

SPIRIT THROUGH TIME

A History of the Spirituality of the Society of Jesus

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When the Society of Jesus was founded by Pope Paul III¹, a new trend in spirituality arose inside the Catholic Church. Even though the followers and the first companions of Ignatius of Loyola were never known or never called “Ignatians”², this new spirituality is nowadays recognized as “Ignatian Spirituality”, that is, a new path, a new method to search for God proposed by Ignatius and his first Companions³ and mainly fixed in the text of the *Spiritual Exercises* and the *Constitutions* of the Society of Jesus.

In order to understand the origins and development of this spirituality, and how this movement of the Holy Spirit has reached us, we will try to follow the historical development of the Society of Jesus. It is a long period of 475 years full of life, including a wide variety of experiences all around the world and in many different fields of human culture. The more we approach the history of the Society of Jesus, the more we realize how wide and deep the contribution of the Jesuits was to build the history and culture of Western tradition.

Because of the new features of this new congregation founded by Ignatius and his companions, the Jesuits could move around the world and were allowed to preach the Gospel through many different means, which they called “ministries”⁴. They did not adopt a single specific work (healing, education, preaching...) as their charismatic mission. From the very beginning, and inspired by the “Contemplation to attain love” of the *Spiritual Exercises* [230-237], they had a deep conviction that God dwells in everything, and so, it is possible to search and find Him in everything.

To talk about Ignatian Spirituality requires a wide and deep vision that includes under this category the many apostolates developed by the Jesuits from the XVI century until our times. In the next pages we have only time to stop and comment what we consider the most

1 The official document *Regimini Militantis Ecclesiae* (September 27th, 1540) confirmed ten years later by Pope Julius III, *Exposcit Debitum* (1550).

2 As, for example, the Franciscans from Saint Francisco or Dominicans from Saint Dominique.

3 I call “First Companions” the group of ten young men that gathered at Sorbonne University (Paris) between 1529-1536 around Loyola’s Project to travel to Jerusalem. See GARCÍA DE CASTRO, J., “Ignatius of Loyola and his First Companions”, in *A Companion to Ignatius of Loyola* (Mariks, R., ed.), Brill, Boston 2014, 66-83.

4 See O’MALLEY, J., “To Travel to Any Part of the World: Jerónimo Nadal and the Jesuit Vocation”, *Studies in the Spirituality of the Jesuits* 16/2 (1984).

significant works, projects and relevant figures of every historical period⁵. Let's start by going back to the first sources.

1. The Foundations of the Charisma, Gift of the Holy Spirit

1.1 To follow the institute of Iñigo

To understand what we are now as followers of Jesus Christ through Ignatian Spirituality, we have to turn back and travel to, maybe, the third floor of that "tower-house" of Guipuzcoa, located between two small villages, Azpeitia and Azcoitia. What was the inner experience of that 26 years old wooden soldier between June 1521 and February 1522? My colleague, Javier Melloni has already talked about "Ignatian the Mystic", so I am not going to repeat what he has brilliantly shared in his previous lecture. What is relevant for us at this moment, is to be aware that when Ignatius entered Rome (November 1537) he had a very rich spiritual background: consolation experience at Loyola, first steps in discernment of spirits, interior approach and knowledge of Jesus through his first readings, deep experience of scruples in Manresa (1522), the Illumination of Cardoner, the experience of being actually poor, the experience of traveling to Jerusalem (1523), the first and weak steps in his apostolate in Alcalá and Salamanca (1526-27), his long period of formation at Sorbonne University in Paris (1528-34), the process of deliberation about the Foundation of the Society (1536-1539), the Storta vision (1537) etc ...

It is clear that the origins of the Ignatian Spirituality are rooted and founded in this very first and fresh experience by Ignatius. From this starting point we have to move forward and try to discover how the next generations have understood this fundamental experience and how they interpreted it, in order to continue the pilgrimage that Iñigo started⁶.

Even before the Society of Jesus was founded, Ignatian Spirituality began to reach beyond the person and the experience of Iñigo / Ignatius of Loyola. The First Companions decided to found what they called a "Societas", that is a "companionship". That means that to understand the charismatic foundational experience, and then Ignatian Spirituality, we need to look also at the experience of the First Companions of Ignatius and to integrate their own

5 The main reference books on my table are: BANGERT, W.V., *A History of the Society of Jesus*, The Institute of Jesuit Sources, St. Louis-MO, 1972; De GUIBERT, J., *The Jesuits. Their Spiritual Doctrine and Practice*, The Institute of Jesuit Sources, St. Louis-MO, 1964 (3th printing 1986); GANSS, G. E. (ed.), *The Constitutions of the Society of Jesus*, The Institute of Jesuit Sources, St. Louis-MO, 1970; GANSS, G. E. (ed.) *The Spiritual Exercises of St. Ignatius*, Gujarat Sahitya Prakash, Anand 1992; O'MALLEY, J. W., *The First Jesuits*, Harvard University Press, Cambridge-MA, 1994; GARCÍA DE CASTRO, J. (dir.), *Diccionario de Espiritualidad Ignaciana*, Mensajero-Sal Terrae, Bilbao-Santander 2007; O'NEILL, Ch. / DOMÍNGUEZ, J. M^a (eds.), *Diccionario Histórico de la Compañía de Jesús*, Universidad Pontificia Comillas – Institutum Historicum SI, Madrid-Roma 2001 (4 vols.);

6 See on Ignatius of Loyola: GARCÍA-VILLOSLADA, R., *Ignacio de Loyola. Nueva biografía*, BAC, Madrid 1986. Others: DALMASES, C. de, *Ignatius of Loyola. Founder of the Jesuits: His Life and Work*, The Institute of Jesuit Sources, St. Louis-MO, 1985; TELLECHEA IDÍGORAS, J. I., *The Pilgrim Saint*, Loyola University Press, Chicago 1994; recent one: GARCÍA HERNÁN, E., *Ignacio de Loyola*, Taurus, Madrid 2013. See also: GARCÍA MATEO, R., *Ignacio de Loyola, su espiritualidad y su mundo cultural*, Universidad de Deusto-Mensajero, Bilbao 2000.

experience of God in the process of birth and first development of the Ignatian Spirituality. Who were they?

1.2 Different... but one mind and one will

This “Societas”, this friendship in the Lord as Ignatius wrote, included people from very different backgrounds. The first Companions were conscious of their diversity, coming from different places and cultures, but it was clear for them all that the link to the Holy Spirit was the sense of union of their hearts and minds. During their *Deliberation* in Rome (1539) they decided to remain together because they were sure that it had been God who had gathered them years ago in Paris.

The first companion was **Peter Faber** (Saboye 1506-Rome 1546). He and Ignatius met at Sainte Barbare College in Paris. After a long and delicate process of discernment, Peter decided to perform the Spiritual Exercises with Ignatius, and join him in his purpose to travel to Jerusalem. Peter Faber was a Jesuit for only 6 years (1540-46) but during this short time he was a pilgrim around Europe, always available and obedient, ready to move to any part of the world he was required to. He was the “apostle of the conversation” and as Ignatius used to say, Faber was the best one in giving the Spiritual Exercises⁷.

Close to Faber, sharing the same room in that college, was **Francis Xavier** (Xavier/ Navarre 1506-Shouang 1552). It was not easy for Ignatius to convince Xavier to join the project to travel to Jerusalem. Even though he had not yet performed the spiritual exercises, Xavier took part in the liturgy of Montmartre (August 15th 1534) were the first seven companions⁸ promised to try to go to Jerusalem and remain there, if possible, forever. Xavier, maybe the most well known of the first companions, is the “apostle in mission”, generous and deeply motivated to gain souls for the Kingdom of Heaven. Through Francis Xavier and his departure to India (April 1541), the Ignatian Spirituality started to be in fact universal, as it was already written in the *Formula Instituti*⁹.

Among the other Companions in the first generation of Jesuits, two of them had a more relevant role in the first development of the “body of the Society” and its spirituality. Fr. **Jerome Nadal** (Palma de Mallorca / Spain 1507 – Rome 1580) was the first “Theologian” of the Ignatian Spirituality, that is, the first who offered a systematic reflection regarding the spiritual experience of Ignatius and its consequences for the foundation of the Society of Jesus¹⁰. Nadal

7 See: BANGERT, W. V., *To the Other Towns: a Life of Blessed Peter Faber, first Companion of St. Ignatius*, Ignatius Press, San Francisco 2002.

8 Besides Ignatius, Faber and Xavier the first group of seven companions was integrated by Diego Laínez, Alfonso Salmerón, Nicolás de Bobadilla and Simão Rodrigues. Once Ignatius left Paris to Azpeitia, his own town North Spain, Faber gave exercises to Claudius Jayo, Jean Codure and Paschase Broët who decided to join the project; the three new members participated in the Liturgy of Montmartre, same date in the next two years: August 15th 1535 and 1536.

9 See: SCHURHAMMER, G. O., *Francis Xavier: His Life, his Time*, Institutum Historicum S.I., Rome 1973-1982.

10 Most of his lectures and “platicas” in *Monumenta Natalis V, Commentarii de Instituto*, Roma 1962.

had the responsibility of traveling to different parts of Europe to explain to the Jesuit communities what was (and what was not) the Society of Jesus and what this new spirituality consisted in¹¹.

Fr. Nadal worked close to **Fr. Juan Alfonso de Polanco** (Burgos / Spain 1517 – Rome 1576), the main Secretary of the institution and one of the most influential Jesuits in the first Society of Jesus. He was not only in charge of the increasing bureaucracy in Rome; he also wrote thousands of letters in the name of Ignatius, and prepared a very valuable *Directory for the Spiritual Exercises* which was the main inspiration for the definite one, *Official Directory* published by Fr. Claudius Aquaviva (1599). Polanco wrote a *Directory for Confessors* (1554) and another one on how to assist and offer pastoral care to dying people¹². A man of business, government and bureaucracy, he offered a new face to the Jesuit mission working generously for the inner structure of the Institution¹³.

With **Francis Borgia** (Gandía 1510- Rome 1576), third General Praepositus of the Society of Jesus, spiritual life became more regular and more structured in a religious congregation which had no prayer nor choir in common. The Second General Congregation (decree 2) established one hour of morning prayer for all Jesuits in Spain (45 minutes in other places) and half an hour in the evenings, including an exam of consciousness. Borgia himself was very attentive to his own personal prayer; his *Spiritual Diary* and most of his treatises on spiritual life allow us to discover his soul, mostly focusing on sin, mercy and indignity. Borgia also supported and encouraged missions beyond Europe: Florida, Cuba, México, Brazil and Peru, where Jesuits such as José de Acosta were developing a deep commitment with indigenous cultures.

2. Misunderstandings of the Charisma and first controversies

But not everything was clear during the first years, even the first decades of the Society of Jesus. Over one thousand Jesuits spread all over the world, were working in the Vineyard of the Lord at the date of Ignatius' death (July 31st 1556). Far from Rome, despite the great efforts by Fr. Polanco and his Secretary, communications were not regular and information was not always punctual¹⁴. Then, how to live a spiritual life trying to remain faithful to the first charisma if we don't know what this first charisma is exactly?

2.1. Tendencies to cloister and contemplative life

One of the first misunderstandings about the interpretation of ignatian charisma appeared soon in Gandía (Spain) promoted by Fr. Andrés de Oviedo and Fr. Francis Onfroy. Maybe

11 See the title: BANGERT, W. V. – McCOOG, Th., *Jerome Nadal (1507-1580). Tracking the First Generation of Jesuits*, Loyola University Press, Chicago 1992.

12 *Methodus ad eos adjuvandos qui moriuntur...* (Macerata 1575).

13 GARCÍA DE CASTRO, J., *Polanco (1517-1576). El Humanismo de los jesuitas*, Mensajero-Sal Terrae-Universidad P. Comillas, Bilbao-Santander-Madrid 2013.

14 Some examples: a letter from Rome to North or South Italy, 6-8 days; from Rome to Madrid, Lisbon, Paris, 25-30 days; a letter to Goa (India) 12-15 months.

through the influence of mystic spiritual ties from Northern Europe or from new Franciscan movements in Spain, as *recogidos*, they felt a strong vocation to contemplative life (silence, prayer, retreat) inside the Society. They were sure that to be a good Jesuit they should pray five or six hours a day and keep silent for most of the day... as if they were part of a new form of monastic way of life. Fr. Oviedo wrote to Rome asking for permission to remain for seven years in the desert (!). Rome had to react to these new proposals by showing and explaining to them the true ignatian charisma and urging them to come back to the ignatian way of prayer and apostolic life¹⁵. One hour of prayer including the exam of consciousness was enough; the rest of the time should be invested in helping souls, that is, on apostolic ministries as related in *Formula instituti* (1550)¹⁶.

2.2 Tendencies to silence and silent prayer

More powerful, and still in the XVI century, was the movement that proposed and taught a new style of prayer that distanced itself from that of the *Spiritual Exercises*. Fr. **Antonio Cordeses** (Olot / Gerona 1518 – Seville 1601) in his *Itinerario de la perfección* (*Itinerary to perfection*) developed a method of prayer in which he insisted in reaching inner silence and in awaking the affections as main goals of experience in prayer. Fr. Borgia told him that God had already given to the Society of Jesus a way to pray, that is in the *Spiritual Exercises*, next Fr. General, Everard Mercurian, had to insist (November 25th 1574). Mercurian insisted in the primacy of the apostolic sense of ignatian prayer through contemplation of the Life of Christ. Cordeses admitted these recommendations from Fr. General and most of his final years were dedicated to ministries with sick people and confessions¹⁷.

Close to him, was Fr. **Baltasar Álvarez** (1533-1580), novice Master, Third Year Instructor and Rector of some colleges in Spain. He was Sainte Therese's confessor: "he was the one who helped me most" ("el que más me aprovechó", *Book of Life*, 26.3), "he was a real saint", said the Saint of Ávila. But his teachings on prayer insisted maybe too much on silence, taking distance from contemplation of the Mysteries of the Life of Jesus and colloquies, as taught in the *Spiritual Exercises*. His Provincial Fr. Juan Suárez, knowing the last documents of the Inquisition against *Alumbrado's* movement, decided to inform Fr. Everard Mercurian, Fr. General at that time. Rome sent some guidelines back to Spain strongly recommending following the way of prayer of the Society of Jesus; Fr. Álvarez obeyed and continued working in

15 Fr. Oviedo's letter in *Epistolae Mixtae* I, 467-472 and Polanco's answer in *Epistolae et Instructiones Ignatii* II, 54-65, both in the collection *Monumenta Historica S.I.*. Very interesting and also very unknown is the long letter called "Illusionibus quibusdam" written by Polanco (Rome 1547) in which the Secretary of the Society offers a very lucid list of criteria for discernment inspired in those we can find in the *Spiritual Exercises* [313-336].

16 Fr. Oviedo was missionary in Goa and after Patriarch of Ethiopia, where he died as a holy man (Fremona-Ethiopia 1577) (See: VAZ DE CARVALHO, J., "Oviedo, Andres de", *DHCJ* III, 2936-2937). See: DE GUIBERT, *The Jesuits*, 219-229.

17 RUIZ JURADO, M., "Cordeses, Antonio", *Diccionario Histórico de la Compañía de Jesús* I, Instituto Histórico SJ – Universidad P. Comillas, Roma – Madrid 2001, 952-953; DUDON, P., "Les idées du P. Antonio Cordeses sur l'oraison", *Révue d'Ascétique et Mystique* 12 (1931) 97-115.

the Society; he was appointed Provincial of Peru, but never travelled to Latin America; afterwards he was appointed provincial of Toledo Province (south Spain), but he died in Belmonte, Cuenca, before reaching his final destination¹⁸.

3. The Spiritual Exercises

3.1 Who are we? Spiritual Exercises and Ignatian identity¹⁹

It is very difficult to understand the inner life of the Society of Jesus and then the life of a Jesuit without entering into the “what” and the “how” of their spiritual experience as proposed in the *Spiritual Exercises* of Saint Ignatius of Loyola. We found the *Spiritual Exercises* at the very beginning of the Society of Jesus; even more, we could say that the Society of Jesus took shape in the womb of the *Spiritual Exercises*. In a way, the *Exercises* are the articulated and systematic words of the spiritual processes of Ignatius of Loyola since 1521 until his last theological reflection on his own experience in Rome in 1544. Ignatius understood his religious and mystic life under the systematic frame of the *Spiritual Exercises*.

All the first ten companions completed the full spiritual exercises in Paris (1534-1536), six of them under the Ignatius' guidance²⁰, and three of them under Peter Faber's guidance²¹. Even though we don't know much about these foundation experiences, we can affirm that this experience changed their lives; all of them decided to follow the Ignatius' way of life, which at that time implied traveling to Jerusalem and, if possible, living and preaching the Gospel in the Holy Land²². The first Jesuits were so convinced of the “power” of the spiritual exercises that they started to give them to many different social groups of people, always adapting them to the circumstances and possibilities of the person. Peter Faber and Claudio Jayo in Germany, Francis Xavier in Portugal and India, Diego Laínez, Alfonso Salmerón and Nicolás de Bobadilla in Italy... it doesn't matter where they were, they always found time to talk about and to give the exercises, which became an essential and indispensable point in the identity of the Society of Jesus²³. Ignatius had already said: “The Spiritual Exercises are the very best thing that in this life

18 ENDEAN, Ph., “The strange style of Prayer: Mercurian, Cordeses and Álvarez”, *Mercurian Project. Forming Jesuit Culture 1573-1580* (Thomas McCoog, ed.), Institute of Jesuit Sources – Institutum Historicum Societatis Iesu, St. Louis – Rome 2004, 351-398; RUIZ JURADO, M., “Álvarez, Baltasar”, *DHJ* I, 91-93; BOADO, F., “Baltasar Álvarez en la historia de la espiritualidad del siglo XVI”, *Miscelánea Comillas* 41 (1964) 155-257; DUDON, P., “Les leçons d'oraison du P. B. Álvarez”, *Révue d'Ascétique et Mystique* 2 (1921) 36-57; GUIBERT, Joseph de, *The Jesuits...*, 219-229.

19 See: RUIZ JURADO, M.: “Los EE en la vida interna de la CJ”, inside “Ejercicios Espirituales”, *DHJ* II, 1226-1227.

20 Peter Faber, Diego Laínez, Alfonso Salmerón, Nicolás de Bobadilla, Simão Rodrigues and Francis Xavier.

21 Claude Le Jay (Jayo), Paschase Broët and Jean Codure.

22 These decisions were openly communicated in the liturgy of Montmartre, not far from Paris, August 15th 1534, and repeated the same date in 1535 and 1536 (see *Autobiography* [85])

23 Fr. Iparraguirre prepared a long list with all the Jesuits who gave the spiritual exercises during Saint Ignatius times: A. Araoz, F. de Borgia, Peter Canisius, J. Doménech, L. Kessel, F. Villanueva and many

I can think, perceive, or understand for helping a person benefit him[her]self as well as bringing fruit, benefit, and advantage to many others”²⁴.

It was the General Congregation IV (1598) which determined that all candidates should perform the spiritual exercises during their first probation²⁵, and the General Congregation VI (1608, decree 29) which decided that every Jesuit should practice eight or ten days of Spiritual Exercises every year. An *Instruction* from Fr. Aquaviva²⁶ included the 30 days retreat (a full month of Spiritual Exercises) as an important element in the Tertianship, that usually took place in the Noviciate community.

In the most difficult days in the History of the Society, those of the Suppression, the Jesuits went back to the exercises as the mystical place for their own identity in troubled times. The II Polocense Congregation (1783) established that those priests or scholastics who wanted to join back with the Society after having left it, should do the spiritual exercises; if they had been professed priests, an eight days retreat could be enough, but if they were not professed they had to participate in the 30 days retreat and go through one full year of formation.

One of the most fervent “apostles” of the Spiritual Exercises was Fr. Jan Roothaan. He was so convinced about the value of the Exercises that he learnt Spanish in order to be able to study seriously the Spanish text called *Autograph* and to compare it with the latin text *Vulgata* or other latin versions as *P1* or *P2*. He was sure that it was through the fidelity to the Spiritual Exercises that the Society of Jesus would find the way back to its own identity and charisma²⁷. M. Chappin says that Roothaan’s most personal contribution as General was his philological and spiritual interest on the book of *Spiritual Exercises*, offering the whole Society the core of her own charisma. Because of this, some historians considered Roothaan the second Founder of the Society of Jesus²⁸. This energy flowing from Roothaan’s affection to the *Exercises* lasted until contemporary times. A hundred years later, another General, Fr. Wlodimiro Ledóchowski, insisted on this point, that the spiritual vigor of the Society depended on the fidelity to the

others (see the wonderful: IPARRAGUIRRE, I., *Historia de los Ejercicios de san Ignacio*, vol. 1, Mensajero-IHSI, Bilbao-Roma 1946, 299-301).

24 Letter to Manuel Miona (Venice, November 16th 1536), IGNATIUS OF LOYOLA, *Letters and Instructions* (Palmer, M. / Padberg, J. / McCarthy, J., eds.) The Institute of Jesuit Sources, St. Louis-MO 2006, 27.

25 The Jesuits called “First Probation” (*Prima probatio*, in latin) a short period of time (12 to 20 days) that the young boys who wanted to join into the Society of Jesus had to spend as a guest or in a separated room before becoming a part of the Noviciate Community. Noviciate was the “Second Probation” and at the end of the Formation the “Tertia Probatio” or Tertianship appears (see the very complete and systematic article: RUIZ JURADO, R., “Probación”, *DHCJ* IV, 3235-3242).

26 *Ratio peragendi tertium annum probationis* (1592).

27 His second letter to the Society was *De Spiritualium Exercitiorum S.P.N. studio et usu* (Dec 27th, 1834); he insisted on how the Jesuits, especially novices Masters and Tertian Instructors, should receive a deep knowledge of the Exercises and a faithful practice of the method.

28 CHAPPIN, M., “Generales: 21. Roothaan”, *DHCJ* II, 1665-1671, 1666 y 1670.

practice of the Exercises. After Council Vatican II, Fr. Arrupe encouraged all Jesuits to perform the Exercises every year according to the spirit of Saint Ignatius (silence, retreat, solitude...) ²⁹.

3.2 Spiritual Exercises... to help souls

But the Spiritual Exercises were not only a key element in the identity of the Jesuits and the Society of Jesus; they were also one of the most important ministries in the apostolic life of the those men ³⁰. The *Formula Instituti* includes the Exercises as one of the specific ministries of the Jesuits, and the *Constitutions* recommend that every Jesuit has to learn how to provide the Spiritual Exercises ³¹. Among all the Jesuits from the first generation Peter Faber, according to Ignatius' words, was the best one delivering the Spiritual Exercises. He used to deliver the Exercises to many different kinds of people and under different circumstances, always adapting the method as annotations 18th and 19th propose. As the Jesuits started to deliver the Exercises, many different ways of interpreting the text appeared ³². Fr. Aquaviva tried to unify them, and published an *Official Directory* of the Spiritual Exercises (Rome 1599) that every Jesuit should follow in his ministry ³³.

The Jesuits delivered the Exercises according to the *natura* of the person. They were convinced that the 30 days retreat should be given to very few people and specially to those who could consider the possibility of becoming a priest or joining a religious congregation, the Society of Jesus included; and the method worked! We have a list of the people who joined the different religious congregations after having undertaken the spiritual exercises: Augustinians, Benedictines, Capuchins, Dominicans, Carthusians, Franciscans, Jeronimes, Mercedarians, Theatins ³⁴. During Saint Ignatius' life, the Jesuits delivered the exercises to members from other religious congregations: Augustinians, Benedictines, Carmelites, Dominicans, Franciscans,

29 See letters of Fr. W. Ledóchowski June 9th, 1935 and Fr. Arrupe's December 31st, 1975 (*Acta Romana SI*, Roma 1976, 635-636).

30 See the monumental work of Fr. I. IPARRAGUIRRE, *Historia de los Ejercicios de San Ignacio* (vol. 1: en vida de su autor [during his Author's life]; vol. 2: desde la muerte de su autor hasta la promulgación del *Directorio oficial* [since death of his Author (1556) till *Official Directory* (1599)]; vol. 3: evolución en Europa durante el siglo XVII [development in Europe during XVII century]), Biblioteca del IHSI, Roma 1946-1973. O'Malley, J., *The First Jesuits*, 127-133, "The Exercises in Practice".

31 *Constitutions* [408-409], see GANSS, *The Constitutions* 203.

32 IPARRAGUIRRE, I., *Exercitia spiritualia Sancti Ignatii de Loyola et eorum Directoria. Directoria (1540-1599)*, Nova editio, II, Roma 1955; all directories in PALMER, M., *On giving the Spiritual Exercises*, Institute of Jesuit Sources, St. Louis 1996; LOP, M., *Los Directorios de Ejercicios*, Mensajero-Sal Terrae, Bilbao-Santander 2000.

33 It was not the first *Directory*. Some years before, other Jesuits had written their own way of giving the Exercises as Diego Mirón or Juan A. de Polanco.

34 Complete list of names and places in IPARRAGUIRRE, I., *Historia de los Ejercicios*, I, 297-298. Iparraguirre also offers some cases of people who had left their congregations and joined them again after the exercises (page 298).

Jeronimes³⁵ ... Most of the *exercitants* undertook some exercises from the First Week about sin, mercy of God and guidelines for a good exam of consciousness and confession.

But, where did they use to provide the Spiritual Exercises? In the very beginning Jesuits used to go to people's homes. Soon they started welcoming people for spiritual exercises in their own homes and, as the numbers increased, they adapted an area of the schools (Gandía, Siena, Goa...) as a previous step to the appearance of the first retreat house³⁶. During the XVII century the apostolate of the Exercises increased very quickly. In 1727 there were eleven retreat houses in France, seven for men and four for women³⁷. Diocesan priests and other religious congregations (Redentorist and Pasionist) started to provide exercises (full or adapted) to all kinds of people. At the beginning of XIX century, 1816, Bruno Lanteri founded the Oblates of Virgin Mary whose specific charisma was to give spiritual exercises in rural and poor areas. Years later, the Parochial Cooperators of Christ the King and Hand Maids of Christ the King were founded to provide spiritual exercises and to support the retreat houses³⁸.

4. Spirituality... in the track. Fr. Claudio Aquaviva's Period (1581-1615).

The fifth Fr. General of the Society of Jesus was the young Claudio Aquaviva. He was appointed Provincial of Naples in 1576 when he was only 33 years old, and Fr. General in 1580, at 37 years of age, elected by the IV General Congregation (February 7 – April 22 1581). His long generalate lasted for 35 years, so he was perhaps the most influential one in the history of the first Society of Jesus. Concerning spiritual life, the GC IV established one hour of daily meditation for all Jesuits and determined a formation plan for novices³⁹. Fr. Aquaviva followed the spiritual life of the Society very closely, always encouraging and keeping alive the inspiration of the Holy Spirit through letters and documents to the whole Society⁴⁰. It was during the GC VI (1608) that a decree established the eight – ten days retreat for all Jesuits and the triduum for renovation of vows. Aquaviva also focused on formation for young Jesuits during the Juniorate or Tertianship. He also insisted on the presence of the Spiritual Father in

35 Complete list of names and places in IPARRAGUIRRE, I., *Historia de los Ejercicios*, I, 302-303.

36 Maybe the first retreat house was in Alcalá de Henares (Spain), promoted by Fr. Francisco Villanueva (see: IPARRAGUIRRE, I., *Historia de los Ejercicios* I, 145).

37 About the apostolate of the spiritual exercises developed once the Society of Jesus was restored see: Tetlow, J., "Casas de Ejercicios [Retreat Houses]" *Diccionario de Espiritualidad Ignaciana*, vol. 1, Mensajero-Sal Terrae, Bilbao-Santander 2007.

38 The first was founded by Fr. Francis de Paula Vallet and the second by Fr. Pedro Legaria Armendáriz, both in 1928.

39 All documents of General Congregations in: *For Matters of Greater Moment. The First thirty Jesuit General Congregations* (Padberg, J./ O'Keefe, M./ McCarthy J. L., eds.), Institute of Jesuit Sources, St. Louis-MO 1994.

40 *Spiritus ac fervoris renovatio* (1583), *De studio perfectionis et caritatis* (1586), *Ad augendum et renovandum spiritum in Societate* (1588), *De renovatione spiritus et correspondentia cum Deo* (1604)

every community and in the formation of those who would become preachers (human values, oratory style or even some techniques for memorizing).

Two very important documents appeared in 1599: The *Official Directory of Spiritual Exercises* and *Ratio Studiorum*, this last one after seventeen years of experience from many high schools all over Europe. This *Ratio* was probably the most influential pedagogical document in Modern times; inspired by the *Spiritual Exercises*, it offered a method and a frame to build an Ignatian person in all its dimensions⁴¹. Aquaviva did not forget the missionary life of the Society: The Mexican Province developed with 107 Jesuits (1580) to 314 (1599); three new provinces appeared: Philippines, Paraguay and Nuevo Reino (Colombia and Venezuela) and responding to the demands of Enrich IV of France (1604) some Jesuits were sent to Canada for the first time in 1611. In the East Assistancy, Aquaviva supported Robert De Nobili's mission for the conversion of brahmanes in India, and the adaptation that the Gospel required in Japan as Alessandro Valignano proposed⁴².

5. "... for your spirit's refreshment and consolation"⁴³. Printed Spirituality

It was also under the government of Fr. Aquaviva that the spiritual Jesuit literature reached a higher level of divulgation.

Fr. **Alonso Rodríguez** (Valladolid / Spain 1538 – Seville 1616) was one of the most influential Jesuit writers in the first Society of Jesus. He spent most of his life in Castile and Andalusia (south of Spain) teaching Theology in different places and working as Novice Master. His *Ejercicio de perfección y virtudes cristianas* (Seville 1609) (*Practice of Perfection and Christian Virtues*), consists in a collection of his weekly lectures to his community between 1589 and 1595. In 1626, only fifteen years after the first edition, this book had been translated into French, Italian, Latin, German, Deutsch and partially into English. There were more than 300 editions and it was translated into 23 languages. Probably the most edited book written by a Jesuit after the *Spiritual Exercises* of Saint Ignatius. Rodríguez's book was the text every novice had as his personal spiritual reading; not only Jesuits read and prayed with this book, but also other religious congregations and lay people used it. Practical, spiritual, rooted in the Christian tradition (Agustin, Bernard, Gregory, Jerome) and full of life and examples, the book of Rodríguez was fully alive until the Council Vatican II⁴⁴.

41 See: DUMINUCO, V. J. (ed.), *The Jesuit Ratio Studiorum: 400 anniversary perspective*, Fordham University Press, New York 2000.

42 Fois, Mario, "Generales: 5. Aquaviva", *DHCJ* II, 1614-1621.

43 "It would be all right for you to occasionally read or have someone read to you [spiritual books] for your spirit's refreshment and consolation" (Letter to Francesco Mancini (Rome, April 7, 1554), *Letters and Instructions*, 490).

44 DONNELLY, J. P., "Rodríguez, Alonso (II)", *DHCJ* IV, 3394-3395; DONNELLY, J.P., "Alonso Rodríguez: Ejercicio: A Neglected Classic", *Sixteenth Century Journal* 11 (1980) 15-24; VASSAL, Al de, "Un maître de la vie spirituelle, le Père Alonso Rodríguez", *Etudes* 150 (1917) 297-321.

Born in the same Castilian city as Rodríguez, we find Fr. **Luis de La Puente** (Valladolid 1554 – Valladolid 1624). La Puente lived most of his years as a Jesuit in Castile working as a Novice Master, Tertian instructor or teaching Theology in Valladolid⁴⁵. In 1605 he published his *Meditaciones de los misterios de nuestra santa fe (Meditations of Mysteries of our Holy Faith)*, that reached the number of 400 editions and translations (Chinese and Arab included). Four years later (Valladolid 1609) the *Guía spiritual (Spiritual Guide)* appeared, a description of the different paths of the Holy Spirit based on prayer and mortification⁴⁶. He also wrote a well known *Vida del P. Baltasar Álvarez* (Madrid 1615) (*Life of Fr. Baltasar Álvarez*) where he tried to offer a portrait of a perfect Master of spiritual life that was deeply influenced in the doctrines and teachings of Fr. Louis Lallemant.

Achile Gagliardi (Padua / Italy 1539 - Módena / Italy 1607) had a deep influence as well as being a spiritual writer in Italy. Professor of Philosophy and Theology in Collegio Romano, he worked also in Padua, Milano, Brescia and Módena, always in Italy. During his fourteen years in Milano, he was Isabella Berinzaga's spiritual director, who was a mystic, visionary woman from the Milanese society. Gagliardi wrote a *Breve compendio in torno alla perfezione christiana* (Brescia 1611) (*Brief Compendium about Christian Perfection*) where he described and analyzed the mystic intuitions of this woman: deification of the soul, passive quietness, and pure union with God. Even though Gagliardi remained inside the orthodox catholic limits, he seemed to be close to “pre-quietism”. Pope Clemens VIII imposed on him a *retractatio* and silence about these doctrines. His most popular ignatian work, *S. P. Ignatii de Loyola de discretione spirituum regulae explanatae* (Naples 1851) (*On Discernment of spirits*) offers a synthesis of the ignatian mysticism following the rules on discernment of the *Spiritual Exercises* [313-336]⁴⁷.

Among the very long list of spiritual writers, there are still two more that we should mention. Fr. **Diego Álvarez de Paz** (Toledo 1561 – Potosí / Bolivia 1620) who was sent to Peru and reached Lima on June 1585. After being a teacher and a rector in several schools in Peru, he was appointed Provincial in 1616. Fr. De Paz combined his administrative work with his writing work. A huge book structured in three volumes (1608, 1613 and 1618) compiles his Spiritual Theology. The third one, *De inquisitione pacis*, is a treatise on prayer which develops in four steps: intellectual prayer, affective prayer, “incoative” contemplation and perfect contemplation. Fr. Álvarez de Paz tried to integrate his own spiritual experience and his

45 RUIZ JURADO, M., “La Puente, Luis de”, *DHCJ* III, 2244-2245. See also: ABAD, C. M^a, *El venerable P. Luis de la Puente. Compendio de su santa vida*, Valladolid 1935; Allison Peers, J., *Studies of the Spanish Mystics*, 3 vols. (London 1951-1960), II, 241-269; DUDON, P., “Troisième centenaire de la mort du P. de la Puente”, *Etudes* 181 (1924) 598-609.

46 Four Latin editions, twelve French editions and some others in Italian, German, Flemish....

47 MUCCI, G., “Gagliardi, Achille”, *DHCJ* II, 1547-1548; GIL, D., “Gagliardi y sus comentarios a los Ejercicios”, *Manresa* 44 (1972) 273-284.

spiritual theological reflection in a very systematic way: in the fifth part of the third volume he organizes the ascent to pure mystic life in fifteen steps⁴⁸.

All this spiritual literature arrived in France and influenced Fr. **Louis Lallemant** (Châlons-sur-Marne / France 1588 – Bourges 1635). After years teaching philosophy, moral theology and mathematics, he became a Novice Master (Rouen, 1622-1626) and Tertian Instructor (Rouen, 1626-1631). One of his disciples, Jean Rigoleuc, took notes from his lectures and published, with Pierre Champion, the book *Doctrine Spirituelle (Spiritual Doctrine)*, one of the most important titles in the history of the spirituality of the Society of Jesus: the second conversion, caution to active life, purity of heart and guidance of the Holy Spirit, are the main topics that Lallemant develops in the seven main parts (principes / principios) of his *Doctrine*⁴⁹. The martyrs and saints Isaac Jogues, Antonio Daniel and Jean de Brébeuf were some of his disciples who died in the Canadian mission among the hurons. Lallemant is nowadays recognized as the Master of what we can call the “French Jesuit School of Spirituality” whose most recognized disciples are Jean Joseph Surin, Julien Maunoir, Jean Rigoleuc and Vincent Huby.

6. “Among the Turks, or any other infidels...”⁵⁰. Spirituality *for* and *in* Mission

As it is written in the *Formula Instituti* and appears in the VII part of the *Constitutions*, one of the main and biggest concepts in ignatian spirituality is “mission”⁵¹. From the very beginnings, the first Jesuits developed a deep self-consciousness of apostles, men sent by Jesus Christ through their Superiors or through the Pope (Vicar of Christ) to a concrete and specific mission. Francis Xavier in India, Peter Faber in Germany, Laínez in Italy, Claude Le Jay in Austria or Simão Rodrigues in Portugal were the first testimonies of a long tradition in the Society of Jesus which reaches the XXI century.

When Ignatius of Loyola was Father General (1540-1556) the Society started to send Jesuits to different parts of the world, and as a consequence, new provinces began to appear⁵². A Jesuit was a man not only with a mission, but *in* mission. Many young Jesuits departed from Lisbon (Portugal) or from Seville (Spain) to preach the Gospel in the new lands of Latin America, or following the first steps of Francis Xavier in India and beyond; most of them were

48 FERNÁNDEZ, E., “Álvarez de Paz, Diego”, *DHJ* I, 94-95; LÓPEZ AZPITARTE, E., *La oración contemplativa. Evolución y sentido en Álvarez de Paz*, S.J., Granada 1966; O’CALLAGHAN, T. G., *Álvarez de Paz and the Nature of Perfect Contemplation*, Rome 1950.

49 See: *The Spiritual Doctrine of Father Louis Lallemant, of the Company of Jesus*, Kessinger Publishing 2007; new and critical edition: *La doctrine spirituelle* (Salin, D., ed.), Desclée de Brouwer, Paris 2011.

50 “... even those who live in the region called the Indies...” (*Formula of the Institute* [3], see: Ganss, *The Constitutions*, 63-73, 68.

51 SIEVERNICH, M., “La misión y las misiones en la Primitiva Compañía de Jesús”, *Ite, inflammate omnia* (Th. McCoog, ed.) Institutum Historicum SI, Roma 2010, 255-273; O’MALLEY, J., “Mission and the early Jesuits” *The Way Supplement* 79 (1994) 3-10.

52 1546 Portugal; 1547 Spain; 1549 India; 1551 Italy; 1552 Aragón (Spain); 1553 Brazil; 1554 Castile, Aragón, Andalusia (Spain); 1555 France; 1556 Germany.

volunteers. Between 1610 and 1730 more than 760 German Jesuits asked to be sent to the “missions”, and during the first fifteen years of the XVII century more than 130 Jesuits from Italy, Spain or Portugal left for the Portuguese Indies⁵³.

Among a very long and anonymous list of missionaries, we find Jesuits who have really fixed their names in the history of the Mission. Thomas Stephen, a friend of Edmund Champion, published the first *Grammar* of the Konkani language (and the first one in any Indian language); he also published a *Catechism* in Konkani, and his *Christian Purdna* (1616) in Marathi. Gonsalvo Fernandes worked hard in Madurai (India) for more than fourteen years without achieving one conversion until the arrival of Robert de Nobili (Rome 1577 – Chennai (India) 1656). This great Roman Jesuit studied Tamil, Sanskrit and the complex and rigid cast system; he used to dress as a true Indian man and tried to adapt the liturgy to Indian tradition. And conflicts arose. Some Jesuits thought he was going too far in his methods of evangelization, to the point where Fr. Provincial, Pero Fernandes, forbade him from baptizing. Even though Fr. General Aquaviva supported De Nobili, the Inquisition of Goa prosecuted him; after a long process, Pope Gregory XV defended him and the case was closed⁵⁴.

But India was not the limit. With Fr. Alessandro Valignano (Chieti 1539 – Macao (China) 1606) the Jesuits crossed India and reached Japan. In 1573 Fr. Mercurian appointed Valignano as “Visitador” for India and the Far East. On March 24th 1574, he left Europe from Lisbon to Goa with forty one missionaries; it was the first trip to Asia, his place for mission during more than 30 years. He organized Japan provinces, the formation of the Jesuits, the promotion of diocesan priests and built the first press in Japan for Japanese Christian literature. Many of his great efforts had a deep influence in the attitude of the Church towards the mission⁵⁵.

A bit younger, Li Mandou was the Chinese name of Lorenzo Ricci (Macerata (Italy) 1552 – Beijing (China) 1610), another Italian missionary, founder of the Jesuit mission in China. After a long formation in Rome, he travelled to Goa (1578), and after four years Valignano called him to work in China. He and Michele Ruggieri established the first missionary Jesuit place in China. Ricci studied Chinese religious traditions and learnt Chinese; his deep knowledge of mathematics, cartography and cosmology created a deep esteem and reputation among the Chinese high intellectual society. His five scientific books appeared under the title *Qiankun tiyi* (*Treatise on Heaven and Earth*). In 1604, the Chinese mission became independent from the Japanese Jesuit Province, and Ricci was his first Superior. As this happened to De Nobili in India, Ricci had conflicts with other missionaries (inside and outside of the Society of Jesus) who

53 Those volunteers were known as *Indipeti*, volunteers for the overseas missions. “About 14.000 of these autograph letters (pre-1773) are held in ARSI” (see: Wiktor GRAMATOWSKI, *Jesuit Glossary: Guide to understanding the documents* [English version: Camilla Russell] in www.sjweb.info/arsi/documents/glossary.pdf)

54 PONNAD, S., “De Nobili, Robert”, *DHJ* II, 1060-1061; RAJAMANICKAM, S., *The First Oriental Scholar*, Tirunelveli 1972.

55 CIESLIK, H. / Wicki, J., “Valignano, Alessandro”, *DHJ* IV, 3877-3879; WICKI, J. (ed.), *Historia del principio y progreso de la Compañía de Jesús en las Indias Orientales (1542-1564)*, Roma 1944; MORÁN, J. F., *The Japanese and the Jesuits: Alessandro Valignano in Sixteenth Century in Japan*, London 1993.

could not accept his methods for *inculturation* and provoked the “controversy about Chinese rites”⁵⁶. When Ricci passed away the Jesuit mission in China had eight missionaries and eight Chinese Jesuit brothers working in four Jesuit residences; there was a Christian community of 25.000 members. Chinese bishops in Council Vatican II (1963) asked the Pope to introduce the “cause of beatification” of Fr. Mateo Ricci⁵⁷.

What was happening meanwhile on the other side of the world? America was a new continent, and the new circumstances of its people and culture were demanding new methods for evangelization. Following the Franciscans projects, the Jesuits began with the “reductions”, not only a way to promote Christian Faith or to convert unbelievers, but a proposal for building a new life for the indigenous: education, art, culture, music, economy, religion, family, work... Jesuits began the first reductions in the region of Paraguay and the highest population reached 104.483 in 1755. The life of the communities was always structured around the church⁵⁸, the residence of the Jesuit Fathers and the big square in the middle of the city. They developed their own economy based on agriculture (sugar, tobacco, potatoes) and cattle⁵⁹. After a long time of conflicts with Portuguese and Spanish kings, the reductions declined and started to disappear when the Jesuits were expelled from all Portuguese and Spanish territories in 1767 and 1768⁶⁰.

6. To love and serve till the very end. Spirituality of martyrdom

“No one has a greater love than those who give their own life for their friends” (John 15, 13). In the *Spiritual Exercises* we are used to praying: “I wish and desire, and it is my deliberate

56 In his reception to the Jesuits of the 35th General Congregation, Pope Benedict XVI offered the testimony and life of Mateo Ricci and Robert de Nobili as examples of inculturation and lives offered for the Kingdom of God: “extraordinary experiences of proclamation and encounter between the Gospel and world cultures” (*Address of His Holiness Benedict XVI to the Fathers of the General Congregation of the Society of Jesus* [5]).

57 Among the very long bibliography: STANDAERT, N., “Jesuits in China”, *The Cambridge Companion to the Jesuits* (T. Worcester, ed.), Cambridge University Press, Cambridge 2008, 169-185; BANGERT, W., *A History of the Society of Jesus*, Institute of Jesuit Sources, St. Louis – MO, 1972, 157-161; SEBES, J., “Ricci, Mateo”, *DHCI* IV, 3351-3353; SEBES, J., “Ritos chinos. Controversia”, *DHCI* IV, 3367-3372; SPENCE, J. B., *The Memory Palace of Matteo Ricci*, Nueva York, 1984; Modras, R., “Mateo Ricci”, in *Ignatian Humanism*, Loyola Press, Chicago 2004, 85-129.

58 Some of them very big and rich: the church of Saint Ignatius Mini was 24 meters wide and 62 meters long. See: BAYLE, G. A., “Jesuit Architecture in colonial Latin America”, *The Cambridge Companion to the Jesuits* (Worcester, T. ed.), Cambridge University Press, Cambridge 2008, 217-242.

59 700.000 sheeps, 75.000 horses give an idea of the prosperity of the economy of those communities.

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MORALES, M. M^a, “Reducciones”, *DHCI* I, 111-114, under “América Hispánica III. Métodos misionales”; REVUELTA, M., “Los jesuitas en la América española. Gloria y Cruz de las Reducciones del Paraguay”, *Once calas en la historia de la Compañía de Jesús*, Universidad P. Comillas, Madrid 2006, 113-143.

decision, provided only that it is for your greater service and praise, to imitate you in bearing all injuries and affronts, and any poverty actual as well as spiritual..." [98]; and in the "Third way of being humble" we also pray: "I desire and choose poverty with Christ poor rather than wealth; contempt with Christ laden with it rather than honors. Even further, I desire to be regarded as a useless fool for Christ... rather than as a wise or prudent person in this world" [167].

The history of Ignatian Spirituality is also based on a fundament of fidelity and commitment with projects that the Jesuits started in so many different places all over the world and, even more, with the people they helped in their missions. This fidelity and commitment to people and to God was many times the main cause of a violent death and martyrdom. The list of Jesuits martyrs is quite long; they offered their lives in very different contexts as a testimony to how deep the spiritual experience of those men was, mainly rooted in the *Spiritual Exercises*. These lives offer us a very solid fundament for any Ignatian vocation, whatever it could be. These are lives that are always keeping us awake and alert trying to be serious and responsible with the gift of life we have received. To follow the Master had consequences for the disciples... until contemporary times.

Year	Place	Names	Beat. / Canonization
1570, July 15	Canary Islands (Spain)	Ignacio de Azevedo and 39 companions (see list: <i>DHCJ</i> III, 2539-2540).	Beat.: Pius IX, May 11, 1854.
1571, Set 13 th	Brazil	Pedro Días and 11 companions (see list: <i>DHCJ</i> III, 2540).	Venerable.
1574-1603	England	Edmund Campion, Alexander Briant, Robert Southwell, Enrich Walpole	Paul VI, Oct 25, 1970.
1583 Jul 25	Salsete (India)	Rodolfo Acquaviva, Alfonso Pacheco, Antonio Francisco, Pietro Bero, Francisco Aranha	Beat.: Leon XIII, April 30th 1893.
1597-1633	Japan	Pablo Miki, Juan de Gotó, Diego Kisai and 34 companions (beat.) (see list: <i>DHCJ</i> III, 2545)	Canon.: Jun 8, 1862 Beat.: Jul 7, 1867.
1603-1625	England	Nicolas Owen, Thomas Garnet	Paul VI, Oct 25, 1970.
1615	Glasgow (Scotland)	John Ogilvie	Paul VI, Oct 17, 1976.
1616 Nov 16-20	Durango, North México	Hernando de Tovar, Bernardo de Cisneros, Diego de Orozco, Juan del Valle, Luis de Alavés, Juan Fonte, Jeronimo de Moranta, Hernando de Santarén	Process reopen Dec 20th 1983.
1619 Set. 0	Slovakia	Istvan Pongrácz, Melchior Grodziecki, Marko Krizevcanin	Canon.: John Paul II, July 16th 1995.
1624 Set. 28 -	Etiopia	Francisco Machado, Bernardo Pereira	Victim of Violence ⁶¹ .
1625-1649	England	Edmund Arrowsmith, Enrich Morse	Paul VI, Oct 25, 1970.
1628, Nov 15-17 th	Paraguay	Roque González, Alonso Rodríguez, Juan del Castillo	John Paul II, May 16, 1988.

61 "Victim of Violence / Victim of War" is the name given by the *DHCJ*; see vol. IV, 3940-3944: "Victims of Violence in El Salvador (Nov 16th 1989)" (3940-30941); "Victims of Violence in the Civil Spanish War (1936-1939)" (3942-3943); "Victims of Violence in Indonesia (Nov. 1st 1945)" (3943); "Victims of Violence in Libano (June 1860)" (3943-3944); "Victims of Violence in Pécs (Hungary) (March 26th 1704)" (3944).

1635 Apr 25	Etiopia	Gaspar Pais, João Pereira, Bruno Bruni	Process opened in 1902.
1638 Jun. 14	Etiopia	Francisco Rodrigues, Giacinto Franceschi	Process opened in 1902.
1642-1649	Ontario – Canada	Renato Goupil, Jean de la Lande, Antonio Daniel, Jean de Breufeuf, Gabriel Lallemant, Garnier, Noel Chabanel	Canon.: Pius XI-1930.
1649-1702	England	Peter Wright, Philip Evan, David Lewis	Beat.: Pius XI, Dec 15, 1929. Canon.: Paul VI, Oct 25, 1970.
1653	Etiopia	Bernardo Nogueira	Victim of Violence.
1670, Jan 29 1672, Apr 2	Micronesia	Luis de Medina, Diego Luis de San Vitores	Beat.: John Paul II, Oct 6 1985.
1674, Feb	Micronesia	Francisco Esquerria	Victim of the War.
1675, Dec	Micronesia	Pedro Díaz	Victim of the War.
1676, Jan-Set	Micronesia	Antonio di San Basilio, Sebastian de Monroy	Victims of the War.
1684, July – 1685, July	Micronesia	Manuel Solórzano, Balthasar Dubois, Agustín Strohbach, Pieter Coemans	Victims of Violence.
1792 Set 2-5	France	See long list of 23 Jesuits in <i>DHCF</i> III, 2534-2535	Beat.: Pius XI, Oct. 17 th 1926.
1936, Aug 19	Valencia (Spain)	Tomás Sitjar Fortiá and 12 companions (list: <i>DHCF</i> III, 2538).	Beat.: John Paul II, March 11, 2001.

7. “education of children and unlettered persons in Christianity” (*Formula Instituti*): Spirituality in Popular missions

This is a method of Evangelization that appeared in the XVI century. A “Popular Mission” was a Pastoral strategy specifically thought and prepared for small villages and rural areas. This ministry had a deep influence during the Counter Reform period in those places far from big cities and with much less opportunities for a basic Christian education. Even though the Society of Jesus invested a lot of Jesuits, time and efforts in this ministry, other new religious congregations were dedicated to Popular Missions: Capuchins, Redentorists and the Priests of the Mission of St. Vincent Paul.

The first Jesuits adopted also this apostolate, motivated once more by the significance of “mission” in the *Formula Instituti* or in the *Constitutions* [603-632]. Probably the first one dedicated specifically to this apostolate in small villages was the Italian Silvestro Landini⁶² who prepared a detailed apostolic project: one week in a village preaching, giving Christian doctrine to different groups of population, praying the *Via Crucis*, offering sermons and confessions, promoting reform of life, and, in the end, founding small confraternities that could continue with the mission once the missionary had to leave to the next village.

Fr. Aquaviva gave a push to this apostolate with three of his letters (1590, 1594, 1599) and one *Instruction*, mentioning the main goals, means and topics that the missionary should develop⁶³. Soon this method was spread among other countries such as Germany, Spain,

62 See Guidetti, A., “Landini, Silvestro”, *DHCF* III, 2277.

63 The *Instruction in Institutum SJ*, III, 365-368.

Portugal or France⁶⁴. In northern Europe, missionaries fought mainly against the “false doctrine” of the Lutherans, while in the South the enemies represented ignorance, superstition and vices.

After the Restoration of the Society of Jesus (1814) and strongly supported by Fr. Jan Roothaan⁶⁵, the Jesuits continued with this method of Evangelization. The *Manuel du missionnaire* (Paris 1847) published by the French Adrien Nampon offered a very good guide on how to proceed in the missions⁶⁶. Germany (Colonia, Aquisgran, Paderborn), Holland, Austria, France, Italy, Spain, Peru, Ecuador, Bolivia, Colombia and United States continued this fruitful methodology always inspired by the *Spiritual Exercises*⁶⁷. In the sixties of the XX century this apostolate came into a deep crisis and experienced a fast and universal decline.

8. “Collaboration at the Heart of Mission” (GC 35)⁶⁸: Confraternities

As it was written in the *Formula Instituti*, to move from one place to another was a proper element in the Jesuit vocation⁶⁹. So, first Jesuits started to think on how to preserve the experience and the fruits God had produced in the Vineyard the Jesuits had worked. Without any institution around, there was a high risk of losing easily what they had built up with such big effort.

Sent to Parma (June 1539), Peter Faber and Diego Lainez worked there for more than one year. Before leaving for Germany (Faber), and to Rome (Laínez), they founded the confraternity of the “Holy Name of Jesus”. Fabro wrote guidelines offering advice on how to keep alive what people had already received through conversations and spiritual exercises with

64 Among the long list of Jesuits dedicated to this apostolate, we should mention: Konrad Herdigen and Georg Loferer in Germany; Jerónimo López and Pedro de Calatayud in Spain; Francis Regis and Julien Maunoir in France.

65 In his *Meditationes et Instructiones pro ss. Missionibus*.

66 Almost eighty five years later a new handbook appeared, this time in Italian: *Manuale pratico per le Missioni al popolo* (Padua 1931) by Giuseppe Golia.

67 Some numbers are really amazing: Germany: in twenty years: 1.500 missions; Holland 1912: 179 missions; Austria Fr. Mathaus Wieser 943 missions in 33 years (almost 29 every year); France: 285 missions in 1851 (see: O'Malley, John “II. CJ Restaurada (Desde 1814). In “Misiones Populares”, *DHJ* III, 2693-2694).

68 “We are humble and grateful that so many –inspired as we have been by the vocation of Ignatius and the tradition of the Society- have chosen both to work with us and to share our sense of mission and our passion to reach out to the men and women of our broken but lovable world” (GC 35, decree 6 [3]).

69 “to go without subterfuge or excuse, as far as in us lies, to whatsoever provinces they may choose to send us ...” and “The Society was to be distributed into diverse regions and places throughout the world”, See: GANSS, *Constitutions*, 68 and 269 [603].

these two Jesuits⁷⁰. In 1547 Ignatius worked with twelve men who could help him organize the works of mercy in Rome around the church of the “Twelve Apostles”, as the beginning of the confraternity of the “Holy Sacrament”. Nadal, founded in Mesina and Laínez in Palermo; some others appeared in Genova, Padua, Ferrara, Florencia, Venecia, Siena and Perugia. But Ignatius preferred the Jesuits free from direct responsibilities in order to keep them available for other missions and he refused permission to Polanco when a confraternity in Pistoia wanted to elect him rector.

These pastoral platforms helped lay people live their Christian lives; sometimes the Congregations were specifically oriented towards different social groups: doctors, lawyers, artisans, sailors, or even prisoners. Juan Berchmans discovered his vocation in the Congregation in Malinas; Francis Sales in Clermont; Jean Eudes in Caen and also others as Alfonso M^a de Ligorio, Jean Baptiste de la Salle, Camille de Lelis etc...⁷¹

But the most important results of these confraternities were the Congregations of Our Lady, **Marian Congregations**, founded by Jean Leunis (Liège, Belgique 1532 – Torino, Italy 1584) a young Belgium Jesuit and grammar teacher at Collegio Romano⁷². He began a congregation with his students called “Congregation of Annunciation”, the name of the church where they used to meet. In 1564 they approved the Rules of the Congregation, the first structure of the thousands of communities that would appear in the future. Ten years later, Fr. Aquaviva wrote new rules; the Jesuit “in charge” of the Congregation was not elected anymore by the members, but appointed by the Fr. General. Soon this structure was adopted by other institutions: the Collegio Germanico, the Roman Seminary or the the English College in Rome, and also beyond Italy as in Bohemia, Poland, Spain, Peru, México, Portugal, Brazil and Japan. Leunis founded new congregations in France (Paris, Billom, Lyon and Avignon) and they entered into Germany.

The General Fathers Mercurian and Aquaviva seriously supported the congregations. The Bulle *Omnipotentis Dei* (1584) by Pope Gregory XIII erected the congregation of Collegio Romano as the “Mother and Head” of all congregations and placed all of them under the immediate direction of the Fr. General. Marian congregations were integrated in the pedagogical structure of the Jesuit schools, being an important element in the Christian formation of the students⁷³. After difficult times during the Suppression of the Society, the congregations renewed their rules (Fr. General Peter Beckx, 1855) and adapted to new times.

70 Meditation, Exam, Daily Mass, weekly Communion, works or mercy (see: *Monumenta Fabri*, 41-ss). Some important Jesuits of the first generation joined the Society through this Confraternity: Jerónimo Doménech, Benito Palmio, Antonio Criminal (martyr).

71 See: GUIBERT, J. de, *The Jesuits*, 295-301; O'MALLEY, *The First Jesuits*, 192-197.

72 See Wicki, J, - Dendal, R., *Le P. Jean Leunis, fondateur des Congrégations Mariales*, Rome 1951. A short article Meessen, G., “Leunis (Leon), Jean”, *DHCJ* III, 2242.

73 One of the Rules of Fr. Rector of the *Ratio Studiorum* encouraged him to include the Congregation of Our Lady in the ordinary life of his School.

The movement grew very quickly⁷⁴. The new atmosphere after the Council Vatican II was demanding new changes in the congregations. It took many years, long conversations and delicate discernment to transform the congregations into the new movement we have today, the Christian Life Communities (CLC)⁷⁵.

9. “Generous contribution of women”⁷⁶

9.1 The Charismatic experience of Ignatius and his Companions

The role of women in the spiritual growth of Ignatius of Loyola was very important⁷⁷. When he left his home in Azpeitia with his eyes and heart in Jerusalem he stopped in Manresa for quite a long time, eleven months (March 1522 – February 1523). It was in this city and in Barcelona where he met a group of women who supported him and many of which became quite close friends with him. On her way back home, the evening of March 25th 1522, Ines Pascual was the first one to talk to Ignatius, helping him when he was lost upon arrival to Manresa⁷⁸. She and her friends assisted Ignatius during his sickness in Manresa, supported him with food and clothes and were affectionate to the very first Ignatius’ teachings on prayer⁷⁹.

In Barcelona Ignatius became friends with Isabel Roser and her group of devout women⁸⁰. Isabel also supported Ignatius, not only during his days in Barcelona, but also years later during his studies in Paris (1528-1534). When Isabel’s husband died, she decided to travel to Rome and to become a Jesuit. Ignatius tried to avoid it, but Isabel wrote to the Pope Paulus III⁸¹ and Ignatius had to admit her and her two companions in the Society⁸². The three were

74 “more than one thousand of new congregations were affiliated to the Prima Primaria in Rome every year”.

75 Paul VI confirmed the new situation “ad experimentum” on 25th March 1968, and approved definitely 31st May 1971. See: O’SULLIVAN, P. “Congregaciones Marianas”, *DHCJ I*, 914-918.

76 “We wish to express our appreciation for this generous contribution of women, and hope that this mutuality in ministry might continue and flourish” (General Congregation 34, decree 14).

77 And even before: his mother, his wet nurse, his “certain lady” (*Autobiography* [6]). For Ignatius, Women, and First Jesuits, See: GARCÍA DE CASTRO, J., “Las mujeres y los primeros jesuitas”, *Iguales y diferentes* (Rivas, F. ed.), San Pablo, Madrid 2012, 219-282.

78 Inés took Ignatius to Sainte Lucía Hospital and that first night brought him a chicken soup.

79 Their names: Angela Amigant, Juana Serra, Micaela Canilles, Inés Claver, Brianda Paquera, Juana Ferrer; they were known as “The Yñigues”, catalan word “affictionated to Iñigo”. Most of the information about these women in *Scripta Sancti Ignatii*, Madrid 1918.

80 See: DALMASES, C. de, “Roser (Rosés, Rosell), Isabel”, *DHCJ IV*, 3413. Names of her friends: Isabel de Josa, Leonor Zapila, Estefanía de Requesens, Guiomar de Ostalrich, Mencía de Requesens, Isabel de Boxadors, Aldonza de Cardona.

81 The letter in *Scripta II*, 12-13 and also in *Fontes Documentales* 698-699.

82 Francisca Cruyllas and Lucrecia de Brandine. The three of them pronounced their vows 25th December 1545 in Sainte Mary of the Strada Church, in front of Ignatius of Loyola.

Jesuits for a period of nine months. Ignatius sent them to Santa Marta, a house for the rehabilitation of prostitutes, but after a few misunderstandings and conflicts, Ignatius asked the Pope to cut the link of the vows they had pronounced and to allow the Society not to admit women again. Isabel went back to Barcelona and in 1549 joined the Franciscan convent of Saint Mary of Jerusalem⁸³.

Women appeared again in Alcalá and Salamanca (1526-1527) as devout followers of Ignatius, interested in deepening their spiritual lives⁸⁴. They used to meet in private homes or in the Antezana Hospital, residence of Ignatius in Alcalá, to talk about methods of prayer, exam of consciousness and how to prepare a good confession. Because of this kind of meetings and the original personality of Ignatius and his friends (Calisto de Sá, Diego de Cáceres and Juan de Arteaga), the Inquisition began to keep an eye on them to the point where Ignatius spent forty-two days in prison. They had to leave the city and start thinking of a new plan⁸⁵.

Once in Rome, and after the episode with Isabel Roser, Jesuits started to develop a way of proceeding with women based on prudence, respect and a certain distance. Other religious congregations considered that the Jesuits were too close to women in their confessions and conversations⁸⁶, that's why some of Fr. Nadal's advices first, and the *Constitutions* later tried to introduce some changes in the behavior of the Jesuits⁸⁷.

Nowadays, Jesuits have revisited this topic in the 34th General Congregation (1995), in which a decree was written that recognized all the mistakes in the Jesuit tradition against women, gave thanks to all the women that had been faithfully collaborating in Jesuit institutions, and offered some practical points in order to change ideas and behaviors for a better integration of women in the society⁸⁸.

9.2 Ignatian Spirituality and Female Religious Institutions (FRI)⁸⁹

83 Ignatius himself explained the situation in a letter to Fr. Torres (*Epistolae* I, 437-441). Lucrecia joined into a convent in Naples and Francisca worked serving at Hospital de la Cruz in Barcelona. See: GARCÍA DE CASTRO, J., "Las mujeres y los primeros jesuitas", 253-270.

84 Isabel Sánchez, Beatriz Ramírez, María Días, María de la Flor, Ana, Leonor... full list in *Scripta* I, 609.

85 See *Autobiography* [58-62].

86 As the Dominican Melchor Cano; See: O'Reilly, T., "Melchor Cano's *Censura y Parecer contra el Instituto de los Padres Jesuitas*. A Transcript of the British Library Manuscript", in *From Ignatius Loyola to John of the Cross. Spirituality and Literature in Sixteenth-century Spain*, Aldershot-Hampshire 1995, V, 1-21. See also the opinion of Archbishop of Valence (Spain) in *Epistolae Mixtae* I, 257 (January 26th 1546).

87 See, for example, *Epistolae Natalis* IV, 334, 592, 597 and *Constitutions* [266.267.588].

88 See 34th GENERAL CONGREGATION, Decree 14: "The Society of Jesus and Women in the Church and in the Society"; FULAM, L., "Juana, S. J.: The Past and Future? Status of Women in the Society of Jesus", *Studies in the Spirituality of the Jesuits* 31, St. Louis 1999.

89 I am following DE CHARRY J. RSCJ, "Institutos Religiosos Femeninos ligados a la CJ", *DHCL* III, 2050-2056.

We have mentioned how women in different places and moments in time were sensitive and attracted to Ignatian Spirituality. If it is true that after the first approach by Isabel Roser there were no other *open* initiatives from women to become Jesuits⁹⁰, Ignatian Spirituality inspired many other ways of living under the new charisma initiated by the First Jesuits. Five new FRI were founded before the Suppression of the Society⁹¹ (1773); six appeared during the Suppression of the Society (1773-1814)⁹² and around 209 after the Restoration (1814). Among these 220, 166 were born in Europe⁹³, 35 in North America (USA and Canada), 28 in Latin America, 12 in Asia⁹⁴, 7 in Africa⁹⁵ and 4 in Australia.

YEARS	Nº of FRI	YEARS	Nº of FRI	YEARS	Nº of FRI
1815-1830	32	1871-1880	21	1921-1930	17
1831-1840	23	1881-1890	15	1931-1940	7
1841-1850	17	1891-1900	10	1941-1950	15
1851-1860	13	1901-1910	11	1951-1976	4
1861-1870	17	1911-1920	7		

Which was the main role of the Jesuit(s) in all these processes of foundations? The *Constitutions* [588] were very clear: "... people of this Society [...] must not take care of souls [cura de ánimas], even less charge of religious women or any others, to confess them ordinarily or to govern them". But the fact that History is telling us is that Jesuits worked hard to promote and to incarnate Ignatian Spirituality among women. Sometimes Jesuits were the spiritual directors of the Founder; on other times, they acted as advisors or confessors of the Founders, and on other occasions Jesuits offered help in writing and preparing the first drafts of the *Constitutions*.

10. "Assisting and serving those who are found in prisons or hospitals" (*Formula Instituti*, 1550)

When Ignatius of Loyola left his family home in Azpeitia for Manresa, poverty became one of the most important dimensions in his new life. This option for poverty lead him to choose

90 I say "open" because we know how secret the process of admission of Juan de Austria's (1535-1573), daughter of Charles V and Elisabeth of Portugal, was. She took religious vows but continued living in her own residences. She was an important benefactor of the Society. Known as "Mateo [Matthew] Sánchez" or "Montoya" she died in El Escorial Monastery (near Madrid) and was buried in a Carmelite convent she had founded in Madrid, Descalzas Reales.

91 1585: Ursulines of Dôle; 1607: Daughters of Our Lady; 1609: Institute of BVM (Mary Ward); 1633: Order of Incarnate Word; 1650: Sisters of Saint Joseph.

92 Daughters of Heart of Mary; Society of Sacred Heart; Daughters of Holy Family of Amiens; Daughters of Our Lady; Handmaids of Christian Instruction; Congregation of the Nativity of Our Lord.

93 France 76; Spain 29; Italy 26; Belgium 14; Ireland 5; Holland 5; Germany 3; Poland 2 and Sweden 1.

94 India 7; Líbano 1; Siria 1; Sri Lanka 1; Indonesia 1 and Thailand 1.

95 Argelia 2; Zaire 2; Nigeria 1; Zambia 1; South Africa 1.

“hospitals” as ordinary places to live. During his eleven months in Manresa he stayed most of the time at Sainte Lucia hospital. From the very beginning, the first companions used to go to hospitals to sleep during their long trips all over Europe.

10.1 “The sick man was soon comforted and soon recovered” (*Autob. 95*)

After having finished his studies in Paris, Ignatius travelled to Loyola (April 1535) and decided to stay at La Magdalena Hospital in Azpeitia, two kilometers away from his family home⁹⁶. The first companions took the same decision when they left Paris (November 15th, 1536) and travelled to Venice; they used to stop at hospitals sharing their lives with the poor⁹⁷. Once in Venice, “at the beginnings of 1537, they started to serve in diverse hospitals”, and it was in a hospital in Padua where Diego de Hoces, one of the first companions, died on the 13th of March 1538⁹⁸. Ignatius tried to keep the Jesuits close to poverty and hospitals; in an instruction to the Fathers sent to Trent, Ignatius recommended visiting the hospitals: “I would hear the confessions of the poor and console them, even bringing them something if I could. I would have them say prayers, as was said regarding confessions”⁹⁹. Diego Laínez and Nicolás Bobadilla became members of the confraternity of the Holy Spirit in Rome. We can also mention Fr. Paschase Broët, a Jesuit from the first companions, who died in Paris (September 14th 1562) taking care of sick people during a plague that started in July that year.

This ministry for helping the sick was considered as important as to be included in the *Formula Instituti* (“to serve the sick people in the hospitals” [3]) and in the *Constitutions* of the Society of Jesus. To visit and to live in a hospital is the second “probatio” for the Jesuits novices, who are called to serve the poor with the love of Christ¹⁰⁰.

Inspired by this experience, to serve the sick was a ministry that Jesuits adopted easily. Fr. Nadal “has justly been described, for instance, as ‘the premier organizer of social relief in Sicily’ during his years there, 1548-53”¹⁰¹. From the letters that Jesuits had to send to Rome every year, we know that in Lisbon, for example, Jesuits worked at hospitals preparing food, making beds and washing the sick. The same occurred in Goa (India) or in Japan where Jesuits founded a small village near Nagasaki to take care of the lepers, both men and women, who were not allowed to enter into the cities.

96 See *Autobiography* [87-88].

97 A wonderful description of this journey in Simão RODRIGUES, *A Brief and Exact Account: The Recollections of Simão Rodrigues on the Origins and Progress of the Society of Jesus* (Conwell, J. F., trans.), Institute of Jesuit Sources, St. Louis-MO 2004 (original: *Origine et progressu Societatis Iesu, Fontes Narrativi* III, 5-135), with many references to the hospitals and how devoutly first companions used to serve the sick.

98 See *Autobiography* [93.98].

99 See the “Instruction to the Fathers of the Council of Trent”, *Letters and Instructions* 128-131 (original in, *Monumenta Ignatiana, Epistolae et Instructiones* I, 386-389).

100 See *Constitutions* of the Society of Jesus [66.650].

101 O’MALLEY, *The First Jesuits* 167.

As it is written in the *Formula Instituti*, the Holy Spirit pushes Ignatian Spirituality to the frontiers. In the ministry of caring for the sick, the borders are the people suffering from the plague, the most contagious and mortal illness among other diseases such as malaria, cholera or typhus. More than 2.000 Jesuits died serving the sick, and they are known as the “martyrs of charity”. The young Louis Gonzaga is maybe the most popular one, who died in Rome (June 21th, 1591), but there were many others in France, Northern Italy, Naples, Seville, Poland or Yucatán (México) and Paraguay. It is time to remember St. Pedro Claver, “apostle of black slaves” who also died after four years fighting against an illness he contracted during his service to sick people. This apostolate reaches our times. There have been institutions for lepers in Fontilles (Spain), Culión (Philippines) (1924-5.500 sick); Mangalore, Trombay and Goa (India) or N’Djamena (Tchad) a hospital for disabled servicemen. Fidelity and generosity appear as features of Ignatian Spirituality¹⁰².

To accompany dying people was a work of mercy in which Ignatius was always very interested. He knew that Jesuits were often called to this ministry, and therefore he showed a deep interest in having a handbook that could help young (and not so young) Jesuits do this work. He himself had gone through the experience of “touching the end of his life”, in Loyola, in Manresa, leaving Valencia, or Rome...¹⁰³ We preserve many letters from different parts of the world in which Jesuits tell us how often they were called to assist and to prepare people in death: “We are usually called to help people in a “good death”, and we go there diligently”¹⁰⁴. As Polanco points out: “it was more necessary to help people reach a good death than to enjoy a good living”¹⁰⁵. It was Fr. Polanco who published the first book: *Methodus ad eos adjuvandos qui moriuntur*¹⁰⁶. This book, originally in Spanish, had 17 editions and was translated into German, French and Portuguese. This small book was a synthesis of Dogmatic, Spiritual, Moral and Pastoral Theology and was truly one of the most influential books among the Spiritual literature in the second part of the XVI century in Europe¹⁰⁷.

10.2 “The defense of Faith and promotion of Justice” (GC 32, decree 4; 1974). Prisons

102 See P. Caraman / C.J. Viscardi, “Enfermos, ministerio de los”, *DHCl* II, 1242-1244; all numbers in 1243.

103 See *Autobiography* [3.33].

104 *Litterae Quadrimestres* V, 801: Alfonso Román to Diego Láinez (Zaragoza, Set. 18, 1558). More references from other cities as Granada, Sevilla, Salamanca, Lisbon, Valladolid in GARCÍA DE CASTRO, J., “Que partan de esta vida en gracia y amor de Dios’. El *Directorio para ayudar a bien morir* del P. Juan Alfonso de Polanco”, *Discursos después de la muerte* (M^a Jesús Fernández Cordero / Henar Pizarro Llorente, eds.), col. Textos para un milenio, Madrid 2013, 15-38, here 21-22.

105 BURRIEZA, J., “Los Jesuitas: de las postrimerías a la muerte ejemplar”, *Hispania Sacra* LXI, 124 (julio-diciembre 2009) 513-544.

106 Full title: *Methodus ad eos adjuvandos qui moriuntur ex complurium Doctorum ac piorum scriptis diuturnoque usu et observatione collecta* (Macerata, Sebastiano Martinelli, 1575).

107 Other titles: Tomás de Villacastín, *Práctica para ayudar a bien morir* (1630); Alonso de Andrade, *Lección de bien morir* (Madrid 1662); Juan Weyer, *Affectus pii* (Olmütz 1670).

To visit prisoners or slaves in galleys became a typical ministry for the Jesuits. It was already recommended in the *Constitutions*,¹⁰⁸ and to ask about this apostolate was one of the Rules for Fr. Provincial during his canonic visits to communities. People were surprised and “edified” by these well known priests who, besides from working as teachers in schools or universities, were also occupied with marginalized and poor people. They visited prisons to offer spiritual help through prayer, simple devotions, confessions, Masses or sermons. But also offered corporal assistance. Jesuits also begged in the streets or in their churches to earn money for bread, fruit, medicines, tobacco or even to pay for fines prisoners owed. They also worked to achieve better health conditions for sick prisoners. In Seville, for example, Fr. Pedro de León founded the Congregation of Our Lady of Visitation to offer legal support to prisoners. He also accompanied 309 condemned to death consoling them in the last moments of their lives. In Rome in 1575, the French Fr. Jean Tellier founded the *Confraternità dei carcerati*. Jesuits received a license from civil authorities to allow prisoners to attend Sunday Mass in any chapel close to the prison, and often they prepared prisoners for their First Communion¹⁰⁹.

This apostolate continued after the restoration of the Society of Jesus and during the XX century when many Jesuits Provinces sent members to work as chaplains in prisons.

11. “This sick man was devoted to Saint Peter” [Autob. 3] Spiritual Life through Popular Devotions

Devotion appears at the beginning and at the end of the Autobiography. In paragraph [99] Fr. Camara says: “our Father [Ignatius] was always growing in *devotion*, that is, in facility to find God”. Devotion was for Ignatius an inner feeling which helped him discern and discover God in all things. The Jesuits promoted different devotions to different spiritual things, mainly to help people to discern and to discover God in their ordinary lives. It would take us a long time and a very long number of pages to describe in detail all these devotions; but we have to mention at least some of them in order to get a more complete picture of Ignatian Spirituality through history.

11.1 Devotion to frequent Communion. We know how important the Eucharist was in the life of Saint Ignatius: Manresa, Barcelona, Paris, Venice, Rome etc... Some of his important visions were related to the Mystery of Eucharist; the first vows of the Companions in Montmartre were pronounced inside a Liturgy¹¹⁰ and his very important spiritual discernment on poverty (Rome 1544-1545) always took place around the daily Mass, as the *Spiritual Diary* testimonies. The first Jesuits were promoters of the frequent communion. Peter Faber recommended receiving communion every eight days in his notes to the confraternity in

108 “They can reconcile the disaffected and do what they can for the poor and for prisoners in the jails” [650], GANSS, *The Constitutions* 283.

109 See: VISCARDI, C.J., “Encarcelados. Ministerios con”, *DHCJ* II, 1239-1241 and O’MALLEY, *The First Jesuits* 167-168, 173-174, with many references to Fr. Polanco’s *Chronicon S.I.*

110 See *Autobiography* [29.85].

Parma¹¹¹. Frequent communion was a common topic in the preachings of the first Companions after their ordination, Ignatius included it in his *Spiritual Exercises* [354] and Bobadilla had also written about it in his *Libellus on frequent communion*¹¹². Very popular was the one written by Fr. Cristóbal de Madrid, who worked on a previous an incomplete text by Fr. Salmerón¹¹³.

Fr. Aquaviva did not allow lay people to receive communion twice a week without permission from Fr. Provincial. In the XVII century the book of Juan Pichón *El Espíritu de Cristo y de la Iglesia sobre la comunión frecuente*¹¹⁴, encouraged people to receive communion every day; it was a polemic text that received a lot of criticism, mainly from Jansenist, and was included in the Index of forbidden books. Still in 1883 Jesuits Scholastics were not allowed to receive communion more than once a week. In 1906, a decree by Pious X would change the situation.

11.2 Devotion to Our Lady, Mary. In the *Autobiography* we discover how present Mary was in the life of Ignatius¹¹⁵ and the *Spiritual Diary* is a clear example of the role of Mediator that She has in the mystical experience of Ignatius. In the *Spiritual Exercises* Mary is always the Third person to talk to in the final colloquy of every exercise. Peter Faber used to say that, after the contemplation of the Mysteries of the Life of Christ, nothing is as helpful in spiritual life as the contemplation of the Mysteries of the Life of Mary. Joseph de Guibert maintains that Jesuits do not add anything original to the traditional devotion to Mary, but just preserve and care for what already was a patrimony of Western Spiritual Tradition¹¹⁶.

11.3 Devotion to Saint Joseph. Saint Joseph is not significant in the life of Ignatius. He doesn't appear in his *Autobiography* nor in the *Spiritual Diary* nor in the *Exercises*¹¹⁷. Among the many saints that do appear, I have not found him in the *Memorial* of Peter Faber. But devotion to Saint Joseph became more and more important in Europe in the XVII century and some devotional books did appear in honor of Saint Joseph. Jesuits were devout promoters of this devotion: De Barry *La Dévotion à Saint Joseph le plus aimé et le plus amiable de tous les saints (Devotion to St. Joseph, the Most Loved and Amiable of All the Saints, Lyons 1640)*, Fr.

111 See *Monumenta Fabri* 42. Faber had gotten into troubles because he had recommended a woman to receive communion everyday.

112 Maybe the first book written on this topic, but not the first published; see: CARAMAN, P., "Comunión, Misterio de la", *DHCL* I, 893-894. The text from Bobadilla was published in *AHSI* 2 (1933) 258-279.

113 *Libellus de frequenti usu sacramenti Eucharistiae (Roma 1557)*.

114 *The Spirit of Christ and of the Church on frequent Communion*.

115 From *Autobiography* [10] (visión of Our Lady with the Son) till *Autobiography* [96] where Ignatius prays insistently to Mary to be placed with her Son, before the Storta vision.

116 See: Peter FABER, *Memorial* [110] and DE GUIBERT, *The Jesuits*, 387-389.

117 Only in the references to Mysteries of the Life of Christ [264.265.269.270].

Nadasi *Hebdomada S. Iosepho sacra* (*Week Sacred to Saint Joseph*, Roma 1659); Fr. José Antonio Patrignani *Il divoto di San Giuseppe* (*Devout Client of Saint Joseph*, Florencia 1707)¹¹⁸.

11.4 Devotion to Purgatory. As a place to “awake” to a better life. Jesuits wrote a lot on Purgatory. Binet: *De l'état heureux et malheureux des âmes souffrantes en Purgatoire, et des moyens souverains pour n'y aller pas ou y demeurer fort peu* (1626); Martín de la Roa: *Estado de las almas del Purgatorio* (Sevilla 1619); Domingo Bruno: *Il Purgatorio aperto e chiuso* (Nápoles 1730) (4 vols.); J. E. Nieremberg: *Devoción con las ánimas del Purgatorio* (1630); Marcos de Bonnyer: *L'avocat des âmes du Purgatoire* (1632); Jacques Mumford: *A remembrance for the living to pray for the dead* (1641); Nicolas Zucchi: *Pratica della vera divozione in aiuto delle anime del Purgatorio* (Roma 1659).

11.5 Devotion to the Sacred Heart of Jesus. This was perhaps the most popular and influential devotion promoted by the Society of Jesus. It was not a part of the spiritual life of the first Jesuits. Faber and Borgia had special devotion to the wound in Christ's side, that already appears in the medieval prayer *Anima Christi*: “intra vulnera tua, abscondeme” (“inside your wound, hide me”) and Peter Canisius wrote a deep experience he went through the day of this solemn profession in Rome: Christ opened his Heart and invited him to drink the water that flowed from His Heart¹¹⁹. Important Jesuits writers as Fr. Diego Álvarez de Paz and Luis de la Puente in Spain, or Vincent Huby in France began writing about the Heart of Christ.

But this devotion entered into a new dimension with Fr. Claude de la Colombière, spiritual director of Margarine de Alacoque, a mystic visionary of the Heart of Christ. Her visions took place in Paray-le-Monial. She wrote six letters in which she established links between the Heart of Christ and the Society of Jesus. A year after her death, the Jesuit Jean Croiset published *La dévotion au Sacré Coeur de Notre Seigneur Jésus-Christ* (*Devotion to Sacred Heart of Jesus Christ* 1691). Soon some confraternities appeared, first one in France in 1698 and eight years later there were more than one hundred. January 2nd 1765 the Pope approved the Mass of the Sacred Heart of Jesus.

This devotion was very important during the difficult times of the Suppression of the Society. The II Polocense General Congregation (decree 8) imposed prayer to the Heart of Christ in these days of prosecution, and to celebrate a triduum before the Feast. New religious congregations appeared, and many bishops wanted to consecrate their dioceses to the Heart of Christ. In August 23th 1856, Pious IX extended the Feast to the whole Church and in 1899, Leon XIII consecrated the world to the Heart of Christ. This devotion became a very important part of the spiritual life of the Church as a whole, and the Society of Jesus after the Restoration continued to be very close to the Heart of Christ¹²⁰.

118 See: DE GUIBERT, *The Jesuits* 389-390, who refers to SOMMERVOGEL X 447-448.

119 See: PEDRO CANISIO, *Epistulae et Acta* (Braunsberger, O., ed.) Friburgo 1896- , I, 55-59.

120 All Fathers General wrote letters or documents on this devotion: Jean Roothaan, Peter Beckx, Anthony Anderledy, Luis Martín, Francis Wernz, Wlodimiro Ledóchowski, Jean B. Janssens.

Yet, after the Council Vatican II, the 31st General Congregation (1965) recommended a renovation of this devotion and the 32nd General Congregation (1975) insisted on this point. At the same time, the most important theologians, such as Karl Rahner, were trying to offer a new theology of the Sacred Heart. Fr. Pedro Arrupe included the Spirituality of the Sacred Heart of Christ in one of his letters in 1972 and, again, in one of his most important documents as Fr. General of the Society of Jesus: “Rooted and Founded in the Charity” (1980). Pope Jean Paul II asked the Society to continue promoting this devotion (1986) and Fr. General P.-H. Kolvenbach went back to it in his lecture “Munus suavissimum” (1988) and in his letter April 12th 1992 announcing the canonization of Blessed Claude de La Colombière¹²¹.

12. “He saw the windows were closed” (Autob. 97). The Suppression of the Society of Jesus (1773)

Things were not easy. Since his time in Alcalá 1526 until his last years in Rome (1540-1556), Ignatius went through seven Inquisitorial processes. He and his first companions were often under the eye of the Inquisition. 1538 was maybe one of the most difficult periods in the life of the group due to a conflict with an Augustine Friar in Rome, Augustin Mainardi. Few months later, the process of the founding of the Society took more time than expected because one of the Cardinals in charge of writing the report to the pope was openly against the foundation¹²². But all these difficulties were almost a game compared to what had to happen two hundred and thirty five years later...

In 1759 the King of Portugal decided to expel the Jesuits from his territories. France did the same in 1764 and the King of Spain, Charles III, through his document known as *Pragmática Sanción*, in April 2nd 1767. An experience of exile began for all Jesuits living in all these countries and their colonies in Asia and Latin America. We cannot spend time detailing the main causes for this very complex situation: the economy, social, political and ecclesiastical reasons¹²³ are behind this dramatic episode in the History of the Society of Jesus. The Pope Clemens XIII tried to avoid this conflict but his efforts were not enough¹²⁴.

Elected in May 21st 1758, Fr. Lorenzo Ricci was the General of the Society. In January 1765 he began writing open letters encouraging the Jesuits and asking them to remain faithful to their vocation and close to Jesus Christ in those very difficult times. He asked for sincere prayers, and to remain close to the Passion of Christ. The Sacred Heart of Jesus and Our Lady

121 Lecture in the third Centenary of the revelations (July 2nd 1988); letter in *Acta Romana SI* 20 (1988-1992) 725-729. See the article NICOLAU, M. / VISCARDI, C.J., “Corazón de Jesús. Devoción”, *DHCJ* I, 944-948; De GUIBERT, J., *The Jesuits*, 392-401.

122 See: CONWELL, J., “Cardinals Guidiccioni and Ghinucci faced with the Solemn Approbation of the Society of Jesus”, *AHSI* 66 (1997) 3-50.

123 See the long article: PINEDO, I, “Supresión” inside “Compañía de Jesús”, *DHCJ* I, 878-884; FERRER BENIMELLI, J. A., *Expulsión y extinción de los jesuitas. 1759-1773*, Mensajero, Bilbao 2013.

124 He wrote the Bullle *Apostolicum Pascendi* (January 7th 1765), and an important letter to King Charles III (April 16th 1767), asking him to revoke the decision of expelling the Jesuits from his territories.

Virgin Mary, as well the Saints of the Society of Jesus, were always present in their prayers¹²⁵. But the pressure that the different Kings of Europe placed upon the Vatican, and directly onto the Pope, succeeded, and Clemens XIV in his technically called *brief* but long document *Dominus ac Redemptor Noster* (June 21st 1773), decided to abolish the Society of Jesus. That meant that the Society had to disappear from the “face of the Earth”: Jesuits, institutions, patrimony... everything: “we suppress and extinguish that Society; we abolish and declare null all and each of their ministries and works, houses, schools, colleges, orphanages, farms and whatever possessions placed in any Province, Kingdom or Dominions... and her statutes, customs, decrees and constitutions... And so, we declare that all authority of Fr. General, Fathers Provincial, Visitadores and any other Superiors concerning temporal and spiritual matters, were perpetually abolished and totally extinguished”¹²⁶.

The period of the Suppression lasted for forty years. Most of the Jesuits were living in very difficult and poor conditions. Many of them were in prison until they died. It was a time for the Society to grow in humility and poverty; time to contemplate the Third Week of the Spiritual Exercises, the Passion, suffering and death of Jesus Christ; time to consider the third level of Humility and to experience the “Minima Societas Iesu”. Fr. General Ricci and his Assistants were put in jail in Castel Sant’ Angelo in Rome in September 1773. Ricci was there for two years and two months, until his death in November 24th 1775¹²⁷.

But a very weak light was still shining in the middle of the black darkness. Zarina Catherine II of Russia did not recognize the papal document in her territories and that is why the Jesuits could continue with their own apostolates in that region. I am sure that Catherine was not conscious of the depth and transcendence of her decision supporting the Jesuits. She was so satisfied with Jesuit schools and their pedagogical methods, that she could not even think about the possibility of losing one of them.

13. Towards Contemporary Times: the Society of Jesus restored

The Society was officially restored when Pious VII published his document *Sollicitudo Omnium Ecclesiarum* (August 7th 1814); at that moment there were six hundreds Jesuits, but soon the situation started to change and the number of Jesuits increased very quickly, as we can see in the following table¹²⁸.

125 See the very good collection of original documents on Suppression and Restoration in VALERO, U., *Supresión y Restauración de la Compañía de Jesús. Documentos*, Mensajero-Sal Terrae-Universidad P. Comillas, Bilbao-Mensajero-Madrid 2014, 89-134.

126 VALERO, U., *Supresión y Restauración...*, 158-159.

127 In his two page document “Declaration of Innocence”, written a few days before his death, he declared open and honestly regarding his innocence and the innocence of the Society and also his forgiveness to all the people responsible for the situation: “I wish dye with this desire in my heart”.

128 All numbers are taken from the articles in the *DHCH* II, 1660-1696, from “General 19c. T. Brzozowski” till “General 27 J. B. Janssens”.

YEAR	JESUITS	FR. GENERAL
1814	600	Tadeusz BRZOZOWSKI
1829	2.139	Louis FORTIS
1853	5.209	John ROTHAAAN
1887	12.070	Peter BECKX
1892	13.274	Anthony ANDERLY
1906	15.661	Luis MARTIN
1936	16.950	Francis J. WERNZ
1942	26.588	Wlodimiro LEDÓCHOWSKI
1964	35.968	Jean B. JANSSENS

13.1 Back to the Exercises. After the Restoration, Jesuits started to rebuild their own formation structures and were called upon by many institutions (mainly schools or seminaries) in different countries such as Ireland, England, France, Italy or the United States; but the Society did not have enough human resources to respond to all the demands. It was under the Generalate of Fr. Jean Roothaan (1829-1853) that the Ignatian Spirituality became more explicit in the life of the Society and in every Jesuit's life in particular. The Spiritual Exercises were the central point in the formation and life of the Jesuits. Roothaan really loved the experience and the text of the *Exercises*. He studied the *Autograph*, (Spanish) version of the *Exercises*, and prepared some editions of the *Vulgata* (Latin) version¹²⁹.

13.2 Mission again and again. He also promoted the “Popular Missions” and attempted to have his own Jesuits involved in this ministry of all Jesuit Provinces. He was sensitive to the context surrounding this matter, as we see during the cholera epidemic in Rome (1837) where he organized all Jesuits in the city to assist the sick. His letter *De Missionum externarum desiderio excitando et fovendo (On how to awake the desire for external Missions)* (December 3th 1833) had a great impact among young Jesuits to the point where more than 1260 Jesuits offered themselves as volunteers to go to any mission around the world¹³⁰. Diocesan Seminaries were opened in China and Albania (1843), India (1844) and Syria (1845), and Jesuits were sent to many countries around the world¹³¹; where a few of them were appointed bishops in different dioceses.

He wrote fourteen letters to the Society regarding religious Jesuit life, formation and to support the Society during troubled times. The 1st of January 1872, all Jesuit provinces were

129 Latin editions in 1838, 1847, 1852 y 1854. He also prepared an edition of the Spanish text that he liked to offer to Friends or visitors.

130 But Roothaan was very strict with the natural and spiritual conditions of the missionaries, avoiding when possible “missionary romanticism”.

131 United States, Siria, Bengal, Argentina, Jamaica, Greece, Argelia, Uruguay, China, Paraguay, Chile, Guatemala, Madagascar, Herzegobina, Central Africa, Sri Lanka, India...

consecrated to the Sacred Heart of Jesus and the Missions in Asia and Latin America grew¹³². The same happened under the short period of government of the next Fr. General, Antonio M^a Anderley (1887-1892).

13.3 Spirituality, Formation and Mission. Fr. Luis Martín García was elected General (Loyola 1892¹³³) and insisted among many other aspects, on “intellectual apostolate” and serious formation of the Jesuits. He had a deep interest in the History of the Society of Jesus and began (Madrid 1894) the huge collection of *Monumenta Historica Societatis Iesu*, a critical edition of all documents regarding the beginnings of the Institutions, starting from those of the First Jesuits¹³⁴.

Fr. Franz Xavier Wernz, a German canonist, was elected Fr. General on September 8th 1906. He insisted upon the renovation of the spiritual life of the Jesuits, vocations and solid formation inside the Society. During his time as Fr. General, many important institutions appeared. To develop a deeper communication among the Jesuits, he founded *Acta Romana Societatis Iesu*, the official publication inside the Society and also the prestigious periodical *America* (December 8th 1909). The Pope Pious X founded the Pontifical Biblical Institute which was run by the Jesuits from the beginning, and Fr. Wernz founded the University of Tokio (1908). In 1914, the Society celebrated the first Centenary of the Restoration, one of the main outcomes of this was the *Liber saecularis S.I.* that included the main activities and ministries of the Society during the last hundred years.

Born in Austria October 7th 1866, and elected Fr. General on February 11th 1915, Fr. Wlodimiro Ledóchowski continued insisting on formation for the young Jesuits, education and what we call today “Intellectual Apostolate”. He revised the *Ratio Studiorum* and published a new version (1941); The Gregorian Pontifical University began publishing the periodical *Gregorianum* (1920) and in 1929 the Pontifical Biblical was Instituted and was run by the Jesuits. Ledóchowski founded the Historical Institute in Rome and started the periodical *Archivum Historicum Societatis Iesu*. Some of his letters to the Society focused on “Apostolate of Sacred Heart of Jesus” (1919) an “On devotion to our Saints” (1933). He started the Secretaries of “Apostolate of Prayer” and “Congregation of our Lady”. It was Ledóchowski who established the Curia in Borgo Santo Spirito, inaugurated in 1927¹³⁵.

The 29th General Congregation could not gather until September 1946, four years after the death of Fr. Ledóchowski. Fr. Jean Baptist Janssens, from Amberes (Holland) was elected in the first round. Among the many letters he wrote to the Society, the first one was about

132 New missions in Cuba, Colombia, Philippines-Culión, Madagascar, Mangalore, Zambia, Australia.

133 The only General Congregation that took place in Loyola; it started September 24th 1892.

134 *Monumenta* started in Madrid and then moved to Rome in 1932. More than 165 volumes including the writings of first Jesuits and all documents concerning the first missions of the Society of Jesus. A treasure of the patrimony of the Society of Jesus.

135 Fr. Ledóchowski died in Rome, December 13th 1942.

“Spiritual and interior life” (1946) and the second one on “Social Apostolate” (1949)¹³⁶. He had to address the impact of the “New Theology” and to provide instructions regarding books and readings which were not appropriate for Jesuits students. Related to this, Janssens had to handle the conflict with Fr. Pierre Teilhard de Chardin and his important book *Le Phénomène humaine*. Scientist, Anthropologist, Theologian and Mystic, Fr. Teilhard had opened a new door for a new way of thinking, that is the relationship between Science and Religion. But his ideas were maybe too advanced for that moment. At the same time, the spirit of the mission continued growing; many new provinces appeared and also new missions in South Korea (1955), Zambia (1956), Yoro (Honduras, 1957), Sinoia (Rodhesia) and Osorno (Chile) the last two both in 1959. Fr. Janssens died on October 5th 1964, when the Council Vatican II was in its full development.

14. The Ignatian Spirituality in Contemporary Times

14.1 The Renewal of the Society of Jesus. The renovation of the Church promoted by the Council Vatican II provoked a deep and quick renovation inside the Society of Jesus. Fr. Pedro Arrupe (1907 Bilbao / Spain) was elected Fr. General on May 22nd 1965¹³⁷. He was the man who had to lead the Jesuits into a very turbulent period in the history of the Church. It is very difficult to summarize the richness of Arrupe's period (1965-1983) concerning Ignatian Spirituality. Arrupe confirmed the primacy of the Spiritual Exercises in the personal life of every Jesuit and in the life of the Society. He encouraged the “Directors” of Exercises to renew methodologies going back to more ignatian ways of providing the Exercises. At the same time he promoted the foundation of centers and institutes to study Ignatian Spirituality and the sources and history of the Society¹³⁸.

He tried to adapt poverty and obedience to the new times but being faithful to the very first intuitions of Saint Ignatius, in search of the essential. Arrupe insisted on how necessary it is for a Jesuit to be rooted in a deep spiritual experience; his main letters and lectures to the Society have offered a renewed interpretation of Ignatian Spirituality¹³⁹. Supported by the 31st and 32nd General Congregations (decree 4¹⁴⁰) the Society pushed its institutions and Jesuits

136 *De vita interiore fovenda, Instructio de apostolatu sociale* and some others about *Ratio Studiorum* (1954), On Liturgy (1959), or even about Jesuit dress (1964) or on tobacco and smoking in the Society (1957).

137 Almost everything about Pedro Arrupe, his time and circumstances in *Pedro Arrupe, General de la Compañía de Jesús. Nuevas aportaciones a su biografía* (La Bella, G., ed.), Mensajero-Sal Terrae, Bilbao-Santander 2007, 1077 pp. and 24 collaborators.

138 Some of the Ignatian periodicals that appeared in this time: *The Way* (London 1962), *Diakonia* (Panamá 1967), *Boletín de Espiritualidad* (Buenos Aires 1968), *Progressio* (Rome 1968), *Studies in Spirituality of the Jesuits* (St. Louis, MO 1969), *CIS* (Rome 1970), *Appunti di Spiritualità* (Napoles 1972), *Ignis* (Mumbai 1972), *Cahiers de Spiritualité* (Quebec 1976).

139 Main documents of Fr. Arrupe on Ignatian Spirituality an Ignatian charisma are: “Our way or proceeding” (1979), “Trinitarian inspiration of Ignatian Charisma” (1980) and “Rooted and founded in Charity” (1981).

140 Decree 4: “Defense of Faith and Promotion of Justice”.

towards a deeper commitment with “Justice” and this new perspective had an important influence on spirituality: spirituality from the poor and for the poor.

14.2 Contemporary Ignatian Spirituality

a. *Jesus Christ as “Principle and Foundation”*

Time, culture and people are in permanent change; that is why spirituality has to stay alert to adapt its language and pastoral methods, when and where possible, to these new circumstances. But Christ is always there. He is the same as Ignatius discovered during his convalescence in Loyola, the same that the *Spiritual Exercises* offer to be known and to follow. He is the same that supported the Society in difficult times during the Suppression and the One who offered His grace to Jesuits who accepted martyrdom. After these Christocentric documents by Fr. Arrupe and many others by Fr. Peter Hans Kolvenbach¹⁴¹, the 35th General Congregation confirmed the Christocentric dimension of the heart of the Society, and so, the heart of the Ignatian Spirituality and the different ministries that flow from her. “Jesuits know who they are looking at Him”¹⁴². I

b. *Culture – Dialogue - Justice*

And where is nowadays the Ignatian Spirituality? If we revisit the main points of the last two General Congregations (34th 1995, and 35th 2008) we discover new topics that have opened new dimensions for Ignatian Spirituality. According to the rich missionary tradition, Ignatian Spirituality returns to culture as one of the main factors for a fruitful mission¹⁴³. Once Spirituality is inside a culture, a dialogue process begins. This Spirituality remains always in the Dialogue; it is a Spirituality of listening, opening to others, and being ready to start a conversation for a better world. Dialogue with other Christian Churches (GC 34, decree 12 “On Ecumenism”) and dialogue with other religions (CG 34, decree 5 “Our Mission and Interreligious Dialogue”) were incorporated as one of the missions's main goals in the Society. Culture and Dialogue offer the possibility to continue working for Justice, the third pillar that inspires and supports a spiritual experience from an Ignatian perspective today (GC 32nd, decree 4 and GC 34th decree 3 “Our Mission and Justice”).

c. *Reconciliation*

The contemplation of the Incarnation offers us the possibility of contemplating “those on the face of the earth, so diverse in dress and behavior: some white and others black, some in peace

141 See for example, Arrupe’s prayer: “Jesus Christ Our Model” in *Our way of Proceeding* (1979).

142 General Congregation 35, decree 2. The whole document is very Christocentric: the first conversion of Ignatius in Loyola (1522), La Storta experience (1537), the Deliberation of First Fathers (1539) or the mission of Francis Xavier in India (1542).

143 See what we have already said about Mateo Ricci or Robert de Nobili; see also General Congregation 34th, decree 4 “Our Mission and Culture”. Twenty years before, Fr. Arrupe had started to talk about “Inculturation” in his letter to the whole Society “On inculturation” (May 14th, 1978), *Acta Roma* SI XVII [1978] (1979) 256-263.

and others at war” [*Sp Ex* 106]; the *Formula Instituti* (1550), expanding the “works of charity” that the previous *Formula* (1540) had only mentioned without any specification, included “reconcile the estranged”, encouraging the Jesuits to work as “peacemakers” among different people, families, villages or even countries¹⁴⁴. Recently, the Ignatian Spirituality has recovered this deep intuition from the first Jesuits, and has begun thinking and working intensely in this ministry of reconciliation. The 35th General Congregation in its decree number 3 wrote about “Reconciliation with God [19-24]”, “Reconciliation with one another [25-30]” and “Reconciliation with Creation [31-36].

d. Ecology

It is one of the most sensitive points in contemporary culture. A new relationship with nature started to emerge a few years ago in many different countries and in social and political groups. If we refer to the Spiritual Exercises we discover a few key elements which allow us to make a commitment to Ecology, deeply rooted in Ignatian tradition. We only have to explore what Ignatius says in the second and third points of “Contemplation to Attain Love”, found in the first definition of Consolation (third rule of discernment of spirits [316])¹⁴⁵. The 34th General Congregation (document 20) had written a short “Recommendation to Fr. General” asking for a study regarding how Ignatian Spirituality can contribute to inspire different ministries in the universal Society of Jesus.

Fifteen years later, the 35th General Congregation (2008) referred to Ecology in decrees two and three helping the whole Society of Jesus in becoming more sensitive and effective on ecological matters, “men and women to take responsibility for our home, the earth”¹⁴⁶. The Congregation “urges all Jesuits and all partners engaged in the same mission, particularly universities and research centers, to promote studies and practices focusing on the causes of poverty and the question of the environment’s improvement”. Our relation to Creation has become a criterion to discern the authenticity of our spiritual experience: “to appreciate more deeply our covenant with creation as central to right relationships with God and one another”¹⁴⁷. Based on this mystical fundament, Ignatian Spirituality is inspiring new missions and ministries¹⁴⁸.

144 See O’MALLEY, J., *The First Jesuits*, 168-171.

145 See paragraphs [235-236] from “Contemplation to Attain Love” (how God dwells, labors and works in creatures) and [316¹] first definition of Spiritual Consolation. See AGUILAR, J., “Contemplation to attain love and ecology” and GARCÍA DE CASTRO, J., “Ecology and Consolation”, both in *A Spirituality that Reconciles us with Creation, Promotio Iustitiae* 111 (2013/2) 10-14 and 22-26.

146 See decree 2 [20-24] and decree 3, “Reconciliation with Creation” [31-36].

147 General Congregation 35, decree 3 [35-36].

148 See the document: *Healing a Broken World, Promotio Iustitiae* 106 (2011/2), specially “Understanding our Jesuit Mission in the Context of Ecological Crisis” 29-41 and “Recommendations and Concrete Suggestions”, 42-53.