

Joan Segarra Pijuan, S.J.

Manresa and Saint Ignatius of Loyola



JOAN SEGARRA PIJUAN was born in Tárrega, Spain on June 29, 1926. He joined the Society of Jesus in 1942. Seventeen years later he completed his religious and cultural education. On July 29, 1956 – in the Year of Saint Ignatius – he was ordained at the cathedral in Manresa. He has spent much of his life in Veruela, Barcelona, Sant Cugat del Vallès, Palma (Majorca), Raimat, Rome and Manresa and has also lived in a number of countries in Central and South America, Africa and Europe.

He has always been interested in spiritual theology and the study of Saint Ignatius of Loyola. SAINT IGNATIUS AND MANRESA describes the Saint's sojourn here in a simple, readable style. The footnotes and extensive bibliography will be of particular interest to scholars wishing the study the life of St. Ignatius in greater detail. This book deals only with the months Saint Ignatius spent in Manresa, which may have been the most interesting part of his life: the months of his pilgrimage and his mystical enlightenments. Manresa is at the heart of the Pilgrim's stay in Catalonia because "between Ignatius and Manresa there is a bond that nothing can break" (Torras y Bages).

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*Manresa
and Saint Ignatius
of Loyola*

AJUNTAMENT



DE MANRESA

Joan Segarra Pijuan, S.J.

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I

*To the city of Manresa on the
one thousand one hundredth anniversary
of its recorded history
and to
Saint Ignatius of Loyola,
Manresa's best beloved citizen,
on the five hundredth anniversary
of his birth.*

AUTHOR

This is an attempt to follow the footsteps of Saint Ignatius, the holy Pilgrim during the eleven months he lived in Manresa, from March 1522 to February 1523. Manresa has changed a great deal since then, increasing in size from 1000 inhabitants to almost 67,000. But the city's traditions still nourish us and spur us on. Yesterday's history and today's commitments will lead us towards a brighter tomorrow. May Saint Ignatius of Loyola protect us in our daily struggle and bring well being to all the citizens of Manresa. Because we live in the very heart of Catalonia we serve as the soul of our beloved country of stone and olive trees, of blue skies, pine groves and rosemary, always propelled by the strong competitive drive of machines and technology but also driven by faith and justice in a spirit of peace and brotherly love.



One of the major events in Manresa's one thousand one hundred years of written history took place in March 1522 when the famous pilgrim from Loyola and Montserrat ("the good man", "the holy man", the "man dressed in sackcloth" as he was popularly called) arrived in town.

By a happy coincidence the one thousand one hundredth anniversary of Manresa fell in the same year as the five hundredth anniversary of the founding of the Society of Jesus.

Manresa is fortunate to have been the place where Saint Ignatius reached full maturity and, according to many scholars, the town may well have also been the birthplace and spiritual home of the Society of Jesus.

Dr. Joan Segarra, a Jesuit from the Holy Cave who arrived in Manresa twenty two years ago and has become an expert in the city's history and a true scholar of events and places in the life of Ignatius, has written a book that will enrich the city's cultural heritage. He has taken as his sources both modern writers and also the oldest and most genuine records, with which many people aren't familiar with.

By publishing this book entitled "MANRESA AND SAINT IGNATIUS OF LOYOLA" the Manresa City Council aims to make the city's history known to the broadest possible public. We also hope it will help people remember Saint Ignatius, who brings many visitors to the city. We hope too that it will serve as a public recognition of the Jesuits who in their work throughout the world have spread the name of Manresa far and wide.

Juli Sanclimens i Genescà
MAYOR OF MANRESA

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PREFACE

The testimonies to Father Ignatius' impact on Manresa are often extraordinary. They cannot be summarized because they would then easily lose their tenderness, their air of familiarity, admiration and nostalgia.

A few anonymous tales preserve the memory of events that took place in Manresa and were reported in detail by Father Pere Gil in 1595. Indeed: "A witness reports that Father Ignatius came from the monastery of Our Lady of Montserrat to Manresa, three leagues distant, and in that city he lodged in the hospital commonly known as Santa Lucía, spending several months there and in other parts of the city and this is traditionally told in Manresa and known to be true"⁽¹⁾.

"A witness reports that during the months and the time said Father Ignatius spent in the city of Manresa he lived an exceedingly holy life, doing penance, praying, taking the sacraments, dressing and eating most humbly, living on alms and setting a good example for the inhabitants of the city and inspiring many, men and women alike, to live a holy and perfect life. Still today the memory of his saintly and exemplary life remains truly alive in Manresa and the inhabitants have seen and heard Doña Brianda de Peguera, Angela Amigant, Miquela Canyelles, Agnès Claver and others tell about the time when they knew Father Ignatius and his is traditionally told in Manresa and known to be true"⁽²⁾.

"A witness reports that Father Ignatius had a particular way of doing penance and praying in certain places in the city of Manresa, such as the chapel of the Hospital of Santa Lucía, the chapel of Our Lady of Viladordis, a cave or cavern which is located near where the Capuchin monastery stands today, the

(1) MI, Escritos de San Ignacio, II, 354s.

(2) *Ib.*, 355.

cross on the bridge over the Cardoner River, the steps of the Dominican friary etc., Our Lord having shown him special favors in the form of ecstasies, visions, consolations and illuminating spiritual revelations. The memory of these places is still preserved today, holding a reverence and devotion for the people of Manresa because of the holiness of Father Ignatius”⁽³⁾.

“A witness reports that among the ecstasies experienced by Father Ignatius while he lived in the city of Manresa, Our Lord sent him into a ecstasy that lasted eight days and eight nights during which he neither ate nor drank nor made a single movement beyond those permitted by Our Lord in His grace and even today many in Manresa have heard others tell of how they saw and observed him during the eight days he was in ecstasy”⁽⁴⁾.

“A witness reports that because of the great revelations and mercy Our Lord showed Father Ignatius, his holy admonitions and conversations with the townspeople, his passionate words of love for the Lord and, even more, the example of his virtuous and holy life, he was considered throughout the time he lived in Manresa as a most penitent, devout and holy man to whom God had showed great and heavenly mercy, and this is traditionally told in Manresa and known to be true”⁽⁵⁾.

“A witness reports that the esteemed and respected ladies mentioned in Article 4: “Doña Brianda de Peguera, Miquela Canyelles, Angela Amigant and Agnès Claver were married women who lived honorably with their husbands and were very devout and charitable, admiring of holy persons and the poor and engaged in works of charity and mercy and were people who knew and associated with Father Ignatius. They began to frequent the Holy Sacraments and persevered thus throughout their lifetimes and they were very truthful in both word and deed and would not have lied for anything in the world and thus everything they say about Father Ignatius should be taken as true”⁽⁶⁾.

Maurici Soler, canon and sacristan of the cathedral, 58 years of age, swore on the Gospel and the corporal cloth that “I have often heard many people of Manresa and particularly Agnès Soler [his mother] declare that they had seen Father Ignatius and that he was as described and did penance, prayed and took the Sacraments as reported and lived an exemplary life; that Father Ignatius did penance and prayed in the chapel of the Hospital of Santa Lucía and went frequently to the chapel of Our Lady of Viladordis and that on some days a vision

(3) *Ib.*, 355.

(4) *Ib.*, 355.

(5) *Ib.*, 356.

(6) *Ib.*, 356.

appeared or a revelation was made to him, and the witness testifies that in memory of St. Ignatius the chapels of Santa Lucia and Our Lady of Viladordis are today much revered and venerated as is the cave or cavern located near the Capuchin monastery”⁽⁷⁾.

Tomás Fadré, 55, also a canon in Manresa: “has often heard many old people, and particularly Rev. Pere Canyelles, curate of the cathedral of Manresa, and Miquela Canyelles, his mother, and Agnès Claver, all of the city of Manresa and all now deceased, mention all that is contained in this report and say that they had seen, known and associated with Father Ignatius of Loyola in this city of Manresa and that this is traditionally told in the city... and he particularly remembers hearing Agnès Claver, whose home was frequently visited by Father Ignatius, saying that he belted his tunic as a sign of penance and a finer cord hung from this belt and was sometimes knotted in many places and at other times in fewer places and sometimes was not knotted at all and it was thought that this was his way of trying to recall some scruples he was said to have”⁽⁸⁾.

Cristòfol Dalmau, 43, curate of the cathedral: “on many and diverse occasions had heard his grandmother, Joana Dalmau, wife of Antoni Dalmau, say that she had seen, associated with and spoken many times to Father Ignatius here in the city of Manresa and she had heard it said that Father Ignatius had arrived at the monastery of Our Lady of Montserrat and on his way there had given away all his possessions to the poor as reported herein and that this was then a matter of public record... he had often heard Joana Dahnau, his grandmother and Francesc Dalmau, his father, say that they had, often seen Father Ignatius... who arrived in Manresa dressed in sackcloth... ; they called him the holy man because of his penance, continual prayers, fasting and the holy life he led and the witness recalls the story his father told: when Francesc was a child of seven or eight and was taken by his mother to visit their neighbors, the Canyelles, Father Ignatius, who was a frequent guest placed his hand on the boy’s head and said to Joana Dahnau: my good woman, take care of this child who will be a good son to you and live many years and have many sons and daughters, and this came to pass, Francesc Dalmau, father of the witness, living for almost eighty years and having nine sons and four daughters by his wife, Agnès”⁽⁹⁾.

Bernat Matella, a wool and fabric merchant in Manresa, who was eighty years old in 1595, testified that: “when he was about eight or nine years old he had seen and known Father Ignatius of Loyola in Manresa...; he remembers

(7) *Ib.*, 359s.

(8) *Ib.*, 361.

(9) *Ib.*, 364s.

that his mother, Isabel Matella, sometimes took Father Ignatius a basket containing a pot of broth and he had heard that when the good father had been at Montserrat, he had presented Our Lady with his dagger and sword and the horse or steed he was using and the garments he was wearing and donned the robe he was wearing when he reached Manresa... and this has traditionally been told in Manresa and is known to be true ... ; he further testifies that after arriving in Manresa, Father Ignatius was in the Hospital of Santa Lucía where Bernat's mother frequently sent him with food for the patient and that his mother and Angela Amigant, Agnès Claver and a certain Riudora and a certain Ferrera regularly visited him and tended him in that hospital"⁽¹⁰⁾.

Joan Rossinyol, age 70 and a wool merchant "had often heard it said that Father Ignatius had arrived at the Church of Our Lady of Montserrat as a most distinguished soldier and that he had left all his garments there and dressed himself in sackcloth; and this is the memory the witness has always retained and the memory still retained today in the city of Manresa ... ; he had always heard it said that during the time Father Ignatius was in the city he was regarded and revered as a most penitent, devout and holy man"⁽¹¹⁾.

Jaume Molló, sixty-seven years of age, "had heard these reports from many aged persons, honest men and women who had seen and been acquainted with Father Ignatius... and they had always been public knowledge in the city"⁽¹²⁾.

Francesc Capdepòs, 67, a carpenter "has often heard it said that Father Ignatius of Loyola did all that is described herein; he has heard his own father, a carpenter named Ramón, and Pere Caldoliver, likewise a carpenter and master builder of the monastery of Our Lady of Montserrat, say that they were working there when Father Ignatius arrived; he has often heard Agnès Claver who, because she was the daughter of Pere Caldoliver and had heard him speak of Ignatius, was very aware of the spiritual life the Pilgrim led while in Manresa. Furthermore, this witness has heard many others say that they had seen Father Ignatius and known him and that he was popularly called the holy man"⁽¹³⁾.

Maurici Bertran, a Manresan wool merchant, age 60, "has heard from the lips of his father, whose name was Miquel, that when speaking with his Riudora she told him that she had known Father Ignatius very well and that he had come from his birthplace to the monastery of Our Lady of Montserrat and was moved by his love of God to give his horse in tribute.

(10) *Ib.*, 366s.

(11) *Ib.*, 368s.

(12) *Ib.*, 370.

(13) *Ib.*, 371ss.

This he arrived in the city of Manresa dressed in a robe of sackcloth, demonstrating that he was a poor and penitent man. He lived an exemplary life, doing harsh penance, praying, taking the Sacraments and inspiring people to holiness, saying that his needs to repent and work towards purity mirrored the passion of Our Lord...; Riudora also told him that Father Ignatius often went to the chapel of Our Lady of Viladordis and to the cave near the Capuchin monastery and the cross on the bridge over the Cardoner River and the Dominican friary in the city of Manresa and he constantly prayed and was consoled in all these places. She said that Father Ignatius was always regarded and revered as a very saintly, penitent and devout man and that when he left Manresa, reportedly for Rome, people commented that they had never seen as holy a man as he”⁽¹⁴⁾.

Magdalena Casamitjana, widow of Francesc who had been a merchant, remembered at the age of seventy that among other things Agnès Claver told her “that (the pilgrim) often went to all the places mentioned and there he prayed continually and that one day he was kneeling for a long time next to a cross on the road leading to the chapel of Our Lady of Guidance and there he experienced a great spiritual revelation. This, and so many other events in the holy life of Father Ignatius continued to impress Agnès Claver even in the telling... and everyone in Manresa considered him a very holy, penitent and devout man. Father Ignatius had inspired Agnès Claver, Riudora and other women of Manresa who knew and associated with him to confess and take Communion every Sunday, do good works and serve Our Lord”⁽¹⁵⁾.

Eleonor Africàna, wife of Mateu Africà who was a tailor, said at the age of 54 that “she had known many persons in this city of Manresa, among them Mrs. Eufрасina Roviralta, wife of Maestro Bernat, a merchant resident in Manresa, and Mrs. Angela Amigant and Agnès Claver, all of whom said they knew Father Ignatius of Loyola, that he dressed in sackcloth and did great penance, living a harsh life... ; these women also recounted how one day when returning from the chapel of Our Lady of Viladordis he was tempted by the devil who appeared in the shape of a young man, asking why so much penance why not stop eating altogether. Father Ignatius returned to Ignatius had resolved to live such an austere life and saying that since he did the chapel of Our Lady and was several days without eating or drinking and become very thin. Later Mrs. Angela Amigant took him to her home and there Mrs. Amigant and many other people of Manresa cared for him and nourished him”⁽¹⁶⁾.

(14) *Ib.*, 375ss.

(15) *Ib.*, 375s.

(16) *Ib.*, 377s.

Joana Malagarriga, 55, widow of Andreu who had previously been an apothecary, “said she could testify because she had often heard tell from Joana Ferrer, her grandmother, and Isabel Salvany, her mother, and also one of her aunts as well as Doña Brianda de Paguera and Agnès Claver, all of these women of Manresa having seen and known and taken care of Father Ignatius during his stay in Manresa... ; that he fasted much and ate little and kept only a small portion of the alms he received, giving everything to the poor; and he dressed in something that was like a sack and guided people toward the road to heaven; and that his holy exercises were in praise of the Lord... and they particularly emphasized the great revelations that Father Ignatius had at a cross on the road to Our Lady of Viladordis”⁽¹⁷⁾.

We have deliberately chosen only a few of the testimonies collected in Manresa from October 20 to November 4, 1595. At that time Father Pere Gil was rector of the Bethlehem School in Barcelona, founded in 1545, and also represented Father Gaspar de Padrosa, Procurator General for the Society of Jesus in Spain. Gil attempted to make some order of “what Father Ignatius of Loyola said and did while in Catalonia and particularly while in the monastery of our Lady of Montserrat and the city of Manresa”⁽¹⁸⁾.

It should be noted that Father Ignatius’ canonization processes took place in Alcalá, Burgos, Azpeitia, Barcelona, Manresa, Montserrat, els Prats de Rei, Toledo, Madrid, Majorca, Valencia, Gandía, Pamplona, Brussels and other locations in the years 1582, 1585, 1595, 1597, 1599, 1605 and 1606. The many hearings involved provide a wealth of testimonies from which to select a sample of qualified witnesses from Manresa and elsewhere who vouched to the exemplary life of the pilgrim during his stay here from March 1522 to February 1523. These testimonies also demonstrate how the memory of Saint Ignatius remained alive in Manresa for more than sixty years.

Diego Laínez (1512-1565) wrote an interesting letter to Juan Alfonso de Polanco (1517-1576). Written from Trent and dated June 16, 1547 it is often considered the oldest biographic reference to Ignatius. Among other things it recounts the pilgrim’s stay in Manresa, saying that, “the first four months he understood almost nothing of God’s ways, but he was still aided by him, especially in the virtues of constance and strength”⁽¹⁹⁾.

“And, most importantly, he began doing the meditations we call Exercises, living a very ordered life and persevering in his constancy in taking the sacra-

(17) *Ib.*, 379s.

(18) *Ib.*, 354.

(19) MI , escritos, I, 102.

ments and praying, spending seven hours a day on his knees; so that within one year in Manresa he had been so instructed by the Lord that he was especially enlightened and found consolation in all the mysteries of the faith, particularly in the mystery of the Holy Trinity on which he meditated and in which his spirit so delighted that although he was a simple man who neither knew how to read nor write, he began writing a book. And one day, on his way (if I remember correctly) to a procession he had such a visitation regarding that mystery that the tears flowed continuously from his eyes”⁽²⁰⁾.

“And with this great privilege, he captured many souls in Manresa who, through self-mortification, notably changed their lives, attaining great knowledge and taste for things divine. Some of them ended their lives in a state of sanctity; others, who are still alive, set a good example for those around them. And this reminds me that I have heard it said that Father Ignatius, referring to the gifts he received from God in Manresa, said that should the scriptures and other documents of the Holy Faith ever be inexplicably lost, the revelations and impressions Our Lord had vouchsafed him there would suffice to lead the soul to salvation”⁽²¹⁾.

On April 2, 1603, Diego Tonera, later to become the first superior and then rector of the Jesuits in Manresa, wrote an interesting letter to the Father General, Claudio Aquaviva, which reads as follows:

“Last Lent I preached in Manresa where our Father (Ignatius) took his first steps towards sanctity, virtue and perfection and laid the foundations for our Society. I was greatly pleased, while listening to these good people, to see how alive and fresh is their memory of Father Ignatius, the affection and faith which move them to commend to him their works and needs. I was perhaps moved still more at seeing their great devotion to visiting the cave where the saint used to retire in prayer and contemplation. They visit at all hours, particularly on Saturdays and there are so many who come that it seems almost like a procession of a religious order; they hold rosaries in their hands, they walk with downcast eyes and display at all times a modest and serious demeanor which even I was moved to imitate, and give thanks to our Lord God. And this can be seen in all types of people... With the new chapel commissioned by his Excellency the Bishop, we can expect the public devotion and visits in the honor and glory of this servant (Ignatius) to increase yet more”⁽²²⁾.

(20) *Ib.*, 103.

(21) *Ib.*, 104.

(22) MI, escritos, II, 504.

In a delightful account written when he was a grandfather of 77, Joan Pascual, son of Agnès, the woman who accompanied Ignatius to Manresa on that day when they came down from Montserrat together, recalls that (Ignatius) “prayed much, was charitable to the poor and was unassumingly humble and because of this and his goodness and modesty he was noticed by all after only two days in Manresa. He slept little and this little on the hard ground or stone benches... and he continued thus during the nine or ten months in any case less than one year that he remained in Manresa”⁽²³⁾.

As we have seen many people gave oral testimony when the canonization processes were held in Manresa from October 20 November 4, 1595 and eleven years later, from September 4-18, 1606. If they are read straight through they are naturally somewhat monotonous as all the witnesses were responding to the same questions. But taking them separately we find that they are all alive and original. Later on, when describing certain places that particularly recall St. Ignatius’ presence among us some of the most appropriate testimonies will be quoted.

Fortunately, the collection of *Monumenta Ignatiana*, which was begun in Madrid in 1894 and later continued in Rome, contains accurate transcriptions of the statements made during the processes. In 1956, the Year of St. Ignatius, Father José Calveras published *San Ignacio en Montserrat y Manresa a través de los procesos de canonización*, a 299 page book with a wealth of information. As previously mentioned, the processes in Manresa took place in 1595 and 1606. The first volume of the *Fontes narrativi de Sancto Ignatio et de Societatis Jesu initiis*, a collection of writings previous to 1557, was published in Rome in 1943. Its 888 pages are extremely well organized by three great scholars: Dionisio Fernández Zapico, Cándido de Dalmases and Pedro de Leturia. Three additional volumes were subsequently published in 1951, 1960 and 1965 and contained documents dating from 1577-1574 (631 pages) and from 1574 to the beginning of the XVIIth century (866 pages). The final volume contains *La Vita Ignatii Loyolae* by Pedro de Ribadeneira (1526-1611) written in Latin in Naples in 1572 and translated into Spanish by the author in 1586, 1587, 1590, 1595, 1602, etc.). The *Fontes narrativi* are the work of a distinguished Ignatian scholar, Father Cándido de Dalmases and provide a wealth of detail about the holy pilgrim’s stay in Manresa.

(23) *Ib.*, 85. Joan Pascual’s account is dated Barcelona, March 9, 1582.



Manresa

I

THE MANRESA OF SAINT IGNATIUS

Saint Ignatius of Loyola was one of the most famous people ever to live in Manresa. The city still remembers clearly when history was made with the arrival of this endearing pilgrim on March 25, 1522, who came from Montserrat where he had laid his knightly weapons at Our Lady's feet.

Up until the age of thirty he had been in the service of nobles, first King Carlos V and later the Viceroy of Navarra. Then suddenly he broke away from the life his family had expected him to lead and began following the path of Jesus Christ.

He had been in Loyola for eight months recovering from serious wounds received while defending the fortress at Pamplona which was surrendered on Pentecost Monday, May 20, 1521. It was a bloody battle and Ignatius was desolate at the sight of the French troops, led by André de Foix, crushing the Basques.

He spent the months of his enforced convalescence at home, reading a number of religious books given him by his family. Among them were Ambrosio Montesino's translation of *Vita Christi* by Ludolph of Saxony (†1377), known as the "Carthusian", and the *Flos sanctorum* by Jacopo da Varazze (†1298). It was during this time that Ignatius discovered the fascinating world of the spirit and the complex reality of inner emotions. He was, as said, thirty years old.

A pilgrim who travelled to Montserrat, Manresa, Barcelona and the Holy Land, he spent almost eleven months in Manresa, apparently leaving there on February 17th or 18th, 1523. Not a very long time but, according to Pedro Ribadeneira, he later said on several occasions in Rome that Manresa was the site of his primitive church and the place where he had served his novitiate.

In Manresa he lived with the poor in the Hospital of Santa Lucía and attended Mass at either the cathedral or the Dominican friary. He made his way

devoutly around the city, worshipping at the well-known crosses and sanctuaries. He spoke with the humble people and many doors were opened to his knock. It is interesting to note that in the first quarter of the XVIth century Manresa had nearly 2000 inhabitants. Fita and Tellechea estimate that the population of Manresa numbered less than one thousand when Ignatius arrived.

In his writings Ignatius recalled that his spirit was purified and he had a number of significant mystical experiences in Manresa. We know that at some point never actually mentioned by him he lived in a small cave or grotto near the Cardoner River. The cave faced the mountain of Montserrat and the townspeople were awed by its silence and solitude. According to local belief it was here that Ignatius performed his spiritual exercises with an inward calm. Near the river he had an outstanding illumination that enabled him to see everything with the eyes of his heart.

Our Lord God made a new man of Ignatius in Manresa. We do not know how long this took but the city, with its peaks and valleys, narrow streets, contrasting lights and shadows and hospitable people was the setting for the fullest transformation of the holy pilgrim.

Many years later in Rome when his friend and confidant Luis Gonçalves da Cámara (1519-1575) asked him about specific articles contained in the Constitutions of the Society of Jesus, founded by Ignatius in 1540, he forthrightly replied: "All these things are due to something that happened to me in Manresa." "This event was a great proof of Our Lord's understanding, in which He revealed to me these and many other of the rules by which the Society is governed"⁽¹⁾.

Manresa was remembered with love and respect by Saint Ignatius of Loyola and continues to be revered by his sons, the members of the Jesuit order. It has sometimes been said, and perhaps quite rightly so, that Ignatius made the city famous: "Ignatius adopted Manresa as his mother because she sustained him in the cave and in the hospital. Saint Ignatius responded as though he were a child of Manresa and the city reciprocated by always considering itself the home of Saint Ignatius and everything he stood for"⁽²⁾. J.M. Gasol⁽³⁾ also maintains that Ignatius brought fame and world distinction to the city that accepted him as an adoptive son and of which he is one of the patron saints.

The cave and Santa Lucía where his ecstasy took place; Viladordis and the old bridge; the cathedral and the Dominican friary, the former priory of Saint

(1) MI, escritos, I, 220.

(2) VICENS, F co., *Manifiesto en hecho de la verdad*, etc., 2.

(3) *Manresa, panorama d'una ciutat* (1984), 35 and 68.

Paul the Hermit; the Sanctuary of Our Lady of Guidance; Sobrerroca street and the Cardoner River: these and other specific places form the route of Saint Ignatius⁽⁴⁾.

Many men of Manresa proudly bear the name Ignacio in honor of the saint. Numerous tourists and visitors come to Manresa, drawn by his memory and by their desire to retrace his steps toward both inner and outer peace.

Ignatius was known as “the holy man” and often referred to as “the sack-cloth man”. Many feel that his passage through Manresa left an indelible mark upon the city. He communicated his perseverance, penance and prayer to many of our ancestors and never stopped knocking at the doors of the people of good faith. All the citizens of Manresa responded with unfailing kindness. Pious women and children, prominent townspeople, monks and canons all welcomed him generously. In Manresa he found understanding and hospitality. It is only right to recall this frequently and to remember Saint Ignatius as a Manresan citizen particularly deserving of respect and prominence.

This book will attempt to lead the reader along the same path that Saint Ignatius traced through Manresa. It is now 500 years since Saint Ignatius was born and the city is officially 1100 years old. A good understanding of the pilgrim from Montserrat and the city of Manresa⁽⁵⁾ will lead us onward on a sort of literary pilgrimage. So, let us join Ignatius and move ahead together.

(4) TORRA, F., *Rutas ignacianas en la ciudad de Manresa* (1984).

(5) “Manresa is the spiritual home of the Society of Jesus and its founder, Saint Ignatius of Loyola. There is a bond between Manresa and Saint Ignatius that nothing can break”: J.M. TORRAS IBAGES, *En el aniversario secular del restablecimiento de la Compañía de Jesús* (1814-1914), 5.

II

HIGHLIGHTS OF IGNATIUS' LIFE IN MANRESA

The historic *Autobiography*⁽¹⁾ that Saint Ignatius dictated to his confidant Luis Gonçalves da Cámara between 1553 and 1555 states that he “planned to stay in a hospice a few days and also note some things in his book; this he carried around very carefully and he was greatly consoled by it”⁽²⁾. Perhaps he wanted time to reflect on his experiences in Montserrat and record his impressions. Ribadeneira observes that at that time the pilgrim carried a number of writing materials with him. Later, in the Holy Land, he gave up his pen knife so that the guards would allow him to visit those places for which he felt a particular devotion⁽³⁾.

Returning from Montserrat, he met four women at the Monastery of the Holy Apostles. They were all widows, residents of Manresa, and they were accompanied by two youths. Their names have lived on in history: Agnès Pascual, Paula Amigant, Catarina Molins and Jerònima Claver. The two boys were Joan Pascual and Miquel Canyelles. Many years later the descent from Montserrat to Manresa was to be recalled by Joan Sagristà Pascual on two occasions, July 7, 1579 and March 9, 1581. He gave these two accounts in Barcelona and they were transcribed by Father Pere Gil⁽⁴⁾. The impact Saint Ignatius had on Manresa is clearly illustrated by the testimonies given at these processes⁽⁵⁾.

(1) Comments on the *Autobiography* or pilgrim's tale are by J.M. RAMBLA.

(2) *Autobiography*, 18.

(3) *Ib.*, nr. 47: “But the guards would not let him enter. He gave them a pen knife from among his writing materials... I think he gave his scissors to the guards so they would let him enter”.

(4) FN III, 142 150 and 182 198.

(5) “This city of Manresa can be proud because the Patriarch, Saint Ignatius of Loyola, founder of the Society of Jesus, decided to adopt it and do his penance here”, CANYELLES, Magín, *Grandesa i antiquitats de Manresa*, 405.

It would appear that Ignatius intended to just pass through Manresa. Instead, he remained there for over ten months. There must have been good reasons for his lengthy stay. Mention has been made of the new Pope, Adrian VI and his entourage who were to pass through Barcelona on their journey from Vitoria to Rome. It seems likely that Ignatius knew some members of the entourage. Furthermore, he was weak and the wounds he had received in Pamplona made it hard for him to walk.

He was anxious to make a pilgrimage to the Holy Land but it would have taken more than just a few days to build up his strength for this. The plague that broke out in Barcelona closed the city's gates to outsiders. These and other unknown reasons caused Ignatius to extend his stay in Manresa. The pace of those years cannot be compared with the frantic speed of life today.

Scholars traditionally divide Ignatius' stay in Manresa into three periods. The first was one of contentment, peace and happiness. He was not yet very aware of spiritual concerns. As Diego Laínez reports, and we have already guessed, during the pilgrim's first months in Manresa he knew little of the works of God, though Our Lord blessed him with the virtues of strength and purpose. The *Autobiography* recalls that Ignatius' spirits were unflagging and he was very happy during this period, although he was not yet conscious of the realities of the spirit.

During the second period he was anguished, inwardly plagued by bitter trials and tribulations. He was tempted to abandon his scruples and had an acute feeling of barrenness. His secretary and confidant, Juan Alfonso de Polanco gives a realistic account of the situation: "In order to achieve greater inner purity and because the Lord wanted to test him well so that later he would serve as a good master of spiritual realities he suffered many and great temptations, afflictions and malaise and was tormented by doubt. Throughout these purifications the Lord gave him great strength, humility and a desire to search for the appropriate remedies"⁽⁶⁾.

The third period was marked by prolonged consolations, many spiritual revelations and he was blessed with unprecedented states of grace and enlightenment⁽⁷⁾.

The *Autobiography* recalls an interesting incident: "he continued to abstain from eating meat and was so determined about it that he would not think of changing it for any reason, but one day when he got up in the morning edible

(6) MI, escritos, 11, 400.

(7) Cf. *The Spiritual Exercises of St. Ignatius*, n. 330.

meat appeared before him as if he saw it with his ordinary eyes, though he had not had any desire for it; and at the same time he had a strong inclination of his will to eat it from that time on and although he remembered his previous intention, he had no doubt about this and decided that he should eat meat”⁽⁸⁾. This proves how by gradually relaxing his customary strictness he achieved a point of balance which enabled him to give more generously of himself and profit more spiritually for the good of others.

It is interesting to cite the Pilgrim’s most essential spiritual experiences in Manresa.

His *Autobiography* tells us that he begged for alms each day; he ate no meat and drank no wine. He did not fast on Sunday and if he was offered a little wine that day he would accept it. While earlier he had cared for his generous head of hair he now resolved to ignore it, neither combing nor cutting it. Neither did he cover his head, be it day or night. Although he spent seven hours a day in prayer he nonetheless shortened his rest period still further. He attended High Mass and Vespers every day, confessed and took Communion regularly. He visited the sanctuaries, crosses and most of the other revered places. He cared for the sick in the Hospital of Santa Lucía, serving them and also teaching doctrine to the people⁽⁹⁾.

Ignatius was an extremely moderate person. Ribadeneira observed that he hardly ever used the superlative form of speech because that would be giving exaggerated importance to objects made by God. Juan Alfonso de Polanco recalls that when speaking of God’s gifts, Ignatius only mentioned one in a thousand, believing it wrong to talk about them because the people who heard his words would be incapable of understanding what he felt.

In the *Autobiography* we can read a summary of all the above. Referring to himself in the third person, Ignatius stated that “at this time God treated him as a schoolmaster treats a child whom he is teaching”⁽¹⁰⁾.

Recalling the devotion to the Holy Trinity that marked Ignatius’ period in Manresa, Laínez reports that the Pilgrim began writing a book about the Trinity. The revelations he experienced while in the city, particularly on the road to Saint Paul’s, and his eight-day ecstasy are, as Ignasi Casanovas stated in his biography of the saint⁽¹¹⁾, more important than just as events in Ignatius’ life because they are connected with the founding and existence of the Society of Jesus.

(8) MI, escritos, II, 400.

(9) SEGARRA, Joan, *Sant Ignasi de Loiola i la ciutat de Manresa, relacions i lligams més característics*, “Misc. d’Est. Bag.” (1985), 127 134.

(10) *Autobiography*, n. 27.

(11) *Sant Ignasi de Loyola, autor dels exercicis espirituals*, 3rd edition (1947), 121.

Father Gonçalves da Câmara recalls having asked St. Ignatius in Rome why he had introduced some novel features in the Society such as not having robes or habits that distinguished the members of the order, the novices' pilgrimage; eliminating chants, etc. Ignatius replied by saying that he would explain all these things by recounting something that had happened to him in Manresa and, according to Gonçalves, he told how the Lord had appeared to him there, revealing these and many other things he later applied to the Society.

Jeroni Nadal⁽¹²⁾ mentions God's revelation to Ignatius in Manresa which so enriched his spirit that he saw things with a certain architectonic spirit of wisdom⁽¹³⁾.

Although recounted briefly here, the foregoing incidents are sufficient to serve as an introduction to the Pilgrim's life in Manresa. We shall now go on to recall in greater detail the places which are traditionally revered there because of their association with the saint. Every one of them illustrates Ignatius' state of mind during the months he lived among us. It can safely be said that Ignatius' period in Manresa was rooted solidly in fact.

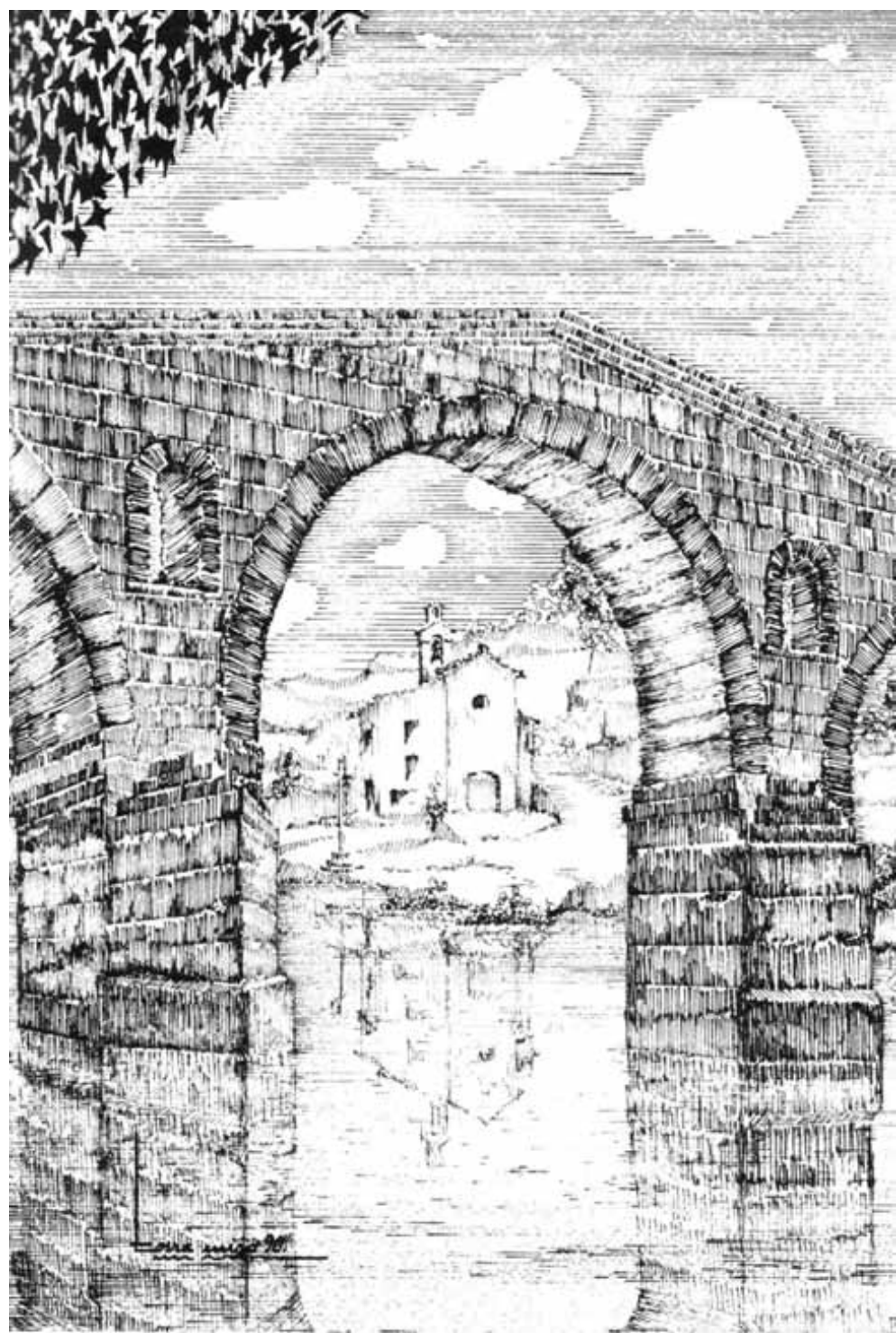
Indeed, the canonization processes that took place in Manresa, Montserrat, Barcelona, Prats del Rei and elsewhere are fully and minutiously documented. Starting in 1894 the team of authors who worked on *Monumenta Historica Societatis Iesu*, published everything written about Saint Ignatius, a total of thirty volumes. Five additional volumes containing narrative and documentary source material were later published. There is a surprising amount of material about Manresa and it is an essential source for scholars. The works of Laínez, Nadal, Polanco, Gonçalves, Ribadeneira et al. Are all collected here and all of them are extremely necessary and useful. A number of other authors and the work of qualified individuals who knew Ignatius are also contained in the collection and they all illustrate the saint's impact upon them. I have drawn upon these sources and would like to give credit to them here.

It is interesting to note that the first Vidas of Saint Ignatius were written on the occasion of his beatification in 1609 and republished in 1622 when he was canonized together with Saints Isidro the Laborer, Philip Neri, Theresa of Jesus and Francis Xavier. The *Vita beati Patris Ignatii Loyolae*, published in Rome by Lancini and Rinaldi (1609) was lavishly illustrated. An additional engraving was added in 1622 and was inspired by the act of canonization at which Pope Gregory XV officiated. One of the texts refers to St. Ignatius, saying "Christ and

(12) SUREDA I BLANES, J., *Sant Ignasi i Jeroni Nadal* (1968).

(13) FN II1, 698.

the Virgin Mary appeared to him frequently so that he could gaze upon them and be consoled. They filled his heart with a great desire to live a Christian life and with the determination to proceed along his chosen path”. The 1609 edition of Pedro Ribadeneira’s *Vida de Ignacio de Loyola*, also includes a number of excellent engravings.



*The Old Bridge and the old Chapel
of Our Lady of Guidance*

III

THE SANCTUARY AND CROSS OF OUR LADY OF GUIDANCE

A statue of Our Lady frequently stood at the entrance to towns in Catalonia. She cradled the Child in one arm and in the other hand held a shining metal star aloft⁽¹⁾. It was an attractive image of the Holy Mother and Morning Star which guided and protected travellers on their journeys.

According to reports, the Sanctuary of Our Lady of Guidance was particularly important because pilgrims, couriers and messengers (known in the Middle Ages as *troteros*) commended themselves to her. Before setting out on a journey they prayed to Mary to protect them from evil and wrongdoers. In fact, the messengers of Catalonia had formed a sort of guild as early as 1166, taking Our Lady of Guidance as their patron saint.

The first mention of the Sanctuary of Our Lady of Guidance dates back to the early 16th century, some time after 1503. A document dated June 30, 1606 mentions the Cardoner River beyond “Our Lady of Guidance”, but it is not clear whether this refers simply to a statue or whether the sanctuary already existed at that time. XVIII century paintings and drawings show the sanctuary as a small church with an adjacent caretaker’s cottage. Cornet y Mas believes that the sanctuary was built in 1488⁽²⁾.

The old rocky road that led to Montserrat passed near the Sanctuary. The people of Manresa often went there and every year on March 25th they celebrated the Feast of the Annunciation with a pilgrimage (*romería*).

“The present sanctuary is located on a flowery knoll covered with olive trees, further beyond the original site, on the side that overlooks the Cardoner River and the road to Santa Catarina”⁽³⁾.

(1) GASOL, J.M., *El santuari de la Mare de Déu de la Guia de Manresa* (1985), 27.

(2) CORNET Y MAS. *Guía del viajero*, 172.

(3) SARRET Y ARBÓS, J., *Santuari de la Mare de Déu de la Guia en la dutat de Manresa* (1928), 15.

It is easy to imagine that noonday on March 25th when Ignatius came from Montserrat and arrived for the first time at the Sanctuary of Our Lady of Guidance - perhaps just as the angelus was chiming. It was a Tuesday. He had changed clothes at Montserrat, donning the austere pilgrim's robe and walking with one foot bare, the other shod. Sarret i Arbós maintains the traditional belief that "he remained alone in the sanctuary's chapel, comforted by the physical presence of the Mother of God. She confirmed him in the penance he had begun and showed him the place or Cave where he would please God as well as her if he continued his penance there"⁽⁴⁾.

As Francesc Picalqués recalls, Aldonça Vinyes was in the sanctuary that morning: "she saw, as did many others, how (Ignatius) walked with one bare and bleeding foot and they marvelled at this. Seeing his face and his gestures, they said he was a nobleman"⁽⁵⁾. Aldonça herself declares that she saw Ignatius praying at the foot of the Cross and that many people were certain that the Virgin Mary had appeared to him. This consoled him and encouraged him to continue doing the penance he had earlier decided upon. This was traditionally told in the city and taken to be true.

Antoni Joan Cabrera, a doctor and nephew of Gràcia Bechs, recalls how his aunt had said again and again that Father Ignatius had several visions in Manresa. One in particular had taken place at the foot of the stone cross next to the Roman bridge near the Chapel of Our Lady of Guidance where the Virgin Mary appeared to him, comforting him and giving him strength to persevere in his life of penitence⁽⁶⁾.

It is traditionally believed in Manresa that Ignatius had visions and was consoled in other parts of the city: the cross of Tort, where the Holy Trinity appeared to him, and the church of Viladordis where the Mother of God gave him strength, not to mention the cross beside the Roman bridge at the sanctuary of Our Lady of Guidance which Ignatius visited when he arrived from Montserrat.

The original sanctuary of Our Lady of Guidance was closer to the river and had a cross which was called the Cross of Our Lady of Guidance or the Cross of the Roman Bridge. This cross is mentioned as early as in a document dating from 1501. It was next to the bridge at the entrance to the road to Montserrat. It has broken several times over the years (1838, 1911, 1930 and 1936) but has always been repaired by the faithful.

(4) SARRET I ARBÓS, J., *Manresa, ciutat de Maria* (1905), 172.

(5) MI, escritos, II, 705.

(6) *Ib.*

During the canonization process Margarida Capdepòs recalled that the Cross was one of the places where Father Ignatius had been enraptured and had ecstasies. Referring to a statement by Agnès Claver, she declared that “he prayed there for long periods of time and one day he knelt at the foot of that cross for a long time, having a great revelation which absorbed him for a long time”⁽⁷⁾. She also stated that the Pilgrim’s friends worshipped the cross of Tort, the Dominican friary, the Hospital of Santa Lucía and the chapel of Vilador-dis⁽⁸⁾.

A number of witnesses (Francesc Capdepòs, Francesc Picalqués, Francesc Broquetes and Jeroni Sala)⁽⁹⁾, all remember Ignatius’ first experience at the foot of the cross. Magdalena Casamitjana recalled the statements made by Agnès Claver describing the Pilgrim’s worship, saying that “one day he knelt a long time at the foot of the cross on the road to the chapel of Our Lady of Guidance and there had a spiritual revelation, remaining uplifted for a long time afterward”⁽¹⁰⁾. Thus, Our Lady of Guidance, a wise counsellor and model of virtue, took Ignatius’ hand when he arrived in Manresa that spring morning, welcoming him with affection, calming his spirits, confirming for him the existence of joy and hope.

It was from this sanctuary that the Pilgrim from Montserrat first saw the Roman bridge, the Gothic cathedral and an impressive view of Manresa with the ranges of the Cardoner, Mercadal and other mountains in the background. Having crossed the bridge, he wandered about in the vicinity of the Saint Mark’s Chapel⁽¹¹⁾, the Dogs’ Waterfall (*Salt dels Gossos*), the gate to Reverend Bosch’s house and was seized with a desire to visit the cathedral.

A number of books of verses, couplets and writings praising the Virgin Mary and describing the attractions of the Sanctuary have been published. Among the most recent is a verse that reads: “*Puix mirem de nit i dia la claror del vostre estel. Verge i Mare de la Guia conduïu nos cap al cel*” (“So we gaze night and day at the light of your star Virgin and Mother of Our Guide lead us to heaven”).

Our Lady of Guidance has also been called the Queen of the Cardoner River and for over a century and a half presided over the houses of the railway

(7) CALVERAS, J. *San Ignacio en Montserrat y Manresa*, 201.

(8) *Ib.*, 191s.

(9) *Ib.*, 200.

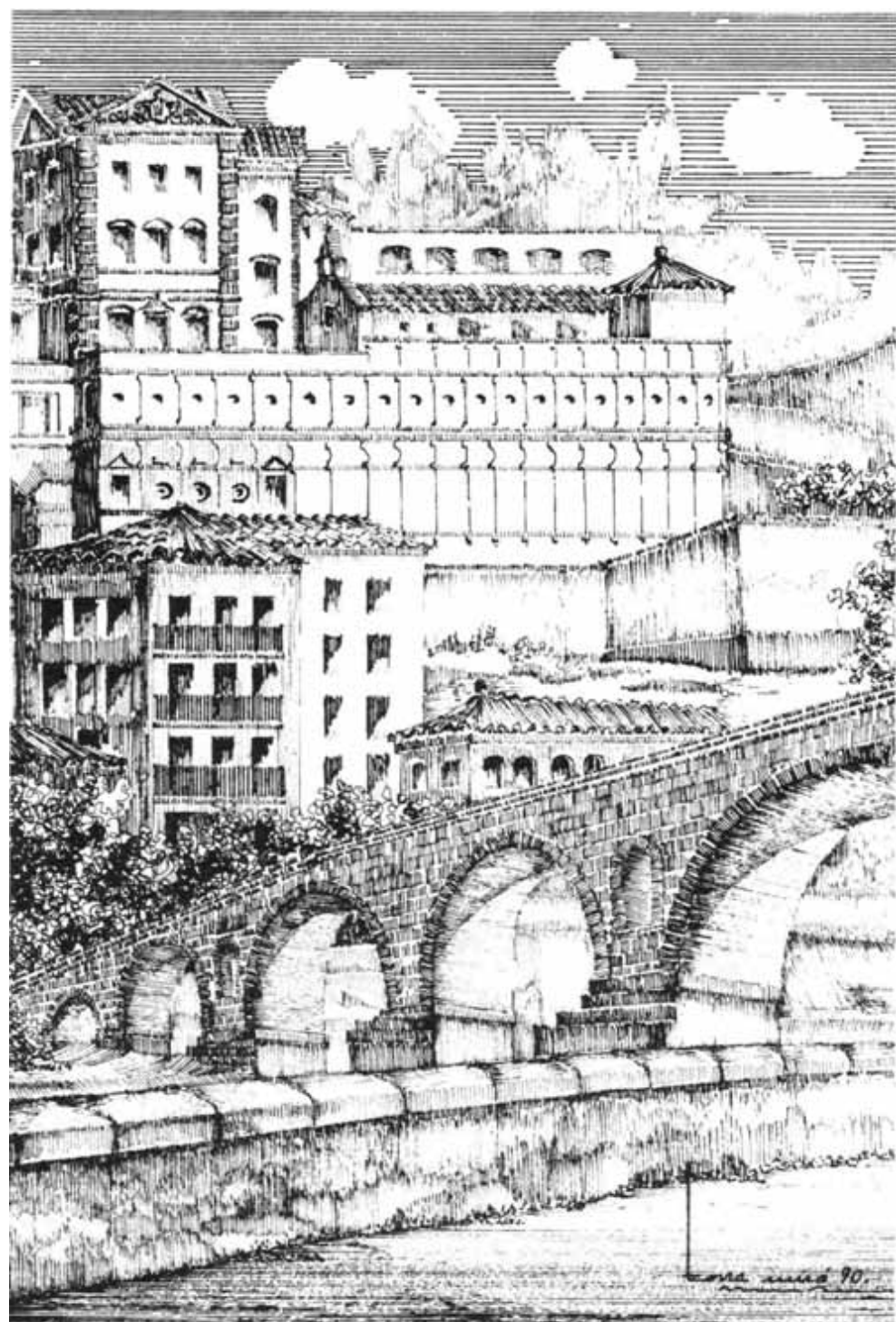
(10) MI, escritos, II, 376.

(11) SARRET I ARBÓS, J., *La capella de St. March de Manresa, relació històrica* (1894); GASOL, J.M., *La capella de Sant Marc de Manresa* (1965).

employees. At the end of June 1856, when work on the Barcelona Zaragoza railway line began, the old chapel of Our Lady of Guidance was razed. The statue was moved to the Church of the Holy Cave where it continued to be worshipped by the citizens of Manresa. In the evening of March 23, 1862 the statue of the Virgin was at last placed in the new chapel⁽¹²⁾.

After the civil war ended in 1939, the feast of our Lady of Guidance was celebrated on Easter Monday.

(12) FITA, F., La Santa Cueva, 189. "The statue in the sanctuary inaugurated in 1862 was restored in 1922 and was later burned in the sacrilegious fire of July 1936". Cf. GASOL, o.c. 27.



The Old Bridge and the Cave

IV

THE OLD BRIDGE

A distinction is made between Manresa's Old or Roman Bridge (*pont Vell*) and the New or Gothic Bridge (*pont Nou*) which was built in the XIVth century (1323) and, as its name implies, is definitely Gothic in style. The bridge was built by Berenguer de Montagut, originally from Barcelona, who also built Manresa's Cathedral and the Church of Our Lady of Carmen.

The Old Bridge is the oldest viaduct in the Bages region and was apparently built in four different periods. It has sometimes been said, though perhaps with a certain amount of exaggeration, that its oldest version dates back to Roman times, perhaps to the days of Pompeii⁽¹⁾. Still, in the wellfounded opinion of Xavier Sitges i Molins⁽²⁾, it seems more likely that the bridge was built during the second half of the Xth century, during the splendid reign of the Arab caliphate in Córdoba when Muslim quarry workers and stone cutters worked on the churches of San Benito de Bages, Talamanca and San Mateo.

Mention of the Old Bridge first appears in documents dating back to the year 1018 or thereabouts. Another bridge was built at the beginning of the XIIth or earliest years of the XIIIth century, and a third bridge was built at the end of the XIIIth century. It was declared a national monument in 1931 and remained standing until January 24, 1939 when it was dynamited by the Republican army and the two central arches destroyed. It was rebuilt once more in 1960-1962.

The Manresa architect Alexandre Soler i March wrote authoritatively that "in the Middle Ages Manresa was concerned with building and maintaining its major bridges, the best known of which were the Old and New Bridges located

(1) CORNET Y MAS, C., *Guía del viajero*, 21: "This bridge known as the Old Bridge, *pons vetus*, was built somewhere between 210 and 221 B.C. and dedicated, as said, to Gneo Pompeii."

(2) SITGES I MOLINS., *Els ponts medievals del Bages* (1988).

where the Cardoner River flows through the city; the bridges of Castellbell, Vilomara and Cabrianes which span the Llobregat River⁽³⁾.

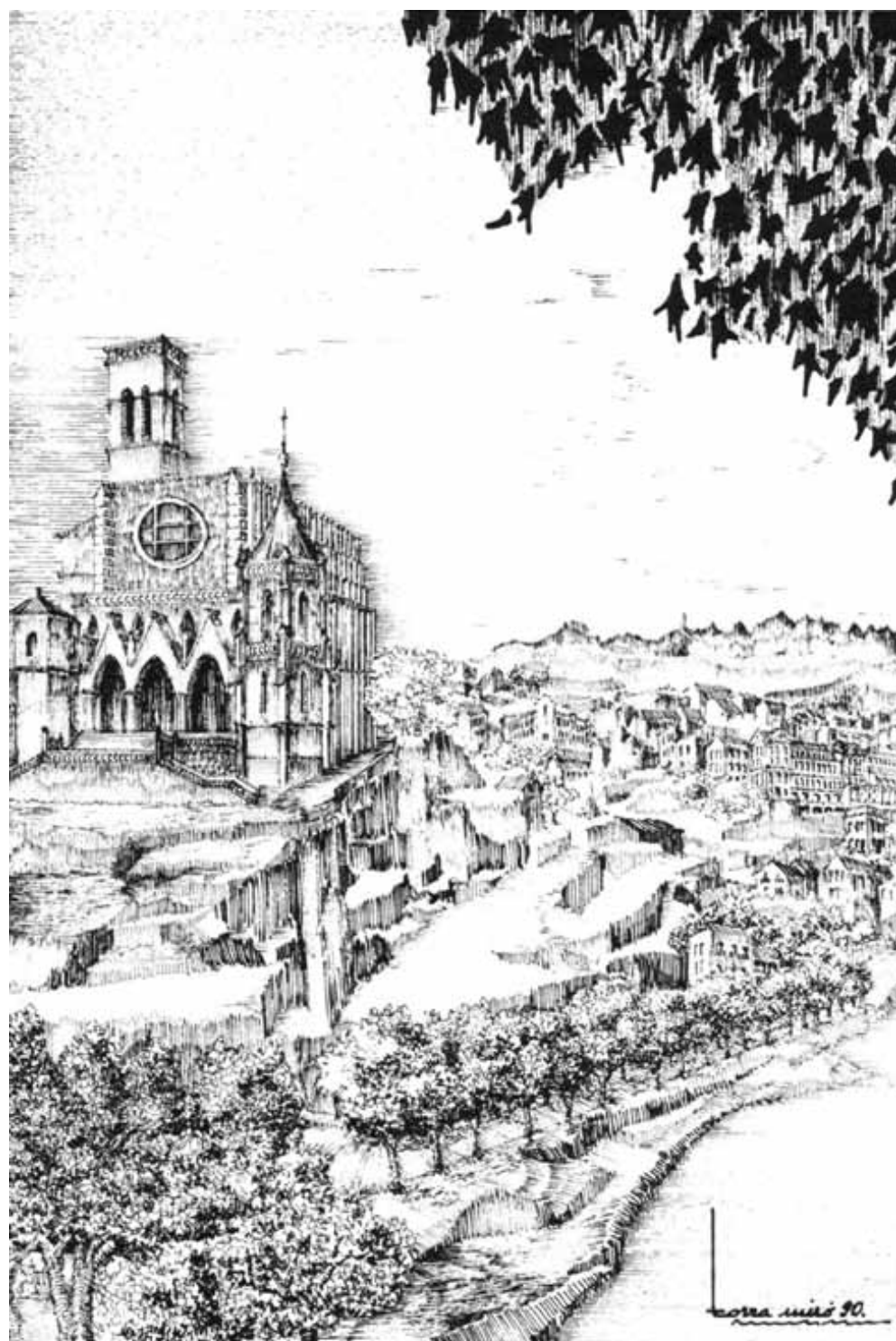
The author dates the Old Bridge from the Romanesque period of the XVth century and believes that it was built on the foundations of a bridge dating back to Roman times. The central arch is in traditional Roman style and may well have been copied from the earlier bridge.

The somber, solid majesty of the Old Bridge is an impressive sight to behold. Its graceful lines invite you to pause as you cross and gaze out over the peaceful river.

This Roman bridge leads to the Sanctuary of Our Lady of Guidance and was the only access for travellers to and from Manresa. At certain hours it is a refuge of calm from which to appreciate the surrounding countryside. It is a perfect place to enjoy the fresh air and light while simultaneously getting a clear view of the tenseness and anxiety of the people in the city.

One bright morning Saint Ignatius crossed this ancient hewn stone bridge and entered the city.

(3) *Els ponts medievals de Manresa*, cf. "Ciutat" 17 (1928).



The gothic Cathedral of "La Leo"

V

THE GOTHIC CATHEDRAL

Testimony from Ignatius' canonization processes reveals that a number of people from Manresa saw the pilgrim from Montserrat enter the cathedral at noon on that historic March 25, 1522.

Maurici Sala, who was then the canon, was one of the witnesses. He recalled seeing Ignatius enter the church to pray and noticed that we went to the Saint Anthony Chapel and knelt there for some time⁽¹⁾. At that time the Eucharist was kept in the main altar and it was to this that Ignatius prayed. His kneeling figure attracted the attention of many who saw in him a great friend of God. The recollections of the priest Dr. Francesc Broquetas as he recalled the report of Francesc Picalqués coincide substantially with Canon Sala's descriptions⁽²⁾.

Our Lady of Dawn, also known as Our Lady of Daybreak, holds a lighted candle in her right hand, illuminating the city and bathing it in clear light as though on a beautiful noon day. The Cathedral is perched atop a rocky cliff and resembles an immense ship reflected in the water.

The cathedral⁽³⁾, a magnificent XIVth century building, is the work of Maestro Berenguer de Montagut, who also designed the Basilica of Santa Maria del Mar in Barcelona. Construction work began on October 9, 1328 but the date of its consecration is unknown⁽⁴⁾.

The cathedral is the symbol of Manresa, the most representative, the most beautiful and artistic, the best known of all the city's monuments⁽⁵⁾.

(1) MI, escritos, II, 707s.

(2) CALVERAS, J., *San Ignacio en Montserrat y Manresa*, 108.

(3) GASOL, J.M., *La Seu de Manresa, monografia històrica i guia descriptiva*, 336 (1978).

(4) *Ib.*, 104.

(5) *Ib.*, 13.

The cathedral has three naves. The building is approximately 210 ft. long, 99 wide and 90 high. The central nave is 60 ft. wide. The belltower, built by Joan Font and Guerau Cantarell in 1592, is over 160 m. tall⁽⁶⁾.

On August 31, 1372 the “Holy Bodies” or relics of the city’s martyred patron saints were brought to the cathedral from the neighboring town of Sant Fruitós de Bages. It was an historic occasion.

The cathedral of Manresa is considered an outstanding example of Gothic architecture. Its contrasts of light and the elegant sobriety of its lines make it a truly awesome building. Also worthy of note are its Gothic altarpieces, the most important of which are undoubtedly the panels depicting the life of Christ, painted by Pere Serra in 1394 and a XIVth century painting of Saint Mark, attributed to Arnau Bassa.

Saint Ignatius was fervently devoted to the cathedral, attending morning Mass and returning in the evenings for Vespers and Complines. In his *Autobiography* he reports, “He heard High Mass each day, Vespers and Complines, all sung, finding in this great comfort”⁽⁷⁾.

The Pilgrim found trustworthy advisors at the Cathedral. They helped him overcome temptation and persevere in his resolve. Joan Bocotavi, “a doctor and very spiritual man who preached at the Cathedral”, seems to have been one of the advisors who most influenced Ignatius⁽⁸⁾.

The cathedral’s Gothic architecture calms the spirit, raises the heart and invites man to open himself to the splendors of divinity. Like a heavenly light, it seems to want to penetrate into our innermost beings. And it does so through thirty wide windows that contrast with a luminous rose window.

Ignatius used to deliberately carry on a monologue with himself. Indeed, “he started to be perturbed by these changes that he had never experienced before and he said to himself: What is this new life that we are now beginning?”⁽⁹⁾.

At least some of the Pilgrim’s experiences could certainly be connected with that first, mystical visit he made to the cathedral the first morning he arrived in Manresa.

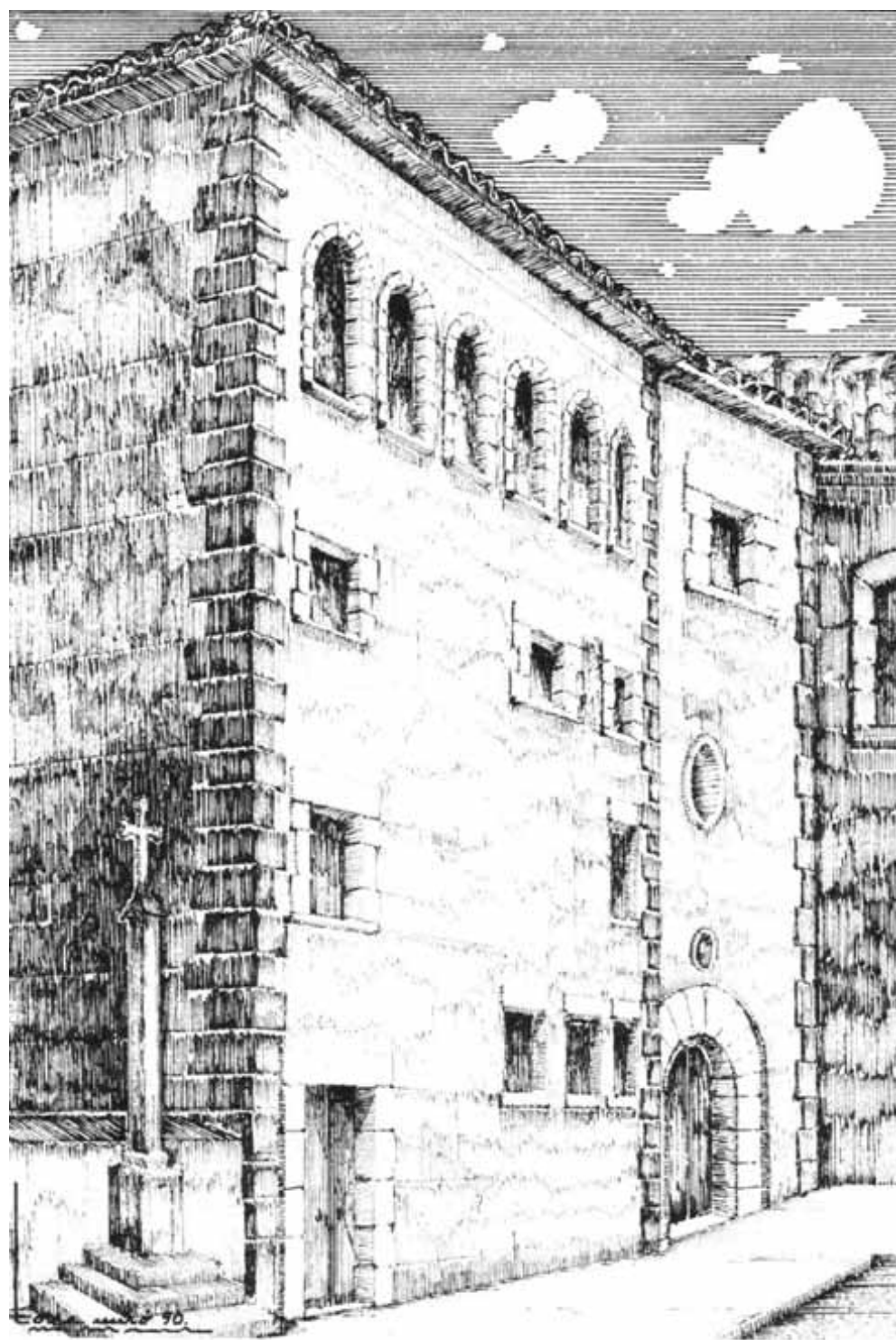
This basilica, the most noble, artistic and best loved by the people of Manresa, rises some 125 feet above the Cardoner River.

(6) GASOL, J.M., *Manresa. Panorama d’una ciutat*, 51 (Manresa 1984).

(7) *Autobiography*, n. 20.

(8) *Ib.*, n. 22.

(9) *Ib.*, n. 21.



Hospital for the Poor of Santa Lucia

VI

THE HOSPICE OF THE POOR, ALSO CALLED THE HOSPITAL OF SANTA LUCÍA

Chronicles of the times report that as soon as the Pilgrim arrived in Manresa he had accommodation assured in Santa Lucía⁽¹⁾. Jerònima Claver was in charge of this hospice and, with the help of several other women, had accompanied Ignatius from Montserrat to Manresa on the morning of March 25, 1522⁽²⁾.

Santa Lucía was a dark and humble building that had been built as a hospital two hundred years earlier and was then called All Saints'. It had two sections, one of which was the poorhouse and the other, built in 1321, was a chapel. In 1465, in mid XVth century, the hospital had only four wooden beds. The Hospital of Santa Lucía was referred to in Manresa as the hospital *inferius*, in order to distinguish it from the Hospital of San Andrés, or *superius* which was located in the upper part of the city.

As Joan Pascual was to recall later, his mother Agnès spoke to Jerònima, "telling her to accommodate the pilgrim, giving him a bed and space in the hospital and to care for him, saying that she would regularly send food and donations and she did so, sending her own meal to the hospital for Father Ignatius that same night. She recalled that it consisted of chicken and a generous serving of broth which he really needed because he was so undernourished. She did this for the five days he was in the hospital, though he continued to fast strictly. He prayed long, was charitable to the poor and revealed an unprecedented humility which, together with his kindness and modesty, made him liked by everyone almost from the moment he arrived in Manresa⁽³⁾.

(1) CANYELLES, Magí, *Grandesa y antiquitats de Manresa*: "The Patriarch Saint Ignatius left Montserrat and arrived in the city of Manresa in March of the year of Our Lord 1522, going straight to the Hospital of Santa Lucía", 407.

(2) MI, escritos, II, 82.

(3) *Ib.*, 84. Joan Pascual's testimony was recorded on March 9, 1582.

Ignatius spent much of his time in the Hospital Santa Lucía and it was probably the place that was most familiar and homelike to him. Valenti Paratge recalls that the Pilgrim had “a dark and narrow cell; he ate and dressed humbly and had no possessions”⁽⁴⁾.

The people of Manresa always had a special respect for the hospital because it was where the Pilgrim lived the longest time and because he had continuously received aid from heaven while there.

Agnès Mollona recalls that “everyone in town called [Ignatius] the holy man because of the austere life he led, continuing to live in the hospital, eating with the poor and faithfully serving the ill, performing even the lowest and most vile tasks”⁽⁵⁾.

Francesca Cabrera testified that “she had heard elderly people of Manresa say that Father Ignatius remained in the city for some time, living an austere, holy and edifying life; he frequented the Hospital of Santa Lucía, which was where he mostly lived; the church of Viladordis and the cave which is today called the Cave of Father Ignatius, performing great spiritual exercises and doing virtuous deeds, much to the admiration of everyone”⁽⁶⁾.

Pere Corrons “recalls having heard Bernat Matelles, a merchant who died at the age of eighty-six..., who said he had known and associated with Father Ignatius... recalling details of the holy and harsh life he had led and the good examples of charity towards his neighbors he had given while in the Hospital of Santa Lucía where he performed all nature of services, no matter how base, for the poor and also went to visit the sick of the city, teaching the Christian doctrine and inspiring everyone to do penance and take Communion which was something people did not do as frequently as they do now and have done since he arrived. And the aforementioned Matelles and numerous other old people, always referred to Ignatius as “that holy man, Father Ignatius”⁽⁷⁾.

The same witness remembered that some of his ancestors, “who knew and associated with Father Ignatius when he lived in the city [said that] in order to avoid conversation and worries, he would retire to some solitary spot such as the cave or the church of Our Lady of Viladordis in order to dedicate himself more fully to praying and fasting and an austere life; and that after he had spent some time in these places, he would return to the Hospital of Santa Lucía where he lived with the poor, serving them at any time of the day and night and living

(4) MI, escritos, II, 700.

(5) *Ib.*, 733.

(6) CALVERAS, J., *San Ignacio en Montserrat y Manresa*, 238.

(7) MI, escritos, II, 723.

a life of penance; and they said that he had many divine and holy visions in the hospital and the cave and the church of Viladordis and this is traditionally told in the city and known to be true”⁽⁸⁾.

“And the belief in Father Ignatius’ holiness is so firm and so widespread that when the members of the city council sold the hospital of the poor, located adjacent to the Chapel of Santa Lucía, to a certain Joan Malet, a carpenter, who turned the building into a public inn, they reminded him that Father Ignatius had lived in that building when it was a hospital, serving the poor and doing holy exercises, and the Bishop of Vic had installed an obelisk there in memory of the Saint and it bore a sign that said ...”⁽⁹⁾, “... then and pressured by many inhabitants from throughout the city, these councilmen said that it was incongruous that that place, which had previously been Father Ignatius’ sanctuary, was so undervalued, and, recalling that it was there that Father Ignatius had constantly done penance and holy exercises, they deliberated a long time and then determined to purchase that building, which had first been a hospital and then a hostel, in order to assure that it would continue to be honored as it deserved and decided that it would be donated to the priests of the Society of Jesus and, in fact, the building was then purchased for six hundred pounds and donated to the Jesuits, who still own it; and the witness swears that this is true because he was a member of that council at the time these deliberations took place, five years ago”⁽¹⁰⁾.

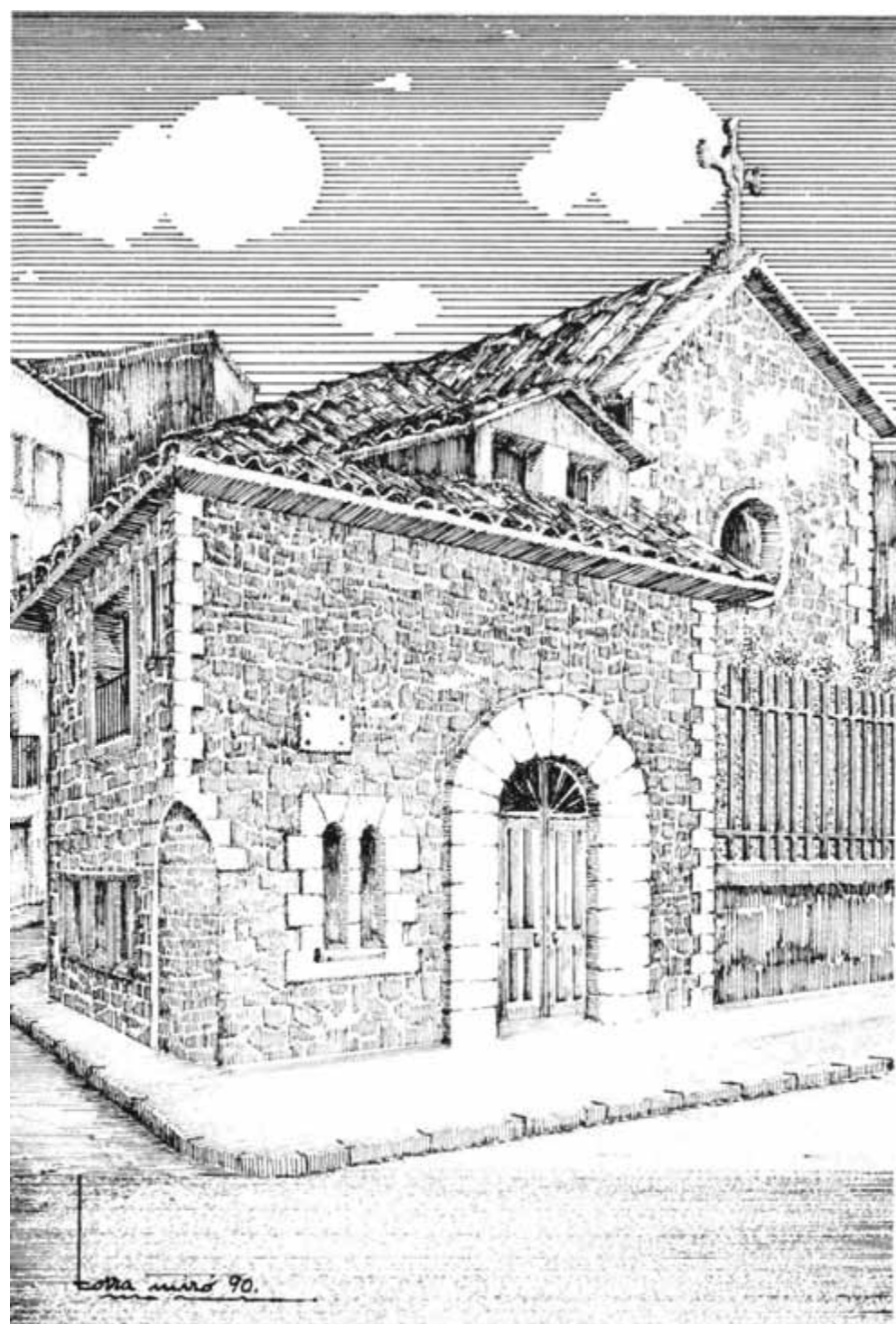
The obelisk commemorating Saint Ignatius’ stay in Manresa was erected in 1585 in a corner of the Hospital of Santa Lucía and was commissioned by Joan Baptista Cardona, Bishop of Vic, who served the diocese from November 1584 to April 1587, when he was transferred to the Cathedral of Tortosa. He died shortly thereafter, in December 1589 in Valencia, the city of his birth”⁽¹¹⁾.

(8) MI, escritos, II, 724.

(9) *Ib.*, 270ss.

(10) *Ib.*, 725s.

(11) FITA, *La santa Cueva*, 65; MI, escritos, II, 931 and 1012: mention the obelisk.



The Chapel of the Ecstasy

VII

THE EIGHT DAY ECSTASY AT SANTA LUCÍA

Ignatius' eight day ecstasy in the Hospital of Santa Lucía is an historic event which is frequently recalled in Manresa.

It seems that one autumn day, while Complines was being sung, Ignatius went into an ecstasy or trance⁽¹⁾.

Joan Pascual, son of Agnès, was frightened and upset. He was seventeen years old then and, seeing the Pilgrim lying on the ground as though dead, he went in search of his mother and said to her, "Mother, the Saint has died". These historic words were reported to Ribadeneira in Rome in 1544 by Isabel Roser⁽²⁾ and thirty years later were confirmed by Joan Pascual in Barcelona⁽³⁾. Agnès Pascual, her son Joan, Joan's wife Angela and their three daughters were definitely the most immediate and reliable witnesses to Ignatius' ecstasy at Santa Lucía.

The Pilgrim's friends and followers had seen him faint on occasion and perhaps that is why Agnès Pascual brought broth and beverages to revive him. But this time he did not regain consciousness. Later, she, her son and daughter-in-law and her three granddaughters recalled the amazing event. They saw that Ignatius "made no movement and some people thought he was dead"⁽⁴⁾. Several days later, they saw him come back to life, saying: "Ah, Jesus." Among the people who saw Ignatius in this trance was Jerònima Claver, who worked in the hospital. Years later, Canon Marc Antoni Llentes transcribed the statements of many people of Manresa, some of whom were members of the Paguera family⁽⁵⁾.

(1) QUERA, M., *El rapto de San Ignacio en Manresa*, RevEsp (1956) 27 44.

(2) FN II, 327.

(3) FN III, 142; first testimony given on July 7, 1579.

(4) MI, escritos, II, 304s.

(5) *Ib.*, 626.; QUERA, *o.c.*, 31s.

They all agreed that the trance lasted eight days. Several people spontaneously reported that Father Ignatius had gone into trances and raptures many times while in Manresa. They had seen him go into great ecstasies, consoled by Our Lord, but people talked most about the ecstasy in Santa Lucía because it lasted for so long. According to the oldest recorded reports of the event, Ignatius was in a trance: from the Complines prayers one Saturday to the Complines prayers the following Saturday⁽⁶⁾. The witnesses observed that Ignatius looked like a corpse.

“*Ponit*” (the witness states) that among the ecstasies and graces visited on Father Ignatius while he was living in the city of Manresa, God granted him a gift of one very special enlightenment that lasted eight days and eight nights. During that time he neither ate nor drank nor made any bodily movement, and was in a state of grace surpassing the ordinary grace of God and this is still remembered in the city and there are still many in Manresa who have heard the tale from the mouths of men and women who saw and closely observed those eight days in which Ignatius remained in a trance and this is the truth”⁽⁷⁾.

During the last decade of the XVIth century, Galcerà de Paguera made a sworn statement regarding the testimony of his ancestors, staying: “I had also heard from the mouths of many people of Manresa that one day when Father Ignatius was in the Hospital of Santa Lucía, kneeling very close to the grill that separated the hospital from the chapel, he had a great revelation”⁽⁸⁾.

Joan Gaspar Roig i Jalpí repeats the story that has become a legend in Manresa, saying that “when (the Pilgrim) was in the infirmary of Santa Lucia, huddled next to the grill that gives on to the church and listening as Complines was sung, he fell to the ground and lay there senseless, with his eyes closed and his ears shut to worldly things and his senses open to heavenly things”⁽⁹⁾.

Father Francesc Castells came to Manresa with orders from Father Pere Gil to note down extra-official reports from the Arnigant family; and the family confided their recollections to him during the last years of the XVIth century. Later, Father Josep Poch, who was the Amigant family’s confessor was to summarize those historic notes, among which is the following statement: “Mr. Pere de Amigant declared that the holy Father Ignatius was in that marvellous state of ecstasy for eight days, from one Saturday to the next. And nothing that the Pilgrim had fainted, Mr. Amigant took Ignatius home to care for him. Many

(6) QUERA, *o.c.*, 41.

(7) MI, escritos, II, 355: statement recorded by Father Pere Gil.

(8) CALVERAS, *San Ignacio en Montserrat y Manresa*, 195.

(9) *Epítome Histórico de la Ciudad de Manresa* (1690), 323.

people from the hospital and elsewhere in Manresa went to visit him while he was recuperating from that ecstasy. And everyone was very impressed by the event”⁽¹⁰⁾.

Inspired by Father Castells’ recollections of the Amigant family, Lorenzo de Paoli declared in 1606 that “there was even talk of burying Father Ignatius because he appeared dead and they would have done so but as Pere de Amigant devoutly kissed the Pilgrim’s hand, he realized that Ignatius was still breathing and it was this that kept them from burying him”⁽¹¹⁾.

In 1606, Valentí Paratge i de Bellort, 30 years old and provost of the cathedral, recalled the stories told in Manresa, saying that Father Ignatius “not only had some enlightenments and visions while in Manresa but also went into ecstasies and trances. Hi had heard tell of the ecstasy in Santa Lucía from the lips of the people of Manresa”⁽¹²⁾.

It seems that many people continued remembering and vividly describing the Pilgrim’s eight-day ecstasy which they had witnessed in the hospital. Jerònima Sala simply said: “I have heard from the lips of many reliable people that Father Ignatius on a number of occasions went into ecstasies and trances in the Hospital of Santa Lucía, the Dominican friary and elsewhere”⁽¹³⁾.

The archdeacon of the cathedral of Gerona and chancellor of Catalonia, Jaume de Agullans, also reported that there were many who described in their own words the Pilgrim’s trance that lasted from one Saturday to the next and that the event continued to be famous in Manresa⁽¹⁴⁾.

Sister Estefanía de la Concepción, a barefoot Carmelite who testified at the canonization processes in Barcelona, said that the trance “lasted from one Saturday to the next”. And she recalled hearing this from the lips of several people “who had diligently aided Father Ignatius, giving him highly nutritious food in the hopes of assuaging him and reviving him because they thought he was dead”⁽¹⁵⁾. Sister Estefanía was related to the noble Rocaberti Father Ignatius’ followers and had helped him when he was studying in Barcelona⁽¹⁶⁾.

During Ignatius’ canonization processes the judges took notes of the various local legends, among which was the eight-day ecstasy that took place when the Pilgrim was lodging in the hospital for the poor.

(10) CREIXELL, *San Ignacio de Loyola*, t. I. (1922), 157.

(11) MI, escritos, II, 559; CREIXELL, *o.c.*, 157.

(12) *Ib.*, 699; CALVERAS, *o.c.*, 174.

(13) CALVERAS, *o.c.*, 175.

(14) *Ib.*, 174.

(15) MI, escritos, II, 341s; CALVERAS, *o.c.*, 168s.

(16) QUERA, *o.c.*, 31.

In 1541 Francisco Calca was living in Paris and had frequent opportunities to speak with Jeroni Domènech, who told him that in Rome he had heard from Father Ignatius himself about some of the incidents in his life. Later, Calca stated with conviction that the Lord had enriched the Pilgrim when he was in Manresa and particularly in the places where he prayed. It was there that he was “especially graced with trances, visions and revelations”⁽¹⁷⁾. Years later, a number of people from Barcelona mentioned that Ignatius had gone into a trance near Monistrol and been overcome by yet another in the church of Santa María del Mar.

Ribadeneira described the ecstasy of Santa Lucía in detail and stated that many knew nothing about it. “And [only] people who were present testified to this trance because Ignatius was very reluctant to tell anyone that the Lord had granted him such a remarkable favor and I can find no indication that he reported it to any of his companions”⁽¹⁸⁾.

Father Manuel Quera observes that some of Ignatius’ early biographers, among them Daniel Bartoli, Nicolás Lancicio and Andrés Lucas, confused the outstanding illumination at the Cardoner River with the eight-day ecstasy. This may explain the totally unfounded opinions that Ignatius had a premonition of the Society during his trance⁽¹⁹⁾. Polanco keeps the legend of the ecstasy alive in a report published in 1574⁽²⁰⁾ as does Juan Pedro Maffei in his work dated 1585⁽²¹⁾. Neither of the two authors pinpoints the exact date, but both of them assume that the trance, which was witnessed by a number of inhabitants of the city, took place during Ignatius’ final months in Manresa.

Nicolás Orlandini, the first chronicler of the Society of Jesus, is very cautious in his opinion of the trance. Although he does not deny that it took place, he says that it was most probably a pious conjecture⁽²²⁾. The Belgian Bollandist Van Ortoy goes still further, opining that “Ignatius was in a lethargic state for eight days and probably showed some symptoms of catalepsy. Nonetheless, the patient retained his senses and his consciousness”⁽²³⁾. A presentday author believes that there is no proof that the experience in Manresa was a mystical phenomenon. The Pilgrim had simply fainted and there is no evidence to prove that there anything supernatural was involved⁽²⁴⁾.

(17) MI, escritos, II, 299s.

(18) *Vida del bienaventurado Padre Ignacio de Loyola*, 1. 1, c. V11, p. 50, (Barcelona 1880).

(19) QUERA, *o.c.*, 39.

(20) *De vita Patris Ignatii et de Societatis initiis*.

(21) **De vita et moribus Ignatii Loyolae qui Societatem Iesu fandavit.**

(22) *Historia Societatis Iesu*, pars I, 1 I, n. 28, Cologne, 1615.

(23) *Analecta Bollandiana*, 27, 409 (1908)

(24) GARCIA VILLOSLADA, R., *San Ignacio de Loyola. Nueva biografía*, 224s. (Madrid, 1986).

Father Diego Tонера, who was the first superior and rector of the Jesuits who came to Manresa at the beginning of the XVIIth century, recalls that “In the hospital of that city Ignatius went into a miraculous trance that lasted eight days, during which he neither ate nor drank, nor had to perform any bodily functions. The Lord showed him great mercy and I am certain that during this trance, he revealed the spirit of the Society which, years later, Ignatius would found⁽²⁵⁾.

Particularly worthy of mention is the meeting of the Manresa city council which took place on November 23, 1601 and involved a discussion about whether to donate to the Jesuits the building that had housed the Pilgrim and where he had gone into an 8-day trance. It did not seem right to the members of the city council that the building should be used for secular purposes. Rafael Torras, the council’s notary and scribe took the minutes of this historic meeting⁽²⁶⁾.

Ribadeneira has been mentioned earlier in these pages. It was he who testified to the 8-day ecstasy before the ecclesiastical court of Madrid on August 5, 1595. Because Father Claudio Aquaviva, the Father General of the order was in a meeting with other Jesuits when the fifth general congregation took place in 1593 Ribadeneira two years later again recounted the story of Ignatius’ ecstasy in Manresa, recalling what Isabel Roser had told him in Rome in 1544.

Other witnesses told the same tale, adding a number of important details. For example, Canon Tomás Fadré mentioned Pere Canyelles, a priest, and his mother and mentioned them as very reliable witnesses to the ecstasy⁽²⁷⁾. Francisco Capdepòs quoted the tradition Inés Claver told him⁽²⁸⁾. All of these witnesses were reliable people, and what they said was faithfully reported in the processes which took place in 1595.

One of the witnesses in the process which took place in Barcelona in 1606 was Jaime Ramón Vila, who mentioned Isabel Roser and her father, who was said to be a man of great talent⁽²⁹⁾. Canon Pedro Dalmau said he had been told about the ecstasy of Santa Lucía by his grandmother, Juana and his father, Francisco. They both said they had seen it “with their own eyes”⁽³⁰⁾. In 1522 his father Francisco was eight years old.

(25) QUERA, *o.c.*, 35, note 27.

(26) CREIXELL, *o.c.*, 163 165; QUERA, *o.c.*, 34.

(27) CALVERAS, *o.c.*, 170.

(28) *Ib.*

(29) *Ib.*, 172.

(30) *Ib.*, 173.

In short, we can say that five priests, two jesuits, three laymen and five women have talked about the Pilgrim's ecstasy. They all agree on the important fact that the ecstasy took place in Santa Lucía, although each one of them quotes particular aspects of it. A very peculiar point is mentioned when the ecstasy is distinguished from the fainting the Pilgrim had in Viladordis. When he felt fainted, he needed to recover, while after the eight days' ecstasy, he personally got up and was able to lead a normal life.

The existing iconography about the ecstasy of Saint Ignatius is very rich. In 1594 the Brothers and Sisters of the Chapel of Santa Lucía built an altarpiece dedicated to their patrons, Ignatius Apostle and Santa Lucía. Four years later, in 1598, they asked the painter Jerónimo Soler to decorate the altarpiece adding Saint Ignatius' ecstasy to it. And they already called him Saint since the canonization processes were going on.

In the well known book *Vida del bienaventurado Padre Ignacio de Loyola* ("Life of the blessed Father Ignatius of Loyola") written by Ribadeneira, there is an illustration depicting the ecstasy of Manresa. Two paintings are still kept: a coloured one by Sebastián Gallés and a sepia painting by Francisco Javier Morell, a painter from Manresa. Both paintings can be seen in Manresa: the former is in the retreat house, and the later is in the Chapel of Santa Lucía.

Father Antonio Astrain considers the eight day ecstasy one of the most well proven facts of the life of Saint Ignatius⁽³¹⁾. Ignacio Casanovas agrees with this idea, and he says that "the great illustrations of Saint Ignatius in Manresa and particularly the distinguished illustration of the River Cardoner and the eight day ecstasy, are more important than just as features of the Saint's life and also affect the founding and entire existence of the Society"⁽³²⁾.

(31) *Historia de la Compañía de Jesús en la Asistencia de España*, 2nd ed., v. 1, 39 41 (Madrid 1912).

(32) *Vida de sant Ignasi*, 3rd ed., 121 (Barcelona 1947).



Old Friary of preaching friars

VIII

THE DOMINICAN PRIORY

Some authors claim that April 1, 1522 was the date on which Ignatius was first given lodgings in the monastery of St. Peter the Martyr. A number of devout citizens of Manresa had been searching for accommodations that would be more suitable for the Pilgrim than the Hospital of Santa Lucía and the friars of St. Peter's were happy to take him in.

The Dominican priory dated back to 1318. Construction on the church began in 1412 and was completed in 1437.

It seems that Ignatius wanted to devote himself fully to prayer and also wanted to write down some of his impressions in his cherished book. As Agnès Pascual's granddaughter Aurora recalled, her grandmother had urged the monks to give him shelter. She had already arranged accommodation for him once in the Hospital of Santa Lucía and would do so again with the Amigant family. The friars gave Ignatius a cell on the ground floor of the monastery but the Pilgrim apparently spent only twelve or thirteen days there.

However, he returned to the friary again in the month of August when he was struggling with his scruples. At that time the monks assigned him another cell where he could pray in greater comfort. The scruples had been a real trial to him and he had fasted for eight consecutive days in the hopes of overcoming his torment.

The *Autobiography* states that "one day while saying the office of Our Lady on the steps of the monastery, his understanding began to be elevated so that he saw the Most Holy Trinity in the form of three musical keys. This brought on so many tears and so much sobbing that he could not control himself"⁽¹⁾.

(1) *Autobiography*, n. 28.

“That morning while going in a procession he could not hold back his tears until dinnertime nor after eating could he stop talking about the Most Holy Trinity, using many comparisons in great variety and with much joy and consolation. As a result the effect has remained with him throughout his life of experiencing a great devotion while praying to the Most Holy Trinity”⁽²⁾.

In a letter to Juan Alfonso de Polanco, Diego Laínez mentions Ignatius, saying that “during the year he (Ignatius) was in Manresa the Lord revealed so much to him that he was enlightened and consoled by all the mysteries of the faith and particularly the mystery of the Trinity in which his spirit so delighted that although he only knew how to write in Romance he began writing a book about the Holy Trinity and, if I remember rightly, one day during a procession he had such a visitation about this mystery that his tears flowed without stopping”⁽³⁾.

In the cave in Manresa there are a number of medallions which Josep Suyner made in the early XVIIIth century to commemorate these revelations of the Trinity.

“And hearing Mass one day in the church of the Dominican friary at the elevation of the Body of the Lord he saw with interior eyes something like white rays coming from above. Although he cannot explain this very well after so long a time, nevertheless what he saw clearly with his understanding was how Jesus Christ Our Lord was there in that Most Holy Sacrament”⁽⁴⁾.

“Frequently when he was praying he would see the humanity of Christ with his inner eye and the figure was visible to him for a long time, appearing as a white shape that was neither very large nor very small and with no distinguishable limbs. He saw this many times in Manresa; he would not be lying were he to say twenty or forty times. He saw it again in Jerusalem and yet another time while walking near Padua. He has also seen Our Lady in similar form, with no distinguishable limbs. These visions so confirmed and continue to confirm his faith that he often thought that even if there were no Scripture to teach us these matters of faith, he would still be willing to die for them solely on the basis of his visions”⁽⁵⁾.

Recalling the words of Gràcia Bechs, Antoni Joan Cabrera reported that Ignatius saw the Body of Christ one day while the priest celebrating Mass at

(2) *Ib.*

(3) FN I, 82. Laínez wrote this letter from Bologna on June 16, 1547. It has always been considered the first biography of Ignatius and was written nine years before his death. It is lengthy, appears to have been written very spontaneously, and contains several slight inaccuracies.

(4) *Autobiography*, n. 29

(5) FN I, 402s.

St. Thomas’⁽⁶⁾ altar in the Dominican friary held the Sacred Host aloft. Maurici Bertran, a Manresa wool merchant recalled at the age of sixty how “his father and his Aunt Riudora had talked about Father Ignatius whom they had known well ... and his father had told how he had often gone to the monastery in Manresa ... and how one day he entered while the Angelus was ringing and noticed that Father Ignatius was kneeling on the hard ground and that he remained there so long that one of the men present finally pointed to him and said aloud, ‘what is that man doing?’ and began going towards him but before he got there Father Ignatius had risen. Riudora said he had been greatly consoled and often reminded them to think about the Passion of Our Lord because this was the true consolation”⁽⁷⁾.

While in the friary Ignatius noticed that there was a hole in the cell he had been assigned and sometimes, when he was tormented by scruples, he felt like throwing himself into this hole. “While he had these thoughts the temptation often came over him to throw himself through a large hole in his room, next to the place where he was praying. But knowing that it was a sin to kill oneself he shouted again, ‘Lord, I will do nothing that offends you’, repeating these words many times”⁽⁸⁾.

As mentioned earlier, there was a time when the Pilgrim thought that it would do him good to neither eat nor drink for one entire week. And he was fasting thus when his confessor obliged him to correct this excess. Soon afterward his feelings of apprehension grew less and finally disappeared. A spiritual experience as lengthy as the one he had undergone later moved him to include in the text of the *Spiritual Exercises* some notes that “help to perceive and understand scruples and persuasions of our enemy”⁽⁹⁾.

Legend has it that there was a statue of the Mother of God in a courtyard of the Dominican friary and that while Ignatius was suffering his long night of the spirit he visited this statue many times and the Virgin Mary, who would later be known as Our Lady of Grace, gave him to understand that he should do as follows: “Enter and in the monastery you will find the person you need as your spiritual guide”. And according to the story, this person was the prior, Galceà Perelló, who was in fact in Manresa from 1521 to 1523⁽¹⁰⁾.

(6) *MI escritos*, II, 742; CALVERAS, *o.c.*, 194.

(7) *Ib.*, 374.

(8) *Autobiography*, n. 24.

(9) *Spiritual Exercises*, n. 345-351.

(10) COLL, J.M., *San Ignacio de Loyola y el convento de Santo Domingo de Manresa*. “*Anal S. Tarrac.*” 29, 313ss. (1956).

The monks took good care of the Pilgrim and when they saw that he was losing strength because of his continuous fasting, his lack of rest and an overly austere life, they moved him into the cloister. Although this might have helped Ignatius a great deal some of his friends resented it because they wanted him closer to them and so they took him to the home of the Amigants.

When the monastery was renovated in 1574 the cell occupied by Ignatius ceased to exist. Some time later, however, the friars built a chapel in his honor and there they placed a statue of the Pilgrim embracing the cross. In the XVIIth century the monastery had an altarpiece depicting scenes from the Pilgrim's life in Manresa.

In 1835, when religious orders were disentaileed, the Dominicans left Manresa and the monastery was turned into a barracks.

According to local legend Brother Francesc Enrich kept the penitent's cross used by Saint Ignatius. Several old drawings and XVIIIth century bronzes perpetuated the legend. Before his death the friar left the cross in the keeping of the Dominican nuns at the Convent of Santa Clara, but it disappeared in 1936 during the civil war and was most likely burned or otherwise destroyed. The cross was said to be 18 feet long and 6 1/2 feet wide.

Both the church and the monastery of St. Peter the Martyr were demolished during the civil war.

IX

THE AMIGANT RESIDENCE AND SAINT IGNATIUS' CONVALESCENCE

The Amigant family has been known in Manresa since the XVth century. Records dated as far back as 1453 show that Joan Amigant was a tailor and had a house on the street of the Old Shoemaker's Shop (Sabateria Vella).

In 1522 the Amigants lived in the main square and were Saint Ignatius' hosts on two occasions. He spent the month of April with them after having left the Dominican priory and returned again in June to convalesce after having fainted in Viladordis.

The family consisted of Pere Amigant; his wife, Angela Segui, who was among the worshippers who had witnessed Ignatius' spiritual exercises in the Hospital of Santa Lucía⁽¹⁾; and three children: Francesc, who later became the canon of the cathedral, Angela and Lluís. Pere Amigant kept the books for the local council from May 1, 1521 to May 8, 1522 and was very active in charitable work at that time.

The Pilgrim was said to have painted three crosses at the foot of his bed and these were devoutly respected by the family.

In a letter to Father General Everardo Mercuriano dated July 1574, Father Joan Pla describes how he visited Father Ignatius' room and saw his bed ⁽²⁾. Angela Seguf was present on this occasion, but died in 1581.

Sometime prior to 1588 Father Pere Domènech and several other Jesuits from Barcelona's Bethlehem School journeyed to Montserrat and Manresa and paid a visit to the Amigant residence. They were accompanied by a canon, who might have been Francesc Amigant, and a woman the Manresans referred to as Amiganta. Galcerà de Paguera recalled accompanying Father Llorenç de San Juan to the house in 1602(3). Among the other people present were Francesc

(1) (1) CASANOVAS, *o.c.*, 150.

(2) CREIXELL, *o.c.*, 130; CALVERAS, *o.c.*, 160 and 240.

Gaver, Joan Amigant, who owned the house at the time, and his sister.

Some of the Amigant family's correspondence has been preserved. In one of the letters we can read: "... (Ignatius) was very ill when he arrived at the Amigant residence, having contracted his illness in the Dominican friary in Manresa. Although the monks in their charity had given him as much aid as he needed the doctors still said there was no hope of saving him⁽⁴⁾.

Local legend has it that Angela Amigant told how the Pilgrim had stored his clothes in a shabby trunk and when she opened it she saw that he had also packed some objects used for doing penance: "...a cilice that could cover his entire waist, some chains which were horrifying even to look at, some sharp nails in the shape of crosses and a tunic belted with knots of iron"⁽⁵⁾. It seems possible that Ignatius wanted to model himself on Saint Onofre who lived as a hermit in the Egyptian desert for seventy years⁽⁶⁾.

Ignatius had been extremely impressed by the saint's austere and primitive life style when he had read the lives of the saints during his convalescence in Loyola.

Ignatius was very well cared for in the Amigant home and several of the ladies of Manresa looked after him day and night⁽⁷⁾. When the worst of his illness had passed he remained weak and for the rest of his life suffered from stomach problems.

The Amigant family and the Jesuits became close friends. In 1622 the family contributed one thousand escudos towards Ignatius' canonization. In 1689 Father General Tirso González publicly thanked Francesc Ignasi Amigant for his grandparents having taken the Pilgrim in when he was ill.

In 1703 Francesc Amigant i de Olzina turned Ignatius' room into a shrine. In 1778 the chapel of Saint Ignatius the Ailing was further beautified. Inside was an altarpiece which depicted the ailing pilgrim, "Sanctus Ignatius Languens", comforted by his friends. According to the inscription the scene had taken place on July 22, 1522.

One of the alabasters produced by Josep Sunyer in 1702 and kept in the Holy Cave depicts Ignatius convalescing at the Amigant residence. In 1822 the Jesuits, who had by then returned to Manresa, wanted to enlarge the chapel yet

(3) CALVERAS, *o.c.*, 260; MI, escritos, II 649s.

(4) CREIXELL, *o.c.*, 1, 131.

(5) *Ib.*; CASANOVAS, *o.c.*, 104.

(6) LETURIA, Pedro de, *El influjo de San Onofre en San Ignacio a base de un texto de Nadal*, in "Estudios Ignacianos", 1, 97 111 (Rome 1957); GARCIA VILLOSLADA, *o.c.*, 210, nota 7.

(7) FITA, *La Santa Cueva*, 41.

again, but encountered problems.

People still worship today at the shrine to Saint Ignatius the Ailing. It stands on the same site where centuries earlier, in 1364, the Amigant family's "little hospital" stood. In those days it was customary to take in the ailing poor and care for them in good Christian fashion.

Starting in 1710 and for some time afterward Mass was celebrated daily in the Amigant chapel. The people who live in the neighborhood still hold a novena there each year just before the Feast of Saint Ignatius on July 31st.

During the Pilgrim's 8-day ecstasy in Santa Lucía there was talk of burying him because he appeared to be dead. It was Pere Amigant who, when kissing Ignatius' hand, discovered he was still alive.

Father Calveras recalls how Francesc Castells and Llorenç de San Juan testified at the end of the XVIIth century that the Mother of God had intervened while the Pilgrim was writing down his Exercises. Indeed Pere Amigant and his wife Angela had said that the Pilgrim had gone into a trance in the oratory of their home with its splendid statue of the Annunciation and that the Virgin Mary had appeared to them there and dictated the Exercises⁽⁸⁾.

In the shrine of Saint Ignatius the Ailing there is an oil painting depicting the Amigant family caring for Ignatius.

The Amigant coat-of-arms is engraved on the wall of the house which can be seen in the narrow street that bears the family name. Another coat-of-arms cut from stone is visible inside the little hospital itself, which is just below the Church of Our Lady of Carmen.

Unfortunately, the *Notas históricas de la Casa Amigant* and important archives belonging to the Marquis of Palmerola and Count of Fonollar were burned at the outbreak of the Spanish civil war.

(8) CALVERAS, o.c., 250; QUERA, *Influjo de la Santísima Virgen en la composición del libro de los Ejercicios*, "Manresa" 15, 64 72 and 164 176 (1943).

X

THE VESTIBULE OF THE HOUSE ON CARRER SOBRERROCA

It has sometimes been said that the entryway of one of the houses on Carrer Sobrerroca was offered to Ignatius so that he could sleep there whenever he wished. In 1522 the house was owned by Miquela Canyelles who lived there with her husband. One of the people who remembered this in 1606 was Pere Dalmau, a canon in Barcelona and the grandson of Joana Dalmau who was one of the Pilgrim's followers and a neighbor of the Canyelles⁽¹⁾.

At the canonization processes he reported that during the first months of Ignatius' stay in Manresa he spent a few days in the home of a prominent family known as the Canyelles, "which place was very well known to the author of these lines as it faced the house where my grandmother and my parents lived"⁽²⁾. The canon goes on to say that when his grandmother saw Ignatius dressed in a poorly cut sackcloth robe she took her scissors and refashioned the garment. Other sources report that she replaced the sackcloth robe with a woolen tunic.

Joan Porta testified to the Pilgrim's sojourn at the Canyelles home, reporting that "his own parents and his grandfather and Pere Llorenç Canyelles, a priest, had seen at close hand how Ignatius spent the day engaged in good and holy exercises. They testified to this and believed he was a holy man and a friend of God as do I, the present witness"⁽³⁾. Pere Llorenç Canyelles, a canon, was Miquela's son.

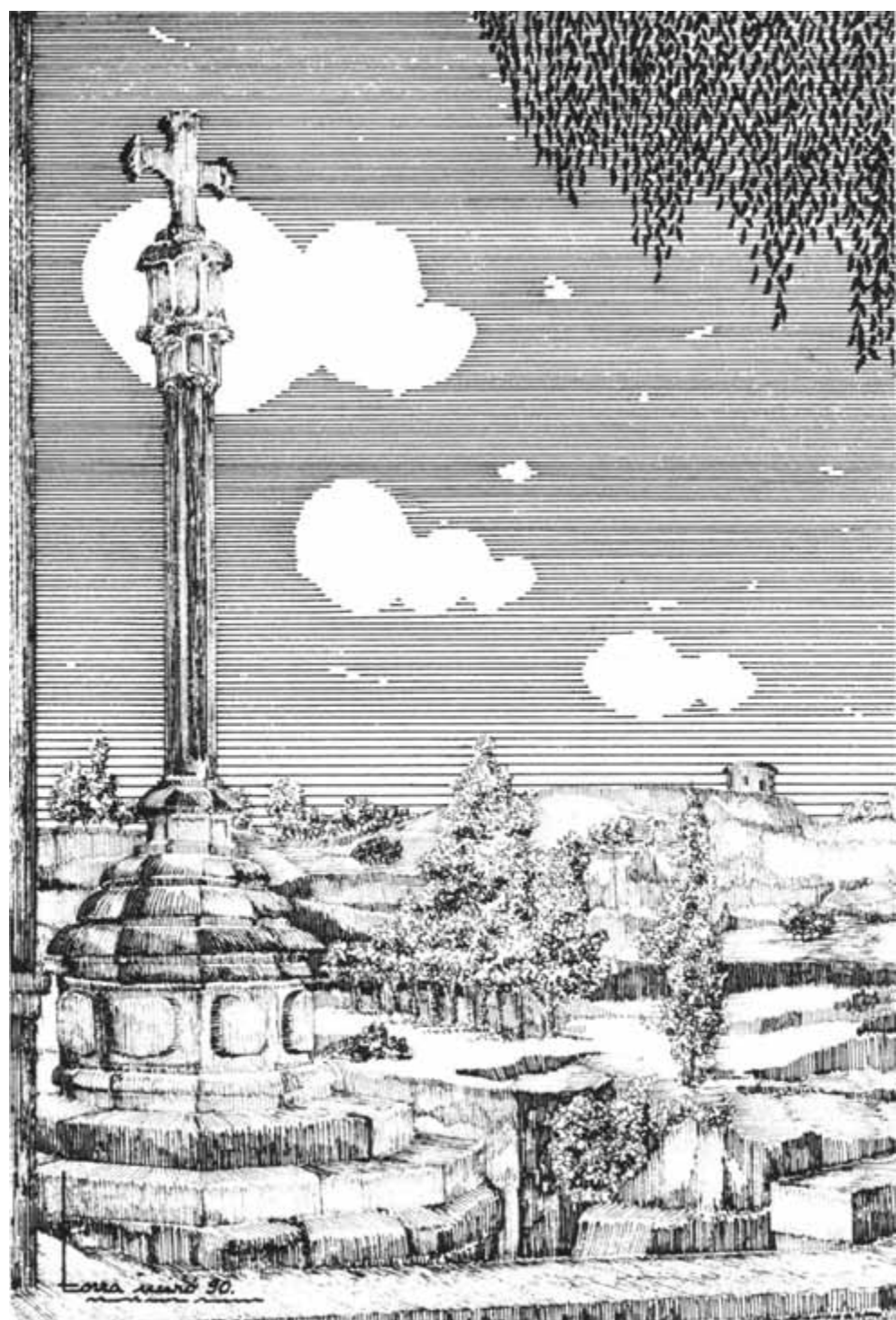
Father Casanovas notes that Ignatius slept in the entrance hall of the Canyelles home for several nights in April 1522 but later returned to the Hospital of Santa Lucía⁽⁴⁾ where Agnès Pascual had secured lodgings for him.

(1) MI, escritos, II, 648.

(2) *Ib.*, 647.

(3) *Ib.*, 729.

(4) CASANOVAS, *o.c.*, 101; CALVERAS, *o.c.*, 109-113.



The Cross of Tort

XI

THE CROSS OF TORT

Among the crosses which have been worshipped in Manresa over the years⁽¹⁾, one of the most important was the Cross of Tort, which probably took its name from a family who lived nearby and whose history stretched far back in time.

The cross is on the righthand side of the new Carrer Santa Clara, shortly before you come to the convent which has housed the Dominican nuns since 1602.

The Cross of Tort was apparently erected during the last decades of the XIVth century when work began on the new road that crossed over the Vilomara bridge and continued on to Barcelona. The building permit, issued by the Governor General of Catalonia on September 12, 1369, is still preserved in the Green Book (*Llibre verd*) where the city's earliest documents are kept.

The cross has been uprooted several times during its history, but continues to evoke memories of Saint Ignatius who must have passed it often on his way to and from Viladordis.

The cross first toppled some time prior to 1590 when it was blown over by a sudden gust of wind. In 1619 it was restored and a Latin inscription added. The inscription read: "In 1522 a vision of the Holy Trinity appeared to the Blessed Ignatius on this very spot". There was a picture of Christ and smaller pictures of the Mother of God and John the Baptist on the octagonal medallion which had fallen from the cross. The local story is that the medallion lay at the foot of the broken cross for many years and people continued to worship it there for perhaps as long as a quarter century. Years later Canon Tomás Fadré, who at that time was the custodian of the Holy Cave and the chapel of Santa

(1) CALVERAS, *Devoción de San Ignacio a las cruces de Manresa*, "Anal. S. Tarrac." 223 228 (1955).

Lucía took it home for safekeeping. Sometime between 1606 and the time of his death in 1614, the medallion was placed in the Holy Cave where it remains today.

Ignatius recounts that⁽²⁾, following his outstanding illumination on the banks of the Cardoner River, he “went to kneel before a nearby cross to give thanks to God⁽³⁾. Many of his biographers believe that this must have been the Cross of Tort which was on the road that led from Santa Lucía to St. Paul’s church. Father Calveras reports that the outstanding illumination surely took place in the shadow of that cross⁽⁴⁾.

During the canonization processes Jerònima Sala testified that Ignatius had a holy vision at the Cross of Tort⁽⁵⁾. Margarida Capdepòs, Agnès Mollona and Joana Malagarriga also mentioned the cross⁽⁶⁾. Joan Cabrera reported that this was the place where the Holy Trinity had appeared to Ignatius⁽⁷⁾. Nicolau Salt distinguished the Cross of Tort from other crosses in the area by noting that it had been broken for many years⁽⁸⁾.

The people of Manresa still remember an amazing event that took place on the evening of July 30, 1627 when Complines was being sung in the chapel of Saint Ignatius the Martyr, which stood just above the cave. It was the eve of the Feast of Saint Ignatius of Loyola⁽⁹⁾.

Catarina, the wife of Maurici Gomis the notary, arrived at Complines with her servant, Luisa Ortas. They were slightly late and, seeing that the chapel was full and there was no room for them, Catarina decided to go to the cave to pray. She later recounted that she had wanted to pray “to a Crucifix that hung on the wall of the cave because I was particularly devoted to it; my sister, Esperança Amigant, had recommended that I pray to that cross and I had a great respect for it”⁽¹⁰⁾. Gazing closely at the cross she thought she saw blood flowing from Christ’s side. Several young men were also present in the cave at the time and they reported seeing that the Christ was bleeding from his side, right arm and head. They called the people gathered in the chapel who came and saw in respectful amazement and awe how the wounds in the head, hands, feet and side

(2) *Autobiography*, 30.

(3) *Ib.*, 31; CALVERAS, *o.c.*, 211.

(4) *Ib.*

(5) *Ib.*, 201.

(6) *Ib.*, 202.

(7) *Ib.*

(8) *Ib.*

(9) NONELL, J., *La cueva de San Ignacio en Manresa*, 84 89, 2nd edition (1919).

(10) NONELL, J., “*Tres glorias de San Ignacio en Manresa*”: *sudor sanguineo del crucifijo de la cruz del Tort*, 5 25 (1914).

of Christ seemed to be sweating blood. It was as red as fresh blood and looked to them like “pinpoints”⁽¹¹⁾. Later on and during the days that followed the blood seemed to have darkened and dried, but nevertheless the entire experience revealed “God’s peculiar design”⁽¹²⁾.

There is a great deal of truth in the words of the writer who said that a million kisses have been bestowed on that medallion of Tort which is now so worn and was so long exposed to the elements⁽¹³⁾.

In 1680, when the Holy Cave was enlarged, the medallion was placed next to the altar where it remained until 1864. Four years later, in 1868, the following words were engraved on a gilt plaque, “Crucifix from the Cross of Tort which sweat blood in this place on July 30, 1627”.

The cross which the citizens of Manresa restored in 1619 was mounted on an iron base which supported it until September 22, 1902 by which time it was so worn away that the cross fell once again. Manresa architect Alexandre Soler i March made detailed drawings of the cross and it was erected once more during the first decade of this century.

At dawn on October 10, 1987 a sudden gust of a hurricane like wind toppled the cross. However, it was erected yet again on April 30, 1988 on the occasion of the Feast of Our Lady of the Good Shepherd and the faithful turned out en masse for the event as did numerous other citizens of Manresa.

(11) *Ib.*, 15.

(12) *Ib.*, 24.

(13) FITA, *La santa cueva de Manresa*, 114.

(14) *Ib.*; NONELL, *La cueva de S. Ignacio*, 2nd. edition, 88.

XII

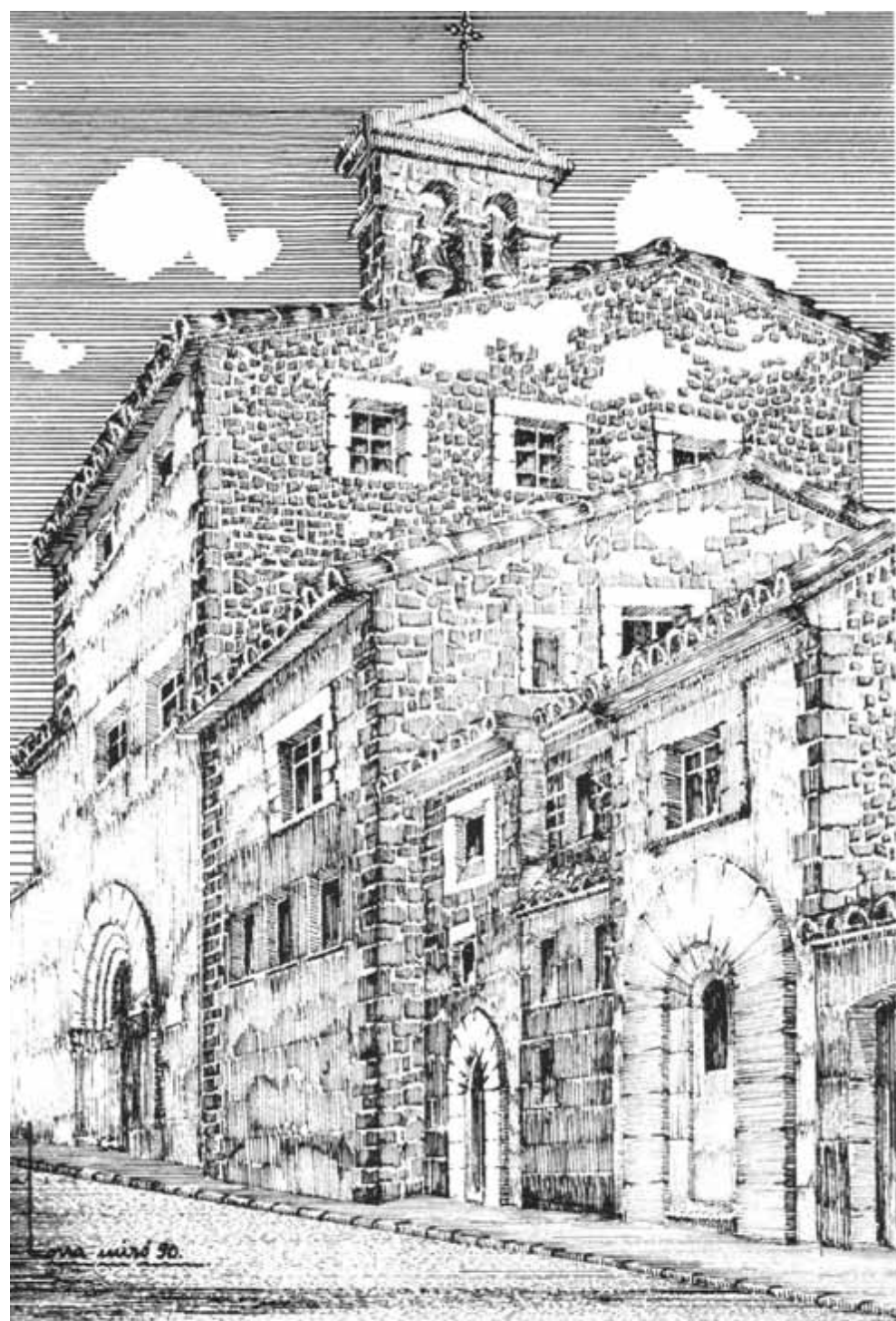
THE BEGGING BOWL

The old Tort family home is located next to the cross of the same name. Among the family treasures is a bowl which is said to have been used by the Pilgrim Ignatius. Upon leaving Manresa he left his bowl in the house where he had been given so much help.

Apparently the owners of the house hid the bowl in a safe place, probably during the 1808 war with France. In a letter to Father Joan Creixell dated November 18, 1912, the then tenant, Dr. Oleguer Miró⁽¹⁾ describes how one day an arched inner wall on the ground floor of the Tort family home gave way and part of the building collapsed. Workmen were called in and quickly shored up the building. While clearing the rubble they discovered a bricked up oven, inside which was an olive wood bowl, which everyone was convinced was the bowl Ignatius had left with the Tort family centuries before⁽²⁾.

(1) CORBELLA, J. and SANT, F., *L'obramèdica del Dr. Oleguer Miró i Borràs. Manresa: 1849-1926* "Misc. d'Est. Bag.", III, 221-227 (1984).

(2) PUIG, I., *Recuerdos ignacianos en Manresa* 87-90 (Barcelona 1949).



The Monastery of Santa Clara

XIII

THE CONVENT OF SANTA CLARA

The convent of Santa Clara is revered by devotees of Saint Ignatius because the Pilgrim passed by there on his way to and from Viladordis. Local legend has it that he sometimes paused near the Romanesque entrance to listen to the nuns' choir.

The original church was built in the XIIIth century⁽¹⁾. Even before that there had been a chapel dedicated to Saints Blas and Lazarus, both of whom were reputed to have healing powers. Saint Blas cured throat ailments while Saint Lazarus cured more serious illnesses. At the end of the XIIIth and beginning of the XIVth centuries two Franciscan friars lived in the chapel.

In 1322 the nuns of the order of St. Claire began living there and celebrating Mass in the chapel. From then on the building was known as the church or convent of Santa Clara.

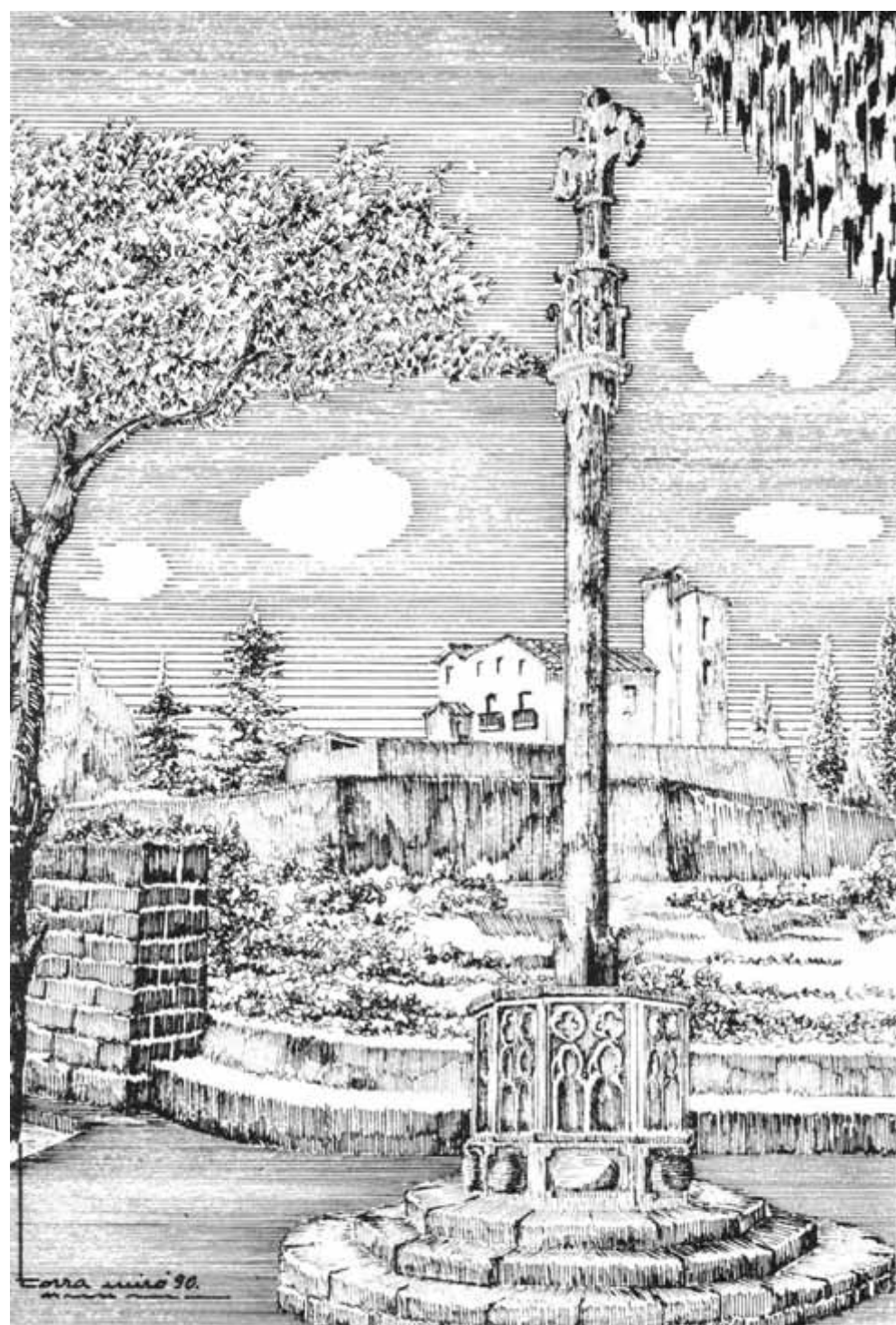
Twenty years later, in 1342, a few cells were added though the building remained small and there were never more than sixteen nuns housed in the convent.

By the XVIth century the number of nuns had declined. By 1564 there were only two nuns left in the convent. The last of them died in 1599.

In 1602 the convent was taken over by the Dominican nuns and the name changed to Our Lady of Angels and Santa Clara.

At the beginning of the XXth century, the architect Alexandre Soler i March, whose sister was among the nuns living in the convent, began remodelling the building, but was limited by lack of funds. The main facade which looks towards the west was redone in *modernista* style at that time.

(1) SARRET Y ARBÓS, J., *Història religiosa de Manresa. Iglésies i convents*, 240 (1924).



The Cross of Culla

XIV

THE CROSS OF CULLA

A cross which was erected in 1987 now stands opposite the Saint John of God wing of the Manresa General Hospital. This cross replaced an earlier cross which was removed without explanation in 1972.

Ignatius passed the original cross whenever he went to Viladordis⁽¹⁾. The cross appears to have dated back to 1413 and for centuries was surrounded by fields and forests. The present cross stands in what is now a populous district of town.

Not far from the cross is a handsome farmhouse with two all towers. The farm was built in the Middle Ages and has been abandoned for many years now. According to, local legend the original owners of the isolated farm were murdered by highwaymen.

Joan Capdepòs mentioned the cross when recalling the stories his grandmother, Joana Dalmau, used to tell⁽²⁾.

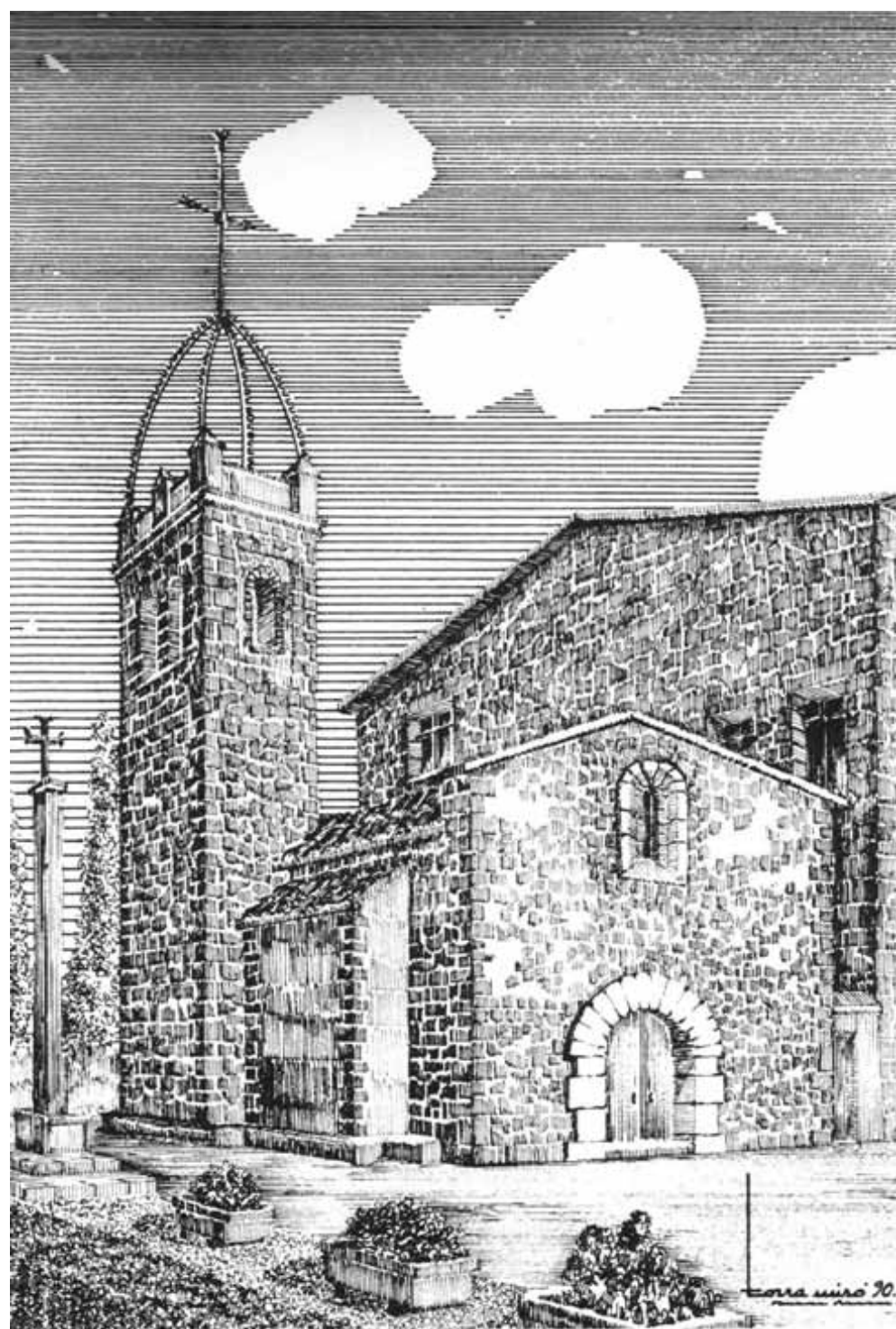
In his book *Sarret i Arbós* describes the farmhouse as follows: “The farmhouse known as La Culla was one of the most distinguished farms in Manresa. Next to it was the Trullols farm, which no longer exists, the Grau farm and others belonging to the Viladordis district. It was set atop a gentle hill which overlooked the fields below. It has been referred to as a feudal castle, although books and documents of the times give no indication that this was true. Still, in time of war or when the city was threatened by invaders the farmhouse was a strategic spot from which to judge the proximity of the enemy and save the population from unpleasant surprises”.

(1) CALVERAS, *o. c.*, 199.

(2) MI, escritos, II, 749.

The original stone cross had stood next to the farmhouse on the side of the road to Barcelona since 1413, a reminder of the local Christian tale of the seven loaves and the son who took his father to the hospital, swearing he was too poor to look after him⁽³⁾. When this cross at last began to crumble it was removed and taken to the Municipal Museum.

(3) *Història de Manresa*, 256.



The Sanctuary of Viladordis

XV

THE SANCTUARY OF VILADORDIS

The sanctuary of Viladordis is only 3 kilometers from Manresa in the village of the same name. The first written reference to the Romanesque church is dated 1020 but the building was apparently built some time between 914 and 937. The town is first mentioned in documents dated 970. The church was one of seven considered as branches of the cathedral. The town has been called Vilamajor, Santa María de Vilamajor and Santa María de Viladordis⁽¹⁾.

In 1059 the town, which probably dates back to Roman times, was known as *Villa d'ordis* or *Villa hordeorum* ("barley growing town"). It faces the east, overlooking the surrounding fields and forests.

Saint Ignatius is said to have been a frequent visitor to Viladordis and witnesses repeatedly testified to this during the hearings that took place in Manresa⁽²⁾. Dr. Francesc Puig testified that the Pilgrim spent entire nights on his knees in the sanctuary⁽³⁾.

Reports about Saint Ignatius mention that he fainted in the sanctuary in July 1522 after having fasted for several days. This was reported by eight different witnesses at the hearings in 1595 and again in 1606. The witnesses were: Eleonora Africàna, Joana Capdepòs, Joan Fabrès, Montserrat Sant Miquel, Maurici Cardona 'Jaume Gomar and the priests Nicolau Salt and Francesc Picalqués⁽⁴⁾. Other witnesses were able to provide more specific details, perhaps because they had known Saint Ignatius better.

(1) VILLEGASIMARTÍNEZ, F., *Sanuari de la Mare de DéU de la Salut de Viladordis. Una història mil·lenària* 27s. (1983).

(2) MI, escritos, 11, 355, 359, 360, 374, 378, 390, 861.

(3) *Ib.*, 709.

(4) *Ib.*, note 2.

Among these witnesses were Bernat Roviralta, Joana Dalmau, Damiana Fabr  s, Agn  s Roca, Agn  s Claver, Angela Amigant, Anna Canyelles and Eufrasina Roviralta.

Riudora, who was Maurici Bertran’s mother and Miquel Bertran’s great aunt, appeared at the hearings and reported that she remembered “that Father Ignatius often went to the chapel of Our Lady of Viladordis, the cave... the cross on the Cardoner Bridge and the Dominican priory in this city and he prayed continually in all these places and felt great devotion”⁽⁵⁾.

Joana Capdep  s, a widow at forty three, told a curious tale. She appeared at the 16’06 hearings and remembered reports from her grandmother, Joana Daimau, who said that the ladies “Amigant, Ferrer, Claver and Canyelles... procured food (for Ignatius) but one day they didn’t find him at the Hospital of Santa Luc  a and discovering that he had been missing for several days they went in search of him, fearing that he might have died. Upon arriving where the Capuchine monastery stands today, someone told them that they would find him in the chapel of Our Lady of Viladordis, which is just outside of town. They went there, taking provisions in case he needed to be revived. And she said that he was in the chapel, lying almost unconscious on the floor, so weakened by his prayers and abstinence that he could barely sample any of the things they had brought in their basket. Gradually he began recovering and when they saw that he was not strong enough to return to the city two of them decided to remain with him in the church while the others went back to Manresa in search of a steed, and they took him to the Amigant house as best they could and there he was well cared for”. According to reports, he was confined to bed for many days and as soon as he recovered he wanted to return to the hospital to continue serving the poor. Her grandmother had also told her that Father Ignatius never spoke of anything other than Our Lord in his conversation as he was “a modest, abstemious, penitent, merciful and extremely charitable man”⁽⁶⁾.

Joan, the son of Damiana Fabr  s, told basically the same tale, although emphasizing that “they found him the church of Viladordis, on his knees and praying like a true penitent: thin, wan and almost without strength because he had eaten nothing, and the women gave him food and drink and took him to the Hospital of Santa Luc  a where they made broth for him and gave him food to help him recover his strength and the witness swears that this is absolutely true, i.e. that what those women said was true because they were very honorable women, good Christians, virtuous and of good reputation and family”⁽⁷⁾.

(5) MI, escritos, II, 374.

(6) *Ib.*, 748.

(7) *Ib.*, 730s.

It is not clear from the reports of the times whether Ignatius went first to the Amigant home and later to the hospital or if he was taken directly to the hospital which was surely the place where he was most comfortable. Still, the recollections handed down by generation after generation of Amigants indicate that the Pilgrim spent several days in their home while recovering his strength.

Eleonora Africana reported that the devil dressed as an attractive young man appeared to Ignatius when he was returning from Viladordis one day and gave him to understand that if he really wanted to repent then he should eat nothing at all. This marked the beginning of the long fast that may have caused his famous faint⁽⁸⁾.

The priest Francesc Picalqués also remembered the event in great detail, saying that the Pilgrim had decided to do greater penance than before. Seeing him so exhausted and weak that he could scarcely walk or even stand, two men helped take him to Manresa where he was given the food he needed to recover his much diminished strength⁽⁹⁾.

Neither is it clear whether Ignatius' fast lasted for three or four days or perhaps an entire week. The only really clear memory seems to be that the devil said to him, "Well, if you really want to repent, don't eat at all"⁽¹⁰⁾.

In Viladordis during the XIVth century there were continual processions imploring the Mother of God for help in times of draught, plague and hailstorms. In 1337 the entire population of the village turned out to pray for food because at that time they lacked even the barest essentials. In 1444, 1447 and on several other occasions the townspeople went to the sanctuary to pray for water. The members of the local council ordered that "there be processions... in the church of Santa María of Viladordis so that Our Lord God will be moved and in his clemency and mercy will give us rain and good weather"⁽¹¹⁾. The custom of the times dictated that people "should devoutly join said processions, walking with bare feet"⁽¹²⁾.

The presbytery is from the XIIth century and other Romanesque features were added in the XIIIth and XIVth centuries. The town of Viladordis has been inhabited since the neolithic age, if not before.

A particularly historic procession took place in 1502 when the remains or "Holy Bodies" of the town's patron saints were brought to Viladordis.

(8) *Ib.*, 378.

(9) *Ib.*, 705s.

(10) *Ib.*, 378.

(11) SARRET I ARBÓS, *Santuari de Ntra. Sra. de Viladordis. Monografia*, 29 (1929).

(12) VILLEGAS I MARTÍNEZ, *o.c.*, 65.

On February 19, 1632, the following sign was hung below a painting of the holy Pilgrim: “Saint Ignatius of Loyola, founder of the Society of Jesus, visited this church of Our Lady of Viladordis in 1522 at the time of his conversion and here received many blessings from heaven. The parish dedicates this offering to him in devout and grateful memory”⁽¹³⁾.

For centuries now the sanctuary has celebrated its principal feast day on September 8th. Returning to Manresa from the celebrations in 1420 Francesc Planes stabbed canon Mulet with his dagger and killed him.

In later years Pentecost Monday was also declared a feast day in honor of the arrival of Saint Ignatius and the faithful still gather there today to commemorate the occasion⁽¹⁴⁾.

Mass was traditionally celebrated, a sermon given and, if the weather had been bad the statue of Saint Ignatius was brought out of the church to bless the fields.

In his historic and much valued *Manifiesto*, Francesc Vicens quotes a number of testimonies from the canonization processes in which Viladordis is mentioned as a place that played an important role in Ignatius’ life⁽¹⁵⁾.

When the bishops of Vic and Barcelona who were in charge of the canonization processes visited Manresa in 1606, Father Pere Gil took them to visit the Holy Cave, the Hospital of Santa Lucía, Viladordis and other places which had featured prominently in the Pilgrim’s stay in the city⁽¹⁶⁾.

In a life of Saint Ignatius published in 1633 Andrés Lucas de Arcones observes that the Pilgrim engaged in lengthy prayers, fasted, did penance and was much blessed by the Mother of God while at Viladordis. The sanctuary is also mentioned by other authors such as Virgili Nolarci (Venice, 1687), Karl Linek (Prague, 1717) and Francesc Xavier Fluvià (Barcelona, 1753). Most contemporary writers (Jaume Nonell, Joan Creixell, Joaquim Sarret i Arbós, Ignasi Casanovas, Victoriano Larrafiaga, Josep Calveras, Josep Maria Gasol, etc.).

Francesc Xavier Fluvià describes how Ignatius went to Viladordis to kneel at the feet of the Virgin Mary and pray for help. He subjected himself to the same rigorous penance there as in the cave. He was exceptionally strict with himself and after a few years began to suffer stomach ailments and other problems. Several times he came close to losing his life.

(13) SARRET I ARBÓS, *o.c.*, 23.

(14) SARRET I ARBÓS, *Manresa, ciutat de Maria*, 176 (Manresa, 1905).

(15) Cf. *Manifiesto en hecho de la verdad, y unidad de la santa y prodigiosa cueva, que se venera en la ciudad de Manresa*, etc. (1664).

(16) FITA, *La Santa Cueva de Manresa*, 88.

During the canonization processes so often referred to here, Agnès Mollona, Pere Corrons, Margarida Capdepòs and Antoni Joan Cabrera all mentioned Viladordis, saying that many blessings had been bestowed upon the Pilgrim there and that heavenly visions had appeared to him.

The priest Nicolau Salt reported that he had seen the haircloth shirt Ignatius wore during his first conversion. It hung in the church at Viladordis, was “woven of hemp, and the oldest members of the congregation recalled it as the very cilice the holy man had worn”⁽¹⁷⁾.

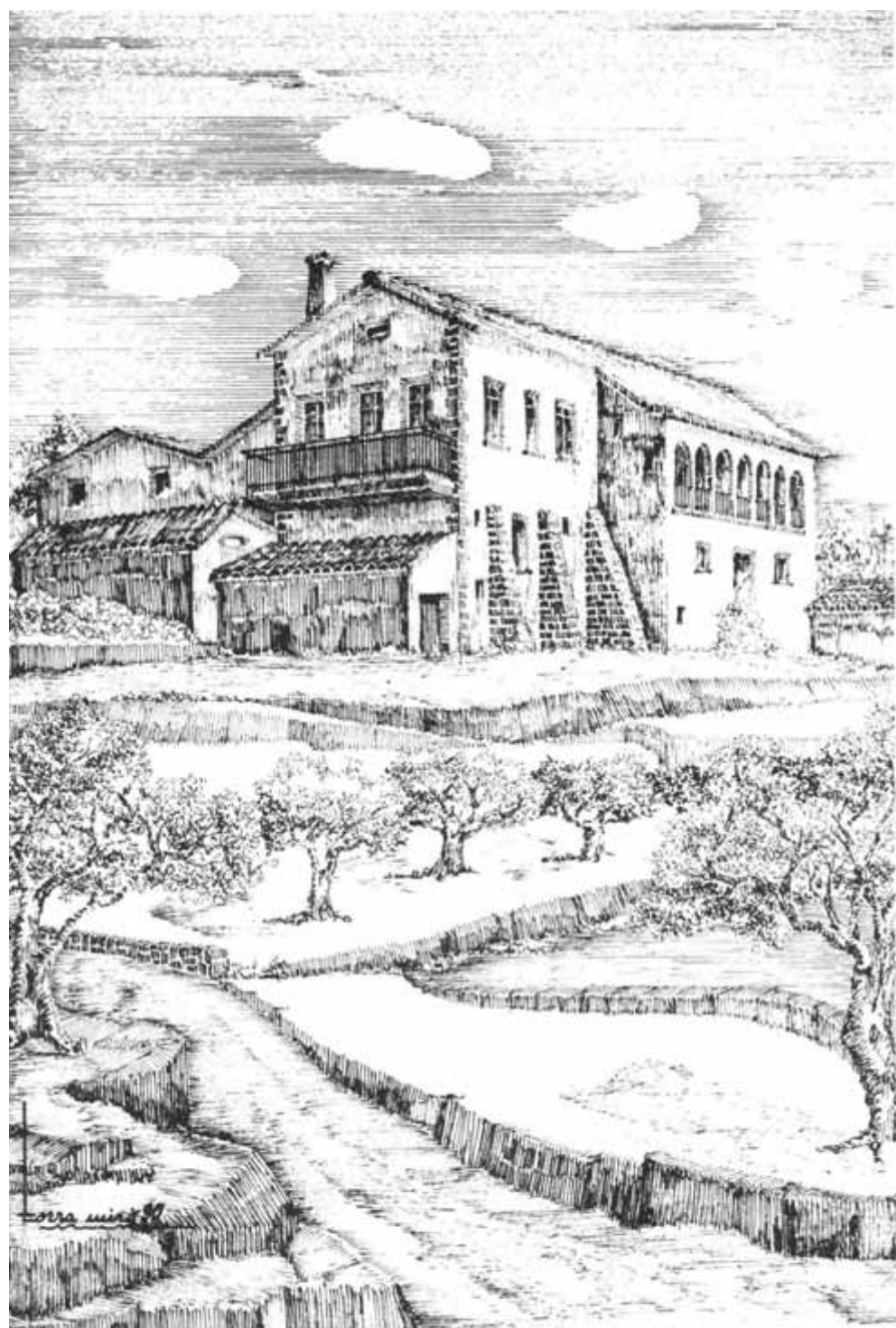
AXVIIth century Italian author gave his version of Ignatius’ fainting spell at Viladordis, “where (the Pilgrim) had gone to pray to the statue of the Mother of God (and) fell into a faint so intense that his senses were in abeyance for several days. Later on he regained consciousness but his strength was so diminished that some people said that he was going to die. Several good women gave him food and helped by his friends he was able to reach the hospital”⁽¹⁸⁾.

More than a century ago, some time around 1878, a disproportionately large abbey was built next to the sanctuary and designated for the use of the priest and teachers. Viladordis was then under the responsibility of the provost of the cathedral, who appointed the parish priest. But during the first quarter of the XVIth century it was cared for by a hermit under the supervision or surveillance of *Les Marçetes*, a nearby farmhouse.

The Jesuits who had completed their studies spent a final year in Manresa where they underwent spiritual training. These young men, known as *tercerones*, traditionally made a pilgrimage to Viladordis where they spent a carefree day, moved by their love for Our Lady and their desire to honor the memory of Saint Ignatius.

(17) CALVERAS, *o.c.*, 259.

(18) BARTOLI, Daniel, *Della vita e dell’Istituto di St. Ignatio, fondatore della Compagnia di Gesù*, libri cinque (Roma, 1650).



"Les Marcetes"

XVI

LES MARCETES

The medieval farmhouse *Les Marcetes* is half a kilometer from Viladordis. From 1516 to 1522 it was owned by Jaume Marcet and was subsequently taken over by his son Maties.

The holy Pilgrim is said to have gone frequently to the farmhouse asking for charity and the family always responded generously⁽¹⁾. The farmhouse was just a few steps from the sanctuary of Viladordis and it is even more logical that Ignatius should have gone there because the Marcetes were the caretakers of the sanctuary.

One day Ignatius spontaneously gave the Marcet family a piece of rope, or belt, woven from cattails and knotted in three places. For many years the family kept it inside a small silver statue of Saint Ignatius until Miquel Casajuana, then owner of the farmhouse, placed the roughly fashioned belt at the feet of the statue and enclosed the whole thing in glass on December 18, 1664, vowing to disinherit any child of his who might lose the much beloved relic.

The story goes that Saint Ignatius stood on the threshold of *Les Marcetes* and gave the belt to the lady of the house, saying, “Keep this belt and with it the custom of being charitable and you shall never find yourselves wanting”.

Legend also has it that when the Pilgrim left Manresa he left the famous belt and a cilice at the chapel of Viladordis. Agnès Claver remembered having seen it and reported that it was woven from a thick rope of hemp. Later, in a hearing attended by the dean of the Manresa cathedral at the end of 1664 or the beginning of 1665, the cilice was once again mentioned and it was alleged that a Jesuit who occasionally visited Viladordis had dared to take the cilice away with him.

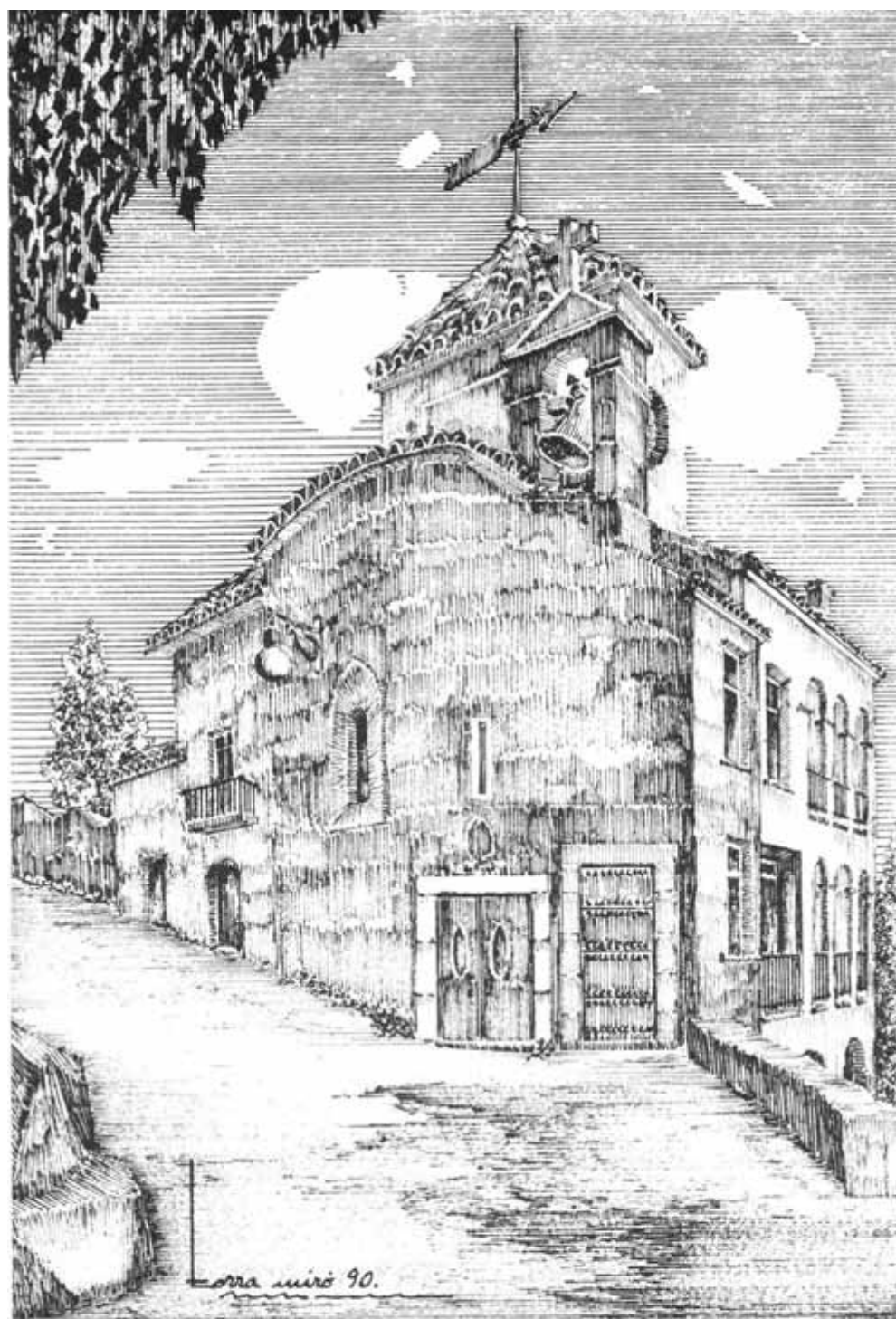
(1) NONELL, *Manresa ignaciana: Nuevo álbum histórico*, 113 115 (Manresa, 1915).

Unfortunately the silver statue and the piece of belt disappeared during the 1936 civil war and despite all the efforts of the people of Manresa they have never been heard of again.

Maurici Fius i Palà (1863-1920), who once served as mayor of Manresa, wrote the following poem inspired by the tale of Saint Ignatius' belt:

Saint Ignatius, penitent
visited Les Marcetes:
the master gave him shelter
the mistress gave him care.
When the poor Pilgrim
departed from Manresa
he appeared at the farmhouse door
and called to the couple:
“Here you have the belt I wore
during my strictest penance:
keep it well and be charitable
and you shall never know poverty”.
It is almost four hundred years now
since Saint Ignatius spoke those words
and the family still have his belt
and help the poor
and good fortune has never been wanting
for the owners of Les Marcetes.

At some point the Church granted the owner of Les Marcetes the privilege of wearing a surplice over his workclothes when he displayed the relic publicly.



Saint Paul's Hermitage

XVII

SAINT PAUL'S HERMITAGE

Saint Ignatius mentioned the hermitage twice in his autobiography. The first time he reported, “once he went to pray at a church which I believe is called St. Paul’s, situated a little more than a mile from Manresa and the road goes by the river”⁽¹⁾. It is mentioned again later on when he describes his outstanding illumination on the banks of the Cardoner River.

When he returned from the Holy Land, determined to spend several years studying, Ignatius recalled “In Manresa, the Pilgrim had known a friar (of the order of Saint Bernard, I think); a very spiritual man; he wanted to be with this person in order to learn and to be able to give himself more easily to the spirit, as also to be of help to souls. So he replied that he would accept the offer (of Isabel Roser i Ardévol) if he did not find in Manresa the facilities he was looking for. But when he went there, he found that the friar was dead. So returning to Barcelona, he began to study with great diligence”⁽²⁾.

Some details about St. Paul’s hermitage are known. On May 11, 1412 four monks from Montserrat (Francesc de Pujol, Alfons de Molina, Joan Castellet and Francesc Castell) moved into the former chapel of St. Mark, which was located in a secluded part of Manresa outside the city walls and served as a hospice for lepers. They dedicated the chapel to the Mother of God and to St. Paul, the first hermit.

In 1472 St. Paul’s hermitage, located on the left bank of the Cardoner River about five hundred meters from the Old Bridge, was placed under the auspices of the abbot of Poblet,

(1) *Autobiography*, 30.

(2) *Ib.*, 54.

In 1522, when the Pilgrim lived in Manresa, the prior of the hermitage was Alfonso de Agurrera⁽³⁾, who may have been a Basque like Ignatius. The prior ministered to the spiritual needs of the ill who were confined in Santa Lucía, the hospital for the poor. It seems likely that his friendship with Ignatius grew out of their repeated encounters in the hospital. The Pilgrim, who liked to visit crosses and sanctuaries, may well have visited St. Paul's on occasion, seeking silence and an opportunity to spend a longer time in prayer.

Two roads led from the city to the hermitage. One of them known as the high road, passed by the Cross of Tort with the convent of Santa Clara on its left. The other followed the Cardoner River. A gentle incline led upward from the river bank to the hermitage itself.

In 1700 the abbot of Poblet sold St. Paul's to the Jesuits at St. Ignatius' School. The building was remodelled and the chapel restored. At that time an old altarpiece depicting the Mother of God and Saint Paul the hermit was replaced by another which also depicted Mary, but this time in company of Saint Joseph and Saint Paul the apostle.

The Jesuits built a large stone water tank near the hermitage in the spot known as The Balcony. The tank was intended to provide water for the neighboring vegetable gardens and still exists today.

When King Carlos III drove the Jesuits out of Spain (1767), the government confiscated the buildings and adjacent lands and sold them all to private parties.

Sarret i Arbós describes how the Jesuits arrived at the hermitage. Some of his historical facts are of particular interest:

"In Chapter XX (the XVth century) we saw how the Cistercian monks from Poblet occupied the 'Priory of St. Paul and Valldaura' up until 1700 when the abbot, Father Josep Rosers, anxious to guarantee the maintenance of the monks living there, decided to sell the decaying hermitage and its adjacent lands to the Society of Jesus for 1900 pounds, as can be seen from the deed executed by Juan Feliz, a notary from Tarragona. When the Jesuits took possession of the hermitage they remodelled the building and restored the chapel, having obtained permission from the bishop of the diocese to administer the sacraments there. They could bury their dead within the walls of the hermitage and were under the protection of the prelate. On February 27, 1767 Carlos III signed the decree banning the Society of Jesús from all territories under the dominion of the King of Spain. When the decree was made public the government seized St. Paul's and the lands belonging to it and sold them all to private parties"⁽⁴⁾.

(3) MARCH, J. M. Z. *¿Quién y de dónde era el monje manresano amigo de san Ignacio?*, EstEcl 4 (1925).

(4) *Història de Manresa*, 382.



Distinguished illustration of the River Cardoner

XVIII

THE OUTSTANDING ILLUMINATION AT THE CARDONER RIVER

In Manresa Ignatius was not only viewed as a Pilgrim but was also considered a holy man, a mystic. His autobiography contains an eloquent passage that was dictated in 1555, not long before his death, and evokes the celebrated ecstasy that had taken place thirty three years before. He recalls that:

“...once he was going out of devotion to a church situated a little more than a mile from Manresa (I believe it is called St. Paul’s) and the road goes by the river. As he went along occupied with his devotions, he sat for a little while with his face toward the river, which ran down below. While he was seated there, the eyes of his understanding began to open; not that he saw any vision but he understood and learnt many things, both spiritual matters and matters of faith and scholarship; and this with so great an enlightenment that everything seemed new to him. The details that he understood then, though there were many, cannot be stated, but only that he experienced great clarity in his understanding. This was such that in the whole course of his life, after completing sixty two years, even if he gathered up all the various helps he may have had from God and all the various things he has known, even adding them all together, he does not think he had got as much as at that one time...”⁽¹⁾.

(1) Autobiography, 30. Cf. FN I, 404ss.

Later, Jeroni Nadal said that the experience on the banks of the Cardoner River had awakened in the Pilgrim a desire and determination to help his fellows because Ignatius was not interested only in improving himself but also in aiding others, and saw in this a new blessing⁽²⁾.

In order to better understand the divine grace that surprised Ignatius when he was content to simply visit St. Paul's, it is interesting to read Peter Canisius' criticism of the biography of Ignatius written by Pedro de Ribadeneira in 1572. Ribadeneira mentioned that the Pilgrim had had several enlightenments in Manresa.

Canisius maintained that the passive aspect of these experiences should have been emphasized because they originated with the Lord and that "he (Ignatius) had received many and great favors referring to interior inspirations about divine things⁽³⁾.

The Jesuits who were closest to Saint Ignatius, among them Laínez, Polanco, Nadal and Cámara, all emphasized the Pilgrim's mystic experience on the banks of the Cardoner River. J. M. Rambla suspects that what Ignatius was given at that time was the gift of mature discernment⁽⁴⁾. In any case, no one denies that the Pilgrim was marked by spiritual discernment and it does seem as though it was then that the Lord came to his aid, giving him a serenity that enabled him to fully discern with a maturity of the soul. This is confirmed by Polanco who said that "this same experience (that occurred by the Cardoner River) particularly enlightened his spirit, enabling him to clearly discern the good from the bad and it seemed to him that he saw all things divine and human with the new eyes of inner understanding"⁽⁵⁾.

The mystical grace bestowed upon him on the banks of the river was a certain harmonious summing up of the natural and supernatural. This is also the opinion of García Villoslada who wrote that "the outstanding illumination revealed to our Pilgrim's absorbed eyes a panorama of the supernatural and natural, filling his mind with God's science and human knowledge. It was not a vision; it was a revelation which illuminated his intellect as though a powerful aurora borealis suddenly flooded the dark night of worldly and other worldly life with its splendorous light. The entire created world became a new creation"⁽⁶⁾. This experience must have made a deep and lasting impression on the

(2) NICOLAU, M. *Jerónimo Nadal, sus obras y doctrinas espirituales*, 151; CALVERAS, J. *La ilustración del Cardoner y el Instituto de la Compañía de Jesús según el P. Nadal*, AHS1 (Roma 1956).

(3) MI, escritos, I, 714.

(4) Cf. *El pelegrí*, 60.

(5) FN II, 526.

(6) Cf. *San Ignacio de Loyola. Nueva biografía*, 218.

Pilgrim. With divine light he had intuited a new and global valoration of things. It was as though everything had been recapitulated in a certain scale of values which included those values that distinguish the apostolic horizon.

Modern writers who interpret the illumination at the Cardoner River among them Nonell⁽⁷⁾, Creixell⁽⁸⁾, Leturia⁽⁹⁾, De Guibert⁽¹⁰⁾, Larrañaga⁽¹¹⁾ and Granero⁽¹²⁾ all assume that Ignatius had a coherent view of the Exercises and saw in some way, perhaps intuitively, the future Society. To put it more simply: it can safely be said that he felt within him the power of the Spirit that moved him to do good works, calming the depths of his soul. Ignatius proposed to faithfully follow any divine inspiration. According to Nadal, he followed the spirit that guided him “quasi sapienter imprudens”⁽¹³⁾, feeling very confident although he had done almost nothing himself.

Starting then, he saw everything in a new light. Nadal ventures to say that from then on even the Pilgrim’s face shone with a new enlightenment. De Guibert believes that Ignatius never achieved such an intense wealth of inner feeling as he achieved on the banks of the Cardoner. Never had his intellect been so alive, with gentle brilliance and supernatural knowledge in such harmony as on that very special day⁽¹⁴⁾.

Laínez recalls that a day or two before Ignatius’ death he asked the Pilgrim whether he had had more divine visitations in the years just following his conversion or later on and Ignatius had replied that it was in the beginning. Still as he grew and matured spiritually, he also felt more enlightened, stronger and more constant in divine matters⁽¹⁵⁾.

When Laínez, who succeeded Ignatius as General of the order, mentioned the Pilgrim’s “sudden ecstasy or, rather, trance” in Manresa, he said that “in one hour he learned more from God than he could ever have been taught by all the doctors of the world”. According to Ribadeneira, these were Laínez’ exact words⁽¹⁶⁾.

Gonçalves da Câmara recalled that on one occasion the Pilgrim told him that “after he began to serve Him, he had never consented to mortal sin. Rather

(7) *La eximia ilustración origen de la Compañía de Jesús* (Manresa 1917).

(8) *San Ignacio de Loyola*, v. I, 185 190 (Barcelona 1922).

(9) *Estudios Ignacianos*, v. II, 14,52 54, 403s.

(10) *Mystique ignatienne*, RAM 19, 3ss. (1938).

(11) *O.c. San Ignacio de Loyola*, 185ss. (Madrid 1947).

(12) *Espiritualidad ignaciana*, 95ss. (Madrid 1987).

(13) FN II, 52.

(14) *O.c.*, 3ss.

(15) FN II, 478.

(16) MI, escritos, I, 337.

he had always grown in devotion; that is, ease in finding God and now more than ever in his whole life. Every time, any hour that he wished to find God, he found him”⁽¹⁷⁾. The now was on October 20, 1555, nine months before Saint Ignatius died.

It is probably Nadal who has placed the greatest emphasis on the importance of the outstanding illumination. “At this time there occurred great and very special things upon which I will not dwell, but among them was the time he went to pray beside the river and while sitting beneath a cross, Our Lord shed great light upon him in spiritual matters”⁽¹⁸⁾. Nadal himself had classified the revelation in Manresa as “outstanding”⁽¹⁹⁾. This was when “seated there, the eyes of his understanding began to be opened... And he understood and learnt many things, both spiritual matters and matters of the faith and scholarship, and this with so great an enlightenment that everything seemed new to him. And the details that he understood then, though they were many, cannot be stated but only that he experienced a great clarity in his understanding”. In a spiritual address given in Coimbra, Nadal recalled “that (Ignatius) maintained his taste for contemplation and union with God until he could easily feel devotion in anything and any place”⁽²⁰⁾.

Nadal mentions other instructions given by Ignatius at the Roman college, saying that “...in almost all his decisions (he) customarily cited the outstanding illumination, even when he governed the Society in Rome”, and he did so as though in Manresa “he had seen the reasons for or causes of everything”. It would appear then that the Pilgrim learned everything about the Society of Jesus on the banks of the Cardoner. The meditations on the Kingdom of Christ and the Two Standards, which are central to the Exercises and inspired by his time in Manresa, gave Ignatius to understand the apostolic vocation which marks the charisma of the Jesuits, followers of Jesus. One sentence seems to be particularly realistic because “thinking that with that objective (apostolicism) it was advisable to study, (Ignatius) did so in Spain and later in Paris”⁽²¹⁾.

Gonçalves da Câmara and Nadal both agree that the outstanding illumination gave Ignatius an exact intuition of what the future Society of Jesus would be. “It was a great revelation of understanding when Our Lord revealed to him in Manresa these and many other things referring to the Society”⁽²²⁾. And “it

(17) *Autobiography*, 99.

(18) FN II, 192.

(19) *Autobiography*, 30.

(20) MHSI, Nadal IV, 651s.

(21) FN I, 307.

(22) *Ib.*, 609s.

seems that in that ecstasy (the Pilgrim) achieved an understanding of the entire Society because he used to say I refer to Manresa, and he said it when anyone asked him about points written in the Constitutions”⁽²³⁾.

He glimpsed the apostolic sense of his future life and the Lord communicated the Exercises to him. He also caused Ignatius to apply himself to serving the Lord and working for the good of souls. Ignatius clearly realized that the studies he wanted to commence were necessary to his future.

Polanco, who came from Burgos, was Ignatius’ secretary and very faithful to the founder’s spirit. He felt that “the Pilgrim always desired to share with his fellows the things the Lord had revealed to him and he saw that what he shared with others not only did not diminish in him, but instead increased, and muchly. That is why, even while he was still in Manresa, he began giving people the Exercises”⁽²⁴⁾.

Ignatius perceived that his future life would take an apostolic turn, seeing this in a way that was at once vague and exact. This vision is confirmed by others, among them Jesús Granero, who wrote: “Indeed, God guided him along more or less torturous paths, through light and shadow, consolations and desolations, towards a goal which at that time the Pilgrim could not even glimpse. Only when he reached this goal was he able to recognize how divine Providence had charted the route of his life step by step”⁽²⁵⁾.

Some authors refer to the Pilgrim’s lively desire to seek and find the divine will as well as saving and perfecting his fellows. Hugo Rahner maintains that the core of Ignatius’ valoration of discernment originated at the Cardoner River⁽²⁶⁾.

In the past Ignatius had been tortured by doubts about whether to become a Carthusian monk or a recluse, but these doubts disappeared forever after the revelation at the river. He realized then that God had called him to the apostolate and expected him to help his fellows. According to Leturia, the experience at the Cardoner reveals “the magnitudes of his all absorbing, overwhelming ecumenical zeal, the seeds of the mission and the reforms of the Society of Jesus which guided him so that, although sometimes selecting the appropriate means and other times erring and being obliged to make corrections, he was finally rewarded with the papal bull of 1540 and approval of the Jesuit Constitutions. In other words: the illumination on the banks of the Cardoner prepared him to found the Society using the plan and experiences which after being transformed

(23) MHS1, Nadal V, 783.

(24) FN I, 164.

(25) *O.c.*, 97. Cf. Ib. 108ss.

(26) *Ignacio de Loyola y su histórica formación espiritual*, 57 (Santander 1955).

in Manresa to Loyola's Kingdom of God and the Two Standards were set out in his book of Exercises"⁽²⁷⁾.

All this coincides with Nadal's statement that Ignatius had a certain wise "architectonic" intuition⁽²⁸⁾. This no doubt refers to a harmonious, structured vision that allowed him to see the future Society of Jesus clearly and at a very early stage. He saw where the Lord was leading him. As Calveras so subtly expressed it, Ignatius saw the soul of the future Society of Jesus but not the highly precise form in which it would be organized⁽²⁹⁾.

In his autobiography Ignatius recalled that "this lasted a good while", after which "he went to kneel before a nearby cross to give thanks to God"⁽³⁰⁾. It has always been maintained locally, and logically, that he was referring to the Cross of Tort. Creixell and Calveras also inclined to this view.

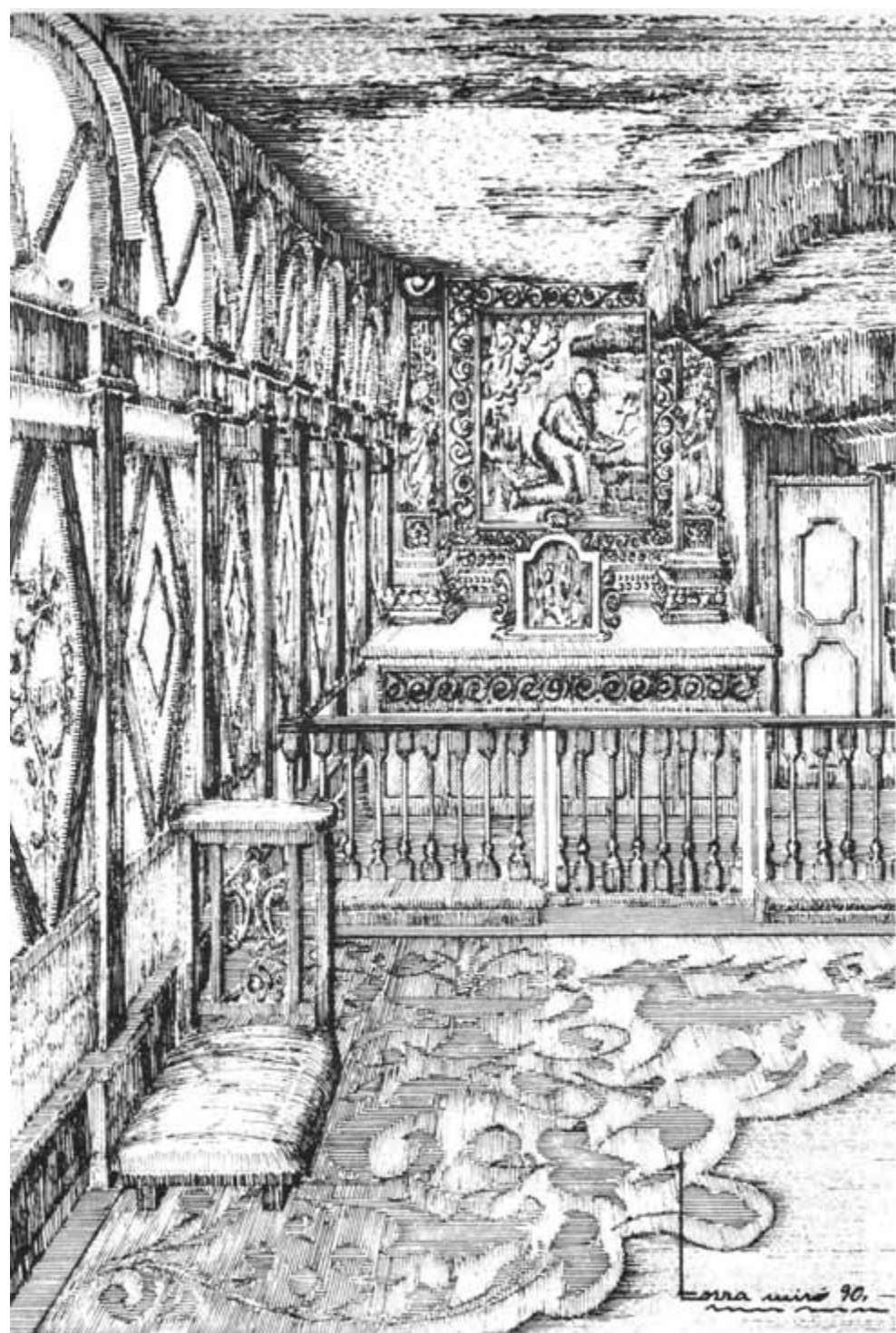
The records of Ignatius' canonization processes reveal that many people spoke of the Pilgrim's vision on the banks of the Cardoner River in the shadow of the Cross of Tort. They describe the event as a great revelation and enlightenment. Inside the Holy Cave there is a white marble relief which dates back to 1720 and depicts the Pilgrim giving thanks at the foot of a cross in the presence of the Holy Trinity. The setting is unmistakably Manresa and the mountain of Montserrat is visible in the background.

(27) *Génesis de los Ejercicios e influjo en la fundación de la Compañía de Jesús*, Cf. "Estudios ignacianos" 11, 19.

(28) *Scholia in Constitutiones*.

(29) *La ilustración del Cardoner y el Instituto de la Compañía de Jesús según Nadal*, AHS1 25,27ss. (1956).

(30) *Autobiography*, 31.



The Holy Cave

XIX

MANRESA'S HOLY CAVE

Saint Ignatius makes no mention of the cave in Manresa, nor does he describe any of the revelations he had in the city. But he does paint a detailed portrait of his outstanding, illumination on the banks of the Cardoner River.

Still, so many witnesses mentioned the Holy Cave that their testimonies deserve to be taken into account.

Doctor Francesc Puig, deputy of the Holy Office reported that in Ignatius' day the cave was difficult to reach, almost inaccessible and uninhabitable because of the rugged terrain, the surrounding rocks and the tangle of underbrush and brambles⁽¹⁾.

Onofre Pau Cellers, dean and canon of Barcelona, recalled that there is a hill with a cave in it on the outskirts of Manresa and this is the place where Ignatius lived for a short time. Later, the Pilgrim, who was drawn to Christ's poor, went to the Hospital of Santa Lucía where he spent several months serving them⁽²⁾.

He also recalled that Father Jeroni Soriano was in Rome in 1566 and 1567 and had a Life of Father Ignatius (*Vita Patris nostri Ignatii*), written by an anonymous author, which mentioned the cave in Manresa⁽³⁾.

Another historic text was written by Johannes Albert Widmanstadt, better known as Dr. Lucretia, who was Chancellor of Austria. The text is an apology of the Society of Jesus and a biography of Ignatius, published on his death in 1556. The author speaks of a grotto on the banks of the river in Manresa, "where Ignatius led a life of solitude during a brief period of time"⁽⁴⁾.

(1) MI, escritos, II, 709.

(2) CALVERAS, *San Ignacio en Montserrat y Manresa*. 144s.

(3) *Ib.*

(4) FN I, 784ss.; LETURIA "Manresa" 43 52 (1925): *Un texto desconocido del año 1556 sobre la Santa Cueva*.

In 1566 Lorenzo Surio (1522-1578), a Carthusian monk and fellow disciple of Saint Peter Canisius, wrote about the most important events that had taken place in the world between 1500 and 1566. He mentions the cave in Manresa, stating that from time to time “(Ignatius) lived as a hermit in a cave near the river that flows through Manresa”⁽⁵⁾.

Towards the end of the XVIth century, perhaps during the canonization processes, the caretaker opened the cave to visitors and people flocked to worship there, apparently in even greater numbers than went to the Hospital of Santa Lucía. The Pilgrim is known to have religiously visited the hermitages and crosses in the vicinity of Manresa: Viladordis, Our Lady of Guidance, Saint Paul’s, the Christ of Tort and others, where he prayed to Jesus and Mary. But he spent long hours in the cave and almost certainly, remained all night in prayer on several occasions.

It should be recalled here that the only way to reach the cave was by crawling through the underbrush and brambles where even nettles grew⁽⁶⁾.

Father Francesc Vicens, in his well known *Manifesto*, written around 1664 and Brother Joan Gaspar Roig i Jalpi, in his *Epítome histórico*, believe that Ignatius wrote and practiced the majority of the Exercises in the cave. This belief was shared by Father Diego Tonera, the first superior and rector of the Jesuits to live in Manresa. Ribadeneira does not mention the cave in his splendid *Vita Patris Ignatii*, written in 1572, but curiously enough, later editions of his book published in Antwerp (1606) and Rome (1609 and 1622) include an illustration that depicts Ignatius on his knees in the cave or grotto in Manresa. The caption in Latin reads “he wrote the book of Exercises with the help of God and consoled by heavenly light”.

Many people are puzzled by Ignatius’ personality. He was at once anxious to share his personal experiences with the humble people while at the same time undeniably drawn to retreat into silence and prayer and meditate on divine inspirations.

Laínez basically believes that “in Manresa (Ignatius) meditated and these meditations are what we now know as the Exercises. He lived an orderly life, taking the sacraments and persevering in prayer, spending seven hours a day on his knees”⁽⁷⁾.

The Holy Cave has traditionally been revered by the people of Manresa who believe that it was the true birthplace of Saint Ignatius’ Spiritual Exercises.

(5) MI, escritos, II, 996 and 1012.

(6) FITA, *La Santa Cueva de Manresa*, 43.

(7) MI, escritos, I, 103.

A number of authors report that the Mother of God dictated the text of the Exercises to the Pilgrim, although this should probably be understood to mean only that she assisted him in some particular instance. Indeed, the wealth of iconography on Ignatius' life never shows the Virgin Mary alone, but always with the Child Jesus in her arms. Particularly worthy of mention is the oil painting commissioned by the Jesuit Father General Mucio Vitelleschi in 1617, which depicts the pilgrim receiving inspiration from Jesus and Mary. The painting was given to the Jesuits of the province of Aragon and deposited in the cave at Manresa. In the painting Ignatius is dressed in pilgrim's robes and, curiously enough, his expression is one of supplication as he contemplates Jesus and Mary. This painting was mentioned in a Life of Saint Ignatius written by Father Andrés Lucas and published in 1663. Other artists later depicted this same theme, among them Joan and Francesc Grau who painted the altarpiece in the Holy Cave.

Towards the end of the XIXth century, Francesc Xavier Morell produced a highly expressive sepia painting which is still in the Jesuit retreat house in Manresa and which depicts Ignatius on his knees in the cave.

Recalling the months Ignatius spent in Manresa, Laínez wrote, "I remember having heard Father Ignatius say, speaking of the gifts God had given him in Manresa, that if in the unlikely event the scriptures and other documents of the holy faith were to be lost, the things the Lord had revealed to him in that place would suffice⁽⁸⁾.

At the beginning of the XVIIth century, the members of the Manresa City Council offered the former hospital of the poor and the chapel of Santa Lucía to the Jesuits (in the year 1601) and a year later the Marquis of Aitona donated the property where the Holy Cave is located. This was when Father Vitelleschi decided that the Society of Jesus should found a school in Manresa in order to repay the local people for their generosity and devotion to Father Ignatius.

The school's success was largely due to the work of Father Pere Gil, twice rector of the Bethlehem School in Barcelona and the person in charge of Ignatius' canonization process. It was also Father Gil who convinced Ribadeneira to finish his *Vita Patris Ignatii*. Later the Bollandists recognized Pere Gil as a great Ignatian scholar.

Some of the illustrations published in the works of Ribadeneira, Lancicio and Rimaldi depict the Pilgrim writing the Exercises in the cave. He is bathed in divine light and comforted by the Lord. The Virgin Mary, who inspired and

(8) MI, escritos, I, 104; FN I, 162.

interceded for Ignatius, is always present. The cave is hidden in the underbrush and overgrown with brambles. The silhouette of Montserrat can be seen in the distance.

During the canonization processes Jerònima Bronsal, 36 years of age, reported that the city council had opened a road which led to the cave and erected walls around it overlooking the ravine and the river. She also said that there were many visitors to the cave, some of whom went barefoot while others carried lighted candles⁽⁹⁾.

In 1603 a chapel was built above the cave where the Pilgrim had prayed and done penance. It was dedicated to Saint Ignatius of Antioch, in the hopes that the name could later be changed to Loyola. It had been financed by the Bishop of Vic, Francesc Robuster i Sala⁽¹⁰⁾, and Mass was often said there.

Margarida Capdepòs recalled that there were many votive offerings in the cave⁽¹¹⁾. The land on which the cave was located belonged to Maurici Cardona, nephew of the aged Bernat Roviralta, who had spoken frequently with the Pilgrim⁽¹²⁾.

In 1602 the property was acquired by Guiomar Gralla i Desplà, the wife of Francesc de Moncada, the marquis of Aitona. Father Jaume Gomar, a notary public, executed the public deed. Not long afterward the property was donated to the Society of Jesus. As stated in a document dating from those days, “(The Society) now owns it and maintains it with due veneration and respect”⁽¹³⁾.

The testimony of Francesc Capdepòs is an appropriate conclusion to these vivid recollections of the Holy Cave which were recounted during the canonization processes. At the time, Capdepòs, then more than 76 years old, reported that he had been named caretaker of the cave some six years earlier when all that was there were two votive offerings and a lamp that was lit only on Sundays. The cave was surrounded by thick underbrush, bramble bushes and nettles. He painstakingly cleared a path and was pleased to note an increase in the number of worshippers who came to the cave. In succeeding years more people continued to come and many votive offerings were placed there, testifying to the sick who had been healed thanks to the intercession of Ignatius. The caretaker tried to organize the visitors into groups of ten or twelve who

(9) CALVERAS, *o.c.*, 269s.

(10) *Ib.*, 272s.

(11) *Ib.*, 267.

(12) *Ib.*, 268.

(13) GARCÍA-VILLOSLADA, *o.c.* 226.

then enter the cave to thank Father Ignatius for favors received. There was really not enough room in the cave for more people than that⁽¹⁴⁾.

Particularly worthy of note is the ceremony which was held on December 19, 1602 when two pieces of rock were chipped from the wall of the cave to be sent to Queen Margarita of Austria at the beginning of 1603. News had reached her of the miracle of the hen and the well (See Chapter XXIII).

During the XVIIth and XVIIIth centuries a number of works in white marble and alabaster were added to the Holy Cave. Outstanding among them is the altarpiece by local artisans Joan and Francesc Grau, a father and son who probably produced this masterpiece sometime between 1666 and 1675⁽¹⁵⁾. It depicts Saint Ignatius suspended between heaven and earth, receiving inspiration from Jesus and Mary. The supernatural, as represented by clouds and angels, is depicted above a local landscape with realistically rendered trees, animals and people and recognizable sites such as the Roman bridge, the cathedral belltower, farmhouses and fields with Montserrat in the background.

Also in the cave is a collection of nine works in marble by Josep Sunyer, a Manresan artist from the first part of the XVIIIth century. These works are on your right as you enter the cave. Most of them are inspired by local scenes from the life of Saint Ignatius: the Well of the Hen, Saint Ignatius convalescing at the home of the Amigants, praying in the Cave, in the ecstasy of the 8-day trance, hearing mass at the Dominican priory, praying at Viladordis and Les Marcetes, receiving the belt of rope from the hands of the Virgin Mary, lost in ecstasy at the home of Isabel Roser, when the vision appeared to him at Storta, outside of Rome, and reading a spiritual book at the foot of the altar to Saint Vincent Ferrer.

Between the third and fourth of these works in marble are two crucifixes which local history declares were made by Ignatius himself. Note that there is no cross of the bad thief. Closer to the altar is a fragment of the ancient Cross of Tort, which sweat blood on July 30, 1627.

The Graus and Sunyer were notable members of Manresa's school of baroque art which began with Joan Generes (or Janeras) and ended in the mid-XIXth century with the Pedró family.

To the left of the cave are some rough stucco plaques made by the Jesuit Miquel Sesé (1662-1740), probably around the middle of 1718⁽¹⁶⁾. Above the plaques are six bronze reliefs depicting scenes from the life of Saint Ignatius the Pilgrim in Montserrat and Manresa.

(14) CALVERAS, *o.c.*, 269.

(15) SARRET I ARBÓS, *Manresa, ciutat de Maria* (1905), 75; CREIXELL, *San Ignacio* 11, 94.

(16) SARRET I ARBÓS, *o.c.*, 75. Here the stucco plaques are attributed to Brother Capsada.

The space known as the ante cave, was designed by Martín Coronas, a Jesuit from Aragon, during the first two decades of this century and inspired by Saint Ignatius, author of the Exercises. The art here is the work of two distinguished Catalan artists, Josep Llimona (1864-1934) and Joan Flotats (1847-1917), the latter a native of Manresa. Llimona created the two huge angels that guard the entrance to the cave calling for prayer and penance. Flotats did the rectangular bronze reliefs depicting various stages in the life of Ignatius, almost all of which have some relation to the Exercises.

Quotations from the book of Exercises are displayed on both sides of the ante cave. Above them are portraits of a number of people throughout history who were influenced by the Ignatian spirit. On the floor there is a sunflower and a Latin inscription that reads: “Vertitur ad solem”, referring to Christ, the light of the sun. Another symbol depicts the spiritual struggle with offensive and defensive weapons. And lastly, the shields of Loyola and Oñaz –the coats-of-arms of both sides of Ignatius’ family– are displayed.

The Church of the Holy Cave was built in 1767, but services were apparently not held there until 1867. Among the statues to be worshipped there are the painted wood sculptures of Joan Flotats and the Jesuit Francesc Muns⁽¹⁷⁾. On the side altars there are large framed paintings. In addition there is a collection of paintings by Sebastià Gallés (1812-1902), an artist born in Castellterçol. These paintings depict Jesuit saints and blessed men and beneath each one is an explanation of their holy works.

The relief above the main altar is particularly noteworthy and probably dates to just after Ignatius’ canonization, which took place in 1622.

The baroque balconies of the church blend harmoniously with the entire collection of artwork. Just recently (1990) the flooring has been restored and heating installed.

Some of the witnesses who testified at the canonization processes recalled how Ignatius prayed to Blessed Mary in the cave facing the panoramic view of Montserrat.

Miquel Bertran remembered reports of the aged Riudora and said that, “Father Ignatius went often to the chapel of Our Lady of Viladordis and the cave... and he prayed continually in these places and was much consoled”⁽¹⁸⁾.

Pere Corrons testified that the Hospital of Santa Lucía, the cave and Viladordis were Ignatius’ favorite spots. “And it was said that in that hospital and

(17) REVUELTA GONZALEZ, M. *La Compañía de Jesús en la España Contemporánea*, 233.

(18) MI, escritos, II, 374.

in the cave and in the church of Viladordis he had many divine and holy visions and this is public knowledge in the city”⁽¹⁹⁾.

For seventy years there was heated discussion between Jesuits and Capuchines as to the exact location of the Holy Cave. Finally, a formal settlement was signed in Manresa on October 26, 1734 and ratified by the Congregation of Bishops and Members of Religious Orders in 1736, thereby putting an end to this argument among brothers⁽²⁰⁾.

According to the local tale, some of Ignatius’ followers erected a small cross at the entrance to the Holy Cave just after the Pilgrim left Manresa. A number of years later it was replaced by a much larger cross.

(19) *Ib.*, 724.

(20) The monastery of San Bartolomé was founded on August 24, 1584. FITA mentions an agreement signed by the Capuchine provincial Jacinto de San Julián and his Jesuit counterpart, Genís Vidal in 1661. Nonetheless, the argument continued for many years afterward. Cf. *La Santa Cueva*, 126.

XX

THE SPIRITUAL EXERCISES

Saint Ignatius' Spiritual Exercises are often talked about, but many people are not really familiar with them. They recall the meek and godly life of the Pilgrim from Manresa. Truth is revealed to the person who makes the Spiritual Exercises and he is invited to become a disciple of this truth and harken to the Holy Word. The Exercises are deeply introspective and can only be practiced in silence and retreat from the worldly life.

Saint Ignatius is a teacher who selects, presents and suggests subjects for meditation and contemplation. As said in the second annotation, he proposes to give meditation and contemplation a method and order from which others can benefit. At the heart of the Exercises are the mysteries of the life of Christ which can be so beneficial providing that no obstacle, such as sins or a disorderly existence, exist within the person meditating on these mysteries. And the Exercises themselves move the contemplative to free themselves from any type of bad influence.

The Exercises are a sort of spiritual competition which fills the human need to struggle "to conquer oneself and regulate one's life without determining oneself any tendency that is disordered"⁽¹⁾. The aim is to "be able to love and serve his Divine Majesty in all ways"⁽²⁾ and is attained by making a methodical and personal effort to do so during a period of four weeks and with the guidance of divine grace. Logically enough, the Holy Spirit provides divine inspiration and assistance. The Exercises are not doctrinal or canonical treatises, but a way of training the spirit.

They aid the exercitant to shape resolution in his soul, dominate his will and, what is more, bring order to the love which will safeguard man on his road to Christian sanctity⁽³⁾.

(1) *Exercises*, 2 1.

(2) *Ib.*, 233.

(3) CALVERAS, *El sentido de los Ejercicios en el sistema espiritual de San Ignacio*. "Manr" 28, 154ss (1956).

The Exercises are increasingly beneficial when practiced faithfully and with great interest. Nevertheless, they are not suitable for everyone. In fact, “the spiritual exercises should only be given to a few and to such as whom will profit from them for the greater glory of God”⁽⁴⁾.

After his first four months in Manresa the Pilgrim began receiving still more instructions and revelations from God. He succeeded in seeing things with new eyes, discerning good spirits and distinguishing them from the bad, savoring all things divine and attempting to communicate to the simple people as directly and charitable as they had been communicated to him. “And he came in substance to do the meditations we call Exercises, living a very orderly life and continually taking the sacraments and praying, at which he spent seven hours a day on his knees; so that after one year in Manresa the Lord had revealed so much to him that he was particularly enlightened and consoled in almost all the mysteries of the faith and particularly in the mystery of the most Holy Trinity”⁽⁵⁾. Many people of Manresa profited from the Pilgrim’s spiritual exercises, improving their lives, learning to mortify themselves and attaining a greater knowledge and taste for the things of God.

Polanco observes that, after four months, Ignatius was ready to receive still greater gifts from the Lord and became yet more enlightened on the subject of things divine and received great satisfaction from them and was also granted the gift of discernment of the spirit. He then began to view reality through different eyes. He saw himself as a sinner and wept copiously for his wrongs. Among other things which helped him understand the Lord are the meditations we know as the Exercises and the way he penetrated to their core. Gradually he perfected them and benefited from them personally, attaining benefits as well for those who came to him in search of some kind of aid. “Thus it was in Manresa that he began to give these exercises to various persons and in this way the Lord visited them with revelations and consolations, blessing them with an admirable taste for spiritual things and an increase of all virtues”⁽⁶⁾.

His stay in Manresa left a lasting mark upon the Pilgrim because it was there that God led him to learn the variety of the spirits. And in all this the Lord gave him great knowledge and deep feelings about the divine mysteries and the Church. He also revealed the Exercises to Ignatius, inspiring him to give himself unreservedly to the service of God and his fellow men as expressed in the meditations on the Kingdom of Christ and the Two Standards⁽⁷⁾.

(4) MI, Const. S.I., 601 (1936).

(5) MI, escritos, I, 103s.; FN I, 80.82.84.

(6) FN I, 160s.

(7) *Ib.*, 306s.

In Ignatius' day some Protestants believed anthropology was more important than Christology. They maintained that there was no salvation for the fallen and that the blood of Christ did not suffice to exculpate them and permit them to do good works. In contrast, the Exercises made Christ the center of existence. The meditation on how to attain love mentions the importance of good works. And the first exercises of the first week involve questioning oneself in order to determine "what I have done for Christ, what I am doing for Christ and what I ought to do for Christ"⁽⁸⁾. A number of clearly formulated rules for discerning the spirits are provided.

Luis Gonçalves da Câmara reported that on October 20, 1555 Ignatius told him that he had not devised the Exercises in the course of a single experience. "He told me that he had not composed the exercises all at one same time, but that he put into writing some things he had observed in his soul and found useful and thought they might be helpful also to others"⁽⁹⁾.

In 1572 Ribadeneira mentioned that the Exercises originated in Manresa⁽¹⁰⁾. In 1585 Maffei also voiced this opinion⁽¹¹⁾. Both writers agree that Manresa was the birthplace of the Exercises. As we will see, other witnesses recalled that Ignatius taught anyone who would listen to him and occasionally gave these people some spiritual writings.

Father Pere Vinyes reported that the Pilgrim had given out some spiritual writings among the sick in the Hospital of Santa Lucía, instructing them and moving many to practice the virtues⁽¹²⁾.

A priest from Centelles named Jaume Oller was 68 years old when he reported that Ignatius "distributed spiritual writings while teaching publicly in Manresa and inspiring his audience with the love of God"⁽¹³⁾. He cites a fellow student of Ignatius' in Barcelona as an eye witness. This witness was Miquel Feliu, who was also the curate of the Barcelona cathedral.

Doctor Ramón Vila appeared at the canonization process and testified that the Pilgrim was living in the Hospital of Santa Lucía in Manresa at the time he composed the Exercises⁽¹⁴⁾.

"While in Manresa, Ignatius, who was still a penitent and lay brother, was continually occupied in prayer and meditation, and had many revelations.

(8) *Exercises*, 53.

(9) *Autobiography*, 99.

(10) *Vita Ignatii Loiolae* (Nápoles, 1572).

(11) *De vita et moribus Ignatii Loiolae* (Roma, 1585).

(12) MI, escritos, II, 723.

(13) CALVERAS, *San Ignacio en Montserrat y Manresa*, 231.

(14) CASANOVAS, *Sant Ignasi de Loyola*, 150.

Enlightened by these and with the experience and practice of the virtues, he composed a small book... called the Spiritual Exercises”⁽¹⁵⁾.

When Pope Paul III gave canonical approval to the text of the Exercises, he said that “they are filled with godliness and holiness, and are highly appropriate for the improvement and spiritual edification of the faithful”⁽¹⁶⁾. Since then, thirty-eight popes have continued to speak warmly and well of the Exercises.

Numerous saints took the content of the Exercises and applied it to their lives. Among them were: Francis Xavier, Peter Canisius, Francis Borja, Robert Bellarmine, Francis de Sales, Carlos Borromeo, Theresa of Jesus, Leonardo de Porto Mauricio and Antoni Maria Claret.

The Exercises seem to have been part of the third stage of Ignatius’ life in Manresa. First he practiced the exercises himself for a long time and on an experimental basis, writing them down and also telling other people about them.

In Casanovas’ opinion, the Exercises “are the most outstanding example of the divine goodness in Ignatius’ soul and are what give his holiness and all his life’s works their particular character and features”. Because “they constitute the sap of life for the Society of Jesus; they have caused it to grow vigorously and they have preserved its existence”⁽¹⁷⁾. The three most recent general congregations made similar statements between the years 1965 and 1983.

The words of the Principle and Foundation are an introduction to all the Exercises. Saint Ignatius speaks of “smelling and tasting with the smell and the taste of the infinite fragrance and sweetness of the Divinity, of the soul and of its virtues, and of all, according to the person who is being contemplated; reflecting on oneself and drawing profit from it”⁽¹⁸⁾. One very particular characteristic of Ignatian contemplation is the desire to reflect, “always seeking to draw profit from it”⁽¹⁹⁾. The author of the Exercises describes the contrast between the different spirits in the soul. The good spirit is one that attracts; the bad seduces and deceives. The rules of spiritual discernment⁽²⁰⁾ are highly applicable to our changing life situations. They pray to Our Lord for grace “to be not deaf to His call, but rapid and diligent in doing His holy will”⁽²¹⁾.

(15) MI, escritos, II, 554; CALVERAS, *o.c.*, 227.

(16) Breve *Pastoralis Officii* (July 31, 1548).

(17) CASANOVAS, *o.c.*, 124.

(18) *Exercises*, 124.

(19) *Ib.*, 125.

(20) *Ib.*, 313 327 i 328 336.

(21) *Ib.*, 91.

“To ask what I want is to ask inner knowledge of the Lord, who was made man for me so that I will love him and follow him more”⁽²²⁾.

Saint Ignatius took Jesus Christ as his only guide and the perfect model we should never do without. Logically enough, the mysteries of the life of Christ culminate at Easter. Thus, the life, passion, death and resurrection of Christ are the only road that is necessary and open to the exercitant striving to remain a loyal and docile disciple of the Lord.

Nadal believed that the Exercises were revealed to Ignatius in Manresa, leading him to devote himself exclusively to serving God and saving mankind. This was made particularly clear in the meditation on the Kingdom of Christ and the Two Standards⁽²³⁾. Without departing from the path of his own salvation, the Pilgrim had discovered in the Exercises the path of his apostolate.

Roig i Jalpi said that the cave inspires devotion and good intentions because the soil of Manresa is well prepared with the rains from heaven”⁽²⁴⁾.

To sum up, scholars agree that the pilgrim wrote a substantial part of the Exercises in Manresa. He later made a number of changes and corrections before they were given papal approval in 1548.

There was an interesting occurrence in 1527, when the Dominicans of Salamanca examined the text of the Exercises which Ignatius had written down and kept. At that time, the Bachelor Martín Frías, vicar and deputy of the Bishop of Salamanca took Ignatius’ handwritten text to four judges, ordering that they examine it thoroughly. The Pilgrim had no objection to submitting his writings for judgement⁽²⁵⁾. This proves that as early as 1527 the Exercises had been written down and had a tangible shape.

Pope Paul III approved the Exercises in 1548 with a brief statement to the effect that the sources of Ignatius’ Exercises are the Sacred Scriptures and his experience of spiritual life⁽²⁶⁾. The Judges of the Rota observed that the Exercises owed more to the light of inspiration than to acquired knowledge. Casanovas says that the Exercises were like Ignatius’ shadow, the reason behind his apostolic zeal and the essential characteristic of his life and work. In fact, it was the Exercises that gave birth to Ignatius in Manresa⁽²⁷⁾.

(22) *Ib.*, 104.

(23) NICOLAU, *Jerónimo Nadal, obras y doctrinas espirituales*, 351. (Madrid 1949). The author maintains that the meditations of the Kingdom of Christ and the Two Standards also reveal the innermost history of the Society of Jesus and the spirit behind it.

(24) NONELL, *La Cueva de San Ignacio en Manresa*, 2nd edition, 139, 141, 145, 151, 220.

(25) *Autobiography*, 67 70.

(26) FN I, 297.

(27) CASANOVAS, *o.c.*, 151.

In 1910 Achille Ratti, later to become Pius XI, said that the Exercises are the wisest and most universal code for directing souls, an irresistible stimulus and a very sure guide which leads not only to Christian conversion but also to the highest spiritual perfection⁽²⁸⁾. In his well known encyclical he stated that the Exercises, in conjunction with reformed behavior, lead the way to the heights of Christian goodness⁽²⁹⁾.

Ignatius began leading ordinary people in the Exercises while at the Hospital of Santa Lucía and later continued doing so in Paris and Rome. In Paris he attracted a number of friends and faithful followers, among them Laínez, Fabro, Javier, Salmerón, Rodríguez, Bobadilla, Coduri and others. In Rome he gave the complete Exercises to Cardinal Gaspar Contarini and Doctor Diego Ortiz, both of whom were papal theologians.

The Pilgrim preached the Exercises on various occasions in Manresa, as was testified to by such reliable witnesses as Dr. Francesc Puig who recalled that “Mrs. Canyelles told him that she, together with the ladies Roviralta, Claver and other ladies of good habits and exemplary lives, attended the Chapel of Santa Lucía, which was in the hospital of the poor and infirm... and there they heard Father Ignatius preaching the Exercises, particularly insisting on the advisability of fleeing from vice and embracing virtue, striving to pray continuously, frequently receiving the sacraments of penance and the eucharist, and he often gave them spiritual writings”⁽³⁰⁾.

Pedro de Ribadeneira testified at the canonization processes in Madrid (1596) and Toledo (1606), stating that he considered it admirable that while Ignatius was in Manresa, even before he had begun his studies, the Lord had given him such a wealth of instruction. Because of the Exercises he was able to enrich the lives of many people and later they drew to him his most faithful followers and many others. Ribadeneira went on to say that the Exercises are filled with the influence of the Holy Spirit and this influence must have given Ignatius the Exercises, making up for the Pilgrim’s lack of education and knowledge of doctrine. In a letter to Father Pere Gil, Ribadeneira mentioned how people profited from the Exercises. This has nothing to do with whether Ignatius read many books or was a cultured man. Instead it is the grace of God and it is this which leads to conversion and a better life.

(28) Cf. *San Carlo e gli Esercizi spirituali di S. Ignazio*.

(29) *Mens Nostra* (Dec. 20, 1929). In an Apostolic Constitution, *Summorum Pontificum* (July 25, 1922) the Pope placed all the Exercises under the patronage of St. Ignatius.

(30) MI, escritos, II, 709.

The engravings published in the *Vida de San Ignacio de Loyola*, which was translated to Spanish in 1583 and republished a number of times, are particularly expressive. There are fourteen plates, not counting the cover illustration. When they were reprinted in 1622 on the occasion of Ignatius' canonization, an engraving of Pope Gregory XVth was added in commemoration of the historic occasion.

"He also gave meditations or spiritual exercises, in which he was particularly blessed and effective, and had the gift of discerning the spirits and helping guide souls along the straight and narrow path, whether in temptation or when visited by the Lord"⁽³¹⁾.

The fact that the Ignatian Exercises are divided into weeks makes it easier to understand them. This division gives them their special dynamics. The meditations and contemplations, along with the rich abundance of documents dealing with doctrine, make it more stimulating to follow the path of Jesus. The intelligent text would lose in value if the exercitant did not try to live the Exercises and experience them in faith and hope. The exercitant is a disciple who should lead the life of a good follower of Jesus. The exercitant should profit from the aid of the person leading the Exercises, even if only to avoid any subjective errors.

In the last decade of the XIXth century, J. Janssen said that the book of the Exercises is considered by Protestants as a masterwork of psychology and that the Germans considered that the faith and degree of civilization reflected in the book make it one of the most important works of all time. Because of its extraordinary influence on human behavior, they consider it a book that cannot be compared with any other⁽³²⁾.

Heinrich Böhmer, theologian and historian, says that the Exercises rank among the books that mark the destiny of mankind⁽³³⁾.

(31) MI, escritos, 104.

(32) *L'Allemagne et la réforme*, IV, 402 and 405 (Paris 1895).

(33) *Zu den Schicksalsbüchern der Menschheit, Die Jesuiten*, 18, (Leipzig 1907).

XXI

OTHER SITES OF IGNATIUS' DEVOTION

A look at a map of Manresa during the first quarter of the XVIth century reveals all the places Ignatius visited, some of them heretofore unknown. He was, after all, a pilgrim and always felt a certain urge to be continually on the move, prepared to serve God and his fellow men.

Among the sites worshipped by followers of Ignatius for more than five centuries are the chapel of Our Lady of the People (*Mare de Déu del Pòpul*) which is close to the main square and dates back to the XVth century, the cross on Carrer Montserrat, the statue of the Immaculate Conception which was located on the Carrer Santa Lucía, the Cross of Gravat beyond the Cross of Culla⁽¹⁾, Saint Miguel's church (Sant Miquel) from the XIth century, Santa Catalina hill⁽²⁾, the church of Carme and the New Bridge (both dating from the XIVth century) and Saint Mark's chapel (Sant Marc)⁽³⁾.

In addition to these places, legend has it that he spent time as well in the peaceful countryside surrounding the city.

Bernat Matella o Matelles recalled that "one day when Ignatius was following the path of the Cardoner River at the bottom of the city, he had a vision near St. Mark's chapel"⁽⁴⁾.

Marc Antoni Llentes reported that he had been assured that Father Ignatius went into an ecstasy or rapture on the banks of the river, close to the bridge.

(1) MI, escritos, II, 749.

(2) CORNET Y MAS, C., *Guía del viajero en Manresa y Cardona: descripción de todo lo notable en ambas poblaciones* (1860): "Santa Catalina hill is in a privileged position with a view of the entire city and is the site of an old monastery which was well known from the Xth to XIIIth centuries", p. 173.

(3) MI, escritos, II, 367, A chapel which was built in the first half of the XVth century and in 1454 was turned over to the Leathertanners' Guild of the Holy Ghost.

(4) CALVERAS, o.c., 203.

He also testified that when he was a child he sometimes visited that spot with friends and they used to say: “Let’s go visit the place where Father Ignatius had a vision⁽⁵⁾.”

Dr. Francesc Puig recalled that not only did Ignatius pray in the chapel of Santa Lucía, but also at the foot of several crosses located on the road to Viladordis. It was a well known fact that the Pilgrim sometimes spent the night praying at Viladordis. The cave and the cross of Our Lady of Guidance are also revered in Manresa. It is said that Father Ignatius reported that there the Lord had blessed him with the knowledge of many secrets⁽⁶⁾.

The Pilgrim’s modesty is deserving of praise: in his autobiography he never mentions his supernatural experiences in Manresa. Neither does he mention the Exercises, although he does recall other experiences in the city. During the canonization processes no mention was made of the fact that the origins of the Society of Jesus might have been revealed to Ignatius in a vision⁽⁷⁾. This is yet another proof of his discretion and modesty.

When Father Pere Gil prepared the interrogations that were to take place in Manresa, he wrote in one of them: “...Our Lord had given him very special blessing in those places, such as: ecstasies, visions, consolation and admirable spiritual revelations, and the people of Manresa continue to devotedly revere and worship those places because of the holiness of Father Ignatius, and this is known to be true”⁽⁸⁾.

The testimony of Gràcia Bechs, which was recounted by Antoni Joan Cabrera, mentioned two sacraments, penitence and the Eucharist, which the Pilgrim often received in the churches of the city⁽⁹⁾.

Montserrat Aldonça Vinyes saw Ignatius praying in the chapel of Our Lady of Guidance on the morning he arrived in Manresa⁽¹⁰⁾.

We have deliberately selected some testimonies which demonstrate how the Pilgrim travelled throughout the city and all around the outlying areas, visiting the places which inspired him to the greatest devotion.

This proves that in his wanderings he was fortunate enough to continuously encounter Christ on his path. He learned many things while walking and continued longing to “love and serve His Divine Majesty in every way”⁽¹¹⁾.

(5) CALVERAS, *o.c.*, 204.

(6) *Ib.*, 205.

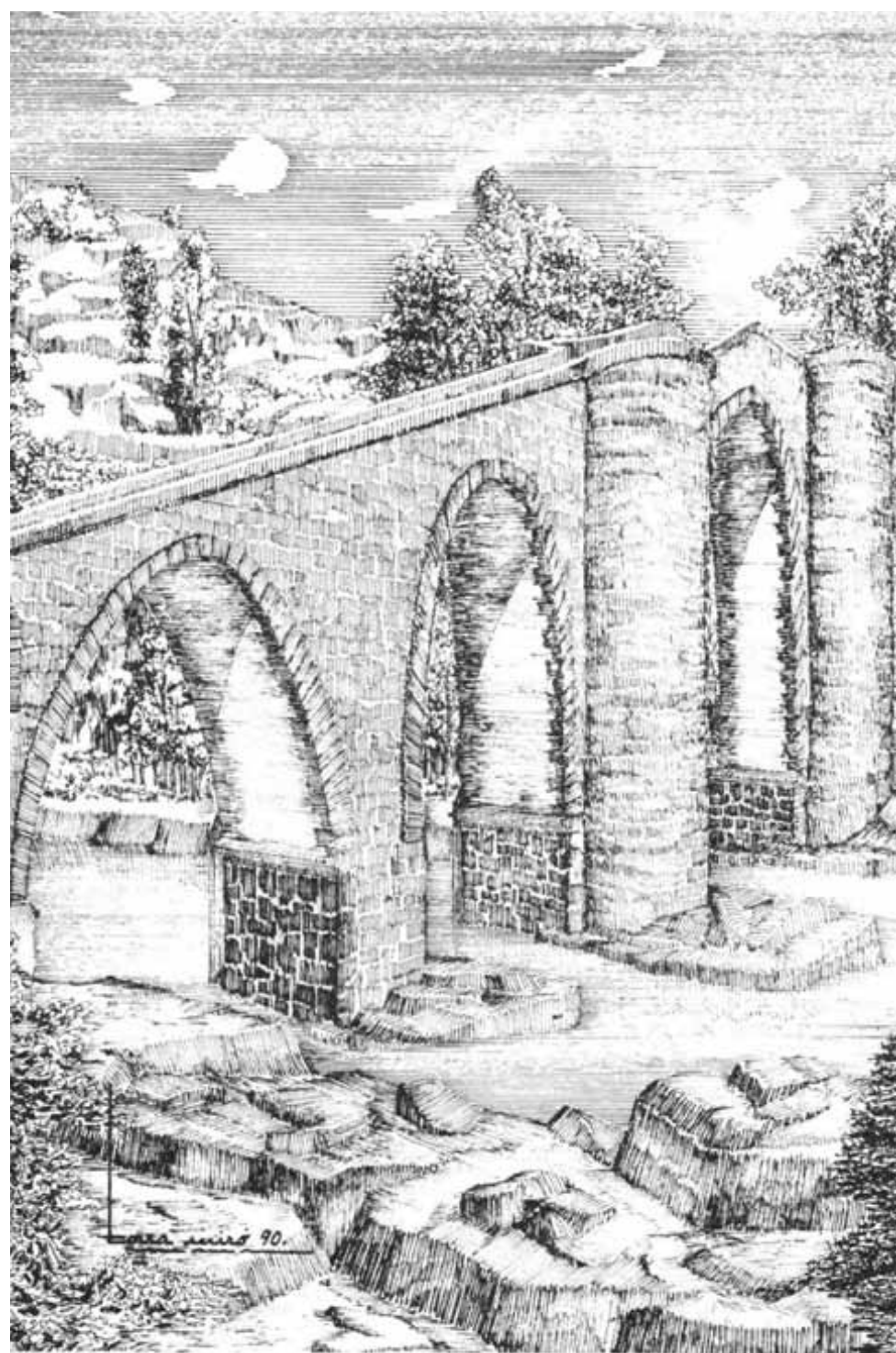
(7) NONELL, *La eximia ilustración origen de la Compañía de Jesús* (Manresa 1917).

(8) MI, escritos, II, 355.

(9) CALVERAS, *o.c.*, 133.

(10) *Ib.*, 85.

(11) *Exercises*, 233; Cf. PUIG, *Recuerdos ignacianos en Manresa* (Barcelona 1949) and *Sitios de Manresa más frecuentados por San Ignacio*, 19-22.



The Vilomara Bridge

XXII

IGNATIUS TAKES HIS LEAVE AT THE VILOMARA BRIDGE

“**T**he time was approaching when he planned to set out for Jerusalem. So at the beginning of the year ‘23 he set out for Barcelona to take ship. Although various people offered to accompany him, he wanted to go quite alone for his whole idea was to have God alone as refuge”⁽¹⁾.

The Pilgrim wanted to be in Rome for Easter and he arrived there on March 29th, Palm Sunday. The crossing from Barcelona to Gaeta had taken five days, after which he walked the remaining 150 kilometers to Rome.

A number of minor clues studied by specialists indicate that he must have left Manresa on or about February 23, 1522.

According to the local tale, a handful of friends accompanied Ignatius to the Vilomara Bridge, which was a traditional place for leavetakings. He apparently took the road to Viladordis, the sanctuary he had so frequently visited as a pilgrim in the service of Our Lady. It is said that when they reached the Cross of Culla, Ignatius asked his followers to let him walk on alone.

References to the Vilomara Bridge (not to be confused with the town of Vilomara) date back to 1012 and there is definite proof that it existed in 1313. In fact, it was damaged by a flood in the XIVth century and again in the XVIIth (1617). Canyelles reports that it was restored between 1617 and 1623. The Gothic style bridge is over 100 feet long.

Apparently the Pilgrim was accompanied to the bridge by his friends and followers. The story is that Ignatius pointed to heaven with one hand while laying the other over his heart and proclaiming his fondness for them all by saying, “So long as I am alive you will remain in my hearts and when I reach heaven I will pray for you”⁽³⁾.

(1) *Autobiography*, 34s.

(2) NONELL, *Manresa ignaciana. Nuevo album histórico*, 125s. (Manresa 1915).

(3) TORRA SISQUELLA, *Rutes ignasianes en la ciutat de Manresa*, 88s.

“How different was Ignatius when he entered Manresa and when he left! When he arrived he was almost completely ignorant of anything having to do with God and when he left he was a consummate master in the science of the spirit, an experienced connoisseur of the arcane mysteries of mysticism, the author of an aesthetic which if not new was at least presented in a new way and so solidly based on the dogmas of faith and so purified in the crucible of his own experience that it deserved the solemn approval and the greatest praise from the Vicar of Jesus Christ. It was admired by saints like Carlos Borromeo, Francis de Sales and many others; as many doctors of aesthetics and masters of the spirit have learned from it as have been members of the Society since its origins until the present.

“Men of such santliiness as Javier and Fabro, as expert in all the sciences as Laínez and Salmero, listened to as though they were oracles at the Council of Trent, admitted that in comparison with Ignatius they were like pygmies next to a giant”⁽⁴⁾.

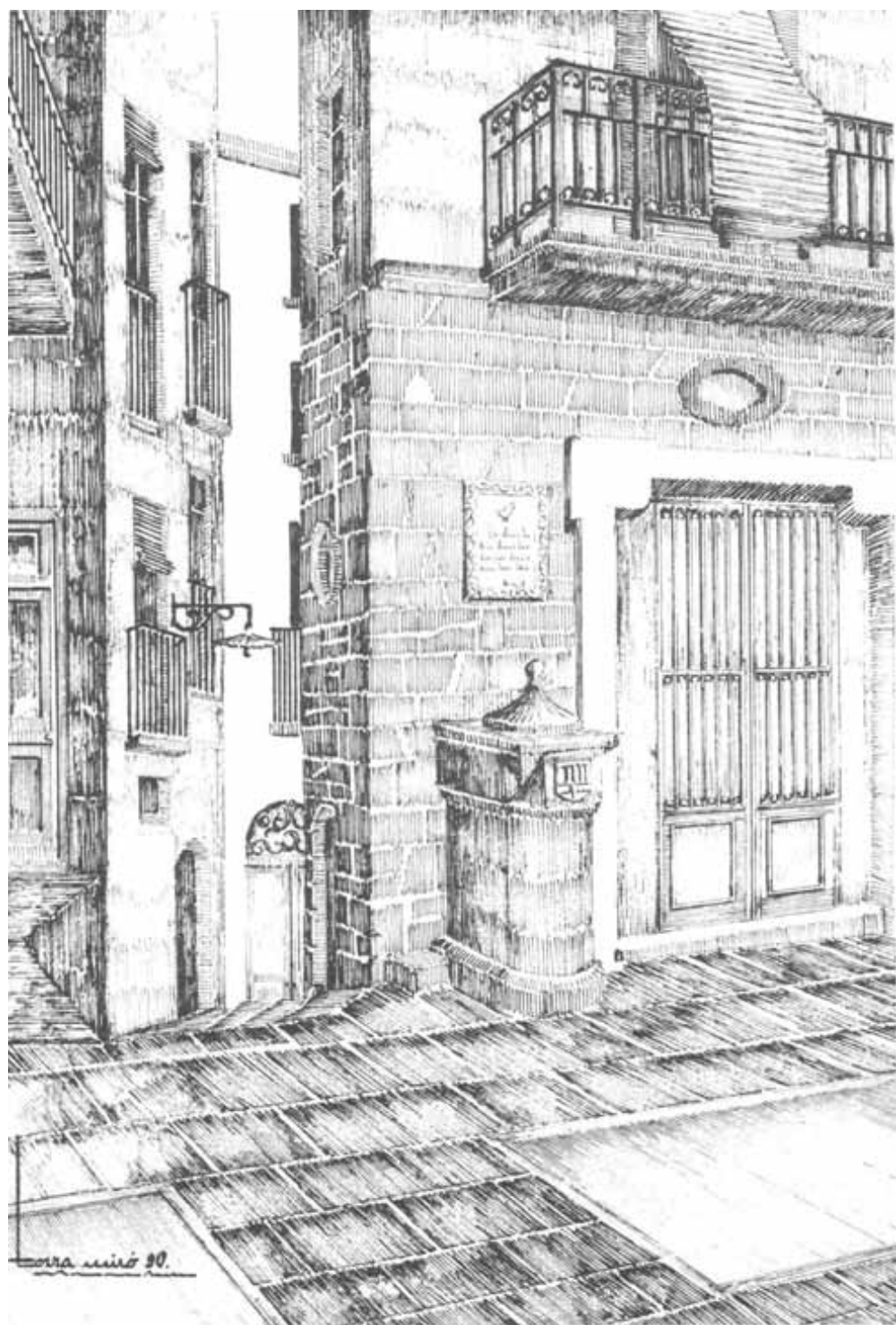
Simply and spontaneously Ignatius gave thanks for the favors he had received in Manresa and humbly set out for Barcelona, where he apparently spent just over twenty days.

The months the Pilgrim spent in Manresa left such a mark on the city and became so much a part of its history that Manresa has ever since considered itself as belonging to Ignatius.

Near the end of the XVIth century the Bishop of Vic, Joan Baptista Cardona, ordered a carved stone obelisk erected so that all future generations would remember the time Saint Ignatius had spent in Manresa. It was placed by the entrance to the Hospital of Santa Lucía which had sheltered Ignatius so often and which years later was the Jesuit residence in Manresa.

The obelisk was moved twice: once in 1777 and again in 1911 and was totally destroyed in the civil war of 1936.

(4) NONELL, *Manresa Ignaciana. Nuevo Album Histórico*, 124s. (Manresa 1915).



The Well of the Hen

XXIII

THE HEN AND THE WELL

I have deliberately left the miraculous story of the hen who was resuscitated after falling down the well on the Carrer Sobrerroca until almost the end of the book. The people of Manresa have been recounting this strange tale for centuries now as an example of Ignatius' godliness⁽¹⁾.

At Ignatius' canonization process⁽²⁾, Joan Ferran testified that many Manresans recalled tales being told of a number of miracles caused by Father Ignatius. He said that one of them was the story of the dead hen brought back to life through the prayers of a motherless girl.

On January 2, 1602 the archbishop Joan Terés (1539-1603) opened a council of bishops in Tarragona. Among the prelates attending the council was Ildefonso Coloma, bishop of Barcelona. In mid January the city of Manresa officially requested that the bishops support the beatification of Father Ignatius. Their support would carry weight with the King of Spain and even the Pope himself, helping assure the success of Ignatius' cause.

On his return to Barcelona, Bishop Ildefonso preached a sermon in the cathedral in which he recalled the virtues of Ignatius and mentioned the marvel of the hen that had been brought back to life. Records of the canonization processes state that Father Joan Calvo and Beatriu de Josa both testified to this⁽³⁾.

Chronicles of the time mention a girl named Paula, Agnès and Honorada. She was commonly called Agnès and was fourteen years old at the time. The daughter of Joan Dalmau, a muleteer and his wife, Maria Martor, she was baptized on February 18, 1588⁽⁴⁾. Her mother died on April 8, 1595. Her father

(1) MI, escritos, II, 719.

(2) NONELL, *El milagro de la gallina resucitada*, 41, Cf. *Tres glorias de san Ignacio en Manresa a la luz de la más severa crítica* (Manresa 1914).

(3) *Ib.*, 42.

(4) *Ib.*, 44.

later remarried and Joana Grau, who was originally from Viladordis, became the girl's stepmother.

One day Agnès' stepmother asked her to look after their hen. No one ever knew exactly what happened but somehow the hen had tried to take flight and had flown right into the well. Eventually the hen was retrieved, but she was already dead. Agnès was heartbroken and frightened because her stepmother had a sharp temper and she could justly expect a violent reaction to the news. Just then a tailor named Segismond Torres happened to pass by on the way to or from his shop on the same street. Seeing the heartbroken child he stopped to comfort her, telling her not to cry: the hen was already dead. Still, someone, perhaps Segismond himself, had the bright idea of praying to Father Ignatius for help and their prayers brought the hen back to life. Later, Father Joan Gaspar i Jalpí stated that Agnès had prayed to Father Ignatius because the people of Manresa said that he could resuscitate the dead and that she had shouted loudly, "Father Ignatius, bring my hen back to life"⁽⁵⁾.

This miracle seems to have taken place in 1602. Seven years earlier the public hearings on Father Ignatius had taken place and numerous witnesses had testified to his virtues. On December 6, 1601 the second round of hearings had begun, authorized by the dean of the city.

The local artist Josep Sunyer depicted the story of the hen in a relief produced in the XVIIth century and displayed in the Holy Cave. Though both Sunyer and the painting in the chapel by the well⁽⁶⁾ depict Father Ignatius as actually having been present when the hen came back to life, there is no reason to believe that this was so. One author who maintains that Ignatius was present is Cornet y Mas, although there are no grounds for his curious tale⁽⁷⁾. Nonell, Puig and other authors place the date of the incident of the hen as 1602⁽⁸⁾.

(5) *Epítome histórico de la ciudad de Manresa*, 367 (Barcelona 1692).

(6) NONELL, o.c. 48.

(7) *Guía del viajero en Manresa y Cardona*, 146s: "Next to the calle dels Archs, which runs from calle Sobrerroca down to the Calle de Santa Lucía, there used to be a little chapel dedicated to Saint Ignatius. Wanting to honor the Saint still more, the owner of the house installed an oratory on the ground floor. Right next to the door is the well where Saint Ignatius is said to have worked a miracle while in Manresa. According to the local tale a neighborhood girl lost her hen down the well. All efforts to retrieve the hen were in vain. Afraid that her mother would punish her, the girl began weeping bitterly. Just then Saint Ignatius came up the hill from the hospital seeing the girl's tears he appealed to heaven the waters in the well rose right to the edge, carrying the hen back to the girl, safe and sound".

(8) NONELL, o. c. 1 48. The author reports that from 1732 on the spread that Saint Ignatius had worked the miracle personally, but there are no grounds for this belief. PUIG, *Recuerdos ignacianos en Manresa*, 96. A number of historians, among them Francesc Tallada and Fidel Fita, reported this false version of the story, but it is quite clear from the records of Ignatius' canonization process that the event actually occurred in 1602.

Up until May 28, 1861 the people in the neighborhood drank the water from the well and it was served to the patients of the hospital. Devotees of Saint Ignatius continued using the well for some time after that. In the early part of the XXth century the well was equipped with a pump in order to more easily draw the water⁽⁹⁾.

A notice was posted on the wall, reading, “Pilgrim, learn of the love of Saint Ignatius. The water from this well will teach you. Drink of it devoutly and, refreshed, continue on your way”.

The little chapel by the well is an oasis of peace in the midst of the bustling city. The lights on the altar burn day and night, filling our hearts with hope.

(9) NONELL, J. *Manresa ignaciana. Nuevo álbum histórico*, 139.

XXIV

OVERVIEW AND EPILOGUE

Some of the statements repeated over and over again during Saint Ignatius of Loyola's canonization processes provide a perfect summary of his life in Manresa.

Because "Father Ignatius stayed in the city of Manresa, living a very saintly life, doing penance, praying, taking the sacraments and living and eating in a very humble manner, begging for alms and serving as an example to the people of Manresa. He influenced many of them, both men and women, to lead a holy and perfect life and even today the city retains its memory of his holy and exemplary life"⁽¹⁾.

This testimony was given in 1595 when the processes took place in Manresa, Montserrat and Prats de Rei (October 20-November 4, 1595).

Some of the statements literally transcribed by Father Pere Gil are deserving of special attention. Witnesses recalled that "the Lord blessed him abundantly with ecstasies, visions, consolations and impressive spiritual revelations...; the Lord blessed him with an ecstasy or trance that lasted eight days and eight nights during which he neither ate nor drank nor moved a muscle... and even today there are many people in Manresa who have heard of this from men and women who saw with their own eyes how he remained in that ecstasy, and that is the truth"⁽²⁾.

Some authors observe that because the Pilgrim had a talent for spreading the gospel, he also had a talent for communicating his own spiritual experiences to others. This particular talent was revealed on many occasions during the processes.

(1) MI, escritos, II, 355.

(2) *Ib.*

In fact, we can read that “because of the great blessings and revelations that the Lord visited upon Father Ignatius and because of the saintly advice he gave and the conversations he had with the people around him and the burning words of love of the Lord which he spoke to them, and particularly for the example of virtue and a saintly life he set, he was considered by the people of Manresa as a very penitent, devout and holy man whom God had showered with blessings from heaven, and this was and still continues to be taken as true in Manresa”⁽³⁾.

García Villoslada says that Manresa is the city of Ignatius *par excellence*⁽⁴⁾.

Gasol observes that “the history of XVIth century Manresa includes an event of ecumenical importance which enriches the general history of the city: St. Ignatius of Loyola’s ten month stay in the city”⁽⁵⁾.

Many authors have recalled that Manresa was the true home of Ignatius and the site of his first church⁽⁶⁾.

“When in Manresa and still a penitent and layman, praying and meditating constantly, he had many revelations which enlightened him, and helped by experience and practising the virtues, he wrote a book... which is called the Spiritual Exercises”⁽⁷⁾.

The foregoing was written by Father Lorenzo de Paoli in an historic declaration prepared for the 1606 processes. The statement was read to the witnesses who testified in the public hearing in Manresa. Their sworn testimonies made it possible to identify and clarify many details of the life Ignatius led while there.

Recalling the statement of his father, Jaume, and sharing the opinion of Miquel Çarovira, Jaume Ramón Vila, a priest from Barcelona said, “it seems as though what is stated in Article 29 of the processes is true. I have heard it from the lips of many and have read it and it is something that is publicly known and taken to be true by all the people of Manresa”⁽⁸⁾. But he does not say that the Exercises were actually written there. Pilgrim was able to make it understandable to the humble people. Vila specifically states that when he was looking after the Cave he saw how many people went there because it was where Father Ignatius did penance and composed the book of Exercises. Article 29 refers to Ignatius’ continual spiritual revelations in Manresa. It also mentions the text of

(3) *Ib.*, 356.

(4) Cf. *San Ignacio. Nueva biografía*, 207.

(5) Cf. *Manresa, panorama d’una ciutat*, 2nd. ed., 35.

(6) LARRAÑAGA, *Obras completas de S. Ignacio de Loyola*, v. I, 156.

(7) MI, escritos, II, 554; CALVERAS, *o.c.*, 227.

(8) CALVERAS, *o.c.*, 228.

the Exercises and recalls how the Polanco's theory is that Ignatius might have given the Exercises for a full month to the devout women who congregated in Santa Lucía⁽⁹⁾. These women were subsequently given the nickname "Iñigas" because they were followers of Ignatius, who was popularly called "Iñigo". "In Manresa it was said that these women performed many exercises and from then until the present day, certain women in the city have been called "Iñigas" and it all stems from what Father Ignatius taught them when he was in Manresa"⁽¹⁰⁾.

So testified Joan Rossinyol in 1595 at the age of seventy. And he recalled some specific names, such as Brianda de Paguera, Angela Amigant, Anna Canyelles, Eufrosina Roviralta, Agnès Claver, Agnès Vinyes, Jerònima Sala, Joana Dalmau, Agnès Roca, Joana Ferrer and others who were well known in the city.

The processes refer to the fact that Ignatius wrote the Exercises in the cave. They also mention that the Lord frequently blessed him with divine revelations, and they describe the Pilgrim's spiritual experiences. He made his Exercises available to many people, including the patients in the Hospital of Santa Lucía.

Commenting on a public testimony he had seen, Francesc Cabrera stated that the Pilgrim customarily lodged in the hospital and also spent time in Viladordis and in the cave which now bears his name. He did good works wherever he went, was possessed of all the virtues and was much admired by the townspeople⁽¹¹⁾.

Diego Laínez recalled that while in Manresa the Pilgrim helped numerous people better their lives. Through conversion and mortifications they acquired a considerable knowledge and taste for godly things. "Some died saintly deaths while others still live, setting a good example for all and edifying everyone"⁽¹²⁾.

The anonymous woman of Manresa cannot be omitted from this book. Ignatius described her in the following words: "At that time there was at Manresa a woman of great age, with a long record also as a servant of God and known as such in many parts of Spain; so much so that the Catholic King had summoned her once to communicate something. One day, the woman, speaking to the new soldier of Christ, said to him "O! May my Lord Jesus Christ design to appear to you some day". But he was startled at this, taking the matter quite literally. "How would Jesus Christ appear to me? He persevered steadily in his usual confession and communion each Sunday"⁽¹³⁾.

(9) FN II, 527.

(10) MI, escritos, II, 369.

(11) CALVERAS, *o.c.*, 238.

(12) FN I, 84.

(13) *Autobiography*, 21 and 37.

While in Manresa Saint Ignatius discovered Thomas à Kempis' book *Imitation of Christ*, and always kept it close to him, using it constantly⁽¹⁴⁾. One of the witnesses recalls how the Pilgrim used to read a chapter a day and after his midday meal he would open the book at random and try to get the utmost from the passage that met his eyes. The same witness recalls that Ignatius never omitted to say the prayers from the book of hours.

To sum up, Manresa was the true site of Ignatius' novitiate, the place where he learned to be a meek and genuine disciple of Jesus, his sole Lord and Master.

It is sometimes said that when he arrived in Manresa he did not want to stay long because he planned to make a pilgrimage to Jerusalem, but God's designs are always mysterious and it was He who kept Ignatius among us for so many months. Later Ignatius was able to truthfully say that it was in Manresa where he learned many lessons from poverty and prayer, from a life of penance and a life in which he was also involved in the local society.

The Pilgrim lived with the sick in the Hospital of Santa Lucía; he was taken in by the Dominican friars and he was frequently a guest in private homes. He opened his heart to the light and landscape of Viladordis. He learned the boundless wealth of Jesus Christ from his own experiences at the feet of many crosses. On the banks of the Cardoner River he saw everything through new eyes. In the shelter of the cave he heard the voice of God which led him to follow Jesus as an apostle. The Virgin Mary was constantly there to console him.

In Manresa he progressed steadily along the path towards holiness and everyone in the city continues to regard him as the world's tireless pilgrim.

"Thus Manresa is the spiritual home of the Society of Jesus and its founder, Saint Ignatius of Loyola. There is a bond between Manresa and throughout the world because it was here that Ignatius became a saint. In Manresa God sowed the seed of the Society of Jesus in Ignatius' mind and it grew and spread throughout the world"⁽¹⁵⁾.

When the Pilgrim crossed the Vilomara bridge, he was ready to continue on his way. All he wanted was to love and serve his Divine Majesty⁽¹⁶⁾ and do whatever God willed. He resolved to keep going, to journey onward and continue his work while following devoutly in Christ's footsteps. He longed to know Him and love Him yet more and never turn a deaf ear to His call, but always be ready and willing to do His holy bidding⁽¹⁷⁾.

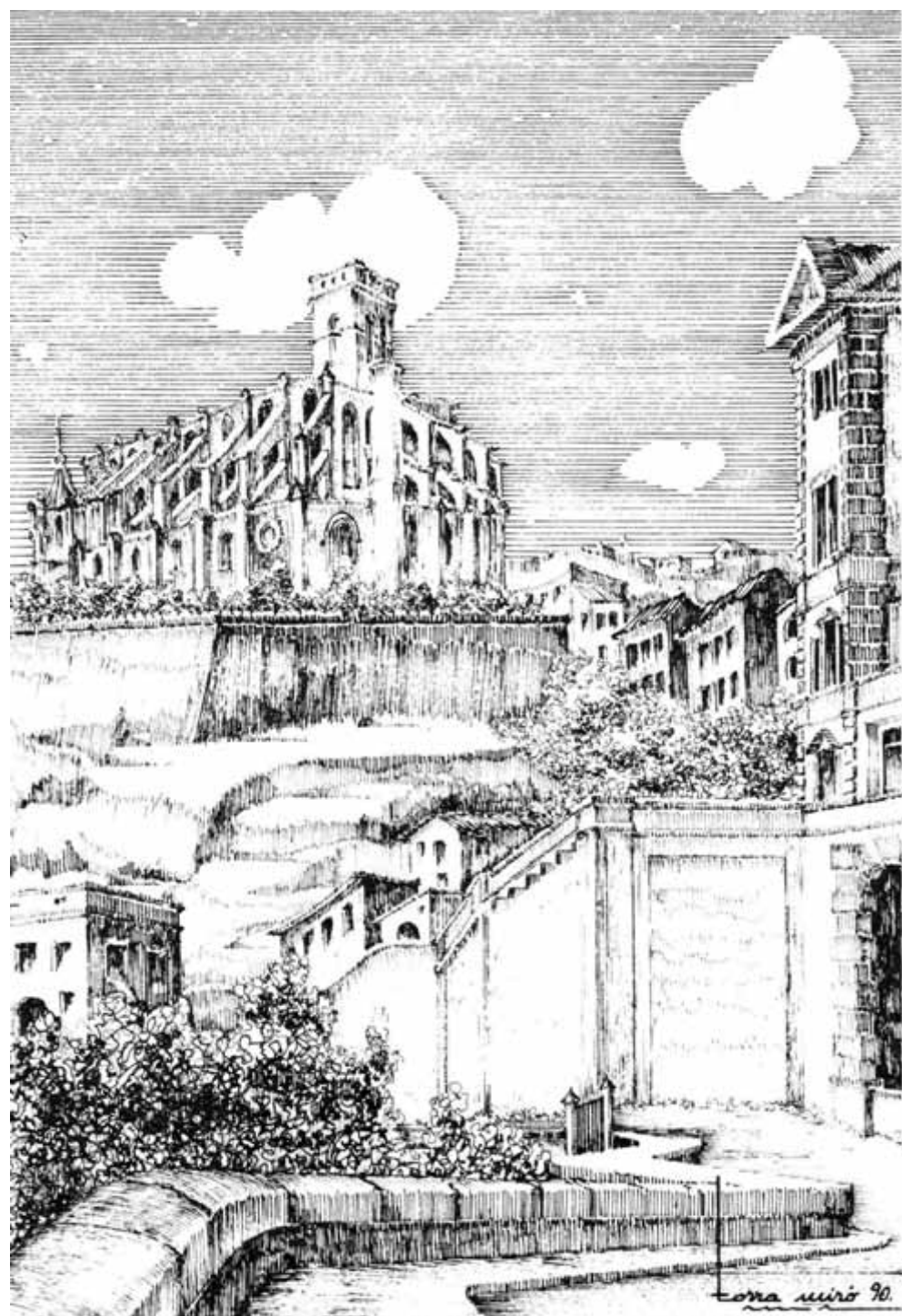
(14) *Memorial de Càmarà*, 97.

(15) TORRAS IBAGES, J., *En l'aniversari secular del restabliment de la Companyia de Jesus* (1814 1914), p. II: Manresa, pàtria espiritual de la Companyia de Jesús.

(16) *Exercises*, 233.

(17) *Ib.*, 91.

May the lifestyle of the holy pilgrim and the content of his Exercises serve to let us glimpse the future and fight tirelessly for a new world where love, peace and justice shall be guaranteed. Christ the Lord can guarantee all those things that Ignatius so strived for and which keep all of us so vigilant. Ignatius never wanted anything more than to commit himself to Christ, faithfully serving and praising Him until the day he died.



*View of the gothic Cathedral of "La Leo"
from the road to the Cave*

XXV

HOW THE JESUITS CAME TO MANRESA: ORIGINS AND HISTORY

People often ask what the Jesuits are doing in Manresa and how long they have been here. Some people find it only logical given that the order was founded by Saint Ignatius of Loyola, but it might be interesting here to recall some particularly significant facts, many of which date back to the earliest days of the order.

In the last decades of the XVIth century several Jesuits from the Bethlehem School in Barcelona, which had been founded in 1545, came frequently to Manresa. There are records of their visits dating as far back as 1574. They had given the Lenten sermons at the cathedral from 1574 to 1578, and among the most outstanding preachers were Fathers Joan Planas and Llorenç de San Juan⁽¹⁾. Jesuits continued to come in subsequent years and on a variety of occasions⁽²⁾. At that time the memory of Father Ignatius was still very much alive in Manresa and the Jesuits were interested in the stories that had become a part of local history.

As mentioned earlier, in 1585 1586, Joan Baptista Cardona, the Bishop of Vic, paid for the historic obelisk which stood beside the Hospital of Santa Lucía, bearing a plaque in memory of Ignatius⁽³⁾.

At that time Father Pere Gil, rector of the Bethlehem School had been charged with preparing the canonization processes, which began when Pere Jaume⁽⁴⁾ was the Bishop of Vic. The public part of the processes took place in two stages: October 20th-November 4th, 1595 and September 4th-18th, 1606. During these hearings many valuable statements about Father Ignatius were re-

(1) FITA, *La Santa Cueva de Manresa*, 62; SARRET I ARBÓS, *San Ignacio de Loyola y la ciudad de Manresa*, 16.

(2) Advent, 1580, Fathers Llorenç de San Juan i Tomàs. Cf. SARRET I ARBÓS, *o.c.*, 16.

(3) FITA, *o.c.*, 63s.

(4) On February 2, 1592 he consecrated the Basilica at Montserrat.

corded in detail. The records were turned over to Fathers Pedro de Ribadeneira and Gaspar de Pedrosa, the Procurator General in Madrid, who then delivered them to the Papal nuncio.

On November 23, 1601, the members of the Manresa city council generously donated the historic Hospital of Santa Lucía to the Society of Jesus in the hopes that the Jesuits would someday occupy the building. Meanwhile the council asked Canon Tomás Fadré and Francesc Capdepòs, who was seventy-one years old at the time, to take care of both the Chapel of Santa Lucía and the Holy Cave. Witnesses from those days recalled that to get to the cave you had to crawl through the underbrush and briars⁽⁵⁾.

On December 6, 1601, the Dean of the cathedral began collecting additional information. Father Antoni Clar was rector of Barcelona at the time⁽⁶⁾.

On January 27, 1602 ownership of the property on which the Holy Cave was located was transferred by Maurici Cardona to Lucrècia de Gralla i Moncada, Marchioness of Aitona. The deed was executed in the monastery of San Benito de Bages and notarized by Jaume Gomar. A year later the property was donated to the Jesuits.

The Jesuit Father General, Claudio Aquaviva, sent a letter to the city council on April 16, 1602, thanking them for generously donating the Hospital of Santa Lucía to the Society of Jesus. Aquaviva wrote: "I and my fellow members of the order long to serve you because you have honored us with the gift of the site where our beloved Father Ignatius did his first penance. I pray to him that he will ask the Lord to reward you as we alone are unable to do"⁽⁷⁾.

According to Father Fita, there was a Jesuit residence in the former hospital as early as the end of 1602. The community consisted of two priests and a brother, with Father Diego Tonera serving as Superior.

On December 19, 1602 an important ceremony took place at the Holy Cave, attended by numerous civil and ecclesiastical authorities. Several stones were chipped from the wall of the cave to be sent to Queen Margarita of Austria. Apparently she was about to give birth and her devotion to Father Ignatius had led her to ask for his help. She received the gift during the first weeks of 1603. The stones were wrapped in white ribbons and stamped with the seal of Manresa. The people of the city also sent the queen three roosters and three hens in memory of the hen that had been brought back to life on the Calle Sobrerroca. The queen "was so pleased with the bits of stone from Manresa that

(5) NONELL, *La Cueva de San Ignacio en Manresa*, 54.

(6) FITA, *o. c.*, 67.

(7) *O. c.*, 69; SARRET I ARBÓS, *Història de Manresa*, 297.

she had some of them gold-plated and on important feast days she wore a rose made of rubies and diamonds with small chips of stone from the Holy Cave in the center”⁽⁸⁾.

In 1523 the people of Manresa had erected a cross next to the cave. The cross could be seen from a long distance away. In 1603 it was replaced by a still larger cross. On March 31st of that same year, Francesc Robuster i Sala, then Bishop of Vic, laid the first stone for the chapel of the martyred Saint Ignatius of Antioch which was to be built above the cave⁽⁹⁾. The Canyelles report explains that “The chapel was built quickly and Masses began to be said there. Very soon it was filled with votive offerings acknowledging the miracles worked by the saint.”

The beatification of Father Ignatius was requested at the Council of Tarra-gona which began on January 2, 1602 and on April 10, 1606 it was decreed in Barcelona that the canonization processes should begin. On January 17, 1602 the viceroy and other representatives of Catalonia testified that Father Ignatius was “one of the greatest glories of our Principality”. That same day the Manresa city council drafted a written declaration in favor of the beatification.

In December 1605 Father Pere Gil wrote a letter to Pedro de Ribadeneira describing Manresa’s devotion to Saint Ignatius: “The number of miracles recounted in Manresa is deserving of admiration as is the devotion with which the people of the city and the surrounding towns visit the Cave where Father Ignatius lived a retiring life. There is a constant flow of visitors, particularly on Sundays and holidays. Then it is as though there is a procession the entire day, but especially in the afternoons”⁽¹⁰⁾.

The beatification of Father Ignatius at last took place on December 3, 1609. At the time Father José Villegas was the Provincial of Aragon. Celebrations were held in Barcelona on December 12, 1610 and were repeated in Manresa where they were attended by the chapter of the Cathedral, the members of the city council and the inhabitants of the entire town and the surrounding villages. Balconies and windows were adorned and remained lighted through the night. The city council sent a message thanking Pope Paul V for bestowing this honor on all the people of Manresa⁽¹¹⁾.

An especially memorable event was the simultaneous visit of four bishops: the Bishop of Vic, Francesc Robuster i Sala; the Bishop of Barcelona, Rafael de Rovirola, the Bishop of Solsona, Lluís Sanz, and the Abbot of Montserrat;

(8) FITA, *o.c.*, 77.

(9) *Ib.*, 81; SARRET I ARBÓS, *Història de Manresa*, 296.

(10) NONELL, *o.c.*, 55.

(11) FITA, *o.c.*, 97s.

Llorenç Nieto⁽¹²⁾, who had just been appointed Bishop of Aiguer in Sardinia. In fact, he was ordained bishop in the Manresa Cathedral on September 8, 1606.

All of this must have inspired many newly ordained priests to say their first Mass in the Holy Cave⁽¹³⁾.

On September 9, 1606 another series of canonization processes began, with the Bishops of Vic and Barcelona having been appointed by Pope Paul V to serve as judges. Both bishops devoutly visited Santa Lucía, Viladordis and the Cross of Tort. As they prayed in the cave, they saw a statue of the Trinity and another of Saint Ignatius, the lighted oil lamp that hung from the roof and 130 votive offerings. At that time the Cave was measured: it was 15 feet long, 5 wide and 7 high. Seventy years later measurements were again taken and the cave proved to be somewhat larger because a slight enlargement had taken place in the intervening years.

According to the Canyelles report, the Bishop of Vic helped the Manresa Jesuits in 1606 and 1610, “purchasing the house next to the Church of Santa Lucía and an orchard which he wanted to give to the priests of the Society”⁽¹⁴⁾.

Twice the members of the city council requested King Felipe III to establish a Jesuit school in Manresa. This required financial assistance that was by no means easy to arrange. The first Jesuits who arrived in the town were lodged in private homes⁽¹⁵⁾. Apparently they returned to Barcelona some time later with the intention of eventually turning the hospital or perhaps some building close to the cave into their residence⁽¹⁶⁾.

A letter that Father General Aquaviva⁽¹⁷⁾ wrote to Father Diego Tonera in mid-July 1603 still exists. It mentions the sermons Tonera had preached in Manresa and praised the number of people who visited the Holy Cave⁽¹⁸⁾. Others of his annual letters describe events that took place in 1604 and 1605.

Manresa gave François d’Escombleau, Cardinal of Bordeaux, a warm welcome when he made a pilgrimage to the cave in October 1606. The city council assigned two of its members, Bernat Ros and Francesc Miranda to accompany him to the sites that had played a part in Saint Ignatius’ life in the city⁽¹⁹⁾. This visit is depicted on one of the white marble medallions that can now be seen in the St. Ignatius Museum.

(12) *Ib.*, 94s.; SARRET I ARBÓS, *Història de Manresa*, 297.

(13) FITA, *o.c.*, 99.

(14) NONELL, *Nuevo Album Histórico*, 178.

(15) BORRÀS, *Establiment dels Jesuïtes a Manresa, segons documents de l’Arxiu general de l’Orde a Roma* (1599 1683), 170, “Misc. d’Est. Bagencs”, 3.

(16) *Ib.*

(17) Born in Naples, Aquaviva lived from 1542 1615. He was elected Jesuit Father General when he was thirty seven.

(18) BORRÀS, *o.c.*

(19) SARRET I ARBÓS, *San Ignacio de Loyola y la ciudad de Manresa*, 24s.

The first mention of Frey Lupercio de Arbizu, a knight from Aragon and member of the order of San Juan was also made in 1606. Apparently he planned to found a Jesuit school in Malta, but changed his mind (perhaps influenced by the Jesuits themselves) and decided instead to locate in Manresa. The Father General had suggested that he get in touch with Father Hernando Ponce who at the time was Provincial of Aragon.

Lupercio's discussions with the Jesuit authorities lasted several years, but finally it was decided to honor Manresa with the longed for school, which would be named after Ignatius, and eventually classes got underway.

Father Francesc Castillo and Father Miralles arrived in Manresa shortly after the celebrations in honor of Father Ignatius' beatification. Together with a Jesuit brother and Father Diego Toner⁽²⁰⁾ they settled temporarily in the former Hospital of Santa Lucía adjacent to the chapel of the same name. According to two letters from the Manresa city council to the Provincial of Aragon, their first experiences were modestly successful⁽²¹⁾.

Several years later in response to a city council request that a Jesuit preach the lenten sermons, the Provincial Joan Sanz wrote that "for a number of very particular reasons the Society wishes to serve this city in a variety of ways... and I plan to visit your residence to assure that it will be preserved and enlarged and I do this so that Manresa will receive from the Society the service and consolation it deserves for having given its hospitality to our Father (Ignatius)"⁽²²⁾.

The new Father General, Mucio Vitelleschi, had donated a painting of the blessed Father Ignatius to the Catalan Jesuits in 1615. Ten years later it was placed on an altar. He publicly named Frey Lupercio founder of the Jesuit school in Manresa on July 20, 1620. The Canyelles report recalls how this happy event came about: "Moved by his great devotion to the blessed Ignatius, Lupercio de Arbizu, knight commander of Malta and mayor of Caspe, sent a number of letters from Zaragoza to the Father General of the Society of Jesus in 1617 and 1618, asking to be permitted to found the Jesuit school he hoped to build in the city of Manresa"⁽²³⁾.

Ignatius of Loyola was canonized on March 12, 1622 while Gregory XV was pope. Manresa celebrated the event for eight days. A series of sermons was preached in the Cathedral. The streets were artistically decorated with branches; the balconies were hung with tapestries; there were games and fireworks;

(20) He had preached the lenten sermons at the Manresa Cathedral in 1603 and that same year he founded an association of widows, whose membership soon numbered 402. Cf. FITA, *o.c.*, 101; SARRET I ARBÓS, *Història de Manresa*, 296.

(21) SARRET I ARBÓS, *San Ignacio de Loyola y la ciudad de Manresa*, 24s.

(22) *Ib.*, 26. The letter was written in Zaragoza on July 24, 1617.

(23) *Ib.*

candies burned brightly; salutes were fired and bonfires blazed at night. Fifty horsemen dressed in scarlet damask announced the beginning of the festivities on Saturday, September 17th⁽²⁴⁾. Mounted heralds blew a fanfare. A bullfight was held. Every evening the huge procession was followed by Vespers, sung in three parts with organ accompaniment. The Abbot of Ripoll preached the opening sermon and a Jesuit preached the closing one on Sunday, September 25th. Two local priests, Fathers Escosí and Sala, had contributed to the festivities by installing a fountain of white wine on the Carrer Sant Miquel.

1522 was a good year for Manresa. On April 18th⁽²⁵⁾, the well loved Father Diego Tonera, Superior of the first Jesuits to live in Manresa, was appointed the first rector of St. Ignatius School. On May 24, Lupercio de Arbizu, visited the city and worshipped in the cave. He went to confession and devoutly took communion in the old chapel of Saint Ignatius of Antioch⁽²⁶⁾. The city council honored him by appointing him to carry the banner of Corpus Christi in the Ascension Day procession⁽²⁷⁾. On January 21, 1623 a plenary indulgence was granted to the Holy Cave and scheduled for the last Sunday in September⁽²⁸⁾. A famous relic, Saint Ignatius' right thumb, had been enthusiastically received in Manresa on July 30th. It was authenticated by Andrés de San Jerónimo, who had been ordained Bishop of Vic on November 17, 1614. It is thanks to him that the Jesuit school, Saint Andrew's, opened in the city of Vic.

The chapter of the cathedral and the Manresa city council petitioned Bishop Pere Magarola to declare July 31st, the Feast of Saint Ignatius, a holy day of obligation. The Bishop acceded to the request on June 15, 1629, although Pope Urban VIII was later to repeal the order⁽²⁹⁾. On July 31, 1627 the Cross of Tort had miraculously sweat blood, further firing the city's devotion to its saint.

Joan Ballester, who succeeded Diego Tonera as rector of St. Ignatius school, fitted the Holy Cave with doors: "in 1623... he put the Holy Cave in order, beautifying it with a stone entryway which still stands today"⁽³⁰⁾.

Both the Canyelles report and Joan Gaspar Roig i Jalpí described the Jesuit school. In accordance with the ratio studiorum that characterized Jesuit teaching, classes were given in grammar, rhetoric and philosophy. Fita quotes the Canye-

(24) NONELL, *La Cueva de San Ignacio en Manresa*, 78s.; SARRET I ARBÓS, *o.c.*, 28.

(25) CREIXELL, *San Ignacio de Loyola. Gloria póstuma*, 42.

(26) SARRET I ARBÓS, *o.c.*, 27.

(27) *Ib.*; CREIXELL, *o.c.*, 42.

(28) FITA, *o.c.*, 106; NONELL, *o.c.*, 80.

(29) NONELL, *o.c.*, 89s.; SARRET I ARBÓS, *o.c.*, 30; *Història de Manresa*, 309.

(30) FITA, *o.c.*, 110.

lles report which stated: "For 25 years now the priests of the Society of Jesus have been commissioned by the University of Manresa to teach grammar, rhetoric and philosophy at their school; the city gives these priests two hundred pounds a year for their work and they not only try to give satisfaction, but make a special effort to educate the young men of Manresa and those who come here from elsewhere, so that they take the sacraments and are given spiritual help, leading a healthy life and receiving a good education"⁽³¹⁾.

Roig i Jalpí reported that the Jesuits began teaching philosophy in 1658 and observed that "so far the Jesuits' classes have brought prestige to the city, having been beneficial to young people and to others as well"⁽³²⁾.

An event particularly worth remembering is the pilgrimage paid to Montserrat and Manresa by Saint José Pignatelli, who years later would be instrumental in reinstating the Jesuit order. At the time of his pilgrimage, which took him also to Viladordis and the most revered crosses, Pignatelli was a novice in Tarragona (1753-1755). He and two other novices were lodged in the Jesuit school⁽³³⁾. After completing his novitiate, he was sent to Manresa again (1755-1756 school year) to join the group of students of humanities there. At that time the rector of the school was Father Francesc Rou and one of Pignatelli's teachers was Father Josep Bosch. The Church of the Holy Cave was built around this time. The small oratory had been built around 1680, but the main facade was apparently not finished before 1763.

"The people of Manresa became so fond of him that even after many years the memory of his virtues remained alive and knowing that he, like all his brothers in religion, had been exiled, they asked where he was. And now and then someone from Manresa would send him a small cask of wine as a mark of well-deserved affection and respect"⁽³⁴⁾.

The Jesuits at St. Ignatius' school would have liked to move to a more convenient location in the center of the city and requested this of the Father General on January 13, 1647 and again on August 3, 1656. However, the Father General had several reasons for opposing this move⁽³⁵⁾. The Manresa Jesuits would have liked to have the Amigant family home on Carrer Sant Miquel, where eleven curates, all born in Manresa, were already lodged. There was apparently also some opposition on the part of the chapter of the Cathedral and

(31) *Ib.*, 117s.

(32) *Ib.*

(33) MARCH, J.M., *El restaurador de la Compañía de Jesús, Beato Pignatelli y su tiempo* (Barcelona 1935), 47, 52 and 57.

(34) NONELL, *La Cueva de San Ignacio en Manresa*, 132; MARCH, *o.c.*, 57.

(35) CREIXELL, *o.c.*, 44ss.

the religious communities at Our Lady of Carmen and the Dominican Priory. Subsequently the monastery of St. Francis de Paul was established in Manresa on March 31, 1683⁽³⁶⁾.

Later they thought about tearing down the gloomy old hospital and chapel of Santa Lucía and building a new school and church there. However, the Provincial de Aragón, Buenaventura Vidal; Jorge Hemelman, the Father General's deputy and Father General Mucio Vitelleschi himself opposed the project. All this meant that fewer and fewer Jesuits remained in Manresa⁽³⁷⁾.

Around 1660 a 100 foot tall tower was built atop the cave. Inside were a number of cells to accommodate exercitants. The Capucine friars objected because the windows overlooked their orchard. Nevertheless, the two religious communities came to an agreement on January 28, 1661. However, the building was not completed until 1667⁽³⁸⁾.

A prominent Mexican named José de la Puente y Peña, Marquis of Villapiente y Peña, a knight of the Order of Saint James, visited Manresa to fulfill a vow he had made. He wanted the novitiate, which at the time was located in Tarragona, moved to Manresa. In 1727, he gave a generous donation to the Jesuits which later made it possible to separate the residence at the Holy Cave from the community that served the school.

During the entire XVIIth century only one priest and one brother had lived in the cave but since then the number of occupants had increased to six or seven. The first Superior of the cave was Father Sardeny, who was appointed on September 22, 1728. The Superior of the Holy Cave was also known as the prefect or provost⁽³⁹⁾.

Construction began on the Church of the Holy Cave in 1734 and lasted for thirty years. The Renaissance façade that overlooks the river was finished in 1680⁽⁴⁰⁾ and is over 200 feet long. The date 1666 is engraved in the wall at the end closest to the Cathedral. The main façade is baroque and was completed in 1763⁽⁴¹⁾.

When King Carlos III issued the decree banning the Society from Spain on April 2, 1767 the Jesuits of Manresa were taken by surprise. Some of them were away at the time, preaching in nearby towns. By February 1770 almost all

(36) FITA, *o.c.*, 151.

(37) BORRÁS, *o.c.*, 176.

(38) FITA, *o.c.*, 120; NONELL, *La Cueva de S. Ignacio en Manresa*, 91s.; SARRET I ARBÓS, *o.c.*, 40.

(39) FITA, *o.c.*, 15; SARRET I ARBÓS, *o.c.*, 40.

(40) NONELL, *o.c.*, 94ss.

(41) FITA, *o.c.*, 160.

the Society's possessions in the city had been sold. Father Fidel Fita's book lists them in great detail⁽⁴²⁾.

At that time there were over nine hundred Jesuits in the province of Aragon⁽⁴³⁾. The reformists in Madrid were agitating to have the Jesuits banned from all the territories belonging to the kingdom of Spain. Carlos III signed the decree on February 27, 1767 and sealed copies were sent to the governors of all the provinces where the Jesuits had residences and schools, with orders that the document was not to be opened until April 2, on pain of death.

According to Father Fita, the Jesuit residence in Manresa was an whowere to confiscate the residence and school and this saved the local priests from abruptly being run out of town. While Jesuits in other places exception. Someone had accidentally neglected to appoint the authorities were driven from their residence, the members of the Manresa community were preparing to celebrate the eight day observance of Ignatius' ecstasy in the Hospital of Santa Lucía.

The very day they concluded their observance they were seized and, amid their friends' tears and demonstrations of love, were taken to Tarragona and herded on board ships that took them to Corcega, where they had arrived by July 13th. Some of their vestments and chalices ended up in the monastery of Santa Clara.

In 1794, a number of priests fleeing from the terror of the French Revolution, reached Manresa. They were "pale, emaciated, filthy and more dead than alive... They were true martyrs, and they were warmly welcomed at the Holy Cave"⁽⁴⁵⁾. At that time the caretaker, a man named Pagès, had the keys to the building. During the final years of the Jesuit exile, a priest named Corominas also looked after the Cave⁽⁴⁶⁾.

On August 1814, Pope Pius VII reinstated the Society of Jesus in the universal Church. And in May 15, 1815, Ferdinand VII, the King of Spain repealed the ban. The first three Jesuits to return from exile in Italy did not reach Manresa until June 18, 1816, where they were taken in by local families. The city welcomed them enthusiastically and the church bells rang in their honor. They arrived with an official entourage and a Te Deum was sung in the cathedral⁽⁴⁷⁾. Joan Tronco arrived as Superior and with him were Fathers Francesc Sivilla and Francesc Català.

(42) *Ib.*, 245 251.

(43) *Ib.* 162.

(44) *Ib.* 165; SARRET I ARBÓS, *Història de Manresa*, 392s.

(45) *Ib.*, 167.

(46) NONELL, *o.c.*, 143ss.

(47) FITA, *o.c.*, 175.

The Jesuits were expelled from Spain three times during the XIXth century: 1) from 1820-1823, when St. Ignatius' school in Manresa had 600 students and the expulsion order so infuriated the people of Manresa that they lodged a formal protest with the king⁽⁴⁸⁾; 2) in 1835, when all religious orders were banned from Spain; 3) and in the 1868 revolution when Queen Isabel was dethroned and the Jesuits were outlawed until 1877.

The school at Manresa was thus able to give classes in the years 1816-1820, 1825-1835, 1864-1868 and 1877-1892, at which time the school was moved to the Sarrià district of Barcelona⁽⁴⁹⁾.

The local authorities had named Manel Solà caretaker of the Holy Cave in 1835. "Manel of the Cave", as he was popularly known, remained in charge until 1850.

He arranged for the floor of the church to be paved for the first time and the dean of the cathedral blessed the improvement on October 23, 1844. Manel was famed for his zeal in watching over the cave and because of him it was never looted or otherwise destroyed. Nevertheless, there was a time when the church was used to store lumber and house cattle. The retreat house was occupied by several families who paid rent to the city council⁽⁵⁰⁾.

During an onslaught of visitors from Barcelona, dubbed "the money grubbers" by the locals, someone cut the nose and hand off the statue of St. Ignatius the Pilgrim that presides over the main facade of the church⁽⁵¹⁾.

When the Jesuits returned to Manresa in 1816, Francesc Peix i Soler was living in the Carrer Sobrerroca and he took Father Català in as a roomer. On October 5, 1827, at the age of sixty four he became a Jesuit brother, serving the order until his death 21 years later on September 18, 1848⁽⁵²⁾. He looked after the cave, together with Father Vicenç Morera, born in Taradell. The two of them were succeeded by Father Ramón Castells of Torelló and Brother Didac Sanllehí, a native of Manresa.

In the mid nineteenth century the Jesuits whitewashed the walls of the church of the cave, repaired the cracks and leaks in the roof and enclosed the building, installing doors, windows and balconies. The large paintings over the side altars date from 1868.

(48) FITA, *o.c.*, 162; REVUELTA GONZÁLEZ, M., *La Compañía de Jesús en la Historia Contemporánea, torno P Supresión y reinstalación* (1868 1883) 57 61.

(49) BORRÀS, *Gran Enciclopèdia Catalana*, vol. 8, s.v. "Jesuïa", 746.

(50) FITA, *o.c.*, 184.

(51) *Ib.*, 183.

(52) NONELL, *o.c.*, 184.

In 1854, 1855 and 1856 Manresa went through a period of hard times, aggravated by an outbreak of cholera. The members of the congregation of St. Louis and four Jesuits: Antoni Canudas and Antoni Babra from Manresa, and Fathers Aguilera and Sentamé selflessly served the ill. After the city had survived the epidemy, a number of orphans were left in the city. Father Antoni Babra welcomed them to the residence of the Holy Cave where they remained until 1859, at which time the philanthropist Francesc Cots i Argullol⁽⁵³⁾ founded the House of Charity (*Casa de la Caridad*).

On April 18, 1855, the Holy Cave was authorized to concede a plenary indulgence on the last Sunday in September and to celebrate the Mass of St. Ignatius on that day.

Work on the railroad began in Manresa on June 1856 and the historic chapel of Our Lady of Guidance had to be demolished. The statue was taken to the Church of the “Cave” where it was put on a special altar, until March 26, 1862 when it was returned to the new chapel built in her honor.

Our Lady was moved to the church of the cave where it remained. Shortly afterwards, on June 26, 1864, the Marian Congregation of Our Lady of Guidance was established in the city⁽⁵⁴⁾.

In the summer of 1862 various distinguished prelates came from Rome to visit the cave. Another important event was the mission preached by Father Antoni Goberna, starting on September 27th of that same year⁽⁵⁵⁾.

The Little Sisters of the Poor, who were longtime neighbors of the Jesuits, founded their poorhouse on August 23, 1863. It was their second poorhouse in Spain⁽⁵⁶⁾.

From 1863 on there were always more than fifteen Jesuits living in the Holy Cave⁽⁵⁷⁾.

Jesuit Fathers came to the Holy Cave from 1868-1877 for their *terceronado* or final year after ordination, during which they devoted themselves to studying the Society and purely spiritual matters. In 1889 work finally began on the retreat, known as the Old House, which the Jesuits had wanted to build in 1862⁽⁵⁸⁾.

The orphans had been moved out of the Holy Cave retreat house in 1859 and Manela Peguera, Baronness of Rocafort and a descendent of the Peguera family who had known Father Ignatius the Pilgrim very well, made a generous

(53) FITA, *o.c.*, 190; SARRET I ARBÓS, *Història de Manresa*, 441s.

(54) FITA, 198.

(55) *Ib.*

(56) *Ib.*

(57) *Ib.*

(58) NONELL, *o.c.*, 208s.

donation that enabled the Jesuits to remodel the building that housed the receiving their final year of training after their ordination.

In 1860 the Jesuits were banned from Italy, with the exception of those who lived in the Papal States. Because of this a group of Sicilian Jesuits came with their instructor to spend their final year of training in Manresa in 1861-62. The Sicilian instructor remained for another academic year (1862-1863), but now several Spaniards and Mexicans joined the Italian group. Subsequent groups not only included Jesuits from Catalonia and the rest of Spain but records reveal that there were also many others from different parts of America, Europe, the Philippines and elsewhere⁽⁵⁹⁾.

The visit of Queen Isabel II on October 5, 1860 was a particularly memorable occasion for Manresa. She came with her husband, the president of the Cabinet, O'Donnell and her distinguished confessor, Father Antonio María Claret, former archbishop of Cuba and previously a tireless apostol who had worked throughout Catalonia⁽⁶⁰⁾.

On October 29, 1860 the queen issued a decree that prevented the retreat house and the Holy Cave from being sold as a consequence of the law of disentailment passed in May 1855. The Jesuit properties were administered by the Bishop of Vic.

On March 22, 1863, a committee of townspeople took up a public collection in order to finance certain improvements to the Holy Cave.

Courses for the *terceronado*, or final year of spiritual studies, continued to be held in the retreat house until 1877.

At that time the retreat house had eleven rooms on the two upper stories. On the ground floor was the chapel, the conference room and a spacious sunny gallery with a view of Montserrat.

Work on the new building began on September 12, 1894. The old building was demolished as was the tower 33 meters high. The new building, officially intended as a training school for missionaries, was inaugurated on September 22, 1896. The Jesuit *tercerones* continued to be accommodated there until 1943, when they began spending their final year in Gandía. Among the guests at the inauguration of the new neo-classic building were Dolors Serra de Chopitea, the widow of Pons, and her son Alexandre⁽⁶¹⁾.

The Church of St. Ignatius⁽⁶²⁾ was consecrated on July 30, 1820 although construction had begun in 1750. The building known as St. Ignatius' residence

(59) *Ib.*, 196.

(60) FITA, *o.c.*, 192ss.; NONELL, *o.c.*, 192s.

(61) NONELL, *o.c.*, 208s.

(62) SARRET I ARBÓS, *Història de Manresa*, 436.

or the House of the Ecstasy opened in 1893 and remained open until 1932. This lovely chapel and residence were' demolished during the Spanish civil war and the Jesuits never returned to that site.

During the early part of the XXth century and up until February 14, 1932 there were two Jesuit communities in Manresa: the community of Saint Ignatius or the residence and the community of the Holy Cave or the *terceronado* and retreat house. The Holy Cave accommodated *tercerones* from 1939 to 1943, after which it became the residence and retreat house. Later on, from October 1968 to July 1969 the building was fully renovated: the rooms, chapel, refectories, kitchen and other rooms were remodelled and elevators installed in both the towers.

There were never less than seven or more than thirteen Jesuits living in the St. Ignatius residence. The *tercerones* who lived in the Holy Cave were as many as 48 in 1912 and as few as 17 in 1930 and 1942. Usually there were more than 40. The rest of the community living in the cave was always fairly large. In 1926 and 1927 there were over 15 Jesuit fathers while in 1919 and 1923, there were 17 Jesuit brothers living there. There were never less than 9 fathers or 11 brothers.

The yearly records clearly indicate the Jesuits' apostolic tasks. They led the Marian congregations and the apostolate of prayer. They also heard confessions, preached and otherwise served Manresa's two churches. Some of them worked as volunteers in the hospital or prison. They regularly led spiritual exercises or worked as missionaries among the local townspeople. They taught in some of the public schools and a number of them were writers.

The Jesuit brothers worked as gatekeepers, were in charge of the infirmary, the sacristy, the refectory, the kitchen. Some of them worked at tailoring for the order, others did the necessary purchasing, tended the vegetable garden, bound books, did mending and a variety of other domestic chores. But one thing they all had in common was their faith.

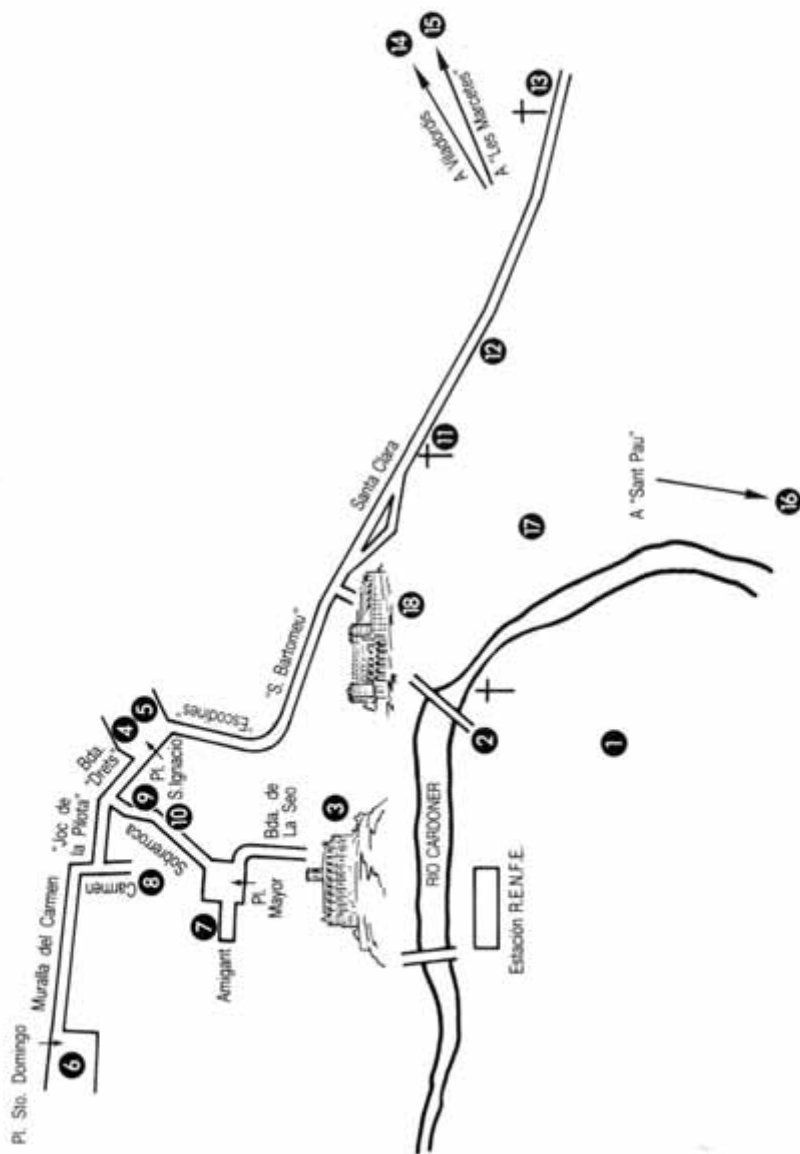
This has been a brief description of Saint Ignatius of Loyola's enlightening experiences in Manresa. Many different visitors to the city try to reconstruct the spiritual paths he followed. This book depicts the holy pilgrim who longed to pray constantly, but who was always friendly and open to others.

He was a combination of silence and words, of divine worship and humble service to the poor in the hospital. He journeyed and he prayed. He fasted and was always loved by those around him. May he reveal to us the new paths of the Gospel which are so essential to bringing light, fervor and hope to every heart and to all places.



SAINT IGNATIUS' ROUTES

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- 2 The Old Bridge
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- 4 The Hospital of Santa Lucia
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- 6 The Friary of Santo Domingo
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JOAN TORRA MIRÓ was born in Manresa in 1922. A draughtsman and topographer, he worked in a private company until 1956 when he joined the staff of the Manresa City Council.

He began drawing and painting as a child and over the years has begun to work increasingly with watercolors and pen and ink drawings.

He specializes in drawings of the city of Manresa, rediscovering many of its lesser known spots.

A local financial institution published a selection of his drawings in book form on the occasion of his retirement from the civil service.



IGNATIAN PEDAGOGY

A Practical Approach

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FOREWORD

The publication of *The Characteristics of Jesuit Education in 1986* aroused a renewed interest in Jesuit education among teachers, administrators, students, parents and others around the world. It has given them a sense of identity and purpose. That document, translated into 13 languages, has been the focus for seminars, workshops, and study. Reactions have been overwhelmingly positive.

In recent years a question has been heard from diverse parts of the world. How can we make the principles and orientation of *The Characteristics* more useable for **teachers**? How can Ignatian values be incorporated in a practical pedagogy for use in the daily interaction between teachers and students in the classroom?

The International Commission on the Apostolate of Jesuit Education (ICAJE) has been working for over three years to respond to this question. With help from reactions and suggestions of lay and Jesuit educators the world over, seven drafts were written for this paper introducing the *Ignatian Pedagogical Paradigm*. From the outset, however, we were convinced that no document alone would help teachers to make the adaptations in pedagogical approach and teaching method required in Ignatian education. To be successful in bringing the *Ignatian Pedagogical Paradigm* into regular use in Jesuit schools, members of the International Commission are convinced that staff development programs in each province and school are essential. Teachers need much more than a cognitive introduction to the Paradigm. They require practical training that engages and enables them to reflect on the experience of using these new methods confidently and effectively. For this reason, ICAJE has worked, from the start, on a **project** to help teachers.

The Ignatian Pedagogy Project includes:

- 1) **an introductory document on the *Ignatian Pedagogical Paradigm*** as a development of Part 10 of the "Characteristics"; and
- 2) **a program of staff development** at regional, province and school levels. The school staff development programs should last from three to four years in order to enable teachers gradually to master and be comfortable with Ignatian pedagogical approaches.

To make this project effective and introduce practical staff development programs at school level, groups of people in provinces around the world are currently being trained in the *Ignatian Pedagogical Paradigm* and appropriate teaching methods. Indeed, this whole process was initiated at an International Training Workshop held at Villa Cavalletti, just outside Rome, April 20-30, 1993. Six people from Jesuit education from each continent (a total of approximately 40 people from 26 nations) were invited to be **trained**, i.e., to learn about, practice, and master some of the key pedagogical methods involved. They, in turn, are preparing training workshops for teams of people from provinces in their areas of the world, who in turn will be equipped to initiate school level staff development programs.

Without the assistance of the training team at Villa Cavalletti and the generous participants in the international workshop there, the process of bringing the Ignatian Pedagogy Project to our teachers simply would not be possible. I am, therefore, very grateful to all of these people who are truly at the service of Jesuit education worldwide.

I offer special thanks to the members of the International Commission on the Apostolate of Jesuit Education who have worked assiduously for over three years - in writing seven drafts of this introductory paper, as well as developing the pedagogical processes which comprise the substance of the Ignatian Pedagogy Project. Members of ICAJE represent experience and cultural points of view from the farflung corners of the world: Fr. Agustin Alonso, S.J. (Europe), Fr. Anthony Berridge, S.J. (Africa and Madagascar), Fr. Charles Costello, S.J. (North America), Fr. Daven Day S.J. (East Asia), Fr. Gregory Naik, S.J. (South Asia) and Fr. Pablo Sada, S.J. (Latin America).

In advance, I thank Provincials, their assistants for education, teachers, administrators, members of governing boards whose encouragement and cooperation in this global effort to renew our educational apostolate is crucial.

Finally, I acknowledge the generous financial assistance we have received from three foundations which wish to remain anonymous. Their participation in our efforts is a notable example of the interest and cooperation which characterizes the worldwide community of Jesuit education.

Vincent J. Duminuco, S.J.
Secretary of Education
Society of Jesus

INTRODUCTORY NOTES

- (1) 1. This document grows out of the 10th part of *The Characteristics of Jesuit Education* in response to many requests for help in formulating a practical pedagogy which is consistent with and effective in communicating the Ignatian worldview and values presented in the *Characteristics* document. It is essential, therefore, that what is said here be understood in conjunction with the substantive Ignatian spirit and apostolic thrust presented in *The Characteristics of Jesuit Education*.
- (2) 2. The field of Jesuit pedagogy has been discussed in numerous books and scholarly articles over the centuries. In this paper we treat only some aspects of this pedagogy which serve to introduce a practical teaching strategy. The Ignatian pedagogical paradigm proposed here can help to unify and incarnate many of the principles enunciated in *The Characteristics of Jesuit Education*.
- (3) 3. It is obvious that a universal curriculum for Jesuit schools or colleges similar to that proposed in the original *Ratio Studiorum* is impossible today. However, it does seem important and consistent with the Jesuit tradition to have a systematically organized pedagogy whose substance and methods promote the explicit vision of the contemporary Jesuit educational mission. Responsibility for cultural adaptations is best handled at the regional or local level. What seems more appropriate at a more universal level today is an Ignatian pedagogical paradigm which can help teachers and students to focus their work in a manner that is academically sound and at the same time formative of persons for others.
- (4) 4. The pedagogical paradigm proposed here involves a particular style and process of teaching. It calls for infusion of approaches to value learning and growth within existing curricula rather than adding courses. We believe that such an approach is preferable both because it is more realistic in light of already crowded curricula in most educational institutions, and because this approach has been found to be more effective in helping learners to interiorize and act upon the Ignatian values set out in *The Characteristics of Jesuit Education*.
- (5) 5. We call this document *Ignatian Pedagogy* since it is intended not only for formal education provided in Jesuit schools, colleges and universities, but it can be helpful in every form of educational service that in one way or other is inspired by the experience of St. Ignatius recorded in the *Spiritual Exercises*, in Part IV of the *Constitutions of the Society of Jesus*, and in the Jesuit *Ratio Studiorum*.
- (6) 6. Ignatian Pedagogy is inspired by faith. But even those who do not share this faith can gather valuable experiences from this document because the pedagogy inspired by St. Ignatius is profoundly human and consequently universal.
- (7) 7. Ignatian pedagogy from its beginnings has been eclectic in selection of methods for teaching and learning. Ignatius Loyola himself adapted the "modus Parisiensis," the ordered pedagogical approach employed at the University of Paris in his day. This was

integrated with a number of the methodological principles he had previously developed for use in the *Spiritual Exercises*. To be sure, the sixteenth century Jesuits lacked the formal, scientifically tested methods proposed, for example, in developmental psychology in recent times. Attention to care for the individual student made these Jesuit teachers attentive to what really helped learning and human growth. And they shared their findings across many parts of the world, verifying more universally effective pedagogical methods. These were specified in the *Ratio Studiorum*, the Jesuit code of liberal education which became normative for all Jesuit schools. (A brief description of some of these methods is presented in appendix 2.)

- (8) 8. Over the centuries a number of other specific methods more scientifically developed by other educators have been adopted within Jesuit pedagogy insofar as they contribute to the goals of Jesuit education. A perennial characteristic of Ignatian pedagogy is the ongoing systematic incorporation of methods from a variety of sources which better contribute to the integral intellectual, social, moral and religious formation of the whole person.
- (9) 9. This document is only one part of a comprehensive, long-term renewal project which has been in progress for several years with such programs as the Colloquium on the Ministry of Teaching, the Curriculum Improvement Process, the Magis Program and the like. Renewal requires a change of heart, an openness of mind and spirit to break new ground for the good of one's students. Thus, building on previous stages of renewal this document aims to move a major step ahead by introducing Ignatian Pedagogy through understanding and practice of methods that are appropriate to achieve the goals of Jesuit education. This paper, therefore, must be accompanied by practical staff development programs which enable teachers to learn and to be comfortable with a structure for teaching and learning the Ignatian Pedagogical Paradigm and specific methods to facilitate its use. To assure that this can happen, educators, lay and Jesuit, from all continents are being trained to provide leadership in staff development programs at regional, province and local school levels.
- (10) 10. The *Ignatian Pedagogy Project* is addressed in the first instance to teachers. For it is especially in their daily interaction with students in the learning process that the goals and objectives of Jesuit education can be realized. How a teacher relates to students, how a teacher conceives of learning, how a teacher engages students in the quest for truth, what a teacher expects of students, a teacher's own integrity and ideals --all of these have significant formative effects upon student growth. Father Kolvenbach takes note of the fact that "Ignatius appears to place teachers' personal example ahead of learning as an apostolic means to help students grow in values." (cf. Appendix #2, #125) It goes without saying that in schools, administrators, members of governing boards, staff and other members of the school community also have indispensable and key roles in promoting the environment and learning processes that can contribute to the ends of Ignatian Pedagogy. It is important, therefore, to share this project with them.

IGNATIAN PEDAGOGY

- (11) Pedagogy is the way in which teachers accompany learners in their growth and development. Pedagogy, the art and science of teaching, cannot simply be reduced to methodology. It must include a world view and a vision of the ideal human person to be educated. These provide the goal, the end towards which all aspects of an educational tradition are directed. They also provide criteria for choices of means to be used in the process of education. The worldview and ideal of Jesuit education for our time has been expressed in *The Characteristics of Jesuit Education*. Ignatian Pedagogy assumes that worldview and moves one step beyond suggesting more explicit ways in which Ignatian values can be incarnated in the teaching-learning process.

The Goal of Jesuit Education

- (12) What is our goal? *The Characteristics of Jesuit Education* offers a description which has been amplified by Fr. General Kolvenbach:

The pursuit of each student's intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit education. Its aim, however, has never been simply to amass a store of information or preparation for a profession, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action - action, especially, that is suffused with the spirit and presence of Jesus Christ, the Son of God, the Man-for-Others. This goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slipshod or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve.¹

- (13) Father Arrupe summarized this by pointing to our educational goal as "forming men and women for others." Father Kolvenbach has described the hoped-for graduate of a Jesuit school as a person who is "well-rounded, intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God." Father Kolvenbach also states our goal when he says "We aim to form leaders in service, in imitation of Christ Jesus, men and women of competence, conscience and compassionate commitment."
- (14) Such a goal requires a full and deeper formation of the human person, an educational process of formation that calls for excellence --a striving to excel, to achieve one's potential-- that encompasses the intellectual, the academic and more. It calls for a human excellence modelled on Christ of the Gospels, an excellence that reflects the mystery and reality of the Incarnation, an excellence that reveres the dignity of all people as well as the holiness of all creation. There are sufficient examples from history of educational excellence narrowly conceived, of people extraordinarily advanced intellectually who, at the same time, remain emotionally undeveloped and morally immature. We are beginning

¹ (Cf. *Characteristics* #167 and Peter-Hans Kolvenbach, S.J. Address, Georgetown, 1989.)

to realize that education does not inevitably humanize or Christianize people and society. We are losing faith in the naive notion that all education, regardless of its quality or thrust or purpose, will lead to virtue. Increasingly, then, it becomes clear that if we in Jesuit education are to exercise a moral force in society, we must insist that the process of education takes place in a moral as well as an intellectual framework. This is not to suggest a program of indoctrination that suffocates the spirit; neither does it look for the introduction of theoretical courses which are speculative and remote from reality. What is needed is a framework of inquiry for the process of wrestling with significant issues and complex values of life, and teachers capable and willing to guide that inquiry.

Towards a Pedagogy for Faith and Justice

- (15) Young men and women should be free to walk a path whereby they are enabled to grow and develop as fully human persons. In today's world, however, there is a tendency to view the aim of education in excessively utilitarian terms. Exaggerated emphasis of financial success can contribute to extreme competitiveness and absorption with selfish concerns. As a result, that which is human in a given subject or discipline may be diminished in students' consciousness. This can easily obscure the true values and aims of humanistic education. To avoid such distortion, teachers in Jesuit schools present academic subjects out of a human centeredness, with stress on uncovering and exploring the patterns, relationships, facts, questions, insights, conclusions, problems, solutions, and implications which a particular discipline brings to light about what it means to be a human being. Education thus becomes a carefully reasoned investigation through which the student forms or reforms his or her habitual attitudes towards other people and the world.
- (16) From a Christian standpoint, the model for human life --and therefore the ideal of a humanely educated individual-- is the person of Jesus. Jesus teaches us by word and example that the realization of our fullest human potential is achieved ultimately in our union with God, a union that is sought and reached through a loving, just and compassionate relationship with our brothers and sisters. Love of God, then, finds true expression in our daily love of neighbor, in our compassionate care for the poor and suffering, in our deeply human concern for others as God's people. It is a love that gives witness to faith and speaks out through action on behalf of a new world community of justice, love and peace.
- (17) The mission of the Society of Jesus today as a religious order in the Catholic Church is the service of faith of which the promotion of justice is an essential element. It is a mission rooted in the belief that a new world community of justice, love and peace needs educated persons of competence, conscience and compassion, men and women who are ready to embrace and promote all that is fully human, who are committed to working for the freedom and dignity of all peoples, and who are willing to do so in cooperation with others equally dedicated to the reform of society and its structures. Renewal of our social, economic and political systems so that they nourish and preserve our common humanity and free people to be generous in their love and care for others requires resilient and resourceful persons. It calls for persons, educated in faith and justice, who have a powerful and ever growing sense of how they can be effective advocates, agents and models of God's justice, love and peace within as well as beyond the ordinary opportunities of daily life and work.

- (18) Accordingly, education in faith and for justice begins with a reverence for the freedom, right and power of individuals and communities to create a different life for themselves. It means assisting young people to enter into the sacrifice and joy of sharing their lives with others. It means helping them to discover that what they most have to offer is who they are rather than what they have. It means helping them to understand and appreciate that other people are their richest treasure. It means walking with them in their own journeys toward greater knowledge, freedom and love. This is an essential part of the new evangelization to which the Church calls us.
- (19) Thus education in Jesuit schools seeks to transform how youth look at themselves and other human beings, at social systems and societal structures, at the global community of humankind and the whole of natural creation. If truly successful, Jesuit education results ultimately in a radical transformation not only of the way in which people habitually think and act, but of the very way in which they live in the world, men and women of competence, conscience and compassion, seeking the *greater good* in terms of what can be done out of a faith commitment with justice to enhance the quality of peoples' lives, particularly among God's poor, oppressed and neglected.
- (20) To achieve our goal as educators in Jesuit schools, we need a pedagogy that endeavors to form men and women for others in a postmodern world where so many forces are at work which are antithetical to that aim.² In addition we need an ongoing formation for ourselves as teachers to be able to provide this pedagogy effectively. There are, moreover, many places where governmental entities define the limits of educational programs and where teacher training is counterproductive to a pedagogy which encourages student activity in learning, fosters growth in human excellence, and promotes formation in faith and values along with the transmission of knowledge and skill as integral dimensions of the learning process. This describes the real situation facing many of us who are teachers and administrators in Jesuit schools. It poses a complex apostolic challenge as we embark daily on our mission to win the trust and faith of new generations of youth, to walk with them along the pathway toward truth, to help them work for a just world filled with the compassion of Christ.
- (21) How do we do this? Since the publication in 1986 of *The Characteristics of Jesuit Education*, a frequent question of teachers and administrators alike in Jesuit schools has been: "How can we achieve what is proposed in this document, the educational formation of youth to be men and women for others, in the face of present day realities?" The answer necessarily must be relevant to many cultures; it must be usable in different situations; it must be applicable to various disciplines; it must appeal to multiple styles and preferences. Most importantly, it must speak to teachers of the realities as well as the ideals of teaching. All of this must be done, moreover, with particular regard for the preferential love of the poor which characterizes the mission of the Church today. It is a hard challenge and one that we cannot disregard because it goes to the heart of what is the apostolate of Jesuit education. The solution is not simply to exhort our teachers and administrators to greater dedication. What we need, rather, is a model of how to proceed that promotes the goal of

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Such as secularism, materialism, pragmatism, utilitarianism, fundamentalism, racism, nationalism, sexism, consumerism --to name but a few.

Jesuit education, a paradigm that speaks to the teaching-learning process, that addresses the teacher-learner relationship, and that has practical meaning and application for the classroom.

- (22) The first decree of the 33rd General Congregation of the Society of Jesus, "Companions of Jesus Sent into Today's World," encourages Jesuits in the regular apostolic discernment of their ministries, both traditional and new. Such a review, it recommends, should be attentive to the Word of God and should be inspired by the Ignatian tradition. In addition, it should allow for a transformation of peoples' habitual patterns of thought through a **constant interplay of experience, reflection and action.**³ It is here that we find the outline of a model for bringing *The Characteristics of Jesuit Education* to life in our schools today, through a way of proceeding that is thoroughly consistent with the goal of Jesuit education and totally in line with the mission of the Society of Jesus. We turn our consideration, then, to an Ignatian paradigm that gives preeminence to the constant interplay of EXPERIENCE, REFLECTION and ACTION.

Pedagogy of the *Spiritual Exercises*

- (23) A distinctive feature of the Ignatian pedagogical paradigm is that, understood in the light of the *Spiritual Exercises of St. Ignatius*, it becomes not only a fitting description of the continual interplay of experience, reflection and action in the teaching-learning process, but also an ideal portrayal of the dynamic interrelationship of teacher and learner in the latter's journey of growth in knowledge and freedom.
- (24) Ignatius' *Spiritual Exercises* is a little book that was never meant to be read, at least as most books are. It was intended, rather, to be used as a way to proceed in guiding others through experiences of prayer wherein they might meet and converse with the living God, come honestly to grips with the truth of their values and beliefs, and make free and deliberate choices about the future course of their lives. The *Spiritual Exercises*, carefully construed and annotated in Ignatius' little manual, are not meant to be merely cognitive activities or devotional practices. They are, instead, rigorous exercises of the spirit wholly engaging the body, mind, heart and soul of the human person. Thus they offer not only matters to be pondered, but also realities to be contemplated, scenes to be imagined, feelings to be evaluated, possibilities to be explored, options to be considered, alternatives to be weighed, judgments to be reached and choices of action to be made -- all with the expressed aim of helping individuals to seek and find the will of God at work in the radical ordering of their lives.
- (25) A fundamental dynamic of the *Spiritual Exercises* of Ignatius is the continual call to reflect upon the entirety of one's experience in prayer in order to discern where the Spirit of God is leading. Ignatius urges reflection on human experience as an essential means of validating its authenticity, because without prudent reflection delusion readily becomes possible and without careful reflection the significance of one's experience may be neglected or trivialized. Only after adequate reflection on experience and interior appropriation of the meaning and implications of what one studies can one proceed freely and confidently toward choosing appropriate courses of action that foster the integral growth of oneself as a human being. Hence, reflection becomes a pivotal point for Ignatius in the movement from experience to action, so much so that he consigns to the director or

³ Decree 1, #s 42-43, *emphasis added*.

guide of persons engaged in the *Spiritual Exercises* primary responsibility for facilitating their progress in reflection.

- (26) For Ignatius, the vital dynamic of the *Spiritual Exercises* is the individual person's encounter with the Spirit of Truth. It is not surprising, therefore, that we find in his principles and directions for guiding others in the process of the *Spiritual Exercises* a perfect description of the pedagogical role of teacher as one whose job is not merely to inform but to help the student progress in the truth.⁴ If they are to use the *Ignatian Pedagogical Paradigm* successfully, teachers must be sensitive to their own experience, attitudes, opinions lest they impose their own agenda on their students. (Cf. paragraph #111)

The Teacher-Learner Relationship

- (27) Applying, then, the Ignatian paradigm to the teacher-learner relationship in Jesuit education, it is the teacher's primary role to facilitate the growing relationship of the learner with truth, particularly in the matter of the subject being studied under the guiding influence of the teacher. The teacher creates the conditions, lays the foundations and provides the opportunities for the continual interplay of the student's EXPERIENCE, REFLECTION and ACTION to occur.

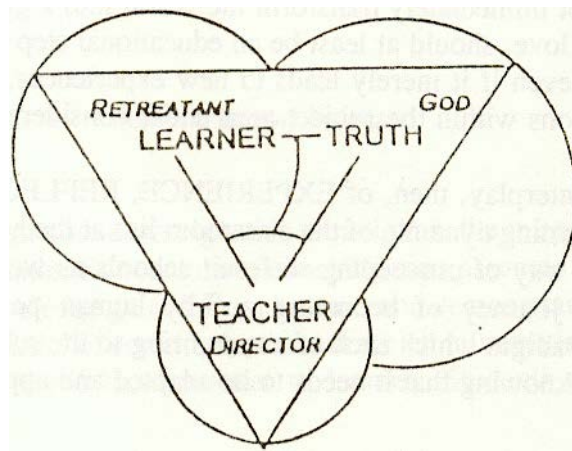


Figure 1. Ignatian Paradigm and the Teacher-Learner Relationship

⁴ This fundamental insight into the Ignatian Paradigm of the *Spiritual Exercises* and its implications for Jesuit education was explored by François Charmot, S.J., in *La Pédagogie des Jésuites: Ses principes - Son actualité* (Paris: Aux Editions Spes, 1943). "Further convincing information may be found in the first ten chapters of the directory of the *Spiritual Exercises*. Applied to education, they place in relief the pedagogical principle that the teacher is not merely to inform, but to help the student progress in the truth." (A note summarizing a section of the book in which Charmot describes the role of the teacher according to the Exercises, taken from an unofficial annotation and translation of sections of Charmot's work by Michael Kurimay, S.J.).

- (28) Starting with EXPERIENCE, the teacher creates the conditions whereby students gather and recollect the material of their own experience in order to distill what they understand already in terms of facts, feelings, values, insights and intuitions they bring to the subject matter at hand. Later the teacher guides the students in assimilating new information and further experience so that their knowledge will grow in completeness and truth. The teacher lays the foundations for learning how to learn by engaging students in skills and techniques of REFLECTION. Here memory, understanding, imagination and feelings are used to grasp the essential meaning and value of what is being studied, to discover its relationship to other facets of human knowledge and activity, and to appreciate its implications in the continuing search for truth. Reflection should be a formative and liberating process that so shapes the consciousness of students --their habitual attitudes, values and beliefs as well as ways of thinking-- that they are impelled to move beyond knowing to ACTION. It is then the role of the teacher to see that the 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. What they do as a result under the teacher's direction, while it may not immediately transform the world into a global community of justice, peace and love, should at least be an educational step in that direction and toward that goal even if it merely leads to new experiences, further reflections and consequent actions within the subject area under consideration.
- (29) The continual interplay, then, of EXPERIENCE, REFLECTION and ACTION in the teaching-learning dynamic of the classroom lies at the heart of an Ignatian pedagogy. It is our way of proceeding in Jesuit schools as we accompany the learner on his or her journey of becoming a fully human person. It is an Ignatian pedagogical paradigm which each of us can bring to the subjects we teach and programs we run, knowing that it needs to be adapted and applied to our own specific situations.

Ignatian Paradigm

- (30) An Ignatian paradigm of experience, reflection and action suggests a host of ways in which teachers might accompany their students in order to facilitate learning and growth through encounters with truth and explorations of human meaning. It is a paradigm that can provide a more than adequate response to critical educational issues facing us today. It is a paradigm with inherent potential for going beyond mere theory to become a practical tool and effective instrument for making a difference in the way we teach and in the way our students learn. The model of experience, reflection and action is not solely an interesting idea worthy of considerable discussion, nor is it simply an intriguing proposal calling for lengthy debate. It is rather a fresh yet familiar Ignatian paradigm of Jesuit education, a way of proceeding which all of us can confidently follow in our efforts to help students truly grow as persons of competence, conscience and compassion.

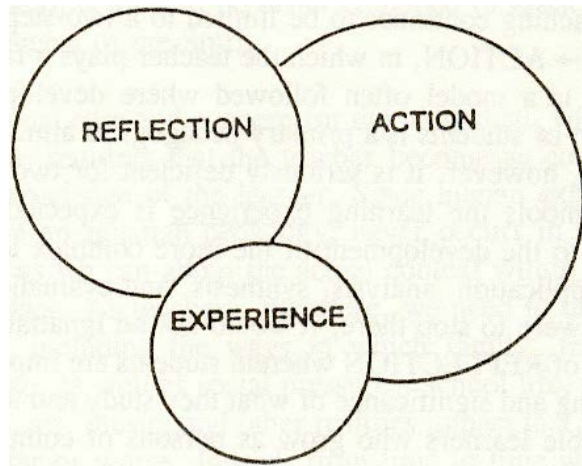


Figure 2. Ignatian Paradigm

- (31) A critically important note of the Ignatian paradigm is the introduction of reflection as an essential dynamic. For centuries, education was assumed to consist primarily of accumulated knowledge gained from lectures and demonstrations.⁵ Teaching followed a primitive model of communications in which information is transmitted and knowledge is transferred from teacher to learner. Students experience a lesson clearly presented and thoroughly explained and the teacher calls for subsequent action on the part of students whereby they demonstrate, frequently reciting from memory, that what was communicated has, indeed, been successfully absorbed. While research over the past two decades has proven time and again, study after study, that effective learning occurs through the interaction of the learner with experience, still much of teaching continues to be limited to a two-step instructional model of EXPERIENCE → ACTION, in which the teacher plays a far more active role than the student.⁶ It is a model often followed where development of memorization skills on the part of students is a primary pedagogical aim. As a teaching model of Jesuit education, however, it is seriously deficient for two reasons:
- 1) In Jesuit schools the learning experience is expected to move beyond rote knowledge to the development of the more complex learning skills of understanding, application, analysis, synthesis, and evaluation.
 - 2) If learning were to stop there, it would not be Ignatian. For it would lack the com-

⁵ The methodology of the lecture hall, in which the authority of the teacher (*magister*) as the dispenser of knowledge reigns supreme, became the predominant instructional model in many schools from the middle ages onward. The reading aloud of the lecture marked the "lectio" or lesson of the class which the student was subsequently expected to recall and defend. Advancements in the technology of printing eventually led to the greater availability of books for private reading and independent study. In more recent times, textbooks and materials written by professionals in the field and commercially published for the mass market of education have had a significant impact on classroom teaching. In many cases, the textbook has replaced the teacher as the primary authority on curriculum and teaching, so much so that textbook selection may be the most important pedagogical decision some teachers make. Coverage of the matter in terms of chapters and pages of text that students need to know to pass a test continues to be the norm in many instances. Often little thought is given to how knowledge and ideas reflected upon within the framework of a discipline might dramatically increase not only students' comprehension of the subject but also their understanding of and appreciation for the world in which they live.

⁶ One only needs to think of discipleship and apprenticeship to appreciate the fact that not all pedagogies have been so passive when it comes to the role of the learner.

ponent of REFLECTION wherein students are impelled to consider the human meaning and significance of what they study and to integrate that meaning as responsible learners who grow as persons of competence, conscience and compassion.

Dynamics of the Paradigm

- (32) A comprehensive **Ignatian Pedagogical Paradigm** must consider the context of learning as well as the more explicitly pedagogical process. In addition, it should point to ways to encourage openness to growth even after the student has completed any individual learning cycle. Thus five steps are involved: **CONTEXT; EXPERIENCE; REFLECTION; ACTION; EVALUATION.**
- (33) 1. **CONTEXT OF LEARNING:** Before Ignatius would begin to direct a person in the *Spiritual Exercises*, he always wanted to know about their predispositions to prayer, to God. He realized how important it was for a person to be open to the movements of the Spirit, if he or she was to draw any fruit from the journey of the soul to be begun. And based upon this pre-retreat knowledge Ignatius made judgments about readiness to begin, whether a person would profit from the complete *Exercises* or an abbreviated experience.
- (34) In the *Spiritual Exercises* Ignatius makes the point that the experiences of the retreatant should always give shape and context to the exercises that are being used. It is the responsibility of the director, therefore, not only to select those exercises that seem most worthwhile and suitable but to modify and adjust them in order to make them directly applicable to the retreatant. Ignatius encourages the director of the *Spiritual Exercises* to become as familiar as possible beforehand with the life experience of the retreatant so that, during the retreat itself, the director will be better equipped to assist the retreatant in discerning movements of the Spirit.
- (35) Similarly, personal care and concern for the individual, which is a hallmark of Jesuit education, requires that the teacher become as conversant as possible with the life experience of the learner. Since human experience, always the starting point in an 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. As teachers, therefore, we need to understand the world of the student, including the ways in which family, friends, peers, youth culture and mores as well as social pressures, school life, politics, economics, religion, media, art, music, and other realities impact that world and affect the student for better or worse. Indeed, from time to time we should work seriously with students to reflect on the contextual realities of both our worlds. What are forces at work in them? How do they experience those forces influencing their attitudes, values and beliefs, and shaping our perceptions, judgments and choices? How do world experiences affect the very way in which students learn, helping to mold their habitual patterns of thinking and acting? What practical steps can they and are they willing to take to gain greater freedom and control over their destinies?
- (36) For such a relationship of authenticity and truth to flourish between teacher and student, mutual trust and respect that grows out of a continuing experience of the other as a genuine companion in learning is required. It means, too, being keenly conscious of

and sensitive to the institutional environment of the school or learning center; being alert as teachers and administrators to the complex and often subtle network of norms, expectations, behaviors and relationships that create an atmosphere for learning.

- (37) Praise, reverence and service should mark the relationship that exists not only between teachers and students but among all members of the school community. Ideally Jesuit schools should be places where people are believed in, honored and cared for; where the natural talents and creative abilities of persons are recognized and celebrated; where individual contributions and accomplishments are appreciated; where everyone is treated fairly and justly; where sacrifice on behalf of the economically poor, the socially deprived, and the educationally disadvantaged is commonplace; where each of us finds the challenge, encouragement and support we need to reach our fullest individual potential for excellence; 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.

- (38) **Teachers, as well as other members of the school community, therefore, should take account of:**
- a) **the real context of a student's life** which includes family, peers, social situations, the educational institution itself, politics, economics, cultural climate, the ecclesial situation, media, music and other realities. All of these have an impact on the student for better or worse. From time to time it will be useful and important to encourage students to reflect on the contextual factors that they experience, and how they affect their attitudes, perceptions, judgments, choices. This will be especially important when students are dealing with issues that are likely to evoke strong feelings.
- (39) b) **the socio-economic, political and cultural context** within which a student grows can seriously affect his or her growth as a person for others. For example, a culture of endemic poverty usually negatively affects students' expectations about success in studies; oppressive political regimes discourage open inquiry in favor of their dominating ideologies. These and a host of other factors can restrict the freedom which Ignatian pedagogy encourages.
- (40) c) **the institutional environment of the school or learning center**, i.e. the complex and often subtle network of norms, expectations and especially relationships that create the atmosphere of school life. Recent study of Catholic schools highlights the importance of a positive school environment. In the past, improvements in religious and value education in our schools have usually been sought in the development of new curricula, visual aids and suitable textbook materials. All of these developments achieve some results. Most, however, achieve far less than they promised. The results of recent research suggest that the climate of the school may well be the pre-condition necessary before value education can even begin, and that much more attention needs to be given to the school environment in which the moral development and religious formation of adolescents takes place. Concretely, concern for quality learning, trust, respect for others despite differences of opinion, caring, forgiveness and some clear manifestation of the school's belief in the Transcendent distinguish a school environment that assists integral human growth. A Jesuit school is to be a face-to-face faith community of learners in which an authentic personal relationship between teachers and students may flourish. Without such a relation much of the unique force of our education would be lost. For an authentic relationship of trust and friendship between teacher and student is an indispensable dispositive condition for any growth in commitment to values. Thus *alumnorum cura personalis*, i.e., a genuine love and personal care for each of our students, is essential for an environment that fosters the Ignatian pedagogical paradigm proposed.
- (41) d) **what previously acquired concepts students bring with them to the start of the learning process**. Their points of view and the insights that they may have acquired from earlier study or picked up spontaneously from their cultural environment, as well as their feelings, attitudes, and values regarding the subject matter to be studied form part of the real context for learning.
- (42) 2. **EXPERIENCE** for Ignatius meant "to taste something internally." In the first place this calls for knowing facts, concepts, principles. This requires one to probe the

connotation and overtones of words and events, to analyze and evaluate ideas, to reason. Only with accurate comprehension of what is being considered can one proceed to valid appreciation of its meaning. But Ignatian experience goes beyond a purely intellectual grasp. Ignatius urges that the whole person --mind, heart and will-- should enter the learning experience. He encourages use of the imagination and the feelings as well as the mind in experience. Thus affective as well as cognitive dimensions of the human person are involved, because without internal feeling joined to intellectual grasp, learning will not move a person to action. For example, it is one thing to assent to the truth that God is Father or Parent. But for this truth to live and become effective, Ignatius would have us feel the tenderness with which the Father of Jesus loves us and cares for us, forgives us. And this fuller experience can move us to realize that God shares this love with all of our brothers and sisters in the human family. In the depths of our being we may be impelled to care for others in their joys and sorrows, their hopes, trials, poverty, unjust situations --and to want to do something for them. For here the heart as well as the head, the human person is involved.

- (43) **Thus we use the term EXPERIENCE to describe any activity in which in addition to a cognitive grasp of the matter being considered, some sensation of an affective nature** is registered by the student. In any experience, data is perceived by the student cognitively. Through questioning, imagining, investigating its elements and relationships, the student organizes this data into a whole or a hypothesis. "What is this?" "Is it like anything I already know?" "How does it work?" And even without deliberate choice there is a concomitant affective reaction, e.g. "I like this"..."I'm threatened by this;" "I never do well in this sort of thing"..."It's interesting"..."Ho hum, I'm bored".
- (44) At the beginning of new lessons, teachers often perceive how students' feelings can move them to grow. For it is rare that a student experiences something new in studies without referring it to what he or she already knows. New facts, ideas, viewpoints, theories often present a challenge to what the student understands at that point. This calls for growth --a fuller understanding that may modify or change what had been perceived as adequate knowledge. Confrontation of new knowledge with what one has already learned cannot be limited simply to memorization or passive absorption of additional data, especially if it does not exactly fit what one knows. It disturbs a learner to know that he does not fully comprehend. It impels a student to further probing for understanding --analysis, comparison, contrast, synthesis, evaluation --all sorts of mental and/or psychomotor activities wherein students are alert to grasp reality more fully.
- (45) **Human experience** may be either **direct or vicarious:**
- Direct**
- It is one thing to read a newspaper account of a hurricane striking the coastal towns of Puerto Rico. You can know all the facts: windspeed, direction, numbers of persons dead and injured, extent and location of physical damage caused. This cognitive knowing, however, can leave the reader distant and aloof to the human dimensions of

the storm. It is quite different to be out where the wind is blowing, where one feels the force of the storm, senses the immediate danger to life, home, and all one's possessions, and feels the fear in the pit of one's stomach for one's life and that of one's neighbors as the shrill wind becomes deafening. It is clear in this example that direct experience usually is fuller, more engaging of the person. **Direct experience** in an academic setting usually occurs in interpersonal experiences such as conversations or discussions, laboratory investigations, field trips, service projects, participation in sports, and the like.

- Vicarious

But in studies direct experience is not always possible. Learning is often achieved through **vicarious experience** in reading, or listening to a lecture. In order to involve students in the learning experience more fully at a human level, teachers are challenged to stimulate students' imagination and use of the senses precisely so that students can enter the reality studied more fully. Historical settings, assumptions of the times, cultural, social, political and economic factors affecting the lives of people at the time of what is being studied need to be filled out. Simulations, role playing, use of audio visual materials and the like may be helpful.

- (46) In the initial phases of experience, whether direct or vicarious, learners perceive data as well as their affective responses to it. But only by organizing this data can the experience be grasped as a whole, responding to the question: "**What is this?**" and, "**How do I react to it?**" Thus learners need to be attentive and active in achieving comprehension and understanding of the human reality that confronts them.
- (47) 3. **REFLECTION:** Throughout his life Ignatius knew himself to be constantly subjected to different stirrings, invitations, alternatives which were often contradictory. His greatest effort was to try to discover what moved him in each situation: the impulse that leads him to good or the one that inclines him to evil; the desire to serve others or the solicitude for his own egotistical affirmation. He became the master of discernment that he continues to be today because he succeeded in distinguishing this difference. For Ignatius to "discern" was to clarify his internal motivation, the reasons behind his judgments, to probe the causes and implications of what he experienced, to weigh possible options and evaluate them in the light of their likely consequences, to discover what best leads to the desired goal: to be a free person who seeks, finds, and carries out the will of God in each situation.
- (48) At this level of **REFLECTION**, the memory, the understanding, the imagination and the feelings are used to capture the **meaning and the essential value** of what is being studied, to **discover its relationship** with other aspects of knowledge and human activity, and to **appreciate** its implications in the ongoing search for truth and freedom. This **REFLECTION** is a formative and liberating process. It forms the conscience of learners (their beliefs, values, attitudes and their entire way of thinking) in such a manner that they are led to move beyond knowing, to undertake **action**.
- (49) **We use the term reflection to mean 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:**

- (50) • **by understanding the truth being studied more clearly.** For example, "What are the assumptions in this theory of the atom, in this presentation of the history of native peoples, in this statistical analysis? Are they valid; are they fair? Are other assumptions possible? How would the presentation be different if other assumptions were made?"
- (51) • **by understanding the sources of the sensations or reactions I experience** in this consideration. For example, "In studying this short story, what particularly interests me? Why?... "What do I find troubling in this translation? Why?"
- (52) • **by deepening my understanding of the implications of what I have grasped for myself and for others.** For example, "What likely effects might environmental efforts to check the greenhouse effect have on my life, on that of my family, and friends... on the lives of people in poorer countries?"
- (53) • **by achieving personal insights into events, ideas, truth or the distortion of truth** and the like. For example, "Most people feel that a more equitable sharing of the world's resources is at least desirable, if not a moral imperative. My own life style, the things I take for granted, may contribute to the current imbalance. Am I willing to reconsider what I really need to be happy?"
- (54) • **by coming to some understanding of who I am** ("What moves me, and why?") ... **and who I might be in relation to others.** For example, "How does what I have reflected upon make me feel? Why? Am I at peace with that reaction in myself? Why?... If not, why not?"
- (55) A major challenge to a teacher at this stage of the learning paradigm is to formulate questions that will broaden students' awareness and impel them to consider viewpoints of others, especially of the poor. The temptation here for a teacher may be to impose such viewpoints. If that occurs, the risk of manipulation or indoctrination (thoroughly non-Ignatian) is high, and a teacher should avoid anything that will lead to this kind of risk. But the challenge remains to open students' sensitivity to human implications of what they learn in a way that transcends their prior experiences and thus causes them to grow in human excellence.
- (56) As educators we insist that all of this be done with total respect for the student's freedom. It is possible that, even after the reflective process, a student may decide to act selfishly. We recognize that it is possible that due to developmental factors, insecurity or other events currently impacting a student's life, he or she may not be able to grow in directions of greater altruism, justice, etc. at this time. Even Jesus faced such reactions in dealing with the rich young man. We must be respectful of the individual's freedom to reject growth. We are sowers of seeds; in God's Providence the seeds may germinate in time.
- (57) The reflection envisioned can and should be broadened wherever appropriate to enable students and teachers to share their reflections and thereby have the opportunity to grow

together. Shared reflection can reinforce, challenge, encourage reconsideration, and ultimately give greater assurance that the action to be taken (individual or corporate) is more comprehensive and consistent with what it means to be a person for others.

- (58) (The terms **EXPERIENCE** and **REFLECTION** may be defined variously according to different schools of pedagogy, and we agree with the tendency to use these and similar terms to express or to promote teaching that is personalized and learner-active and whose aim is not merely the assimilation of subject-matter but the development of the person. In the Ignatian tradition of education, however, these terms are particularly significant as they express a "way of proceeding" that is more effective in achieving "integral formation" of the student, that is, a way of experiencing and reflecting that leads the student not only to delve deeply into the subject itself but to look for meaning in life, and to make personal options (**ACTION**) according to a comprehensive world vision. On the other hand, we know that experience and reflection are not separable phenomena. It is not possible to have an experience without some amount of reflection, and all reflection carries with it some intellectual or affective experiences, insights and enlightenment, a vision of the world, of self, and others.)
- (59) 4. **ACTION**: For Ignatius the acid test of love is what one does, not what one says. "**Love is shown in deeds, not words.**" The thrust of the *Spiritual Exercises* was precisely to enable the retreatant to know the will of God and to do it freely. So too, Ignatius and the first Jesuits were most concerned with the formation of students' attitudes, values, ideals according to which they would make decisions in a wide variety of situations about what actions were to be done. Ignatius wanted Jesuit schools to form young people who could and would contribute intelligently and effectively to the welfare of society.
- (60) • Reflection in Ignatian Pedagogy would be a truncated process if it ended with understanding and affective reactions. Ignatian reflection, just as it begins with the reality of experience, necessarily ends with that same reality in order to effect it. Reflection only develops and matures when it fosters decision and commitment.
- (61) • In his pedagogy, Ignatius highlights the affective/evaluative stage of the learning process because he is conscious that in addition to letting one "sense and taste", i.e., deepen one's experience, affective feelings are motivational forces that move one's understanding to action and commitment. And it must be clear that Ignatius does not seek just any action or commitment. Rather, while respecting human freedom, he strives to encourage decision and commitment for the *magis*, the better service of God and our sisters and brothers.
- (62) • The term "Action" here refers to internal human growth based upon experience that has been reflected upon as well as its manifestation externally. **It involves two steps:**
- 1) **Interiorized Choices.**
After reflection, the learner considers the experience from a personal, human point of view. Here in light of cognitive understanding of the experience and the affections involved (positive or negative), the will is moved. Meanings perceived and judged present choices to be made. Such choices may occur when a person decides that a truth is to be his or her personal point of reference, attitude or

predisposition which will affect any number of decisions. It may take the form of gradual clarification of one's priorities. It is at this point that the student chooses to make the truth his or her own while remaining open to where the truth might lead.

2) Choices Externally Manifested

In time, these meanings, attitudes, values which have been interiorized, made part of the person, impel the student to act, **to do something consistent with this new conviction**. If the meaning was positive, then the student will likely seek to enhance those conditions or circumstances in which the original experience took place. For example, if the goal of physical education has been achieved, the student will be inclined to undertake some regular sport during his free time. If she has acquired a taste for history of literature, she may resolve to make time for reading. If he finds it worthwhile to help his companions in their studies, he may volunteer to collaborate in some remedial program for weaker students. If he or she appreciates better the needs of the poor after service experiences in the ghetto and reflection on those experiences, this might influence his or her career choice or move the student to volunteer to work for the poor. If the meaning was negative, then the student will likely seek to adjust, change, diminish or avoid the conditions and circumstances in which the original experience took place. For example, if the student now appreciates the reasons for his or her lack of success in school work, the student may decide to improve study habits in order to avoid repeated failure.

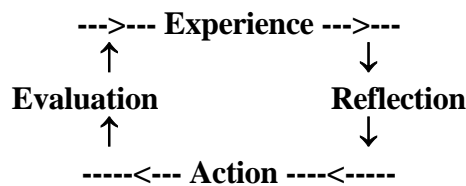
- (63) **5. EVALUATION:** All teachers know that from time to time it is important to evaluate a student's progress in academic achievement. Daily quizzes, weekly or monthly tests and semester examinations are familiar evaluation instruments to assess the degree of mastery of knowledge and skills achieved. Periodic testing alerts the teacher and the student both to intellectual growth and to lacunae where further work is necessary for mastery. This type of feedback can alert the teacher to possible needs for use of alternate methods of teaching; it also offers special opportunities to individualize encouragement and advice for academic improvement (e.g. review of study habits) for each student.
- (64) Ignatian pedagogy, however, aims at formation which includes but goes beyond academic mastery. Here we are concerned about students' well-rounded growth as persons for others. Thus periodic evaluation of the student's growth in attitudes, priorities and actions consistent with being a person for others is essential. Comprehensive assessment probably will not occur as frequently as academic testing, but it needs to be planned at intervals, at least once a term. A teacher who is observant will perceive indications of growth or lack of growth in class discussions, students' generosity in response to common needs, etc. much more frequently.
- (65) There are a variety of ways in which this fuller human growth can be assessed. All must take into account the age, talents and developmental levels of each student. Here the relationship of mutual trust and respect which should exist between students and teachers sets a climate for discussion of growth. Useful pedagogical approaches include Mentoring, review of student journals, student self-evaluation in light of

personal growth profiles, as well as review of leisure time activities and voluntary service to others.

- (66) This can be a privileged moment for a teacher both to congratulate and encourage the student for progress made, as well as an opportunity to stimulate further reflection in light of blind spots or lacunae in the student's point of view. The teacher can stimulate needed reconsideration by judicious questioning, proposing additional perspectives, supplying needed information and suggesting ways to view matters from other points of view.
- (67) In time, the student's attitudes, priorities, decisions may be reinvestigated in light of further experience, changes in his or her context, challenges from social and cultural developments and the like. The teacher's gentle questioning may point to the need for more adequate decisions or commitments, what Ignatius Loyola called the *magis*. This newly realized need to grow may serve to launch the learner once again into the cycle of the Ignatian learning paradigm.

An Ongoing Process

- (68) This mode of proceeding can thus become an effective ongoing pattern for learning as well as a stimulus to remain open to growth throughout a lifetime.



- (69) A repetition 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;
 - and
 - who becomes self-motivated by his or her own integrity and humanity to make conscious, responsible choices.
- (70) In addition, perhaps most important, 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 responsible action. Such formative effects were characteristic of Jesuit alumni in the early Society of Jesus. They are perhaps even more necessary for responsible citizens of the third millennium.

Noteworthy Features of the Ignatian Pedagogical Paradigm

- (71) We naturally welcome an Ignatian pedagogy that speaks to the characteristics of Jesuit education and to our own goals as teachers. The continual interplay of CONTEXT, EXPERIENCE, REFLECTION, ACTION and EVALUATION provides us with a pedagogical model that is relevant to our cultures and times. It is a

substantial and appealing model that speaks directly to the teaching-learning process. It is a carefully reasoned way of proceeding, cogently and logically argued from principles of Ignatian spirituality and Jesuit education. It consistently maintains the importance and integrity of the interrelationship of teacher, learner and subject matter within the real context in which they live. It is comprehensive and complete in its approach. Most importantly, it addresses the realities as well as ideals of teaching in practical and systematic ways while, at the same time, offering the radical means we need to meet our educational mission of forming young men and women-for-others. As we continue to work to make Ignatian pedagogy an essential characteristic of Jesuit education in our schools and classrooms, it may help us to remember the following about the Paradigm itself:

- (72) ♦ ***The Ignatian Pedagogical Paradigm applies to all Curricula.*** As an attitude, a mentality and a consistent approach which imbues all our teaching, the *Ignatian Pedagogical Paradigm* applies to all curricula. It is easily applicable even to curricula prescribed by governments or local educational authorities. It does not demand the addition of a single course, but it does require the infusion of new approaches in the way we teach existing courses.
- (73) ♦ ***The Ignatian Pedagogical Paradigm is fundamental to the teaching- learning process.*** It applies not only to the academic disciplines but also to the non-academic areas of schooling, such as extra-curricular activities, sports, community service programs, retreat experiences, and the like. Within a specific subject (History, Mathematics, Language, Literature, Physics, Art, etc.), the paradigm can serve as a helpful guide for preparing lessons, planning assignments, and designing instructional activities. The paradigm has considerable potential for helping students to make connections across as well as within disciplines and to integrate their learning with what has gone before. Used consistently throughout a school's program, the paradigm brings coherence to the total educational experience of the student. Regular application of the model in teaching situations contributes to the formation for students of a natural habit of reflecting on experience before acting.
- (74) ♦ ***The Ignatian Pedagogical Paradigm promises to help teachers be better teachers.*** It enables teachers to enrich the content and structure of what they are teaching. It gives teachers additional means of encouraging student initiative. It allows teachers to expect more of students, to call upon them to take greater responsibility for and be more active in their own learning. It helps teachers to motivate students by providing the occasion and rationale for inviting students to relate what is being studied to their own world experiences.
- (75) ♦ ***The Ignatian Pedagogical Paradigm personalizes learning.*** It asks students to reflect upon the meaning and significance of what they are studying. It attempts to motivate students by involving them as critical active participants in the teaching-learning process. It aims for more personal learning by bringing student and teacher experiences closer together. It invites integration of learning experiences in the classroom with those of home, work, peer culture, etc.

- (76) ♦ ***The Ignatian Pedagogical Paradigm stresses the social dimension of both learning and teaching.*** It encourages close cooperation and mutual sharing of experiences and reflective dialogue among students. It relates student learning and growth to personal interaction and human relationships. It proposes steady movement and progress toward action that will affect the lives of others for good. Students will gradually learn that their deepest experiences come from their relationship with what is human, relationships with and experiences of persons. Reflection should always move toward greater appreciation of the lives of others, and of the actions, policies or structures that help or hinder mutual growth and development as members of the human family. This assumes, of course, that teachers are aware of and committed to such values.

Challenges to Implementing an Ignatian Pedagogy

- (77) Achievement of value oriented goals like those presented in *The Characteristics of Jesuit Education* is not easy. There are formidable challenges working at cross purposes to our aims. Here are but a few:

1. Limited View of Education

- (78) The purpose of education is often presented as cultural transmission, i.e., passing on to new generations the accumulated wisdom of the ages. This is certainly an important function to assure coherence in human endeavors within any society and in the human family at large. Failure to inform and train youth in what we have learned would result in the need for each new generation to reinvent the wheel. In fact, in many places cultural transmission is the dominant, if not the sole purpose of public education.
- (79) But the purpose of education in today's world, marked by rapid changes at every level of human endeavor and competing value systems and ideologies, cannot remain so limited if it is effectively to prepare men and women of competence and conscience capable of making significant contributions to the future of the human family. From a sheerly pragmatic point of view, education which is limited to cultural transmission results in training for obsolescence. This is clear when we consider programs training for technology. Less apparent, however, may be the results of failure to probe human implications of developments that inevitably affect human life such as genetic engineering, the image culture, new forms of energy, the role of emerging economic blocks of nations, and a host of other innovations, that promise progress. Many of these offer hope for improved human living, but at what cost? Such matters cannot simply be left to political leaders or the captains of industry; it is the right and responsibility of every citizen to judge and act in appropriate ways for the emerging human community. People need to be educated for responsible citizenship.
- (80) In addition, therefore, to cultural transmission, preparation for significant participation in cultural growth is essential. Men and women of the third millennium will require new technological skills, no doubt; but more important, they will require skills to lovingly understand and critique all aspects of life in order to make decisions (personal, social, moral, professional, religious) that will impact all of our lives for the better. Criteria for such growth (through study, reflection, analysis, critique and

development of effective alternatives) are inevitably founded on values. This is true whether or not such values are avowed to explicitly. All teaching imparts values, and these values can be such as to promote justice, or work partially or entirely at cross purposes to the mission of the Society of Jesus.

- (81) Thus, we need a pedagogy that alerts young people to the intricate networks of values that are often subtly disguised in modern life -- in advertising, music, political propaganda, etc. -- precisely so that students can examine them and make judgments and commitments freely, with real understanding.

2. Prevalence of Pragmatism

- (82) In a desire to meet goals of economic advancement, which may be quite legitimate, many governments are stressing the pragmatic elements of education exclusively. The result is that education is reduced to job training. This thrust is often encouraged by business interests, although they pay lip service to broader cultural goals of education. In recent years, in many parts of the world, many academic institutions have acceded to this narrow perspective of what constitutes education. And it is startling to see the enormous shift in student selection of majors in universities away from the humanities, the social and psychological sciences, philosophy and theology, towards an exclusive focus on business, economics, engineering, or the physical and biological sciences.
- (83) In Jesuit education we do not simply bemoan these facts of life today. They must be considered and dealt with. We believe that almost every academic discipline, when honest with itself, is well aware that the values it transmits depend upon assumptions about the ideal human person and human society which are used as a starting point. Thus educational programs, teaching and research, and the methodologies they employ in Jesuit schools, colleges and universities are of the highest importance, for we reject any partial or deformed version of the human person, the image of God. This is in sharp contrast to educational institutions which often unwittingly sidestep the central concern for the human person because of fragmented approaches to specializations.
- (84) This means that Jesuit education must insist upon integral formation of its students through such means as required core curricula that include humanities, philosophy, theological perspectives, social questions and the like, as part of all specialized educational programs. In addition, infusion methods might well be employed within specializations to highlight the deeper human, ethical, and social implications of what is being studied.

3. Desire for Simple Solutions

- (85) The tendency to seek simple solutions to complex human questions and problems marks many societies today. The widespread use of slogans as answers does not really help to solve problems. Nor does the tendency we see in many countries around the world toward fundamentalism on one extreme of the spectrum and secularism on the other. For these tend to be reductionist; they do not realistically satisfy the thirst for integral human growth that so many of our brothers and sisters cry out for.
- (86) Clearly Jesuit education which aims to form the whole person is challenged to chart a path, to employ a pedagogy, that avoids these extremes by helping our students to grasp more comprehensive truth, the human implications of their learning, precisely so that they can more effectively contribute to healing the human family and building a world that is more human and more divine.

4. Feelings of Insecurity

- (87) One of the major reasons contributing to a widespread quest for easy answers is the

insecurity many people experience due to the breakdown of essential human institutions that normally provide the context for human growth. Tragically, the family, the most fundamental human society, is disintegrating in countries around the world. In many first world countries, 1 out of 2 marriages end in divorce with devastating effects for the spouses, and especially for the children. Another source of insecurity and confusion is due to the fact that we are experiencing an historic mass migration of peoples across the face of the earth. Millions of men, women and children are being uprooted from their cultures due to oppression, civil conflicts, or lack of food or means to support themselves. The older emigres may cling to elements of their cultural and religious heritage, but the young are often subject to culture conflict, and feel compelled to adopt the dominant cultural values of their new homelands in order to be accepted. Yet, at heart, they are uncertain about these new values. Insecurity often expresses itself in defensiveness, selfishness, a "me-first" attitude, which block consideration of the needs of others. The emphasis that the Ignatian paradigm places upon reflection to achieve meaning can assist students to understand the reasons underlying the insecurities they experience, and to seek more constructive ways to deal with them.

5. Government Prescribed Curricula

- (88) Cutting across all of these factors is the reality of pluralism in the world today. Unlike Jesuit schools of the 16th century, there exists no single universally recognized curriculum like the Trivium or Quadrivium that can be employed as a vehicle for formation in our times. Curricula today justifiably reflect local cultures and local needs that vary considerably. But in a number of countries, governments strictly prescribe the courses that form curricula at the level of elementary and secondary education. This can impede curriculum development according to formational priorities of schools.
- (89) Because the Ignatian learning program requires a certain style of teaching, it approaches existing curricular subjects through infusion rather than by changes or additions to course offerings. In this way it avoids further crowding of overburdened school curricula, while at the same time not being seen as a frill tacked on to the "important" subjects. (This does not rule out the possibility that a specific unit concerning ethics or the like may on occasion be advisable in a particular context.)

Theory Into Practice: Staff Development Programs

- (90) Reflecting on what has been proposed here, some may wonder how it can be implemented. After all, very few teachers really practice such a methodology consistently. And lack of know-how is probably the major obstacle to any effective change in teacher behavior. The members of the International Commission on the Apostolate of Jesuit Education can understand such reservations. Research has shown that many educational innovations have foundered precisely because of such problems.
- (91) We are convinced, therefore, that **staff development programs** involving in-service

training are essential in each school, province or region where this **Ignatian Pedagogical Paradigm** will be used. Since teaching skills are mastered only through practice, teachers need not only an explanation of methods, but also opportunities to practice them. Over time staff development programs can equip teachers with an array of pedagogical methods appropriate for Ignatian pedagogy from which they can use those more appropriate for the needs of students whom they serve. Staff development programs at the province or local school level, therefore, are an essential, integral part of the Ignatian Pedagogy Project.

- (92) Accordingly, we are convinced of the need to identify and train teams of educators who will be prepared to offer staff development programs for province and local groups of teachers in the use of the **Ignatian Pedagogical Paradigm**. Therefore, training workshops are now being planned. These will, of course, encourage local adaptations of specific methods which are consistent with the Ignatian pedagogy proposed.

Some Concrete Helps to Understand the Paradigm

- (93) The appendices to this document provide a further understanding of the roots of Ignatian Pedagogy in Ignatius' own notes (Appendix #1) and in Fr. Kolvenbach's address (Appendix #2). A brief list of the variety of concrete processes and methods which can be used by teachers in each step of the paradigm is provided (Appendix #3). Fuller training protocols, utilizing these pedagogical methods, will form the substance of local or regional staff development programs to assist teachers to understand and use this pedagogy effectively.

An Invitation to Cooperate

- (94) Greater understanding of how to adapt and apply the Ignatian Pedagogical Paradigm to the wide variety of educational settings and circumstances which characterize Jesuit schools around the world will come about as we work with the Paradigm in our relationships with students both in and outside the classroom and discover through those efforts concrete, practical ways of using the Paradigm that enhance the teaching-learning process. It can be expected, moreover, that many detailed and helpful treatments of the Ignatian Pedagogical Paradigm will be forthcoming that will be further enriched by the experience of teachers trained and practiced in applying the Paradigm within specific academic fields and disciplines. All of us in the work of Jesuit education look forward to benefiting from the insights and suggestions that other teachers have to offer.
- (95) In the Ignatian spirit of cooperation, we hope that teachers who develop their own lessons or brief units in specific subjects of their curriculum utilizing the **Ignatian Paradigm** will share them with others. Accordingly, from time to time we hope to make brief illustrative materials available. For this reason teachers are invited to send concise presentations of their use of the **Ignatian Paradigm** in specific subjects to:

The International Center for Jesuit Education
Borgo S. Spirito, 4

C.P. 6139
00195 Rome, ITALY

APPENDICES: TABLE OF CONTENTS

- (96) **Appendix #1:** **Some Overriding Pedagogical Principles (Ignatian "Annotations")**

An adaptation of the introductory notes of St. Ignatius to one who directs another in the *Spiritual Exercises*. Here the more explicit pedagogical implications are highlighted.

- (97) **Appendix #2:** **IGNATIAN PEDAGOGY TODAY**
An Address by
Very Rev. Peter-Hans Kolvenbach, S.J.
Delivered to the Participants at the
International Workshop on
"IGNATIAN PEDAGOGY: A PRACTICAL APPROACH"
Villa Cavalletti, April 29, 1993

- (98) **Appendix #3:** A brief list of processes and methods appropriate for each of the steps in the *Ignatian Pedagogical Paradigm*. The methods listed derive either from the Jesuit educational tradition (Ignatius, *Ratio Studiorum*, etc.) or from pedagogical methods more recently developed in other circles which are consistent with Ignatian pedagogy.

N.B.: Staff development programs will explain and enable teachers to practice and master these methods.

Some Overriding Pedagogical Principles (Ignatian "Annotations")

- (99) There follows a translation of the "Annotations" or guiding notes to the Director of the *Spiritual Exercises* into Introductory Ignatian Pedagogical statements:
- (100) 1. By "learning" is meant every method of experiencing, reflecting and acting upon the truth; every way of preparing and disposing oneself to be rid of all obstacles to freedom and growth (Annotation 1).
- (101) 2. The teacher explains to the student the method and order of the subject and accurately narrates the facts. He/she stays to the point and adds only a short explanation. The reason for this is that when students take the foundation presented, go over it and reflect on it, they discover what makes the matter clearer and better understood. This comes from their own reasoning, and produces greater sense of accomplishment and satisfaction than if the teacher explained and developed the meaning at great length. It is not much knowledge that fills and satisfies students, but the intimate understanding and relish of the truth (Annotation 2).
- (102) 3. In all learning we make use of the acts of intellect in reasoning and acts of the will in demonstrating our love (Annotation 3).
- (103) 4. Specific time periods are assigned to learning and generally correspond to the natural divisions of the subject. However, this does not mean that every division must necessarily consist of a set time. For it may happen at times that some are slower in attaining what is sought while some may be more diligent, some more troubled and tired. So it may be necessary at times to shorten the time, at others to lengthen it (Annotation 4).
- (104) 5. The student who enters upon learning should do so with a great-heartedness and generosity, freely offering all his or her attention and will to the enterprise (Annotation 5).
- (105) 6. When the teacher sees the student is not affected by any experiences, he or she should ply the student with questions, inquire about when and how study takes place, question the understanding of directions, ask what the student's reflection yielded, and ask for an accounting (Annotation 6).
- (106) 7. If the teacher observes that the student is having troubles, he or she should deal with the student gently and kindly. The teacher should encourage and strengthen the student for the future by reviewing mistakes kindly and suggesting ways for improvement (Annotation 7).

- (107) 8. If during reflection a student experiences joy or discouragement, he or she should reflect further on the causes of such feelings. Sharing such reflection with a teacher can help the student to perceive areas of consolation or challenge that can lead to further growth or that might subtly block growth. (Annotations 8, 9, 10).
- (108) 9. The student should set about learning the matter of the present as if he or she were to learn nothing more. The student should not be in haste to cover everything. "*Non multa, sed multum*" ("Treat matter selected in depth; don't try to cover every topic in a given field of inquiry.") (Annotation 11).
- (109) 10. The student should give to learning the full time that is expected. It is better to go overtime than to cut the time short, especially when the temptation to "cut corners" is strong, and it is difficult to study. Thus the student will get accustomed to resist giving in and strengthen study in the future (Annotations 12 and 13).
- (110) 11. If the student in learning is going along with great success, the teacher will advise more care, less haste (Annotation 14).
- (111) 12. While the student learns, it is more suitable that the truth itself is what motivates and disposes the student. The teacher, like a balance of equilibrium, leans to neither side of the matter, but lets the student deal directly with the truth and be influenced by the truth (Annotation 15).
- (112) 13. In order that the Creator and Lord may work more surely in the creature, it will be most useful for the student to work against any obstacles which prevent an openness to the full truth (Annotation 16).
- (113) 14. The student should faithfully inform the teacher of any troubles or difficulties he or she is having, so that a learning process might be suited and adapted to personal needs (Annotation 17).
- (114) 15. Learning should always be adapted to the condition of the student engaged in it (Annotation 18).
- (115) 16. (The last two annotations allow for creative adaptations to suit persons and circumstances. Such readiness to adapt in the teaching-learning experience is greatly effective.) (Annotations 19 and 20)

IGNATIAN PEDAGOGY TODAY

An Address by
Very Rev. Peter-Hans Kolvenbach, S.J.
Delivered to the Participants at the
International Workshop on
"IGNATIAN PEDAGOGY: A PRACTICAL APPROACH"
Villa Cavalletti, April 29, 1993

CONTEXT: CHRISTIAN HUMANISM TODAY

- (116) I begin by setting our efforts today within the context of the tradition of Jesuit Education. From its origins in the 16th century, Jesuit education has been dedicated to the development and transmission of a genuine Christian humanism. This humanism had two roots: the distinctive spiritual experiences of Ignatius Loyola, and the cultural, social and religious challenges of Renaissance and Reformation Europe.
- (117) The spiritual root of this humanism is indicated in the final contemplation of the *Spiritual Exercises*. Here Ignatius has the retreatant ask for an intimate knowledge of how God dwells in persons, giving them understanding and making them in God's own image and likeness, and to consider how God works and labors in all created things on behalf of each person. This understanding of God's relation to the world implies that faith in God and affirmation of all that is truly human are inseparable from each other. This spirituality enabled the first Jesuits to appropriate the humanism of the Renaissance and to found a network of educational institutions that were innovative and responsive to the urgent needs of their time. Faith and the enhancement of humanitas went hand in hand.
- (118) Since the Second Vatican Council we have been recognizing a profound new challenge that calls for a new form of Christian humanism with a distinctively societal emphasis. The Council stated that the "split between the faith that many profess and their daily lives deserves to be counted among the more serious errors of our age" (GS 43). The world appears to us in pieces, chopped up, broken.
- (119) The root issue is this: what does faith in God mean in the face of Bosnia and Sudan, Guatemala and Haiti, Auschwitz and Hiroshima, the teeming streets of Calcutta and the broken bodies in Tiananmen Square? What is Christian humanism in the face of starving millions of men, women and children in Africa? What is Christian humanism as we view millions of people uprooted from their own countries by persecution and terror, and forced to seek a new life in foreign lands? What is Christian humanism when we see the homeless that roam our cities and the growing underclass who are reduced to permanent hopelessness. What is humanistic education in this context? A disciplined sensitivity to human misery and exploitation is not a single political doctrine or a system of economics. It is a humanism, a humane sensibility to be achieved anew within the demands of our

own times and as a product of an education whose ideal continues to be motivated by the great commandments --love of God and love of neighbor.

- (120) In other words, late twentieth-century Christian humanism necessarily includes social humanism. As such it shares much with the ideals of other faiths in bringing God's love to effective expression in building a just and peaceful kingdom of God on earth. Just as the early Jesuits made distinctive contributions to the humanism of the 16th century through their educational innovations, we are called to a similar endeavor today. This calls for creativity in every area of thought, education, and spirituality. It will also be the product of an Ignatian pedagogy that serves faith through reflective inquiry into the full meaning of the Christian message and its exigencies for our time. Such a service of faith, and the promotion of justice which it entails, is the fundament of contemporary Christian humanism. It is at the heart of the enterprise of Catholic and Jesuit education today. This is what *The Characteristics of Jesuit Education* refer to as "human excellence". This is what we mean when we say that the goal of Jesuit education is the formation of men and women for others, people of competence, conscience and compassionate commitment.

THE SOCIETY'S REPLY TO THIS CONTEXT

- (121) Just a decade ago a request came from many parts of the world for a more contemporary statement of the essential principles of Jesuit pedagogy. The need was felt in light of notable changes and emerging new governmental regulations concerning curriculum, student body composition, and the like; in light of the felt need to share our pedagogy with increasing numbers of lay teachers who were unfamiliar with Jesuit education, in light of the Society's mission in the Church today, and especially in light of the changing, ever more bewildering context in which young people are growing up today. Our response was the document describing the *Characteristics of Jesuit Education* today. But that document which was very well received throughout the world of Jesuit education provoked a more urgent question. How? How do we move from an understanding of the principles guiding Jesuit education today to the practical level of making these principles real in the daily interaction between teachers and students? For it is here in the challenge and the excitement of the teaching-learning process that these principles can have effect. This workshop in which you are participating seeks to provide the practical pedagogical methods that can answer the crucial question: how do we make the *Characteristics of Jesuit Education* real in the classroom? The *Ignatian Pedagogical Paradigm* presents a framework to incorporate the crucial element of reflection into learning. Reflection can provide the opportunity for students themselves to consider the human meaning and the implications of what they study.
- (122) Amid all the conflicting demands on their time and energies your students are searching for meaning for their lives. They know that nuclear holocaust is more than a madman's dream. Unconsciously at least, they suffer from fear of life in a world held together by a balance of terror more than by bonds of love. Already many young people have been exposed to very cynical interpretations of man: he is a sack of egoistic drives, each demanding instant gratification; he is the innocent victim of inhuman systems over which he has no control. Due to mounting economic pressures in many countries around the world, many students in developed countries seem excessively preoccupied with career training and self-fulfillment to the exclusion of broader human growth. Does this not point to their excessive insecurity? But beneath their fears, often covered over with an air of bravado, and beneath their bewilderment at the differing interpretations of man, is their

desire for a unifying vision of the meaning of life and of their own selves. In many developing countries, the young people with whom you work experience the threat of famine and the terrors of war. They struggle to hope that human life has value and a future in the ashes of devastation which is the only world they have ever experienced. In other countries where poverty grinds the human spirit, modern media cynically project the good life in terms of opulence and consumerism. Is it any wonder that our students in all parts of the world are confused, uncertain about life's meaning?

- (123) During their years in a secondary school, young men and women are still relatively free to listen and to explore. The world has not yet closed in on them. They are concerned about the deeper questions of the "why" and "wherefore" of life. They can dream impossible dreams and be stirred by the vision of what might be. The Society has committed so much of its personnel and resources to the education of young people precisely because they are questing for the sources of life "beyond academic excellence." Surely, every teacher worthy of the name must believe in young people and want to encourage their reaching for the stars. This means that your own unifying vision of life must be tantalizingly attractive to your students, inviting them to dialogue on the things that count. It must encourage them to internalize attitudes of deep and universal compassion for their suffering fellow men and women and to transform themselves into men and women of peace and justice, committed to be agents of change in a world which recognizes how widespread is injustice, how pervasive the forces of oppression, selfishness and consumerism.
- (124) Admittedly, this is not an easy task. Like all of us in our pre-reflective years, your students have unconsciously accepted values which are incompatible with what truly leads to human happiness. More than young people of a previous generation, your students have more "reasons" for walking away in sadness when they see the implications of a Christian vision of life and basic change of worldview which leads to rejection of softness and the distortedly glamorous image of life purveyed in slick magazines and cheap films. They are exposed, as perhaps no generation in history, to the lure of drugs and the flight from painful reality which they promise.
- (125) These young men and women need confidence as they look to their future; they need strength as they face their own weakness; they need mature understanding and love in the teachers of all areas of the curriculum with whom they explore the awesome mystery of life. Do they not remind us of that young student of the University of Paris of four and one-half centuries ago whom Inigo befriended and transformed into the Apostle of the Indies?
- (126) These are the young men and women whom you are called to lead to be open to the Spirit, willing to accept the seeming defeat of redemptive love; in short, eventually to become principaled leaders ready to shoulder society's heavier burdens and to witness to the faith that does justice.
- (127) I urge you to have great confidence that your students are called to be leaders in their world; help them to know that they are respected and loveable. Freed from the fetters of ideology and insecurity, introduce them to a more complete vision of the meaning of man

and woman, and equip them for service to their brothers and sisters, sensitive to and deeply concerned about using their influence to right social wrongs and to bring wholesome values into each of their professional, social and private lines. The example of your own social sensitivity and concern will be a major source of inspiration for them.

- (128) This apostolic aim needs, however, to be translated into practical programs and appropriate methods in the real world of the school. One of the characteristic Ignatian qualities, revealed in the *Spiritual Exercises*, the 4th part of the *Constitutions*, and in many of his letters is Ignatius' insistence simultaneously upon the highest ideals and the most concrete means to achieve them. Vision without appropriate method may be perceived as sterile platitude; while method without unifying vision is frequently passing fashion or gadgetry.
- (129) An example of this Ignatian integration in teaching is found in the *Protrepticon* or *Exhortation to the Teachers in the Secondary Schools of the Society of Jesus* written by Fr. Francesco Sacchini, the second official historian of the Society a few years after the publication of the *Ratio* of 1599. In the Preface he remarks: "Among us the education of youth is not limited to imparting the rudiments of grammar, but extends simultaneously to Christian formation." The Epitome, adopting the distinction between "instruction" and "education" understood as character formation, lays it down that schoolmasters are to be properly prepared in methods of instruction **and** in the art of **educating**. The Jesuit educational tradition has always insisted that the adequate criterion for success in Jesuit schools is not simply mastery of propositions, formulae, philosophies and the like. The test is in deeds, not words: what will our students **do** with the empowerment which is their education? Ignatius was interested in getting educated men and women to work for the betterment of others, and erudition is not enough for this purpose. If the effectiveness of one's education is to be employed generously, a person has to be both good and learned. If she is not educated, she cannot help her neighbors as effectively she might; if not good, she will not help them, or at least she cannot be relied upon to do so consistently. This implies clearly that Jesuit education must go beyond cognitive growth to human growth which involves understanding, motivation and conviction.

PEDAGOGICAL GUIDELINES

- (130) In accord with this goal to **educate** effectively, St. Ignatius and his successors formulated overriding pedagogical guidelines. Here I mention a few of them:
- (131) a) Ignatius conceived of man's stance as being one of awe and wonder in appreciation for God's gifts of creation, the universe, and human existence itself. In his key meditation on God's Presence in creation Ignatius would have us move beyond logical analysis to affective response to God who is active for us in all of reality. By finding God in all things we discover God's loving plan for us. The role of imagination, affection, will, as well as intellect are central to an Ignatian approach. Thus Jesuit education involves **formation of the whole person**. In our schools we are asked to integrate this fuller dimension precisely to enable students to discover the realm of meaning in life, which can in turn give direction to our understanding of who we are and why we are here. It can provide criteria for our priorities and crucial choices at turning points in our lives. Specific methods in teaching thus are chosen which foster both rigorous investigation, understanding and reflection.

- (132) b) In this adventure of finding God, Ignatius respects human **freedom**. This rules out any semblance of indoctrination or manipulation in Jesuit education. Jesuit pedagogy should enable students to explore reality with open hearts and minds. And in an effort to be honest, it should alert the learner to possible entrapment by one's assumptions and prejudices, as well as by the intricate networks of popular values that can blind one to the truth. Thus Jesuit education urges students to know and to love the truth. It aims to enable people to be critical of their societies in a positive as well as negative sense, embracing wholesome values proposed, while rejecting specious values and practices.
- (133) Our institutions make their essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns. It is for this reason that Jesuit schools must strive for high academic quality. So we are speaking of something far removed from the facile and superficial world of slogans or ideology, of purely emotional and self-centered responses; and of instant, simplistic solutions. Teaching and research and all that goes into the educational process are of the highest importance in our institutions because they reject and refute any partial or deformed vision of the human person. This is in sharp contrast to educational institutions which often unwittingly sidestep the central concern for the human person because of fragmented approaches to specializations.
- (134) c) And Ignatius holds out the ideal of the fullest development of the human person. Typically he insists on the "magis", the more, the greater glory of God. Thus in education Loyola demands that our expectations go beyond mastery of the skills and understandings normally found in the well informed and competent students. Magis refers not only to academics, but also to action. In their training Jesuits are traditionally encouraged by various experiences to explore the dimensions and expressions of Christian service as a means of developing a spirit of generosity. Our schools should develop this thrust of the Ignatian vision into programs of service which would encourage the student to actively experience and test his or her acceptance of the magis. By this service the student can be led to discover the dialectic of action and contemplation.
- (135) d) But not every action is truly for God's greater glory. Consequently, Ignatius offers a way to discover and choose God's will. "Discernment" is pivotal. And so in our schools, colleges and universities **reflection and discernment** must be taught and practiced. With all the competing values that bombard us today, making free human choice is never easy. We very rarely find that all of the reasons for a decision are on one side. There is always a pull and tug. This is where **discernment** becomes crucial. Discernment requires getting the facts and then reflecting, sorting out the motives that impel us, weighing values and priorities, considering how significant decisions will impact on the poor, deciding, and living with our decisions.
- (136) e) Furthermore, response to the call of Jesus may not be self-centered; it demands that we be and teach our students to be **for others**. The worldview of Ignatius is centered on the person of Christ. The reality of the Incarnation affects Jesuit education at its core. For the ultimate purpose, the very reason for the existence of schools is to form

men and women for others in imitation of Christ Jesus --the Son of God, the Man for Others par excellence. Thus Jesuit education, faithful to the Incarnational principle, is humanistic. Fr. Arrupe wrote:

- (137) "What is it to humanize the world if not to put it at the service of mankind?" But the egoist not only does not humanize the material creation, he dehumanizes people themselves. He changes people into things by dominating them, exploiting them, and taking to himself the fruit of their labor. The tragedy of it all is that by doing this the egoist dehumanizes himself: He surrenders himself to the possessions he covets; he becomes their slave --no longer a person self-possessed but an un-person, a thing driven by his blind desires and their objects.
- (138) In our own day, we are beginning to understand that education does not inevitably humanize or Christianize. We are losing faith in the notion that all education, regardless of its quality or thrust or purpose, will lead to virtue. Increasingly, it becomes clear that if we are to exercise a moral force in society, we must insist that the process of education takes place in a moral context. This is not to suggest a program of indoctrination that suffocates the spirit, nor does it mean theory courses that become only speculative and remote. What is called for is a framework of inquiry in which the process of wrestling with big issues and complex values is made fully legitimate.
- (139) f) In this whole effort to form men and women of competence, conscience and compassion. Ignatius never lost sight of the individual human person. He knew that God gives different gifts to each of us. One of the overriding principles of Jesuit pedagogy derives directly from this, namely, alumnorum cura personalis, a genuine love and personal care for each of our students.

THE ROLE OF THE TEACHER IS CRITICAL

- (140) In a Jesuit school, the chief responsibility for moral as well as for intellectual formation rests finally not upon any procedure or curricular or extra-curricular activity, but upon the teacher, under God. A Jesuit school is to be a face-to-face community in which an authentic personal relationship between teachers and students may flourish. Without such a relation of friendship, in fact, much of the unique force of our education would be lost. For an authentic relationship of trust and friendship between the teacher and pupil is an invaluable dispositive condition for any genuine growth in commitment to values.
- (141) And so the *Ratio* of 1591 insists that teachers first need to know their students. It recommends that the masters study their pupils at length and reflect upon their aptitudes, their defects and the implications of their classroom behavior. And at least some of the teachers, it remarks, ought to be well acquainted with the student's home background. Teachers are always to respect the dignity and personality of the pupils. In the classroom, the *Ratio* advises, that teachers should be patient with students and know how to overlook certain mistakes or put off their correction until the apt psychological moment. They should be much readier with praise than blame, and if correction is required it should be made without bitterness. The friendly spirit which is nourished by frequent, casual counselling of the students, perhaps outside class hours, will greatly help this aim along. Even these bits of advice serve only to apply that underlying concept of the very nature of the school as a community and of the teacher's role as crucial within it.

- (142) In the Preamble to the Fourth Part of the *Constitutions* Ignatius appears to place **teachers' personal example** ahead of learning or rhetoric as an apostolic means to help students grow in values. Within this school community, the teacher will persuasively influence character, for better or for worse, by the example of what he himself is. In our own day Pope Paul VI observed incisively in *Evangelii Nuntiandi* that "Today students do not listen seriously to teachers but to witnesses; and if they do listen to teachers, it is because they are witnesses."
- (143) As teachers, in a Jesuit school then, beyond being qualified professionals in education, you are called to be men and women of the Spirit. Whether you like it or not, you are a city resting on a hill. What you are speaks louder than what you do or say. In today's image-culture, young people learn to respond to the **living** image of those ideals which they dimly sense in their heart. Words about total dedication, service of the poor, a just social order, a non-racist society, openness to the Spirit, and the like may lead them to reflection. A living example will lead them beyond reflection to aspire to live what the words mean. Hence, our continuing growth in the realm of the Spirit of Truth must lead us to a **life** of such compelling wholeness and goodness that the example we set will challenge our students to grow as men and women of competence, conscience and compassion.

METHODS

- (144) His own painful educational experience had proven to Ignatius that enthusiasm was not enough for success in study. How a student was directed, the method of teaching employed were crucial. When we page through the *Ratio*, our first impression is that of a welter of regulations for time schedules; for careful gradation of classes; for the selection of authors to be read; for the diversified methods to be employed at various times of the morning and afternoon; for correction of papers and the assignment of written work; for the precise degree of skill which the students of each class will be expected to possess before moving upward. But all these particulars were designed to create a firm and reassuring framework of order and clarity within which both teacher and student could securely pursue their objectives. Here I mention just a few of the typical methods employed in Jesuit education.
- (145) 1) Given this sort of environment of order and care for method, it would be relatively easy to determine **precise** and limited academic **objectives** for the individual classes. It was felt that this was the first requirement of any good learning situation --to know just what one sought and how to seek it. The characteristic tool employed here was the **Prelection** in which the teacher carefully prepared students for their own subsequent immanent activity which alone could generate true learning and firm habits.
- (146) 2) But learning objectives needed to be selected and adapted to the students. The first Jesuit teachers believed that even little boys could learn a good deal if they were not overwhelmed with too much at one time. Thus concern for **scope and sequence** became prominent **according to the abilities of each learner**. A century after the *Ratio* was published, Jouvancy remarked that youthful talents are like narrow-

necked vessels. You cannot fill them by splashing everything in at once. You can, if you pour it in carefully drop-by-drop.

- (147) 3) Because he knew human nature well, Ignatius realized that even well ordered experience in prayer or in academic study could not really help a person to grow unless the individual actively participated. In the *Spiritual Exercises* Ignatius proposes the importance of **self-activity** on the part of the exercitant. The second Annotation enjoins the director to be brief in his proposal of matter for each meditation so that by his own activity in prayer the exercitant may discover the truths and practices to which God calls him. This discovery tends to produce delight for the exercitant and greater "understanding and relish of the truth than if one in giving the *Exercises* had explained and developed the meaning at great length". In Annotation fifteen, he writes, "Allow the Creator to deal directly with the creature, and the creature directly with His Creator and Lord." Ignatius knew the tendency of all teachers, whether in teaching prayer, history, or science, to discourse at great length about their views of the matter at hand. Ignatius realized that no learning occurs without the learner's own intelligent activity. Thus in numerous exercises and study, **student activities** were seen as important.
- (148) 4) The principle of self-activity on the part of the learner reinforced the *Ratio's* detailed instructions for **repetitions** --daily, weekly, monthly, annually. For these were further devices for stimulating, guiding and sustaining that student exercise which is aimed at mastery. But repetitions were not meant to be boring re-presentation of memorized material. Rather they were to be occasions when personal reflection and appropriation could occur by reflecting on what troubled or excited the student in the lesson.
- (149) 5) If, as we have seen, there is no mastery without action, so too there is no successful action without **motivation**. Ignatius noted that those who studied should never go beyond two hours without taking a break. He prescribed variety in classroom activities, "for nothing does more to make the energy of youth flag than too much of the same thing." As far as possible, learning should be pleasant both intrinsically and extrinsically. By making an initial effort to orient students to the matter at hand, their interests in the subject may be engaged. In this spirit, plays and pageants were produced by the students, aimed at stimulating the study of literature, since "Friget enim Poesis sine theatro." Then too, contests, games, etc. were suggested so that the adolescent's desire to excel might help him to progress in learning. These practices demonstrate a prime concern to make learning interesting, and thereby to engage youthful attention and application to study.
- (150) **All these pedagogical principles are, then, closely linked together.** The learning outcome sought is genuine growth which is conceived in terms of abiding habits or skills. Habits are generated not simply by understanding facts or procedures, but by mastery and personal appropriation which makes them one's own. Mastery is the product of continual intellectual effort and exercise; but fruitful effort of this sort is impossible without adequate motivation and a reflective humane milieu. No part of this chain is particularly original, although the strict concatenation had novelty in its day.
- (151) Accordingly, to help students develop a commitment to apostolic action, Jesuit schools should offer them opportunities to explore human values critically and to test their own

values experientially. Personal integration of ethical and religious values which leads to action is far more important than the ability to memorize facts and opinions of others. It is becoming clear that men and women of the third millenium will require new technological skills, no doubt; but more important, they will require skills to lovingly understand and critique all aspects of life in order to make decisions (personal, social, moral, professional, religious) that will impact all of our lives for the better. Criteria for such growth (through study, reflection, analysis, judgement, and development of effective alternatives) are inevitably founded on values. This is true whether or not such values are made explicit in the learning process. In Jesuit education Gospel values as focused in the *Spiritual Exercises* are the guiding norms for integral human development.

- (152) The importance of method as well as substance to achieve this purpose is evident. For a value-oriented educational goal like ours --forming men and women for others-- will not be realized unless, infused within our educational programs at every level, we challenge our students to reflect upon the value implication of what they study. We have learned to our regret that mere appropriation of knowledge does not inevitably humanize. One would hope that we have also learned that there is no value-free education. But the values imbedded in many areas in life today are presented subtly. So there is need to discover ways that will enable students to form habits of reflection, to assess values and their consequences for human beings in the positive and human sciences they study, the technology being developed, and the whole spectrum of social and political programs suggested by both prophets and politicians. Habits are not formed only by chance occasional happenings. Habits develop only by consistent, planned practice. And so the goal of forming habits of reflection needs to be worked on by all teachers in Jesuit schools, colleges and universities in all subjects, in ways appropriate to the maturity of students at different levels.

CONCLUSION

- (153) In our contemporary mission the basic pedagogy of Ignatius can be an immense help in winning the minds and hearts of new generations. For Ignatian pedagogy focuses upon formation of the whole person, heart, mind and will, not just the intellect; it challenges students to discernment of meaning in what they study through reflection rather than rote memory; it encourages adaptation which demands openness to growth in all of us. It demands that we respect the capacities of students at varied levels of their growth; and the entire process is nurtured in a school environment of care, respect and trust wherein the person can honestly face the often painful challenges to being human with and for **others**.
- (154) To be sure, our success will always fall short of the ideal. But it is the striving for that ideal, the greater glory of God, that has always been the hallmark of the Jesuit enterprise.
- (155) If you feel a bit uneasy today --about how you can ever measure up to the challenges of your responsibilities as you begin this process of sharing Ignatian Pedagogy with teachers on your continents, know that you do not stand alone! Know, also, that for every doubt there is an affirmation that can be made. For the ironies of Charles Dickens'

time are with us even now. "It was the worst of times, the best of times, the spring of hope, the winter of despair." And I am personally greatly encouraged by what I sense as a growing desire on the part of many in countries around the globe to pursue more vigorously the ends of Jesuit education which, if properly understood, will lead our students to unity, not fragmentation; to faith, not cynicism; to respect for life, not the raping of our planet; to responsible action based on moral judgement, not to timorous retreat or reckless attack.

- (156) I'm sure you know that the best things about any school are not what is said about it, but what is lived out by its students. The ideal of Jesuit education calls for a life of intellect, a life of integrity, and a life of justice and loving service to our fellow men and women and to our God. This is the call of Christ to us today --a call to growth, a call to life. Who will answer? Who if not you? When if not now?
- (157) In concluding I recall that when Christ left his disciples, He said: "Go and teach!" He gave them a mission. But He also realized that they and we are human beings; and God knows, we often lose confidence in our ourselves. So He continued: "Remember you are not alone! You are never going to be alone because **I shall be with you.** In your ministry, in difficult times as well as in the times of joy and elation, I shall be with you all days, even to the end of time." Let us not fall into the trap of Pelagianism, putting all the weight on ourselves and not realizing that we are in the hands of God and working hand in hand with God in this, God's Ministry of the Word.
- (158) God bless you in this cooperative effort. I look forward to receiving reports on the progress of the Ignatian Pedagogy Project throughout the world. Thank you for all you will do!

**EXAMPLES OF METHODS TO ASSIST TEACHERS IN USING THE
IGNATIAN PEDAGOGICAL PARADIGM**

N.B.: These and other pedagogical approaches consistent with Ignatian Pedagogy will be explained and practiced in staff development programs which are an integral part of the Ignatian Pedagogy Project.

(159) **CONTEXT OF LEARNING**

1. The Student: Readiness for Growth
 - a) The Student's Situation: Diagnosis of Factors Affecting the Student's Readiness for Learning and Growth: physical, academic, psychological, socio-political, economic, spiritual.
 - b) Student Learning Styles - how to plan for effective teaching.
 - c) Student Growth Profile - a strategy for growth.
2. Society
 - a) Reading the Signs of the Times - some tools for socio-cultural analysis.
3. The School
 - a) School Climate: Assessment Instruments
 - b) Curriculum
 - Formal/Informal.
 - Scope and Sequence; interdisciplinary possibilities.
 - Assessing values in the curriculum.
 - c) Personalized Education
 - d) Collegial Relationships among Administrators, Teachers, and Support Staff.
4. The Teacher - expectations and realities.

(160) **EXPERIENCE**

1. The Prelection
 - a) Continuity
 - b) Advance Organizers
 - c) Clear Objectives
 - d) Human Interest Factors
 - e) Historical Context of the matter being studied
 - f) Point of View/Assumptions of Textbook Authors
 - g) A Study Pattern
2. Questioning Skills

3. Student Self-Activity: Notes
4. Problem Solving/Discovery Learning
5. Cooperative Learning
6. Small Group Processes
7. Emulation
8. Ending the Class
9. Peer Tutoring

(161) **REFLECTION**

1. Mentoring
2. Student Journals
3. Ignatian Style "Repetition"
4. Case Studies
5. Dilemmas/Debates/Role Playing
6. Integrating Seminars

(162) **ACTION**

1. Projects/Assignments: Quality Concerns
2. Service Experiences
3. Essays and Essay Type Questions
4. Planning and Application
5. Career Choices

(163) **EVALUATION**

1. Testing: Alternatives Available
2. Student Self-Evaluation
3. Assessing a Spectrum of Student Behaviors: The Student Portfolio
4. Teachers' Consultative Conferences
5. Questions for Teachers
6. Student Profile Survey

Prayer of St. Ignatius Loyola

Dearest Lord,
teach me to be generous;
teach me to serve
You as You deserve;
to give and not to count the cost,
to fight and not to heed
the wounds, to toil
and not to seek for rest,
to labour and not to ask for reward
save that of knowing I am doing
Your Will. Amen

The First Principle and Foundation of the Spiritual Exercises of St. Ignatius Loyola

Human beings are created to praise, reverence, and serve God our Lord, and by means of doing this to save their souls.

The other things on the face of the earth are created for human beings, to help them in the pursuit of the end for which they are created.

From this it follows that we ought to use these things to the extent that they help us toward our end, and free ourselves from them to the extent that they hinder us from it.

To attain this it is necessary to make ourselves indifferent to all created things, in regard to everything which is left to our free will and is not forbidden. Consequently, on our own part we ought not to seek health rather than sickness, wealth rather than poverty, honor rather than dishonor, a long life rather than a short one, and so on in all other matters.

Rather, we ought to desire and choose only that which is more conducive to the end for which we are created.



The Preached Retreat in Silence

As originally worked out, the Spiritual Exercises of Saint Ignatius were to be given by one director to one retreatant over a period of 30 days. Today, because of the demand, these Exercises are often given or preached by one director to a large number of retreatants. The length of the retreat can also be shortened – 3 days here at White House.

At the close of each conference in the chapel, all retreatants “make” the retreat for themselves by reflecting prayerfully over the thoughts presented.

SILENCE is a necessary condition for deep and earnest prayer; that is why retreatants at White House keep silence during the retreat.



Alone with Christ

(Read and ponder these words in Chapel)

God beholds me individually, whoever I am. God calls me by name. God sees me and understands me – for it is God who created me. God knows what is in me...all my own particular feelings and thoughts, my dispositions and likings, my talents and my habits, my strength and my weakness. God sees me when I am rejoicing and when I am weeping. God shares in my hopes and understands my temptations. God enters into all my anxieties and my memories...all the risings and the fallings of my spirit.

God has numbered the very hairs of my head and the feet of my stature. God embraces me and carries me.

God notes my countenance, whether smiling or weeping, whether sick or healthy. God looks tenderly upon my hands and feet...hears my voice, my breathing, the beating of my heart. I cannot know or love myself better than God knows me. I am a person redeemed and sanctified, God's adopted child. I am one for whom God's only Son offered His last prayer and sealed it with His precious Blood.

*I am alone in this chapel, yet not alone,
For Christ upon the altar is here with me.*

Another day will come, sooner than I think, when I shall again be alone with Christ...the day when I take my leave of my family...my friends...all that I have earned...all the pleasures of this world...all that I cherish and hold dear in this world; a day when I feel my strength departing and my senses closing to the world around me.

On that day I shall be ALONE with Christ, alone with Him for the last time on earth. Then, at last, the importance of my main task on earth, my salvation, will force itself upon me; then I will realize, if never before...

*It profits me nothing to gain the whole world
If I lose my own soul, my own self.*

Shall I wait until that last visit with Christ to be
alone with Him? To listen to Him?

Am I determined right now to listen to Christ?

*Am I determined right now,
to live my life as Christ asks?*

Here I am...in this chapel...Alone with Christ.

What do I want to say to Him?

My Salvation History

I asked God for strength, that I might achieve.

I was made weak, that I might learn humbly to
obey.

I asked for health, that I might do greater things.

I was given infirmity, that I might do better things.

I asked for riches, that I might be happy.

I was given poverty, that I might be wise.

I asked for power, that I might have the praise of others.

I was given weakness, that I might feel the need
of God.

I asked for all things, that I might enjoy life.

I was given life, that I might enjoy all things.

I got nothing that I asked for,
but everything I hoped for.

Almost despite myself

my unspoken prayers were answered.

I am most richly blessed.

Prayer before Meals

Bless us, O Lord, and these Your gifts, which we are about to receive from Your bounty through Christ our Lord. Amen.

Prayer after Meals

We give You thanks, Almighty God, for these and all the blessings we have received from Your bounty through Christ our Lord. Amen.

May the souls of the faithful departed, especially those who have made White House retreats, through the mercy of God rest in peace. Amen.



- Morning Prayers -

The Angelus

THIS PRAYER IS SAID THREE TIMES DAILY

*Morning in the chapel, before lunch and dinner on the patio
or in the foyer outside the dining room.*

*[from Easter Sunday through Pentecost, substitute "Queen of
Heaven, Rejoice" on page 6]*

Leader: The Angel of the Lord declared unto Mary,

ALL: And she conceived of the Holy Spirit.

(Hail Mary, full of grace...)

Leader: Behold the handmaid of the Lord.

ALL: Be it done unto me according to Your word.
(Hail Mary, full of grace...)

Leader: And the Word was made Flesh.

ALL: And dwelt among us.
(Hail Mary, full of grace...)

Leader: Pray for us, O Holy Mother of God,

ALL: That we may be made worthy of the promises of Christ.

Leader: Let us pray.

ALL: Pour forth, we beseech You, O Lord, Your grace into our hearts; that we, to whom the Incarnation of Christ, Your Son, was made known by the message of an angel, may by His Passion and Cross, be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.



[from Easter Sunday through Pentecost]

Queen of Heaven, Rejoice

Leader: Queen of Heaven, rejoice, alleluia.

ALL: For He whom you did merit to bear,
alleluia.

Leader: Has risen, as He said, alleluia.

ALL: Pray for us to God, alleluia.

Leader: Rejoice and be glad, O Virgin Mary, alleluia.

ALL: For the Lord has truly risen, alleluia.

Leader: Let us pray.

ALL: O God, who gave joy to the world through the resurrection of Your Son, our Lord Jesus Christ, grant we beseech You, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

Morning Offering

(We consecrate to God all of our thoughts, words and actions.)

O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day, in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin, the reunion of all Christians. I offer them for the intentions of our bishops and of all members of the Apostleship of Prayer and in particular for the intentions of the Holy Father. Amen.

Retreatant Prayer

Heavenly Father, send Your Holy Spirit to dwell with us making our White House retreat. Open our minds, hearts and souls to the fire of Your love. Bless in a special way those making their first retreat. Welcome those who again have come apart to be with You. Bless especially those for whom this will be their last retreat. Make of us all Your Christ-bearers, that from this blessing we may impart Faith, Hope and Love to all whose lives we touch. In Jesus' name we pray. Amen.

The Novena of Grace

(A novena is nine days of prayer asking for a favor desired.

The first three days are done during the retreat.

The last six are done at home.)

O most lovable and loving St. Francis Xavier, in union with you, I adore the Divine Majesty. While joyfully giving thanks to God for the wonderful graces which God conferred upon you in life, and for the great glory with which God has gifted you in heaven, I come to you with heartfelt love, asking you to secure for me, by your powerful intercession, the priceless blessing of living and dying in the state of grace. I also ask you to obtain the favor I seek in this novena.

(Mention the favor desired)

But if what I ask is not for the glory of God, or for the good of my soul, obtain for me what is most conducive to both. Amen.

Pray for us, St. Francis Xavier,

That we may be made worthy of the promises of Christ.

Our Father... Hail Mary... Glory be... Amen.



Prayer for Those Growing Old

May Christ keep me ever young “to the greater glory of God.” For old age comes from Him, old age leads to Him, and old age will touch me only insofar as He wills. To be “young” means to be hopeful, energetic, smiling – and clear-sighted. May I accept death in whatever guise it may come to me in Christ, that is, within the process of the development of life.

A smile (inward and outward) means facing with mildness and gentleness whatever befalls me.

Jesus, grant me to serve You, to proclaim You, to glorify You, to manifest You, to the very end through all the time that remains to me of life, and above all through my death.

Lord Jesus, I commit to Your care my last years, and my death; do not let them impair or spoil the work I have so dreamed of achieving for You.

(based on Pierre Teilhard de Chardin)

The Gift of Life

Lord, teach me not to hold on to life too tightly. Teach me to take it as a gift: to enjoy it, to cherish it while I have it, but to let go gracefully and thankfully when the time comes. The gift is great, but the Giver is greater still. You are the Giver and in You is a life that never ends. Amen.

- THE ROSARY -

When saying the Rosary as a group, gather on the patio and process to the shrine indicated. In inclement weather, the Rosary is prayed in the chapel. Our usual practice during the retreat is to meditate on the Joyful Mysteries on the first day ending with the litany at the Sacred Heart Shrine; to meditate on the Sorrowful Mysteries on the second day ending with the litany at Our Lady of Fatima Shrine; to meditate on the Glorious Mysteries on the third day ending with the litany at the St. Joseph Shrine.

PRAYERS OF THE ROSARY

The Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Apostles' Creed

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. **I believe in the Holy Spirit, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.**

Our Father

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. **Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.**

Hail Mary

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. **Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.**

Glory Be

Glory be to the Father, and to the Son, and to the Holy Spirit, **as it was in the beginning, is now, and ever shall be, world without end. Amen.**

Fatima Prayer

(after each decade as requested by Our Lady at Fatima)

O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those who have most need of Your mercy.

Hail, Holy Queen

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope. To you do we cry, poor banished children of Eve; to you do we send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious Advocate, your eyes of mercy towards us; and, after this our exile, show unto us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary!

Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only-begotten Son, by His life, death and resurrection has purchased for us the rewards of eternal life, grant, we beseech You that meditating upon these mysteries in the most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise: through the same Christ our Lord. Amen.

The Mysteries of the Rosary

Joyful Mysteries

1. The Annunciation of Gabriel to Mary.

I desire the Love of Humility as I think of the humility of the Blessed Virgin when the Angel Gabriel greeted her with these words: "Hail full of grace."

2. The Visitation of Mary to Elizabeth.

I desire Charity toward my neighbor as I think of Mary's charity in visiting her cousin Elizabeth and remaining with her for three months before the birth of John the Baptist.

3. The Birth of Jesus.

I desire the Love of God as I think of the poverty, so lovingly accepted by Mary when she placed the Infant Jesus, our God and Redeemer, in a manger in the stable of Bethlehem.

4. The Presentation of Jesus in the Temple.

I desire a spirit of Sacrifice as I think of Mary's obedience to the law of God in presenting the Child Jesus in the Temple.

5. The Finding of Jesus in the Temple.

I desire Zeal for the Glory of God as I think of the anguish with which Mary sought the Child Jesus for three days, and the joy with which she found Him in the midst of the teachers of the Temple.

Sorrowful Mysteries

1. The Agony of Jesus in the Garden.

I desire True Repentance for my sins as I think of Our Lord Jesus in the garden of Gethsemane, suffering a bitter agony for our sins.

2. The Scouring of Jesus at the Pillar.

I desire a spirit of Self-control as I think of the cruel scourging at the pillar that our Lord suffered, the heavy blows that tore His flesh.

3. The Crowning of Jesus with Thorns.

I desire Moral Courage as I think of the crown of sharp thorns that was forced upon our Lord's head and the patience with which He endured the pain for our sins.

4. The Carrying of the Cross.

I desire the Virtue of Patience as I think of the heavy Cross, so willingly carried by our Lord, and ask Him to help me to carry my crosses without complaint.

5. The Crucifixion and Death of Our Lord.

I desire the Grace of Final Perseverance as I think of the love which filled Christ's Sacred Heart during His three hours' agony on the Cross, and ask Him to be with me at the hour of death.

Glorious Mysteries

1. The Resurrection of Jesus.

I desire a Strong Faith as I think of Christ's glorious triumph when, on the third day after His death, He arose from the tomb and for forty days appeared to His Blessed Mother and to His disciples.

2. The Ascension of Jesus.

I desire the Virtue of Hope as I think of Jesus' promise to His disciples and to us that He will be with us until the end of all times.

3. The Descent of the Holy Spirit at Pentecost.

I desire Strength to profess and live my faith as I think of the courage of the apostles when they with Mary received the Holy Spirit under the form of tongues of fire in fulfillment of Christ's promise.

4. The Assumption of Mary into Heaven.

I desire the Grace of a Holy Death as I think of the peaceful dying of Our Lady and her glorious Assumption into Heaven, when she was united with her Divine Son.

5. The Coronation of Mary as Queen of Heaven and Earth.

I desire a Greater Love for the Blessed Virgin Mary as I think of the glorious crowning of Mary as Queen of Heaven by her Divine Son, to the great joy of all the Saints.

Luminous Mysteries

1. The Baptism of Jesus in the River Jordan.

*And a voice came from the heavens, saying, "This is My beloved Son, with whom I am well pleased."
(Matthew 3:17)*

2. The Manifestation of Jesus at the Wedding at Cana.

Jesus did this as the beginning of His signs in Cana in Galilee and so revealed His glory, and His disciples began to believe in Him. (John 2:11)

3. The Proclamation of the Kingdom of God.

Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel." (Mark 1:15)

4. The Transfiguration of Jesus.

And He was transfigured before them; His face shone like the sun and His clothes became white as light. (Matthew 17:2)

5. The Institution of the Holy Eucharist.

While they were eating, Jesus took bread, said the blessing, broke it, and gave it to His disciples saying, "Take and eat; this is My body." Then He took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is My blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. (Matthew 26:26)

Litany of the Blessed Virgin Mary

Leader: Lord, have mercy on us.

ALL: Christ, have mercy on us.

Leader: Lord, have mercy on us. Christ, hear us.

ALL: Christ, graciously hear us.

Leader: God, the Father of heaven,

ALL: have mercy on us.

Leader: God the Son, Redeemer of the world,

ALL: have mercy on us.

Leader: God the Holy Spirit,

ALL: have mercy on us.

Leader: Holy Trinity, one God,

ALL: have mercy on us.

(ALL for following invocations: pray for us.)

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of the Church,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Savior,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,

Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived
without original sin,
Queen assumed
into heaven,
Queen of the most holy
Rosary,
Queen of families,
Queen of peace,

Leader: Lamb of God, You take away the sins of the world;

ALL: spare us, O Lord.

Leader: Lamb of God, You take away the sins of the world;

ALL: graciously hear us, O Lord.

Leader: Lamb of God, You take away the sins of the world;

ALL: have mercy on us.

Leader: Pray for us, O Holy Mother of God.

ALL: That we may be made worthy of the promises of Christ.

Leader: Let us pray:

ALL: Grant, we beseech You, O Lord God, that we Your servants may enjoy perpetual health of mind and body; and by the glorious intercession of the Blessed Mary, ever Virgin, may be delivered from present sorrow and obtain eternal joy. Through Christ our Lord. Amen.



Litany of the Sacred Heart of Jesus

Leader: Lord, have mercy on us.

ALL: Christ, have mercy on us.

Leader: Lord, have mercy on us. Christ, hear us.

ALL: Christ, graciously hear us.

Leader: God, the Father of heaven,

ALL: have mercy on us.

Leader: God the Son, Redeemer of the world,

ALL: have mercy on us.

Leader: God the Holy Spirit,

ALL: have mercy on us.

Leader: Holy Trinity, one God,

ALL: have mercy on us.

(ALL for following invocations: have mercy on us.)

Heart of Jesus, Son of the Eternal Father,

Heart of Jesus, formed by the Holy Spirit in the
womb of the Virgin Mother,

Heart of Jesus, substantially united to the Word of
God,

Heart of Jesus, of infinite majesty,

Heart of Jesus, sacred temple of God,

Heart of Jesus, tabernacle of the Most High,

Heart of Jesus, house of God and gate of heaven,

Heart of Jesus, burning furnace of charity,

Heart of Jesus, abode of justice and love,

Heart of Jesus, full of goodness and love,

Heart of Jesus, most worthy of all praise,

Heart of Jesus, king and center of all hearts,

Heart of Jesus, in whom are all the treasures of
wisdom and knowledge,
Heart of Jesus, in whom dwells the fullness of
divinity,
Heart of Jesus, in whom the Father was well
pleased,
Heart of Jesus, of whose fullness we have all
received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke You,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,
Heart of Jesus, bruised for our offenses,
Heart of Jesus, obedient to death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for sin,
Heart of Jesus, salvation of those who trust in You,
Heart of Jesus, hope of those who die in You,
Heart of Jesus, delight of all the saints,

Leader: Lamb of God, You take away the sins of the world;

ALL: spare us, O Lord.

Leader: Lamb of God, You take away the sins of the world;

ALL: graciously hear us, O Lord.

Leader: Lamb of God, You take away the sins of the world;

ALL: have mercy on us.

Leader: Jesus, meek and humble of heart,

ALL: make our hearts like unto Yours.

Leader: Let us pray.

ALL: Almighty and eternal God, look upon the Heart of Your most beloved Son and upon the praise and satisfaction which He offers You in the name of sinners; and to those who implore Your mercy, in Your great goodness, grant forgiveness in the name of the same Jesus Christ, your Son, who lives and reigns with You forever and ever. Amen.



Litany of St. Joseph

Leader: Lord, have mercy on us.

ALL: Christ, have mercy on us.

Leader: Lord, have mercy on us. Christ, hear us.

ALL: Christ, graciously hear us.

Leader: God, the Father of heaven,

ALL: have mercy on us.

Leader: God the Son, Redeemer of the world,

ALL: have mercy on us.

Leader: God the Holy Spirit,

ALL: have mercy on us.

Leader: Holy Trinity, one God,

ALL: have mercy on us.

(ALL for following invocations: pray for us.)

Holy Mary,	Consolation of the poor,
St. Joseph,	Joseph most just,
Renowned offspring of David,	Joseph most chaste,
Light of Patriarchs,	Joseph most prudent,
Spouse of the Mother of God,	Joseph most strong,
Chaste guardian of the virgin,	Joseph most obedient,
Foster father of the Son of God,	Joseph most faithful,
Diligent protector of Christ,	Mirror of patience,
Head of the Holy Family,	Hope for the sick,
Model of workmen,	Patron of the dying,
Glory of home life,	Terror of demons,
Guardian of virgins.	Protector of the Holy Church,
Safeguard of families,	

Leader: Lamb of God, You take away the sins of the world;

ALL: spare us, O Lord.

Leader: Lamb of God, You take away the sins of the world;

ALL: graciously hear us, O Lord.

Leader: Lamb of God, You take away the sins of the world;

ALL: have mercy on us.

Leader: God made him the lord of His household.

ALL: And prince over all His possessions.

Leader: Let us pray.

ALL: O God, in Your ineffable providence You were pleased to choose Blessed Joseph to be the spouse of Your most holy Mother; grant, we beg You, that we may be worthy to have him for our intercessor in heaven whom on earth we venerate as our protector: You who live and reign forever and ever. AMEN.

+STATIONS OF THE CROSS+

The high point of Our Lord's redemptive love for us was His passion, death and resurrection. From the earliest Christian times the followers of Christ have treasured these events in their hearts and have sought to retrace His footsteps through the streets of Jerusalem as He carried His cross to the hill of Calvary.

In the Middle Ages Christians in Europe were no longer able to travel to Jerusalem, so they set up shrines in churches and on the roads to commemorate the various events which took place along Jesus' Way of the Cross. Walking from one to another, they would pray for a brief time at each station and thus recall the events of Jesus' painful journey.

Retreatants are invited to make the Stations or Way of the Cross during some free time. The stations are located in the chapel, on the plaza opposite Snyder Hall, and on the riverside footpath south of Snyder Hall.

*It is customary to genuflect at each station as one stops and says: **We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!** Then one spends a few moments meditating on the events of that station. The following thoughts may be helpful.*

The First Station - Jesus Is Condemned To Death

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Before Pilate, Jesus stood: unbowed, unbroken, unafraid. "Are you king?" Pilate cried. "I am," Jesus replied. "We have no king but Caesar. Crucify him. Crucify him." Then Pilate stood before Jesus: bowed, broken, afraid. He handed Him over first to be scourged and then to be crucified.

Jesus, our brother, we stand in silence as You are condemned by Pilate. Standing in silence is not new to us. We have stood silent

*-as You went hungry by our tables,
-as You were orphaned in our wars,
-as You walked powerless in our world.*

We always stand in silence for we, like Pilate, are bowed, broken and afraid. Break the chains of this silence which lies so heavily on our lives. Give us the courage to speak on Your behalf.

† † †

The Second Station - Jesus Carries His Cross

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Large and heavy, edges rough, weight unbearable, that cross has stood, awaiting the unfortunate, the criminal, the victim of the court. Firmly, silently, Jesus shouldered it. The march began, to Golgotha, to Golgotha. He struggled on, painfully, quietly, alone.

Jesus, our brother, we watch You bear the cross and do not understand. Our hearts are hardened. Everyone tells us that suffering is evil and must be avoided at every cost. We flee sickness, sorrow and pain. Your carrying Your cross says something different about suffering. Help us to follow You even when we do not understand.



The Third Station - Jesus Falls The First Time

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Here, here on Calvary's way Jesus falls the first time. Not yet exhausted, still alert to every pain, still quickened by the lash. Tripped on a stone, perhaps. Or stunned by a soldier's blow. Jesus struggles, He stands, He moves along.

Jesus, our brother, You have fallen with Your cross. We wonder if You have not fallen again today. Everywhere we see signs of weakness: in our church, in our nation, in our world. We see dissension, controversy, turmoil. We are scandalized. We do not understand. Our faith begins to falter. Help us to find You hidden in Your weakness. Help us to find You beneath the cross.



The Fourth Station - Jesus Meets His Blessed Mother

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Mary, mothering her son in His last moments - unable to touch, save with saddened eyes. Jesus, body torn, heart broken, eyes on His mother, comforted and comforting. No word is spoken. None is needed. Jesus meets His mother.

Jesus, our brother, we are moved by Mary's love for You. We are amazed by Mary's love for us. It is hard to believe she has not lost confidence in us. But, we know she has not. She saw beneath Your grime and agony. She saw Your hidden beauty. We trust she can do the same for us. We need to be understood these days. We so often feel alone.



The Fifth Station - Simon Helps Jesus

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Strong and likely Simon stood, chance watcher of that strange procession on its way to Calvary, proud and from the countryside, young and insecure. "Carry the cross," they said; words empowered by whips, lances and numbers. And he did. He shouldered the cross. And followed behind Jesus.

Jesus, our brother, we have to admire Simon. He took up Your cross and followed You. He had so little doubt, so little hesitation. We see You suffering in those around us, in the poor, in the powerless, in the misunderstood. We are so hesitant to come to Your aid. We find so many excuses. We remain aloof. Grant us the wisdom and the courage to help the least of Your brothers and sisters and so help You.



The Sixth Station - Veronica Wipes The Face Of Jesus

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

His face blood-stained, grime-weary, terrified and tired, Jesus shuddered, step by step, alone. Veronica, hesitantly tender, alive to opportunity, from the shadows stepped and with her woman's veil touched the face and bathed the sorrow to the flow of her tears. Veronica, Veronica, so tender, so alive.

Jesus, our brother, You rewarded Veronica for her courage. You left Your face upon her veil. You will reward us for our courage, You will leave the imprint of Your face upon our lives. "By this will all know that You are my disciples: that You love one another." Help us forget our fears and reach out to serve our needy brothers and sisters.



The Seventh Station - Jesus Falls The Second Time

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Tired now, beaten, bruised, body-broken, Jesus falls a second time. Even without the cross, the shoulders ache, the head drops blood, the knees buckle, Jesus falls again. A whip is lashed, a hard word is spoken, a fist, a lance's blunt end. Jesus rises, moves on again.

Jesus, our brother, You must have been discouraged by Your second fall. We too, know discouragement. Our best efforts end in failure. Those we love do not seem to love us. Regardless of our efforts, life does not bring peace. What shall we do? We will imitate Your example and try again, even in the face of futility.



The Eighth Station - Jesus Speaks To The Women Of Jerusalem

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Old, worn women leaning on each other, young, vital women, children at the knees, babies at the breast, women of Jerusalem, weeping. See Jesus struggle on. See the terror of His eyes, see the knotting of His body. Women of Jerusalem, weeping. And yet, He speaks, not they. "Weep not for me, but for you and for your children."

Jesus, our brother, in the midst of Your sufferings You had compassion for others and their pain. We are often so self-centered. We do not see the suffering of others. We want pity, kindness, and understanding. We are willing to give so little in return. Help us forget ourselves. Awaken us to the pain in the lives of others.



The Ninth Station - Jesus Falls The Third Time

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Jesus, reaching the limit of endurance, tired beyond tired, hanging on to consciousness, falls the third time. Pain has passed beneath the body and seared the edges of the soul. Weariness has broken the resistance of a tough, well-trained body and overwhelmed the man. Jesus falls the third time.

Jesus, our brother, Your third fall is the beginning of Your death agony. Our world is filled with dying people: in war, in famine, in hospitals, on highways. Many this day will die alone. May our prayers become comfort for the dying, especially those who must die alone.



The Tenth Station - Jesus Is Stripped Of His Garments

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Bits of flesh and matted hair, clots of hardened blood, grime from the city's soil are torn from His quivering frame. Stripped of His garments, naked before the crowd, a common criminal, scourge of the earth, folly of a foolish people, Jesus, Son of God.

Jesus, our brother, there is something fearful in thinking of You stripped before the crowd. Even the privacy of clothing is taken. You have given up everything for us. We give so little in return. May we have the grace to give, to give of what we have, to help our brothers and sisters suffering all around us.



The Eleventh Station - Jesus Is Nailed To The Cross

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Hammers pounding, nails slicing through the flesh. Hands clenched in ultimate agony. Feet distended to conform to the rough contour of the cross. And then, the cross is hurled aloft, bannered in the sky, flaunted in the face of God. Jesus is crucified.

Jesus, our brother, the pain of those nails was unjust. Your hands which did such good, Your feet which walked on errands of mercy, are now punished. You received little gratitude for the good You did. Why should we expect more for the good we do? Help us give and ask nothing in return.



The Twelfth Station - Jesus Dies On The Cross

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Jesus dies. Silence. Birds cannot sing. Children cannot cry. The world is wordless. It has lost the Word made flesh. Only flesh remains. Jesus dies upon the Cross. (kneel)

Jesus, our brother, You have the greatest love for us. What can we say in the face of it? We can only try to imitate You, by responding to the brothers and sisters You have given us to love.



The Thirteenth Station - Jesus Is Taken Down From The Cross

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

Dead, lifeless flesh, body without spirit, heart exposed as if to reveal the emptiness. Gone the smiling face, the impassioned gesture, the vital step,

the twisting agony. Lifeless body, taken down, passive, supple. Lifeless in a mother's arms.

Jesus, our brother, You are laid in the arms of Your mother. The agony is over. But the resurrection is not yet. Your Father's plan requires patience. So it is with us. We reach moments when only patience can carry us on. We know that something better will come. But when? Help us share Your patience and the patience of Your mother.



The Fourteenth Station - Jesus Is Laid In The Tomb

We adore You, O Christ, and we bless You, because by Your holy cross, You have redeemed the world!

It is now over. Body buried, neatly tombed. Spices ready. Cloths in proper place. Little things are done. No one can face the larger agonies, of loss, of loneliness, of anxiety. Faithful friends busy with tiny things. Jesus is dead.

Jesus, our brother, the end of life is so definite. We fear it deep within. We do not want to die. Help us understand that our lives are but a prelude to a new life, a life with Your Father.



Prayer before the Crucifix

Behold, O good and gentle Jesus, I cast myself upon my knees in Your sight and with the most fervent desire of my soul I pray and beseech You to impress upon my heart lively sentiments of faith, hope, and charity, true repentance for my sins and a most firm purpose of amendment; while with deep affection and grief of soul I consider within myself and mentally contemplate Your five most precious wounds, having before my eyes the words which David the Prophet spoke concerning You: "They have pierced my hands and my feet; they have numbered all my bones."

- Sacrament of Reconciliation -

One of the great benefits of a retreat is the chance to prepare well for the reception of the Sacrament of Reconciliation.

An examination of conscience is part of preparing for this sacrament. By reflecting on our past conduct, we can discover our sins of omission (loving acts we could have performed but did not) as well as our sins of commission (acts contrary to the law of Christ that hurt or severed our relationships with God and with others or that were harmful to ourselves.)

A good way to begin this examination is asking the Holy Spirit to enlighten our minds and open our hearts so we can see more clearly where we have sinned and where we need forgiveness, healing and strength.

Come Holy Spirit

Come, Holy Spirit, fill the hearts of Your faithful, and kindle in them the fire of Your love. Send forth Your Spirit and they shall be created, and You shall renew the face of the earth.

O God, Who instructed the hearts of the faithful by the light of the Holy Spirit, grant that by the same Spirit we may love what is right and just and enjoy always Your consolation. We ask this through Christ Our Lord. Amen.

Proceed now to the examination of conscience, asking: "How faithful have I been to the Lord's commandments?"

Scripture Passages

...for your prayerful consideration as you prepare for the Sacrament of Reconciliation:

John 15:12 – The New Commandment. Jesus said: This is my commandment: love one another, as I have loved you.

Matthew 7:12. Do to others whatever you would have them do to you. This is the law and the prophets.

Matthew 5: 3-10 – The Beatitudes.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the clean of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

1 Corinthians 13:4-7. Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.

Matthew 22:37-40. Jesus said to them, You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself.

Exodus 20 – The Ten Commandments.

1. I am the Lord your God. You shall have no other gods before Me.
2. You shall not take the name of the Lord your God in vain.
3. Remember to keep holy the Lord's day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.



Questions to consider

MY LOVE OF GOD

- *Is my heart set on God, or does my concern with material things exceed my love for God? Is there another "god" in my life?*
- *Do I make time for prayer in my life? Do I take the time to thank God for the gifts I have been given? Do I pray only when I need something?*
- *Do I celebrate the Eucharist with the Church on the Lord's day? Do I receive communion worthily?*
- *Do I profess my faith as a Christian, or do I hide my beliefs for fear of ridicule and embarrassment?*
- *Do I use God's name reverently or do I use it to curse or in anger?*

MY LOVE OF NEIGHBOR

Within My Family

- *Have I contributed to the well-being of my family?*
- *Have I spent quality time with my spouse? my children? my parents? Have I taken the time to listen?*
- *Have I been faithful to my marriage vows? Have I taken the time to tell my spouse that I love him/her?*
- *Have I been open with others or have I given in to the “silent treatment?”*
- *Have I been shown love for my children by being patient with their growing-up struggles?*
- *Have I given good example to my children by the way I live my life and my faith?*

Outside the Family

- *Have I shown genuine love for other people, or do I use them as means to my own ends?*
- *Have I harmed others through my actions? my speech?*
- *Have I put others in danger by my actions?*
- *Do I share what I have with the less fortunate?*
- *Do I harbor racist or sexist attitudes? Do I make unkind remarks or tell insensitive jokes?*
- *Have I been honest in my dealings with others in my actions? in my speech?*

- Have I obeyed legitimate authority, or do I break laws because “everyone does it?” Do I give my employer an honest day’s work?
- Do I make some contribution of time and effort to my parish?

MY LOVE OF SELF

- Do I take care of my health to the best of my ability?
- Am I temperate in my use of alcohol, tobacco and other substances?
- Do I treat my body as a dwelling place for God? Do I get the proper amount of rest and exercise?
- Have I been chaste according to my station in life? Do I avoid temptations or situations that might lead to a failure to remain chaste?
- Have I fostered a healthy sense of respect and love for myself? Do I foster a positive self-image by remembering that God loves me for who I am and not for what I can do? Do I find my sense of self-worth in God’s love for me or is it dependent on others?
- Am I proud or arrogant, thinking myself better than others, or do I give in to feelings of self-pity, false humility?
- Am I envious of others, ashamed of not having the best of everything?
- Has pride crept in to make me feel better than others or stand in judgment of others?

MY LOVE FOR CREATION

- *Do I perceive the world around me as a gift of God to be cherished, revered, and used justly?*
- *Do I ever consider my consumption of food, water, and other resources in light of those who are hungry, thirsty, and without clothing? Do I consume more than I really need?*



Upon completion of this examination, one expresses sorrow to God in some way. The following prayer is a good way to do this:

Act of Contrition

O, my God, I am heartily sorry for having offended You. I detest all my sins because of Your just punishment, but most of all because they offend You, my God, who are all-good and deserving of all my love. I firmly resolve, with the help of Your grace, to confess my sins, to do penance and to amend my life. Amen.



My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against You whom I should love above all things. I firmly intend, with Your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In His Name, my God, have mercy. Amen.



Receiving the Sacrament of Reconciliation

The retreat director will indicate where and when the priests will be available.

In receiving this sacrament, you receive God's loving forgiveness through the absolution of the priest, restoring or strengthening your relationship with God and with those whom God has given you to love. You also receive the strength to live a more faithful life as a Christian in the community of the Church.

-Favorite Prayers of Retreatants-

Prayer for Generosity

Dearest Lord, teach me to be generous.
Teach me to serve You as You deserve.
To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labor and not to ask for reward,
Save that of knowing that I am doing Your will, my
God.

Soul of Christ

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds, hide me.
Suffer me not to be separated from Thee.
From the malicious enemy defend me.
In the hour of my death, call me.
And bid me come to Thee,
That with Thy saints I may praise Thee
Forever and ever. Amen.

Take and Receive

Take, Lord, and receive
 all my liberty, my memory,
 my understanding, and all my will –
 all that I have and possess.
You, Lord, have given all that to me.
I now give it back to You, O Lord. All of it is Yours.
Dispose of it according to Your will.
Give me only Your love and Your grace;
With these I will be rich enough
 and will desire nothing more. Amen.

The Serenity Prayer

God, grant me
the serenity to accept the things I cannot change,
courage to change the things I can,
and the wisdom to know the difference.
Living one day at a time,
Enjoying one moment at a time,
Accepting hardship as the pathway to peace;
Taking, as He did, this sinful world as it is,
not as I would have it;
Trusting that He will make all things right
if I surrender to His will;
that I may be reasonably happy in this life,
and supremely happy with Him forever in the
next. Amen.

Prayer of St. Francis of Assisi

Lord, make me an instrument of Your peace.
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O Divine Master,
Grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love.

For it is in giving that we receive,
In pardoning that we are pardoned,
And it is in dying that we are born to eternal life.

The Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession was left unaided. Inspired by this confidence I fly unto you, O Virgin of virgins, my mother. To you I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petition, but in your mercy hear and answer me. Amen.

Awareness Examen

How Busy Persons Find God in All Things

This short prayer exercise is to help increase one's sensitivity to God working in one's life and to provide one with the enlightenment needed to co-operate and respond to this presence.

Thanksgiving

Begin by looking over the day and asking to see where you need to be thankful. Do not choose what you think you should be thankful for; rather, by merely looking over the day see what emerges, what you notice, even slightly. Allow gratitude to take hold of you and express this to the Holy One who at this moment beholds you.

Ask for Light

This is a prayer for enlightenment from God. Ask the Spirit to show you what God wants you to see.

Finding God in All Things

Again look over the events of the day. This time ask the Spirit to show you where God's presence has been in your life, either in you or in others, and in the events of public life:

What public events from your local environment and larger world have impact or should have impact upon you?

- where are the signs of the Spirit?
- where are the destructive or divisive powers?

What interior events were significant for you?

- notice what stands out even slightly, such as joy, pain, turmoil, increase of love, anger, harmony, anxiety, freedom, presence of God, isolation.

Where do you sense you were being drawn by God's Spirit?

How have you been responding to these events or experiences?

Respond to God in Dialogue

Is there any one area on which you are being nudged to focus your attention, to pray more seriously, to take action? Discuss this with Jesus.

Express what needs to be expressed:

... praise ... sorrow ... gratitude ... desire for
change ... intercession ...

Help and Guidance for Tomorrow

Ask God for your needs for tomorrow. For example, you may need to pray to overcome something ... to be more sensitive to God's activity in your environment ... to celebrate in some way ... to let go ... to deal with some issue ... to be open to conversion in some area ... to make some decisions to act against some destructive forces in the various areas of your life.



Benediction of the Most Blessed Sacrament

O Saving Victim opening wide
The gate of heaven to us below.
Our foes press on from every side;
Thine aid supply, Thy strength bestow.

To Thy great name be endless praise,
Immortal Godhead, One in Three.
O grant us endless length of days,
In our true native land with Thee.

Proclamation of the Word of God

Humbly let us voice our homage
For so great a Sacrament;
Let all former rites surrender
To the Lord's new testament;
What our senses fail to fathom,
Let us grasp through faith's consent!

Glory, honor, adoration
Let us sing with one accord!
Praised be God, almighty Father;
Praised be Christ, His Son, our Lord;
Praised be God the Holy Spirit;
Triune Godhead, be adored! Amen.

Priest: You have given them bread from heaven,
(Alleluia)

ALL: Containing in itself all sweetness. (Alleluia)

Let us pray: *(one of the following)*

Lord our God, may we always give due honor to the sacramental presence of the Lamb Who was slain for us. May our faith be rewarded by the vision of His glory who lives and reigns forever and ever. **AMEN.**

(or)

Lord, give to our hearts the light of faith and the fire of love, that we may worship in spirit and in truth our God and Lord, present in this sacrament, who lives and reigns for ever and ever. **AMEN.**

(or)

Lord, our God, teach us to cherish in our hearts the paschal mystery of Your Son by which You redeemed the world. Watch over the gifts of grace Your love has given us and bring them to fulfillment in the glory of heaven. We ask this through Christ our Lord. **AMEN.**

DIVINE PRAISES *(recited together)*

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His most Sacred Heart.

Blessed be His most Precious Blood.

Blessed be Jesus

in the most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His angels and in His saints.

Holy God, we praise Thy name!

Lord of all, we bow before Thee;

All on earth Thy scepter claim;

All in heav'n above adore Thee.

Infinite Thy vast domain;

Everlasting is Thy reign.

Primary Source 7.6

IGNATIUS OF LOYOLA, *THE AUTOBIOGRAPHY* (1555)¹

Ignatius of Loyola (1491–1556) was a minor nobleman and soldier wounded gravely in the Battle of Pamplona in 1521. The intensive reading of devotional books during a lengthy convalescence worked a spiritual transformation in him. He gave away his possessions to the poor, put on rough clothing, fasted and prayed for many hours every day, and lived from alms. Mystical visions came to him regularly throughout his life. He voyaged to Jerusalem in 1523. Back in Spain, he studied at the University of Alcalá (now called the Complutense University of Madrid). His preaching had such a powerful effect on many people that the authorities suspected him of involvement with Spanish heretics called alumbrados. The passage below indicates that even utterly devout Catholics could run afoul of the Inquisition, the special courts created in 1231 to root out heresy and greatly expanded during the Reformation era.

After ten years of study in Alcalá and three in Paris, he and a few disciples founded the Society of Jesus (the Jesuits), one of the most influential Catholic religious orders with 769 educational institutions worldwide within 150 years of St Ignatius's death.

For the complete text online, click [here](#). For a freely accessible audio-recording of the work, click [here](#).

CHAPTER V

...

Many rumors, as was stated above, became widespread in Alcala, and reached the ears even of the Inquisitors who were at Toledo, and who, as their host testified, styled Ignatius and his associates, Legati or Illuminati, and threatened him with capital punishment.

The Inquisitors who had come to Alcala to investigate their actions left the entire affair in the hands of the Vicar Figueroa, who was then negotiating with the Emperor, and returned to Toledo without having even once summoned them. Figueroa granted them the right to continue the work in which they were engaged, and the Inquisitors, after mature deliberation, discovered error neither in their doctrines nor in their manner of life.

They did not, however, favor their custom of dressing alike, as they were not Religious. Ignatius replied that the wish of the Vicar would be obeyed, but he added: "I do not see the fruit of these examinations, since but a few days ago a certain priest refused holy communion to one, on the plea that he had communicated but eight days before; and to me, indeed, he gave it very reluctantly. We would like to know whether or not we have been guilty of any heresy?" "None," replied Figueroa, "else

¹ *The Autobiography of St. Ignatius*, (Ed.) J. F. X. O'Connor, S.J. (New York: Benziger Brothers, 1900), 90-108.

you would have been led to the stake.” “And they would likewise have led you to the stake,” responded Ignatius, “had you been convicted of heresy.”

The dress was changed according to the wish of Figueroa, who also desired that the pilgrim should not go around bare footed for at least fifteen or twenty days. This command was also obeyed.

Four months after, Figueroa, a second time, brought the Inquisition to bear upon them, influenced, as I think, by the fact that a certain married woman of rank, who chanced to be singularly devoted to the pilgrim, went in disguise at daybreak to visit Ignatius at the hospital where he was staying. But even on this occasion Ignatius was not summoned to appear before the Inquisition; nor was any sentence pronounced against him.

CHAPTER VI

AFTER the space of four months, Ignatius, who did not remain at the hospital, was taken from his lodging by a public officer, who cast him into prison, with the command not to depart until otherwise ordered.

This took place during the summer months, and as the discipline of the prison was not very strict, an opportunity of visiting him was afforded many persons, to whom he explained the principles of Christian faith and the Exercises,² as was his wont when enjoying perfect freedom.

Many persons of rank were anxious to help him, but he did not wish to avail himself of their offers. One person especially, Lady Teresa de Cardena, sent frequently, offering to deliver him from prison. He replied in these words, “He, for whose love I am imprisoned, will free me when it may be His good pleasure.”

He passed seventeen days in prison, yet was totally ignorant of the cause, when Figueroa came to question him. Among other things, he asked whether he commanded the observance of the Sabbath.

Among those who had frequently come to see Ignatius were two persons, a mother and daughter, the latter of whom was young and beautiful. These, especially the daughter, had made great progress in the spiritual life, and although ladies of rank, had determined to make a pilgrimage alone and on foot, and beg their way to the shrine of Veronica, in the city of Jaen.³

This occasioned so great a sensation throughout the city of Alcala that Dr. Giruellus, who was the guardian of the two women, thinking that Ignatius was the cause of their action, ordered him to be cast into prison.

As the Vicar was willing to be fully informed, Ignatius said: “These women made known to me their desire of going about from place to place to assist the poor they found in the different hospitals. I, however, disapproved of their design, on account of the daughter, who was quite young and beautiful, representing to them at the same time that if they felt strongly urged to assist the poor, Alcala presented a broad enough field for their labors, and they could satisfy their devotion by

² The Spiritual Exercises of St. Ignatius of Loyola were written in 1522–1524 to foster in Christians a deepening spiritual relationship with God. For the full text online, click [here](#).

³ Jaén is located in south-central Spain.

accompanying the Blessed Sacrament as it was being carried to the sick." When Ignatius had finished his account, Figueroa and the notary departed, after writing down what had taken place.

Calisto, a companion of Ignatius, and who on recovering from a severe illness had heard of the imprisonment of Ignatius, hastened from Segovia, where he was staying, and came to Alcala, that he, too, might be cast into prison.

Ignatius advised him to go to the Vicar, who received him kindly, and promised to send him to prison. It was necessary, he said, for him to be detained until the return of the women. It could then be seen whether or not their account agreed with what he and Ignatius had stated.

As the confinement was undermining Calisto's health, Ignatius, through the intervention of a professor who was a friend of his, obtained his liberation.

When Ignatius had been in prison forty-two days, the women returned. He was once more visited by the notary, who made known to him the condition on which he was to regain his freedom. It was this: He and his companions should wear the same style of clothing as the other students, and refrain from preaching the truths of faith until they had finished four more years of study. Ignatius, indeed, had made more progress in his studies than the rest, yet he confessed that he had not been solidly grounded. And this he was always wont to say when ever he was questioned.

When Ignatius heard the judgment passed upon himself and his companions, he was at a loss what to do, for he saw very little chance of advancing the salvation of souls, hindered as he was for no other reason than that of not having completed a full course of study.

He finally resolved to trust the entire affair to the good sense and judgment of Fonseca, Archbishop of Toledo, whom, after leaving Alcala, he found at Valladolid. To the Archbishop, then, he made known everything with the utmost fidelity, and said that, although it was not a matter pertaining either to his court or judgment, he determined to act as the Archbishop should advise.

The Archbishop received him cordially, approving his intention of going to Salamanca, and assuring him that he would find friends there. Supplying him with everything necessary for his journey, he dismissed him.

When sentence had been pronounced against them at Alcala, Ignatius promised obedience, but at the same time observed that they were too poor to provide themselves with new clothing. Hearing this, the Vicar himself supplied what they needed, and they set out for Alcala.

Four of his companions had already taken up their abode at Salamanca. When he reached the city Ignatius went to church to pray, and was recognized by a pious lady, who, asking his name, conducted him to his companions. About ten or twelve days after their arrival at Salamanca, a Dominican monk, to whom Ignatius had made his confession, pressed him to visit the convent, as some of the Religious wished to see him.

Ignatius accepting the invitation "in the name of the Lord," his confessor thought it well for him to come to dine the Sunday following, at the same time adding that many questions would be put to him. On Sunday, therefore, as was appointed, the pilgrim came in company with Calisto.

When dinner was over, the Superior, together with the confessor and others, conducted Ignatius to a chapel, and after expressing his pleasure at the good account received of him and his apostolic zeal, manifested a desire of hearing a more full and exact account of his teaching.

He was first questioned in reference to his studies. Ignatius answered that he had spent more time in studying than his companions, yet he confessed that his knowledge was not very extensive, as he had never laid a solid foundation.

"Why, then, do you preach?" broke in the monk. "We do not preach," replied Ignatius; "we are wont to talk familiarly about divine things with some, in much the same as after dinner we converse with our host."

"About what divine things?" continued the monk; "this is the very point upon which we wish information."

"About different virtues and vices," rejoined Ignatius, "endeavoring to inculcate a love of virtue and a detestation of vice."

"How comes it," said the monk, "that you who are not learned should presume to converse upon virtue and vice? No one is wont to engage in such a task unless he has acquired knowledge or has been taught by the Holy Ghost. You confess ignorance of letters; it follows then that He has been your director. We wish to learn, therefore, what He has been pleased to make known to you."

Ignatius at first made no reply, as he felt such reasoning was without value. Soon, however, breaking the silence, he remarked that there seemed no reason why he should say more upon the subject. As the monk still pressed him, giving as a reason the fact that many were once more thrusting forward the erroneous doctrine of Erasmus⁴ and others, Ignatius answered, "I will add no more to what has already been said, unless questioned by those who have a right to expect an account from me." Previous to the present proceedings the monk wished to know why Calisto was so strangely clothed, for, although of tall stature, he went about almost bare legged, holding a staff in his hand, and wearing a cloak much too short, and a hat of enormous size. The whole costume formed a rather ludicrous picture.

Ignatius replied that although at Alcala they were ordered to dress as the other students, Calisto had charitably given his clothes to a poor priest.

The monk showed himself displeased at this, remarking, "Charity begins at home."

But to return to our former narrative. When the monk saw Ignatius fixed in his resolution, "You shall remain here," he said, "and we shall easily find a way of compelling you to make everything known." Immediately all the monks withdrew, the subprior signifying his wish that Ignatius should remain in the chapel. The matter was then laid before the judges. Both Ignatius and Calisto remained three days in the monastery, taking their meals with the community, before any decision of the judges was made known to them. During this time the Religious frequently visited their cells, and Ignatius never failed to speak with them in his accustomed manner. This caused the monks to be divided in their opinion of him, and many, indeed, showed themselves very kindly disposed.

⁴ Desiderius Erasmus of Rotterdam (1466–1536) was a Dutch Renaissance humanist thinker who published the first edition of Greek New Testament in 1516.

On the third day a notary came to conduct them to prison. They were not put with the common criminals, but their place of confinement was nevertheless very repulsive. In the centre of the cell there was a pillar to which was attached a chain but a few feet in length, and so riveted to the prisoners that when either moved the other was obliged to follow him. They passed that night without any sleep. On the following day, however, the report spread that they were prisoners. The people then hastened to supply them with all they needed.

Ignatius, as may readily be supposed, lost no opportunity of speaking upon spiritual things with those who came to see them.

They were each separately examined by a friar, to whom Ignatius delivered all his writings. Among these were his Spiritual Exercises, that it might be seen whether or not they contained any false doctrine. When asked about his other companions, he told who and where they were. They were arrested also, and confined in separate apartments from that in which Ignatius was placed.

Although help was offered on this occasion, he declined to accept it. After a few days he was called into the presence of the judges and professors, who made him answer many questions, not only on his Spiritual Exercises, but even on articles of faith, as, for example, the Trinity and the Blessed Sacrament, requiring him to explain these mysteries.

So clear and exact was his explanation that his examiners could not find the least flaw in his doctrine. He was equally correct in the answer to the friar who proposed a difficulty in Canon Law.

In every case he said that he did not know the decision of the professors.

When ordered to speak on the first commandment, he gave so full and exhaustive an explanation as to leave to his hearers no further chance of questioning him.

Although he had not completed his studies, he frequently showed the difference between a mortal and a venial sin of thought. While speaking about his Exercises, he was closely questioned. To their questions, however, he replied, "What I say is either false or true; if false, condemn it." The doctrine remained uncondemned.

Francis de Mendoza, afterward Cardinal of Valencia, was one of those who came to the prison to visit Ignatius. One day, while accompanied with the friar, he asked him whether the prison and chains were not insupportable. "I shall give," said Ignatius, "the reply made to-day to a woman who bewailed my lot. For the love of Jesus Christ, I gladly would wear all the handcuffs and chains that could be found in Salamanca. And if you consider this an evil, you show that as yet you are not desirous of suffering imprisonment for the love of Our Lord."

About this time it happened that all the inmates of the prison managed to escape, leaving only Ignatius and his companions. When this became known it caused a reaction in their favor, and they were placed for the time in a large building adjoining the prison.

On the twenty-second day of their imprisonment they were summoned to hear their sentence.

Although they were declared to be free from reproach both in their lives and their doctrines, and were allowed to continue their work of teaching the Christian

doctrine and of speaking on spiritual subjects, yet they were forbidden to draw any distinction between mortal and venial sin, until they should have spent four more years in study.

Although Ignatius was unwilling to accept the sentence, because, though condemned in no respect, he was nevertheless prevented from assisting his neighbor, he declared that he would submit as long as he remained in Salamanca.

Recommending the affair to God, Ignatius began to deliberate on his future plan of action. He considered it a waste of time to remain at Salamanca, as the restriction laid upon him prevented him from assisting those for whose salvation he wished to labor.

He resolved, accordingly, to set out for Paris for the purpose of there continuing his studies.

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