JESUIT INSTITUTE

St Ignatius of Loyola

The Man and his Spirit

St Ignatius of Loyola – The Man and his Spirit

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Albert Chevallier-Tayler (1862-1925)
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It is a partnership of Jesuits and lay people
working to promote Jesuit identity, Christian mission
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Introduction

Every once in a while a person comes along who has an influence beyond their own time and place; someone who makes a profound and lasting contribution to the stock of human experience. Such a person was Ignatius of Loyola.

Given the name Íñigo at his baptism, Ignatius was born at the margins: in the year 1491 just as the medieval was giving way to the renaissance; in the mountainous and inaccessible borderlands between the Spain of Emperor Charles V and its powerful rival, the kingdom of France; speaking the Basque language; the thirteenth child of a local aristocrat.

Ignatius falls at the battle of Pamplona, May 1521

From an early age, Ignatius was determined to overcome this obscurity and to make a name for himself on the world stage. This he was to do but in ways he could not have imagined.

The Knight

Ignatius tells us in his autobiography that he spent his youth in the pursuit of arms, dreaming about the life of a medieval knight in love and in war. He later recalled this time as being 'given to the follies of the world.'

It was not until he was thirty that Ignatius got his chance to be the knight of his dreams, when, in May 1521, King Francis I sent an army to defend French interests at Pamplona. The walls of the city were strong but the Spanish garrison small and hopelessly outnumbered and outgunned by the superior French force. Ignatius' 'great and foolish desire to win fame' led to a reckless attempt to fight off the French against the odds.

A cannon ball from the French guns soon put paid to Ignatius' bravado. One leg was shattered and the other badly damaged. But, impressed by his bravery, the French army surgeons tended to him and, rather than being kept prisoner, he was sent home, a bumpy ride of fifty miles on a horse-drawn litter causing him much pain and discomfort.

Seeing the mess his legs were in, and knowing that this would put an end to his ambitions of courtly life and love, Ignatius had his own doctors break and reset the bones without anaesthetic. Close to death several times, it was not clear that the brave young man would survive his ordeal but, four weeks after the battle, things took a turn for the better and his wounds began slowly to mend.

For nine months, Ignatius was confined to bed in rooms on the third floor of the castle at Loyola. To

while away the time, he called for romances – tales of medieval knights, daring deeds, and beautiful princesses. But the only books that could be found were a life of Christ and a collection of saints' lives. Reluctantly, Ignatius opened these books and astonished himself by being drawn into their stories, imagining himself as one of these saintly and heroic followers of Christ.

During this time, and subsequently at Manresa, Ignatius wrote down his reactions, thoughts and reflections in a specially prepared book 'of polished and lined paper . . . which he carried around very carefully'. What he wrote in this notebook was to be the source of the *Spiritual Exercises*, the classic of western spirituality for which Ignatius became famous. It was published in its final form in Latin in 1548.

Weighing up his former dreams of knightly conquest and courtly love and his new dreams of being a latter-day disciple of Jesus by imitating the lives of the saints, Ignatius determined to reinvent himself. He would begin his new life by going to Jerusalem as a pilgrim.

The Pilgrim

And so it was that, accompanied by his brother, Pero, and a couple of servants, Ignatius set out on his great adventure. He came to think and speak of himself as 'the pilgrim'. The holy land was the goal of his pilgrimage: he would walk the streets of the towns where Jesus had worked his miracles, and sit in the fields where Jesus had taught his disciples. It was to be here that he would live out his new dream of being a disciple of Jesus.

On his way to take ship at Barcelona, Ignatius made a detour to the mountain-top monastery at Montserrat and there, in a dramatic gesture remembered from childhood tales of questing knights, he hung up his sword and dagger before the ancient statue of the black Madonna, spending the whole night in vigil. He swapped his fine courtly dress for a rough tunic made of sackcloth and took up the iconic staff and water-gourd of the pilgrim. He continued to Manresa, a small town not far away, probably to seek advice from a hermit familiar with the dangerous and arduous journey to the holy land.

The Spirituality of Ignatius of Loyola

The Practice of Attentiveness

During the long months of convalescence after the battle of Pamplona, Ignatius began to be attentive to his experience. He noticed the things that happened, big and small, and the way they left him feeling. Ignatius offers us a spiritual exercise called the **examen** – a simple five step exercise which we can use to be attentive to the experience of each day, noticing how God has been present, how we have been left feeling, and how this reflection might help us determine our next steps.

The eleven months Ignatius ended up spending at Manresa (March 1522 – February 1523) would lay the foundation of his new life and see the shaping of a new spirituality. Determined fully to emulate the simple and self-sacrificing lives of the saints, Ignatius lived at the little hospice of Santa Llúcia, a place where the sick, the orphaned, the mentally ill, and

the elderly were abandoned to charity. He tended to their needs assiduously and begged alms on their behalf. But, after four months, his desire to find solitude and time for prayer led him to a cave in the cliffs beyond the city walls and high above the river Cardoner. It was here that his most intense experimentation and experience of prayer and penance, meditation and contemplation, took place and were distilled into his notebook.

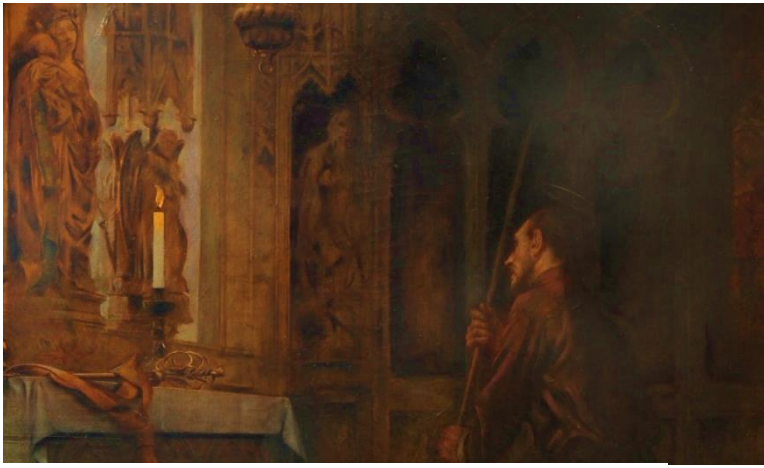
Ignatius began to notice how some impulses led him towards God and others distracted and led him away. He noted that God dealt with him at this time 'just as a schoolteacher treats a child whom he is teaching . . . because he had no one else to teach him.' He began to master the art of discernment.

By February 1523, the pilgrim felt spiritually and psychologically prepared and set off once more for the holy land. After many delays and false starts, he sailed from Venice in May 1523 and entered the gates of Jerusalem 'with great consolation and joy' four months later.

Like pilgrims through the ages, Ignatius set about visiting all the places mentioned in the gospels. But as he did so, he seized upon every opportunity to speak about God with whoever would listen, be they Christian or Jew or Muslim. Tensions between religions in the holy land were as fraught then as they are today and Ignatius quickly landed himself in trouble with the authorities. Six weeks after arriving so full of hopes, Ignatius was deported back to Italy.

With his dreams of following Jesus by living in the holy land dashed, Ignatius was left uncertain what to do next. He was sure that God was calling him to do something quite particular with his life but was quite unsure as to what that could now be.

Ignatius continued to speak about God to anyone and everyone and, in those febrile times of new and unorthodox religious movements, this quickly attracted the attention of the Inquisition. Ignatius was repeatedly jailed for preaching without the authority or theological training deemed necessary to do so. Undaunted, he resolved to get the education he needed and, at the age of 33, returned to grammar school in Barcelona to learn the Latin he would need for higher studies, sitting alongside schoolboys less than half his age.



Ignatius spends the night in vigil at Montserrat, March 1522

Ignatius proved himself an able student and he soon entered the university at Alcalá de Henares, near Madrid, and then at Salamanca. But the disorderly nature of the Spanish universities left him frustrated and so he conceived a plan to go to Paris to enrol at the most prestigious university of the day.

At the Collège de Montaigu, Ignatius began his studies in humanities but struggled to support himself by begging alms. It was during this time he came to England on a begging trip and found Londoners most generous. He graduated with a Master's degree in March 1535. Now qualified to teach theology, he could do so without fear of the Inquisition, although throughout his life he was dogged by those who were suspicious of the familiar and intimate way he spoke about God.

During his time in Paris, Ignatius would lead friends through his *Spiritual Exercises* and soon attracted a following among his fellow students. These included St Pierre Favre and St Francis Xavier with whom he shared rooms and who became his first companions and co-founders of the Society of Jesus.

Ignatius returned to his old dream of living in the holy land and following in the steps of Jesus. At Montmartre on 15th August 1534, Ignatius and six companions (Pierre Favre, Francis Xavier, Diego Laínez, Alfonso Salmerón, Nicolás Bobadilla and Simão Rodrigues) took vows of poverty in imitation of the life of Christ's disciples, and resolved to travel to the holy land together 'to spend their lives in the service of souls'.

First, they set off for Rome to obtain the Pope's blessing on their venture. But Pope Paul III threw them a new challenge, 'Why do you have such a great desire to go to Jerusalem? The good and true Jerusalem is Italy, if you want to produce fruit in the Church of God.' This challenge changed the companions' direction – from desiring to live as modern day disciples in Jerusalem to being apostles wherever the need was greatest.

The companions were ordained priests in Venice in 1537 and, not quite yet giving up the hope of reaching Jerusalem, they split up in pairs and journeyed to towns around Italy 'to help souls'.

The Spirituality of Ignatius of Loyola

The Art of Discernment

Ignatius daydreamed about his future and 'little by little he came to recognize the difference between the spirits that were stirring . . . realizing from experience that some thoughts left him sad and others joyful.' This ability to tell the difference between the things that led to his deepest good (which Ignatius called **consolation**) and those things which, enjoyable though they might be at the time, pulled in the opposite direction (which he called **desolation**) is the art of **discernment**, a key technique of Ignatian spirituality.

Their work as apostles was with the poorest and most marginalized in society: prostitutes, the sick and those dying of plague, addicts, widows and orphans, the mentally ill, and Jewish converts who faced prejudice and ostracization. During the terrible winter of 1538, the companions begged enough money from the wealthy to feed the poorest 10% of the population of Rome for the worst of the winter.

Uncertain whether being 'friends in the Lord' was a temporary thing or whether they would stay together as a group, the companions spent some

weeks in careful deliberation and discernment in the spring of 1539. They concluded that they wished to establish a new religious order and so Ignatius was set the task of writing out a short 'formula' to describe the new institute. This was presented to Pope Paul III who, on 27th September 1540, confirmed the friends as the Company (or Society) of Jesus, 'for the service of God and the help of souls'. The Jesuits had been born.

The Jesuit

Once Ignatius came to Rome in November 1537, he never left. The contrast could not be greater: from being the pilgrim crisscrossing Europe 'alone and on foot' he was now constrained to settle at the hub of the growing network of Jesuits (there were over 1,000 by the time he died), tied to his desk receiving and writing letters, and meticulously crafting the *Constitutions* which would be the rule book and blueprint for this new Society of Jesus.

Ignatius wanted his Jesuits to be fleet of foot – always ready to go where the need was greatest and then to move on when the work was done or could be handed over to others, just as the Jesus' disciples had done. The methods of the new religious order were grounded in the one-to-one engagement of the *Spiritual Exercises* – entering into conversation with individuals about their lives and their relationship with God. People reacted with great enthusiasm, appreciative of these Jesuits who spoke openly in the town squares as well as the churches 'from the heart, in the spirit, practically' (Jerónimo Nadal SJ), touching and often transforming lives.

It was from his rooms in Rome at the Red Tower, and later next to the little church of Santa Maria della Strada which the Pope had entrusted to the Jesuits, that Ignatius sent his great friend Francis Xavier to India, Sri Lanka, Borneo, Japan and China with the words, 'Go! Set the world ablaze' with the love of God. He sent Diego Laínez and Alfonso Salmerón to the Council of Trent as expert theologians. Peter Canisius was sent to defend the Catholic faith against the reformers in Germany.

The Society of Jesus receives the Pope's approval, September 1540

It was also from Rome that Ignatius agreed to a request from the town council of Messina in Sicily to establish a school. Other schools, in Italy, Spain, Portugal, France, and Germany quickly followed and universities too. Within the next ten years, Ignatius had opened some 38 schools and universities. Within the next two centuries, there were over 800. The Jesuits were to become the 'schoolmasters of

Europe' and, beyond Europe, in places at the very edges of the known world.

The Spirituality of Ignatius of Loyola

Encountering Jesus

In the life and teachings of Jesus (contained in the gospels), Ignatius sees a way of living that brings out the best in us. Ignatius would imagine himself into gospel scenes and hear the words of Christ addressed directly to himself. In his *Spiritual Exercises*, there are over forty exercises in which Ignatius offers imaginative ways of encountering the person of Jesus. Above all, Ignatius understood Jesus to be calling him to 'Come, follow me'; living out this calling in the service of others, whatever the cost. Through these personal contemplative encounters, Ignatius gradually got to know Jesus as friend and companion.

Towards the end of his life, Ignatius was persuaded by his companions to recount his life story. This became the *Autobiography* recorded by fellow Jesuit, Luís Gonçalves da Cámara, an important resource for understanding the conversion and calling of Ignatius to a greatness that he could not have imagined as the young hidalgo at Loyola.

Throughout his life, Ignatius was plagued by ill health and, in the summer of 1556, he was suffering from another bout of stomach pains. He died on 31st July, the day on which we keep his feast each year. Ignatius was declared a saint in 1622 by Pope Gregory XV and is buried in the Jesuit Church of the Gesù in Rome.

So what was Ignatius of Loyola's legacy? Certainly the Society he founded with nine companions which continues to live and proclaim the gospel across six continents today. Certainly, in his own time, the example his 'reformed priests' gave to the wider reform of the training, lives and ministry of priests throughout the Catholic church. And, certainly, the way in which the gospel message was fearlessly taken around the globe by Jesuit missionaries. But perhaps Ignatius' most important and enduring legacy is his spirituality – Ignatian spirituality.

What is Ignatian Spirituality?

What do we mean by 'spirituality'? Spirituality is a response to the realization that human beings are more than their component parts of flesh, blood and bones, reflexes, minds and consciousness. Spirituality is a particular understanding and cultivation of the inner self, the things of the spirit, most especially where the human spirit touches God's spirit. As the Jesuit geologist and paleontologist, Pierre Teilhard de Chardin (1881-1955), put it, 'We are not human beings having a spiritual experience; we are spiritual beings having a human experience.'

A particular spirituality will grow out of a particular religious tradition (as Ignatius' spirituality grows out of the Catholic Christian tradition) but each spirituality will have a vision of the life of the human spirit and offer a coherent set of techniques, methods and practices for noticing how our spiritual, psychological and physical selves are faring, and for

nourishing us, encouraging us to grow, and healing us when we are damaged.

The Spirituality of Ignatius of Loyola

Grateful and Generous

When he was walking from Paris to Rouen in September 1529, Ignatius records a moment when he was overwhelmed by joy and gratitude after a long period of listless drifting and dissatisfaction with life. From then on he took notice of the things for which he was **grateful** each day. This practice of gratitude changed his outlook on life and brought about a sustained sense of wellbeing and happiness. Once established, his daily gratitude found expression in being more **generous**. Ignatius characterizes generosity in terms of what he called the ***'magis'*** (meaning 'more') – always wanting to be more so that he could do more 'for the greater glory of God and the common good'. Gratitude and generosity are the bookends of the *Spiritual Exercises* and Ignatian spirituality.

Spirituality helps us to engage with the fundamental questions of meaning and purpose which all human beings have: Who am I? Why am I the person that I am? What am I put here on earth to do? How can I grow the best side of me and rein in the worst? What does it mean to be a good person and lead a good life? What brings fulfilment and happiness?

This inner or spiritual life is usually talked about in religious terms (there are, for example, spiritualities in Buddhism and Hinduism, Judaism, Christianity, and Islam) but some of it, at least, can also be expressed in ways that are not associated with religious belief.

Within the Christian religious tradition, there are many spiritualities but each is rooted in the person of Jesus Christ and the teaching of the gospels. Each has a different take on how to respond to the invitation of Jesus to 'Come, follow me' (Luke 18:22). Some Christian spiritualities are more contemplative, some more active. Ignatian spirituality seeks to bring both together as a spirituality for 'contemplatives in action', a phrase coined by one of Ignatius' companions, Jerónimo Nadal SJ (1507-80).

In those intense months of reflection and turmoil during his convalescence at Loyola and at Manresa, and in the following 33 years, Ignatius crafted a distinctive spirituality – Ignatian spirituality.

Ignatian spirituality is a toolbox of methods, reflections, meditations and contemplations, rules and guidance, for living fully and intensely as God calls us to live. If, as St Irenaeus says, 'the glory of God is a human being fully alive', then Ignatius gives us a way of being fully alive by being attentive to God's calling and loving which draw us out to be the persons he calls us to be. Ignatius' spirituality, like all Christian spiritualities, is deeply rooted in the gospel and encounter with Jesus. Through that encounter, it explores our own nature, our strengths and weaknesses, and how we make decisions that are, in the deepest sense, good or bad for us.

In the little book of his *Spiritual Exercises*, Ignatius sets out a series of exercises, meditations and contemplations, to be followed, full-time, over a period of thirty days. This is the prototype of the Ignatian retreat. Most people (who do not have the leisure to take a month off to do a retreat), though, will encounter Ignatian spirituality in particular exercises (such as the examen or an imaginative contemplation) or on short retreats over a day or weekend, or through a retreat in daily life (when a person does a little of the *Spiritual Exercises* each day over a longer period of time).

If you visit the cave at Manresa today, you approach its entrance across a mosaic pavement created for the 400th anniversary of Ignatius' time there in 1522-23. At the centre of the mosaic is a glorious sunflower with a quotation from the *Metamorphoses* of Ovid (43BC-17AD): 'vertitur ad solem' ('it turns towards the sun'). It recalls Ignatius' realization that just as the sunflower is at its most glorious when it turns towards the sun, so human beings are at their best when they turn their hearts and minds towards the God 'who made us; we belong to him'. (Psalm 99) Ignatius' *Spiritual Exercises* show us a way of doing this in our daily lives – by being attentive to our experience and discerning in our choices, by practicing gratitude and generosity, and, above all, by encountering the person of Jesus 'in whom all the fullness of God was pleased to dwell.' (Colossians 1:19)

Spirituality is, of course, primarily a way in which individuals respond to the calling and love of God. But a group of individuals, such as Ignatius and his companions, can also use that spirituality to inform their community life and 'way of proceeding' (Ignatius' phrase for a particular way of seeing and doing things).

It turns towards the sun

Jesuit schools and universities draw upon Ignatian spirituality to articulate their vision of education and to shape the way in which they conduct their daily 'way of proceeding'. Other Jesuit works will do something similar. Ignatian spirituality gives them a distinctive identity as a Catholic community with a Christian mission.

Some key aspects of Ignatian spirituality are explored in the boxes throughout this booklet. But an intellectual knowledge of Ignatian spirituality can never replace the 'live' experience of doing an Ignatian retreat or using his spiritual exercises, such as the examen, in prayer and reflection.

Biography of St Ignatius of Loyola

1491 Born at Loyola in northern Spain and christened Íñigo; he later chooses to be called Ignatius.
1506 Age 15, Ignatius enters service as a page in the service of the Master of the King's Treasury.
1521 On 20th May, Ignatius is severely wounded at the battle of Pamplona. He returns to Loyola to convalesce.
1522 After nine months of convalescence, Ignatius makes up his mind to go to the holy land as a pilgrim; on 24th March, he spends the night in vigil before the statue of Our Lady at Montserrat.
1522 Ignatius at Manresa and begins an intense period of spiritual experimentation, penance and meditation; he writes the notes which will become his book of the *Spiritual Exercises.*
1523 The pilgrim Ignatius arrives in Jerusalem; but is deported six weeks later.
1524 At the age of 33, Ignatius returns to school to acquire the Latin he needs to pursue university studies.
1526 Studies at the universities of Alcalá de Henares, near Madrid, and Salamanca.
1528 Begins studies at the university of Paris (he graduates with a Master's degree in March 1535).
1531 Ignatius travels to London to beg the alms which will allow him to continue his studies.
1534 In Paris, on 15th August, Ignatius and six companions take vows of poverty at Montmartre and promise to travel to Jerusalem 'to help souls', living in imitation of Jesus' disciples.
1537 Ignatius and his companions are ordained priests in Venice; when asked who they are, Ignatius responds 'the Company of Jesus'; just outside Rome at La Storta, Ignatius has a vision in which he understands that he and his companions are being called to serve God as companions of Jesus.
1538 Being unable to travel to the holy land, the companions put themselves at the disposal of the Pope and disperse to various towns in Italy 'to help souls' in whatever ways they can.
1539 The companions decide (the 'deliberation of the first fathers') to form themselves into a new religious order, neither monastic nor mendicant but 'contemplatives in action'.
1540 The new religious order, the Society of Jesus, is approved by Pope Paul III 'for the service of God and the help of souls'. Francis Xavier is sent to the East, the first Jesuit missionary.
1548 The first Jesuit school is founded at Messina in Sicily, others quickly follow.
Ignatius works on writing the *Constitutions* and directing the Society of Jesus from his rooms in Rome.
1553 Ignatius dictates his autobiography to Luís Gonçalves da Cámara SJ.
1556 On 31st July, Ignatius dies. There are already more than 1,000 Jesuits.
1622 Ignatius of Loyola is declared a saint by Pope Gregory XV. He is buried in the new Jesuit church of the Gesù in Rome.

Today, there are some 18,000 Jesuits in the Society founded by Ignatius of Loyola and his companions, working in 112 nations on six continents, including 2,332 schools and educational projects and 186 universities and institutes of higher education which continue the 450-year old project of Jesuit education 'for improvement in living and learning for the greater glory of God and the common good.' (St Ignatius Loyola, *Constitutions* n.440)

Sunflower (1922) by Martí Coronas SJ

JESUIT INSTITUTE

JEROME NADAL
FIFTH CENTENARY OF HIS BIRTH

Peter-Hans Kolvenbach S.J.
Superior General,
Society of Jesus

The commemoration of the five hundredth anniversary of the birth of Jerome Nadal on August 11, 1507 in Palma de Majorca in Spain occurs in the midst of our preparations for the 35th General Congregation. Calling to mind the role that Father Nadal played at the origins of the Society and gathering something from his experience and writings can throw light on our preparatory work and on the work of the Congregation itself.

It was thanks to the insistence of Father Nadal that Saint Ignatius agreed to leave us his spiritual testimony in his autobiography. This book is all the more indispensable because, according to Father Nadal, "the whole life of the Society is contained in embryonic form and prefigured in the story of Ignatius." It is also thanks to Father Nadal that the letter and spirit of the Constitutions were spread among the first generations of Jesuits, often with the help of lapidary expressions like "we are not monks," "the world is our house," and "working in our bedroom takes the place of singing in choir stalls for us," expressions that even today tell us what the Lord expects us, His companions on the road, to do for His Church and for His people.

Father Pedro Arrupe, who was born on November 14 one hundred years ago, rediscovered Father Nadal's writings, which had been somewhat forgotten, and he quoted them in his last exhortations. When Father Nadal explained the Constitutions and the Spiritual Exercises, he raised questions that still challenge us today as we do our examen of conscience and seek to evaluate the life and impressive apostolic activity of the Society of Jesus.

Therefore, when the question of our identity arises in our prayerful discernment, Father Nadal reminds us that, without a doubt, "nothing of what charity can do to help our neighbor is excluded from our Institute, only on the condition that every service should appear as a spiritual one and that it should be clear to us that what is proper to us is what is most perfect, namely spiritual ministries." Father Nadal himself is recognized as a great spiritual director, but also as the first organizer of social assistance in Sicily during the five years that spent there proclaiming the word of God. Nevertheless, while committing himself to works of mercy of all kinds, he balanced "in the center, like the needle on a scales" (Sp. Ex. 15) his life choices and his apostolic options, always leaving to the Lord the freedom to intervene for His greater service. In this we see the rejection of both a disembodied spiritualism and a professional secularized activism.

the rejection of both a disembodied spiritualism and a professional secularized activism

As GC34 (542) says, a companion of Jesus is not satisfied with just any response to the needs of the times. This response must reveal in all things the initiative of God's love and the Lord's way of proceeding at work in it. And this response will be authentic if it maintains the threefold pastoral approach that includes the ministry of the word, the ministry of the sacraments, and the ministry of the works of mercy, without unduly emphasizing this or that aspect of the mission of the Lord to the detriment of the others. The Society should live out its fidelity to this threefold pastoral approach in "its care for those for whom no one cares or who are cared for inadequately. It is for them that the Society was founded; there lays its strength; there lays its dignity in the Church."

Thus, to be a member of the Society of Jesus means to be chosen and to be sent to tasks that were those of the apostles, that is "ayudar a las almas," to follow the Good Shepherd in search of the "lost sheep." Thinking similarly to Father Nadal, Pierre Favre, his friend in the Lord, gives this mission of helping souls, which comes from the Lord, its full meaning: "May I also be able to help many, to console, to liberate, to encourage, and to bring light not only to their spirit but also to their bodies, and to bring many other

kinds of assistance to the body and soul of my neighbor, whoever he may be."

This brief review of the early sources of the Society reminds us of the very reason for which the Spirit wished to use Jesuits for the life of His Church and confirms us in creative fidelity to this divine call. By recognizing themselves in the mission of the apostle Paul—"Paul signifies our ministries for us," writes Father Nadal—the first Jesuits knew that the search for the lost sheep would lead them to the frontiers of the Church—certainly to the geographical frontiers, but also to the crossroads where the burning demands of humanity confront the Good News of the Lord, which is the true answer to these demands. Pope John Paul II included within this apostolic dynamism a strong commitment "to social work and to the service of the least of humanity," but he also emphasized that "this dimension should never be separated from the global service of the evangelizing mission of the Church which is responsible for the salvation of every person and of the entire person, because of our supernatural destiny." (AR XXI, 904).

It is in this action, accomplished in the manner of the apostles, that Father Nadal exhorts us to be contemplatives. Moreover, it is above all thanks to the formula "to be a contemplative in action," although he uses it only once in his writing, that Father Nadal is known and remains relevant. He did not wish to formulate a principle of spirituality, but he wished to describe a feature of Saint Ignatius, who in all things, actions or conversations, felt and contemplated the active presence of God and the attraction of spiritual things, which he himself usually expressed in the words: it is necessary to find God in all things. Without making use of the expression "contemplative in action," Father Nadal often returns to that apostolic prayer which ought to characterize the servant of Christ's mission. Thus he writes in his spiritual journal: "I do not want you to be devout and spiritual only when you celebrate Mass or when you are in prayer; I want you to be spiritual and devout when you devote yourself to an activity, so that in your very works there will radiate a full force of the spirit, of grace, and of devotion." The real reason for this is that "we do not act of ourselves, but in Christ, with His grace, by His strength, as if one were saying, I act; no, not I, it is Christ who acts in me, and I in Him, in all things feeling what Christ would do or decide."

For Father Nadal, to be a contemplative in action is neither a simple, practical counsel nor a pious wish. Neither is it a matter of alternating between moments of action and times of prayer. Father Nadal presents the

familiarity with God of a companion of Jesus as a circular movement, which finds its origin in the movement of the Spirit, passes through our heart, and is fulfilled in a concrete apostolic commitment to return to its source in God. In 1561, speaking to the scholastics at Coimbra who were worn down by studies and who had little prayer in the their lives, he encourages them to grow, going "as in a circle" from contemplation to action and from action to contemplation, for "if in practice a scholastic approaches studies with fervor and draws his inspiration from prayer for their development, he will forge ahead and the Lord will help him."

The life of apostolic prayer takes its unique source in the Spirit (spiritu) which speaks to us heart to heart. Desiring that God should be first served in all things, the companion of Jesus examines and discerns what the Lord expects of him by contemplating above all the mysteries of Christ's life in the school of the Spiritual Exercises, so that not only may the choice of our apostolic action be His, but also the way of accomplishing it, in His Spirit. Having thus welcomed, in the deepest recesses of his heart (corde) what is received as a spiritual movement (spiritu), this movement is incarnated in practice (practice), that is to say in a concrete commitment to "help souls" by putting into action love of neighbor in following the Lord and in accordance with the preferences of the Lord who gives the new commandment.

"Spiritu, corde et practice"

However, Father Nadal remarks that the circular movement does not stop here, for apostolic vigor can weaken in action, and its orientation toward greater service of God can change direction and go off course. It is necessary then, he notes, to return constantly to contemplation of the life and person of Christ (Sp. Ex 214). Thus, by this circular movement which brings us along "in the Lord" from contemplation to action and back again to contemplation, the "sense of Christ" lives in us and takes hold of us, and what is accomplished is accomplished is uniquely the assistance the Lord desires for His people. To put it in Father Nadal's own words, "you should see to it that your faith be not merely speculative, without any effect in your hear. Try hard to make it practical so that your heart is on fire with love for God and for your neighbor." For "if you are kept busy with your neighbor and with the service of God in your ministry or in any office, then God will help you more effectively in your prayer. And this more effective help from

God will help you in turn to look after your neighbor with more courage and spiritual profit."

This is robust spirituality, such as Father Nadal read it in the life of Saint Ignatius, requiring a personal commitment (corde) through an intense life in the spirit (spiritu), totally integrated in a fruitful symbiosis with apostolic activity (practice), and relying on long pauses devoted to personal apostolic prayer and to discernment or to community sharing (cf. AR XVII, 577).

This spirituality does not refrain from becoming radical when the mission of Christ requires it: "they are not acquainted with spare time in this Society, because if they are not busy in their churches, they are on the lookout for souls whom they can advance in the spiritual life." Or else: "they do not lend themselves to any conversation, to any action, which does not finally aim to bring help to souls and to obtain some spiritual fruit." No more than his master Ignatius, Father Nadal cannot imagine Jesuits who have become inactive and cold. If "the Society is fervor," according to the expression of Father Nadal, it is indeed because it purses "with fervor the salvation and perfection of the neighbor" in a passionate love for Christ, for "His vicar on earth," and for His Church.

Father Nadal's language, which is rather ponderous, abstract, and old fashioned, can be an obstacle. Nevertheless, it communicates to us "great purity of heart, faith in union with Christ, and a great hope in the growth of the glory of God in the Society and in the Church." He tells us about "the first love" of the first companions, which the Society today, preparing for the 35th General Congregation, does not wish to lose; on the contrary, we wish to renew it. Helping us find the way of proceeding at the time of the General Congregation, Father Nadal reminds us that "it is a singular and divine help to unite to our operations the truth and light that we receive from faith, from that faith which God enlightens by gifts of the Spirit in such a way that there is nothing that we think or deal with that does not come from that higher, supernatural and very gentle truth and light; there is nothing that precedes that light by which the mind is enlightened and God's action becomes evident."

Therefore, in this time of preparation for the General Congregation, if we listen to Father Nadal, the most important thing remains "to find Christ in such a way that in all things we feel what Christ would do or decide in this moment, if He were there." Of course, it will be necessary during the next General Congregation to outline the profile of the new Superior General to be elected and to find a more effective structure for the conferences of

major superiors, which have enriched the government of the Society. Several provincial congregations have asked that our mission be reaffirmed, taking account of globalization and ecology and the problems caused by migration, forced displacement of populations, and discrimination. It will also be necessary to look into the lights and shadows of partnership with non Jesuits at the service of the Society and the Church, and also at the service of the mission of the Society. Without this partnership many of our works would scarcely have a future. A number of postulates ask for the renewal of pastoral work, the social apostolate, and the apostolate of mass communications. In the opinion of the *coetus praevius*, which has organized all these requests from the Society, it will also be necessary to at least open a discussion on the promotion of vocations and on the apostolate with young people.

To help deal in depth with all these challenges to our apostolic activity, preliminary studies are underway. However, what is specific to a General Congregation is that the deliberations are not limited to investigations that lead to decisions: rather, they lead to prayerful discernment examining what the Lord expects of us, His companions, on the journey, servants of His mission. The encouragement that Father Nadal dares to give us for our discussions and our deliberations on all these themes is "to understand by means of His intelligence, to will by means of His will, and remember by means His memory so that everything may be done in Christ."

to find Christ in such a way that in all things we feel what Christ would do or decide in this moment, if He were there

In addition to the themes already mentioned and which the General Congregation should take up, the proposition has made by meetings of major superiors to make provision for a decree on our obedience, as previous General Congregations have done for poverty and chastity. Because "the Society entirely submits its judgment and will to Christ our Lord and to His Vicar" (Const. 606), the Holy Father has asked the Society that will be gathered in General Congregation, to make a declaration once again on that obedience that the professed specify in their fourth vow, expressing the commitment of the whole universal body of the Society. Father Nadal, who so to speak was present at the birth of this special obedience, emphasizes above all the bond of union with the universal Pastor,

who precisely because of his universal character transcends every bond to a work, to a country, to a particular group, or to a particular Church. Father Nadal writes: "In everything we do, we unite ourselves as much as possible to the Pope, because as the universal superior he has the responsibility for everything that is lacking in particular situations. We put ourselves at his service in a universal and immediate manner. Such is the origin of the special fourth vow made to His Holiness."

Because the universal responsibility of Christ's Vicar on earth makes him the privileged witness and the privileged guarantor of the apostolic orientations and spiritual needs of the Church on behalf of the world, the first Jesuits, from the beginning, bound themselves by obedience, "first to the sovereign pontiff and then to superiors of the Society" (Const. 547). The reason for this is the concern not to go astray from the ways of the Lord (Const. 605) and to be guided in the choice of ministries and the orientations of our apostolates. Whether the relations of the Society with the Vicar of Christ on earth be comforting, as with "Papa Marcello," or turbulent, as with Pope Paul IV, will change in no way the faith vision which we have of the Apostolic See and which the fourth vow expresses. Calmly describing the history of these relations, Father Nadal contented himself by praying, asking for "light and clarity on the Sovereign Pontiff and the College of Cardinals, so that nothing may be considered in them which is not spiritual and perfect."

As Father Nadal was able to enliven the Society in the 16th century with his commentaries on the Constitutions, this letter that commemorates his birth has tried to show how that which he communicated of his experience and familiarity with Saint Ignatius and the first companions can help us in preparation for the next General Congregation. What he wrote in his spiritual journal seems to have been written for our General Congregation: "A renewal of spirit and a new way of living and governing are necessary so that a new departure in all things may be made in the Society. Such is the will of God and of Father Ignatius, but we must start out from humility in the Lord."

Joseph A. Munitiz, S.J., ed. and trans.

The First Biographies of St. Ignatius Loyola: Diego Laínez and Juan Polanco.
Campion Hall, Oxford: Way Books, 2019. Pp. xxi + 158. Pb, €24.00.

The so-called "Autobiography" of St. Ignatius Loyola that the saint recounted sporadically to Luís Gonçalves da Câmara between 1552 and 1554 is the most well-known primary source on the life of the founder of the Society of Jesus. For centuries it collected dust in the Society's archives, all but forgotten except to professional historians; but in the 1970s, Jesuit scholars published it in various languages as part of a larger effort, following the Second Vatican Council, to encourage studies in the Society's history and spirituality.

Less well-known, even among scholars, are two early Lives that predate the "Autobiography." In 1547, Diego Laínez, a co-founder of the Society, sent a lengthy letter to Juan Alfonso de Polanco, Ignatius's new secretary, in which he recounted what he knew of Ignatius's life and the origins of the Society. Polanco then used it as the nucleus of his own longer account, in which he copied much of Laínez's text verbatim. Polanco also incorporated data from other early Jesuits and from a brief text in which Ignatius recounted his own election as first superior general of the order. Seven years later, Gonçalves consulted Laínez's and Polanco's Lives when composing the final form of the "Autobiography."

Munitiz's translation of both Lives—and of the aforementioned account of Ignatius's election that Munitiz provides in an appendix—could not be timelier. For decades, writers have regarded the "Autobiography" as a straightforward historical account from a privileged source, when in fact the text was highly redacted—presumably by Gonçalves possibly with input from Ignatius—to resonate with motifs and spiritual wisdom found in such classics as the *Life of St. Antony*, *The Imitation of Christ*, Cassian's *Institutes*, and Ignatius's own *Spiritual Exercises*. More recently, some scholars like Marjorie O'Rourke Boyle have over-corrected by suggesting that the text is little more than pious fiction (*Loyola's Acts: The Rhetoric of the Self* [Berkeley: University of California, 1991]).

The Lives of Laínez and Polanco mitigate both extremes. Clear similarities in content, form, and vocabulary between the three texts reveal the existence of an oral tradition, based on Ignatius's frequent retellings of his own stories, that assures a basic historicity. At the same time, subtle but significant differences provide ample fodder for form-critical studies that would identify the priorities of each writer. For example, Gonçalves depicts Ignatius's conversion as dramatically unexpected: a sinful man had his eyes opened by pious books that he was obliged to read. The Lives, however, suggest that enforced silence and solitude during his convalescence were sufficient to prompt his conversion,

and that he chose to read the books only later, specifically to reinforce that conversion (2–3, 42). The second version suggests that dissatisfaction with his old life—and perhaps even a religious vocation—had been rumbling inside him long before his injuries.

Munitiz generally foregoes idiomatic English for a close translation of the Spanish, which at times arguably obscures the meaning. When the bad spirit tempts Ignatius with thoughts of quitting, he responds, "Give me a certificate [*cédula*] that I am going to live one day more, and I'll change my way of life!" (5, 45); in which case, "written assurance" would be clearer. Or again, the elliptical Spanish often requires additional qualifiers for clarification. After Ignatius gives his *hidalgo* vestments to a beggar, he feels a twinge of sadness, thinking, "If only you had your [original] clothes, would it not be better to dress yourself [once again in them]?" (5, Laínez), or, "Would it not be better if I [still] had his clothes [that I have just given to him]?" (45, Polanco).

Greater attention to motifs of medieval literature would illuminate various passages. Laínez and Polanco repeatedly draw attention to Ignatius's nobility, which Munitiz correctly surmises: "had perhaps a special significance in Spain at this time" (38n4). In fact, the conversion of nobles and the wealthy to Christianity or to a more intense practice of it (e.g., Perpetua, Antony, Francis) had long exercised fascination on the faithful. It is a trope in *The Golden Legend* of Jacobus de Voragine, and it explains why news of Ignatius's conversion spread so rapidly and far, a fact to which Gonçalves alludes repeatedly.

Or again, Laínez and Polanco referred to a private vow of chastity that Ignatius had made *non secundam scientiam*—a classic medieval expression, derived from the Vulgate of Romans 10:2—meaning that a Christian had acted piously but without sufficient reflection and prudence. The implicit context was the popularity of private vows in the sixteenth century, and Ignatius's ambivalence as superior general about Jesuits making them, insofar as they could provoke scruples or hinder availability for mission. Munitiz initially speculated that the Latin expression meant that Ignatius had not followed ecclesiastical protocol for making a vow (4n11, 43), but then later deduced its correct meaning (69n55).

A great benefit of the Lives is that they draw attention to inconsistencies and ambiguities found frequently in the writings of early Jesuits that seem to result from glossing over delicate points of history. For example, Polanco gives the impression that the companions unanimously agreed upon the controversial name *Compañía de Jesús*, but shortly afterward, he drops clear hints that Ignatius had received concerted pushback from the others (91–92). Or again, Laínez and Polanco meticulously avoid mention of followers of Ignatius who had defected, created scandal, and jeopardized papal approbation of

the Society. Consequently, in some stories, the identities of the protagonists appear to be unclear (e.g., 21n55), or the details seemingly inconsistent (e.g., 79n70).

Notwithstanding an excellent English translation of Ribadeneyra's *Life of Ignatius of Loyola* by Claude Pavur (Saint Louis: Institute of Jesuit Sources, 2014), the "Autobiography" remains for many Jesuits and laity the privileged source for teaching the connections between Ignatius's experiences and his doctrine, so that the lessons often return to the same unexamined chestnuts. In that sense, Munitiz's translation might contribute to a second watershed moment in English-language studies of Ignatius's life. That, at least, is my own hope for his work.

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Michael Questier

Dynastic Politics and the British Reformations, 1558–1630. New York: Oxford University Press, 2019. Pp. 528. Hb, $45.00.

In *Casablanca*, a film with many eminently quotable lines, Rick explains the predicament to Ilse: "But it doesn't take much to see that the problems of three little people don't amount to a hill of beans in this crazy world." Without too much exaggeration, this sentiment also summarized traditional, textbook, Whig historiography's approach to early modern English Catholicism. Catholics, of every hue, were irritants easily dismissed in a paragraph or a page so that the author could concentrate on the glorious, ineluctable rise of Protestantism. Questier, either alone or with backup, has repeatedly challenged the establishment over its myopia: "History, it is often said, is written by the victors and, at one remove, by those who, down the centuries and in our own time, have desperately wanted to identify with those whom they take to have been the victors" (3). Thirty years ago, Christopher Haigh wrote *English Reformations: Religion, Politics, and Society under the Tudors* (Oxford: Oxford University Press, 1993) to demonstrate how the then *au courant* aggressively revisionist approach effected the traditional historical narrative of the era. Questier undertakes a similar task: "The contention of this volume, however, is that there are reasonable grounds for reintroducing and reintegrating into the 'mainstream' what one might confidently call Catholic voices

Ignatian Pedagogy
A Practical Approach *

What is the Goal?

Ignatian education strives to develop men and women of competence, conscience, and compassion. It is a collaborative process between and among faculty and students which fosters personal and cooperative study, discovery, creativity, and reflection to promote life-long learning and action in service to others.

The Ignatian pedagogical paradigm is a practical teaching framework which is consistent with and effective in communicating the Ignatian values and world view. Faculty, regardless of discipline, can utilize this approach so that their teaching is academically sound and at the same time formative of persons for others.

What is the Process?

Ignatian pedagogy is a model that promotes the goal of Jesuit education, speaks to the teaching-learning process, addresses the faculty-student relationship, and has practical meaning and application for the classroom. Similar to the process of guiding others in the Spiritual Exercises, faculty accompany students in their intellectual, spiritual, and emotional development. They do this by creating the conditions, laying the foundations, and providing the opportunities for the continual interplay of the student's experience, reflection, and action to occur. Throughout the process it is important that faculty be sensitive to their own experience, attitudes, and opinions lest they impose their own agenda on their students.

The Ignatian pedagogical process includes the following elements: *context, experience, reflection, action, and evaluation.* Through consideration of the factors and *context* of students' lives, faculty create an environment where students recollect their past *experience* and assimilate information from newly provided *experiences.* Faculty help students learn the skills and *techniques of reflection, which shapes their consciousness, and they then challenge students to action* in service to others. The *evaluation* process includes academic mastery as well as ongoing assessments of students' well-rounded growth as persons for others.

Context

Since human experience, always the starting point in Ignatian pedagogy, never occurs in a vacuum, we must know as much as we can about the actual context within which teaching and learning take place. We as faculty need to understand the world of our students, including ways in which family, friends, social pressures, politics, economics, media and other realities impact them. For a relationship of authenticity and truth to flourish between

* *The document summarized here was developed by the International Center for Jesuit Education (Rome, 1993) in the context of secondary education.*

faculty and student, there has to be built a mutual trust and respect that grows out of a continuing experience of the other as genuine companion in learning. We need to know how to create an atmosphere for learning where we help one another and work together with enthusiasm and generosity, attempting to model concretely in word and action the ideals we uphold for our students and ourselves.

Experience

Experience for Ignatius meant to "taste something internally" which involves the whole person - mind, heart, and will - because without internal feeling joined to intellectual grasp, learning will not move a person to action. To enhance learning, we faculty should first create the conditions whereby students gather and recollect the material of their own experience in order to distill what they already understand in terms of facts, feelings, values, insights, and intuitions related to the subject matter at hand. Later we guide students in assimilating new information and further experience so that their knowledge will gain in completeness and truth. We select activities that take students beyond rote knowledge to the development of the more complex learning skills of understanding, application, analysis, synthesis, and evaluation. Through an eclectic mix of direct activities (such as conversations and discussions, simulations, role plays, laboratory investigations, field trips, service projects, etc.) and vicarious activities (reading, listening to a lecture, etc.), we strive to create learning experiences that involve the cognitive as well as affective responses, having students consider the questions, "What is *this?"* and, "How do I react to it?" We also help students integrate learning experiences in the classroom with those of home, work, peer culture, etc.

Reflection

Reflection and discernment were integral parts of Ignatius' learning process. Reflection is a thoughtful reconsideration of some subject matter, experience, idea, purpose or spontaneous reaction, in order to grasp its significance more fully. Thus, reflection is the process by which meaning surfaces in human experience by: understanding the truth being studied more clearly; understanding the sources of one's sensations or reactions in the consideration; deepening one's understanding of the implications for oneself and others; achieving personal insights into events, ideas, truths or the distortion of truth; coming to an understanding of who I am ... and who I might be in relation to others. Reflection is a formative and a liberating process which forms the conscience of learners in such a manner that they are led to move beyond knowing, to undertake action. Faculty lay the foundations for "learning how to learn" by engaging students in the skills and techniques of reflection. A major challenge to faculty is to formulate questions that will broaden students' awareness and impel them to consider viewpoints of others.

Action

For Ignatius, love is shown in deeds not words. Faculty hope that students are impelled to move beyond knowing to action−action that is for the welfare of society. It is our role as faculty to see that opportunities are provided that will challenge the imagination and exercise the will of the students to choose the best possible course of action to flow from and follow up on what they have learned. Through experiences that have been reflected upon, students make the truth their own and serve others. Faculty help students to consider their

experience from a personal, human point of view, while remaining open to where the truth might lead.

Evaluation

Ignatian pedagogy aims at formation, which includes but goes beyond academic mastery. Here we are concerned about students' well-rounded growth as persons for others. Traditional ongoing academic evaluation can alert faculty to possible needs for use of alternative methods of teaching; it also offers special opportunities to individualize encouragement and advice for academic improvement for each student. On the other hand, periodic evaluation of the student's growth in attitudes, priorities, and actions consistent with being a person for others is essential. Faculty should foster relationships of mutual trust and respect which set a climate for discussion and growth. Useful evaluative processes include mentoring and reviews of student journals, as well as student self-evaluation in light of personal growth profiles, leisure time activity, and voluntary service to others. Internal or external feedback may serve to launch the learner once again into the cycle of the Ignatian learning paradigm.

What is the challenge?

Consistent use of the Ignatian paradigm can help the growth of a student:

- who will gradually learn to discriminate and be selective in choosing experiences
- who is able to draw fullness and richness from the reflection on those experiences
- who becomes self-motivated by his or her own integrity and humanity to make conscious, responsible choices.

In addition, and perhaps most importantly, consistent use of the Ignatian paradigm can result in the acquisition of life-long habits of learning which foster attention to experience, reflective understanding beyond self-interest, and criteria for effective action. Such formative effects were characteristics of Jesuit alumni in the early Society of Jesus. They are perhaps even more necessary for responsible citizens of the third millennium.

The Ignatian pedagogical paradigm applies to all curricula and students of all ages and backgrounds, is fundamental to the teaching-learning process in and out of the classroom, helps faculty be better teachers, personalizes learning, and stresses the social dimension of both teaching and learning. The challenge for faculty, therefore, is to find ways to bring the Ignatian pedagogical paradigm to the subjects we teach and the programs we run, knowing that it needs to be adapted and applied to our own specific situations. Through this process we will find ways to accompany our students on their journeys of becoming fully human persons.

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