



**FACULTAD DE TEOLOGÍA
INSTITUTO UNIVERSITARIO DE ESPIRITUALIDAD**

TRABAJO FIN DE MÁSTER

**“QUITAR DE SÍ (...) AMOR MÁS QUE PALABRAS”
THE SIGNIFICANCE OF “QUITAR” IN THE WRITINGS OF
ST. IGNATIUS OF LOYOLA**

Presentado por:

P. IKE UDOH, SJ

Dirigido por:

PROF. DR. PASCUAL CEBOLLADA SILVESTRE, S.J.

MADRID 2017



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Visto Bueno del Director

Prof. Dr. Pascual Cebollada Silvestre, S.J.

Fdo

Madrid-Junio 2017

TABLE OF CONTENTS

ABBREVIATIONS	7
PREFACE	9
METHODOLOGY.....	11
Chapter 1	13
INVESTIGATING “QUITAR” IN FOUR TEXTS OF THE SPIRITUAL EXERCISES	13
Introduction	13
Annotation 1	13
Anotation 27	15
SE 84	15
SE 90	17
SE 153	17
SE 154	18
SE 155	19
SE 162	20
SE 217	20
SE 369	21
Further Investigation	22
SE 23	23
SE 150	24
SE 315	24
SE 329	25
SE 333	26
SE 342	27
SE 83	28
SE 277	28
SE 166	29
SE 213	30
SE 298	30
Approximating the use and meaning of “quitar”	31
Conclusion	36
Chapter 2	37
GOD: THE ONE WHO SEEKS COMMUNION WITH US	37
Introduction	37
Image of God in the Spiritual Exercises – A proposal	38
Principio y fundamento - Creador	41
First week: The Creator crucified for me	42
Second week: Being with and laboring with Jesus, the eternal king.	43
Banderas, binarios, humildad: Communion and “quitar”: Two sides of the same coin	46
Third week: Christ choses poverty, injuries and death for me	48
Fourth week: Contemplation to attain love – the fullness of communion	49
Communion in the structure of the Exercises – “coloquio”	50
Communion in other Ignatian texts	51
Conclusion	53

Chapter 3	55
FIRST PRIORITY - “QUITAR PECADO Y ESCRÚPULO”	55
Introduction	55
(‘Quitar’) Pecado in the Spiritual Exercises	56
“Conocimiento interno del pecado”	59
“Pecado” – The angels, Adam and Eve, a human being, personal	61
“Pecado Mortal como contra las virtudes”	63
“Pecado”, more than personal	66
“Escrúpulos – apariencia del pecado”	67
“Escrúpulos”: <i>Constituciones y Autobiografía</i>	68
How to “quitar aquel pecado or defecto”	69
Some admonitions regarding “quitar pecado” in thoughts, words, and actions.	72
Conclusion	75
Chapter 4	77
“QUITAR AFEECCIONES DESORDENADAS”	77
Introduction	77
Some definitions of disordered affections	77
“Quitar affecciones desordenadas” in relation to things.....	79
“Quitar affecciones desordenadas” in relation to persons	84
“Quitar affecciones desordenadas” in relation to ourselves.....	87
“Quitar affecciones desordenadas” in relation to our choices	90
Conclusion	91
Chapter 5	93
FURTHER SEMANTICS WITH “QUITAR”	93
Introduction	93
“Quitar” by “spirits” in the <i>Spiritual Exercises and Autobiography</i>	93
“Quitar” by “spirits” in the <i>Spiritual Diary</i>	96
Miscellaneous uses of “quitar”	98
Conclusion	101
PROJECT CONCLUSION	103
BIBLIOGRAPHY	107

ABBREVIATIONS

CCC	Catechism of the Catholic Church
CG	Congregación General
CJ	Compañía de Jesús
Co	<i>Constituciones. Monumenta Constitutionum II</i>
De	<i>Diario Espiritual. Monumenta Constitutionum I</i>
DEI	Diccionario de Espiritualidad Ignaciana
D	Los Directorios de Ejercicios (1540-1599)
Ej	Ejercicios Espirituales. <i>Exercitia Spritualia</i>
Epp	<i>Cartas. Sancti Ignatii de Loyola Societatis Iesu fundatoris epistolae et instrucciones</i> (12 vols.)
FN	<i>Fontes Narrativi de S. Ignatio de Loyola et de Societatis Iesu initiis</i> (4 vols.)
MHSI	<i>Monumenta Historica Societatis Iesu</i>
MFab	<i>Monumenta Beati Petri Fabri. Epistolae, Memoriale et processus</i>
MNadal	<i>Monumenta Natalis. Epistolae Hieronymi Nadal Societatis Iesu ab anno 1546 ad 1577 (et alia scripta)</i> (5 vols.)
PF	Principio y Fundamento (Principle and Foundation)
SE	Spiritual Exercises

En vez de aumentar las fuerzas del espíritu para transformar la carne y todo nuestro ser, estamos forzándonos por transformar el espíritu con las fuerzas de la carne. Es decir, usamos nuestra memoria, entendimiento y voluntad, que son las capacidades del ‘animal racional’ para conformar nuestra conducta a imagen de Cristo. Pero Ignacio no propone ejercicios lógicos para que nos animemos a hacer lo que es correcto; él propone unos ejercicios para ayudarnos a abrir nuestro espíritu a la acción del Espíritu de Dios: es este enorme poder el que nos transforma¹.

Parmananda R. Divarkar

¹ DIVARKAR, P., “La experiencia de Dios que hace y configura a la persona humana”, in *Ejercicios espirituales y mundo de hoy: Congreso Internacional de Ejercicios* (Loyola 20-26 set. 1991), Juan M. García Lomas (ed.), Mensajero - Sal Terrae, Santander, Bilbao, 2006, 142.

PREFACE

There are times on our journey through life when we struggle with feeling disintegrated or are bound by something. We sense that to move forward in freedom we need to let go of whatever constrains us. Living authentically and with full human flourishing often requires confronting areas of weakness, being transparent about it, and working towards fortifying what might be failing. This project was born out of a personal desire for greater freedom on my own pilgrimage towards being fully alive, and from the same desire I have heard expressed in people that I have had the privilege to walk with in ministry. A 16th century writer (of over 6,000 letters) called Ignatius provides an answer to this desire to live fully by inviting those who are searching into a process of deep reflection and action called The Spiritual Exercises². He advocates that to become fully alive and fulfill our purpose for being, we need to enter into the process of “quitar”. The term “quitar” encapsulates the action that unshackles the human subject from whatever impedes authentic freedom, flourishing, and fullness of life.

This project investigates Ignatius’ use of “quitar” primarily in the *Spiritual Exercises*,³ as well as, *The Autobiography*,⁴ *The Spiritual Diary*,⁵ and *The Constitutions of the Society of Jesus*.⁶ We proceed first with an investigation of the meaning of the term in the *Spiritual Exercises*. To

² “Los Ejercicios Espirituales son en primer lugar un procedimiento destinado a permitir al sujeto escoger libremente su vida. Pero, para Ignacio, la libertad no se deja reducir a la noción de autonomía. Se inscribe en la tradición teológica y mística de la Iglesia, según la cual la libertad es don del Espíritu: “Allí donde está el Espíritu del Señor, ahí está la libertad” (2Cor 3, 17). S. Agustín, comentando (Rom 5, 5), escribía: “El amor de Dios se vierte en nuestros corazones, no por el libre albedrío que surge en nosotros, sino por el Espíritu Santo que nos ha sido dado” (*De Spiritu et litera*, 3, 5). En otras palabras, “el acto de libertad consiste siempre en sentirse acogido por Dios para querer a Dios” (Agaësse, 830). SALIN, D., “Libertad”, en *Diccionario de Espiritualidad Ignaciana*, Grupo de Espiritualidad Ignaciana (ed.), Mensajero - Sal Terrae, Bilbao - Santander 2007 (*DEI*), 1126.

“Los Ejercicios ignacianos son -en definitiva- una experiencia de interiorización de liberación y de crecimiento (...) Es un proceso dinámico, que implica alteración - aumento o disminución - como fruto de una relectura de la realidad bajo el prisma de Dios”. ALEMANY, C., “Psicología y Ejercicios: Focusing”, *DEI*, 1516.

³ *Spiritual Exercises* [1 - two times], [23], [27], [83 - two times], [84 - three times], [90], [150], [153], [154 - two times], [155 - two times], [162], [166], [213], [217], [277], [298], [315], [329], [333], [342], [369]

⁴ *Autobiography* [10], [21], [22], [52]. “Efectivamente, dejando aparte consideraciones estilísticas, puede afirmarse que el relato ignaciano no es una autobiografía en sentido estricto, ya que no pretende narrar su vida, sino cómo Dios le guió desde su conversión y, para esto, selecciona unos hechos, dejando de lado otros muchos, y los presenta y ordena de modo que iluminen la pedagogía divina experimentada en su vida”. RAMBLA, J., “Autobiografía”, *DEI*, 199.

⁵ *Spiritual Diary* (14 times) [10], [11.2, 11.4], [16], [32], [41], [49], [50], [59], [143], [148], [155], [414], [416].

⁶ *Constitutions* (14 times) [17], [330], [362], [370], [421], [422], [487], [537], [559], [580], [595], [740], [758], [759].

accomplish this, we explore not only the *Autógrafo*⁷, where “quitar” appears 27 times, but also study its appearance in three Latin texts of the *Spiritual Exercises*, the *Vulgata*, *P1*, and *P2*.⁸ From the Latin translations of the Spanish word “quitar”, we understand that it is not univocal, but is translated into a variety of Latin terms. Since all these texts of the *Spiritual Exercises* were approved in the lifetime of St. Ignatius, we assume the translations of “quitar” in Latin reflect his understanding of the term, which we attempt to approximate. An added benefit of this exploration is to note the relationships between different paragraphs of the Exercises that utilize the same Latin translations, and also terms used consistently across the different Latin texts. At the end of the exploration we offer a thesis with respect to the process of “quitar” for Ignatius, which is part of our pilgrimage towards the fullness of life.

The human persons relationship to God is vital in the process of “quitar” and so in chapter 2, I propose an image of God in the *Spiritual Exercises* as being seeking communion. One can say that our thirst for freedom and the fullness of life, to belong and to be loved is fundamentally a thirst for God. What the image I propose reveals is that God first thirsts for us, for God has first loved us (cf. 1 Jn. 4). In this chapter, I demonstrate how the Principle and Foundation, and the weeks of the exercises reveal the image of God as One in search of communion (with us human beings), including within the structure of the Exercises (colloquy), and the other Ignatian texts we will be utilizing.

In the ultimate chapters, I explore what the process of “quitar” entails, having first established that this process of “quitar” is of, by, and for God, who is our beginning and end, the fullness of life in whom alone our restless hearts find rest. To live a flourishing human life Ignatius invites us to “quitar” our sins and scruples (chapter 3), and “quitar” disordered affections (chapter 4). The gospels allude to such prioritizing of our affection for God over

⁷ “Ese texto se conserva en una copia en el ARSI, *Exercitia* I, ff. 1-63, y se conoce con el nombre de “texto A” (llamado *Autógrafo*, porque contiene las correcciones de mano del santo). A él se referirán siempre los más íntimos conocedores de san Ignacio como al texto original, del que quieren copiar todas las correcciones o detalles añadidos por el santo” from RUIZ JURADO, M., “El texto de los Ejercicios de san Ignacio”, *Manresa* 69 (1997) 171-186.

⁸ “El documento referencial es el llamado texto *Autógrafo*, versión castellana conocida bajo este nombre no porque esté escrita por la mano directa de Ignacio sino porque contiene 33 correcciones introducidas por él. Algunas de ellas pasaron a la primera traducción latina en 1541 (*Versio Prima*, de la cual se conservan dos copias, *P1* y *P2*). Otras de las correcciones sobre el *Autógrafo* llegaron al texto Latino oficial (*Vulgata*), traducido por Andrés des Freux entre 1546-1547. Esta segunda versión Latina supone un mejoramiento de estilo respecto de la primera. Sin embargo, la *Vulgata* nunca se ha considerado la versión definitiva, sino que siempre ha sido cotejada y remitida al *Autógrafo*”. MELLONI, J., “Ejercicios espirituales: el texto”, *DEI*, 689.

things (cf. Mt. 6:24; Lk. 16:13). In addition, I investigate other ways Ignatius uses “quitar” (chapter 5), including how “quitar” can be an action of the good spirit, the angels and God in us, removing all sadness and inquietude, as well as, “quitar” in its ordinary sense of simply taking off something (not connected to the spiritual journey). I conclude the study with a final reflection on the process of “quitar” as an invitation to imitate the life of Jesus, who “quitar de sí” out of love for us, and gave us the fullness of life (cf. Jn. 10:10) because his food was to do the will of the one who Sent him (cf. Jn. 4:34).

METHODOLOGY

In chapter 1, I use both textual analysis and etymology. I cite and examine every occurrence of “quitar” in the *Autógrafo* (and its Latin equivalent in the *Vulgata*, *P1*, and *P2*) with the help of a Latin-Spanish dictionary in an effort to explore the signification of the Latin translations of “quitar”. In addition, I make reference to the translation of “quitar” in three English texts of the Exercises to compare how it is translated. This is followed by an analysis of the relationships in the number of occurrences of the terms, and where there is a consistent translation across different texts, to approximate what “quitar” means as used by St. Ignatius.

In chapter 2, since the process of “quitar” has God as beginning and end, I make an argument for an image of God in the Exercises, God as being seeking communion. I draw my conclusions by analyzing the Principle and Foundation, and the weeks of the Exercises, by Ignatius’ use of the colloquy, and a brief consideration of the same theme in the *Constitutions*, *Autobiography*, and *Spiritual Diary*.

Chapters 3, 4, and 5, focus on highlighting primarily from the *Spiritual Exercises* (as well as the *Constitutions*, *Spiritual Diary*, and *Autobiography*), that which we are called to “quitar” by St. Ignatius. Firstly sin, which cuts us off from the God who seeks us (chapter 3), and disordered affections, which poses an obstacle to wholeheartedly welcoming God who seeks us (chapter 4). Chapter 5 explores the action of spirits in the process of “quitar”, and its generic use, primarily removing an object (but lacking a spiritual connotation). These chapters (3, 4, and 5) include citations of Ignatius’ use of “quitar” with my commentary.

The sources most frequently used in this investigation are the texts of the *Autógrafo*, *Vulgata*, *P1*, *P2* (as primary sources), and the *Diccionario de Espiritualidad Ignaciana* as a secondary source.

To my knowledge, there have been no studies that focused on the verb “quitar”. A few have studied Annotation 1 where Ignatius mentions the verb twice, including a series of articles in *Manresa* by Calveras⁹, and the book by García Domínguez on “*Las afecciones desordenadas*”¹⁰. In addition, the article by García de Castro, on the activity of the exercitant in the Spiritual Exercises by examining the verbs Ignatius used¹¹, makes mention of Annotation 1 without focusing on “quitar” as one of the actions of the exercitant.

⁹ CALVERAS, J., “Quitar de sí todas las afecciones desordenadas”, *Manresa* 1 (1925) 27-33, 118-128.

¹⁰ GARCÍA DOMÍNGUEZ, L., *Las Afecciones Desordenadas: Influjo del subconsciente en la vida espiritual*, Colección Manresa 10, Mensajero - Sal Terrae, Bilbao-Santander, 2015.

¹¹ García de Castro, J., “¿Qué hacemos cuando hacemos Ejercicios? La actividad del ejercitante a través de sus verbos” *Manresa* 74 (2002), 11-40.

Chapter 1

INVESTIGATING “QUITAR” IN FOUR TEXTS OF THE SPIRITUAL EXERCISES

Introduction

The Spanish infinitive verb “quitar” appears in the *Spiritual Exercises (Autógrafo)* in the following numbers, (1, 27, 84, 90, 153, 154, 155, 162, 217, 369). We will cite each of the occurrences of “quitar” in the text and context where they appear to approximate the meaning of the term for St. Ignatius. To assist us in this investigation, I will also be examining the translation(s) of “quitar” in the Latin texts of the *Vulgata, P1* and *P2*, as well as translations by some English-speaking authors to see if it can shed light on its meaning. The *Vulgata, P1* and *P2* were extant (and approved) in the lifetime of St. Ignatius, which warrants exploring them to ascertain if not Ignatius’ understanding of “quitar”, at the very least, a better comprehension of how he used it in the text(s) of the Exercises. While one could speculate on the evolution of the meaning of “quitar” between the text of the *Autógrafo* and the text of the *Versio Prima A* (1547), my goal here is to enumerate every occurrence of “quitar” in the *Spiritual Exercises* (like a ready-at-hand reference), analyze the translations of the term into Latin (in the *Vulgata, P1* and *P2*) with the help of a Latin-Spanish Dictionary, and ultimately make an informed and educated guess on what “quitar” means, or what I term, the “process of quitar” to which Ignatius invites the exercitant.

Annotation 1

Ignatius begins the *Spiritual Exercises* with a series of twenty annotations¹². They are a mini-directory for the person who will be giving the Exercises, to help the one receiving them attain the end that Ignatius proposed, i.e. for the one receiving the Spiritual Exercises to generously dispose their whole being, using heart, mind, soul, and strength, to seek and find the will of God. “Quitar” appears for the first time in Annotation 1.

¹² “Las veinte anotaciones [Ej 1-20] forman un pequeño *Directorio* con el cual se abre el libro de los *Ejercicios* (Gonzalez 2002, 75). Forman un bloque completo con una apertura y un cierre que define lo que son los Ejercicios y su finalidad”. GONZÁLEZ MAGAÑA, J., “Anotaciones”, *DEI*, 170.

Autógrafo - por la misma manera, todo modo de preparar y disponer el ánimo para **quitar** de sí todas afecciones desordenadas y...

Versio Vulgata - ita quoque praeparare et disponere animam ad **tollendas** affectiones omnes male ordinatas....

P1 (1541) - ita etiam omnis modus praeparandi et disponendi animum ad **expellendos** omnes inordinatos affectus et...

P2 (1547) - same as P1 (1541)

The English texts by David Fleming¹³, Michael Ivens¹⁴, and George Ganss¹⁵, all translate “quitar” as “to get rid of”.¹⁶ A definition of “rid” is “make someone or something free of (an unwanted person or thing)”. “It is Middle English: from Old Norse *rythja*. The original sense “to clear” described clearing land of trees and undergrowth; this gave rise to “free from rubbish or encumbrances”, later becoming generalized”¹⁷.

The *Vulgata* translates “quitar” as “tollendas”, and *P1* as “expellendos”. “Tollo” can mean quitar, llevar, or retirar (remove, carry or take away). Other significations are, hacer desaparecer, destruir, aniquilar, abrogar, and anular (make disappear, destroy, annihilate, abrogate, and abort). It is also used in the context of correcting a fault in a copy or to cure an illness¹⁸.

The term “expello” has a variety of meanings including, arrojar, echar, lanzar, disparar, desalojar, disipar, repudiar, destronar á uno, despabilarse, and ahuyentar (To throw, to throw, to shoot, to dislodge, to dissipate, to repudiate, to dethrone one, to rebel, to drive away).¹⁹ These all have the connotation of separating something from oneself (throw, drive away) and also to

¹³ FLEMING, DAVID, *Draw Me into Your Friendship: The Spiritual Exercises, A Literal Translation and A Contemporary Reading*, The Institute of Jesuit Sources, St. Louis, Missouri, 1996, 4.

¹⁴ IVENS, MICHAEL, *Understanding The Spiritual Exercises: Text and Commentary, A Handbook for Retreat Directors*, Inigo Text Series 4, Gracewing, 1998, 1.

¹⁵ GANSS, GEORGE, *The Spiritual Exercises of Saint Ignatius: A Translation and Commentary*, The Institute of Jesuit Sources, St. Louis, Missouri, 1992, 21.

¹⁶ My choice of these texts is due to their being ready at hand. In addition, George Ganss, founder of the Institute of Jesuit Sources in the United States is like a father of Ignatian Spirituality there. In addition, David Fleming was an acclaimed writer and specialist in Spirituality in the U.S. Michael Ivens is well known in the European context.

¹⁷ From Oxford Dictionaries, <https://en.oxforddictionaries.com/definition/rid>

¹⁸ DE MIGUEL, D., DE MORANTE, M., *Nuevo Diccionario Latino-Español Etimológico*, Madrid, 1921.

¹⁹ *Diccionario Etimológico*, 354

negate the Lordship of/by another. Ignatius invites us to annihilate (“tollendas”) or expel (“expello”) disordered affections.

Anotation 27

“Quitar” appears for the second time in the context of the particular Examen (SE 24-31)²⁰. Ignatius gives the retreatant a means to reflect upon their life, take stock of their thoughts, words, and actions in order to reject whatever is not leading to God. In Annotation 27, he speaks about four more helps on the journey towards rejecting what is impeding living fully for God in our hearts.

Autógrafo - Siguense 4’ adiciones para más presto **quitar** aquel pecado o defecto particular

Vulgata - Additiones quatuor utiles ad faciliorem et celeriolem peccati seu vidii cuiusvis **extirpationem**

P1 - Sequuntur quatuor additiones ad citius **tollendum** illud peccatum seu defectum illum, quem expellere volumus.

P2 - same as above

Fleming, Ivens, and Ganss use “rid” again (F - to rid oneself²¹; I - get rid; G - quicker riddance). We find a new translation of “quitar” in the *Vulgata* to “extirpationem”, and in *P1* “tollendum”, which we covered above. “Exstirpo” (or extirpo) comes from the prefix ex- (out) and -stirps (root). Other equivalents in Spanish are desarraigar, and exterminar (to uproot, to terminate).²² Ignatius offers the particular examen to help us more quickly uproot (“extirpationem”) or annihilate (“tollendum”) our sins.

SE 84

This part of the text is referred to as the additions (73-90)²³. Here Ignatius points out additional helps for the person receiving the exercises to attain what they desire (which was

²⁰ “El examen particular significa tomar en cuenta la vivencia concreta teniendo como telón de fondo la relación con Dios, como se indica en el PF. Esto significa percibir algo que en la persona no es según el plan de Dios: cada cual tiene una espina en el costado, y el examen particular lleva a tomar conciencia de ello, de manera experiencial y racional al mismo tiempo”. RUPNIK, M., “Contrición”, *DEI*, 468.

²¹ Fleming, 30; Ivens, 35; Ganss, 34.

²² Diccionario Etimológico, 360

²³ “Las “Adiciones para mejor hacer los Ejercicios y mejor hallar lo que desea” [73-90] proponen consejos, normas [Ej 73.81.88.90] y explicaciones [Ej 82-87.89] que se refieren tanto a las horas en las que meditar, el sueño y

expressed in Annotation 1 - to seek and to find the will of God). SE 84 is part of the tenth addition, which presents three different ways to do penance. Specifically this deals with penance with respect to sleeping.

Autógrafo - cerca del modo del dormir; y asimismo no es penitencia **quitar** lo superfluo de cosas delicadas o moles....

Vulgata - circa somni et strati modum, **sublatis** non mollibus tantum aut delitiosis rebus....

P1 - Secundum est circa somnum, in quo etiam non est poenitentia **subtrahere** superflua lecti delicati et mollis...

P2 - same as P1

In our three English works there is a deviation between the authors in their translation of “quitar”. Fleming translates it as “leave off”, Ivens as “go without”, and Ganss as “abstain or deprive ourselves”.²⁴ The language and tone is entirely different from the first two entries we have looked at. It does not have the sense of finality that Annotation 27 did above (uproot or exterminate). There is a choice to simply let go of something for a while (in this case food), and it makes sense because we cannot live without it. Penance and abstinence are familiar words within the catholic tradition²⁵. The practice of abstinence on Fridays of Lent does not mean we are terminating meat from our diets entirely, but simply moderating our appetite²⁶.

The *Vulgata* and *PI* translate “quitar” as “sublatis” and “subtrahere”. “Sublatus” could mean “quitado” or “removido” (remove)²⁷. “Subtrahere” (“subtraho”) comes from the prefix - sub (under) and traho (traer arrastrando) which means to bring something under. Other Spanish translations of “subtraho” include, retirar por debajo, furtivamente, en secreto, sustraer, robar, and quitar (remove underneath, stealthily, secretly, subtract, steal, remove). Also we find apartar, separar, and retirar (to set aside, to separate, to remove). An example of its use in

la posición que adoptar para hacer oración, como al uso de luz y oscuridad, al clima psicológico en el que pasar el día, la practica de la penitencia y la mortificación”. ÉMONET, P., “Primera semana”, *DEI*, 1479.

²⁴ Fleming, 74; Ivens, 71; Ganss, 50.

²⁵ “[Abstinencia] se refiere a la relación del ejercitante con el cuerpo y especialmente con la comida, cuyo uso para Ignacio, no es irrelevante para la vida espiritual: “porque el régimen del comer influye mucho en la elevación o depresión del ánimo” (D3, 15). FLIPO, C., “Abstinencia”, *DEI*, 76.

²⁶ “Las costumbres de la sociedad de consumo no favorecen el sentido de la abstinencia. Sin embargo, la abstinencia es conforme a la antropología de las Ciencias Humanas: la única medida educativa - decía Freud - es la privación. Porque la privación querida con intención permite al deseo crecer”. *Ibid.*, 77.

²⁷ Diccionario Etimológico, 691.

antiquity is “s. nomina candidatorum” (suprimir los nombres de los candidatos - to delete the names of the candidates)²⁸. Both Latin terms mean remove (or subtract). Here Ignatius is saying, it is not penitence to remove the superfluous.

SE 90

This is the last of the additions referred to above (73-90) that makes reference to the importance of the particular examen (24-31) for the one receiving the Exercises. SE 90 is the fourth note in a series of notes on the need for moderation when doing external penance.

Autógrafo - La 4a, el examen particular se haga para **quitar** defectos y negligencias sobre ejercicios y additiones; u así en la 2a, 3a, y 4a semana

Vulgata - Quartum, quod particulare examen fiat ad **tollendas** culpas et negligentias, qual circa exercitia et additiones solent obrepere...

P1 - Quarta nota est, quod examen particulare fiat ad **extirpandum** a nobis defectus et negligentias commissas in exercitiis et additionibus; et ita in 2a, 3a, et quarta hebdomada.

P2 - same as P1

Fleming’s literal translation is “to rid oneself of...”, Ivens reads “to remove”, and Ganss, “to get rid of...”.²⁹ Michael Ivens English translation “remove” has a less stringent sound to it. Fleming uses the more reflexive sense of the word. Both Fleming and Ganss give the retreatants act of “quitar” here the same urgency as in Anot 1 and Anot 27.

In the translation of “quitar” from the *Autógrafo*, the *Vulgata* uses “tollendas”, and both *P1* and *P2* use “extirpandum”. We find the exact terms used in SE 27 however they are reversed. Recall that in SE 27 the *Vulgata* uses “extirpandum” and *P1* and *P2* use “tollendas”. The repetition of the same words lends the same urgency to destroy/annihilate (“tollendas”) and uproot (“exstirpo”) any negligences and defects as we go through the weeks of the Exercises, a call to diligence and constancy that one aspires to even in physical exercise.

SE 153

Now we have moved into the second week of the Exercises in what Ignatius calls the first binary. He is trying to help the retreatant choose only that which is for the greater honor and

²⁸ Ibid., 897

²⁹ Fleming, 78; Ivens, 73; Ganss, 51.

glory of God, and uses the genre of parable to assist them as they reflect on their relationship to acquired things in their life and their level of freedom or attachment.

Autógrafo - El primer binario querría **quitar** el affecto que a la cosa adquisita tiene...

Vulgata - Prima igitur classis optat quidem acquisitae rei **exuere** affectum,...

P1 - Primus binarius vellet **expellere** affectum, que ad rem adquisitam habet

P2 - Primus vellet **expellere** affectum, quem ad rem adquisitam habet.

Fleming uses “to rid themselves”, Ivens “would like to be free of”, and Ganss, “to get rid of”³⁰. While Fleming and Ganss remain with a literal translation, Ivens uses a more adapted explanation that highlights the desire for freedom or detachment on the part of the first binary.

The Latin verb “expellere” found in *P1* and *P2* above was used once before in annotation 1, and not surprisingly, it covers the same theme of (expelling) disordered affections. In the *Vulgata*, “quitar” is “exuere”. “Exuere” is from the Latin word “exûo” (from the greek term ekduo) meaning desnudar, which was used from the Augustinian period and onward. Other terms in Spanish associated with “exuo” are desnudarse, dejar, separar, quitar, extraer, despojar, desembarazar, librar, retractar (To undress oneself, To leave, to separate, to remove, to extract, to strip, to unburden, to free, to retract). An example from antiquity is “Exuere digitos” (quitar los anillos de los dedos - Remove the rings from the fingers)³¹. This connotes a very conscious choice to strip oneself (as in undress above) or remove one’s ring. The first binary wishes to make this kind of choice in relation to their affections to an acquired object.

SE 154

We remain in the same context as SE 153 above, but this is the parable of the second binary, the second example of a person’s relationship to something acquired.

Autógrafo - El 2’ quiere **quitar** el affecto, mas así le quiere **quitar**, que quede con la cosa adquisita...

Vulgata - 2’ itidem affectum male ordinatum **auferre** cupit; sed rem interim mordicus tenere...

³⁰ Fleming, 116; Ivens, 116; Ganss, 68.

³¹ Diccionario Etimológico, 363

P1 - Secundus binarius vult **expellere** affectum; sed ita vult **expellere**, ut retineat rem acquisitam..

P2 - Secundus vult **expellere** affectum; sed ita vult **expellere**, ut retineat rem acquisitam...

Fleming, Ivens, and Ganss use the same English translations as in the first binario of SE 153³². P1 and P2 use “expellere”. However, in the *Vulgata* we encounter a new term, “aufere”. From the prefix ab and fero which means llevar (to carry). Other connotations include, retirar, quitar, llevarse, disipar, arrebatar, impedir, separar, hacer cesar, etc (To withdraw, to take away, to dissipate, to snatch, to prevent, to separate, to cause to cease). An example from Tacitus is (auferre misericordiam - cerrar los corazones a la compasión - Close hearts to compassion)³³. The second binary wishes to withdraw or make their affection (for the acquired good) disappear.

SE 155

The history continues with the story of the third binary.

Autógrafo - El 3' quiere **quitar** el affecto, mas así le quiere **quitar**, que también no le tiene affectión a tener la cosa acquisita...

Vulgata - 3' postremo, affectum insincerum **volens abiicere**, rem ipsam **vel tollere** vel tenere aeque parata est....

P1 - Tertius binarius vult **expellere** affectum, sed ita vult, ut etiam non habeat affectionem retinendi rem acquisitam vel non retinendi

P2 - same as P1

Flemings uses the terms, “rid themselves” twice, Ivens uses “to get rid of”, and “want to be rid of it”, and Ganss uses “to get rid of”³⁴. In the *Vulgata* we find another translation of “quitar” – “volens abiicere”. “Abiicere” means to abandon, to debase, to humble, sell too cheaply, to slight, or throw/cast away/down/aside.³⁵ The third binary wishes to expel or abandon their affections. There is not only detachment from what was acquired, but also attachment to God’s will.

³² Fleming, 118, Ivens, 116, Ganss, 68.

³³ Diccionario Etimológico, 99.

³⁴ Fleming, 118; Ivens, 116, Ganss, 69.

³⁵ Ver <http://latin-dictionary.net/definition/80/abicio-abicere-abjeci-abjectus>, Consultado 08/04/2017

SE 162

Following a series of paragraphs on the content of the fifth to twelfth days of the second week of the exercises offered by St. Ignatius (158 - 161), he introduces three notes. Many of the days have focused on contemplations on the life of Jesus, and SE 162 is the first note following them.

Autógrafo - ...la circuncisión del niño Jesús, y los tres reos, y así de otros; y si abrebriar, aun **quitar** de los que están puestos.

Vulgata - circuncisionis et trium regum; vel **subtrahi** ex suprapositis, quippe quae..

P1 - circuncisionis pueri Iesu, historiam trium regum, vel alia; si brevius voluerit finire, **relinquet** aliqua ex his quae scripta sunt

P2 - same as P1 above

The English translations differ slightly. Fleming uses “omit”, Ivens uses “one can drop”, and Ganss, “can be omitted”³⁶. The Latin term used in the *Vulgata* (“subtrahi”) was used in SE 84 above (“substrahere”). In the *Versio Prima* of 1541, we find a new term “relinquet”. Our English term relinquish is based upon the same word, and has the same connotation as subtract, or to let something go. It can mean, dejar alejándose, dejar detrás de sí, abandonar, separarse, apartarse, alejarse de, salir de, desamparar, (To leave behind, to leave behind, to leave, to separate, to leave, to leave, to leave, to forsake)³⁷. Most of the entries translate as leave, which is apt because SE 162 speaks about the director not needing to use all the meditations on Christ’s life. He has the liberty to leave some out based on what best helps the particular person receiving the Exercises.

SE 217

This is the eighth and final rule in a series of rules concerning right order in our relationship to food [210-217]³⁸. It is the last subject in the third week before beginning the fourth week with SE 218.

³⁶ Fleming, 126; Ivens, 121; Ganss, 71.

³⁷ Diccionario Etimológico, 796.

³⁸ “En las Reglas para ordenarse en el Comer [210-217] se ofrece una pedagogía para ordenarse, pero también una evidencia previa: el mundo de los apetitos naturales está siempre ahí, y forma parte de lo “no elegible” ni prescindible por parte humana, sino de lo que se debe asumir e integrar; y por lo tanto no se puede ordenar mediante la renuncia, sino mediante la lucha espiritual continua”. GARCÍA DOMÍNGUEZ, L., “Orden/desorden”, *DEI*, 1383.

Autógrafo - La octava. Para **quitar** dessorden mucho aprouecha, que después de comer....

Vulgata - 8' est quod, plurimum conducit ad **tollendam** cibi potusque immoderantiam,...

P1 - Ad **expellendam** inordinationem multum confert ut post prandium et post...

P2 - same as P1 above

Fleming uses “to avoid”, Ivens “to become free from”, and Ganss “to rid oneself”³⁹. This is the first time Fleming uses “to avoid” to translate “quitar”. Michael Ivens used the idea of becoming free when we touched upon the binarios in SE 153 and 154. Ganss has used “rid” more often (1, 27, 90, 153,154). The Latin terms used here, “tollendam” in the *Vulgata*, and “expellendam” in *P1* and *P2*, match with what was used in the text on Annotation 1. Both speak about disordered affection. It seems to me that Ivens and Ganss are closer to the original sense of the terms. Avoid (used by Fleming) has the connotation of evading something, while “tollendam”, as well as “expellendam”, have the sense of not just sidestepping, but to expel something.

SE 369

This is the penultimate paragraph in the *Spiritual exercises* contained within the rules for thinking/feeling with the Church (352-370). In these rules Ignatius introduces something of his ecclesiology, or better yet, the place of the retreatant within the Church, the spouse of Christ⁴⁰.

Autógrafo - 17'. Assimismo, no debemos hablar tan largo, instando tanto en la gracia, que se engendre veneno para **quitar** la libertad.

Vulgata - 17'. Neque itidem praedicandae et inculandae gratiae Dei usque adeo insistendum fuerit, ut serpere inde possit auditorum animis letalis error, **negata** liberi arbitrii nostri facultate.

P1 - Decima septima. Eodem modo, non ita prolixè agendum in sermone quem de gratia facimus, ut pariatur venenum **negandi** libertatem.

P2 - same as P1 above

Fleming uses the expression, “discarding liberty”, Ivens translates the phrase as “poison people’s attitude towards”, and Ganss uses, “generate a poison harmful to freedom”⁴¹.

³⁹ Fleming, 164; Ivens, 160; Ganss, 89.

⁴⁰ “Sentir en la Iglesia”, la acuñación más original, habla de la experiencia de identificación eclesial, es decir, el proceso por el que el cristiano se siente Iglesia, miembro activo de su vida, apropiándose de esa realidad objetiva que le precede”. MADRIGAL, S., “Reglas “sentir la Iglesia”, *DEI*, 1555.

We see that in SE 369, we have yet a different Latin term to translate “quitar”. Here the word used in the *Vulgata, P1* and *P2* is “negandi”. “Nego”, has the following meanings, decir que no, rehusar, no conceder, no dar, no producir (To say no, to refuse, not to grant, not to give, not to produce).⁴² For Ignatius, we should not speak too much of grace that it generates a venom that refuses (does not grant, does not give, does not produce, or says no to) freedom.

From Annotation 1 we can surmise that there are two wills at play; the will of God, and the will of the one receiving the Exercises. Part of the Spiritual Exercise involved in finding the will of God is to “quitar”, an action that means the cooperation of a willing participant. Our investigation of the term “quitar” limited (so far) to the ten places where the infinitive appears in the *Spiritual Exercises* (1, 27, 84, 90, 153, 154, 155, 162, 217, 369) has uncovered that though we find the same Spanish term, it has a wide range of meanings. We discovered this in the Latin translations of the *Autógrafo*, i.e. the *Vulgata, P1* and *P2* (1541 and 1547). “Quitar”, was translated into the following Latin terms, tollendas, expellendos, exstirpationem, sublatis, subtrahere, exuere, aufere, relinquet, and negandi. We discovered that both annotation 1 and SE 217 use the same terms for “quitar” (both speak about “quitar desorden”). There are some other overlaps of one term with another in two (or more) different numbers (“Tollendas” in the *Vulgata* for 1, 90, 217; “Expellendum” in 1, 153, 154, 217). The *Vulgata, P1/P2* only coincide with the same root term in SE 369 (rules for the church – “nego”).

Further Investigation

Aside from Ignatius’ use of the infinitive form “quitar”, he also employs the term in alternative ways, as reflexive, gerund, 1st person plural, etc. We will continue the analysis as above of the translated Latin terms in the *Vulgata, P1* and *P2* (23, 150, 315, 329, 333, 342, 83, 277, 166, 213, 298),⁴³ prior to proposing what “quitar” means for St. Ignatius.

⁴¹ Fleming, 288; Ivens, 262; Ganss, 136.

⁴² Diccionario Etimológico, 602.

⁴³ For the arrangement of entries I am using the index of the *MHSI* as the entry ‘quitar’ and its conjugations are enumerated.

SE 23

Ignatius names this paragraph the Principle and Foundation⁴⁴. It follows the twenty annotations (his mini-directory for the one giving the Exercises), a title (21) and the presupposition (22). Although technically not part of the four weeks of the Spiritual Exercises, it lays out Ignatius' vision of the end (as in purpose of existence) of all human beings, the means for achieving that end, and the right use of our freedom, i.e. to choose only that which is more conducive to that end. Here “quitar” appears in the reflexive form.

Autógrafo - De donde se sigue, que el hombre tanto a de usar ellas, quanto le ayudan para su fin, y tanto deue **quitarse** dellas, quanto para ello le impiden.

Vulgata - unde sequitur utendum illis vel **abstinendum** eatenus esse, quatenus ad prosecutionem finis vel conferunt vel obsunt.

P1 - Ex quo fit quod homo eatenus eis uti debet, quatenus eum ad finem suum iuvant; atque ab eis **abstinere**, quatenus ad eum finem impediunt.

P2 - same as P1 above.

Fleming's English translation is “rid himself”, Ivens, “to be free of them”, and Ganss uses “free ourselves from them”⁴⁵. I find it surprising that even though there is a perfectly legitimate English cognate for the term used in the Latin versions, it is not used in any of the three English translations. Perhaps they were all working from the *Autógrafo* alone. Since all the three Latin versions coincide, we can assume that for Ignatius, “quitar” here means, “to abstain”⁴⁶.

“Abstinendum” is used in the *Vulgata*, and in *P1/P2*, “abstinere”. It is from the prefix, abs and teneo (tener). Another Spanish translation of the term is “privarse” (to deprive oneself). Some examples from antiquity include *Abstinere irarum* (refrenar la ira - restrain anger), *Abstinere aliquem* (excomulgar a uno - excommunicate someone), and *Abstinere cibo* (estar a

⁴⁴ “El PF [Ej 23] es el texto emblemático, en el que prefiguradamente la espiritualidad ignaciana compendia su peculiar perspectiva antropológico-teológica. El PF anticipa al ejercitante los rasgos principales del acontecimiento de la gracia que puede llegar a experimentar. Esa función, por lo tanto, dota de un significado paradigmático a las afirmaciones que hace”. RUIZ PÉREZ, F., J., “Hombre”, *DEI*, 943.

⁴⁵ Fleming, 26; Ivens, 29; Ganss, 32.

⁴⁶ This could have so many pastoral implications especially within the catholic tradition where there is a practice of abstinence from meat during the season of Lent. What if our practice of abstinence in the season of Lent is to free ourselves from something that does not lead to God's glory and our salvation?

dieta - to be on a diet)⁴⁷. For Ignatius, it is in a human's free choice to refrain from using created things, when it does not lead to their end⁴⁸.

SE 150

Ignatius names this the first preamble of three (150-152) that introduces the three binaries, the parable about someone's level of attachment (detachment) to an acquired good (153-155).

Autógrafo - ...y quieren todos salvarse y hallar en paz a Dios nuestro Señor, **quitando** de sí la grauedad e ynpedimento que tienen para ello en la affectión de la cosa adquisita.

Vulgata - nunc autem placatum habere Deum et salva fieri exoptet, **sublato** utcumque noxio affectu rerum, utpote salutis impedimento.

P1 - et vult quilibet salvari et invenire in pace Dominum, **expellendo** a se gravitatem et obstaculum affectionis circa rem acquisitam.

P2 - same as P1 above

Fleming uses "ridding themselves", Ivens "getting rid of", and Ganss "by discarding".⁴⁹ Both Latin terms "sublato" and "expellendo" have appeared earlier. The first in SE 84 (*Vulgata*) and the second in SE 1, 153, 154, and 217. See the references above.

SE 315

This excerpt of the *Spiritual Exercises* is from the rules of discernment (313-336). It is the second of the first fourteen rules more appropriate for those receiving the Exercises of the first week. Ignatius acquaints the exercitant with some knowledge about the motions that are stirred up within the person so that they can understand them and accept that which comes from the good spirit, and reject that which comes from the bad spirit.

Autógrafo - ...y propio del bueno dar ánimo y fuerças, consolaçiones, lágrimas, inspiraciones, y quietud, façilitando y **quitando** todos impedimentos, para que en le bien...

⁴⁷ Diccionario Etimológico, 7.

⁴⁸ "El amor a las criaturas nos puede apartar de Dios; pero también puede ser lugar de encuentro con Dios si antes nos hemos apartado de las criaturas para encontrar a Dios, regresamos a ellas enviados por Dios, y en ese envío encontramos en Dios a la criatura". GUERRERO, J., "Mundo", *DEI*, 1312.

⁴⁹ Fleming, 116; Ivens, 115, Ganss, 68.

Vulgata - ...devotionis lachrimas ciere, illustrare mentem et tranquillitatem, dare, **sublatis** obstaculis omnibus, ut expeditius alacriusque per opera bona...

P1 - ...lachrymas, inspirationes et animi quietem suppeditare, omnia impedimenta et obstacula minuendo et **praecidendo**, quo in bene coeptis operibus prosperentur...

P2 - ...**minuendo** et facilitatem ostendendo quo in bene coeptis....

Fleming translates “quitar” as “putting away”, Ivens, “removing”, Ganss “eliminates”.⁵⁰ Here we are introduced to an action that is not by the exercitant but by the good spirit. Each of the Latin versions has a different term for “quitar”. The *Vulgata* has “sublatis” which has appeared in (84, 150), while *P1* and *P2* translate “quitar” as “praecidendo” and “minuendo” respectively. “Praecidendo” is from the Latin term “praecido”. It encompasses such Spanish terms as, cortar por delante, y en general cortar, separar cortando, suprimir, cercenar, and quitar (Cut in front, and generally cut, separate cut, remove, cut, remove). Examples are Praecidere ancoras (Cic. - cortar los cables de las áncoras - cut anchor wires), and Praecidere sibi redditum (privarse de todo medio de regresar, Deprive yourself of all means of return)⁵¹. “Minuendo” is from the Latin “minuo”, also translated as, disminuir, hacer menor, desgastar, reducir á menores cantidades o proporciones, reducir, rebajar, and debilitar autoridad (To diminish, to make smaller, to wear down, to reduce to smaller amounts or proportions, to reduce, to lower, and to diminish authority). Examples of its use include, “Minuere controversias” (quitar disputas - remove disputes), “Minuere cupiditates” (Cic. sujetar las pasiones - Hold the passions)⁵². In *P1* Ignatius has a sense that the good spirit not only reduces but cuts away all impediments and obstacles, while *P2* shows a slight shift. The good spirit diminishes our impediments and shows us the way towards the good.

SE 329

We remain in the context of the rules of discernment. SE 329 is the first rule in the second set of rules for even greater discernment that is necessary for the one receiving the Exercises of the second week.

⁵⁰ Fleming, 248; Ivens, 212; Ganss, 121.

⁵¹ Diccionario Etimológico, 723.

⁵² Ibid., 576.

Autógrafo - La primera. Proprio es Dios y de sus ángeles, en sus mociones, dar verdadera alegría y gozo spiritual, **quitando** toda tristeza y turbación...

Vulgata - Prima est quod proprium est Dei et angeli cuiusque boni, veram infundere spritualem laetitiam animae, quam movent, **sublata** tristitia et perturbatione omni...

P1 - Prima regula. Proprium est pentissimi Dei et sanctorum angelorum in suis motionibus conferre veram letittiam et gaudium spirituale, **subtrahere** omnem tristitiam et perturbationem...

P2 - same as P1

Fleming translates “quitando” as “taking away”, Ivens uses the term “banishing”, and Ganss also uses “to banish”⁵³. In the Latin translation, we find the use of the same words in SE 84 (“sublatis, subtrahere”) for the *Vulgata* and *P1/P2*. There he was talking about “quitar” as the human action of penance with respect to sleep. Here he uses the same words to speak about the action of God and his angels on negative spiritual motions within a human heart.

SE 333

This is the fifth rule of the rules of discernment suitable for the second week.

Autógrafo - ...o la enflaqueze, o inquieta, o conturba a la ánima, **quitándola** su paz, tranquilidad y quietud....

Vulgata - ...vel animam ipsam defatiget angat ac perturbet, **sublata** quae prius aderat quiete...

P1 - vel debilitat vel inquietat et perturbat, **subtrahendo** pacem, tranquillitatem et quietem...

P2 - same as P1 above

Fleming uses “taking away”, Ivens, “losing”, and Ganss uses “by robbing it”⁵⁴. Ivens and Ganss used banish for the action of the good angels and God against the negative spiritual motion in a retreatant (SE 329 above). Here, Ivens uses “losing” to speak of the consolation and peace that is lost by the influence of the bad spirits, and Ganss uses a term that shows the action of the bad spirit, they rob us of our peace.

We have a repetition of the Latin terms used in SE 329 (as well as earlier in 84), “sublata” and “subtrahendo”. Just as the good spirits can take away our sadness and

⁵³ Fleming, 258; Ivens, 227; Ganss, 126

⁵⁴ Fleming, 262; Ivens 232; Ganss, 127.

perturbation, the bad spirits can influence and are working to take away our peace and tranquility in God.

SE 342

Following the rules of discernment (314-336) are a set of rules about distributing alms (337-344). SE 342 is the fifth of these rules about giving alms.

Autógrafo - ...y no dé la limosna, hasta que conforme a ellas su desordenada affectión tenga en todo **quitada** y lançada

Vulgata - nihil de eleemosyna seu distributione facienda cogitans, donec ab animo, siquid non rectum inest, **removero**

P1 - nec prius eleemosinas largiatur, quam senserit in hac parte affectum totum illum inordinatum **expulsum** esse.

P2 - same as P1

Fleming translates “in all dismissed and cast out”, Ivens says, “been rejected and got rid of”, Ganss, “completely removed and banished”⁵⁵. All the English translators use very strong language not encountered earlier. Flemings and Ivens seem to be closer to the *PI* Latin edition, and Ganss to the *Autógrafo*.

The Latin translations “removero” and “expulsum” are a first time occurrence so far in our investigation. “Removero” translates as retirar, hácia atrás, hacer retroceder, quitar de su lugar, and alejar (Back, push back, remove from place, move away). Some examples from antiquity are, *Remove formam anilem* (dejar la forma de vieja -Leave the old form), *Remove se sua arte* (dejar su profession -Leave your profession)⁵⁶. The Latin term “expulso” means echar fuera, lanzar, and arrojar (all mean throw out). It comes from the term “expello”, which we have encountered earlier⁵⁷. Prior to our almsgiving, we should have all our disordered affections removed or expelled.

⁵⁵ Fleming, 272; Ivens, 239; Ganss, 130.

⁵⁶ Diccionario Etimológico, 798.

⁵⁷ Ibid., 357.

SE 83

We are again in the context of the additions Ignatius gives in order to help the retreatant to better achieve the end of the Exercises.

Autógrafo - La 1', es cerca del comer; es a saber, quando **quitamos** lo superfluo, no es penitencia, mas temperancia...

Vulgata - Primo circa victum, **subtractis** quibusdam non superfluis solum (quod temperantiae est, non penitentiae)

P1 - Primum est circa cibum et potum, in qua re, si **auferamus** tantum superflua, non est poenitentia, sed temperantia....

P2 - same as P1 above

Fleming translates 'leave off', Ivens 'to go without', and Ganss uses 'abstain from'.⁵⁸ They repeat translations we find in SE 84.

"Auferamus" has appeared once before as a translation of "quitar" in the second binary (154). Though SE 83 and 84 speak about penitence in eating and sleeping using very similar language in the *Autógrafo*, they use different Latin translations, SE 84 ("sublatis", "substrahere"), and here in SE 83 ("subtractis", "auferamus").

SE 277

This paragraph appears within Ignatius' presentation of the mysteries of the life of Christ (261-312)⁵⁹. In particular it refers to Jesus and his action of cleansing the Temple.

Autógrafo - A los pobres que vendyan palomas mansamente dixo: (**Quitá** estas cosas de aquí y no quieráys hazer my casa cassa de mercadería).

Vulgata - Vendentibus columbas mansuete inquit: (**auferte** ista hinc, et nolite facere domum meam domum negotiationis).

⁵⁸ Fleming, 74, Ivens, 71, Ganss, 50.

⁵⁹ "San Ignacio selecciona en los *Ejercicios* cincuenta y un misterios de la vida de Cristo presentes en los Evangelios, aunque no todos son propuestos a la consideración del ejercitante; y en la Segunda Semana, algunos se incluyen a modo de apéndice como recursos para el director. No hay ninguna parábola ni ningún episodio sobre ningún personaje bíblico donde Jesús no sea el centro de la escena (...) Utiliza los textos evangélicos con un estilo concordista, a veces incluye piezas extrañas, en ocasiones sigue esquemas propios de la presentación de los misterios de la vida de Cristo en la piedad popular y otras veces incluye su propia lectura personal del misterio". GUEVARA, J., "Misterios de la vida de Cristo", *DEI*, 1251.

P1 - Pauperibus, qui columbas vendebant, mitius dixit: (**Auferte** ista hinc, et nolite facere domum meam domum negotiationis).

P2 - same as above

Surprisingly, Fleming, Ivens, and Ganns all coincide translating “quitar” as “take these things [away] from here”⁶⁰. The Latin translations also coincide in both the *Vulgata* and the *Versio primae* using the term “auferte” which we have already seen above.

SE 166

This is the second of the three degrees of humility where Ignatius describes it as indifference with regard to things and separation from any deliberate venial sin⁶¹.

Autógrafo - ...y con esto, que por todo lo criado ny porque la vida me **quitasen**, no sea en deliberar de hazer un peccado venial.

Vulgata - utque nulla vel humanae quantaecunque foelicitatis **vel propriae mortis** conditione proposita adducar unquam, ut culpam, licet venialem tantum, decernammittere

P1 - Item, quod pro nulla recreata, **nec etiam pro vitanda morte**, deliberabo committere unum peccatum veniale

P2 - same as P1 above

Fleming uses the translation, “nor because they would take away my life”, Ivens, “under threat to my own life”, Ganns uses “nor to save my life”⁶². Here I think Fleming and Ivens are closer to the original literal sense, and Ganns captures the meaning in terms of the biblical narrative (save your life, lose it – cf. Lk. 17:33, Mt. 16:25). The Latin translation does not focus on the action of “quitar” per se, but on life, and attachment to our own life, or on the fear of death. So I will not make any further elaboration, as there is no necessary one to one correspondence of a translated Latin term to “quitar”.

⁶⁰ Fleming, 218, Ivens, 195, Ganns, 107.

⁶¹ “Muchos comentaristas han visto los tres grados de humildad como grados de amor de Dios. Guerrero (1982) describe los tres grados como tres tipos de amistad con Dios, pasando de entra en la órbita de la voluntad del amigo, a compartir la vida con el amigo, a la intimidad o identificación (...) Rahner enlaza la humildad con el servicio que nace del amor, ya que la esencia del amor “se debe poner mas in la obras que en las palabras” [Ej 230] (Rahner 1971, 260). Para Brackley, un aspecto particular de este tipo de amor de Dios es la solidaridad que engendra: habla del tercer grado de humildad como “una tendencia a un descenso constante”. FULLAM, L., “Humildad”, en *DEI*, 963.

⁶² Fleming, 128, Ivens, 124, Ganns, 72.

SE 213

This paragraph of the exercises appears as the fourth rule in Ignatius' rules to order our eating.

Autógrafo - La quarta. Guardándose que no cayga en enfermedad, quanto más hombre **quitar** de lo conueniente, alcançara más presto el medio...

Vulgata - 4' est, quod quanto plus de conveniente victu **sibi quis ademerit** (vitato interim valetudinis adversae gravi periculo), tanto celerius mensuram cibi ac potus iustam reperiet;

P1 - Quarta. Quanto magis homo **subtraxerit** sibi de cibo convenienti, modo in infirmitatem non incidat, consequentur citius medium quod debet observari.

P2 - same as above

Fleming uses, "leaves off", Ivens says, "the more one can cut back", Ganss, "the more one abstains from"⁶³. In the *Vulgata* we find a new word for "quitar", "ademerit". The *Versio prima* has "subtraxerit" (from "subtraho") which we have seen above in other paragraphs. "Ademerit" (from "adimo") means quitar, arrancar (to remove, to tear). One example from the writings of Horace is, "Adimam cantare severis", (prohibire a los Catones que canten -I will forbid Catoes to sing)⁶⁴. Ignatius advocates that if we truly tear away or deprive ourselves of the convenient in our eating (making sure to guard our health), we can more easily find our mean.

SE 298

Here we are in the context of the mysteries of the life of Jesus. This particular mystery centers on Jesus being taken down from the cross.

Autógrafo - Primero. **Fue quitado** de la cruz por Joseph y Nicodemo, en presencia de su Madre dolorosa...

Vulgata - Primo. De cruce **sublatus** est mortuus Dominus per Ioseph atque Nicodemum in conspectu ipso Matris afflictissimae.

P1 - Primo. **Depositus** est de cruce in presentia Matris dolorose a Ioseph ab Arimathia et Nicodemo.

P2 - same as P1

⁶³ Fleming, 160; Ivens, 160; Ganss, 88.

⁶⁴ Diccionario Etimológico, 19.

Fleming says, “he was let down from the cross”, Ivens says, “he was taken from the cross”, Ganss says, “he was taken down”. Here they all coincide. “Sublatus” which appears in the *Vulgata* has been used earlier, but *PI* uses yet another term unseen before called “depositus”. This comes from “depono”. Some meanings are dejar en tierra, apoyar, poner (recostándose para reposar), descargar, quitar, cortar, apostar (To lay down, to support, to lay (lying down to rest), to unload, to remove, to cut, to bet)⁶⁵. Here the body of Jesus “fue quitado”, is taken down, or laid to rest.

Approximating the use and meaning of “quitar”

With a panoramic view of where “quitar” appears in the *Autógrafo* and its translations in the *Vulgata*, *P1* of 1541, and *P2* of 1547, we can begin to make some observations and see the points of convergence and divergence that will help us not only understand the significance of “quitar”, but possibly the relationship between parts of the *Spiritual Exercises* where similar terms are used in Latin, and others might be able to speculate about the evolution of Ignatius’ thought as he continued redacting the *Exercises* from the time of his conversion in Loyola, extended stay in Manresa, and through the rest of his pilgrimage.

First I will make comments on the individual versions, then I will try to see the relationships across the different versions, and we can draw some educated guesses on what Ignatius wished to convey through the text and the experience of the Exercises. These will then be the foundation for our proposition on what Ignatius invites us to in what I have named, the process of “quitar”.

A quick glance at the table (below) shows that the *Vulgata* uses the Latin term “sublato” several times (7 times - 1, 84, 150, 315, 329, 333, 298) as a translation for “quitar”. “Tollendam” is used 4 times (1, 90, 155, 217) and “subtrahi” is used 3 times (83, 83, 162). Also worth noting are some words that appear just once, amongst which are, “abstinendum” (23 - Principle and Foundation), “extirpationem” (27), “volens abiicere” (155), and “negate” (369), amongst others.

⁶⁵ Diccionario Etimológico, 275.

No. of SE	Autógrafo	Vulgate	P1 (1541)	P2 (1547)
1	quitar	tollendas	EXPELLENDOS	EXPELLENDOS
27	quitar	extirpationem	tollendum	tollendum
84	quitar	sublatis	subtrahere	subtrahere
90	quitar	tollendas	extirpandum	extirpandum
153	quitar	exuere	EXPELLERE	EXPELLERE
154	quitar	AUFERE	EXPELLERE	EXPELLERE
154	quitar	?	EXPELLERE	EXPELLERE
155	quitar	volens abiicere	VULT EXPELLERE	VULT EXPELLERE
155	quitar	vel tollere	sed ita vult	sed ita vult
162	quitar	subtrahi	relinquet	relinquet
217	quitar	tollendam	EXPELLENDAM	EXPELLENDAM
369	quitar	negata	negandi	negandi
23	quitarse	abstinendum	abstinere	abstinere
150	quitando	sublato	EXPELLENDO	EXPELLENDO
315	quitando	sublatis	praecidendo	minuendo
329	quitando	sublata	subtrahere	subtrahere
333	quitándola	sublata	subtrahendo	subtrahendo
342	quitada	removero	expulsum	expulsum
1	quitadas	sublatis	expulsis	expulsis
84	quita		subtrahitur	subtrahitur
83	quitamos	subtractis	AUFERAMUS	AUFERAMUS
83	quitamos	subtrahitur	subtrahimum	subtrahimus
277	quitá	AUFERTE	AUFERTE	AUFERTE
84	quite	nihil demendum	subtrahatur	subtrahatur
166	quitasen	vel propriae mortis	nec etiam pro vitanda morte	nec etiam pro vitanda morte
213	quitare	sibi quis admerit	subtraxerit	subtraxerit
298	fue quitado	sublatus	depositus	depositus

P1 and P2 are almost always in tandem except for SE 315 where they use different translations for “quitando”. My comments will be for both versions of the *Spiritual Exercises* since they coincide though separated by 6 years. They both represent a clear deviation from the *Vulgata*. The Latin term “sublato” does not appear at all in both versions, and the use of “tollendum” is reduced from four times to once in *P1* and *P2* (27). Two terms appear seven times each, “Expellere” (1, 150, 153, 154, 154, 155, 217), and “subtrahi”, which has more than doubled its appearance (83, 84, 84, 84, 213, 329, 333). “Aufere” (83, 277) and “expulses” (1, 342) appear two times each. Of note here as well are a few terms that appear only once. The three mentioned above (“abstinere”, “extirpandum” and “negandi”), as well as “praecidendo” (315) in *P1* and “minuendo” in *P2*, “relinquet” in 162, and “depositus” in 298.

There is complete harmony in terms of using the same basic Latin translation of “quitar” across all three texts in the use of “abstinere” (23), “subtrahitur” (83), “auferte” (277), and “negate” (369). I propose that they reveal something about the spiritual practice of St. Ignatius that he invites those receiving the Exercises to participate in.

In SE 23, The Principle and Foundation, Ignatius introduces us to our end, right use of means (tanto quanto), i.e. only as it relates to our end, as well as, Indifference/Magis - seeking the ever-greater glory of God. “Abstinere” is used in relation to “tanto quanto”. All created things are a means to attain our end of praise, reverence, and service of God. This end must guide our use of things in this world; otherwise we are to abstain from it. Here, “quitar” is an invitation to examine our relationship to all that is created. We must choose to act with a pure intention for God, and choose to abstain (not use things), or “quitar”, otherwise.

My own translation of the *Autógrafo* for SE 83 is, “The first note concerns eating. It is to know that when we go without the surplus, it is not penance, more temperance”. It takes an act of the will, after having eaten sufficiently, to reject a surplus of food that is offered. If one says, “No thank you, I have had enough”, they display temperance, a certain mean in their relationship to food, not eating excessively (gluttony), nor depriving oneself to the point of sickness (anorexia). In the context where SE 83 appears, Ignatius is encouraging the exercitant towards penance guided by a desire for detachment from things, even some of what is convenient, for the love of God.

SE 277 places us in the mysteries of Christ's life. He has entered into the Jerusalem Temple and found merchants, vendors, with a bustle of noise and activity as people try to make purchases for the sacrifices of the Temple. Recall that the English translations all coincide. Jesus says, "take these things away from here". There is a present state of affairs in the Temple (noise, activity, trading, den of thieves), that can become something different, something more fitting (house of prayer), if we listen to Jesus, and take some things away. It reveals again that "quitar" has a purpose. Reading the text spiritually, it is so that our Temple might be the Father's house, and that our hearts might be the dwelling place of God (cf. 1 Cor. 3:16; 6:19). Again, human freedom is at play in taking some things away in order to become who we are, the Temple of God.

In SE 369, which is the penultimate paragraph found in the context of the rules for thinking/feeling with the church; Ignatius elaborates a principle of his spirituality, which is a balance between grace and human freedom. He is not unaware of the primacy of grace as we find in the account of his own life in the *Autobiography*⁶⁶. What he is keen on here is not underestimating or completely neglecting that we are to exercise our faith by living in love. God has acted in our lives and taken the initiative to love, save, heal, and restore us, and this communication of such great love invites a response on our part. It elicits not only our love for him, but that we exercise our freedom by following him, 'for as he is, so are we in the world (1 John 4:17).' This sense of personal responsibility and call to respond freely to God's grace in our relation to persons and things is reflected not only in all the citations above, but also in the repetition of "quitar" in the binaries and in the Additions concerning penance.

What is striking about these particular four entries is that the first SE 23 - shows that "quitar" is necessary for living our purpose and destiny. SE 83 shows us a practical way of doing it by abstaining from something so essential to our temporal life, food. The third SE 277 shows Jesus inviting the people in the Temple to "quitar" so that they can commune with the Father, and the fourth SE 369, places us within the church, the spouse of Christ, where we are

⁶⁶ Here, I think of several accounts in the *Autobiography* where Ignatius highlights the work of grace. In his conversion account, he speaks about his eyes being opened one day to notice the difference in his thoughts and the state of his soul afterwards. His release from fleshly lusts by the visitation of the Virgin Mary and the child Jesus; His being set free from his bout of scruples (The Lord opened his eyes); Not to mention the gift and grace of his experience at the Cardoner River.

called to respond to the grace God gives by our good works. Almost every aspect of our human life bears an invitation to “quitar”. In the vision for our life (Principle and Foundation), daily practice (Addition 83), the call of the word of God (Jesus, SE 277), and the body of Christ (the Church, SE 369), all of which necessarily include God in the spirituality of Ignatius⁶⁷.

For Ignatius, it appears that we cannot understand “quitar” without understanding our end, and the freedom/responsibility we have to respond and live for our end by seeking and finding the will of God. I propose a thesis that Ignatius’ use of “quitar” is an invitation into a process of making our love incarnate through our deeds⁶⁸, by prioritizing seeking communion with God above any attachment to created things, letting go of them and letting God in, which is a response to the initiative of love freely given by God⁶⁹. The following paragraph by Javier Melloni captures the process of “quitar” in connection to God. “Los Ejercicios liberan porque nos transforman; y nos transforman porque nos ponen en contacto con la Fuente de nuestro ser. Siendo re-creados, generamos actos nuevos, por participación en la Fuente que nos da el ser. Los Ejercicios conducen hacia tal Fuente. Y muestran que hay tanta mas participación cuanto más desapropiación. Tal es el Misterio en el que nos adentran: cuanto más nos perdemos en Dios, más nos reencontramos, ‘Si el grano de trigo no muere...’” (Jn. 12,24)⁷⁰. “Quitar” is our “desapropiación” and letting “el grano de trigo muere” because of “contacto con la Fuente de nuestro ser” which leads to prioritizing communion with God.

⁶⁷ These four aspects of “tanto quanto” (SE 23), Penance (SE 83), contemplating the mysteries of Christ (SE 277), and our personal responsibility (SE 369), match well with the pedagogy of the rules for eating suggested by Luis María García Domínguez. “En la pedagogía de estas reglas ignacianas se plantean cuatro frentes que pueden entenderse también como fases sucesivas, para la educación de todo apetito: la ascesis o abstinencia equilibrada del tanto cuanto (“lo que hace provecho” [Ej 211]), la penitencia esforzada para alcanzar el medio (“cuanto mas el hombre quitare lo conveniente” [Ej 213]), la mística contemplación e imitación de Cristo (“como que ve a Cristo [...] y procure de imitarle” [Ej 214]), y el uso de la razón aplicada a la tendencia (“ser señor de si” [Ej 216]). GARCÍA DOMÍNGUEZ, L., “Orden/desorden”, *DEI*, 1383.

⁶⁸ “En efecto, que el amor haya de ponerse “más” en obras que en palabras no descalifica sin más las “palabras de amor” tan significativas y necesarias en toda relación humana y divina. Lo que descalifica es la amor palabrero, vano, mentiroso, descomprometido, inconsecuente, al que tan proclives somos los humanos. Es una primera precisión que tener en cuenta”. GARCÍA RODRÍGUEZ, J., “Amor”, *DEI*, 150.

⁶⁹ “Lo que le corresponde propiamente al hombre es disponerse a la acción divina. Toda la energía del trabajo de conversión de los *Ejercicios Espirituales* descansa en este punto, al igual que el trabajo apostólico del jesuita que quiere dejarse conducir por Dios, por las *Constituciones*. La intención no es entonces ya un objeto fabricado que ayuda al hombre a cumplir su tarea, sino que es el hombre mismo al servicio de Dios en la creación”. LEGAVRE, P., “Instrumento”, *DEI*, 1042.

⁷⁰ MELLONI, J., “La Mistagogía de los Ejercicios”, Mensajero-Sal Terrae, Colección Manresa 24, Bilbao, Santander, 2001, 22.

Conclusion

In this chapter, I have attempted to understand the significance of the term “quitar” by looking at how it is translated in three other extant Latin texts of the *Spiritual Exercises* all approved during the lifetime of St. Ignatius. I discovered that “quitar” is translated into more than a dozen different Latin terms with meanings ranging from abstaining from something, to uprooting something. Having looked at each of the translations of “quitar” in the Latin texts, I proposed that where Ignatius remains consistent in his Latin translation across all the texts may suggest that these convey his true sentiments about “quitar”. SE 23 (The Principal and Foundation), SE 83 (Rules about eating), SE 277 (Contemplation on Jesus driving sellers from the Temple) and SE 369 (Rules of the Church) are consistent in their translation across all three Latin Texts. They convey the importance of “quitar” for St. Ignatius as related to our purpose and destiny (23), to our everyday life (83), as a call of Jesus to us (277), and lived out within the community of faith, the spouse of Christ through good works (369). I also propose the process of “quitar” as vitally linked to God, whose initiative of love sets us on the journey of getting rid of all that keeps us from his love.

Chapter 2

GOD: THE ONE WHO SEEKS COMMUNION WITH US

Introduction

Having deciphered the meaning of “quitar” in chapter 1, and the irrevocable link of the process of “quitar” to God, we begin this chapter by examining what Ignatius says about God, particularly in the Exercises. If the process of “quitar” has God as author and finisher, having an authentic image of God is essential so as not to misconstrue the process. Since the Spiritual Exercises is a means to encounter God⁷¹, both the one giving the Exercises and the one receiving it (and I will add all believers and people of good will) must engage and come to terms with their image of God on their spiritual journey. Even those who profess to be atheists also have an image of ‘the God’ whose existence they deny. My image of God stems from what I know by reason and through the doctrines of my faith tradition, by hearing the Scriptures read in the context of the liturgy or through my personal reading, how I have been formed by my parents and my culture to understand God, and how I see and relate to God in prayer and action on the mountain-top and in the valleys of my journey through this life. Whatever image we have of God (which reflects our relationship to God) has consequences for our decisions, our relationships, our motivations, our interests, and for Ignatius, the salvation of our souls⁷², which we attain not only by praise and reverence, but by “quitando” what does not lead to our end. In this chapter, I will put forth my proposed image of God (Being seeking communion with human beings) drawn from the Exercises, and argue for it by exploring the Principle and Foundation, as well as, the four weeks of the Exercises. Prior to our efforts to “quitar” and “buscar y hallar” the

⁷¹ “Si contemplamos el proceso de los Ejercicios en conjunto, salta a la vista que S. Ignacio hace gran hincapié en la comunicación con Dios, en la relación inmediata entre Dios y el hombre. Los Ejercicios quieren disponer a tal comunicación, muchas veces impedida y rechazada por el pecado. En este sentido, la anotación quince afirma precisamente que es “conveniente y mucho mejor, buscando la divina voluntad, que el mismo Criador y Señor se comuniquen a la su ánima devota abrazándola en su amor y alabanza y disponiendo por la via que mejor podrá servirle adelante” [Ej 15]. SIEVERNICH, M., “Pecado”, *DEI*, 1421.

⁷² “Nothing is more practical than finding God, than falling in Love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in Love, stay in love, and it will decide everything”. Prayer attributed to Fr. Pedro Arrupe (1907 - 1991).

will of God, it is important to know that God first seeks us out. The chapter concludes by highlighting the presence of this image in *The Autobiography*, *Constitutions*, and *Spiritual Diary*.

Image of God in the Spiritual Exercises – A proposal

The aim of this chapter is to propose an image of God that Ignatius offers us through the experience of the Spiritual Exercises. Only in relation to the beginning and end of all things (God), can “quitar” be properly understood. As Ignatius states in the first annotation, the process of “quitar” is only a means to seek and find the will of God. Also, in the Principle and Foundation, he invites us to “quitar” whatever impedes us from our end of service, praise, and reverence of God. My thesis is that Ignatius presents God as one (Being) in search of communion. This image of God corresponds to the following passage from the book of Revelation. “Behold, I stand at the door and knock. If anyone hears my voice and opens the door, [then] I will enter his house and dine with him, and he with me” (Rev. 3:20)⁷³. It shows the two aspects to this image, a) God takes the initiative and is seeking communion, b) the human person is free to hear the voice of God, open the door, and actualize God’s desire for union with them⁷⁴.

Perhaps an immediate reaction to this thesis might be that God is not in search of communion, rather that God is communion (with reference to the Trinity). While I do not dispute the long-held belief within my own catholic tradition that God is Father, Son, and Holy Spirit living in an eternal relationship of life and love (which is communion)⁷⁵, the focus for Ignatius (in the Spiritual Exercises) is not the inner Trinitarian life but God’s seemingly

⁷³ “Ignacio está convencido de que Dios se comunica, pero no olvida la necesidad de que el hombre se disponga a la comunicación. “Disponer” y “disponerse” son verbos muy queridos en le conjunto de los *Ejercicios* Y sobre los dos polos de la comunicación de Dios y la disposición del hombre se apoya el diálogo enter ambos. Son dos libertades que, desde el abismo de la desigualdad, mutuamente se abren una a otra”. TEJERA, M., “Adiciones”, *DEI*, 88.

⁷⁴ “Para Ignacio la unión con Dios se alcanza uniendo las propias acciones con la acción de Dios en el mundo”. BARRY, W., “Oración Ignaciana”, *DEI*, 1373.

“Esta misma cooperación humana no puede consistir sino en dejarse impulsar por esa “ley interior de la caridad” escrita por el Espíritu Santo en nuestro corazón (Jer 31, 33), que consiste en el Amor derramado (Rom 5, 5) como principio de vida, de actividad, y de comunión”. CORELLA, J., “Proemio de las Constituciones”, *DEI*, 1500.

⁷⁵ “...existe hoy un énfasis renovado a considerar la Trinidad como comunión. Las tres Personas de la Trinidad son consideradas como tres Personas unidas en sus amor enteramente comunicativo. Ninguna Persona de la Trinidad desea vivir para sí misma, sino que todo el ser de cada Persona está orientado al amor hacia las otras Personas. No hay narcisismo en la Trinidad. Las Personas son y están del todo orientadas a las demás, y esta orientación hacia las demás Personas es el fundamento de la apertura de Dios hacia el mundo. Y porque las Personas Divinas son amor, que se da del todo a las otras, ese amor se derrama generosamente hacia la creación. O’DONNELL, J., “Trinidad”, *DEI*, 1727.

insatiable desire to enter into communion with human beings in order to communicate abundant life and love⁷⁶. Like Karl Rahner, I accept that God's revelation in the history of salvation is also a revelation of the inner Trinitarian life⁷⁷. Human beings and all that exists have been invited into communion with God and exist because of God's love⁷⁸. St. John the evangelist acknowledges this truth of faith in the opening verses of his gospel. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life is the light of the human race" (Jn. 1:1-4). The Spiritual Exercises is a means to awaken the human person to their identity as issuing from this love, and so at their core, irrevocably connected to and destined for love, God who gave them life and is their life⁷⁹. Part of the invitation of this chapter is for the readers to "ver a mí mismo, cómo estoy delante de Dios nuestro Señor" (SE 151).

I also deliberately use the word communion because for members of the catholic tradition, communion is the word we use for receiving the Eucharist, the body and blood, soul and divinity of Jesus Christ. In the words of the Catechism of the Catholic Church (CCC) 1324 the Eucharist is the source and summit of the Christian tradition, it is where the bride and the bridegroom are made one, which we can use to describe both the personal union of the one receiving Eucharist with God, but also the union of God (the Son) and Church, his spouse. Ignatius uses this nuptial imagery for the church. "Obedescer en todo a la vera sposa de Cristo

⁷⁶ I offer this image of God with full awareness that God is siempre mayor. "...Inasible, más allá de toda imagen y todo concepto, es el Dios con quien se relaciona Ignacio de Loyola. Esta realidad, tan "inimaginable" como deseable, está en el fondo de una espiritualidad de peregrinación incesante, de caminar sin posada en creaturas, de travesía fatigosa entre éstas, de vivir siempre "saliendo" del Egipto de nuestros egoísmos y siempre arriesgando nuevos pasos hacia la Tierra Prometida de la caridad, que es El. p. 183. From IGLESIAS, I., "Imagen de Dios en la espiritualidad de la Compañía de Jesús", *Manresa* 72 (2000) 183-189.

⁷⁷ "La clave fundamental para entender el pensamiento de Rahner sobre la fe cristiana es la comunicación de Dios sobre sí mismo. La filosofía nos puede mostrar que Dios existe como misterio trascendente, pero la filosofía no nos muestra que Dios quiere estar relacionado con su creación". O'DONNELL, J., "Trinidad", *DEI*, 1720.

⁷⁸ "The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists it is because God has created him through love, and through love continues to hold him in existence. He cannot live fully according to truth unless he freely acknowledges that love and entrusts himself to his creator". Vatican Council II, *Gaudium et Spes*, 19.

⁷⁹ "Es un Dios creador que se revela dando el ser (las cosas en lenguaje de Ignacio) y queriendo darse a sí mismo en ellas (Ej 234). Es un Dios que no sólo da y se da en la creación, sino que la habita para que podamos encontrarnos con él en ella (Ej 235). Es un Dios activo, que ama, sufre y alienta en sus dones, un Dios "a pie de obra" (Ej 236). Es, finalmente, un Dios del cual desciende todo como el agua desciende de la Fuente y la luz del Sol (Ej 237)" p. 244. From GARCÍA, J. A., "Mirar cómo todos los bienes y dones descienden de arriba (Ej 237). El mundo como *diáfania* de Dios", *Manresa* 81 (2009) 243-255.

Nuestro Señor que es la nuestra sancta madre iglesia jerarquica” (SE 353)⁸⁰. Although one may argue that Ignatius does not use the word communion often in the text of the *Spiritual Exercises* (it is found only twice with reference to Eucharist, SE 44 and 303)⁸¹, in many ways he expresses being united to God as the goal of the SE and the goal of human existence. We can take a hint from his last words in the text of the Spiritual Exercises, “por estar en uno con el amor divino” (SE 370)⁸². The Eucharistic references of Ignatius show that God seeks us out and makes our union possible, by being present to us under the species of bread and wine.

In the history of interpretation of the SE, there has been a debate on whether the SE lead towards union with God or the election. I concur with Leo Bakker who says, “As in Ignatius, also in the exercitant, the election, union with Christ, and the assimilation of a clear disposition to find God everywhere and in all things, ought to form a unity and constitute the end of the Exercises”⁸³. Javier Melloni also asserts that for Ignatius union with God is not only possible, but can be attained by means of the Spiritual Exercises. “La aportación de San Ignacio es la convicción de que es posible la unión con Dios en esta vida, y que tal unión se alcanza por medio de la elección”⁸⁴. Ultimately, this union is possible because God takes the initiative by drawing near to human beings. In the following paragraphs, I will show how the Spiritual Exercises reveal the image of God as Being in search of communion by examining the Principle and Foundation, and some meditations/contemplations in the first week through the fourth week of the Exercises.

⁸⁰ “En cuanto “esposa de Cristo”, la Iglesia es la que garantiza la transmisión de la fe y la que continúa su misión en el mundo. Para Ignacio la Iglesia es la garante “en cosas de fe” y para la salud del alma” (cf. [Epp XII, 665-666]). La Iglesia no supe la acción del Espíritu sino que posee un papel objetivador, confirmador” [Epp, I 274-276]. MOLINA, D., “Iglesia”, *DEI*, 969.

⁸¹ “En la *Concordancia*, unión aparece 22 veces, todas en las *Constituciones*; unir aparece 15 veces, de las cuales dos en los *Ejercicios*, once en las *Constituciones* y dos en las bulas”. From a footnote (p. 116) of GARCÍA DOMÍNGUEZ, L., “Elección y unión con Dios en el texto de los Ejercicios”, *Manresa* 83 (2011) 109-122.

⁸² Maria Dolors Oller supports communion as key for Ignatius. “Para seguir con la dinámica de Ejercicios, habremos de hacer nuestro el *magis* ignaciano que implica el dinamismo de la búsqueda y la pasividad del dejarse conducir por Dios. Y algo más: la espiritualidad ignaciana y la mística que subyace en los Ejercicios ha podido ser denominada una “mística de la acción que se transforma en servicio” y una “mística del amor discernido”. No es, pues, una mística explícitamente *esponsal*, como sí lo son otras tradiciones espirituales. Sin embargo, una vez finalizado el proceso de Ejercicios, a mi juicio la *Contemplación para alcanzar amor* nos sitúa en un terreno que mucho se le parece, pues es el terreno de la donación recíproca, de la comunión y, en definitiva, de la unión con Dios; en ella aparecen por 1ª vez en los Ejercicios los términos “amada” y “Amado” en un contexto de donación, eucarístico [231]. OLLER, M., “Considerar cómo la divinidad se esconde... (Ej 196), para poder manifestarse de otro modo”, *Manresa* 81 (2009) 229-41.

⁸³ BAKKER, Leo, *Libertad y Experiencia*, Mensajero-Sal Terrae, Colección Manresa 13, Bilbao-Santander, 1995, 220.

⁸⁴ MELLONI, J., *La Mistagogía de los Ejercicios*, Mensajero-Sal Terrae, Colección Manresa 24, 2001.

Principio y fundamento - Creador⁸⁵

Prior to entering into the four weeks of the Spiritual Exercises Ignatius offers a consideration for the one receiving the Exercises called the Principle and Foundation.⁸⁶ It contains Ignatius vision with respect to the life of human beings. Firstly, we have an end (Fin). Secondly, we must make choices with respect to our end by using the right means (“Tanto quanto”), which implies “quitar”. Thirdly, we should freely choose what is more conducive to our end (“Magis”)⁸⁷. The principle image of God in this consideration is God as creator. Firstly, “human beings are created.” Secondly, “all other things on the face of the earth were created in order to help human beings reach their end. Thirdly (we imply that), God is the creator and end of human beings⁸⁸. But how does this image of God as creator and end relate to my proposal that God is being in search of communion?

God takes the initiative: Creation is gratuitous⁸⁹. The phrase, “human beings were created” is articulated in the passive. Human beings do not exist because of anything they do; neither do they have power over the moment of death (if life unfolds naturally).⁹⁰ So our

⁸⁵ “El Creador no es para S. Ignacio un Dios lejano que ha echado a andar el mundo y se ha retirado de él, sino que con su providencia amorosa rige y cuida de sus criaturas: de la mano de Dios nuestro Criador y Señor llegan los hombres a su fin último [Co 156]; a él entregan su alma en la muerte [Epp I, 407]; de su mano se reciben todas las cosas y en concreto la salud y la enfermedad [Co 272], en la mano del Creador y Señor está el dar a cada uno mucho o poco [Epp I, 278]. Por ello no hay que gloriarse en uno mismo, sino en el Creador y Señor [Epp I, 296]. LADARIA, L., “Creador”, *DEI*, 497-498.

⁸⁶ “El PF no es un ejercicio entre los otros; los contiene todos y los precede como un preámbulo indispensable que Ignacio proponía “antes que ninguna otra cosa (MEx II, 82.645), para que el que se adentra en los Ejercicios compruebe qué difícil es la indiferencia y “que sabiéndolo, se abandone totalmente entre las manos de Dios nuestro Señor” (ibid., 101.149-150). EMONET, P., “Indiferencia”, *DEI*, 1016.

⁸⁷ “En carta al Sr. Antonio Enríquez, escrita por el P. Polanco por comisión de Ignacio, se lee: “siempre debemos acordarnos de ser peregrinos hasta llegar a ella [la patria celestial], y no nos aficionar tanto a las hosterías y tierras por donde pasamos, que nos olvidemos de adónde vamos o perdamos el amor de nuestro último fin. Pues para conseguirle mejor nos ha dado el Padre nuestro eterno el uso y servicio de todas sus criaturas, y no para detenernos con el amor tanto en ellas, que por los temporales e imperfectos bienes de esta breve vida perdamos los eternos perfectísimos de la que ha de ser perpetua” [Epp VI, 522-525]. NÚÑEZ, A., “Padre”, *DEI*, 1406.

⁸⁸ “Nos encontramos así una concepción de la vida humana en las antípodas de la postmodernidad, dónde uno se concibe como centro único de su universo, no se recibe de otra instancia; los fines se elaboran y formulan desde el propio sujeto y en la consecución de ellos se concretiza felicidad”. ROYÓN, E., “Principio y fundamento”, *DEI*, 1492.

⁸⁹ “Dicho de otra manera, la creación es el éxtasis amoroso de Dios que, a la vez que manifiesta su Gloria, su *Doxa*, quiere hacernos partícipes de ella. Y Dios manifiesta su gloria despojándose de ella: así es, en definitiva, cómo nosotros nos hacemos partícipes de dicha Gloria. En cierta manera, podríamos decir que la creación es como la exteriorización absolutamente libre de la inagotable riqueza de la vida divina que busca con quién pueda ser compartida”. GIMÉNEZ, J., “Salvación”, *DEI*, 1604.

⁹⁰ CCC 34 - The world, and man, attest that they contain within themselves neither their first principle nor their final end, but rather that they participate in Being itself, which alone is without origin or end. Thus, in different

existence is a gift given. God gives us life with purpose and destiny. It is for service, praise, and reverence of God our Lord, and doing this is salvation. The human response of service, praise and reverence is a result of recognizing the gratuitous gift of being created⁹¹. Although Ignatius does not use the term communion in the Principle and Foundation, at its roots it expresses a sense of recognition and response; recognition that God creates us by God's initiative and invites us to respond by service, praise, and reverence, leading to our salvation. For me, communion could be expressed as recognition and response of the beloved (human beings) to the lover (God, who seeks communion)⁹².

First week: The Creator crucified for me

Having been called in the Principle and Foundation to recognition of the gratuitous gift of being created, the first week focuses on the response to God. Ignatius offers the one receiving the Exercises an opportunity to reflect on how the Angels (spiritual beings created by God), responded to the gift of being created. This is followed by the response of our first parents⁹³, Adam and Eve, according to the narrative of Genesis. Next, there is a meditation on other human beings like the exercitant and their response to God. Finally, the exercitant has the opportunity to consider their personal response to the gift of being freely created⁹⁴. What is evident through all of this reflection is that the Angels, Adam and Eve, other human beings, and the exercitant, have not responded adequately to God's initiative of freely creating them. The Angels refused to serve, praise and reverence God, Adam and Eve disobeyed God, and other human beings (and the exercitant) also committed mortal sins. They failed to "quitar" what was

ways, man can come to know that there exists a reality which is the first cause and final end of all things, a reality that everyone calls God

⁹¹ "Que Dios no puede jamas ser un medio en nuestra vida. Es la pureza de intención que hace que su vocación viene siempre de un Otro, a quien deberá siempre ordenar toda su vida". SAMPAIO COSTA, A., "Intención", *DEI*, 1046.

⁹² "Consequentemente, de la misma manera que, para Dios, la creación supone un éxtasis, un éxodo de Sí, también para el hombre, según Ignacio, el hecho de ser creado supone una especie de "exodo", una "salida hacia" sin otra meta que la de Dios". GIMÉNEZ, J., "Salvación", *DEI*, 1604.

⁹³ My use of first parents accords with the terminology used in the CCC 391. I am aware this is a narrative to describe the origin of all things and the origin of sin in the world.

⁹⁴ "Los Ejercicios no le proponen una consideración metafísica sobre el pecado. No parten de una formulación de la fe, sino desde una experiencia en la fe de un acontecimiento histórico, que hunde sus raíces en el más allá (pecado de los ángeles [Ej 50], que atraviesa toda la historia de la humanidad (pecado de Adán y Eva [Ej 51]) y le alcanza para integrarse en su propia historia. Todo el proceso de la primera semana tiene como meta ayudar al ejercitante a tomar conciencia del pecado en él y en la historia como un conflicto permanente cuya salida feliz es posible". ÉMONET, P., "Primera semana", *DEI*, 1478.

not leading them to their end, and there have been consequences for their response. The Angels are forever condemned and separated from God, Adam and Eve were expelled from the Garden and gave to all human beings the inheritance of death, other human beings are now in Hell for committing one mortal sin. The image of God we have here is one who judges the world. And so Ignatius marvels, wondering how all of creation continues to sustain the one receiving the Exercises who has committed several mortal sins and yet remains alive.

In SE 53, the retreatant is placed face to face with their creator. What one would expect from the earlier exercises is judgment and condemnation by God. However, the image of God Ignatius reveals is a Creator who became a human being and freely chose to die on the cross for my sins. Not only have we been given the gratuitous gift of creation, but also, when we deserve to die and be separated from God forever on account of our sins, we come face to face with another gratuitous gift of God. “For God proves his love for us, in that while we were yet sinners, Christ died for us” (cf. Rom. 5). Once we recognize the immense gift of God’s creative and redemptive love, it invites a response on our part, “What have I done for Christ? What am I doing for Christ? What will I do for Christ? Here Ignatius helps us recognize the truth about our Creator. The Creator loves me, the Creator desires me. The Creator crucified for me is God seeking communion with his creation. At its root, sin is allowing one’s heart to treasure anything else above God our Creator and Redeemer. It is closing the door to the Christ who knocks and seeks to enter in. Hence to make our communion with God possible, there is a need to examine our desires, and begin the process of “quitar”, of freeing ourselves from what separates us from such love.

Second week: Being with and laboring with Jesus, the eternal king.

Having recognized the gratuitous gift of Christ crucified for my sins, the grace prayed for in the second week is interior knowledge of Christ my Lord so that I may love and follow him⁹⁵. First is to know the Lord interiorly (recognition of the gratuitous gift of his life), so that I may

⁹⁵ “Ahí quiero conocer más íntimamente a Jesús para amarle y seguirle más de cerca. Dicho de otra forma, quiero estar unido con Jesús en su misión para continuar su misión, vivir mi vida confiando totalmente en el Padre, como Él. Lo que importa en último término es que yo esté unido con Él en todo lo que haga. Lo que haga es secundario a esa unión con él en todas las acciones que emprenda”. BARRY, W., “Oración Ignaciana”, *DEI*, 1375.

follow (respond). “We love because Christ first loved us” (1 John 4:19). The first meditation to begin the second week is the call of the King with a prayer not to be deaf to the call of the Lord. The image of the Temporal King and then the Eternal King who calls his subjects or servants may initially sound like the opposite of a God seeking communion. However, this is an invitation to be with and labor with the King. It is following the one who we know loves us (The Creator crucified for me in SE 53) and coming to a more profound knowledge of him by being associated with his work⁹⁶. The enterprise (his will) is to conquer the whole world and all enemies in order to enter into the glory of his Father (SE 95). The key word in this part is “mi voluntad”. This draws us back to annotation 1 where Ignatius tells us the reason for “quitar” is to “buscar y hallar, la voluntad divina”. The first week which Ignatius calls the purgative way, has involved the process of “quitar”. Now, in the second week, which he calls the illuminative way, we are beginning to discover God’s will, which involves communion. “Quien quisiere venir conmigo ha de trabajar conmigo, porque siguiéndome en la pena también me siga en la Gloria”⁹⁷. “Quitar” also remains part of the second week Exercises as Ignatius shows in SE 97. “Los que más se querrán afectar y señalar en todo servicio de su rey eterno y señor universal, no solamente ofrecerán sus personas al trabajo, mas aun haciendo contra su propia sensualidad y contra su amor carnal y mundano, harán oblaciones de mayor estima y mayor momento”⁹⁸.

Contemplation of the Incarnation⁹⁹: God desires to save not condemn: We are given even more insight into the will of God from all eternity by contemplating the Trinity viewing the world. They see human beings misusing their freedom, not serving, praising, and reverencing God, and hence heading to hell, to a life of eternal separation from God (the absence of

⁹⁶ “En el ejercicio del llamamiento, nosotros caemos en la cuenta de que Dios no sólo perdona y salva a todos y cada uno de nosotros, sino que por medio de Cristo se nos hace llegar la invitación de ocuparnos activa y totalmente en el esfuerzo salvador de Dios para con este mundo. Hay aquí una semejanza con la parábola de Lucas sobre el hijo pródigo (Lc 15, 11-32). Así como el padre sale al encuentro y acepta al hijo en la familia, y hace una fiesta, así también Cristo amorosamente nos extiende sus brazos y nos invita a trabajar con Él en la garantizada venida del Reino”. FLEMING, D., “Reino”, *DEI*, 1564.

⁹⁷ “Un énfasis importante en el llamamiento que Cristo nos hace, se recoge en la repetida expresión de Ignacio: “conmigo”. Cristo nos invita a estar con Él, a ir con Él, a trabajar con Él, a seguirle, y de ese modo saborear la victoria con Él. Advertimos en primer lugar que hay una énfasis en la relación personal con Cristo, con Cristo que toma la iniciativa en el llamamiento”. *Ibid.*,

⁹⁸ (Those who will most want to affect and display in all service of their eternal king and universal lord, will not only offer their person to work, but even doing against their own sensuality and against their carnal and worldly love, will make oblations of greater esteem and greater moment)

⁹⁹ “La encarnación muestra cómo Dios sale de sí mismo y se inserta de lleno en la realidad humana y su negatividad, de la que el hombre no puede salir por sí mismo”. GONZÁLEZ MAGAÑA, J., “Descenso”, *DEI*, 556.

communion). However, “se determina en la su eternidad que la segunda persona se haga hombre, para salvar el género humano” (SE 102). Ignatius reveals the image of God who from all eternity, desired to save the human race (cf. 1 Tim. 2:4)¹⁰⁰. God does not desire their condemnation, but that they have life more abundantly (cf. Jn. 10:10), which is to know him the only true God, and Jesus Christ whom he has sent (John 17:3). And the heart of the second week is found in the prayer of SE 104, “será aquí demandar conocimiento interno del Señor, que por mí se ha hecho hombre, para que más le ame y le siga”. Ignatius wants us to see God (our image of God) as the one who became a human being for me for a particular purpose; that I may love and follow him. One could say the creator, “quitar de sí” to “buscar y hallar” his creation, thereby drawing us to do the same.

Now, the will of God (which is the object of the Exercises articulated in Annotation 1) is no longer something abstract or ethereal, but is made flesh in a life, in Jesus Christ. Ignatius highlights both the humility and poverty of God made man, as well as his rootedness in the divine calling, and his power to heal and save. Anyone who has received the Exercises marvels at the simplicity, beauty, power, and wonder, of the closeness of the savior to us. One’s desires and affections are entirely drawn to the beauty of the Christ. We are not only to love but also follow him. So the next meditations on the two Standards, the three ways of humility and the three binaries, help us to see what it means to be with Christ (“comigo”), and make an offering of greater moment.

¹⁰⁰ “La decisión de salvar a los hombres es por consiguiente previa a la creación y a la caída en el pecado. No obstante, la repetida mención del infierno como destino de todos los hombres parece indicar que Ignacio considera que en la determinación divina juega un papel relevante la previsión del pecado, del que el hombre por sus fuerzas no será capaz de salir”. LADARIA, L., “Redención”, *DEI*, 1541.

Banderas¹⁰¹, binarios, humildad¹⁰²: Communion and “quitar”: Two sides of the same coin

In these meditations, Ignatius makes more explicit the phrase “conocimiento interno del Señor”. To understand the way of Christ, to be with and labor with him, is to internalize and live the Two Standards, The Three Binaries, and The Three Ways of Humility. They reveal that one cannot have communion without “quitar”. It is a pre-requisite to seek and to find the will of God. The prayer here is “conocimiento de la vida verdadera que muestra el sumo y verdadero capitán, y gracia para le imitar” (SE 139). Life with Christ is not a matter of ascending steps to worldly glory. That is the standard of Satan who attracts people to every sin and vice by means of riches, which leads to the vain honor of the world, and pride¹⁰³. Rather, communion with Christ entails letting go of all these, to the extent that we desire their opposite¹⁰⁴. As a servant and friend of the Lord, we engage with him in the mission (his will) to attract all people to poverty, first spiritual and if God desires actual. Secondly, in place of seeking vain honor of the world, to be depreciated and not valued which, thirdly, leads to humility. This could be correlated to SE 97, where riches corresponds to “propia sensualidad”, the power to have things; vain honor to “amor carnal”, the love and appreciation of others; pride to “amor mundano”, earthly love instead of humility which points us to heaven. Christ calls the one wishing to be with him to get rid of these things¹⁰⁵. To open the door to the knocking Christ, “you must sell all

¹⁰¹ “La meditación de Dos Banderas [Ej 136-148] es un ejercicio que va dirigido a la inteligencia del que hace el Mes de Ejercicios, para hacerle comprender cómo en la vida espiritual hay dos caminos contrapuestos que se le ofrecen y sobre los que hay que elegir uno, el de Cristo. Es un ejercicio que se expresa en un lenguaje de “milicia”, obvio para Ignacio quien vivió esta elección después de haber estado herido en la guerra. Pero, en su fondo, late el tema de la elección por la vida frente a la muerte, como la propone el Deuteronomio” (Dt 30, 11-20). SALVAT, I., “Misión”, *DEI*, 1240.

¹⁰² “La expresión “Tres maneras de humildad” la encontramos tan sólo en el texto de los *Ejercicios*. [Ej 164]. De hecho no aparece en las *Constituciones*, ni en la *Autobiografía*, ni tampoco en el *Diario espiritual*. En esos otros textos el término “humildad” aparece, como es de suponer, en numerosas ocasiones, en tanto virtud que expresa la disposición de la criatura ante Dios y ante los demás y, con frecuencia, asociada a la práctica de la obediencia”. DOMÍNGUEZ MORANO, C., “Maneras de humildad”, *DEI*, 1185.

¹⁰³ “En las Dos Banderas vemos al “enemigo” proponiendo precisamente los proyectos que según Becker niegan la muerte y según Fowler son religiones sustitutivas que entronizan nuestro propio ego en el centro de nuestra vida. “Exito, poder, prestigio, riqueza, fama, etc.” se proponen como los garantes de mi valor e importancia: “el primer escalón sea de riquezas, el segundo de honor, el tercero de soberbia” [Ej 142]. Jesús invita a sus seguidores a librarse de esta trampa”. CALLAGHAN, B., “Muerte”, *DEI*, 1303.

¹⁰⁴ “Poseemos el testimonio de P. Fabro: “Tomé los Ejercicios y me ordené de todas órdenes”, “por Él sólo”, “dedicado todo a su servicio”, “sin alguna intención de alcanzar honra o bienes temporales” (M Fab, 859-860). DE DIEGO, L., “Sacerdocio”, *DEI*, 1582.

¹⁰⁵ “El descubrimiento de esa comunicación de Dios tiene mucho que ver con los deseos fuertemente sentidos y respetuosamente discernidos; tiene mucho que ver con ese ir “contra la propia sensualidad y contra el amor carnal y

that you have, give it to the poor, and you will have treasure in heaven. Then come and follow me” (Mt. 19:21; Lk. 18:22; Mk. 10:21).

In the Two Binaries of men and the three ways of humility¹⁰⁶, the guiding principle for the follower of Christ who wishes to live communion is the third example in both meditations. The third binary only use or let go of something acquired if it better serves God our Lord. In the third way of humility, one moves beyond indifference, desiring to live in a way that actually resembles Christ our Lord¹⁰⁷. Deeper communion with Christ entails choosing “más pobreza con Cristo pobre que riqueza, oprobios con Cristo lleno dellos que honores, y desear más de ser estimado por vano y loco por Cristo, que primero fue tenido por tal, que por sabio ni prudente en este mundo” (SE 167)¹⁰⁸. As in the Principle and Foundation, the end is always present in the choice to “quitar”.

Since for many the heart of the Exercises is the election¹⁰⁹, Ignatius’ words in SE 169 are enough to show how the pattern of recognizing our end and responding accordingly is why we exist and is at the heart of the election. “Porque primero hemos de poner por obyeto querer servir a Dios, que es el fin, y secundario tomar beneficio o casarme, si más me conviene, que es el medio para el fin; así ninguna cosa me debe mover a tomar los tales medios o a privarme dellos, sino sólo el servicio y alabanza de Dios nuestro Señor y salud eterna de mi ánima”. The election involves a union of wills, by an act of liberty that wants that which God wants, which

mundano”, pues el amor carnal y mundano es justamente el deseo, el impulso interior, no discernido”. GARCÍA HIRSCHFELD, C., “Oblación”, *DEI*, 1338.

¹⁰⁶ “El movimiento clave de los tres grados de humildad, sin embargo, consiste en que reflejan una paulatina purificación de la entrega a la obra Dios. El desarrollo de la humildad a través de los tres grados consiste en fomentar en uno mismo el centrarse en el otro”. FULLAM, L., “Humildad”, *DEI*, 963.

¹⁰⁷ “En el tercer grado, se revela el horizonte explícitamente cristológico de la espiritualidad de Ignacio: la perfección en el servicio a Dios se manifiesta en Jesús, quien nos llama a obrar con él y a llegar a ser como él. La persona humilde según el tercer grado está tan entregada a Jesús que, con toda la intensidad de un amante romántico, se pierde en la imitación de Cristo. Y así el reconocimiento de Jesús como “Creador y Señor” toma forma: en compañía de Jesucristo e imitándole, somos recreados a su imagen”. *Ibid.*, 963-964.

¹⁰⁸ “El itinerario pedagógico para alcanzar este objetivo prevé dos pasos o etapas fundamentales que se suceden: la “codicia de riquezas”, que lleva a confundir el ser con el tener, considerando que se es más porque se tiene más, y el “vano honor del mundo” que lleva a confundir el ser con el parecer, considerando que se es más porque se es más apreciado por los otros. Ignacio se las propone al ejercitante para descubrir si acaso sin que se dé cuenta se encuentra implicado en una dinámica pedagógica de falsedad que genera esclavitud y lo aleja por consiguiente de la verdad y de la libertad”. COSTA, M., “Banderas”, *DEI*, 218.

¹⁰⁹ “El acto de elección marca el pasaje hacia la Tercera y Cuarta Semanas. El ejercitante, a partir de este punto de máxima entrega y desposesión, prosigue su abajamiento, su kenosis, mediante la identificación con Cristo en la cruz”. MELLONI, J., “Mistagogía”, *DEI*, 1249.

involves a radical renouncing of oneself (SE 189) and openness to the Spirit of Christ¹¹⁰. This is the paradox of Christian liberty “y su plena posesión se da con un abandono total, porque es allí donde se realiza la comunión plena”¹¹¹.

Third week¹¹²: Christ chooses poverty, injuries and death for me

In the third week, Ignatius invites the one receiving the Exercises to see how Christ (the one they are called to follow and enter into communion with) freely chooses poverty, injuries and death for me. “Considerar cómo la divinidad se esconde...y cómo deja padecer la sacratísima humanidad tan crudelísimamente” (SE 196)¹¹³. We are invited to recognize the gratuitous gift of Jesus who lays down his life for his friends. As we find in the gospel of John, Jesus says, “No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father” (Jn. 10:18). Jesus does all this for me. His desire is for me, he loves me, and he seeks my heart. Jesus goes to the cross because of my sins (SE 193)¹¹⁴. In the call of the King, Jesus proclaimed his desire to conquer his enemies. Yet in SE 196, Ignatius reveals the way that Jesus chose to build his reign. “Es a saber, cómo podría destruir a sus enemigos y no lo hace, y cómo deja padecer...” The suffering that he endured for my sins is an invitation to live and suffer for him (cf. 1 Peter 2:21). We are coming to a more profound recognition of what Jesus Christ has done for us, and that recognition, leads to a more profound and entire gift of self to him. St. Paul speaks about this in

¹¹⁰ “Ciertamente la elección confirma una unión de voluntades. Pero al mismo tiempo es el fruto de esta unión, ya que, en su asimilación a Cristo, esta voluntad se debe al hecho de que Cristo quiere “mover mi voluntad y poner en mi ánima lo que yo debo hacer” [Ej 180]. Por tanto se puede interpretar la Segunda semana de los *Ejercicios* en términos de alternativas, de elección o de unión con Dios”. GERVAIS, P., “Segunda semana”, *DEI*, 1630.

¹¹¹ FLIPO, C., “Ofrecimiento”, *DEI*, 1352.

¹¹² “La Tercera Semana es el lugar de compasión (Viard 1981), donde el ejercitante pide la gracia de la compasión, de sufrir con Cristo sufriente, estar ahí, ser presente en los acontecimientos, acompañar al Cristo que es llevado de un sitio a otro, y dejarse asociar a Él, en una compasión que se hace comunión”. SAMPAIO COSTA, A., “Compasión”, *DEI*, 358.

¹¹³ “Ahondar, en definitiva, en el misterio del amor de Dios oculto bajo la mayor expresión de despojo y abatimiento manifestado en la Pasión. Esta imagen del Dios escondido será el espejo permanente en el que se mirará el ejercitante para purificar también su propia imagen de Dios, frecuentemente teñida de otras connotaciones no tan pobres y humildes”. GARCÍA ESTÉBANEZ, A., “Tercera semana”, *DEI*, 1702.

¹¹⁴ “Pero esta cristología de la pasión es relacional: “por mis pecados” [Ej 197], por mí. De nuevo pasamos de una cristología teórica a una cristología práctica y existencial. A Ignacio no le interesan las meras teorías sino la aplicación pastoral y concreta a los sujetos. La cristología de los Ejercicios es una cristología, una mistagogía a la experiencia de Cristo (Rambla)”. CODINA, V., “Jesucristo”, *DEI*, 1074.

the second book of Corinthians, “And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again” (2 Cor. 5:15)¹¹⁵.

Fourth week: Contemplation to attain love – the fullness of communion

Having experienced the Spiritual Exercises, beginning with the Principle and Foundation where we were given a sense of our Creator who creates gratuitously, The first week, where we see that Our Creator became man to save us, The Second Week, where we are invited to be with and labor with the same Lord, and enter into communion by choosing to keep our end always before us and choosing poverty, dishonor and humility to be more like Christ. And having experienced the third week, where we see the Creator and Lord freely choosing to suffer on account of our sins, The Fourth week invites us to a deeper rootedness in this foundation. We hear about the soul of Christ descending into hell to liberate the just souls (219). All that he did and suffered was to bring all souls into communion with him. Having suffered with Christ, we are now invited to share in his glory and joy (221) and to see even now, the glorious and risen Christ giving himself in love to his friends as The Consolar. He comes in his glory, not to be served, but to give us consolation (yet another gratuitous gift, and indication that he seeks to be united to us).

In the Contemplation to Attain Love, Ignatius reveals the image of God, which he has hinted at throughout the Spiritual Exercises. “El amor consiste en comunicación de las dos partes, es a saber, en dar y comunicar el amante al amado lo que tiene, o de lo que tiene o puede, y así, por el contrario, el amado al amante” (231). He preceded these words by saying that love ought to show itself more by deeds than by words. As we have seen through the journey of the Exercises, God is presented again and again as a gratuitous giver for a purpose, (i.e. to save souls) hence my proposed image, a God who seeks communion. The petition here summarizes what we have said above, “será aquí pedir conocimiento interno de tanto bien recibido, para que yo, enteramente reconociendo, pueda en todo amar y servir a su divina majestad” (233). The movement of the entire journey of the Exercises is towards communion, the result of recognizing

¹¹⁵ “Si el camino del seguimiento de Cristo se va estrechando cada vez más sólo lo podrá recorrer si lo hace íntimamente unido a Él, si entra definitivamente en la “via unitiva” por la que el seguimiento se va convirtiendo cada vez más en imitación-identificación con Cristo”. GARCÍA ESTÉBANEZ, A., “Tercera semana”, *DEI*, 1701.

the gratuitous gifts of God and making a response of love¹¹⁶. SE 234 is a summary of all the gifts received, ending with the “Take Lord and Receive”, a prayer that is the actualization of the desire of God from all eternity, to be in communion with the creatures he loves¹¹⁷. SE 235 helps us to see a more profound meaning of creation, that all things live, move, and have their being in God, and through all of them, God is working and laboring for me (SE 236). And in SE 237, we recognize that every good thing and every gift comes from God, and that all that exists has its origin in God as the waters of a fountain.

The invitation by Ignatius, to end with a colloquy (which reflects communion) and also the prayer ‘Our Father’ helps the exercitant to realize that through creation, redemption, and all that exists, God is truly father to him/her, and they are called to be part of the family of God, into the communion of a filial relationship¹¹⁸.

Communion in the structure of the Exercises – “coloquio”

The entire Spiritual Exercises is a journey towards hearing the invitation of God to communion and responding generously by entrusting all to God, “tomad señor y recibid toda mi libertad, mi memoria, mi entendimiento...” Built within the structure of the prayers of the Spiritual Exercises is a movement from a prayer of petition to a prayer, which is communion (colloquy). Every exercise contains in itself, after a preparatory prayer and two preambles, three points and a colloquy [SE 45; cf. SE 65.101.190.246]. “El coloquio es la expresión de una palabra ya pronunciada. Más concretamente es la respuesta amorosa, de un amor que ya se ha

¹¹⁶ “Dios se ha de hallar en todas las cosas, y se deja encontrar. Este “hallar a Dios en todas las cosas” subraya la gracia de la familiaridad con Dios, fundamental para una vida como “instrumento en manos de Dios”, mientras que el “buscar a Dios en todas las cosas” es señal de la actuación humana y expresión del amoroso agradecimiento por la vocación recibida. La meta del *contemplativus in actione* es el amor activo y la acción en unidad con el Dios trinitario, y para animar este amor el jesuita ha de esforzarse en todo” (CG 31, d14, 4). WITWER, A., “Contemplativo en la acción”, *DEI*, 464-465.

¹¹⁷ “El P. General [Roothaan] emplea un doble verbo: “tomad” o “quitad”, y “recibid”, que supone más que el propósito de usar santamente estos dones de Dios. Así que, cuando dice: *tomad o quitad, y recibid*, no sólo determina usar los dones de Dios únicamente conforme a su beneplácito; sino que de grado, en cuanto de él depende, *cede* enteramente estos dones de Dios, para que el Señor los *mengüe*, o incluso los arrebate por entero, según su beneplácito”. VERD, M., “Tomad, Señor...”, *DEI*, 1710.

¹¹⁸ “Cuando Ignacio habla de la oración y de la unión con Dios insiste generalmente en dos puntos: la abnegación, que es la mortificación de las pasiones desordenadas, y la practica de la oración mental, de la meditación como camino que conduce a la unión con Dios y a la familiaridad con él”. ILBOUDO, J., “Ayuno”, *DEI*, 209.

manifestado previamente. El orante responde siempre a una Palabra previa de amor”¹¹⁹. “El coloquio tiene forma de oblacion al final del ejercicio de la llamada del Rey Eternal [98] y en la CAA [234]. Aquí la oración no acaba en conversación sino en holocausto. Aquí el diálogo alcanza su maxima significación. Aquí la palabra es un pronunciamiento de amor. El hombre descubre la máxima verdad en la recepción del amor que le constituye, y la pronuncia de nuevo de un modo máximamente autoimplicativo en la oblación de sí mismo”¹²⁰. Wonder and amazement at the love and generosity of our “Criador que se hace hombre por mí”, at Jesus who gave his life for me while I was yet a sinner, and God working and laboring for me in all things, is evidence of a love and desire for humanity, for communion with us far beyond what we can ask for or imagine, and engenders a free response of wholehearted devotion to such great love.

Communion in other Ignatian texts

While my comments on the image of God through whom, in whom, with whom, and for whom we “quitar” have focused on the Spiritual Exercises, God in search of communion is a theme that can be found in all of the four texts that I will be investigating. Because God is being in relation, human beings made in his image are also beings in relation. However, our fulfillment is found in a reciprocal exchange of love with God who has loved us and given his life for us. In the SE, that theme is summarized in the last words of the text, “por estar en uno con el amor divino” (370). It is also reiterated in the description of consolation, when our hearts are inflamed with the love of God, with faith, hope, and charity that our thoughts, words, and actions reflect God in whose image we are made. “La tercera de consolación espiritual: llamo consolación cuando en el ánima se causa alguna moción interior, con la qual viene la ánima a inflamarse en amor de su Criador y Señor, y conseqüenter quando ninguna cosa criada sobre la haz de la tierra puede amar en sí, sino en el Criador de todas ellas” (SE 316). In addition, it is made explicit in annotation 15 where Ignatius cautions the one giving the Exercises to allow God

¹¹⁹ ARANA, G., “Coloquios”, *DEI*, 343. [The colloquy is the expression of an already pronounced word. More concretely it is the loving response, of a love that has already manifested itself previously. The one praying always responds to a previous Word of love - My translation].

¹²⁰ Ibid., “Coloquios”, *DEI*, 345. [The colloquy takes the form of an oblacion at the end of the exercise of the call of the Eternal King [98] and in the CAA [234]. Here prayer does not end in conversation but in a holocaust. Here the dialogue reaches its maximum significance. Here the word is a pronouncement of love. Man discovers the maximum truth in the reception of the love that constitutes him, and pronounces it again in a way that is maximally self-implicating, the oblacion of oneself - My translation].

deal directly with the one receiving the Exercises. "...Dexe immediate obrar al Criador con la criatura, y a la criatura con su Criador y Señor".

Turning to the *Constitutions of the Society of Jesus*, the theme is highlighted in the phrase, familiarity with God¹²¹. Ignatius insists on this attribute for someone who will be General of the Society. More than anything else, above human means, whatever unites the instrument more completely to God so that they can be disposed to his inspirations and guidance is to be sought. Familiarity with God is a response to the One who seeks communion with us. "El vínculo principal de entrambas partes para la unión de los miembros entre sí y con la cabeza es el amor de Dios nuestro Señor" (Co 671); y que, para la conservación y aumento integral de la Compañía, "los medios que juntan el instrumento con Dios y le disponen para que se rija bien de su divina mano son más eficaces que los que le disponen para con los hombres: (Co 813). De ahí que la cualidad principal que se requiere en el General es "que sea muy unido con Dios nuestro Señor y familiar en la oración y en todas sus operaciones..."(Co 723).

In his *Spiritual Autobiography*, having journeyed through the life of the pilgrim, we hear how Luis Gonçalves de Camara describes Ignatius relationship to God. "...Siempre creciendo en devoción, esto es, en facilidad de encontrar a Dios, y ahora más que en toda su vida. Y siempre y a cualquier hora que quería encontrar a Dios lo encontraba" (Au 99). This is a description of a soul enjoying communion with God, in which el amado y amante are one. *The Spiritual Diary* of St. Ignatius is a treasury of the profound communion that Ignatius had with God¹²². Reading the contents, it is clear that Ignatius had made his home in the Trinity, and constantly sought to be at one with God's inspiration and guidance in all his decisions. The constant reference to "lágrimas"¹²³, the physical manifestation of a profound spiritual communion of the heart of

¹²¹ "Y sean exhortados a menudo a buscar en todas las cosas a Dios nuestro Señor, apartando, cuanto es posible de sí, el amor de todas las criaturas por ponerle en el Criador de ellas ,a Él en todas amando y a todas en él" [Co. 288]

¹²² "El *Diario espiritual* nos transparenta la intimidad trinitaria de Ignacio, pero al mismo tiempo nos revela su exquisita finura espiritual al examinar con atención los movimientos que surgen en él, sin dejarse confundir por las gracias que acompañan su búsqueda (lágrimas, sollozos, devoción, visiones: [Co 53.85.101.103.108...]. Todo su trabajo se resume en no adelantarse [Co 96], en "dejarse gobernar por la divina majestad" [Co 81... PALACIO, C., "Divina Majestad", *DEI*, 654.

¹²³ "Lo más extraordinario y verdaderamente desconcertante en la vida mística de Ignacio, en particular en lo que nos revela su *Diario espiritual*, es el puesto que en él ocupan la lágrimas, el don de lágrimas [...]. Yo no conozco ejemplo equivalente en la literatura espiritual católica [...]. No me parece que hay santo o santa que le haya dado prácticamente un puesto semejante. Así se expresaba , en 1938, J. de Guibert, uno de los primeros estudiosos de la escondida faceta mística ignaciana" (Guibert 1955, 32-33). THIÓ, S., "Lágrimas", *DEI*, 1101.

Ignatius with the heart of God, is clear evidence of the desire of God for communion being met in the life of one of his children¹²⁴. Ignatius invites us into this pilgrimage with God, this adventure of coming to know, love, and seek with all our hearts (“quitando” all else) to be in communion with God¹²⁵. The question on God’s part to human beings of all ages is, where are you?

Conclusion

Since for Ignatius, the process of “quitar” has God as principle and foundation, it is essential to come to know God who calls us to greater freedom. Hence, in this chapter, I proposed an image of God in the Spiritual Exercises, i.e. God seeks communion with us. Beginning with the Principle and Foundation of the Spiritual Exercises, through the Contemplation to attain love, I defend my proposal. In the Principle and Foundation, we see that God is our creator; hence the life of the human being is a gratuitous gift. In the first week, we examine the final colloquy, which shows the Creator become man to save me from my sins. In the Second Week we hear the invitation of the eternal king to labor with him (“comigo”), and to follow Christ on the pathway of kenosis (“quitar de si”), to more closely imitate him. In the third week, we see Jesus choosing to die, laying down his life, and hiding his divinity, in order to save me from sin. And in the fourth week, we see Jesus come as consoler, and recognize in a more profound way, God laboring and at work in all things out of love for me. These are all clear signs of God seeking communion, knocking at the door of our hearts and awaiting our response. In addition I briefly look at the theme of God seeking communion in the structure of the Exercises, particularly by means of the colloquy, which reaches its zenith in the oblation of love

¹²⁴ “Ignacio no absolutiza el don de lagrimas, es decir, ni lo considera necesario para todo el mundo ni que sea el don más valioso. Lo pospone sin ambages al don de la humildad amorosa, al don de la locuela, al ejercicio de la caridad y, en fin, al conformarse con la voluntad divina. Sabe que puede enflaquecer a la persona e incluso ser gravemente perjudicial para su salud. En su caso había experimentado un insistente y agudo de dolor de ojos, hasta el punto que los médicos tuvieron que prohibirle que llorase. Obedeció, y afirmaba que la ausencia de lágrimas no le había disminuido la devoción”. THIÓ, S., “Lágrimas”, *DEI*, 1104.

¹²⁵ “Sabemos que nuestro Padre Ignacio recibió de Dios la gracia singular de ejercitarse con libertad y descansar en la contemplación de la Sma. Trinidad. Unas veces era conducido a contemplar la Trinidad completa; otras veces contemplaba ya al Padre, ya al Hijo, ya al Espíritu Santo. Esta gracia de la contemplación trinitaria era frecuente, y en los últimos años de su vida, casi única” (*MNad V*, 162). “Cuando bendecía la mesa, cuando daba gracias, y en todas las otras obras, se recogía y entraba tan adentro de sí que parecía que veía presente la majestad de Dios. Hablando muchas veces con Dios de lo más íntimo del corazón, decía: ‘Señor, qué quiero yo y que puedo querer fuera de ti’”. CACHO, I., “Ignacio de Loyola”, *DEI*, 983.

(“Take Lord receive”) in response to the one who first loved us. Finally, I briefly highlight the theme of communion in the texts of the *Spiritual Diary* (“lágrimas”, and Ignatius constantly seeking God’s will), *The Constitutions* (Ignatius speaking of familiarity with God as the most important quality in the General of the Society), and *The Autobiography* (where Cámara notes the increasing devotion in the life of Ignatius, who could find God whenever and wherever he sought him). In order to make a wholehearted response of love to God who seeks communion with us, we must remove any obstacles (“quitar”) to this communion. That is the subject of chapter 3 and 4.

Chapter 3

FIRST PRIORITY - “QUITAR PECADO Y ESCRÚPULO”

Introduction

If we accept my proposed image of God in the Spiritual Exercises (God in search of communion) as well as in the other texts under investigation in this project, we are now cognizant of how fully and entirely “el amante” (God) has communicated all that he has with us (“el amado”), including his only beloved Son. As St. Paul says in Romans 8:32, “He who did not spare his own Son, but gave him up for us all, how will he not also, along with him, graciously give us all things”? Only in the light of this love, of this graciously giving image of God, can we begin to understand what sin is and why it is important to “quitar pecado” in our spiritual journey toward the fullness of life¹²⁶. Since God (Trinity – Communion) creates and seeks communion with and for human beings, I define sin as a refusal of the gift of communion that God offers; a refusal to communicate what one is, has, or can in response to God’s love. St. Ignatius captures this idea in a letter he wrote to Simón Rodrigues on 18 March 1542. “La suma gracia y amor eterno de Cristo nuestro Señor sea siempre en nuestro continuo favor y ayuda. En la su divina bondad considerando la ingratitud ser cosa de las mas dignas de ser abominada delante de nuestro Criador y Señor, y delante de las creaturas capaces de la su divina y eterna gloria, entre todos los males y pecados imaginable, por ser ella desconocimiento de los bienes, gracias y dones recibidos, causa principio y origen de todos los males y pecados, y por el contrario, el conocimiento y gratitud de los bienes y dones recibidos, cuanto seia amado y estimado, así en el cielo como en la tierra”(…) ¹²⁷. Sin happens when the goods and gifts of God are not esteemed or loved, and the gift is God’s self, given for us, “el creador hacerse hombre por

¹²⁶ “Una vez sólidamente asentada esta confianza en Dios, los ejercitantes entran en la Primera Semana pidiendo a Dios que les revele cómo ellos y su mundo han dejado de corresponder a las intenciones de Dios”. BARRY, W., “Oración Ignaciana”, *DEI*, 1371.

¹²⁷ [The everlasting grace and eternal love of Christ our Lord be always in our continual favor and help. In the Divine goodness, considering ingratitude to be one of the things most worthy to be abhorred before our Creator and Lord, and before the creatures capable of divine and eternal glory, among all evils and sins imaginable, for being a failure to recognize the goods, graces and gifts received, is the first cause and origin of all evils and sins, and on the contrary, the knowledge and gratitude of the goods and gifts received, when they are loved and esteemed, as it is in heaven likewise on earth... My translation]

mí”. “For Christ’s love compels us, because we are convinced that one died for all, therefore all died. And He died for all, that those who live should no longer live for themselves, but for Him who died for them” (2 Cor. 5:14). Ignatius’ concern was that creatures respond in kind to God’s search for communion with us¹²⁸. In this chapter, we will examine a first priority towards communion, “quitar pecado” in the Spiritual Exercises, how we come to an interior knowledge of sin, the meditation on sin in the first week of the Exercises, sin as living contrary to virtue, and sin as more than personal. In addition, I will examine getting rid of the appearance of sin (scruples) briefly looking at Ignatius experience of scruples, and conclude with the particular examen, a tool that Ignatius offers to get rid of sin.

(‘Quitar’) Pecado in the Spiritual Exercises

In the text of the *Spiritual Exercises*, of the twenty-seven times that “quitar” is mentioned, Ignatius makes one direct connection between “quitar” and “pecado” in SE [27]. **“Síguense cuatro adiciones para más presto quitar aquel pecado o defecto particular. 1.” adición. La primera adición es que cada vez que el hombre cae en aquel pecado o defecto particular, ponga la mano en el pecho, doliéndose de haber caído; lo que se puede hacer aun delante muchos, sin que sientan lo que hace”**. His choice of terms, “más presto quitar” reveals how important it is for Ignatius that we separate ourselves from sin. It is something that we ought to do and do quickly. In contrast to Judas who sold the Lord for thirty pieces of silver (Jesus said to him, what you are to do, do quickly - cf. Jn 13:27), we ought to be eager not to betray, but to be as the beloved disciple, resting on the chest of Jesus in a sign of intimate union. A primary way to begin to separate ourselves from sin is to recognize “aquel pecado o defecto particular” in our own lives and hearts. Michael Ivens speaks about SE 27 (particular sin or defect) - “The basic principle of the particular examen is summarized in the observation of Polanco that in every person there is generally one or other sin or defect which is the source of many others”¹²⁹. To feel sorrow and pain in one’s heart when “el hombre cae en aquel pecado o defecto particular” is a work of the good spirit. Because in the one who is going from mortal sin

¹²⁸ “It is he who first seeks us and asks us for a drink. Jesus thirsts; his asking arises from the depths of God’s desire for us. Whether we realize it or not, prayer is the encounter of God’s thirst with ours. God thirsts that we may thirst for him” (CCC 2560).

¹²⁹ IVENS, MICHAEL, *Understanding The Spiritual Exercises: Text and Commentary, A Handbook for Retreat Directors*, Bertforts Information Press Ltd, Stevenage 2008, 36.

to mortal sin, while the bad spirit inspires and encourages the person with sensual delights to keep them bound in their sin, the good spirit bites and stings the conscience, to draw the sinner back to the ways of God (cf. SE 314). The apostle Peter felt that sting of conscience after he denied the Lord three times because he wished to preserve his life. Peter realized that his response to Jesus' love was less than desired, and he went outside and wept bitterly (cf. Lk. 22:62). Ignatius offers us a way to more quickly rise again from our sins.

By using the term “más presto” Ignatius also gives us a hint of both the necessity and struggle to annihilate (“tollendas”) and uproot (“extirpationem”) sin. In fact, looking through the Concordancia Ignaciana, one finds that “pecado” occurs over ninety times in the *Spiritual Exercises*¹³⁰. In many of the places the term appears, Ignatius expresses the theme of getting rid of our sins. **SE 43 - “El 2.º: pedir gracia para conocer los pecados y lanzallos”¹³¹; SE 63 – “El primer coloquio a Nuestra Señora para que me alcance gracia de su Hijo y Señor para tres cosas: la 1’ para que sienta interno conocimiento de mis pecados y aborrescimiento dellos; la 2’ para que sienta el dessorden de mis operaciones, para que aborresciendo me enmiende y me ordene; la 3’ pedir conocimiento del mundo, para que aborresciendo aparte de mí las cosas mundanas y vanas y con esto un Avemaría”¹³²; SE 65 – “Será aquí pedir interno sentimiento de la pena que padescen los dañados, para que si del amor del Señor eterno me olvidare por mis faltas, a lo menos el temor de las penas me ayude para no venir en pecado”¹³³; SE 82 – “...interna (penitencia) es dolerse de sus pecados con firme propósito de no cometer aquellos ni otros algunos; la externa, o fruto de la primera, es castigo de los pecados cometidos”¹³⁴; SE 97 – “Los que más se querrán afectar y señalar en**

¹³⁰ *Concordancia Ignaciana*, An Ignatian Concordance, (Echarte, Ignacio, ed.), Colección Manresa 16, Mensajero Sal-Terrae, Bilbao, Maliaño, 1996, pg. 930-933.

“El tema del “pecado” preocupó verdaderamente a Ignacio. El término es de alta frecuencia en su aparición: 94 veces en los *Ejercicios*, 30 en las *Constituciones* y 14 en la *Autobiografía*”. GARCIA DE CASTRO, J., “Espiritualidad y Praxis”, *DEI*, 382.

¹³¹ [Ask for grace to know your sins and throw them away].

¹³² [The first colloquy with Our Lady so that she may attain grace from her son and Lord for three things: The first for an interior knowledge of my sins and to abhor them: The second, that I feel the disorder of my operations, so that abhorring them, I amend and order (them); The third to ask for knowledge of the world, so that I may remove from myself worldly and vain things and with this a Hail Mary].

¹³³ [It will be here to ask interior feeling of the punishment and suffering of the fallen, so that if I forget the love of my eternal Lord by my fault, at least the fear of punishment will help me not to commit sin].

¹³⁴ [Internal penitence is sorrow for sins with firm purpose of not committing those or others; the external, the fruit of the first, is punishing oneself for sins committed].

todo servicio de su rey eterno y señor universal no solamente ofrescerán sus personas al trabajo, mas aun haciendo contra su propia sensualidad y contra su amor carnal y mundano, harán oblacones de mayor stima y mayor momento”(...)¹³⁵; SE 147 – “En pasar oprobios y injurias por más en ellas le imitar, sólo que las pueda pasar sin pecado de ninguna persona ni displacer de su divina majestad”¹³⁶; SE 165 – “...Aunque me hiciesen señor de todas las cosas criadas en este mundo, ni por la propia vida temporal, no sea en deliberar de quebrantar un mandamiento, quier divino, quier humano, que me obligue a pecado mortal”¹³⁷; SE 245- “Para mejor conocer las faltas hechas en los pecados mortales, mírense sus contrarios, y así para mejor evitarlos proponga y procure la persona con santos ejercicios adquirir y tener las siete virtudes a ellos contrarios”¹³⁸; SE 315 – “En las personas que van intensamente purgando sus pecados, y en el servicio de Dios nuestro Señor de bien en mejor subiendo”(...)¹³⁹; SE 349 – “(El enemigo) si vee que una ánima no consiente en sí pecado mortal ni venial ni apariencia alguna de pecado deliberado”(...)¹⁴⁰; SE 370 – “Ayuda mucho para salir del pecado mortal”¹⁴¹.

From all the above citations, we can conclude that Ignatius desired all people to come to a knowledge of the presence of sin in their lives in order to abhor it for its ugliness, but also to realize that since it involves the free actions of human beings, we must set our hearts towards turning away from sin (“quitar”) and turning towards God with reverence, service and praise. Ignatius’ insistence that the First week of the Spiritual Exercises be given to all classes of people, and widely practiced, and his own designation of the First week as the consideration and

¹³⁵ [Those who will most want to affect and show in all, service of their eternal king and universal lord will not only offer their person to work, but even doing against their own sensuality and their carnal and worldly love, will make oblations of greater and greater moment].

¹³⁶ [To pass more opposition and injuries so that I may imitate him more, only if I could do so without sin against any person or displeasure to the divine majesty].

¹³⁷ [Even if they make me Lord of all created things in this world, neither for my temporal life, will I deliberate to break a commandment, whether divine or human, that obliges me to commit a mortal sin].

¹³⁸ [To better know the faults committed in mortal sins, look at its opposites, and in this way, to better avoid them, propose and help the person with holy exercises to acquire and have the seven virtues to those opposite].

¹³⁹ [In the persons that go intensely purging their sins, and rising from good to better in the service of God our Lord].

¹⁴⁰ [If the enemy sees that a soul does not consent in himself to mortal or venial sin, nor the appearance of any deliberate sin].

¹⁴¹ [It helps much to leave/get rid of mortal sin].

contemplation of sins (Annotation 4), and the purgative life (Annotation 10)¹⁴², reveals how foundational and critical it is in the spiritual journey to “quitar pecados”.

“Conocimiento interno del pecado”

One of the first things to be said about sin is that our interior knowledge of it does not come from the world but from the Scriptures and Tradition. A common dictionary definition of sin is “an immoral act considered to be a transgression against divine law”¹⁴³. While this definition is technically right, it skips over a more fundamental element. Its focus and attention is on the commandments of God and either breaking or fulfilling them. This is an essential part of living our life with integrity. Jesus said that if you love me, you will keep my commandments (John 14:15). The foundational element that it skipped is the first part of that quote from the gospel of John. Keeping commandments comes from love and is a result of love. When we look back at the Old Testament, what came first was not the giving of the commandments. Those in bondage in Egypt became conscious that God hears the voice of the poor who cry out to him, and had seen their sufferings. First came the deliverance of his people by great signs and wonders. First came cognizance of the presence of God with his people and his tremendous love for them communicated in his liberating action on their behalf that engendered a great cry of praise to God (The One who seeks communion with us) in Exodus 15. Hence, while sin may be seen by the dictionary definition as naming an act as immoral, or transgressing a divine command, “El pecado significa, por consiguiente, un impedimento o un rechazo de la comunicación, de la relación personal con Dios”¹⁴⁴. I am not saying that sin does not involve breaking the commandments, but that the commandments are centered on relation with God and others, as summarized in the Great Commandment, Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. And Love your neighbor as yourself. “Para llegar a conocerse y reconocerse como pecador, necesita un horizonte que le manifieste

¹⁴² “La vía purgativa y la Primera Semana coinciden en el inicio del proceso en tanto que conducen a la toma de conciencia de la propia deformidad y de lo que supone una vida sin Dios, dejada al arbitrio de las propias pulsiones depredadoras; recibido el don y la liberación del perdón” [Ej 44.60-61]. MELLONI, J., “Mistagogía”, *DEI*, 1248.

¹⁴³ From <https://en.oxforddictionaries.com/definition/sin> seen May 26, 2017.

¹⁴⁴ SIEVERNICH, M., “Pecado”, *DEI*, 1421

por que, con su actuar precaminoso, contradice la debida relación con Dios, con los demás y consigo mismos. Esa debida relación no es otra que el amor comunicativo¹⁴⁵.

Ignatius also brings out the implications of the rejection of God's loving communication with us as a matter of life or death. Our response to God's love is our salvation, and our rejection of God's love is our own condemnation. So sin for Ignatius is like the soul being imprisoned in the corruptible body, a reference to St. Paul in 1 Cor. 15 where he mentions the corruptible body that must put on immortality (cf. 1 Cor. 15:53). In my interpretation, sin is like being trapped in the corruptible body, without any openness or exchange with the life that comes from God who is able to give life to the dead. It is seeing life in only one dimension. And if this life is all that we hope for, we are to be the most pitied (cf. 1 Cor. 15:19). Ignatius asserts that committing mortal sin by completely rejecting God's offer of love means eternal condemnation for us [48] - "cuántas veces yo merecía ser condenado para siempre por mis tantos pecados"¹⁴⁶. It sounds like Moses placing before the people the choice of life or death, the blessing or the curse, and urging them to choose life, and "quitar" their "pecados", which only leads to death and corruption (cf. Dt. 30:19)¹⁴⁷. To sin is to act against oneself, to be blind to one's own purpose, calling and destiny.

If we know sin truly for what it is, we will see that it is all ugliness and at its core ingratitude, and have a natural aversion and repugnance for it. We will realize the true horror of seeing the author of life, and choosing to put him to death (cf. Acts 3:15). The Exercises is a re-education in the truth that we are chosen for life, not for death by coming to know Jesus and all the gifts we have received from God, which helps us see that sin exceeds a failure to keep commandments, it is refusing to communicate all that I am, all that I have and possess, to the one who has first loved me and given himself for me.

¹⁴⁵ Ibid.,

¹⁴⁶ "Su inflexible y acítica fe en esta afirmación doctrinal era la fuente de su fuerte preocupación por no dejar morir a nadie sin confesión. Quien moría en pecado mortal no podía salvarse. De aquí viene también la insistencia en la necesidad - a veces obsesiva - de saber distinguir los pecados mortales (cuya confesión era necesaria para la salvación) de los veniales, preocupación presente en los *Ejercicios* y que impregna una buena parte de la literatura penitencial jesuítica". MARYKS, R., "Confesión: Historia y ministerio", *DEI*, 380.

¹⁴⁷ "Nadal exhortaba a los jesuitas a procurar la salvación de las almas mediante los ministerios propios: "esto por cierto hacemos cuando libramos al prójimo de los pecados mortales y los conciliamos con Dios en Cristo; a lo cual todos nuestros nervios deben tender, que no perezcan las almas por cuya salvación Dios se hizo hombre [...]. Con el ministerio de la palabra de Dios y de los sacramentos [...] instruyéndoles a confesarse con fruto y conduciéndoles a la confesión después" (*MNad V*, 811). COUPEAU, C., "Reconciliación", *DEI*, 1536.

“Pecado” – The angels, Adam and Eve, a human being, personal

We return to the first week of the Spiritual Exercises where Ignatius helps the retreatant meditate on sin as a failure to respond to our Creator who seeks us by focusing on the sin of the angels, Adam and Eve, a human being, and our own personal sin. According to tradition, on account of one sin, the fallen angels are eternally separated from God. **“Cómo siendo ellos criados en gracia, no se queriendo ayudar con su libertad para hacer reverencia y obediencia a su Criador y Señor, viniendo en superbia, fueron convertidos de gracia en malicia, y lanzados del cielo al infierno” [SE 50].** The result of one sin committed by the angels is eternal separation from God. Yet I who have sinned so many times and merit the same end, still have an opportunity to reorient my life away from death to life by getting rid of my sins. Sin understood here as not using ones freedom to reverence and obey our Creator and Lord. The angels used their freedom to do the contrary. What am I doing with the gift of freedom? Do I recognize that I exist because of my Creator and Lord and that my response or lack thereof to this relationship is life or death for me?

Following the same theme he explores the sin of Adam and Eve from the Genesis narrative [SE 51]. God’s admonition to them is that the day they eat of the fruit of the tree of knowledge of good and evil, dying they shall die (cf. Gen. 2:17). God’s concern is that they have life and have it to the full, so he calls them to avoid death by choosing to stay away from what leads to death. Ignatius recapitulates that God created Adam, placed him in paradise, gave him the gift of original justice, and created a helpmate for him to share the love and life he had received. All these are gifts of love communicated by God and the natural response is to give oneself in love back to God. But instead, Adam and Eve refused to listen to the word of God (refused to “quitar” what did not lead to their end) and eating of the tree lost everything, with the consequence of a life of drudgery, generating death in the world and exile from the space of encounter and communion with God. Ignatius next meditation on those who have committed only one mortal sin and are in hell gets across the reason to “quitar pecados”. It is something very grave and malicious because sin is going against our Creator and Lord. To sin is to act against infinite goodness or to put it in the words of the image I proposed, it is to act against the One who only seeks to communicate love and life to me.

In the final colloquy, the exercitant is brought face to face with the reality of God communicating life and love, because the Creator has become a human being and is laying down his life, enduring the curse of the cross for me while I was yet a sinner and turned away from his love. One sees Jesus, existentially and presently dying for me who have been convicted through my reflection on the sin of the angels, the sin of Adam and Eve, and the sin of those who committed only one mortal sin, knowing that like them, I deserve to be eternally separated from God. I do not meet a God who sits in judgment over me, who accuses me, and condemns me. I see God in his true nature and in his true image¹⁴⁸, “For God so loved the world, that he gave his only begotten Son” (John 3:16). The true ugliness and malice of sin is revealed because who could reject and turn away from such great love? So “quitar pecado” is not solely activity on our part to get rid of sin, but a reorientation of ones life by responding generously to the love that we have been given and have come to know. The relationship of love takes priority over demands of obedience to rules. Ignatius invites the exercitant to look at the one against whom they have sinned. [59] **Considerar quién es Dios contra quien he pecado, según sus atributos, comparándolos a sus contrarios en mí: su sapiencia a mi inorancia, su omnipotencia a mi flaqueza, su justicia a mi iniquidad, su bondad a mi malicia.** In order to have an internal knowledge of sin, we have to realize whom we have sinned against. A false image of God (for example, God as restricting human freedom, or hiding something from humanity, or not wanting us to have the fullness of life) resulting from our mis-education, or the experience of evil, or from the enemy of our human nature, can turn people away¹⁴⁹. The reality is that the choice of sin always leads to death, because it is to separate oneself from the source of all life and goodness. So the call of Ignatius is not only to “quitar pecado” but that we, through the intercession of Mary, receive the grace to abhor sin. If perchance, the love of God does not sufficiently move us to forsake our sins, Ignatius hopes and advocates that the reality of our

¹⁴⁸ “Allí donde se había desplegado históricamente nuestra lejanía de Dios (el pecado, la esclavitud de la ley, la injusticia, la muerte...) esa alienación se transforma, por virtud de la cruz de Cristo - acontecimiento de la misericordia de Dios donde Él se revela a sí mismo - en solidaridad, cercanía, entrega amor incondicional, salvación del mundo. El misterio del amor es el criterio último, ofrecido por la misma Revelación, para comprender a Dios. Si el amor está en el Hijo como pura entrega y mediación, y en el Espíritu Santo como recepción pura, subsiste en el Padre como origen puro y desbordante. El P. es, pues, el donante, el que envía, la fuente, la efusión, el origen absoluto del amor”. NÚÑEZ, A., “Padre”, *DEI*, 1403.

¹⁴⁹ “Ya en la Biblia (Mt 4, 1.3; 1Ts 3, 5) y luego en la literatura patristica, la tentación es obra del diablo, del enemigo de la naturaleza humana (cf. Atanasio, *Vida de Antonio*, 20), que trata de engañar al hombre e inducirle así al pecado que está en contra de la naturaleza humana, es decir inducirle a ofuscar la imagen de Dios, a falsear la imagen de sí mismo, para así poderle separar de Dios y autoafirmarse”. RUPNIK, M., “Tentación”, *DEI*, 1681.

possible separation from God eternally in hell will be sufficient motivation for us to leave our sins behind [SE 65].

“Pecado Mortal como contra las virtudes”

Traditionally, a way of distinguishing sins is as mortal or venial sins. From the point of view of the image of God we proposed in the preceding chapter, mortal sin would be a complete rejection of God’s initiative of love towards us. It would be to see all that God has done to show his yearning for communion with us, and choose to turn away from his love, to reject the life he offers. In the course of Ignatius’ pilgrim journey with God, he often engaged in spiritual conversation with people centered on living a virtuous life and speaking about vices. When he was prevented from doing so by a judgment from persons inquiring into his life in Salamanca, he felt that he could not help souls without being able to converse with others familiarly about sin. Ignatius was asked by his inquisitors to desist from discussing the difference between mortal sin and venial sin because they thought he lacked the theological education necessary to make such distinctions¹⁵⁰. In his *Autobiography* we read, “Luego fueron sacados de la carcel, y él empezó a encomendar a Dios y a pensar lo que debía de hacer. Y hallaba dificultad grande de estar en Salamanca¹⁵¹; porque para aprovechar las ánimas le parecía tener cerrada la puerta con esta prohibición de no definir de pecado mortal y de venial”. For Ignatius, this was a matter of life or death, it was essential to the salvation of souls to become aware of sin and experience confusion and sorrow for our participation in sin against God who has shown us nothing but love. He demonstrates how important it is to “quitar pecado” in the following note from the Spiritual Exercises. [165] **La primera manera de humildad es necesaria para la salud eterna, es a**

¹⁵⁰ “Allí le interrogó el bachiller Sancho de Frías, al que Ignacio entregó el manuscrito de los *Ejercicios*, pues se dudaba de la ortodoxia de alguna distinción acerca de lo que es pecado mortal y venial en los pensamientos. Leído el manuscrito, Ignacio fue llevado a un tribunal formado, además de por el bachiller Martín Frías, por los Doctores Alonso Gómez de Paradinas, provisor del obispo y Hernán Rodríguez de San Isidoro y Francisco Frías, catedráticos seculares cercano a la jubilación(...) Tras veintidós días, el tribunal reconoció que no había nada reprehensible en su vida y en sus enseñanzas. Les permita enseñar y hablar de las cosas de Dios con una excepción: que no definiesen si algo era pecado mortal o venial hasta que hubiesen estudiado cuatro años”. SANZ DE DIEGO, R., “Inquisición y San Ignacio”, *DEI*, 1025.

¹⁵¹ “Ya desde Salamanca, despertó sospechas el libro de los *Ejercicios*. Los motivos eran variados. Por un lado se dudaba de la ortodoxia de alguna distinción acerca de lo que es pecado mortal y venial en los pensamientos contra el sexto mandamiento. Preocupaba también a los inquisidores el término “indiferencia”, que veían como cercano a la quietud y “dejamiento” de los alumbrados, con los que nada tiene que ver. Era también motivo de sospecha la insistencia en la discreción de espíritus y la aspiración a que la criatura se encontrase directamente con el Creador”. SANZ DE DIEGO, R., “Alumbrados”, *DEI*, 132.

saber, que así me baxe y así me humille quanto en mí sea posible, para que en todo obedesca a la ley de Dios nuestro Señor, de tal suerte que, aunque me hiciesen señor de todas las cosas criadas en este mundo, ni por la propia vida temporal, no sea en deliberar de quebrantar un mandamiento, quier divino, quier humano, que me obligue a peccado mortal.¹⁵²

The CCC 1853 tells us that, “Sin can be distinguished according to their objects, as can every human act; or according to the virtues they oppose, by excess or defect; or according to the commandments they violate. They can also be classed according to whether they concern God, neighbor, or oneself; they can be divided into spiritual and carnal sins, or again as sins in thought, word, deed, or omission. The root of sin is in the heart of man, in his free will, according to the teaching of the Lord: “For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man.” But in the heart also resides charity, the source of the good and pure works which sin wounds.” The Catechism continues in 1855, “Mortal sin destroys charity in the heart of man by a grave violation of God’s law; it turns man away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him. Venial sin allows charity to subsist, even though it offends and wounds it”. And in CCC 1856 - “Mortal sin, by attacking the vital principle within us - that is charity - necessitates a new initiative of God’s mercy and a conversion of heart which is normally accomplished within the setting of the sacrament of reconciliation. When the will sets itself upon something that is of its nature incompatible with the charity that orients man toward his ultimate end, then the sin is mortal by its very object...whether it contradicts the love of God, such as blasphemy or perjury, or the love of neighbor, such as homicide or adultery...but when the sinner’s will is set upon something that of its nature involves a disorder, but is not opposed to the love of God and neighbor, such as thoughtless chatter or immoderate laughter and the like, such sins are venial”.

¹⁵² “Ignacio considera la sumisión a la ley de Dios como la forma inferior de humildad, que se manifiesta en la decisión de no deliberar interiormente (“no sea deliberar”) si cometer o no un pecado mortal. Esto puede considerarse como el primer movimiento hacia la indiferencia basado en el amor por Dios; si una persona desea buscar la voluntad de Dios como base para actuar en cualquier circunstancia, entonces no puede oponerse a Dios considerando el pecado grave como una manera plausible de actuar”. FULLAM, L., “Humildad”, *DEI*, 959.

In SE 244 and 245, Ignatius refers to the seven mortal sins that one has to remove or “quitar” (in this case he uses *evitar*) from their lives. His suggested way of doing so is to look at the opposing virtues. [245] **Para mejor conocer las faltas hechas en los peccados mortales, mírense sus contrarios, y así para mejor evitarlos proponga y procure la persona con santos ejercicios adquirir y tener las siete virtudes a ellos contrarias.** One can see how for Ignatius; “quitar pecado” is about reorienting one’s life. It is moving from one direction, choosing slavery and death (mortal sin), to choosing life and freedom (a life of virtue). These are the two possible directions a person is moving in at any point on their journey of faith. Hence, Ignatius begins his rules of discernment speaking about these two ways. [314] **La primera regla: en las personas que van de peccado mortal en peccado mortal, acostumbra comúnmente el enemigo proponerles placeres aparentes, haciendo imaginar delectaciones y placeres sensuales, por más los conservar y aumentar en sus vicios y pecados...** One can notice that Ignatius associates mortal sin with vices here. [315] **En las personas que van intensamente purgando sus pecados, y en el servicio de Dios nuestro Señor de bien en mejor subiendo, es el contrario modo que en la primera regla.** Perhaps this is the reason Ignatius (the pilgrim) talked about distinguishing mortal and venial sin, and why in the preaching of Ignatius¹⁵³ and the early Jesuits¹⁵⁴, there was a great emphasis on turning away from vices, on conversion of heart, on receiving the sacrament of reconciliation, and the Holy Eucharist, in order to intensely purge ones sins, and go from good to better in the service of God our Lord¹⁵⁵.

¹⁵³ Durante el tiempo de Ignacio en Azpeitia, “no había venido a pedirle a él [Martin] la casa de Loyola ni a andar en palacios, sino a sembrar la palabra de Dios y dar a entender a las gentes cuán enorme cosa era el pecado mortal” (Pérez 1991, 120).[...] “Tres veces al día doblarían invitando a la oración por las almas en pecado mortal y como intercesión para no caer en él. COUPEAU, C., y GARCÍA MATEO, R., “Loyola”, *DEI*, 1146.

¹⁵⁴ “Gregorio Martín, inglés católico que vivió en Roma durante los años 1570-1578, observó que los sermones de los jesuitas se orientaban no sólo a fustigar los vicios y animar a la virtud, sino también a fomentar la esperanza en la misericordia y el amor de los dones de Dios”. O’MALLEY, J., “Ministerios de la palabra”, *DEI*, 1230.

“Hacia 1550 [Polanco] redactó también unos avisos para los ministerios de los jesuitas, sugiriendo que para la predicación tuvieran a mano una lista de temas sobre vicios y virtudes, pecados y sus remedios, el decálogo y obras de caridad o de misericordia”. GARCÍA DE CASTRO, J., “Juan Alfonso de Polanco”, *DEI*, 1469.

¹⁵⁵ “En Julio de 1537, en Vicenza, transcurridos 40 días de oración y soledad, “se atrevieron a lanzarse a predicar en lengua italiana. Y el mismo día a la misma hora en diversas plazas, comenzaron a llamar a las gentes a grandes voces. Y habiéndose congregado gran muchedumbre de gentes, predicaban de la hermosura de las virtudes y de la fealdad de los vicios, y del menosprecio del mundo y de la inmensa grandeza de aquel amor con que Dios no ama”. CACHO, I., “Ignacio de Loyola”, *DEI*, 981.

“Pecado”, more than personal

Ignatius moves beyond the point of view of sin as something personal within the space of a colloquy with Jesus, or simply God and me by referring to sin in the context of the commandments, the precepts of the Church and the mandates of superiors. Human beings are not created alone, neither are they saved alone and the drama of salvation is lived out within a community of people. Our response of love to God is concretized or incarnated in a particular way. So when we speak about the commandments, as cited earlier, we remember that God’s liberating act for a particular people (of Israel) came first, and since the commandments reveal the wisdom of God and the will of God for the people of God, the response of love to God is lived out, in community and in obedience to his commandments. Living out the precepts of the Church does not consist of obeying arbitrary commands. What came first is Jesus Christ laying down his life for the Church and sending the gift of his Holy Spirit to enable us live out his love. A way of response to that love, and to orient ourselves towards life here and now, is to follow the precepts of the Church, to confess our sins, to receive the gift of Jesus in the Eucharist, to participate in the body of Christ. “Pecado” would be a failure to recognize the gift of Christ to his Church¹⁵⁶ and to orient ourselves away from participation in his body, or go to the extreme of becoming a persecutor of the Church (as was the case with St. Paul prior to his conversion)¹⁵⁷. For others, the response of love is further concretized in a particular community in which God has blessed a founder with gifts and charisms, a specific way of living out their response of love to God. So the mandates of superiors, as long as they are not inviting one to sin, may reflect God’s will and our way here and now, to live out our response of love to God who has first loved us¹⁵⁸. Hence, “quitar pecado” is reorienting self towards love and life. Concretely it means keeping the commandments which are not burdensome, keeping the precepts of the Church which beckons us to the space of encounter and reconciliation with God at least once a year, and

¹⁵⁶ Ignatius, speaking about the church in his Rules for thinking with the Church advocates praising the Church and its practices.

¹⁵⁷ “La Iglesia no es algo meramente espiritual, sino que tiene una “estructura” y unos “limites” que crean la posibilidad de estar “dentro” o “fuera”. Si a lo largo de todos los *Ejercicios* (sobre todo en el discernimiento, pero también en el enfrentamiento con el pecado) Ignacio ha pretendido remitir a niveles objetivos dentro de la experiencia interior, es en el momento en que se va a incidir en la realidad exterior a través de la elección cuando remite a unos límites que son el marco de referencia histórico de la fe: la comunidad estructurada en cuanto encarnada y capaz, por tanto, de objetivar”. MOLINA, D., “Iglesia”, *DEI*, 968.

¹⁵⁸ “Conformando totalmente el querer y el sentir suyo con lo que su Superior quiere y siente en todas las cosas, donde no se viese pecado” [Co 284.627].

keeping the mandates of our superiors, in order to be more open to the spirit and for the abnegation of our own wills. Today, we can also speak about “quitar pecado” in relation to ourselves (personal), others (which includes commandments, church, superiors, institutions), and creation.

“Escrúpulos – apariencia del pecado”

According to the Scriptural account of Genesis, the enemy of our human nature represented by the Serpent, the one who seeks to steal, kill and destroy was at the center of seducing Adam and Eve to sin and break their communion with God. A scruple for Ignatius is a strategy of the enemy to perturb those who are striving to follow the way to life¹⁵⁹. Ignatius distinguishes scruples from an erroneous judgment. [346] **La primera: llaman vulgarmente escrúpulo el que procede de nuestro propio juicio y libertad, es a saber cuando yo ligeramente formo ser peccado lo que no es peccado; así como acaece que alguno después que ha pisado una cruz de paja incidenter, forma con su propio juicio que ha peccado; y este es propriamente juicio erróneo y no propio escrúpulo.** What distinguishes an erroneous judgment from scruples is that there are thoughts that come from outside (the enemy) which leaves us in a state of doubt concerning the sinfulness of an action. Ignatius continues, [347] **La segunda: después que yo he pisado aquella cruz, o después que he pensado o dicho o hecho alguna otra cosa, me viene un pensamiento de fuera que he peccado; y, por otra parte, me parece que no he peccado, tamen siento en esto turbación, es a saber, en cuanto dudo y en cuanto no dudo; este tal es propio escrúpulo y tentación que el enemigo pone.** We could say that the strategy of the enemy is to thwart, disturb or completely interrupt our communion with God by means of apparent pleasures, even consolations, which places in doubt our status as God’s children, or places in doubt, the goodness of God. Ignatius summarizes this strategy of the enemy in SE 349. **La quarta: el enemigo mucho mira si una ánima es gruesa o delgada; y si es delgada, procura de más la adelgazar en extremo para más la turbar y desbaratar; verbi gracia, si vee que una ánima no consiente en si peccado mortal ni venial ni apariencia**

¹⁵⁹ “Lo que inquieta y desasosiega a Íñigo en su itinerario espiritual son los pecados cometidos en el pasado y la angustia de la perdición. Camino de Montserrat describe su “aborrecimiento a los pecados pasados” [Au 14]; en Manresa, a pesar de la ya realizada confesión general, se plantea de nuevo la escrupulosa pregunta de si había confesado todos los pecados del pasado” [Au 22]. SIEVERNICH, M., “Pecado”, *DEI*, 1419.

alguna de peccado deliberado, entonces el enemigo quando no puede hacerla caer en cosa que parezca peccado, procura de hacerla formar peccado adonde no es pecado, assí como en una palabra o pensamiento mínimo; si la ánima es gruesa, el enemigo procura de engrossarla mas, verbi gracia, si antes no hacia caso de los peccados veniales, procurará que de los mortales haga poco caso, y si algún caso hacía antes, que mucho menos o ninguno haga agora¹⁶⁰.

“Escrúpulos”: *Constituciones y Autobiografía*

Twice in the Constitutions Ignatius speaks about “quitar” scruples in relation to the use of money by the rector of a college [330] and [559]. The rule in the Bulls of the society is that monies received cannot be converted to one’s own proper use. The scenario Ignatius offers is if a companion is passing through and is in need of assistance. This is fertile ground for the enemy to bring in thoughts of sin, because if the rector sticks to the rules and does not help the person, on the one hand he may feel he obeyed the rule, but on the other hand, he did not extend help to a brother in need. However, if you do help the brother by giving them the funds, the enemy may suggest thoughts that you have broken a decree of the Society of Jesus approved by the Holy See. So to keep the hearts of Rectors at peace with regard to this delicate matter, Ignatius allows for helping someone who is passing through with what they need. This is part of the discrete charity of Ignatian spirituality, inviting us to consider, persons, places, and circumstances, and choose to do what is best for the glory of God. Ignatius suffered from scruples and so understands by first-hand experience how difficult it can be to extricate oneself from the scrupulous feelings, and in addition, how it is important to have some directive for situations like this.

Au 22 - But at this time he had much to suffer from scruples. Although the general confession he had made at Montserrat had been entirely written out and made carefully enough, there still remained some things, which from time to time he thought he had not confessed. This caused him a good deal of worry, for even though he had confessed it, his mind was never at rest (...)
But none of them provided him with a cure for his scruples, although it was now some months

¹⁶⁰ “Ignacio no dejó a Pedro Fabro hacer los Ejercicios durante cuatro años porque Fabro, un terrible caso de escrúpulos, necesitaba tiempo para experimentar a un Creador amante incondicional”. BARRY, W., “Oración Ignaciana”, *DEI*, 1371.

that they had been afflicting him(...)25 - As he now had some experience of the different spirits from the lessons he had received from God, he began to look about for the way in which that spirit had been able to take possession of him. He therefore made up his mind, which had become very clear on the matter, never to confess his past sins again, and from that day on he remained free of those scruples, holding it a certainty that our Lord in His mercy had liberated him”.

Au 35 - ...his whole purpose was to have God alone for refuge. In this state of mind he wished to embark, not merely alone, but without any provisions for the voyage...But he was expected to bring aboard enough ship’s biscuit to keep him and would not be taken aboard on any other condition. 36 - When it came time to arrange for this biscuit he suffered great scruples. “Was this the faith and the hope that you had in God, of His not failing you?” The thought caused him a great deal of annoyance, and at length, not knowing what to do, as there were probable reasons on both sides, he made up his mind to place himself in the hands of his confessor. Thus, he made known how great was his desire for perfection and for the greater glory of God, and the reasons which caused him to doubt whether he should bring along anything for support. The confessor decided that he should ask what was necessary and take it along with him.

It is very encouraging to hear the reality of the weakness and vulnerability of our own saints and to see concrete ways in which they tried to overcome them with the help of God’s grace. Those who struggle with scruples will find in Ignatius an empathetic advocate and may profit from reading all of paragraphs 22-25 of the *Autobiography*. The Spiritual persons around him could not help deliver him, Ignatius himself was tempted to suicide on account of this, and even his penitence (a whole week of fasting) was ineffective. The key to Ignatius’ liberation was due to God awakening him from his sleep, as well as, his careful examination of his experience and thoughts from beginning, middle, and end, leading to turning away from his scruples.

How to “quitar aquel pecado or defecto”

In the life of those who seek the Lord and wish to walk in freedom, sometimes sin and scruples are a present struggle. We do not often recognize the many gifts we have received from God in creation and our redemption in Christ, and by our choices we defile the temple of God, which we are. The Church has a teaching about concupiscence, which reveals that even though we have been redeemed from sin by God, human beings remain inclined to sin, weakened in

their memory, will, and understanding¹⁶¹. As suggested by Polanco, many people deal with a particular root vice or sin, which is the window to others, and it is essential to “quitar aquel pecado o defecto” in our pilgrimage towards God. For this purpose, Ignatius offers the particular Examen in the text of the Exercises, and the Examen of consciousness. With these tools, Ignatius orients us towards the ‘mociones’ that come from the good spirit, to accept them and be grateful for them, and the ‘mociones’ that come from the bad spirit, to identify and reject them. By examining our lived experience, Ignatius helps us to put our love for God more in deeds than in mere words.

The daily particular examen encompasses SE 24 - 31 that Ignatius says contains three times and two examens¹⁶². This qualifies as a true workout to help any christian or person of good will reach the goal of ridding themselves of any vices, and make progress in the spiritual life. We continue with citations and commentary on the particular examen to “mas presto quitar pecado”.

[24] El primer tiempo es que a la mañana luego en levantándose debe el hombre proponer de guardarse con diligencia de aquel pecado particular o defecto que se quiere corregir y enmendar.

One of the keys in this first point of the examen is desire. There must be a desire and movement away from the particular sin or defect (“to correct and amend”). We can attribute this desire to a movement of the good spirit. In the first rule of discernment Ignatius tells us that it is the place of the good spirit in one moving from mortal sin to mortal sin to sting and bite the conscience in order to move one to remorse for sins. More than just the desire to amend, Ignatius offers concrete steps. Immediately upon rising we make a firm resolve and take great care, to avoid the sin. This is similar to the sacrament of reconciliation that involves confessing

¹⁶¹ “...después de la más auténtica conversión en la Primera Semana y del recorrido completo por la Segunda Semana, el ejercitante se mantendrá inclinado a vivir según la ley del “propio amor querer e interés” [Ej 189], por lo cual se le invita a reaccionar continuamente a esa tendencia centrípeta tan connatural, a salir de sí. Esta predisposición o inclinación espontánea al egoísmo fue llamada “concupiscencia” por el concilio de Trento, y es un concepto que, aunque literalmente no es utilizado por S. Ignacio en los *Ejercicios*, las *Constituciones*, el *Diario* ni la *Autobiografía*, parece subyacer en el “desorden de las operaciones” [Ej 63; cf. 46]. GARCÍA DOMÍNGUEZ, L., “Orden/desorden”, *DEI*, 1382.

¹⁶² “A través del examen emerge un sujeto que se hace presente al tiempo - a su pasado, a su presente, a su futuro -. A ese sujeto no le preocupa un punto aislado del presente, sino le importa más el desde dónde del pasado y el hacia dónde del futuro. En una palabra: al ejercitante se le enseña a mirarse interiormente en perspectiva”. RUIZ PÉREZ, F., “Alma”, *DEI*, 125.

ones sins, and having a firm purpose of amendment, i.e. avoiding the occasion of sin. We are called to cooperate with Gods grace, love and mercy offered to us, to show our love for God through our deeds by the great care we take to avoid the sin. We set ourselves to the task immediately upon rising, our first thoughts focused on the salvation of our souls, by rooting out our vices.

[25] El segundo, después de comer pedir a Dios nuestro Señor lo que hombre quiere, es a saber, gracia para acordarse cuántas veces ha caído en aquel pecado particular o defecto y para se emendar adelante, y conseqüenter haga el primer examen demandando cuenta a su ánima de aquella cosa propósito y particular de la qual se quiere corregir y emendar, discurrendo de hora en hora o de tiempo en tiempo, comenzando desde la hora que se levantó hasta la hora y punto del examen presente ; y haga en la primera línea de la g= tantos puntos quantos ha incurrido en aquel pecado particular o defecto; y después proponga de nuevo de emendarse hasta el segundo examen que hará.

Ignatius is well aware of the human person and how sins and bad habits that are formed over time are not overcome by simply desiring it or wishful thinking. And so after the midday meal, he bids us to ask God for the grace to be aware of how many times one has fallen into the sin or defect. There is no shame in acknowledging the struggle, the victories and defeats when we resolve to battle our sins. We hear about Ignatius contending with a particular defect as told by Luiz González de Cámara, the faithful stenographer of the founder.

“On Friday morning of the year 1553, it being August 4th and the eve of our Lady of the Snows, the Father was standing in the garden near the house or the room which is called the Duke’s when I began to give him an account of some of the particulars of my soul. Among other things, I spoke to him of vainglory. The Father suggested as a remedy the frequent referring of all my affairs to God, making a serious effort to offer Him all the good there was in me, recognizing it as belonging to Him and giving Him thanks for it. He spoke in a way that consoled me very much, so that I could not hold back my tears. **The Father related to me how he had struggled against this vice for two years**, to the extent that when he took the ship to Barcelona bound for Jerusalem, he did not dare tell anybody that he was going to Jerusalem. He acted the same way in other particulars, and what is more, he added that he had enjoyed great peace of soul on this point ever afterwards”.¹⁶³

¹⁶³ IGNATIUS LOYOLA, *St. Ignatius’ Own Story as told to Luis González de Cámara with a sampling of his letters*, (William J. Young, S.J. trans.) Loyola University Press, Chicago 1998, 3.

Like Cámara and Ignatius, we recognize struggles or falls we might experience, however the spiritual exercise of the examen includes the grace to amend for the future. We are not to become complacent on account of this, but “demand of oneself an account of the particular point proposed for amendment”. We may have a desire to amend, but Ignatius wants us to look at how we are living our lives concretely, to observe how we have responded and acted hour by hour since our first resolve in the morning up to the present moment, and not just mentally. Ignatius seems to understand the human mind quite well. If our goal is to root out our vices, then it helps to have a physical record of our progress. This gives an added motivation to face and overcome our sins. We may compare it to current gadgets like the apple watch or other apps that help individuals keep track of exercise goals they have set so as to live a healthier lifestyle.

[26] El tercero tiempo, después de cenar se hará el 2. examen asimismo de hora en hora, comenzando desde el primer examen hasta el 2. presente, y haga en la 2. línea de la misma g = tantos puntos quantas veces ha incurrido en aquel particular pecado o defecto.

The Examen is Ignatius’ method to help “quitar” our sins and defects because we become cognizant of the role it plays in our life through self-reflection in the morning, after midday meal, and again after supper. We take responsibility and demand an account of ourselves. By thinking about our sins and defects as many times as we take care of our physical need for food (three times a day), it accomplishes several things simultaneously. First we are made aware of our weakness and falls in more than a superficial or passing manner, secondly it generates a desire to amend our lives as we face the raw data of how we are living out our professed faith, hope and love for God, thirdly, since the Examen(s) is done in the context of prayer invoking Gods aid, we dispose ourselves more readily to the giver of every good gift, whose help is ever present although we may not sense it all the time.

Some admonitions regarding “quitar pecado” in thoughts, words, and actions.

As a means to help us “quitar pecado”, Ignatius delineates how we can fall into mortal sin (and venial sin) by thought, word, or deed. He understands that for the human person, there are thoughts from one’s own proper judgment, and other thoughts from without, either from the good spirit or the bad spirit. The place of the bad spirit is to keep us trapped and enslaved in our sin. Ignatius advocates that when thoughts come from the bad spirit we ought to resist promptly.

[33] Del pensamiento: Hay dos maneras de merescer en el mal pensamiento que viene de fuera, verbigracia, viene un pensamiento de cometer un pecado mortal al qual pensamiento resisto impromptu y queda vencido. But there is even greater merit if we continue to battle against and resist the bad spirit especially when the bad thoughts return again and again, as the enemy of our human nature tries to make us fall. **[34] La segunda manera de merescer es quando me viene aquel mismo mal pensamiento y yo le resisto, y tórname a venir otra y otra vez, y yo siempre resisto, hasta que el pensamiento va vencido; y esta segunda manera es de más merescer que la primera.** For Ignatius the two ways to fall into mortal sin, is to give consent to the thoughts from the bad spirit, and put it into action. **[36] 1.^a Hay dos maneras de pecar mortalmente: la primera es quando el hombre da consentimiento al mal pensamiento, para obrar luego así como ha consentido, o para poner en obra si pudiese.**

This is one of the reasons why seeing sin only as breaking a commandment, does not do justice to the relationship with God and others to which we are called. The Sermon on the Mount is more radical than the commandment to not kill, or not commit the act of adultery. From the depth of our hearts we are to love our brothers and sisters by not being angry against them and not desiring someone already committed to and in covenant with another. A second way to commit mortal sin is when bad thoughts in the heart turn into actions. “But each one is tempted when by his own evil desires he is lured away and enticed. Then after desire has conceived, it gives birth to sin; and when sin is fully conceived, it gives birth to death” (James 1:14-15).

Ignatius is in complete agreement with the book of James in the Scripture. **[37] 2.^a La segunda manera de pecar mortalmente es quando se pone en acto aquel pecado, y es mayor por tres razones : la primera, por mayor tiempo ; la segunda, por mayor intensión ; la tercera, por mayor daño de las dos personas.** That is why the process of “quitar” is an act of love in action. It includes resisting evil and thoughts that come from the bad spirit and choosing to act only in accord with the promptings of the good spirit.

When it comes to our speaking, or in the language of Ignatius making an oath, we must do so only for truth, out of necessity and reverence. Our goal in speaking is always to look to the good of souls and to edify. **[40] No decir palabra ociosa, la qual entiendo quando ni a mí ni a otro aprovecha, ni a tal intención se ordena...Mas en todo lo que está dicho hay mérito en bien ordenar, y peccado en el mal enderezar o en vanamente hablar.** Ignatius also

advocates that we do not say things of infamy nor murmur about others, especially with regard to their sins and faults if the purpose is not to help them get rid of their sin. And finally as stated earlier in this chapter, we sin by works when our actions are in opposition to the commandments of God, to the precepts of the Church and to our own superiors.

Talk about growth in virtue suggests a comment about the balance between human freedom and God's grace, a delicate question vigorously debated in theological circles¹⁶⁴. Ignatius is not a Pelagian who believes that all is left to the human will now. Sometimes, one may be aware of a particular defect, and not be able to shake it off, as Ignatius describes in Au 22 - "y aunque casi conocía que aquellos escrúpulos le hacían mucho daño, que sería bueno quitarse de ellos, mas no lo podía acabar consigo". Neither is Ignatius on the side of Luther, who over-emphasized the grace of God at the expense of human will. Hence I decided to put here this note of Ignatius in the spiritual exercises that speaks about "quitar" in relation to human freedom. **SE 369 - reglas para sentir con la Iglesia: Asimismo no debemos hablar tan largo instando tanto en la gracia, que se engendre veneno para *quitar* la libertad. De manera que de la fe y gracia se puede hablar quanto sea posible mediante el auxilio divino, para mayor alabanza de su divina majestad.** Ignatius is sounding a note of caution that we do not speak so much about grace that humans free cooperation with God is neglected. In fact, the whole process of "quitar" is about taking our own human responsibility seriously, and using the means available to us to dispose our hearts and minds to the movements and call of God in our lives. Hence Ignatius advocates examination of our thoughts words and actions, and resisting whatever comes from the bad spirit. Arzubialde strikes a wonderful balance between the dynamic of a God who seeks to communicate all and searches for our communion, and the free response of the human being which it engenders and is indispensable as he explains in SE 369. "Solo Dios justifica al hombre, pero después que este haya asumido su responsabilidad, con toda la seriedad de que es capaz movido solo por el amor. La justificación por la fe exige igualmente la colaboración de la libertad... Todo depende única y exclusivamente de la actividad del hombre. Y simultáneamente,

¹⁶⁴ "La teología reformada pone de relieve la "gloria soberanía de la gracia", que es independiente de toda acción y cooperación humana. Por parte católica, se ha subrayado siempre "la fuerza y el poder efectivo de la gracia" que quiere y puede modificar y renovar al hombre en su vida, de modo que esta renovación le reclama y obliga a hacer el bien". MADRIGAL, S., "Reglas "sentir la Iglesia", *DEI*, 1561.

todo es puro don y gracia de Dios. Él no interfiere mas que como posibilitan y como moción. El resto queda exclusiva y totalmente en manos de la libertad”.¹⁶⁵

Conclusion

In this chapter, we have looked at an essential step in the process of “quitar” for St. Ignatius. If we are to draw nearer to the fullness of life which we so long for, and begin our response to the life and love communicated to us by God, then we must separate ourselves from sin. Sin is a central topic in the *Spiritual Exercises* and appears more than 90 times. It encompasses one of the three central petitions of the journey to freedom, i.e. internal knowledge of sin (the others being internal knowledge of Jesus, and of gifts received). To know our sin means to look at the reality of our history in the light of salvation history. This occurs in the first week of the SE where Ignatius engages the exercitant with contemplations on the sin of the angels, the sin of Adam and Eve, reflecting on a person who committed one mortal sin, as well as our personal sin. Ignatius summons us to re-order our desires from attachment, to an abhorrence of sin having witnessed its malice and ugliness. In addition, we looked at getting rid of scruples, a subtle ploy of the enemy of our human nature to make us remain in an ambiguous state of imputing sin where there might be none. Ignatius does not leave us in despair on account of our sins but offers a practical way to ‘more quickly’ get rid of any sin or fault that plagues us. By means of the particular Examen, we are encouraged to constant reflection on how we are living our response to the life and love that God communicates, and to strive to follow more wholeheartedly as our journey unfolds.

¹⁶⁵ ARZUBIALDE, S., *Ejercicios Espirituales de S. Ignacio, Historia y Análisis*, Mensajero-Sal Terrae, Bilbao Santander 1991, 829-830. [Only God justifies the human being, but after [this one] has assumed their responsibility, with all the seriousness of which they are capable moved only by love. Justification by faith also requires the collaboration of freedom ... Everything depends solely and exclusively on the activity of the human person. And simultaneously, all is the pure gift and grace of God. He does not interfere more than as enabling and as a motion. The rest is exclusively and totally in the hands of freedom - my translation].

Chapter 4

“QUITAR AFEECCIONES DESORDENADAS¹⁶⁶”

Introduction

In the first annotation of the *Spiritual Exercises*, Ignatius speaks about “quitar afecciones desordenadas” as a critical and essential step towards seeking and attaining the divine will. It is to people who are already on the road towards purging away their sins (chapter 3), and going from good to better that he wished to offer the Exercises beyond the first week where the temptations of the enemy are more subtle, even under the appearance of good. “La affection desordenada de la que habla san Ignacio en mitad de los ejercicios espirituales sucede en un sujeto que ha superado con fruto la primera semana, que ha examinado mucho su conciencia y ha confesado sus pecados”¹⁶⁷. In CCC 1863, disordered affections for created goods are linked to venial sins. “Venial sin weakens charity; it manifests a disordered affection for created goods; it impedes the souls progress in the exercise of the virtues and the practice of the moral good”. However, “Vemos que en el libro de los Ejercicios el sustantivo “desorden” no se aplica al pecado, sino a otras dos situaciones: el d. de la operaciones [Ej 63] y el d. en el comer [Ej 212.217]”¹⁶⁸. In this chapter we will begin with some definitions of disordered affection to better understand what Ignatius wishes us to “quitar”. The rest of the chapter will address getting rid of disordered affections in terms of our a. relationship to things, b. to persons, c. making choices, and d. in relation to self.

Some definitions of disordered affections

Disordered affection is the love that is born of the divided heart of human beings, a love that is strongly rooted in the heart, being the fountain of these affections of our sinful fallen

¹⁶⁶ “La expresión completa y literal “afección desordenada” (en singular o plural) aparece en los *Ejercicios* siete veces en seis números del texto, de las que dos veces se refieren al conjunto del libro [Ej 1.21] cuatro a las elecciones [Ej 169.172.179], y otra a las Reglas de distribuir limosnas [Ej 342]. Otras expresiones que expresan el mismo concepto, aunque con otros términos, se encuentran en contexto de elección: en la anotación 16 [Ej 16], el ejercicio de Binarios [Ej 150.153-155.157] y las Reglas en el ministerio de distribuir limosnas [Ej 338; cf. Ej. 184]. GARCÍA DOMÍNGUEZ, L., “Afección desordenada”, *DEI*, 91.

¹⁶⁷ GARCÍA DOMÍNGUEZ, L., *Las Afecciones Desordenadas: Influjo del subconsciente en la vida espiritual*, Colección Manresa 10, Mensajero - Sal Terrae, Bilbao-Santander, 2015, 158.

¹⁶⁸ GARCÍA DOMÍNGUEZ, L., “Orden/desorden”, *DEI*, 1381.

nature, of human beings that are naturally partly disposed and ready, and the other part indisposed and reluctant to follow Christ¹⁶⁹. Jan Roothaan, Jesuit Superior General from 1829 to 1853, explained disordered affections as any affection whose principle is not founded in faith or right reason¹⁷⁰. Arzubialde defines it as follows, “toda afeción desordenada es una tendencia que aparta de la voluntad salvífica divina. No se habla aquí todavía ni de moral, ni de pecados, sino de aquellas inclinaciones espontáneas de al naturaleza que, de resultas de la pérdida de la comunión con Dios, y de la debilidad congénita de la libertad o de la presión social, impiden al hombre la adhesión espontánea a la voluntad divina, donde el hombre alcanza la plenitud de su libertad”¹⁷¹. I would like to underscore that for Arzubialde, communion with God, which is our response to God who seeks that communion with us, is our purpose and destiny. Luis María García Domínguez defines it as follows, “Es una atracción sentida hacia un objeto indiferente o bueno que impide la elección y la realización de algo mejor, sin que el sujeto sea consciente de ello. motivación de una ejercitante de segunda semana que esta convencido de discernir, elegir y actuar solo movido por los valores del seguimiento de rey eternal pero que esta siendo movido al mismo tiempo y prevalentemente por la satisfacción del propio amor, querer e interés” (con motivación inconsciente)¹⁷². The definition of Luis María García Domínguez is very precise and filled with terminology from the *Spiritual Exercises*. I would like to offer a definition based on the topics that I cover in this chapter. There is always a risk of losing important significations of a term when trying to translate for a wider audience (for instance, here are some more significations of the term that García Domínguez describes - “San Ignacio percibe algo que no es pecado, sino autoengaño pensamiento que viene de fuera de modo oculto, mentira del enemigo; y que tampoco es psicopatología ni anormalidad psíquica...”),¹⁷³ but I hope my definition captures

¹⁶⁹ GARCÍA DOMÍNGUEZ, *Las afeciones desordenadas* (...) 95.

¹⁷⁰ *Ibid.*, 140.

¹⁷¹ [All disordered affection is a tendency that separates from the saving divine will. We are not speaking here either of morals, or sins, but those spontaneous inclinations from nature, that results in a loss of communion with God, and from the weakness of liberty from birth, or from social pressure, that impedes human beings from spontaneous adhesion to the divine will, where the human being attains the fullness of liberty]

¹⁷² *Ibid.*, 167 “It is a felt attraction towards an object that is indifferent or good which impedes the election and realization of something better, without the subject being conscious of this. A motivation of an exercitant of the second week that is convinced of discerning, choosing, and living only moved by the values of the following of the eternal king but that is being moved at the same time and prevalently by the satisfaction of their own love, wishes and interests (with a subconscious motivation)”. My translation.

¹⁷³ *Ibid.*, pg. 104 “St. Ignatius perceives something that is not sin, but self-deception, thoughts that come from without in an occult manner, lies of the enemy; and neither is this psychopathology, nor a psychic abnormality...” My translation.

the essence of what disordered affections are. Any affection in our relationship to persons or things, in the choices that we make, or in relation to self, whose source and goal is not entirely for love of God (or is not leading to the fullness of life and expressing what is best and highest in me). I will now look at how Ignatius invites us to “quitar” our disordered affection in relation to things by means of the three binaries; in relation to other persons with the rules for almsgiving; in relation to ourselves, by penance in eating or sleeping; and in relation to making choices by looking at his election in the *Spiritual Diary*. We must always keep in mind that this is not just exerting ourselves because we see something wrong in us, but is borne of a desire to make a response of love to the one who has communicated all that he has and is, and continually seeks communion with us¹⁷⁴.

“Quitar affecciones desordenadas” in relation to things

While the preceding chapter dealt with getting rid of sins, an essential part of the process of “quitar” primarily focused on the first week of the Spiritual Exercises, now Ignatius offers a parable to the exercitant to help them contemplate their attachment to some thing (here 10,000 ducats that they have lawfully acquired¹⁷⁵) which impedes their desire for and union with God and what God wills for them. “Para ello se crea imaginativamente una situación hipotética con la que el hombre se mide. De este modo su afeción interior queda objetivada fuera (los dos primeros binarios) o bien se compara con la actitud ideal” (el tercer binario)¹⁷⁶. We will now cite the text of the three binaries¹⁷⁷ followed by my commentary on each.

[150] El primer preámbulo es la historia la qual es de tres binarios de hombres, y cada uno dellos ha adquerido diez mil ducados, no pura o débitamente por amor de Dios; y quieren

¹⁷⁴ “La abnegación no es un acto ascético de fuerza de voluntad para destrucción de la propensión al pecado por el propio poder o para destrucción de sí mismo como pecador, sino una libre autoentrega por virtud de la gracia y en agradecimiento por la misericordia de Dios en el crucificado, que “de Criador es venido a hacerse hombre y de vida eterna a muerte temporal y así morir por mis pecados” [Ej 53]. Incluso los actos exteriores de penitencia sólo se ejercitan “por vencer a sí mismo”, se emplean como medios para aumentar la actitud básica interna de la abnegación en calidad de libertad para el seguimiento: “por vencer a sí mismo y ordenar su vida sin determinarse por afeción alguna que desordenada sea” [Ej 21]. PALLIN, R., “Abnegación”, *DEI*, 73.

¹⁷⁵ “Diez mil ducados, la renta anual de un conde o duque de aquellos tiempos”. ALBURQUERQUE, A., “Binarios”, *DEI*, 231.

¹⁷⁶ ARZUBIALDE, pg. 337-38

¹⁷⁷ “El artificio de la parábola, con la simple disposición de sus materiales, pretende descubrir las larvadas motivaciones que pueden estar enquistadas en un determinado modo de actuar, envuelto en los mejores deseos”. ALBURQUERQUE, A., “Binarios”, *DEI*, 237.

todos salvarse y hallar en paz a Dios nuestro Señor, quitando de sí la gravedad e impedimento que tienen para ello, en la affección de la cosa adquisita.

The first thing worth noting is that Ignatius places before the exercitant the end for which we were created, and the end of every action, i.e. purely or duly for love of God. We can hear an echo of the Principle and Foundation, which calls us to reverence, love, and serve God our Lord and to use all things only in him and for him. This is because all that we have (every created thing), and all that we are (even our being and existence) is a gift to us. As St. Paul says in 1 Cor. 4:7, “For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not”? Disordered affections does not necessarily deal with a mortal sin or something intrinsically evil in itself, but it does touch upon our attitudes towards and use of all that we have received from God. The human being is called to be free from something (“quitar”) as well as, to be free for both something and someone (“hallar”). Although created things are good, as God declares again and again in the narrative of Genesis (cf. Gen. 1), in this preamble Ignatius cautions that the thing acquired has become an impediment preventing an exchange of love that is whole and entire. “Esos diez mil ducados - representan todos los objetos (poseídos o codiciados, temidos o padecidos) de nuestros deseos desordenados: bienes materiales (dinero, inmuebles, lujos, placeres), bienes personales y sociales (cualidades prestigio, amistades, métodos de trabajo, ministerios, tiempo...), bienes espirituales (egoístamente poseídos o buscados)”¹⁷⁸.

In the gospel of Luke chapter 12 (v 15), Jesus strongly cautions against greed. “Take care to guard against all greed, for though one may be rich, one’s life does not consist of possessions”. He goes on to speak about the parable of the rich fool, who stored up treasures for himself at the expense of what matters to God. He warns that we need to have our priorities right, v. 31 “seek first the kingdom of God”. Going further he says, v. 33 “Sell your belongings and give alms. Provide moneybags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. v. 34 for where your treasure is, there also will your heart be”. Like Jesus, Ignatius is calling us to take a close look at the affection or attachment we have to things acquired to see if a lesser good is taking the place of, or impeding

¹⁷⁸ LOPEZ TEJADA, D., *Los Ejercicios Espirituales de San Ignacio de Loyola: Comentario y textos afines*, Edibesa, Madrid, 2002, 522.

our affection for the one who is infinite goodness and eternal love. Since our salvation and peace lies in our union with God, our affection for something else could be an impediment and something grave that requires our serious attention, and if it conflicts with our true and ultimate love, the action of “quitar” is necessary.

In Ignatius parable of the three binaries, he demonstrates that love needs to show itself more in deeds than in words. **“El primer binario querría *quitar* el afecto que a la cosa aquista tiene, para hallar en paz a Dios nuestro Señor, y saberse salvar y no pone los medios hasta la hora de la muerte”**. It is one thing to have a desire to do something, it is quite another to put it into action. One of the parables of Jesus in the gospel is quite telling in this regard. “But what do you think? There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’ ‘I will not,’ he replied. But later he changed his mind and went. Then the man went to the second son and told him the same thing. ‘I will, sir,’ he said. But he did not go. Which of the two did the will of his father?” “The first,” they answered. Jesus said to them, “Truly I tell you, the tax collectors and prostitutes are entering the kingdom of God before you” (Mt. 21:29-31). Ignatius description of the ‘primer binario’, fits the second son in the parable, who has a desire to do what God wants to save his soul, but does nothing afterwards (“no pone los medios hasta la hora de la muerte”). Human cooperation is necessary for us to attain salvation, which is always a response to the love that God has communicated to us. “Work out your salvation in fear and trembling for it is God who works in you to will and to act on behalf of His good pleasure”... (Phil 2:12-13).

Ignatius mentions two things in order to awaken the exercitant to the importance of taking action against our disordered affections. Firstly, there are means available to help us. Secondly, we have a limited time, only until our death. Ignatius has already outlined some of the means to overcoming our sins and disordered desires particularly through the Examen. The last meditation of the first week, in which the exercitant is placed before the crucified Christ who gave everything for them on the cross, ends with a question about our own offering to Christ. What have I done, what am I doing, what will I do for Christ? If we truly desire the peace of God and to save our souls, then we can see the veracity of that desire by our own use of the means available to us. We will be greater encouraged to use these means knowing that our death

is imminent, the end of our opportunity to freely use our understanding, memory, and will, to choose our eternal love and infinite goodness above all other things.

154 - El segundo quiere *quitar* el affecto más ansi le quiere *quitar* que quede con la cosa aquista de manera que allí venga Dios donde él quiere, y no determina a dexarla, para ir a Dios aunque fuesse el mejor estado para él.

Ignatius uses two terms here that are a constant part of his vocabulary. They are “más”, and “mejor”. The exercitant is invited to reflect on this person who has even more of a desire to get rid of the affection and attachment they have to their acquired good but there is yet something lacking in this desire. It is not a desire for the best state because there remains some attachment to the good, such that they are not willing to be separated from it even for the love of God. Ignatius also presents an image of a kind of pilgrimage or journey towards God that one must travel. Part of that journey involves leaving things behind. “If you wish to be perfect, sell all that you have, give it to the poor, and come follow me” (Mt. 19:21). The state of the binary Ignatius describes is like that of the rich young man in the Scriptures. Someone who loves and desires to be with Jesus, but is still attached to riches, which is not in itself sinful, but poses an obstacle to the salvation which he desires. Other Scripture that relates to this passage is Jesus’ parable about the Kingdom of God being like a treasure that a farmer finds in the field. Once he discovers it, he goes to his house and sells all that he has in order to buy that field (cf. Mt. 13:44-46). We are invited to move from where we are, to where God is, and to where God calls. This person already has a desire to leave their attachments behind, but their response is not with their whole heart, soul, mind, and strength. The call of Ignatius is to move beyond our words, beyond our desiring, to journey towards God. A journey that involves an honest reflection on the obstacles we place to our freedom and total devotion to God.

155 - El tercero quiere *quitar* el affecto, mas así le quiere *quitar* que también no le tiene affección a tener la cosa adquisita o no la tener sino quiere solamente quererla o no quererla, según que Dios nuestro Señor le pondrá en voluntad, y a la tal persona le parecerá mejor para el servicio y alabanza de su divina majestad; y entretanto quiere hacer cuenta que todo lo dexa en affecto, poniendo fuerza de no querer aquello ni otra cosa ninguna, si no le moviere sólo el servicio de Dios nuestro Señor, de manera que el deseo de mejor poder servir a Dios nuestro Señor le mueva a tomar la cosa o dexarla.

Reading through SE 155, you can sense the shift in the person described. The key words Ignatius uses here (repeated three times) is “Dios nuestro Señor”. The focus has moved entirely

from the ego, to the other. It is not about what I want or what I have. My concern is “según que Dios, sólo el servicio de Dios, deseo de mejor poder servir a Dios nuestro Señor”. Love is willing what is best for the other; it is laying down ones life for ones friends. Love does not insist on its own way (1 Cor. 13:4-5). Here we recognize that the love that we are called to is the true end. The only reason why Ignatius invites us to “quitar” is so that we can attain the love that alone can satisfy our desire. And when anything stands between us and the end for which we were created, whether it is sins or impediments, or even the good created things of the earth, including friends, parents, wife, gifts and talents, then our love is no longer rightly ordered, our affections are focused not on what is best for us, to reverence, serve, and honor God, but on what we want. The journey of ‘el tercero’ is not being guided by their whims, but there is a yielding to God, and to the Spirit that blows where it wills. The watchword or question is how do I best serve God? What means can I use to best serve God?

In the three binaries, Ignatius presents why he uses the terms “quitar de sí...y después de quitada, buscar y hallar la voluntad de Dios”. “Quitar” is not penance or mortification because we are trying to punish ourselves and pay for our sins. Ignatius lived that way at the beginning of his conversion with very long penances, fasting, and prayer for an extended amount of time in order to compete and do better than the saints who were before him like Francis and Dominic. He ended up with stomach pains and was susceptible to illness until his death. In a shift from existing religious orders in the sixteenth century, Ignatius did not oblige the Jesuits to any regular penances. One could do them only voluntarily and with permission of the superior. What Ignatius discovered is that he is a pilgrim towards the will of God. And if our end is to seek and find the will of God, then we need to do so freely and wholeheartedly. The first two binaries were still self-centered, earth-centered, and thing-centered. The third person’s focus is not about affection for what they have, but wanting to do God’s will. Our indifference in relation to the things of the world and to all creation is a foundation for discovering God’s desire and being able to journey freely towards his will for us, which is our ultimate happiness.

Ignatius effectively summarizes this state of indifference when he makes of use of “quitar” to speak about the degrees of humility. **166 - La segunda es más perfecta humildad que la primera, es a saber, si yo me hallo en tal punto que no quiero ni me afecto más a tener riqueza que pobreza, a querer honor que deshonor, a desear vida larga que corta, siendo**

igual servicio de Dios nuestro Señor y salud de mi ánima; y con esto, que por todo lo criado, ni porque la vida me *quitasen*, no sea en deliberar de hacer un peccado venial

Here he uses “quitar” to show how much the person’s affections are more ordered and directed to God, such that not only are they avoiding any mortal sins by breaking God’s commandments, but are also committed to not deliberately forsake God through a venial sin even if their life was going to be taken away from them. This resolve and commitment to God’s love even to losing one’s life shows the strength of the opposition that Ignatius wants us to have to anything that keeps us away from God. This is born of a state of indifference towards any earthly goods, which is at the heart of the Principle and Foundation. In fact in SE 166, Ignatius begins by quoting from the Principle and Foundation “mas a tener riqueza que pobreza, a querer honor que deshonor, a desear vida larga que corta”...One could call the three binaries an incarnation of the Principle and foundation which focuses on our end and the use of things only as it is more conducive to the end for which we were made. To “quitar” in relation to things is to embody living with our end in mind (“alabar, hacer reverencia y servir a Dios Nuestro Señor”), making ourselves indifferent with regard to things (including riches, health, etc), and living out the “magis” (choosing only that which gives greater glory to God), as our response to God who seeks communion with us.

“Quitar affecciones desordenadas” in relation to persons

In the three binaries above, Ignatius used a parable to help the exercitant see and notice what attachments they might have to something in their lives. By meditating and reflecting on their choice, one gets a sense of how they are truly living their commitment to God and what they might allow get in the way of that primary relationship. While the disordered affection was focused on something, here the focus is on attachment to persons and a desire to give alms to someone because of the affection one has for them¹⁷⁹. Ignatius uses “quitar” in SE 342, under the rules for distributing alms. **“La quinta: quando alguna persona se siente inclinada y aficionada a algunas personas, a las cuales quiere distribuir, se detenga y rumine bien las cuatro reglas sobredichas, examinando y probando su afeción con ellas; y no dé limosna**

¹⁷⁹ “El referente claro no es la limosna sino el limosnero; es decir, aquel servidor en obispados o abadías encargado de distribuir entre los pobres los bienes eclesiásticos provenientes de rentas o donaciones. En la Italia de los príncipes eclesiásticos y del nepotismo no era desacertado sospechar en sus limosneros affecciones desordenadas a sus parientes a la hora de distribuir limosnas”. GUILLÉN, A., “Reglas ‘distribuir limosnas’”, *DEI*, 1550-1551.

hasta que conforme a ellas su desordenada afección tenga en todo *quitada y lanzada*". Even in a case where the decision is to do something good, and perhaps for Ignatius, precisely because one who is following Christ seeks to do what is good, their affections need to be discerned to be sure they have the right intention and it is not mixed with selfish motives but entirely for the love of God. Here Ignatius gives practical means so that we do not conform to our disordered affections, but instead, "quitar y lanzar" our affections that are disordered.

[338] 1. regla. La primera: si yo hago la distribución a parientes o amigos o a personas a quien estoy aficionado, tendré cuatro cosas que mirar, de las cuales se ha hablado en parte en la materia de elección. La primera es que aquel amor que me mueve y me hace dar la limosna, descienda de arriba, del amor de Dios nuestro Señor, de forma que sienta primero en mí que el amor más o menos que tengo a las tales personas es por Dios, y que en la causa por que más las amo reluzca Dios.

We have a natural affection for our relatives and friends, persons who are close to us and have loved and helped us along the way and so it is easy to see how they can claim our attention and our love and be the object of our generosity when we have alms to distribute. So Ignatius says that our love for them and desire to give the alms ought not to be only due to natural affection, but should descend from above. Our primary concern ought to be our end. Our relation to created things and to persons is to lead to reverence, service and praise of God. For Ignatius, this is the only motive that should drive our relationships. He explains this in a letter to his brother Martín García de Oñaz in June 1532 during his time of studies in Paris.

"But to come to the point; it is now a good five or six years that I would have written you oftener except for two obstacles. The first was the hindrance of my studies and constant conversations - not, however, of a temporal nature. The second was that I did not have enough grounds or evidence for thinking that my letters would result in any praise and service of God our Lord or that it would give comfort to my kin according to the flesh in such a way that at the same time we would also be kin according to the Spirit and assist one another in the things that will last forever. For the truth is this: I am able to love a person in this life to the extent that he is striving to go forward in the service and praise of God our Lord; for a person does not love God with his whole heart if he loves anything else for its own sake and not for God's sake. Where two persons, one a person connected with me and the other not, serve God in equal measure, God wills us to have a greater closeness and attachment to our natural father than to somebody who is not; to a benefactor or relative than one who is none of these; to friend or acquaintance than to someone

who is neither. This is why we revere, honor, and love the chosen apostles more than the other inferior saints, because of their ever-greater service and love of God our Lord. For charity, without which no one can attain life, is defined as the love by which we love the Lord our God for his own sake and all other things for his sake; it is even God himself whom we ought to praise in his saints, as the Psalmist says [ps. 150:1] I desire greatly - and more than greatly, if one may speak thus - to see intensely present in your own person, relatives, and friends this genuine love and strenuous effort in the service and praise of God our Lord, so that I might love and serve you ever more; for in serving the servants of my Lord, the victory is mine and glory is mine.¹⁸⁰

[339] 2. regla. La segunda: quiero mirar a un hombre que nunca he visto ni conocido; y deseando yo toda su perfección en el ministerio y estado que tiene, como yo querría que él tuviese medio en su manera de distribuir, para mayor gloria de Dios nuestro Señor y mayor perfección de su ánima; yo haciendo assí, ni más ni menos, guardaré la regla y medida que para el otro querría y juzgo seer tal.

Though one might say that our love for others should descend from above, how do we practically achieve that? Ignatius invites us to probe the underlying reason for our affections. The end is not our own affections but the greater glory of God our Lord and the greater perfection of our souls. In order to achieve some distance from our own affections and have some objectivity, he invites us to think of another person for whom we desire their perfection. To whom should they distribute their alms to bring greater glory to God? We are to go and do likewise. I cannot help but think about the story of the Good Samaritan. God might not be calling us to give alms to those for whom we have natural affection, but to those we might consider enemies who have a great need of our help. By imagining this scenario for someone else we are less moved by our affections, and are better able to judge what is appropriate.

[340] 3. regla. La tercera: quiero considerar como si estuviese en el artículo de la muerte, la forma y medida que entonces querría haber tenido en el officio de mi administración; y reglándome por aquélla, guard en los actos de la mi distribución.

When we do particular actions, it is not to be carried out simply because it seems good to us. Through this imaginative exercise, Ignatius invites us to have our end in mind, literally. Consider being at the point of death and from that vantage point, to do what seems best.

¹⁸⁰ IGNATIUS, *Letters and Instructions*, 5-6, to Martín García de Oñaz, June 1532.

[341] 4. regla. La cuarta: mirando cómo me hallaré el día del juicio, pensar bien cómo entonces querría haber usado deste officio y cargo del ministerio; y la regla que entonces querría haber tenido, tenerla agora.

Ignatius offers the exercitant another imaginative exercise to consider. From the vantage point of our whole life being open to God on Judgment Day, we are to make our choices in the present of our duties, responsibilities and ministry¹⁸¹. What we consider we would observe out of fear (reverence) for the Lord, we are to observe and adopt now. It is challenging sometimes to consider our end when we are consumed with our daily responsibilities and tasks. With this exercise, Ignatius puts people in touch with a reality that will befall all people, i.e. the end of our time here on earth. Even for people who may not believe, it is a helpful exercise to consider death, and perhaps speak in terms of the legacy they wish to leave behind. In Évora, Portugal, there is a chapel filled with over 5,000 bones of martyrs. The sign at the entrance reads, “We, the bones that are here, are waiting for yours”. It places the reality of our fragility and impending death before our eyes, and is a useful means to assist our reflection and action here and now.

“Quitar affecciones desordenadas” in relation to ourselves

Given our conversation above about the importance “quitar” has for Ignatius in coming to seek and find the divine will, with the Examen in our toolkit to eradicate mortal sins and our negligences, the parable of the three binaries, as well as the rules for distributing alms so we have a clear idea of what being free from disordered affections entails, Ignatius’ invitation to “quitar” extends even to our most mundane activities, such as eating and sleeping. In these paragraphs of the *Spiritual Exercises*, we find a man who has come through experiences of extreme penances, carried out perhaps with good intentions, but not entirely out of love for God. With great wisdom and balance, he invites the retreatant, and those who wish to continue to go from good to better, striving to give greater glory to God most high, to move from getting rid of only the superfluous, to include the convenient as well.

¹⁸¹ “Claramente presupone la creencia de que un día todas las personas serán llamadas a dar cuenta de su vida que el Dios misericordioso juzgará a todos. Es un sabio recurso que puede ayudar a liberar al ejercitante de un apego actual, o, por lo menos, hacer resaltar la existencia de dicho apego. La primera ocasión en que se emplea este recurso es el segundo Modo para hacer una sana y buena elección en el tercer tiempo [Ej 187], mientras que la segunda ocasión es cuando trata de la distribución de limosnas” [Ej. 341]. MURPHY, L., “Juicio”, *DEI*, 1080.

213 - reglas de comer - La cuarta: guardándose que no caiga en enfermedad, cuanto más hombre *quitar* de lo conveniente, alcanzará más presto el medio que debe tener en su comer y beber, por dos razones: la primera, porque así ayudándose y disponiéndose muchas veces sentirá más las internas noticias, connotaciones y divinas inspiraciones para mostrárselo el medio que le conviene...

In SE 213, Ignatius speaks about why one choses to “quitar”. It is to come to a certain balance, the right mean we ought to have in our eating and drinking. No one has to school us on whether we are having too much or too little to eat. We know personally and can sense if two large pieces of pecan pie is too much, or a half-glass of wine is our sufficient mean. But more than just finding our mean, which is a virtue, there is a transcendent reason for engaging in the process of “quitar”. We are more disposed to feel and sense internally, from our hearts, and we can better perceive the divine inspirations, which come to us¹⁸². As in the first annotation of the exercises, the end of “quitar” is to dispose the soul towards its salvation by its openness to the divine will.

Leaving no stone unturned, Ignatius offers very practical tips on how we can “quitar” in relation to food ingestion in SE 217 - **La octava: para *quitar* dessorden mucho aprovecha que después de comer o después de cenar o en otra hora que no sienta apetito de comer, determine consigo para la comida o cena por venir, y así consequenter cada día, la cantidad que conviene que coma; de lo qual por ningún apetito ni tentación pase adelante, sino antes por más vencer todo apetito desordenado y tentación del enemigo, si es tentado a comer más, coma menos.** In this paragraph of the exercises, Ignatius identifies two roots of disordered affection, our own appetites, or a temptation. Since our appetite is always with us, and the enemy of our human nature never ceases his temptations, Ignatius gives us a means that can help to bring some order and balance to our appetite¹⁸³. Here he invites us to plan ahead. Choose a time when we do not sense our desiring or appetites and consider the amount of food that would be sufficient. We could probably do the same for other disordered desires. E.g. today, there is the temptation to binge watch TV shows or movies because with current

¹⁸² “Para Miró, “la norma de la comida son sobriedad contribuye mucho a la elevación de la mente” y, en general, su uso ayuda a que Dios ilumine a la persona (D22.23, 45).” CEBOLLADA, P., “Penitencia”, *DEI*, 1434.

¹⁸³ “Le propone ahora Ignacio examinar la dinámica de sus deseos, animándole a distinguir la necesidad real que los genera de la compulsión instintiva e inconsciente que puede acompañarlos. Ésta es la razón de ser de sus Reglas para ordenarse en el comer para adelante”. GUILLÉN, A., “Reglas “ordenarse en el comer”, *DEI*, 1553.

technology, one can have Netflix, or download an entire season of a series, and finish watching a show which usually took a year to unfold, in less than two weeks. Ignatius invites us to think with a clear mind about what would be a good mean¹⁸⁴. Visualize the amount of food that is sufficient for you. Then follow-through and do not eat more than you have visualized even if there is a desire to do so. If we wish to conquer our disordered desires and to get rid of it, when we feel tempted to eat more than we know is a good mean, we should eat less. In this case, the bad spirit pushes us via our sensual appetite to consume more, and awakens our desire so that we remain trapped in our sins or disordered affections. He works the opposite way in our prayer. Since in prayer we strive to honor and serve God, if we choose to pray for an hour, the bad spirit brings discouragement, dryness, and a desire to cut back on our time with God. To conquer that desire, Ignatius advice is to pray more than one hour to defeat the enemy. The phrase used in Jesuit circles is *agere contra*, going against. In a letter to Teresa Rejadell, Ignatius explains what this means in relation to temptations of the enemy of our human nature. “If the enemy gives me thoughts of justice, I will immediately think of mercy; if he gives me thoughts of mercy, I will counter by thinking of justice. This is how we are to proceed if we are going to avoid upset, and if we are to delude the deluder”¹⁸⁵. In other words Ignatius says, “Consequently we must observe who is giving battle. If it is consolation, then we must abase and humble ourselves and remember that the trial of temptation will soon come. If temptation, darkness, or sadness comes, we must resist and not let it taint us; we must patiently await the Lord’s consolation, which will dry up all confusion and outer darkness”¹⁸⁶.

580 - comer o dormir...en manera que lo que de aquí *quitar* cada uno sea por devoción y no por obligación.

In this part of the Constitutions (Part VI, Chapter 2 – What pertains to poverty and its consequences), Ignatius advises that when it comes to using what is necessary or proper for our life, like food, sleep, and other things, it should be equivalent to ordinary use. If any member of

¹⁸⁴ “Son correctas y lúcidas las aplicaciones de este “discernimiento del deseo” a las lecturas (Boylesve, 1890), al uso (o abuso) de los medios de comunicación social (García Hirschfeld 1984, 195-205), y en general, al amplio campo creciente de los “desórdenes compulsivos del deseo”, como son las “adicciones” y las “compensaciones” (compras, espectáculos, Internet, ludopatía, aficiones deportivas o dependencias afectivas). Porque el proceso de “ordenar la vida”, hasta llegar a ser en todo “señor de sí”, también pasa por someter dichas realidades”. GUILLÉN, A., “Reglas “ordenarse en el comer”, *DEI*, 1554.

¹⁸⁵ IGNATIUS, *Letters and Instructions*, pg. 20 (Letter to Teresa Rejadell, June 18, 1536).

¹⁸⁶ IGNATIUS, *Letters and Instructions*, pg. 21

the Society wishes to “quitar” more than the ordinary, they can do so, but not out of an obligation¹⁸⁷. Ignatius is solicitous for the balance and health of the members of the Society.

“Quitar affecciones desordendas” in relation to our choices

In the following paragraphs we have some examples from the *Spiritual Diary* of a sense of indifference or the third of the three binaries where the focus is on God and what God desires, and Ignatius decision is dependent upon his will being moved by God.

De 10.2 - A la tarde por hora y media o más, andando por las elecciones asimismo, y haciendo elección de no tener nada, hallándome con devoción, me hallaba con una cierta elevación y muy tranquilamente sin contradicción alguna a tener alguna cosa, y quitándoseme la gana de ir en las elecciones tanto adelante como algunos días antes pensaba.

Ignatius is praying about the new Society as he writes its constitutions. The issue at hand concerns if the houses of Jesuits should live without any rent or be able to accumulate funds. We are invited into the movements deep within the heart of Ignatius. He has a sense of consolation when he considers that they should have nothing. He reaches devotion, there is an elevation of his mind and he has a sense of peace. There is no perturbation or contradiction, as he considers not having anything. Ignatius is describing a sense of consolation, a movement of God and the good spirit affirming his desire not to having anything. On account of this, he did not have much interest in going forward with the election (“quitar ganar de ir en elección”), since he had a clear indication through the spiritual movements. However, these choices take time and so he continues with his initial commitment to pray for 40 days.

De. 11.4 - Acabada la misa asimismo y siempre con voluntad de no tener nada, todo el día quieto; y donde casi a los principios pensaba estar más, quitárseme toda la gana, pareciéndome ser clara la cosa, es a saber no tener nada.

Again, Ignatius uses “quitar” here to describe his sense of not wishing to move forward with the election because he had another clear sign that the good spirit was indicating that the

¹⁸⁷ “En la primera redacción de la *Formula del Instituto los Quinqué capitulae*, se indica “que no impongan a los compañeros, bajo obligación de pecado mortal, ningún género de ayunos, disciplinas, llevar los pies descalzos, o descubierta la cabeza, colores especiales de vestidos, distinciones de alimentos, penitencias, cilicios y otras mortificaciones de la carne”. CEBOLLADA, P., “Penitencia”, *DEI*, 1436.

Society should have nothing. In this case after mass and throughout the day, he felt a sense of quiet with his will to have nothing. No perturbations as he considered this choice¹⁸⁸.

148.1 - Y con esto comenzaron a ir de mí gradatim las tinieblas, y venirme lágrimas, y éstas yendo en aumento, se me *quitó* toda voluntad de más misas para este efecto, y viniendo en pensamiento tres misas de la Trinidad para dar gracias...

Ignatius wished to have much visitations at the end of his period of prayer as a final affirmation from God about the decision he was trying to make with respect to poverty or having rent for the houses. This began to cause a sense of agitation and perturbation because he did not have the outburst of tears he had had in the past. However, when he turned his will towards pleasing God, he began to feel the shadows lifted from him, and to have the experience of tears, a sign of Gods presence for him. This experience of consolation dissipated (“quitar”) his desire to have his own imagined end to his discernment.

155.2 - para mí sería algún descanso en decir misa sin buscar lagrimas ni haberlas, y cuasi que esto me fuera quitarme de trabajo, o descanso en no buscar, o mirar para tener, o no tener

Ignatius is affirming what we said above. Now that he has turned away from fulfilling his own desire to have tears as a sign of God’s affirmation, he finds equanimity. He is not worked up or perturbed by his desire to have this fulfilled (“quitarme de trabajo”).

Conclusion

I have attempted to show how Ignatius invites us deeper into the process of “quitar”, beyond getting rid of our mortal sins and scruples, to dealing with our relationship (degree of

¹⁸⁸ Ignatius uses “quitar” in this same sense in three other entries in his *Spiritual Diary*. **De 16.1 - A esto, entrando en mí mayor devoción y *quitarme* toda gana de mirar más en ello, con un lacrimar y sollozos, hice la oblación de no nada al Padre, de rodillas, y con tanta lágrimas de la devoción; De 41.1 - Acabada la misa, en la capilla, y después en cámara de rodillas, queriendo dar gracias de tantos dones y gracias recibidas, se me quitaba el ánimo para hacer más oblaciones cerca la oblación hecha (aunque siempre la hacía y no sin devoción) teniendo la cosa por firme; 59.1 - Y antes y después sintiendo o pareciendo, o *quitándoseme* la gana de pasar adelante, mayormente después con aquella quietud y grande o satisfacción del anima...**

attachment/detachment) to things, persons, choices, and ourselves. God communicates all to us, even his own beloved Son, and calls us to make a wholehearted offering of our lives, not creating any space in our hearts for anything less than the infinite love of God. Through prayer and reflection on the three binaries, the rules for giving alms, the rules for eating and sleeping, and the constant openness of Ignatius to being led by God as he sought to make a choice about the nascent Society of Jesus with respect to poverty and rents for our colleges, churches and houses, he leads us into the process of “quitar”, always keeping in mind before all else, our end, communion with the One who has first loved us, and selling all that we have, in order to purchase and possess this one treasure.

Chapter 5

FURTHER SEMANTICS WITH “QUITAR”

Introduction

In this chapter, we look at “quitar” not in terms of our own human cooperation with God by personal discipline, *agere contra*, or penitence involving not only the superfluous but the convenient as well. Here Ignatius uses “quitar” as an action of God, the angels, or the good spirit, giving us courage and strength as we journey towards fulfilling the divine will in our lives or by contrast the movement of the evil spirit seeking to discourage us and stop us from moving towards our end. Ignatius makes mention of these outside influences beyond our own thoughts and judgment in SE 32 - “Presupongo ser tres pensamientos en mí, es a saber, uno propio mio, el qual sale de mi mera libertad y querer; y otros dos que vienen de fuera, el uno que viene del buen espíritu y el otro del malo”. What follows is an exploration (by means of citation and commentary) of the places where Ignatius uses “quitar” by either the good or bad spirit. In addition, I will investigate Ignatius’ use of “quitar” in a generic sense, i.e. to take off or remove something, which is not directly connected to the spiritual journey.

“Quitar” by “spirits” in the Spiritual Exercises and Autobiography

315 - La segunda - en las personas que van intensamente purgando sus peccados y en el servicio de Dios nuestro Señor de bien en mejor subiendo, es el contrario modo que en la primera regla; porque entonces propio es del mal espíritu morder, tristar y poner impedimentos inquietando con falsas razones, para que no pase adelante; y propio del bueno dar ánimo y fuerzas, consolaciones, lágrimas, inspiraciones y quietud, facilitando y *quitando* todos impedimentos, para que en el bien obrar proceda adelante.

In order to “quitar” and move beyond disordered desires, sins, our negligence, lapses and falls, and all impediments to our wholehearted and single-minded service of God, discernment is necessary. We need to grow in our awareness of what is happening and why it is occurring. And when we have come to a better understanding of these movements, to take action, disposing ourselves to the movements of the good spirit, and going against the movements of the bad spirit. In SE 315 “quitar” is facilitated by the action of the good spirit. For the one who is striving to go

from good to better, who is purging their sins and seeks to walk in the way of God, the bad spirit brings up impediments, discouraging them from going forward in our Lord, and giving false reasons. On the other hand, the good spirit facilitates “quitando” all of these impediments so that the good work begun may be brought to fruition (cf. Phil. 1:6).

Since these rules (of discernment) pertain to the first week of the Exercises, a time when one is meditating on the sin of the angels, the sin of our first parents, and our own personal sin, the temptation to discouragement could be very strong along with false reasoning. Ignatius faced similar struggles when the bad spirit suggested that he was unable to endure a life of praise, reverence, service, and penitence. In this part of the Exercises, he invites us to take note not of our own striving, but how the good spirit moves within us, putting to rest the clamor of reasoning not to go forward in the service of God.

329 - La primera: propio es de Dios y de sus ángeles en sus mociones dar verdadera alegría y gozo espiritual, *quitando* toda tristeza y turbación, que el enemigo induce; del qual es propio militar contra la tal alegría y consolación espiritual, trayendo razones aparentes, sotilezas y assiduas falacias

In this second set of rules for discernment, Ignatius identifies the work of the good spirits, of God and his angels as to “quitar” any kind of sadness, disturbance or perturbations that the enemy induces in us principally to take away our spiritual consolation. It runs parallel to the above rule from the first week. Ignatius takes for granted that this person is on the way towards God and is sincerely seeking to follow Jesus Christ and discover his holy will. In a heart already purified by the first week exercises, the good spirit encourages, inflames with true spiritual joy, and is the protagonist, “quitando” the work of the enemy that aims to cool and quench the flame of God’s love in our hearts.

333 - La quinta: debemos mucho advertir el discurso de los pensamientos; y si el principio, medio y fin es todo bueno, inclinado a todo bien, señal es de buen ángel; mas si en el discurso de los pensamientos que trae, acaba en alguna cosa mala o distrativa, o menos buena que la que el ánima antes tenía propuesta de hacer, o la enflaquece o inquieta o conturba a la ánima, *quitándola* su paz, tranquilidad y quietud que antes tenía, clara señal es proceder de mal espíritu, enemigo de nuestro provecho y salud eterna.

Ignatius focuses on “quitar” as an action of the enemy of our human nature, removing our peace, tranquility and quietude that we once had in the Lord. His advice here centers on paying close attention to our thoughts, and examining their trajectory from beginning to end in order to

discern its origin. If at some point in our thought process, we are being led away from our peace and spiritual consolation, it is likely the work of the enemy. Ignatius underscores that the beginning, middle and end of the thought process must be “all good” and “inclined to all good”. His use of “all” is deliberate and reflects the central theme of the Exercises, which is a wholehearted giving of oneself to the following of Christ. It is an offering of love to one whose love for us was total. “We love because God first loved us” (cf. 1 Jn. 4). Anything less than a total gift, including in words, deeds and thoughts is not conceivable for such a gracious and loving Lord. From the exhaustive list of words which do not reflect “all goodness” nor inclined to “all good”, we can sense that Ignatius had personally experienced these thoughts and in the course of guiding others, had seen this subtle work of the enemy of our human nature escape unnoticed. If the thoughts end in something bad, something that distracts or is a lesser good than what the soul proposed; or weakens, disquiets, or disturbs the soul at any point in our thought process, it is likely the work of the enemy. Ignatius’ words in his letter to Teresa Rejadell are instructive here because for someone striving forward in the service of God, sometimes it suffices for the enemy to weaken us. “There are two matters in which the enemy is causing you confusion, though not so as to make you fall into any sin that could separate you from your God and Lord; however, he does confuse you and draw you away from his greater service and your own greater ease”¹⁸⁹.

In the Autobiography, Ignatius speaks of “quitar” through the aid of our Lady and the baby Jesus. **Au 10 - Estando una noche despierto, vido claramente una imagen de nuestra Señora con el santo Niño Jesús, con cuya vista por espacio notable recibió consolación muy excesiva, y quedó con tanto asco toda la vida pasada, y especialmente de cosas de carne, que le parecían habersele *quitado* del ánimo todas las especies que antes tenía en ella pintadas. Así, desde aquella hora hasta el agosto de 53, que esto se escribe, nunca más tuvo ni un mínimo consenso en cosas de carne.** Following his conversion Ignatius was beginning his journey into a deeper relationship with God, and this is one of the first visions he shares as he recounts his experience of God. The process of “quitar” here was not in his own strength but a gift and grace given to him by his heavenly visitors, and the effects of this visitation lasted throughout his life. With his experience of Our Blessed Mother and the Christ Child, his mind

¹⁸⁹ IGNATIUS, *Letters and Instructions*, 18 (18 June, 1536).

was cleansed (“quitar”) of his past life of sin especially those of the flesh and the images, which he says were painted on his soul. This in my estimation is a true example of “quitar de sí”, as indicated in Annotation 1, but by means of Mary and the Holy Infant Jesus. Later on, Ignatius tries to articulate the motions within his soul following his conversion and pilgrimage on the way of Jesus. **21 - Mas luego después de la susodicha tentación empezó a tener grandes variedades en su alma, hallándose unas veces tan desabrido, que ni hallaba gusto en el rezar, ni en el oír la misa, ni en otra oración ninguna que hiciese; y otras veces viniéndole tanto al contrario desto, y tan súbitamente, que parecía habersele *quitado* la tristeza y desolación, como quien quita una capa de los hombros a uno** - Ignatius vividly describes the changes he felt within, fluctuating between consolation and desolation just as easily as one removes a hat. In SE 315, 329 and 333, we saw that it is characteristic of the good spirit, God, and his angels to remove sadness and perturbation, and encourage our journey to God, specifically for one who is going from good to better. Ignatius uses “quitar” not as human action, but one that is done by God. He knows that consolation is a gift of God and not something that we can create at will. Yet we can dispose our hearts to God’s inspiration and movement with great generosity and magnanimity. The Holy Father Pope Francis in his address to the fathers congregated at GC 36 encouraged Jesuits to ask for the grace of consolation, for “he wishes you to live in joy”¹⁹⁰.

“Quitar” by “spirits” in the Spiritual Diary

In the following paragraphs, we will look at instances of this movement of spirits in the life of Ignatius from his Spiritual Diary.

De 11.2 - La noche precedente muy mucho debilitado con mal dormir, y a la oración a la mañana con quieta mente y asaz devoción, y con un movimiento espiritual con calor y a mover a lacrimar. Después al levantar, *quitárseme* dos veces el sentido de la flaqueza; después para el ir de la misa, en la oración con devoción al preparar del vestir lo mismo...

Ignatius physically exhausted because he did not sleep well, remains faithful to his practice of prayer in the morning, an important reflection of rule 5 in the rules of discernment (not changing

¹⁹⁰ From a letter of Ignatius to Inés Pascual on 6 December, 1524.

his prior commitments)¹⁹¹. A spiritual movement of consolation, devotion and even tears followed this. He speaks about getting up and ridding himself twice (“quitárseme”) of a feeling of laziness. It is possible to interpret this as an action of cooperation on the part of Ignatius, but since it is occurring within the ambit of an experience of consolation, it is the work of the good spirit, encouraging Ignatius, who is on the road from good to better in his service of God, to keep on going forward, and remain faithful to prioritizing God in his life.

De 32.3 - ...y este sentir o ver creciendo, con mucha abundancia de lágrimas por el rostro con una grandísima fiducia en el Padre, como *quitándose* el destierro pasado

Ignatius is clearly describing here the state of consolation. He has a felt sense of the presence of God, which is gradually increasing. There is much abundance of tears, and he has very great faith in the Father. In this state of great faith, hope and love, and with his heart inflamed and moving towards God, the good spirit helps to remove the exile that he felt from the past. See above SE [315, 329]. There are echoes of the Scriptures where God leads his people from their exile, back to land of promise.

De 49.3 - ...unos pensamientos cómo no venía efusión o abundancia de lágrimas punzándome y *quitando* la devoción, y moviéndome a no me contentar con no se así confirmar con la última misa de la Trinidad.

Ignatius is in a different state. He is very aware of his interior movements, and on this day his thoughts shift direction. It is the ultimate mass of the Trinity, and he does not sense the same effusive abundance of tears. He is bothered by this and begins losing his devotion. Here we are standing in the midst of a movement of desolation as it is negatively impacting his relationship with God and causing it to be less inflamed (“quitar”).

50.2 - Después de la misa quietándome y mediendo mi medida con la sapiencia y grandeza divina, andando adelante...aunque algún poco de dubio se me representase, no se me *quitando* la devoción por todo el día...

¹⁹¹ Ignatius is not necessarily experiencing spiritual desolation. Physical tiredness from a bad nights rest is not necessarily spiritual desolation. However, because he speaks of laziness that hinders his continuing devotion, we could surmise that the tiredness is entering the realm of desolation.

Ignatius continues to give us an interior glimpse of his soul. He uses “quitar” here to speak about not having his devotion lessened even though he had some doubts represented to his imagination. The good spirit is yet at work in him, removing (“quitar”) all perturbations.

143.6 - Y antes de la misa, en capilla, a manera de licencia para mirar arriba, porque me venía que el mirar arriba me era remedio para no turbar de cosas bajas, y con esto mociones y lagrimas y después procurando de mirar arriba, y cuando veía y cuando no veía hallaba devoción y remedio para no tan fácilmente *quitar* la atención de lo que debía por toda la misa

Ignatius again describes the state of consolation. His attention is turned towards God, “mirar arriba”. For him this was the remedy for not being caught up or perturbed, or turning towards lower things. God’s presence is evident because of his tears and he speaks about being in a state of devotion. With the good spirit at work, he could wholeheartedly worship God at mass, without losing (“quitar”) his focus or attention as it unfolded.

Miscellaneous uses of “quitar”

In this section, I place Ignatius’ uses of “quitar” which are not necessarily directly related to the disposition of one’s soul, or opening one’s heart to the divine will, but takes on a literal sense. Some of the instances below that include citations from the *Spiritual Exercises*, *Autobiography*, and *Spiritual diary*, will give some clarity to what I am suggesting.

162 - La primera nota es que en las contemplaciones desta segunda semana, según que cada uno quiere poner tiempo o según que aprovechar, puede alongar o abreviar. Si alongar, tomando los misterios de la visitación de nuestra Señora a sancta Elisabet los pastores, la circuncisión del Niño Jesús y los tres reys, y así de otros; y si abreviar, aun *quitar* de los que están puestos; porque esto es dar una introducción y modo para después mejor y más cumplidamente contemplar

Ignatius invites the giver of the Exercises to a certain flexibility and sensitivity to the one receiving the Exercises. Since this is the first series of contemplations on the life of Jesus, the giver of the exercises does not have to give all the contemplations in the text, but only as much as they sense the receiver of the Exercises will benefit from and be able to relish. In this context, “quitar” has to do with getting rid of some of the contemplations of the second week, if the giver finds that that will benefit the receiver of the Exercises.

Au 52.5 - Pues así es, dice, yo no le hablaré por señoría ni le haré reverencia ni le quitaré caperuza. In the Autobiography, Ignatius was once apprehended by some French soldiers and was awaiting questioning by a captain. In the waiting room he considered how he would address the person. Should he show some sign of respect to the captain by taking off his hat? The excerpt above shows what he decided. Ignatius was not going to show him any signs of respect, and would not even “quitar” his hat. “Quitar” here just means removing an object, and is not connected to disposing one’s soul necessarily to the will of God.

We have another instance in SE 298 - **Primero: fue quitado de la cruz por Joseph y Nicodemo en presencia de su Madre dolorosa.** Here Ignatius makes reference to Jesus being taken down from the cross by two hidden disciples (Joseph of Arimathea and Nicodemus) following his crucifixion and death. The process of “quitar” from the soul is a little more complicated than the removal of a body from the cross, or one’s hat from one’s head, or not using particular texts, because sin, the sadness that comes from desolation and disordered affections involves multiple relations. “Quitar” to dispose one’s soul to God involves the whole person, heart, mind, soul, and spirit, being given over to God.

In the following instances of the Spiritual Diary, Ignatius speaks about not being able to speak because of his intense devotion, tears, and weeping during the mass. 414.1 “Viernes, antes, O.C.Y. y en ella con ellas y **quitando** de habla”. 416.1 – “...con muchas veces **quitarse** la habla”. Here “quitar” describes his loss of speech on account of his devotion and consolation, which hindered him temporarily from continuing with the celebration of the mass.

[487] - La oración se diga en manera que dé edificación y devoción, o no se diga, sino hágase el maestro la señal de la cruz, quitado el bonete y comience.

In this part of the Constitutions (Part IV, Chapter 16: What pertains to good moral habits) Ignatius admonishes those who are officials of the university to say prayers with devotion and edification or not to say it at all. He then advises that they are not to begin their prayers without first making the sign of the cross, removing (“quitar”) their hat, and then beginning. Here “quitar” is the physical activity of taking off one’s hat.

[740] - ...El principal es el Rector, que podrá ponerle y quitarle, dándole la autoridad que sintiere convenir en el Señor nuestro; [758] - ...Con los que no se mostrasen idóneos, se gana en quitarlos sin nota, hecho su curso, si antes no le pareciese al General que conviene

para el bien universal *quitarle*. [759] - Podiendo asimismo *quitarles* y *alargarles* o *restrñirles* la autoridad, y *pedirles* cuenta de su administración. Y si al Provincial *comunicare* su autoridad para poner *Prepósitos* locales y *Rectores*, será suyo *confirmalos* o *quitarlos*.

This part of the constitution (Part IX, Chapter 3: The superior general's authority over the Society and its functions), deals with the authority of the Superior General over the Society, especially as regards appointing rectors and provincials to help with the mission of the Society in colleges, universities, houses or other apostolates. Not only does he have power to appoint but he can remove (“quitar”) from the office for a number of reasons¹⁹². In [758] he has authority to remove someone who may have not served well in office. He should remove them without “embarrassment” or without a note. [759] Reiterates his authority to remove them from office, extend their time, or restrict it. Even if he delegates authority to the Provincial to appoint to offices, the Superior General still retains the right to ‘quitar’ or remove them from their offices.

595 - ...Mas porque muchas veces la enfermedad es de tal cualidad que *quita* en gran parte el uso de las potencias del ánima...tome los sacramentos todos, y se fortalezca para el tránsito de la temporal vida a la eterna con las armas que nos concede la divina liberalidad de Cristo nuestro señor.

Here (Part VI, Chapter 4: The help given to the dying members of the society and the suffrages after death) Ignatius is trying to give counsel to members of the Society who may be dying. He says that in time of sickness, one may have less strength than they usually do and their mental faculties may be compromised. So “quitar” here is a natural process whereby in time of infirmity, sometimes strength and understanding may be debilitated.

537 - La forma de los coadjutores temporales será la misma, *quitando* lo de la institución de los niños.

¹⁹² The Father general (or those he delegates) may change or remove someone if it seems best before our Lord, e.g. in Constitutions [421] - **El tal Prepósito por sí o por otro a quien comunicare su autoridad en esta parte, pondrá por Rector [A] que tenga el cargo principal [alguno de los coadjutores de la Compañía], el cual dará cuenta de su cargo al Provincial o a quien ordenare el General, de quien sera asimismo *quitarle* y *mudarle* de tal cargo, como mejor le pareciere en el Señor nuestro; Or for the common good of an institution or the whole society. 422 - Esto no *quita* que un profeso, siendo enviado para visitar o reformar las cosas de algún Colegio, no pudiese estar o presidir sobre todos en él ad tempus o de otra manera, como más pareciese convenir al bien del Colegio o al universal.**

Ignatius speaks here (Part V – The admission of formed coadjutors and scholastics) about the vow formula that coadjutors make in contrast with those of the professed. The whole process of making vows is similar except that they remove or “quitar” the part about instructing children.

370 - Si en alguno conviniese otra cosa, la discreción del Superior lo verá, y podrá dispensar; y esto de las lecciones públicas no *quita* las particulares, cuando fuesen necesarias o convenientes dentro o fuera del Colegio. From PART IV Chapter 6: Means for their learning well the aforementioned subjects.

With reference to those in studies (Part IV, Chapter 6: Means for their learning well the aforementioned subjects), Ignatius mentioned that they are to attend the public lectures of their professors. However, when it is necessary or profitable the student may attend private lectures within or outside the college. Such action is not prohibited, i.e. they are not “quitar” or prevented from doing so.

Conclusion

The main purpose of this chapter was to show some other ways Ignatius uses “quitar” in the texts under investigation. While chapter 3 and 4 focused on a more active participation of the person going against their own love, care, and self-interest, we highlight in this fifth chapter, the action of “quitar” by spirits. Both good spirits and bad spirits try to influence the human person for their own purposes. The good spirit, God, and the angels remove sadness, perturbation, and all impediments to moving forward in the service of God, and the bad spirits do the opposite. In addition, we explored Ignatius use of “quitar” in a more generic sense, i.e. the idea of simply taking away something (e.g. a hat), or removing someone from a position of authority, etc.

PROJECT CONCLUSION

In this project, I have investigated Ignatius' use of "quitar" primarily in the *Spiritual Exercises*, as well as, his *Spiritual Diary*, *The Autobiography*, and *The Constitutions*. My goal was to understand the meaning of "quitar" by investigating how it was translated from the Spanish text (*Autógrafo*), to the Latin texts (*Vulgata*, *P1*, and *P2*). We discovered that it was translated into over a dozen different Latin terms, and proposed that for Ignatius, "quitar" is an invitation into communion with God. In the introductory chapter, I defined this process as follows: Ignatius' use of "quitar" is an invitation to make our love incarnate by expressing it through our deeds, prioritizing seeking communion with God above any attachment to created things, letting go of them and letting God in, which is a response to the initiative of love freely given by God. He expresses how much of a priority "quitar" is by advocating that we do so in relation to created things (SE 23), in relation not only to the superfluous but the convenient in our most mundane activities, such as, eating (SE 83), as a call to us from Jesus (SE 277), and our response-ability to this call as we live in community (SE 369). In these four entries of the Exercises, the Latin translation of "quitar" is consistent in the *Vulgata*, *P1*, and *P2*. We might say that "quitar" means to abstain, do penance, take away obstacles to prayer and worship, and never deny our freedom and responsibility before God.

Since the process of "quitar" is vitally linked with God, in the second chapter, I proposed an image of God drawn from the *Spiritual Exercises*. Prior to beginning the process of "quitar" a proper image of God based upon the revelation of Scripture, and beyond that, the Word of God made flesh, whom we come to know interiorly through the weeks of the Exercises, is essential. I walked through the weeks of the exercises to reveal an image of God, i.e. God first seeks communion with human beings. This is encapsulated in the Scripture passage, "Behold, I stand at the door and knock, if anyone hears my voice and opens the door, I will come in and dine with him and he with me". It revealed two important aspects to communion. a. That God seeks communion with us, and b. only our free response can actualize this desire and thirst God has for a drink, (cf. Jn.4) and at the same time, satisfy our restless hearts.

The rest of the chapters try to categorize Ignatius' use of "quitar" in our chosen texts. He advocates that we "quitar" our sins and scruples (chapter 3). A proper understanding of the horror of our sins comes not from the world but from Scripture and Tradition. Through the sin

of the Angels, of our first parents, Adam and Eve, and imagining a person in hell for committing one mortal sin, we come to see the malice and ugliness of sin, which is a refusal to love, a rejection of God who seeks to give us life. Ignatius offers us the tools of the Examen and ordering our lives towards the contrary virtues, amongst other means of getting rid of our sins. Chapter 4 looks beyond getting rid of mortal sins, to getting rid of disordered affections, anything in our relationship to things, persons, or the choices we make that are not solely for the love and glory of God. First our affections are turned away from objects that are evil and contrary to God's will. In addition to that, even our affections for things that are not evil in themselves, need to be directed away from lesser goods, to the one who is infinite goodness. We also see that Ignatius uses "quitar" for the action of the good spirits and God in the heart of one who is striving to go from good to better (chapter five). They remove all impediments, sadness and obstacles, and encourage the person to practice and live the goodness and love of God. The bad spirits cause sadness and perturbation within the heart of the follower of God. Finally, we see that "quitar" is not necessarily always connected to the spiritual journey with God, but is used as an ordinary way of saying, take something away. The arrangement of the chapters represents a certain hierarchy of Ignatius' use of "quitar". To "quitar pecado", "quitar afecciones desordenadas", "quitar" by spirits, and the generic use of "quitar" having no necessary connection to the spiritual journey.

For Ignatius, "quitar" is a priority because he makes use of it in Annotation 1 in direct relation to seeking and finding the will of God, in fulfilling what we were created to be, the image of God. However, according to the New Testament, Jesus is the image of the invisible God (cf. Col 1:15). In him we see what it means for a human being to live in service, praise, and reverence of God¹⁹³. The entire contemplation of the Incarnation shows us how the Second Person of the Trinity, "quitar de sí" the "creador hacerse hombre", in order to seek and to fulfill

¹⁹³ "La imitación de Cristo en la espiritualidad Ignaciana tiene, dentro del contexto del *Cartujano, Flos Sanctorum, Kempis*, un claro carácter paulino: no se trata de imitar un modelo externo, ni simplemente de un ejercicio ascético-moral, sino de una comunión real de vida con Cristo, pobre y humillado como expresión de su amor salvífico hasta el extremo de estar dispuesto a ser tenido por loco o por un pobre idiota (Lc 23, 11; Mt 27, 27-31), participando así profundamente en la cruz que conduce a la gloria de la resurrección, "porque siguiéndome en la pena, también me siga en la gloria" [Ej 95]. De este modo la imitación de Cristo adquiere al mismo tiempo una función crítica personal y social, llevando a una nueva manera de ser y de obrar que puede incluso poner en cuestión la totalidad de la propia existencia, como le sucedió al mismo Ignacio, pero que sólo es posible como respuesta desde la gracia". GARCÍA MATEO, R., "Imitación de Cristo", *DEI*, 1000.

the will of the Father, to save humanity which was heading towards hell because they abused their freedom. Jesus is the Second Adam, the first born, the one who shows us the life that we were called to from the beginning; (cf. 1 Cor. 15:45, Col 1:15)¹⁹⁴ a life in which we think of ourselves as dead to sin (chapter 3), and alive to God in Christ Jesus (cf. Rm 6:11). He was like us in all things but sin (cf. Heb. 4:15). His food was to do the will of God and accomplish the work, which the Father gave him (cf. Jn 4:34)¹⁹⁵. He invited those who follow him to love him even above father, mother, brother, sister (chapter 4), etc (cf. Mt. 10:37; Lk. 14:26). Jesus is one with the Father, living in him and inviting us into the same intimate communion of love and life that they share (cf. Jn 14:10f). Jesus is love made flesh. He is the Way, Truth, and Life concerning “quitar de sí” to “buscar y hallar la voluntad divina”¹⁹⁶.

This study has not explored Ignatius’ use of “quitar” in his letters. It could be a great complement to our own investigation. In addition exploring the use of “quitar” in the writings of the early companions (e.g Nadal, Faber, and other spiritual writers)¹⁹⁷, as well as, investigating other traditions within the catholic Church, such as the writings of St. Teresa of Avila or John of the Cross in a comparative study could prove very fruitful. In annotation 1 of the exercises, there is a triptych of words, ‘quitar’, ‘buscar’, and ‘hallar’. Some may read this as the traditional three ways, the purgative, illuminative and unitive. A similar investigation of the last two terms could make a great contribution to our understanding of the way of Ignatius. In addition, it might be

¹⁹⁴ “Cristo es el sol que ilumina y da calor a la vida de Ignacio, y a través de Él llega a la Trinidad. Sin este amor apasionado a Jesús no se comprende la vida de Ignacio, ni la fundación de la CJ. Su vida es un servicio al Señor en la Iglesia y este Señor es el Creador y Redentor, Jesucristo, el Verbo encarnado. Su grupo será la CJ, Ignacio ha sido puesto por el Padre con el Hijo, para ser compañero de Jesús. Como dijo de Ignacio un monje de Montserrat, “aquel peregrino era loco por nuestro Señor Jesucristo” (FN III, 205). CODINA, V., “Jesucristo”, *DEI*, 1076-1077.

¹⁹⁵ “Debemos tener a Cristo ante los ojos como nuestro jefe. Esto, pues, fue mostrado a nuestro padre Ignacio: vio a Dios ponerle definitivamente en el servicio de Cristo llevando la cruz, y decirle: ‘Ego vobiscum ero’, etc. Esta misma es también nuestra vocación, o sea, servir a Cristo que lleva su cruz, no en su misma persona, sino en la Iglesia, porque Cristo hace suyos los sufrimientos y las persecuciones de la Iglesia” (*MNadal V*, 789). ALPHONSO, H., “La Storta”, *DEI*, 1094.

¹⁹⁶ “Seguir a Jesucristo es entrar en el misterio del Padre y del Espíritu, el misterio de la donación total, amorosa, de Dios, reclamo a la donación amorosa total nuestra por amor suyo. Esta donación total que Él merece es la causa de la indiferencia ignaciana. RUIZ JURADO, M., “Dios Padre eternal en la espiritualidad de san Ignacio de Loyola”, en *A la Luz del carisma Ignaciano: Estudios sobre san Ignacio de Loyola y la Compañía de Jesús*. Colección Manresa 56, Mensajero - Sal Terrae, Bilbao – Santander, 2015, 36.

¹⁹⁷ One example is the place of “quitar” in the work of ecumenism as Faber eloquently said. “Si queremos ayudar a los herejes de nuestro tiempo debemos poner atención para mirarlos con amor, para amarlos en la verdad y para *quitar* de nuestro corazón todo pensamiento que pudiese disminuir nuestro respeto hacia ellos” (*MFab*, 400).

worth exploring the relationship between “quitar” and other Ignatian terms, like “abnegation”¹⁹⁸, “mortification”, “vencer a sí mismo”, “ser señor de sí”, and “indiferencia”.

Our investigation brings to the fore the interplay of grace, human freedom, asceticism and communion. On our pilgrimage towards authentic human flourishing, none of these terms stand alone but are mutually implicating. “Quitar” in isolation from its object - to seek and find the will of God, i.e. communion, is reduced to human efforts, which can never attain to God (cf. Mt. 19:26). Grace precedes our efforts to “quitar”. Yet human freedom is not thereby overlooked. Grace elicits a response freely made by the human person, to purge him or herself of everything that is evil or a lesser good, in order to enter into communion, the joy of a filial relationship of love with the one who is infinite goodness. This is the pilgrimage to which Ignatius invites us in the “process of quitar”. Through him, the voice of God cries out from the Garden of Eden, to the garden of our hearts. Where are you?

General Congregation (GC) 36 has given a specific call to Jesuits. “In all we do, we want to heed Pope Francis, who has urged us to promote dynamics of personal and social transformation. “What we need is to give priority to actions, which generate new processes in society. Prayerful discernment ought to be our habitual way of drawing closer to reality when we want to transform it”¹⁹⁹. This is at the heart of my engagement in this project. The process of “quitar” involves looking at the reality of our lives (sinfulness, disordered affections), and to be transformed by God’s grace, so that we are more disposed to God who seeks to commune with us, and not only dispose our hearts to God, but act in concert with his will. “Quitar” is the road to personal and social transformation, and disposing our hearts to discern together in community, where God is calling us.

¹⁹⁸ “Hay otros términos próximos a la palabra abnegación: “vencer a sí mismo” [Ej 21.87]; “abajarse, bajeza propia” [Ej 116.165.258.289.324], “humillarse” [Ej 75.108.165-168]; “diminuirse” [Ej 58]; (...) “despreciarse, aborrecer sus propias operaciones” [Ej 63]; “hacer/afectarse contra su propio...” [Ej 16.97.157; cf. 164.168]; “hacernos indiferentes” [Ej 23; cf. 155.179]; “quitar el afecto” [Ej 153-155]; salir de su propio “amor/querer/interes” [Ej 189]. PALLIN, R., “Abnegación”, *DEI*, 65.

¹⁹⁹ GC 36, Decree 1, 37.

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