is a period of "many spiritual visions and many, almost frequent consolations. The opposite of when he was in Paris" (*PilgTest* [95]). There is the triple division of time that all the sources mention. With the central period of the

⁴⁹ Letter to John de Verdolay, Venice, July 24, 1537, in *Sancti Ignatii de Loyola Epistolæ et instructiones*, vol. 12, in *Monumenta Ignatiana*, vol. 42 of MHSI (Rome, 1966), 321.

“time of distraction” behind him, Manresa comes alive again in him with new force: “When he was preparing to say [his first] Mass, during all those trips he had great supernatural visitations of the sort he used to have at Manresa.” The testimony, which is Ignatius’s own (*PilgTest* [95]), could not be more explicit.

38 He had decided to spend a year “preparing himself and asking the Virgin to be good enough to place him with her Son” (*PilgTest* [96]). He put it precisely that way, as if being prepared and being placed with her Son were synonyms. In fact, they are synonyms for Ignatius. His search for acceptance and confirmation become intense now that he is conscious of being the nucleus of a group that is groping for the definitive start on its spiritual path, and he sees himself about to complete his priesthood by going up to the altar. Ignatius, so favored with special gifts during those days, begs for that favor of being “placed with the Son,” which will be for him a final element in his discernment, an assurance that since the generic call at the Cardoner he has been following the straight road, and a guiding light for the tasks that lie before him. If the Cardoner meant both a point of arrival and a starting point, the same and even more can be said of what is about to happen at La Storta.

39 At La Storta, seventeen kilometers from Rome, a small chapel stands at the intersection of the ancient Roman road along which they were coming and a lateral road. Ignatius, with Laínez and Favre, entered the village “and making a prayer, felt such a change coming over his soul and saw so clearly that God the Father was placing him with Christ his Son that he could not doubt that God the Father was indeed placing him with his Son” (*PilgTest* [96]). This is the sum total of what we know about the event that Ignatius will recount eighteen years later.

40 But Laínez, who was present and no doubt received immediate and detailed confidences, has spelled out for us the content of that illumination, which could not have had more far-reaching consequences. And Ignatius has stated that “all that Laínez said was true” (*PilgTest* [96]). What Laínez said and later wrote was this: Ignatius was singularly favored by spiritual feelings all during the trip from Vicenza to La Storta, especially when he would receive Communion from the hand of Favre or Laínez himself. He had the sensation at La Storta that the Father was impressing these words on his heart: “I will be propitious to you in Rome.” On the occasion we are referring to, Ignatius felt he could “see Christ with his cross on his shoulder, and together with him the Father, who was telling him, ‘I want you to serve us.’ For this reason, Ignatius, taking great devotion from

that most holy name, wanted the congregation to be called the Society of Jesus."⁵⁰

41 **The profound meaning** of this enlightenment is very clear: the divine Persons accept him into their service. It is the divine confirmation that Ignatius wanted at that crucial moment of his life. The generic call of the Cardoner is now explicitly and formally restated. Just as had happened at the time of "that so great illumination," the habitual low-key Ignatian prose style bursts into flame: "He felt such a change coming over his soul and saw so vividly." So vividly, we today would add, that seven years later, writing in his *Spiritual Journal* on February 23, 1544, the peak moment of the Trinitarian acceptance and confirmation of his election of absolute poverty for the houses of the Society, he feels compelled to recall how like this is to the confirmation of his acceptance at La Storta: "With these thoughts growing in intensity and seeming to be a confirmation, even though I received no consolations about this matter, and Jesus' showing himself, or letting himself be felt, seeming to me to be somehow the work of the Most Holy Trinity, and remembering when the Father placed me with his Son" (*SpJr* February 23, 1544). A passage, let us remark in passing, that he outlined with a box, like all the more important passages of his *Journal*.

42 The Person who dominates the scene is the Father, not the Son. It is the Father who accepts Ignatius and gives him to the Son, just as it is the Father who promises to be propitious to them in Rome. Ignatius, creator of this apostolic group and bearer of the virtual charism of the Society whose existence is assured at that very moment, is received as the servant of Jesus, and of the Father in Jesus. He has attained the grace that is asked for in the colloquy of the Two Standards: "to be received under his standard" into complete poverty and humility, which is the meaning of the Son's appearing to him, not in his infancy or preaching or resurrection, but carrying his cross. There is also the same Ignatian

Little by little, though, the road was opening up before him.

line of intercessors: through Mary to her Son, through the Son to the Father. The Christology underlying these illuminations fits into the purest Pauline and Johannine tradition of leading everything back to the Father (see Eph. 3:18; Heb. 7:25; John 14:6, and similar passages).

43 With such enlightenments from the divine Persons, Ignatius is as if led by the hand toward what the Society will be. No one has synthesized better than Nadal the meaning of that prefoundational period: Ignatius, he

⁵⁰ Diego Laínez, S.J., "Adhortationes in librum examinis," no. [7], in *FN* 2:133.

writes, "spiritum sequebatur, non præibat. Itaque deducebatur quo nesciebat suaviter, nec enim de Ordinis institutione tunc cogitabat; et tamen, pedetentim ad illum et viam muniebat et iter faciebat, quasi sapienter imprudens, in simplicitate cordis sui in Christo." The complete promise of the future Society is given in those lines. "Ignatius was following the spirit, he was not running ahead of it. And yet he was being led gently, whither he did not know. He was not intending at that time to found the Order. Little by little, though, the road was opening up before him and he was moving along it, wisely ignorant, with his heart placed very simply in Christ."⁵¹

44 The destiny of the Society was determined at La Storta. It might have been compatible even with the trip to Jerusalem, although that would have implied a whole series of futuribles about which we can only guess. But the confirmation at La Storta pointed to Rome as the privileged point of reference for the Society, and the papal clause in the vow at Montmartre, which was only a possible alternative, was to determine its destiny. Only six months remained of the year they were to wait, after which the vow of going to Jerusalem would yield to the alternate obligation of "presenting themselves to the Vicar of Christ, so that he might use them wherever he judged would be for the greater glory of God and the good of souls" (*Pilg-Test* [85]). All that terminology—"he might use them," "the Vicar of Christ," "the greater glory of God," "the good of souls"—is already typically Jesuit. The special bond to the Vicar of Christ is becoming clearer and clearer. If even at the Cardoner his "feelings about the divine mysteries" were extended to include those of the Church,⁵² after Montmartre and now at La Storta before the gates of Rome, he sees that service of the Church involves availability to the Vicar of Christ.

45 There are two fundamental points made very clearly in the contemporary accounts we have of what happened at La Storta.

1. **The group overtone** in the Son's acceptance of Ignatius is the first. Even during Ignatius's life, in 1554, Nadal pointed this out in his conference at Salamanca: When Christ appeared to Ignatius with the cross, the Father told him: I will be propitious to you in Rome, "quo manifeste significabat *Deum nos in socios Iesu elegisse*" [thereby clearly indicating that *God* had chosen *us* as companions of *Jesus*] (*PilgTest* [85]). Nadal added in his own handwriting those three words (which the copyist had omitted) that we have emphasized, because he wanted to be very explicit. The founder's most

⁵¹ Nadal, "Dialogi," no. [17], in *FN* 2:251-53.

⁵² Nadal, "Exhort. Salmant.," no. [5], *FN* 1:306 f.

trustworthy contemporaries were unshakably sure that the Society was born at La Storta.⁵³

46 2. The name “Jesus” is the second fundamental point. The companions had agreed on that name at Vicenza, before setting out by different roads toward Rome. The proposal had come from Ignatius’s “personal initiative, asking his companions very insistently, before having constitutions or anything else, that our Society be called the Society of Jesus. And they all liked the idea” (ibid., no. [25]). His initiative was fully confirmed at La Storta. Immediately after his account of how Ignatius was accepted there by the Son, Nadal continues: “From that origin, Christ Jesus, it follows that our Society is called the Society of Jesus.”⁵⁴ This name was so important for Ignatius that, as he put it, “only God can change it.”⁵⁵ Polanco, obviously, mentions how adamant Ignatius was:

In this matter of the name he had so many visitations . . . that I heard him say he would feel he was acting against God and offending him, were he to doubt that this was the proper name . . . and that even if all those in the Society thought it should be changed, he alone would never agree to that. And since it is in our *Constitutions* that no decision is to be taken if even one disagrees, that name would therefore never be changed in his lifetime. Our father Master Ignatius always has this unshakable certainty in things that he has learned by some higher-than-human way, and hence will not brook arguments to the contrary.⁵⁶

47 The acceptance of Ignatius’s oblation and the shaping of the Society’s being are only two facets of the same thing. One cannot be imagined without the other. The presence of the divine Persons presides over both. We may say, in a word, that at La Storta the following points were established:

- ▶ Ignatius’s spiritual and psychological solidity. He is accepted and his intuition of the Cardoner reaches its full maturity: all that remains is to carry it out;
- ▶ The institutionalization of the group of companions is accepted as part of the plan;
- ▶ The name “Society of Jesus”;
- ▶ Service in humility and with the cross;

⁵³ See Jerónimo Nadal, S.J., *Adhortatio in Collegio Romano*, no. [24], in *FN* 2:10.

⁵⁴ Ibid. See also Jerónimo Nadal, S.J., “In examen annotationes,” in *MN* 4:650.

⁵⁵ Nadal, “Exhort. Salmant.,” no. [17], in *FN* 1:314.

⁵⁶ Polanco, “Summar.,” no. 86, in *FN* 1:203 f.

- ▶ The ecclesial link in the person of the Vicar of Christ as the giver of mission.

48 The dizzying speed that events now assume shows how far the project has matured and how powerful an effect La Storta has had on the companions. A year later, in November 1538, they carry out the vow of Montmartre (it is a vow, not of obedience, but of availability) and offer themselves to the Pope. The imminence of an inevitable dispersion raises the supreme question: how to make the personal link that each one has with the Roman Pontiff compatible with the link of affectivity and shared ideals that they have with one another.⁵⁷ The unanimous answer is to “form a body,” to institutionalize their Society of Jesus. There follow the *Deliberations* and *Determinations*. It is not at all strange that the first decision taken is “Whoever wants to enter the Society will have to make an explicit vow of obedience to the Supreme Pontiff.”⁵⁸ Obedience to the pope is the doorway for entering the Society.

49 If I have dwelt on this analysis and have referred so often to the sources, it is because I feel it necessary to complete and illuminate the very discreet information that Ignatius gives us—usually doing no more than stating the fact without going into its contents—with the absolutely trustworthy details supplied by his immediate collaborators. God has blessed the Society of Jesus with an unequalled documentation concerning its origins, all of which has now been published. From a study of these sources, we get the profound conviction that Ignatius’s call at the Cardoner and the confirmation at La Storta took place amid the most sublime communications from the divine Persons to our founder.

50 Ignatius was apparently unable to settle for anything less. Such, in any event, is his tendency to carry things to the very ultimate. The former gentleman at court and captain on the battlefield always spurned mediocrity and compromises: he aspired for the noblest lady, he wanted to outstrip the saints, later he would refuse to leave a court trial without getting a verdict. “Our father Ignatius had a great character, a great soul; and with the further

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⁵⁷ See *MonCons* 1:3, no. [1].

⁵⁸ “*Determinationes Societatis*,” no. [1], in *MonCons* 1:10.

help of our Lord's grace, he always strove to undertake great things."⁵⁹ He will be the one who pursues the *magis*, the greater glory of God. Kneeling before the Trinity, that fontal mystery of the divine Essence, Ignatius follows his wildest ambitions and accepts his own "measure"—the mystery of how his puniness and unworthiness are called to collaborate in the divine action. It is the sentiment he had in the days of the Cardoner: "to consider God's attributes, contrasting them with his contraries in me—his wisdom and my ignorance, his goodness and my wickedness" (*SpEx* 9). Now, admitted to the intimacy of the Trinity and with his vocation of service confirmed, he considers anew and purifies the limitations of his cooperation: "Thus, my limited power comes from the supreme and infinite power above" (*SpEx* 237), or as the *Journal* puts it, "measuring my 'measure' against the divine wisdom and greatness" (February 18, 1544).

IV. The Trinitarian Peak: The *Spiritual Journal* (February 1544–February 1545)

51 What we have said about the Trinitarian source of Ignatius's vocation at the Cardoner and his acceptance and confirmation at La Storta impinges on the Ignatian charism at its loftiest level as an exemplary image in which only the key elements, still without their ulterior determinations and complements, are present. Such essential elements are the divine service by following Christ in poverty and the cross, out of love, without conditions or restrictions, as companions of Jesus, in close association with the Vicar of Christ.

52 A year after La Storta, in November 1538, the companions offer themselves to the Pope and take the final steps of the foundation process. In a letter from those days, Ignatius himself tells us what is running through his mind: they do not venture to accept new companions lest they be accused of making themselves an institution before the papal approbation. But their unity grows: "And so now, even if we are not one in our way of proceeding, we are all one in spirit, so as to plan our future together."⁶⁰ There is no unanimity yet, but they continue working at the *Deliberations* and *Determinations* through the spring of 1539; that summer the draft of the first *Formula* is prepared, which the Pope approves orally on September 3. The pontifical document comes only a year later, in 1540: it is the first organic

⁵⁹ Nadal, "Exhort. Complut. 3," no. 60, in *CommentInst* 296. See also his *Apologia contra censuram*, no. [30], in *FN* 2:62 f.

⁶⁰ Letter to Isabel Roser, December 19, 1538, in *FN* 1:13.

statement of the Society's charism. The following April, Ignatius is elected general and the professions are made. Ignatius begins to work on the *Constitutions* and finishes the first draft in 1545. The *Journal*, which we will look into now, covers precisely those final days: February 1544 to February 1545.

53 The *Spiritual Journal* shows how much the process of converting the original intuitions of the Cardoner and La Storta into institutional principles—which are nothing but the *Constitutions*—also proceeds in a Trinitarian light. Without this exceptional document, we could never guess what lies behind that modest phrase in Ignatius's autobiography: "All his life long he had this sense of feeling a great devotion when praying to the Most Holy Trinity" (*PilgTest* [28]). Certainly, Gonçalves da Câmara ends the manuscript of the autobiography with his own observations and not with any words of Ignatius: "The practice the Father observed when writing the *Constitutions* was to say Mass each day and to represent to God the point he was dealing with and to pray over that" ([*PilgTest* [101]).

When he was writing the *Constitutions* too he frequently had [visions]. . . . And thus he showed me a very fat bundle of writings, of which he read me a part. Most of it was visions that he had seen in confirmation of some point of the *Constitutions*, some times seeing God the Father, at other times the three Persons of the Trinity, at other times the Virgin who was interceding, at other times when she was confirming. (ibid., [100])

Who could have guessed on the evidence of such generic words that Ignatius had been "led by God by the ways of an infused contemplation, at the same level, if not in the same way, as a St. Francis of Assisi or a St. John of the Cross"?⁶¹ Who could have suspected that this is the context by which Ignatius, at least at this concrete point that we are referring to, makes his election, analyzes the motions that justify it, offers it, and gives thanks for it?

54 What we still possess of the *Journal* (twenty-five sheets, the first notebook of fourteen sheets corresponding to the forty days when he was deliberating over poverty) is no doubt a minimal part of that "very fat bundle of writings, of which he read me a part" that he showed to da Câmara. "Most of it was visions he had seen in confirmation of some point of the *Constitutions*. . . . I wanted to see all those papers about the *Constitutions* and I asked him to let me have them for a little while; but he did not want to" (*PilgTest* [100 f.]). Those are the closing lines of da Câmara's epilogue to the autobiography. Not even for a little while. Several factors made him keep to himself the lights under which he had been acting: a feeling of modesty and humility, of loyalty to the Lord who had admitted him to his confidences, and possibly, too, a chivalrous solicitude for the

⁶¹ De Guibert, *Jesuits*, 27.

freedom of those who would have to read and approve his work without the inspired helps for decision that he had enjoyed.

55 The *Journal* is notes written exclusively for himself with the spontaneity and absolute lack of inhibition, even a literary one, of someone who is sure they will not be violated by others' eyes. In it, we see the interior of Ignatius's soul unveiled: his Trinitarian and Eucharistic spirituality, the lofty levels of infused understanding and love at which he moved, his fidelity to the Exercises' method of election and of discernment of spirits, the total consistency between his ascetical spirituality and his mysticism, the connection between the Trinitarian model and certain elements of his charism, and also the reflection of not a few traits of his human psychology and personality.

56 Someone who reads the *Journal* for the first time cannot help but notice two things about it. The **first** is the rigor of self-analysis to which Ignatius subjects himself, in keeping with a basic trait of his character. That "stopping to think, reasoning within himself," which he mentions as characteristic about himself as early as in his readings as a convalescent (*PilgTest* [7]), and which reappears no less than thirteen times in the *Exercises* in a grammatically incorrect but extremely expressive phrase: "reflecting in myself" (*SpEx* 106-8, 114, 116), reaches in the *Journal* the perfection of a masterwork of introspection. The **second** observation is Ignatius's care for exactitude in noting down the kind, duration, amount, and intensity of the grace received. That desire for precision explains the *pentimenti* that change the text over and over again: "the crossing out of words, which tells us something, which shows us in the words added in the margin of the page, in words begun and not finished, the varying moments of composition and the reactions that various motions kept producing in his spirit."⁶² Ignatius outlines the more important passages in a box and adds mysterious marginal references. And as if that were not enough, he copies on three separate sheets (one of which is still extant in Madrid) those special paragraphs, all referring to the Trinity or to Jesus Christ as Mediator with the Trinity.

57 We all know about that particular problem in the *Constitutions* over which he made an election during the forty most important days of his *Journal*. And that, in my view, explains why those pages have been saved from the destruction that befell the other pages of that "very fat bundle of writings." It was not a problem of minor importance, as has been hypothesized at times when guessing at the magnitude and intensity of yet other graces that he might have received when presenting even more important points to the Trinity. For Ignatius, few matters were more important or

⁶² Ignacio Iparraguirre, S.J., "Introduction to the *Spiritual Journal*," in *Obras completas de S. Ignacio de Loyola*, 3rd ed. (Madrid: 1977), 338.

more deserving of so decisive an approval before making the decision which his heart was urging upon him. Three years before, in the *Deliberations of 1541* (the so-called *Constitutions of 1541*), the six companions who had stayed in Rome with full powers had decided that the poverty of the **professed houses** should be absolute, without any possibility of having income. But they had permitted income for the upkeep of the **churches annexed to such houses**: "The sacristy may have income for all matters of necessity that will not be for the professed."⁶³ This seemed to Ignatius, at the moment of drafting the *Constitutions*, to fall short of the absolute poverty of Christ whom he wanted to follow, and to renege on his "offerings of greater value and of more importance . . . to imitate you in bearing . . . all poverty, both actual and spiritual" (*SpEx* 98).

58 Ignatius is torn between his loyalty to the poor Christ, whom he wants to follow in the line of the *magis*, and his respect for the decision of his companions. How can he forbid the churches to have an income, thereby imposing on the Society a poverty more total than that of the strictest, most rigorous contemplative orders? (Even St. Teresa of Avila would to a certain degree permit such income for her reformed convents.) Ignatius felt that one of the fundamental pillars on which rest the Society's apostolic freedom and its perfection in following Christ was at stake here. There might be more important problems; but since they were less disputed, they did not need confirmation from on high as much as this one. This was the crucial problem. For that reason, and not only because they were the report of graces received (which were no doubt many all through the other pages of that "very fat bundle of writings"), Ignatius spared those pages from the destruction that was the fate of the rest: because should the case ever arise (for he never dreamed of refusing the dialog to which his companions had a right before they would approve the *Constitutions* he was drafting), he could appeal to the seriousness of his procedure and the divine confirmation that had brought him to such a stand.

59 What interests us directly, here and now, is not a general study of Ignatius's mystical life, which we find most clearly documented in the *Journal*, but the fact of the Trinitarian confirmation given to Ignatius on a concrete point that he judges essential in his charism and wants to convert into one of the Society's constitutional "ways of proceeding." We can hardly appreciate that Trinitarian confirmation, though, without looking, at least in a panoramic overview, at the inner spiritual world of Ignatius. One compe-

⁶³ *Constitutiones anni 1541*, in *MonCons* 1:35.

tent writer's résumé of the ascensional rhythm of the *Journal*, among many that have been proposed, could be the following.⁶⁴

- ✓ ▶ From the divine Persons, contemplated separately, to the unity of their circumincession [sometimes spelled "circuminsession"] (February 2–21).
- ▶ From the man Jesus, who has become the center of Ignatius's experiences and inner life, to the God Jesus (February 21–28).
- ✓ ▶ From the second Person to the unifying plenitude of the divine Essence in itself. It is his tentative discovery of the transcendent unity (February 29–March 6).
- ▶ Gratitude in a loving respect and reverence.

60 Here is a sampling of quotations from Ignatius that inform us in a particular way about the Trinitarian communications connected with his decision for total poverty:

- ✓ ▶ "The intelligences had to do with the operations and productions of the divine Persons, feeling or seeing more than understanding" (February 21).
- ✓ ▶ The content of this illumination is the procession of the Holy Spirit, under the formal aspect of the operation of the Father and Son (February 19, 1544).
- ▶ That same February 21:

Feeling spiritual intelligences, so much so that I seemed to understand that there was practically nothing more to know in this matter of the Most Holy Trinity. . . . I knew or felt, *Dominus scit*, that in speaking to the Father, in seeing that he was a Person of the Most Blessed Trinity, I was moved to love the entire Trinity, especially since the other Persons were in him essentially. I had the same experience in the prayer to the Son. The same too in that to the Holy Spirit, rejoicing in one after the other as I felt consolations, attributing this to—and rejoicing that it came from—all three (February 21, 1544).

Ignatius is again speaking about circumincession here. The adverb "essentially" indicates that by the unity of their Essence, in each of the three Divine Persons the other two are present. This illumination is so extraordinary that Ignatius's account of it, normally as objective as a mere listing of facts, evokes from him an "exclamation of admiration with heightened affection" (*SpEx* 60) and an application of "his own measure" in contrast to the divine condescension: "In untying this knot or whatever, the fact seemed so great to me that I never stopped saying, speaking to myself: Who are

⁶⁴ Iparraguirre, *Obras completas*, 331 n. 24.

you? How can this be? etc. How did you deserve this? or, Whence did it come? and so on.”

- ▶ Two days later: “With these thoughts growing in intensity and seeming to be a confirmation, even though I received no consolations about this matter and Jesus’ showing himself—or letting himself be felt—seeming to me to be somehow the work of the Most Holy Trinity, and remembering when the Father placed me with his Son” (February 23, 1544). Ignatius here remembers Jesus laden with his cross, to whom the Father gave him as a servant: “Later, the time that day when I recalled or remembered Jesus, a certain feeling or seeing with the understanding in constant devotion and confirmation.”
- ▶ “A feeling, or more properly a seeing, apart from the natural forces, the Most Holy Trinity and Jesus, who was presenting me or placing me or being my intermediary with the Most Holy Trinity so that that intellectual vision would be communicated to me. With this feeling and seeing, I was deluged with tears and love, but directed to Jesus; and a deferential respect for the Most Holy Trinity, more like a reverential love than anything else” (February 27, 1544).

61 All this situates Ignatius’s deliberation at truly sublime heights. But what is, concretely, the reason that moves him to consider imposing so singular a poverty on the Society? He will explain this to us in the first part of his deliberation when, following the method that he himself gave in the *Exercises*, he turns

to reflect and get into elections, and that done, having picked up the reasons I had written out [the autograph manuscript of the *Deliberation on Poverty*, which we still have]⁶⁵ to reflect on them, praying to our Lady, then to the Son and to the Father that he would give me his Spirit to reflect and discern [third and second time of the Spiritual Exercises], although I was talking of something already done, feeling deep devotion and certain lights with some clearness of vision, I sat down, considering, as it were in general, whether I should have complete or partial income, or none at all,⁶⁶ and I lost all desire to see any reasons. Other thoughts came to me at that point: for example, how the Son first sent out the apostles in poverty to preach, and afterward the Holy Spirit confirmed them, giving his spirit and

⁶⁵ *MonCons* 1:78.

⁶⁶ Meaning that both houses and churches should have income (i.e., complete income), that only churches should have it (i.e., partial income), or that neither houses nor churches should have it (i.e., no income).

tongues; and thus the Father and Son sending the Holy Spirit, all three Persons confirmed that mission. (*SpJr* February 11, 1544)

62 This is the key. In those illuminations, Ignatius sees that the Most Holy Trinity has confirmed an apostolic poverty that is absolute and does not believe that the Society can vary from that model. The rest of the *Journal* is a search for an identical confirmation of a similar poverty for the Society. When he has finished that process with the complete divine confirmation,

“With this feeling and seeing, I was deluged with tears and love.”

Ignatius, by an act of the will into which he puts his whole personality, indents as if for a whole new paragraph and writes a single word, as only he can do, grammatically imperfect and redolent of genius, but worth more than a painting: “Finido.” When he starts a new page, although he had written no more than ten lines on the

preceding page, he begins with a marginal note: “I took these four days off, looking at nothing of the *Constitutions*” (March 12, 1544). It is his well-deserved rest after a task carefully done. Those pages of the *Journal* deserved indeed to be saved!

63 The outcome of the episode is well known. In the revised version of the *Formula* presented to Julius III in 1550, the following words will be added to the prior version approved by Paul III: “professi, vel ulla eorum domus aut ecclesia.” Those two words, “aut ecclesia,” are the scant remnant in the *Constitutions* of that long drawn out spiritual effort.⁶⁷

V. The Ignatian Charism Seen in the Trinitarian Light

64 When we finish reading the twenty-five pages of the *Journal*, pondering on them in the blinding Trinitarian light that radiates from them, and wondering what that “very fat bundle” of which most was “visions he had seen in confirmation of some point of the *Constitutions*” must have been, we have to be puzzled by this simple fact: Ignatius does not mention the Most Holy Trinity a single time in the *Constitutions*! This bare fact shows us how great was his discretion, his humility, and his judiciousness. And yet, now that we have his secret, we must illuminate the various elements of the

⁶⁷ *Formula Inst. Julii III*, no. 7, conveniently found in *The Constitutions of the Society of Jesus and Their Complementary Norms* (St. Louis: Institute of Jesuit Sources, 1996), 10. This latter source will be cited as *ConsNorms*.

Ignatian charism with this Trinitarian light if we want to grasp its ultimate point of reference.

65 We know, by Ignatius's own testimony, that we have to understand certain concrete decisions about our common life—the absence of choir and habit (“the habit is of no importance”) and the use of pilgrimages as “trials” are examples of this—in the light of “something that happened to me at Manresa.”⁶⁸ Nadal explains this more fully, referring to his confidences with the founder: “When asked why he had done this or that, he was wont to answer: ‘I refer it all back to Manresa.’”⁶⁹ Even in his way of proceeding in government as general, what he saw at Manresa is his criterion.⁷⁰ Nadal goes as far as to conclude that at La Storta Ignatius had a “*præclarissimam futuri Instituti intelligentiam*”

I do believe that it is extremely important to underline the Trinitarian source of certain fundamental traits of the Ignatian charism.

[an exceedingly clear understanding of the future Institute],⁷¹ the “*prænotio Instituti*” that I mentioned above. I have no desire to give a maximalist interpretation to these generic statements of Nadal, about which there is an abundant bibliography. I do believe, though, that it is extremely important to underline the Trinitarian source of certain fundamental traits of the Ignatian charism, as we can conclude from the experiences at the **Cardoner** and **La Storta** and from his *Spiritual Journal*.

66 **Service and mission.** Immersion in the Trinitarian light, with its gifts of infused understanding and love, does not bring Ignatius to the mysticism of marriage or of a transforming union to which other contemplatives arrived. His conversion and transformation at the Cardoner might have led him to an eremitical, penitential, and contemplative spirituality. The fact that they do not must be attributed, at least in part, to his natural predisposition for arduous tasks and to his courtly and military formation; but above all, to the divine plan and to the message conveyed by the illuminations with which he is favored.

⁶⁸ Da Câmara, *Memoriale*, no. 137, in *FN* 1:609 f.

⁶⁹ Nadal, “Exhort. Colon.,” no. [8], in *FN* 2:406. See also “Exhort. Conimbr. 3,” no. [11], in *FN* 2:152; and “Exhort. Complut. 2,” no. [10], in *FN* 2:193.

⁷⁰ Nadal, *Adhort. in Coll. Romano*, no. [12], in *FN* 2:6.

⁷¹ Nadal, “Dialogi,” no. [24], in *FN* 2:259 f.

67 The enlightenment at the **Cardoner** is a virtual summons. Ignatius will pass from contemplation of the Trinity to contemplation of the works of the Trinity, in order finally to aspire to be admitted to collaboration with that action of the Trinity. It is a mysticism that leads him to action. Because what is revealed to him, with contours that are imprecise but will be progressively enriched and sharpened from the Cardoner (1522) to La Storta (1537), to the period of the *Spiritual Journal* (1544) and up to his death (1556), is an

understanding, in the bosom of the Trinity, of the mystery announced by Paul, of how all things issue from God and return to him. Ignatius sees that the mysteries of creation, of man's fall, of redemption, and of the Church are caught up in that movement of descent and ascent. Above all, the mystery of Christ is revealed to him in that perspective. What he sees in Christ is not the model of this or that virtue, however perfect, such as humility, poverty, patience, zeal, etc. For Ignatius, Christ is above all the One who, being always conscious of issuing from the Father and of returning to him, continuously contemplates the Father's designs in order to discern, so to speak, in a perfect indifference of heart and openness of spirit, without preconceived limits, what the Father wants from him for the realization of his work and his greater glory.⁷²

It is not a Platonic contemplation, but one that commands a reply from Ignatius's heart. The work of Christ has to be furthered, and furthered with the same modalities with which Christ did it: as an unconditional, universal mission, and with a kenosis—which means poverty, humility, and the cross—and in constant union with the Father.

68 Ignatius feels interiorly compelled to make that his life's destiny. By a discernment and an election of a state of life, by the meditation on the Kingdom and the Two Standards, all on the basis of "that so great illumination," he replies to the call. He will be a man of the greater divine service. At the Cardoner, the group aspect of that service is still absent, and even the priestly aspect. But are we not perhaps talking already of things that are the Society?

69 We have seen the advance that **La Storta** marked in that service: its Trinitarian acceptance, its group overtones, the cross, its focus on Rome, the name. Ours is not an effort here to write a monograph on service (and its equivalent, glory) in the Ignatian charism, but to highlight its Trinitarian inspiration. The *Spiritual Journal* brings out how Ignatius conceives everything as issuing from and going back to the Trinity, as an external reflection

⁷² R. Cantin, "L'Illumination du Cardoner," in *Sciences ecclésiastiques* (Montreal, 1955), 54.

of circumincession. He feels called to associate himself with that work, to serve.

70 Ignatius looks to find the initial and final point of his discernment in the Trinity, with an attitude of respect and reverence like that of a servant before his king, aware that he has a mission to carry out. All discernment is a function of service, because the unlimitedness of the task and the unlimitedness, too, of the means for carrying it out impose a criterion of reduction and application. Ignatius comes to the Trinity after making his offering, “not at all for a further confirmation, but so that before the Most Holy Trinity a decision may be made regarding me concerning his **greater service**, etc., **by the most expedient way**” (*SpJr* February 27, 1544). “The most expedient way”: that means complete availability. Like the branches of a trunk, all the characteristics of Ignatius’s apostolic service are derived from this “greater service” that must be given “by the most expedient way”: “Our goal does not stop at the intention, since we must always look to the greater glory of God, always go further in charity; the extension is as great as charity goes; the means are as many as can be used by the humility of a simple priest.”⁷³ There is no ministry that falls outside the Society’s field of apostolate, no man who can not make a claim on it, no honest means that is excluded, no advantage that would exempt one from trying to do ever more and more.

71 Ignatius had other illuminations: “As the Son first sent out the apostles to preach, and then the Holy Spirit confirmed them, giving his spirit and tongues, so, the Father and the Son sending the Holy Spirit, all three Persons confirm that mission” (*SpJr* February 11, 1544). This is the entire theology of mission that Ignatius makes completely his: Christ gives the mission, the Holy Spirit confirms it with his gifts, for the glory of the Father. It is the extension *ad extra* of the “expiration” by which the Father and the Son eternally “send” the Holy Spirit.

72 In an apostolic service conceived on so grandiose a scale in the light of the Trinity, we are likely to make little allowance for human limitations. Ignatius frames this service in a strong hierarchical context and gives it a meaning of combat—“to fight for God,” “soldiers of Christ who fight”⁷⁴—but the ultimate point of reference is still Trinitarian:

- ▶ In the **apostolic obedience** that is owed primarily to the Supreme Pontiff “in order to be more surely directed by the Holy Spirit.” Discernment is to be asked for from the Holy Spirit at one’s very entrance into the Society, for it is the Spirit who calls (*ibid.*, [4]);

⁷³ Nadal, “Exhort. Complut. 3,” no. [74], in *CommentInst* 308.

⁷⁴ “Formula Inst. Julii III,” nos. 1, 3, 4, in *ConsNorms*, 1–8.

- ▶ In the **discernment of concrete options** in both our personal and our community life, which has its roots in the Cardoner;
- ▶ In the **norms for the selection of ministries** that guarantee the characteristics of the apostolic mission, as it was seen at the Cardoner.

73 It is an essential trait of the Ignatian charism, and one of clear Trinitarian origin in the vision of La Storta, that the following of Christ is to be done in **humiliation and the cross**. That is how Ignatius understood it, and this aspect is the topic of his conversation with Favre and Laínez immediately after they leave the chapel and continue on their way to Rome.

There is no ministry that falls outside the Society's field of apostolate,

Persecutions will be necessary to maintain the Society's militant temper, and in this sense Ignatius will pray that persecutions may never be lacking. They are also a proof of fidelity to Christ, a sign that Jesuits "are not of this world" (John 15:18-16:14). The life of Ignatius, dotted with lawsuits and sentences—sometimes insis-

tently demanded by Ignatius, since putting an end to accusations made him freer for greater service—taught him experientially that the following of Christ brings much hostility. With his habitual flair for reflection, he had seen that persecutions are lacking only when we do not work at our apostolate.⁷⁵

74 But the cross that the Lord bore on his shoulders means not only external persecutions; it also, and primarily, means following him in humility, poverty, self-abnegation. It means stripping oneself of everything, including honor and a good name, regarding these as well sacrificed when "greater service" is at stake. Nadal explains this very well by linking that abnegation and cross with the appellation "least," which is a comparative of inferiority: "The foundation of the Society is Jesus Christ with his cross for the salvation of souls, as was made clear to our blessed father when God the Father placed him with his Son. From this it follows that the Society, since Jesus Christ is our Foundation and Captain, whom we must imitate spiritually, especially in meekness and humility, is to be called the 'least' Society of Jesus."⁷⁶ That is what Ignatius always called his Society, particularly in matters and missions of greater importance.⁷⁷

⁷⁵ Ribadeneira, "Dichos y hechos," no. 93, in *FN* 2:381.

⁷⁶ Jerónimo Nadal, "Exhortatio incerto tempore," no. 2, in *CommentInst* 490.

⁷⁷ Nadal, "Exhort. Salmant.," no. [12], in *FN* 1:311 f.

75 There is no better synthesis of what the cross taught Ignatius at La Storta than this paragraph of Nadal's, which would deserve a long exegesis full of Jesuit, biblical, and theological overtones:

It helps to exercise oneself and to consider and feel that we are following Jesus Christ, who still carries his cross in the Church militant, to whom the eternal Father has given us as servants, if we follow him with our own crosses and want nothing more from the world than what he wanted and took, i.e., poverty, opprobrium, toil, pain, even death, exercising the mission for which God had sent him into the world, which was to save and perfect souls, with all obedience and perfection in all virtues. But our cross is our delight too, for it already has the splendor and glory of Jesus' victory over death, his resurrection and his ascension.⁷⁸

76 The trait of being contemplatives in action is also Trinitarian in the Society's charism. It is astonishing to see that when Ignatius is going through the mystical experiences recounted in his *Journal*, he is simultaneously carrying on his normal activities: government of the Society, numerous letters, visits made and received, and other apostolic occupations. In those very days he is founding the House of St. Martha for reformed prostitutes, negotiating with the Pope to revoke the limitation of the Society to sixty professed Jesuits, founding a house for catechumens, and so on. None of that distracts Ignatius from his Trinitarian intimacy: he receives some of his extraordinary graces right in the waiting rooms of cardinals, and even in the street.

It does not seem right to me to characterize Ignatian spirituality by its asceticism, as has been done, consciously or unconsciously, perhaps more in the past than today. This does not mean, naturally, that there is no Ignatian asceticism.

77 Contemplation does not exclude action. When Nadal tells how Ignatius's spiritual life was centered on the Trinity, especially in his final years, he ends thus: "This sort of prayer that our father Ignatius obtained so exceptionally, by a great privilege of God, used to make him also feel the presence of God and a relish for spiritual things in all things, in all his actions, in all his conversations, being contemplative in action (which he used to explain by saying that we must find God in all things)."⁷⁹ Ignatius endeavored "to

⁷⁸ Jerónimo Nadal, S.J., "Orationis ratio in Societate," in *MN* 4:678.

⁷⁹ Nadal, "In examen annotationes," in *MN* 4:651.

teach the Society that its prayer should not be speculative, but practical.”⁸⁰ So did Nadal too, when he crisscrossed Europe explaining the *Constitutions* and transmitting to the new communities the Society’s authentic way of proceeding. He said at Alcalá:

Prayer and solitude, without external means for helping souls, are proper to monastic congregations and those of hermits, but not to our Institute. Anyone who wants solitude and only prayer, who likes to be off in a corner and to flee men and contacts with them to do them good, is not for our calling. . . . for anyone like that, there are the Carthusians . . . , whose vocation that is. Our vocation demands more of us than just to help ourselves, and the grace of our Order helps us in this sense.⁸¹

A few lines further on, he adds, “Let no one think that in the Society God helps him for his own sake.” It is precisely the contemplation of the Trinitarian mysteries that turns Ignatius toward apostolic activity. As becomes clear in key passages of his *Journal* (for March 7, 1544), his spiritual circle begins by “looking upward” as he seeks in God the light and the primordial image; he does not stop there, though, but goes on, “coming down to the letter” in order to keep on finding him in earthly realities. To rise from creatures to the Creator is a form of prayer certainly not unknown to Ignatius. But even more typical of him is the subsequent “descent,” from on high down to creatures as the term of the divine action.⁸² In his first visit to Spain, in 1553, Nadal insists that this, in proper measure, is what is proper for every Jesuit: “The sentiment of prayer and its affection that inclines toward recollection and a not necessary [freely chosen(?)] solitude do not seem to be the proper prayer for the Society, but one that inclines toward the exercise of its vocation and ministry.”⁸³

78 But not only should prayer energize apostolic activity; conversely, apostolic activity should nourish and foster prayer. This is Nadal’s classic theory of the **circle of action-contemplation**:

This is the circle that there is, as I so often say, in the Society’s ministries: what you did for your neighbors and how you served God in those ministries help you further back at home, in your prayer and in the occupations you have there; and that greater help enables you later to busy yourself

⁸⁰ Nadal, “Exhort. Complut. 2,” nos. [8 f.], in *FN* 2:190–92.

⁸¹ Nadal, “Exhort. Complut. 3,” no. [83], in *CommentInst* 324.

⁸² See Hugo Rahner, S.J., quoted by Iparraguirre in *Obras completas*, 376 n. 226. (See n. 64 above).

⁸³ Nadal, “Orationis ratio in Soc.,” in *MN* 4:673.

more earnestly and more fruitfully for your neighbor. So that the one exercise sometimes helps the other, and conversely.⁸⁴

79 I would like to add an observation here that I consider necessary. It does not seem right to me to characterize Ignatian spirituality by its asceticism, as has been done, consciously or unconsciously, perhaps more in the past than today. Ignatian spirituality is a complex of motive forces that lead simultaneously to God and to men. It is participation in the mission of the One sent by the Father, in the Spirit, in an ever greater service, in love, with all the variants of the cross, in an imitation and following of that Jesus, who wants to lead all men and all of creation back to the glory of the Father.

80 This does not mean, naturally, that there is no Ignatian asceticism. On the contrary, so sublime is this vocation that whoever feels this call should dispose himself for it by destroying in himself, by the abnegation and purification of every disorder, whatever hinders him from living it to the extent of the grace given him. Ignatius's *Pilgrim's Testament* gives us an example of that purification. The *Spiritual Exercises* shows us the method for doing the same in ourselves and for helping others in that direction too. An Ignatian Trinitarian mysticism and an Ignatian asceticism always go together in perfect harmony. Ignatius's *Journal* gives us an ideal example of the election process as proposed in the *Exercises* for seeking God's will, with the same spiritual devotion and tears, the same sentiment of respect and reverence, the same use of the mediators that we read of in the pages of the *Exercises*.

VI. The Continuing Search

81 So far, I have dealt with elements of the Ignatian charism whose Trinitarian inspiration is demonstrable. But is that enough for us? We know that Ignatius was favored with the grace of an infused contemplation of the profoundest mysteries of the Trinity: the mystery of the unity of Essence and the Trinity of Persons, the mystery of circumincession; the mystery of the generation of the Word and the procession of the Holy Spirit, the mystery of the divine operations *ad extra*. These are only a few of the explicit assertions about the Trinity that Ignatius makes in his *Journal* or that are readily deducible from what he writes there. But he was not writing theology or mysticism in those spiritual notes, nor did he dwell on the content of his visions any more than was necessary to describe them with

⁸⁴ Nadal, "Exhort. Complut. 3," no. [35*], in *CommentInst* 328 f.

the greatest possible precision and to spell out the rhythm of the motion of spirits he felt in connection with the election or oblation that he was making.

82 Now that the Trinitarian origin of the Ignatian charism is clear to us, I feel that we may and should raise our eyes to the Trinity and, basing ourselves on the data of revelation elaborated by theology, try to see other aspects that he saw, but of which he has told us nothing: "The particulars that he understood, though many, cannot be determined" (*PilgTest* [30]). In this way, we will be able to clarify and round out other important elements in his charism. For we can hardly doubt that the Ignatian charism, or at least our understanding and application of it, admits of development. Indeed, certain elements in it come out in bolder relief and with greater profundity as time goes by: they become more explicit. In consequence, just as Ignatius, in a descending process, transposed Trinitarian elements into the Society's charism, so we, in an ascending process, starting from concrete aspects of that charism, can lift our gaze to the Trinity in order to see how they are realized in the Trinity and thus understand their meaning more fully. The Society's charism is enriched in this way and its purity guaranteed. We cannot afford to leave the Trinitarian perspective out of the renewal process of the Society.

83 *The person.* Amid the widespread decay of moral values around us, our times have the merit of highlighting as never before the value of the person. This revaluing has become manifest in matters ecclesiastical, religious, and even Jesuit. It is not an ideological or cultural humanism such as spread in the sixteenth century, but a genuine respect and reverence for every concrete man or woman as a unique individual, regardless of race, creed, social class, or country of origin. This is one of the key doctrinal issues of the present pontificate, just as John XXIII had previously given us, in his final encyclical, *Pacem in terris*, a luminous synthesis of the nature, rights, and duties of the person (no. 9 ff.).

84 But it is **in the Trinity** that the concept of person finds its most perfect and mysterious realization. It is not only a fascinating and unsurpassable model but the ultimate exemplar; and by imitating this at an infinite distance, man can find a stimulus toward perfection not only in himself but in his relations with his fellow men too. After all, man as person was created in the image and likeness of God, who is one in Essence and triune in Persons.

85 We start the Mass each day with a Pauline formulation of this Trinity of Persons: "The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit" (2 Cor. 13:13). This confession epitomizes the New Testament concept of the saving function of each of the three divine Persons and, at the same time, of the immanent Trinity,

that is, the Trinitarian mystery seen in itself. The Father is a Person inasmuch as he is Source of the Son and, through the Son, of the Spirit; that is, inasmuch as he gives himself, in a communion of their common divine life, to the Son and the Spirit. His personal Being is a giving of his divine Being to the Son and, through the Son, to the Spirit. The Son too is a Person, inasmuch as he receives his divine life from the Father and communicates it to the Spirit. And the Spirit too is a Person, inasmuch as he receives from the Father, through the Son, a communion of that divine life.

86 Each of the persons is not "in itself," nor does it belong to itself except inasmuch as it is simultaneously related to and gives itself completely to the other two. The being of each of the three Persons is a pure and complete *extasis*, a going-out, a self-giving, a vital impulse toward the other two. In this way a circumincession takes place, the mystery in virtue of which, by the unity of essence, in each of the three divine Persons the other two are present. The interiority of their relations is wrapped in a mystery of intimacy. The Persons are three, and without being confused they compenetrates one another to the most intimate depths of themselves, since their Person is "ecstatic," with a total gift of self and a total and complete openness to the other two.

87 From that incomparable model, the divine Person, *the human person* must take inspiration for his perfection and, analogically, for his fulfillment and consummation. The human person is, according to one of its most classical definitions, a subsistent, incommunicable, and rational being. Analogically, this definition applies to both divine Persons and created persons, although the subsistence, incommunicability, and rationality have to be understood in ways not identical. What constitutes the divine Person is the subsistent relation proper to each one precisely as that relation, that *ad*. The consummate perfection of the divine personality in its otherness is the exemplar of what a human personality should be: it should not close in on itself, but perfect itself in its relationships and otherness, renouncing all ego-centeredness. In the divine Persons is found the ultimate model of the "man for others."

88 The Jesuit's total availability, not only to his superior in a relationship of obedience and receptivity of any mission but to all his brothers, is based on that supreme Trinitarian ideal by which the divine Persons communicate themselves fully, accept, and enrich one another fully. A mysterious circumincession in the Trinity, which is to be duplicated analogically in us humans as a total giving, a total mutual acceptance, a total sharing. Feeling myself in the other, feeling the other in myself, accepting him and being accepted are an ideal of supreme perfection, especially since I know that he is God's dwelling, that Christ is in him, suffers and loves in him, is

waiting for me in him. An apostolate conceived that way is of a purity without limits, of an absolute generosity. It is the plenitude of baptismal power communicated to us by the grace that binds us to the Trinity and to the community of all men, equally created and redeemed by God and destined to share in his divine life.

89 **Poverty and donation.** The Trinitarian mystery is ultimately, then, a mystery of love and interpersonal communion among the divine Persons. But the diversity of this giving and receiving of the divine life is what makes for the distinction and *perichoresis* of the divine Persons within the Trinitarian mystery. At the ultimate reaches of so mysterious a communion, each Person reserves absolutely nothing for himself; all are indissolubly intertwined with their entire being. Communion is effected among them by precisely what is most incommunicable. It is a marvelous paradox. Because the Person is incommunicable, indeed precisely *as* incommunicable, he can communicate himself to the others without being alienated from himself. There is no contradiction between the absolute autonomy of each divine Person and their mutual relations, which consist in a total giving of themselves, inasmuch as both aspects coexist in the simplest, most perfect subjects imaginable; those aspects are not opposed, but complementary. Since the three Persons have the same nature and perfections, each is as great in receiving from the others all he has as in giving them all he has: in the coexistence of the two perfections of giving and receiving everything is his supreme greatness. By analogy, the perfection of the human person lies in his analogical overcoming of that opposition.

90 The person is, as such, social and open to relationships by its very nature. To the extent that these relationships are a communion and not only a communication, the human person affirms its autonomy and uniqueness:

Promoting justice means also restoring in ourselves the model of the Trinitarian relation.

giving oneself to others is the best possible use of the capacity of self-determination. Conscious affirmation of our being and the deliberate donation of ourselves are the closest we can come to making ourselves a perfect image of the Most Holy Trinity. Certainly, the concept of person is realized differently in God and in man, for in God it has to do with a Being totally subsistent in itself and for itself. Certainly

too, in God the unity of nature is not only specific but numeric, whereas in man it is only specific. And certainly also, in God everything is perfect, whereas man is limited even in what is good in him. But isn't the analogy to be found in the totalness of our giving to others all we have? Many of the

decisions made by GC 32 in the matter of poverty fit into this line of donation, sharing, and solidarity. The Society's giving of its personnel and works, done in a spirit of solidarity and at times extending even outside the Society (as in FACSI, the ongoing aid exchanged between the Society's older and newer units, and similar activities, if I may mention things so concrete and still susceptible of betterment) is an instance of our desire to improve in that direction.

91 At the same time, if we consider in a Trinitarian light all of man's selfishness: his exploitation, his violations of human rights, his injustice, whatever is an undue appropriation of the material or moral possessions of others, which would be the complete antithesis of self-giving—are these not clearly the sin of atheism, inasmuch as they deny what God is in us and what we are for God? Are they not the impious (in the technical meaning of that word) negation of the concept that God has of the human person conceived according to the divine model, and of the relationships founded on giving and sharing that should exist among us? Promoting justice means also restoring in ourselves the model of the Trinitarian relation. Freeing the oppressed means also perceiving once again the sense of equality in which our condition as persons formed in the divine image places us. Fighting for peace means also rediscovering our equality as sons of the Father and brothers in Jesus Christ by the work of the Spirit. There is no true person without true donation. And whatever is opposed to donation—selfishness, withholding, exploitation, oppression—depersonalizes us in the Trinitarian sense of that word. The Society of Jesus must clearly grasp the need to give itself, to devote itself, if the Ignatian intuition is to continue to exist and be operative among us.

92 Two extremely important concepts follow from this idea of the person finding its plenitude in donation: that of poverty and that of community. **In the Trinity** the interchange is so total that among the divine Persons everything is common. It is a total self-donation, with no limitation but what constitutes each Person as a subsistent relation vis-à-vis the other two. Thus, the Father has as specifically his own only the giving of his nature to the Son, that is, the personal relation of paternity; and the Father and Son have as specifically their own only their relationship to one another in the infinite love that is the Holy Spirit. Jesus was referring to this divine life when he said, "All I have is yours and all you have is mine" (John 17:10).

93 In his human life, Jesus is the infinite potentiation of the capacity for self-stripping, for "his state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even

to accepting death, death on a cross" (Phil. 2:7-8). On that cross, Jesus, whose unique Person is divine and eternally generated by the Father, feels his human nature rent asunder and calls on the Father by whom he feels abandoned. His poverty is so complete that he needs his Father's will in order to continue subsisting (John 4:34). His only possession is his radical dependence on the Father. His wealth is his poverty, since his subsistence is his dependence. The poverty of the Son of God consists in that double attitude: receiving everything from his Father and giving everything back to him in thanksgiving. We ourselves are the Father's gift to the Son: "They were yours and you gave them to me" (John 17:6), and he enriches us with his poverty (2 Cor. 8-9). Jesus is the first poor man, the poor man par excellence: he receives us from the Father as brothers and gives us back to the Father as sons. As men, but also as religious, our theological poverty consists first of all in receiving that poverty of Jesus, that is, opening ourselves to the gift he gives us.

94 But these reflections on theological poverty must not be a soporific to distract us from **actual poverty**. Christ was also materially poor, and to an eminent degree. We saw above how Ignatius's occasion for meeting the Trinity was a question he had about poverty. We also saw that his reflection on the mission of the apostles to preach in poverty was decisive for him: it confirmed his election beyond all doubt. Later, the *Constitutions* spell out in a conclusive way the concrete aspects of that poverty and its connections with religious and apostolic life. What is more, this is the only matter regarding which Ignatius insists on a control: the vow not to touch poverty except to make it stricter required of those who have access to the general congregation, the one agency that can change the *Constitutions*.

95 It is not surprising that in the Exercises poverty "both spiritual and actual" (*SpEx* 98, 146, 147, 157, 167) should be a pivotal point for determining the process of following Christ. For us Jesuits who have individually and collectively opted to follow Christ in a total way with "offerings of greater value and of more importance" (*SpEx* 97, 98), this theological poverty must lead us, in fact, to actual poverty. In the light of this Trinitarian poverty and total disappropriation, many of our religious catchwords in this area take on their full meaning: frugality, the standard of living of honest priests, the life like that of the poor, solidarity with the poor. In that light, too, many of the sufferings of our day appear in all their poignant tragedy: the absolute dereliction of individuals and of whole peoples, the spiritual anguish of nonbelievers, the moral misery of those who deny by their day-to-day lives what they believe in the depths of their hearts. The Lord who redeemed us in poverty can be helped only in poverty and from poverty.

96 **Community.** The community is an element of religious life that has received in recent times a necessary and proper reevaluation. Everything leads us to think that the possibilities and riches that lie hidden in community living have by no means been fully exploited and that the future will bring them out more and more clearly. This means not simply a transfer to religious life of the collectivist or group tendency that seems to be operative at every level of life—in economic, political, social, national, and international communities. The religious community does not arise from considerations taken from the secular or mundane world. Nor does it come primarily from a religious sublimation of man's innate sociability. Its origin is much loftier. In a very full sense we can say, "Congregavit nos in unum Christi amor" [the love of Christ has gathered us together into one].

97 It is curious that the word "community" does not appear even once in the *Constitutions*, nor do we find anything in the *Constitutions* that resembles a theory or spirituality of the community. They speak rather of houses, of union (and with what eloquence!) and the means that can help preserve it, of the precautions with which we must protect it and, in the most vigorous terms, the measures we must take against those who offend it. Ignatius speaks too of the "body" of the Society: indeed, it is one of his favorite ideas. It is a kindred concept to that of the mystical or moral body, with its head and members, its distinction of functions and coordination toward a purpose, toward a mission.

98 It is interesting that Ignatius, whose *Spiritual Journal* tells us that he was brought to contemplate the bliss of the community of Persons in the Most Holy Trinity, has left us in the *Constitutions* a precious insight into the Trinitarian foundation of every authentic religious community, on which any further development would have to be built: "The chief bond to cement the union of the members among themselves and with their head is, on both sides, **the love of God our Lord**. For when the superior and the subjects are closely united to his divine and supreme Goodness, they will very easily be united among themselves." The paragraph might well have ended there and all would have been adequately explained. But Ignatius specifies further, and introduces his idea of the descent of all things from the Trinity. He goes on, "They will very easily be united among themselves through that same love that will descend from the divine Goodness and spread to all other men, and particularly into the body of the Society."⁸⁵ For Ignatius, the Society, as a global community of all who have been formed into one body, has as its foundation the love that binds together the three divine Persons. This love makes possible the continued existence, as one

⁸⁵ *Constitutions*, 671, conveniently found in *ConsNorms*, p. 326.

body, of what is a "community for dispersion." Only by keeping in high relief this Trinitarian imprint of what constitutes the community will it be able to keep performing in the future the primordial role in the renewal of religious life that Vatican II assigns to it. Only by a strengthening of the love bond can the built-in tensions of the community be dispelled: unity and pluralism, individual good and common good, dialogue and obedience, cohesion and dispersion, and so forth.

99 But how can our communities be inspired by the Trinitarian model of personal plurality? The answer is easy: **by love and by the mission given under obedience.** Communion among us reflects the divine *koinonia*, for God wanted to bind us to himself by love, for a mission given to us, under obedience, not only as individuals but as sharers together in an

The Jesuit community, following the Trinitarian model, is united ad intra by a sincere love and charity, and ad extra by the community of apostolic service received as mission.

apostolic conspiracy proceeding from him. The union that exists among us follows a divine pattern. The unification that the Spirit brings about in a community proceeds from that very unity which operates in the heart of the Trinity. What St. Augustine said of the ecclesial unit is found in an eminent way in a religious community; it is the proper work of the Holy Spirit, as Father and Son cooperate: the Spirit constitutes somehow the society of the Father and Son by being possessed communiter by both of them.⁸⁶ Just as the divine unity between Father and Son

culminates, as a society of love, in the relation that both have with the one Spirit, so the ecclesial community, and concretely the religious community, attains its unity in the Spirit and by the Spirit. It is love made a Person that brings about unity in the Church. It must also be, and is in fact, what infuses an agglutinating charity into the members of a religious community.

100 The Trinitarian community, as we saw above when treating of persons, is of a mysterious nature and perfection. By their circumincession and their *perichoresis*, the three divine Persons maintain a union that is unlimited life and communication. Not only is everything common among them, but they are, just as each one of them is, the divine life that is numerically one: there is no more life in the three Persons than is found in one of them, since the three exist by a real identity in the same divine being. In them, and only in them, the unity of love is the unity of essence. The only difference

⁸⁶ Sermon 41, in *Patrologiæ cursus Latinæ*, 38:463 f.

among them is the supreme distinction of their relations, of being Persons, which ensures the divine intimacy of their *koinonia*. The three Persons are coeternal, coequal, and consubstantial, not only by their unity of essence but by their very intercommunion and union of love.

101 But that community is also manifested by their conspiracy in operations *ad extra*, with no other differences than the attributions. No one of them acts without the others, because none exists without the others. This is not only a requirement of their unity of essence, but a direct consequence too, and primarily so, of their intimate *koinonia*. Christ will say, "It is the Father, living in me, who does this work" (John 14:10). The principle of all their operations is the essence or nature common to the three Persons: the Persons are co-agents, just as they are coexistent, because each one is in the other two indissociably. There is a common operation because there is a communion in being.

102 It is worthwhile applying all this to the Incarnation of the Son as a Trinitarian mission: at Manresa, already enlightened by the loftiest contemplation, Ignatius has no other framework than this Trinitarian one for explaining the decree of the Incarnation. Jesus' mission to the apostles is similarly given under a Trinitarian sign (Matt. 28-29), as is his apostolic confirmation (John 14:26 and 15:26). Paul so understands it too (Eph. 1:3-14 and 2:18). For Ignatius, mission and apostolic community are existentially united in the Trinitarian communication of La Storta. Hence we may state that the Jesuit community, following the Trinitarian model, is united *ad intra* by a sincere love and charity, and *ad extra* by the community of apostolic service received as mission. Whatever development communities are to have in the future should be, if we want it to be an organic, noncancerous development, in function of love and mission, elements that have in the Trinity their loftiest expression. The Trinity is, then, the supreme, mysterious model to which we come with analogies and obscurities, but to which we must keep returning in order to keep the Society in a permanent state of inspiration, so that it will be ever new and ever Ignatian.

103 I want to end where I began. I realize that there are many other concepts beside those explained here, and that some that I have touched on need a fuller explanation, for which the *Fontes narrativi* of the history of the Society offer an immense material. There is, too, an abundant bibliography on each one of those headings. What I hoped to do here was to project a certain amount of light on the connection that many of them have, as elements in the Ignatian charism, with Ignatius's call and acceptance into the intimacy of sublime Trinitarian communications, and to make today's Jesuits more aware of all that, thus opening up an avenue toward a richer understanding and a fuller application of the Ignatian charism. But this can only

be a beginning. At this point, I invite our theologians and specialists in Ignatian spirituality to extend and delve further into these studies.

104 If contemplating the mystery of the Trinity enabled Ignatius to reach certain practical decisions that his day needed, for example, the foundation of the Society with its specific charism, then shedding light on that fact and its relevance today will enable us to live that charism in all its purity and to be more adequate to our day's needs. If we can do that, we shall have managed the *aggiornamento* that Vatican II asked for, by going back to the sources of our birth as religious.

105 I sometimes wonder if the lack of proportion between the generous efforts that the Society has made in recent years and the slowness with which the hoped-for inner renewal and apostolic adaptation to the needs of today proceed in certain places—a topic that often preoccupies me⁸⁷—isn't due in great part to the fact that our zeal for brave new undertakings has overshadowed our theological-spiritual efforts to discover and live the dynamic and content of our founder's inner itinerary, which leads directly to the Trinity and then descends from it to the concrete service of the Church and the help of souls.

106 Will some of us say that all this is too arcane an idea, too remote from the realities of our daily lives? That would be to close our eyes to the very foundations of our faith, to the very reason for our existence. We have been created in the image and likeness of God, who is one and triune. Our life of grace is a participation in that same life. And our destiny is to be assumed into the glory of God the Father, through the Son's redemption and in the Holy Spirit. Christ, whom and with whom we serve, has that mission of bringing us to the Father and sending the Holy Spirit to assist in sanctifying us, that is, in perfecting the divine life in us. These are the great realities!

107 Just as being "inserted" into the world invigorates our apostolic zeal by enabling us to know at first hand the realities and needs in which the redemption and sanctification of our brothers is worked out, so knowing the place of the Trinity in the gestation of our charism gives us a living participation in that divine life which is knowledge and love, and directs our apostolic zeal along the right road. Even more: practical experience strengthens and deepens our knowledge down on the level of earthly realities; but at the level of spiritual contemplation, a living knowledge of God is already a sharing and a bliss, a *via ad Illum*, as the Society is called in the *Formula of*

⁸⁷ See "Allocutions to the Sixty-Sixth Procurators' Congregation, 1978," in *Acta Romana* 17:423, 519.

Julius III,⁸⁸ it is the way to the Trinity. That is the road the Society must travel; a long road that will end only when we arrive at the plenitude of Christ's Kingdom. But the road has been traced out for us and we must travel it, following the footsteps of Christ as he returns to his Father, illumined and strengthened by the Spirit who dwells in us.

108 We should make this sublime mystery of the Trinity the special object of our thoughts and prayers. Such an invitation is no novelty. Indeed, Nadal, who was best informed about the Ignatian charism, extended it to the whole Society more than four centuries ago. His voice comes down even to us:

I hold it for certain that this privilege granted to our father Ignatius is given to the Society also, and that his grace of prayer and contemplation is prepared for all of us in the Society, since it is linked with our vocation.

Let us place the perfection of our prayer in a contemplation of the Trinity, then, in love and in the union of charity, which includes our neighbors too by the ministries of our vocation.⁸⁹



An Invocation to the Trinity

109 O Most Holy Trinity! Primal mystery, source of everything! "Who has ever seen him, to give a description? Who can glorify him as he deserves?" (Sir. 43:31). I feel you so sublime, so far from me, so profound a mystery that I must cry out from the bottom of my heart "Holy, holy, holy Lord God of hosts, heaven and earth are full of your glory. Hosanna in the highest!" The more I feel your "inaccessible greatness" (1 Tim. 6:16), the more I feel my own "puniness and nothingness" (Ps. 38:6). And yet, plunging deeper and deeper into the abyss of that nothingness, I meet you at the very depths of my being, *intimior intimo meo*,⁹⁰ loving me, sustaining me so that I will not lapse back into nothing, working through me, for me, with me in a mysterious communion of love (*SpEx* 236).

Kneeling before you, I dare to raise my plea, to ask for your wisdom, even though realizing that the summit of man's knowledge of you means knowing that he knows nothing of you.⁹¹ But I also know that the

⁸⁸ "Formula Insti. Julii III," no. 1, in *ConsNorms* 3 f.

⁸⁹ Nadal, "In examen annotationes," no. 82, in *CommentInst* 163 f.

⁹⁰ St. Augustine, *Confessions*, trans. Hal W. Helms (Orleans [Mass], 1986).

⁹¹ Thomas Aquinas, *De potentia* (London, 1932-34), q. 7, a. 5, ad 14.

obscurity is suffused with the light of the mystery that eludes me. Give me that “mysterious, hidden wisdom of God, destined since before the ages began to be for our glory” (1 Cor. 2:3).

As a son of Ignatius and called to live his vocation, which you have chosen me for, I ask you for some of that “unusual,” “exceptional,” “extraordinary” light from the depths of the Trinity, so that I can appreciate the charism of Ignatius, accept it, and live it as it should be lived in this historical moment of your Society.

Grant me, Lord, to see everything now with new eyes, to discern and test the spirits that help me read the signs of the times, to relish the things that are yours, and to communicate them to others. Give me the clarity of understanding that you gave Ignatius.⁹²

I want you to start treating me, Lord, as a schoolteacher does a child (*PilgTest* [27]), for I am ready to follow even a little dog, in order to go the right way (*PilgTest* [23]).

Let your light be for me like the burning bush for Moses, the light of Damascus for Paul, the Cardoner and La Storta for Ignatius. That is, a call to set out on a road that may be obscure, but that will open up before me, as happened to Ignatius when he was following it.⁹³

Grant me that Trinitarian light which enabled Ignatius to grasp your mysteries so profoundly that he could write, “There was no more to know in this matter of the Most Holy Trinity” (*SpJr* Feb. 21, 1544). Like him, I want to feel that everything ends in you (*ibid.*, March 3, 1544).

I ask you too to teach me the meaning, for me and for the Society, of what you showed Ignatius. Grant that we may learn more and more the treasures of your mystery, which will help us to advance without going astray along the road of the Society, which is *via nostra ad te*.⁹⁴ Convince us that you are the source of our vocation and that we will achieve far more if we try to penetrate your mysteries in contemplation and to live the divine life *abundantius*, than we would by turning to merely human means and activities. We know that our prayer leads us to action and that “no one is helped by you in the Society just for himself.”⁹⁵

⁹² Laínez, “Epistola,” no. 10, in *FN* 1:80.

⁹³ See n. 53 above.

⁹⁴ “Formula Inst. Julii III,” 1, in *ConsNorms* 3 f.

⁹⁵ See n. 83 above.

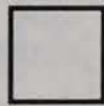
Like Ignatius, I bend my knees to thank you for this so sublime Trinitarian vocation to the Society;⁹⁶ like St. Paul too, who bent his knees before the Father, I beg you to grant to the whole Society that “planted in love and built on love, it will with all the saints have strength to grasp the breadth and the length, the height and the depth,” and that, knowing the love of Christ, which is beyond all knowledge, I too may be filled with the utter fullness of you, Most Holy Trinity (see Eph. 3:14–29). Give me your Spirit who “reaches the depths of everything, even the depths of God” (1 Cor. 2:10).

To attain that fullness, I follow the advice of Nadal to put my prayer by preference in “a contemplation of the Trinity, in love and in the union of charity, which includes our neighbors too by the ministries of our vocation.”⁹⁷

I end with the prayer of Ignatius: “Eternal Father, confirm me; Eternal Son, confirm me; Holy Spirit, confirm me; Holy Trinity, confirm me; my one only God, confirm me” (*SpJr* Feb. 18, 1544).

⁹⁶ See n. 52 above.

⁹⁷ See n. 90 above.



REFLECTIONS ON FR. ARRUIPE'S ADDRESS

Perception of Man and Mission

by Richard A. Blake, S.J.

Fr. Blake teaches film studies at Boston College, Chestnut Hill, MA.

Reading through Fr. Arrupe's essay stirred memories of two long-past exchanges with brother Jesuits, one older and one younger than I. The first occurred shortly after Fr. Arrupe's death. As two of us were looking over the obituary notices and documents that started to arrive, I remarked that I was grateful for the privilege of living through one of the great generalates in the history of the Society. My senior companion rolled his eyes heavenward in disbelief and gasped, "O God."

The second involved a conversation with a man in charge of formation, who spoke about the discomfort many scholastics feel during their visits to higher-education communities. I thought the age differential might be the source of the problem. "No," he replied. "Those guys [in higher education] represent everything that we teach them is wrong with the Society."

A man of his time, my older friend had for many years found himself growing ever more disconcerted by the instability he saw in his country after the Vietnam protests, in the Church after Vatican II, and in the Society after GC 32. For him Fr. Arrupe stood as a symbol, if not the cause, of the disintegration of all that he had known, loved, and served throughout his Jesuit life.

The younger man had done his own formation during the Arrupe years. In his enthusiastic dedication to social service as a means to promote faith in the service of justice, he had concluded that Jesuit institutions of higher education had become obstacles to the true work of the Society, a refuge from the real world, where Jesuits could retreat into an ivory tower of comfort and privilege. He could, and did, support his perception by quoting, extensively and selectively, from documents of the congregations and from Fr. Arrupe, whom he idolized.

From the distance of several years, it seems clear that both men had drawn a simple stick cartoon of Fr. Arrupe and reduced the man to a caricature. Still, both were absolutely right in their perception that the impulse toward commitment to justice, so clearly identified with the man, held extraordinary consequences for the Society as a whole and for each individual Jesuit as well. Both, however, were absolutely wrong in trying to interpret his importance in terms of their own limited perspective. Pedro

Arrupe was far more complex, far bigger than their two-dimensional portrait of him.

I wonder if many other Jesuits, myself included, don't often try to fit him onto a single page of their sketch pad. His extraordinarily complex mind and heart, once reduced to a few straight lines, become less challenging, less upsetting, less exhilarating.

Now, ten years after his death, Pedro Arrupe deserves a serious reconsideration from all of us. His essay "The Trinitarian Inspiration of the Ignatian Charism," coming not too far from the end of his active life, provides a summary statement in his own hand. Recalling the spiritual journey of Ignatius from the Cardoner to Rome, Fr. Arrupe grounds the outward, ministerial mission of the Society of Jesus in the relation between Persons that Ignatius perceived in the Trinity. Each Person "is" for the Others. Faith in the service of justice is but a contemporary expression of that fundamental illumination in the life of Ignatius.

When set in its Trinitarian context, the mission of the Society envisioned by Ignatius encompasses all modes of expression, from serving lepers on the edge of the jungle to editing manuscripts in the Vatican library, from directing cloistered religious to dialoging with leaders of the business world or entertainment industry. As Fr. Arrupe reminds us, since "Ignatius conceives everything as issuing from and going back to the Trinity" (para. 69), "there is no ministry that falls outside the Society's field of apostolate" (para. 70).

Reading this essay confirms my judgment that both my friends were wrong in their perception of both Pedro Arrupe and the mission of the Society. This thoughtful essay helped me gain a better sense of him and of that mission.

Getting It Right

by William A. Barry, S.J.

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at Campion Renewal Center, Weston, MA.*

In his years as superior general, Pedro Arrupe took very seriously the injunction of the Second Vatican Council that religious orders needed to return to the sources of their charism and at the same time to adapt the expressions of the charism to the changed circumstances of our time. He considered this address one of his legacies to the Society. He has assisted us both to return to the sources and to adapt to our own times. As we read

these pages, we become aware of a central aspect of Ignatian and Jesuit spirituality, its focus on the God revealed through the life, death, and resurrection of Jesus of Nazareth. Even as a novice in the spiritual life, untutored in theology, Ignatius was granted extraordinary revelations of the inner life of our triune God. Arrupe shows us how the revelation at the Cardoner transformed Ignatius from a rather eccentric, ascetic loner into the discerning man who eventually was led to found the Society of Jesus. Before the Cardoner, it appears, he could have ended up as a solitary, somewhat peculiar beggar in Jerusalem or someplace else; the experience at the Cardoner led him to discern the way he needed to live in order to be able to help souls. This transformation was the result of the intervention of God, not of any efforts on Ignatius's part. From this experience Ignatius embarked on a journey marked at every stage by a constant desire to know where God wanted to lead him personally and through him the nascent Society of Jesus. Arrupe shows us how intensely Ignatius prayed that the Trinity would confirm his inspirations regarding his and his companions' mode of life. Ignatius came to believe that he had a call from God to do something momentous for the Church and the world. He wanted to get it right. Arrupe uses the entries of the *Spiritual Journal* to show how insistent Ignatius was that the Trinity should confirm his discernment about the poverty of the Society, since his discernment ran counter to the original discernment of his ten companions.

In addition, Arrupe's analysis of the Ignatian sources gives us a clearer picture of the interior life of Ignatius, the superior general of this growing order. He knew that the Society was breaking new ground in the Church as a religious order. He wanted to make sure that he and the Society were getting it right. No blueprints had come down to him from the past that he could ultimately rely on. He had to put his trust in the experience of the companions and especially in his own experience. We have the pages of his notes for the year during which he was working on the issue of the poverty of the Society. But we know that many more pages existed at one time. It can safely be assumed that Ignatius took the same care to ask for confirmation on many other occasions when faced with difficult decisions. Here we have an example of the ideal not only of how superiors should conduct themselves but also of how all of us need to act as we engage in our various apostolates. Like Ignatius, we are engaged in important tasks for the Lord, or better, in union with the Lord. We, too, want to get it right. What better way than to follow the example of Ignatius in our daily lives?

In the final section, Arrupe takes it upon himself to draw out the implications of his findings for the contemporary Society. The *Constitutions* state: "The Society was not instituted by human means; and it is not

through them that it can be preserved and increased, but through the grace of the omnipotent hand of Christ our God and Lord" (no. 812). Arrupe uses Trinitarian theology to illuminate central challenges faced by the Society today. In a brilliant tour de force, he brings this theology to bear on the Society's call to combat atheism, to promote justice, to live in actual poverty, and to sustain communities for mission. It is very appropriate that *STUDIES IN JESUIT SPIRITUALITY* publish this timely and inspiring monograph. Let us hope that we will make the final prayer to the Trinity our own. Pedro Arrupe did the Society a great service with these pages. His urgent plea that Jesuits follow the injunction of Nadal needs to touch all of us. "Let us place the perfection of our prayer in a contemplation of the Trinity, then, in love and in the union of charity, which includes our neighbors too by the ministries of our vocation."

Portrait and Landscape

by Philip J. Chmielewski, S.J.

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The computer printer sometimes confronts me with the question, "Landscape or portrait?" Even late at night, I realize that the eager microchip does not want to decorate my office. Then I remember that the friendly silicon actually wants to know what will be the orientation of the text that it is about to reproduce. For us in the Society, Fr. Arrupe has generated a text that offers both an Ignatian portrait and a Jesuit landscape.

Arrupe comments on Ignatius's habit of exactitude in his *Spiritual Journal* (para. 56). I suppose readers have sometimes been put off by this carefulness. Perhaps they can more easily move through this material if they think of it as similar to the log of an early seafarer noting the repetitions, gaps, and wonders of a coastline or, more generally, of an eager traveler's detailed journal of wines consumed, persons met, and wide spaces traversed.

Arrupe sketches out two routes of travel (para. 107): (a) across and through everyday realities and (b) into the vitality of the Trinity. Practical experience travels the road of our needs and duties. Prayer moves us along the *via ad Illum*. Schedules and sickness, committees and conferences constitute the former landscape. The second route covers a different terrain. We can track the moments when a new source of hope springs up in us or when we are able to lead someone to survey a fresh lode of compassion within ourselves. Still traveling along this second route, we might log those spots where we have engaged another person as a brother or sister, so that we become heartened to travel the Way once again. Or, conversely, we experi-

ence a sense of being sent, for example, through an MBA or to the JVC. Then again, our travels may lead us to recognize those places in the course of the week when imaginatively solving a problem leads to parish peace or even when our surprising gesture brings joy in a halfway house. In such instances, Ignatius himself or his followers find the landscape crossed by the road to the Trinity.

All Jesuit landscapes are pilgrim paths. To be a Jesuit is to live the pilgrim life, as did Ignatius. Pedro Arrupe speaks of the development of the personality of Ignatius (para. 30). In paragraph 26, he had just used the phrase—taken from Favre and Polanco—“to follow Ignatius.” How is it then that to follow Ignatius means taking up the task of allowing the Trinity to shape one’s personality? Each Jesuit is to receive his proper portrait. How?

Fr. Arrupe speaks of the second route of travel—into the full life of the Trinity—as bringing “a bliss.” Those times when I am inclined with a certain devout cynicism to think of such deep delight as a tinsel throwaway, a hood ornament above the engine of real work, I am helped by the many stories of Pedro Arrupe’s verve and gladness. I am helped when I think that he sought to be engaged with this joy across the varied, indeed, sharply troubled, landscapes of his life.

What if we map Jesuit living as a daily pursuit of “delight”? That is, either we hunt the Lord in our days or we merely pound the pavement. Arrupe’s “rejoicing” (para. 60) and his “relishing” (para. 109.4) remind us of this coloration in the Ignatian portrait. To be sure, for a Jesuit, as Nadal notes, the cross is our delight (para. 75). Yet Fr. Arrupe offers this Jesuit sense of penance and abnegation and suffering, a means to highlight the constructing of personalities. Joy is not superficial “feeling good.” Joy and delight shape the soul. Jesuit delight in the cross is a path of making a friendship with the Lord. The cross then represents what delight frequently signals: movement and intimacy. Finally, the Jesuit focus on the cross—and with those who carry crosses—is a source of delight because the cross takes the individual into the life of the Trinity. *Via crucis*: each word counts.

This joy is divine in its origin, articulation, and vitality. The Trinity imparts a perduring, personal joy. This joy is the affective signal of glory. It offers each individual the means for grasping what glory may be. Glory is to the internal landscape what service is for the global, actual landscape (para. 69). Deeper joy, *major gloria*, greater service.

Another potential annoyance in Ignatius’s *Spiritual Journey*, in addition to what appears to be major-league detailing of minute, internal motions, is his habit of omitting key information about his experiences and

illuminations. Fr. Arrupe takes this up as the founder's desire to be discrete, humble, and judicious (para. 64), as Ignatius's urgency in respect and reverence. This discretion is not only a reverence before the wonder of his experience but also a respect for us who are to follow Ignatius. The journey of a Jesuit requires the shaping of a personality—a portrayal of the self for others. The Trinity brings about this shaping. The experience of the vitality of the Persons of the Trinity makes the disciple. Intimacy individuates. Not just our peers, not just our family histories, not just the way the Lord engages each of us differently in prayer—still more than do those influences, the Trinity molds each Jesuit into a particular image and likeness—a portrait, if you will.

So, when Arrupe is sharing Ignatius's concern for an ardent, effective union among the far-flung and rambunctious brethren (para. 97), he has prepared the way for this in his reflections on Trinitarian dynamics (para. 89). Jesuits will flourish together when each achieves and acknowledges diversity and when each man recognizes his and his brother's mystery—that is, those features of our personal geography that are sensed yet resisting articulation, given to others but ungrasped. Arrupe also implies that the early Jesuits manifested an eager abandon in travel because each became "great in receiving from the others." Mutual receptiveness established vital community for a mad dispersion.

At the wayside chapel of La Storta, Ignatius, encountering Jesus carrying the cross, receives the final shaping of his self (para. 47). Subsequently, Ignatius offered his first Mass as a priest at St. Mary Major's (para. 35). After the loss of the Holy Land to Moslem control, relics, particularly those connected with Bethlehem, were treasured at this basilica. So, just as its mosaics recall the topography of Paradise, the church recalls a distant New Testament landscape. The gold that gilds the ceiling beams of the nave was the first gold brought back from the Western Hemisphere, gold given by the Spanish king to the center of his Church in Rome. Thus, the basilica recalls the New World. St. Mary Major's also enshrines a picture of the Virgin and Child from the hand of St. Luke. The evangelist who depicts the Man of the Way and who pens St. Paul's travels provides for Ignatius's prayer this icon of mission. Within the framework of these landscapes and carried by the rhythm of these movements, Ignatius, the new priest, brings the Son to the table; he enacts a Eucharistic theology that takes up the whole world.

Ignatius, created in the image and likeness, desires the Trinity and what the Trinity longs for. Ignatius, open to the world, is drawn into the Trinity. Ignatius, attentive to the Persons of the Trinity, longs for poverty, in order to step swiftly and ever nearer to the world. Justice (para. 91)

becomes each one's receiving his or her distinctive own and bestowing it still further. He wishes to give himself fully—a self the Trinity has shaped—in order to bring all back to the Father (para. 93).

Fr. Arrupe makes use of key Ignatian texts to urge each of us to a both Spirited particularity and to a Trinitarian comprehensive reach. He would like us to traverse together the long road to the Trinity across the deeply troubled landscape of our worlds.

A Model of Intimacy

by James F. Keenan, S.J.

*Fr. Keenan teaches moral theology at Weston Jesuit School of Theology,
Cambridge, MA.*

Because of my interest in the relationship between spirituality and morality, I became interested in a primary insight: the Imago Dei. It's a great concept because it basically prompts us to realize that whenever we want to ask who we are, we need to first ask who God is.

When I was a student here at Weston Jesuit School of Theology, I remember taking courses with Brian McDermott and Leo O'Donovan. It was the mid-1970s and we were all studying Karl Rahner. I've never been a systematic theologian, but two insights from those courses about the nature of God and humanity have always remained with me. (Fr. Rahner may turn over in his grave at what I think I remember, and both McDermott and O'Donovan may at least, to continue the metaphor, roll their eyes.) But here's what I remember. First, God had to be triune: if the nature of God is love, then God had to be three persons in one being. God had to be able to be, if you will, more than one, and two would not be enough. Second, humanity was created because God (being LOVE) needed to love more than God's self.

I love the truth of the Trinity. I love that we (not I) are created in God's image. It's not, after all, that I try to find a multiplicity of persons within me! Rather, I realize that we, humanity, are made in God's image. I realize that each of us needs one another in order to be persons (such a great Trinitarian word!). That is the Trinitarian claim, if I understand it rightly: Each of the persons of the Trinity needs one another to be God. Thus, being in the image of God, we need one another to be human. It is refreshing to see how Fr. Arrupe retrieved this rich charism from St. Ignatius, and how significant an impact this dimension of our charism can have on us. His essay provides a great occasion for reflecting on how and why we can

develop exercises of intimacy with one another. The model that he proposes is incredibly intimate: nothing short of God, in whose image we are made, a God who is intrinsically interrelational.

Are we not intrinsically interrelational? Are not my vows your vows? Is not my charism a share in yours? Do we not need one another? Did we not enter to be with one another? And are we not called to love one another?

In our wonderful culture that promotes the autonomy of the individual, we Jesuits are invited to discover in one another the possibility of becoming the glory of God by being in relationship. Can we not reflect more on how, through our own apostolic and communal activities, we are called to become, with and through one another, human persons?

We Jesuits are known for our apostolates, for our mission. Would it not be remarkable if we Jesuits were known not only for the excellence of our institutions but also for the deeply personal way we treat one another?



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