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**THE ROLE OF LITURGICAL DISCERNMENT IN
THE *SPIRITUAL DIARY OF*
SAINT IGNATIUS OF LOYOLA**

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Madrid, _____

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Index of Terms

<i>Au</i>	<i>Autobiography</i>
<i>CCC</i>	<i>Catechism of the Catholic Church</i>
<i>DEI</i>	<i>Diccionario de Espiritualidad Ignaciana</i> , ed. Grupo de Espiritualidad Ignaciana, 2 vols. 2 nd ed., Mensajero—Sal Terrae: Bilbao-Santander, 2007.
<i>SD</i>	<i>Spiritual Diary</i>
<i>SE</i>	<i>Spiritual Exercises</i>
<i>Summ Th</i>	<i>Summa Theologica</i>

Introduction

The *Spiritual Diary* is a collection of Ignatius of Loyola's movements in prayer during an intentional period of discernment as the Society's first Superior General. At first glance, it can be seen as a model of piety, obedience, and devotion from a 16th Century figure attempting to confirm his decision on a particular juridical matter concerning poverty to codify constitutional norms of his nascent religious order. While the document chronicles his journey towards confirming a practical issue, in this case, whether the professed houses should receive an income, something more profound happens. Ignatius develops an interior sense of God's presence and consequently becomes more devoted, consoled, and confirmed in his relationship with the Trinity. This movement happens primarily through the celebration of the Eucharist. The liturgy played a fundamental role and facilitated his daily encounter with Christ. Therefore, by celebrating the Eucharist, Ignatius experiences a greater devotion for God, which allows him to make an informed discernment for the Society of Jesus.

This project will focus on analyzing the role of the mass in the *Spiritual Diary*. Ignatius had a variety of ways to discern the issue of poverty, yet he chooses the celebration of the Eucharist as the primary form of prayer to discern. This does not mean he ignores his own methods written in *The Spiritual Exercises*. On the contrary, those movements are noted in the *Diary*, and Ignatius explains his assessment of them. Yet, there is something distinct about the Eucharist. Therefore, investigating *why* Ignatius valued the Eucharist and how it brought him closer to confirming his discernment will be the focus of this work.

Thesis Structure

The thesis is divided into three parts. *Chapter One Understanding: Ignatius and his Eucharistic Context* examines the state of the clergy and the reasons why Ignatius founded the order. The chapter is divided into two parts. Part One looks at Ignatius' vision of the priesthood and his desire for ecclesial reform. André Ravier's work, *Ignatius of Loyola and the Founding of the Society of Jesus*, provides a thorough study into the origins of the early Jesuits and explains the circumstances that lead Ignatius to start a reformed order of clerics. At the time of Ignatius, 16th Century clergy were poorly educated, and some engaged with the scandals of simony and financial mismanagement that disparaged the image of the priesthood. Ignatius sought to correct that behavior by not only introducing a stricter rule on poverty, but to ensure that ministerial reform also meant that priests were well trained to celebrate reverently the sacraments, particularly Reconciliation and the Eucharist.

Part Two of Chapter One looks at the development of Eucharistic theology in the 16th Century. *A Companion to the Eucharist in the Middle Ages* edited by Ian Christopher Levy, Gary Macy, and Kristen Van Ausdall looks at the intellectual and religious life in Europe from 500- 1800 AD covering topics such as a medieval theological understanding of transubstantiation, liturgical ritual and worship, conciliar analysis on the ministerial priesthood, eucharistic devotional practices, and art and environment. Cardinal Goicoecheha's book *La Santa Misa en la Espiritualidad de San Ignacio de Loyola* provides additional attention to Ignatius' specific context covering where the saint experienced the sacraments in his early years how those formative moments shaped his perspective on priesthood. Additionally, Ignatius develops a "pilgrim attitude" in the *Autobiography*. This nomadic disposition influenced the importance on poverty, not on in a material sense, but also, as a spiritual virtue, which he

identifies as indifference and interior freedom. Such ideas contribute to his ongoing understanding on Christian anthropology and ecclesiology.

Chapter Two: The Role of the Mass in the Spiritual Diary looks primarily at the *Spiritual Diary* and the purpose of this discernment. After he was elected Superior General, the Society gave him a mandate to write and finish the Constitutions. A major part of this work included the *Deliberation on Poverty* and the question of whether professed Jesuits could receive a sustainable income. Ignatius wanted to incorporate a stricter rule and instinctively did not want professed Jesuits to have financial independence. Yet, he wanted to ensure that this decision was not the product of his own ego but followed God's directive. The discernment not only answered a practical question, but it also deepened Ignatius' love for God. This devotion for God and the Church would fortify his resolve to maintain a level of reform and accountability that would aid the Society's mission in spreading the Gospel. Javier Melloni's *Mystagogy of the Exercises* provides further insights on Ignatius' experience with writing and giving the *Exercises* that also appear in the *Spiritual Diary*. Melloni explains key ideas like saintly intercession, the role of Mary, and the ability to listen to the Trinity. Additionally, this chapter cites papal documents from John Paul II and Benedict XVI. While their theological writings post-date Ignatius, their wisdom comments on the universal and timelessness of the liturgy. Because the Eucharist is constituted by Christ, the Kairos and cosmic nature of the liturgy transcends a chronological understanding of time and space. Therefore, theological analysis on the Eucharist retroactively pertains to the explication of the Eucharist. The *Spiritual Diary* not only displays a helpful example of discernment, its emphasis on the Eucharist and its effects invites contemporary readers and lovers of Ignatian Spirituality to question and discern for themselves whether to incorporate these principles into their daily life and how to properly do so.

Chapter Three: The Role of Liturgical Discernment in the Society of Jesus discusses the possible benefits from integrating Ignatius' method of discernment from the *Spiritual Diary*. The recent promulgation of the *Universal Apostolic Preferences*, particularly the first preference, prioritizes not only further study of the *Exercises*, but better ways of providing access to them as well. The merger of worship and contemplation manifests a possibly new perspective to pray and seek God's will. In this chapter, I talk about *Ignatian Eucharistic Discernment* and how the melding of liturgical worship and the *Exercises* can be a powerful tool for the Society of Jesus today. As an example, the chapter highlights the works of Pope Francis and Patriarch Bartholomew's book *Encountering the Mystery*. Patriarch Bartholomew explains the integration of worship, prayer, and creation, and how necessary these elements are in fulfilling one's Christian vocation. In both of these authors, it is clear that discernment and worship form a synergetic bond that simultaneously petitions for God's grace and offers a prayer of thanksgiving for that grace. Christian anthropology hinges on the creator/creation dynamic. This dynamic describes the necessity creation has for the creator. A fundamental element of that necessity is an openness to be in relationship with God. To be in relationship, humility before God facilitates this openness to God. It is only then, that the creature understands his instrumentality in the hands of God.

The role of the liturgy in the *Spiritual Diary* has profound meaning. Not only does it present the inner life of a major 16th Century figure, but it encourages contemporary readers to examine the influence of the Eucharistic in their own lives. Meaning to say, does the Eucharist have the same importance or place in today's way of discernment? What are the lessons Jesuits can glean from the *Spiritual Diary*? For Ignatius, the issue of integrating a guideline on poverty was not only about material goods. He sought to understand how a Jesuit could be more free,

more available, humbler, and more willing to seek the will of God. The Eucharist was not only a ritual to offer bread and wine, but a total offering of creation itself back to God—and for Ignatius, that is what poverty signified. When Ignatius celebrated the liturgy, his experience of the Trinity left him spiritual graces and in consolation. The euphoric state of the divine shaped the remainder of his life. That felt reality paired with those spiritual intellectual gifts all stem from that daily ritual, where creature and creator encountered one another. Therefore, the desire for that intimacy with God continues to be available to Christians today. Perhaps, with greater illumination, this investigation hopes to highlight how the liturgy can aid the process of discernment towards following God's will.

Chapter One: *Understanding Ignatius and his Eucharistic Context*

Since Ignatius' conversion in 1522, the theme of poverty has had a consistent presence in his life. Whether as a pilgrim begging in the streets in Manresa [Au 29] or as a student in Alcalá [Au 56], he understood how poverty led to experiencing interior freedom. Poverty showed the superficiality of his former life as a soldier and helped him embrace a humble life dedicated to God's service. The prominence of poverty can be traced from *The Spiritual Exercises* in many different forms from contemplating the Nativity scene [SE 98] or the *Call of the King* meditation [SE 146]. Ignatius is intentional about emphasizing how Christ lives out his humanity, particularly through poverty and humility. For Ignatius, imitating a poor and humble Christ when celebrating daily mass was key to experiencing significant spiritual movements and to receive confirmation for how to proceed.¹ This chapter will be in two parts: a brief examination of the priesthood for Ignatius, and second, an analysis of the celebration of the Eucharist, with additional attention at the preparation off the mass. Other factors like the Liturgy of the Hours, sacred art, architecture shaped his liturgical imagination. Therefore, contextualizing Ignatius' liturgical theology and understanding his aesthetical environment can bring clarity in how he came to prioritize themes like poverty as a instrument for reform.

Priesthood and the Need for Ecclesial Reform

The state of the clergy in the 16th Century had many problems concerning church governance and catechetical formation of the lay faithful. One of the key issues involved the papacy and the "abuse of the property of the Church."² Some scandals were primarily

¹ THIÓ de POL, Santiago, "La Pobreza" en *La Intimidación del Peregrino Mensajero*—Sal Terrae: Bilbao—Santander, 1998, 45.

² RAVIER, André, *Ignatius of Loyola and the Founding of the Society of Jesus*, Ignatius Press: San Francisco, 1987, 39.

economical and focused around issues of simony and benefices from titles, but one of the gravest scandals involved the “promotion of ignorant and totally unworthy men to holy orders.”³

Because many candidates lacked the sufficient moral, canonical, and doctrinal training for the office, abuses were rampant, particularly in the area of benefices, the bestowing of titles, and dispensations from grave sins without proper examination.

When Ignatius and his companions presented their desire to form a religious order, some cardinals and advisors to Paul III counseled against it because “many regular priests are so corrupt that they really scandalize the laity and gravely hurt the Church by their example.”⁴ It was not until Paul III convened the Council of Trent that reform to the ecclesial hierarchy and the priesthood began to happen. The Church wanted clergy willing to live lives of simplicity, humility, and learnedness—all qualities that had been severely lacking.

Aside from clerical abuses in the hierarchy, the divide between the rich and the poor continued to widen. Jesuit historian André Ravier outlines three reasons for this: money, culture, and insufficient catechetical training.⁵ While industry and technological progress occurred, only a few powerful families, like the Medicis, controlled the power of the purse. Certain sectors of society, particularly women, were victims of this new reality. Many were courtesans, who did not have the resources to survive. As a solution, Ignatius founded the “House of St. Martha”, which provided an opportunity for these wayward women to live respectable lives.⁶ Examples of excessive wealth and economical abuse deeply impacted Ignatius and would inspire him to form a religious order dedicated to the poor and the vulnerable.

³ Ibid., 39.

⁴ Ibid., 40.

⁵ Ibid., 47-50.

⁶ Ibid., 48.

A lack of access to education was the second contributor to the social gap. Because families hired tutors to instruct young students in the arts and sciences, this excluded many of the poorer families, who could not afford the tuition.⁷ An education was one of the surest ways towards social mobility, especially for professional careers in medicine, law, government, or business. Additionally, access was almost exclusively for young sons, and girls were rarely given the opportunity to obtain an education. Young women, who were not able to take care of households or have access to decent work, resorted to prostitution.⁸

Proper catechesis was scarcely available to both the rich and the poor. Religion was reduced to superstition, and issues involving magic, sorcery, and diabolism were easily mixed or confused with holy symbols found in churches and chapels; this led some to equate it with pagan mythology.⁹ Candidates for the priesthood were not exempt from this type of obliviousness. In fact, the early companions “kept running into the ignorance of the clergy and its absence of sacramental education; some priests mumbled any old formula for absolution, and some did not even know how to read the missal.”¹⁰ When reform came, basic catechesis in moral theology needed to be given to young clergy, as it was not unusual to see some “living with concubines in full view and with the full knowledge of their flocks.”¹¹

Given these three circumstances, Ignatius wanted an order of poor and learned priests to serve the Church. In his commissioned letter from Polanco to the Jesuits in Padua, Ignatius understood that poverty provided a freedom from the abuses that he saw in society.

Poverty makes it easier in every case to hear better the voice, i.e., the inspiration, of the Holy Spirit, removing any obstacles in its way. It also makes prayers more

⁷ Ibid., 49.

⁸ Ibid., 50.

⁹ Ibid., 50.

¹⁰ Ibid., 51.

¹¹ Ibid., 51.

effective in the sight of God, ‘The Lord heard the prayer of the poor’... It is the foundation on which Jesus Christ seems to have shown that the edifice of perfection is to be built when he said, ‘If you would be perfect, go, sell what you possess and give to the poor, and follow me.’¹²

For Ignatius, poverty was a gift that had to be freely accepted. Before receiving their official papal charter to be a religious order, the first companions were ordained in Venice “*ad titulum paupertatis*” meaning they were poor priests.¹³ This would provide the opportunity to fully give of themselves to prayer and ministry. Poverty was not a burden one would take for the sake of mission. If one lived this evangelical counsel authentically, it would be a joyful and attractive way of being with the poor Christ. In the first document presented to Paul III, the following is said about the Society’s views on poverty: “We have experienced the fact that no life is more joyous, more pure, more apt to enlighten one’s neighbor than that which is the most removed from the blight known as the love of money and which seeks instead to be as close as possible to evangelical poverty.”¹⁴ This is why Ignatius heavily discouraged Jesuits from receiving benefices or episcopal appointments. Such offices provided significant financial income, but abuses were commonly associated with these titles.

Ignatius was keen to protect his priests from what he saw as easy abuses of power in the early church. His preventive measures against accepting prelacies can be clearly found in the promises made by the solemnly professed. In these promises made before the provincial superior (or his appointed representative) and his brother Jesuits, the priest accepts that he will not ambition for prelacies, dignities, or the episcopacy,¹⁵ and that he will denounce anyone who

¹² “Experience of Poverty, Padua 1547.” Joseph A. Munitiz and Phillip Endean, trans., *Saint Ignatius of Loyola: Personal Writings*, Penguin: London, 1996, 192-193.

¹³ GANSS, George, ed., *Ignatius of Loyola*, The Classics of Western Spirituality, Paulist Press: Mahwah, 1991, 108.

¹⁴ “Prima Societatis Jesu Instituti Summa” in Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 106.

¹⁵ NORMS Part V: No. 139, Padberg, *The Constitutions of the Society of Jesus and Their Complimentary Norms*, 211.

ambitions for such honors.¹⁶ These promises are not just procedural. For Ignatius, they became a spiritual and cultural norm within the Society that it was not in the “way of proceeding” to commonly serve the church in this particular fashion. Ambitioning for such offices only increased the probability for abusing power and left the Jesuit less available to fulfill the missionary or pilgrim spirit he found to be crucial to the charism of Jesuit priesthood.

To the early companions, Ignatius’ spiritual story became the example they wanted to embody. He was not simply the founder of the Society, but he was considered “the very soul of the group.”¹⁷ When he was encouraged by the early companions to compose his autobiography, he successfully did so by dictating his testimony to Câmara. From the beginning, Ignatius refers to himself as “the pilgrim.”¹⁸ His story would not only become an inspiring tome, but a template to emulate.

A word dear to Ignatius and to his companions summarize and symbolizes the Ignatian mentality: pilgrimage. They were essentially pilgrims, they always marched towards one Jerusalem or another, first the terrestrial one and then the celestial one. They went on the Way according to the will of God in his... The way consisted of all the roads of the world. However, it was still more the way of mystery and light that the Lord made them follow in the course of the long earthly marches. On the pilgrims’ route there was also self-abnegation, poverty, sometimes hunger and thirst, the capriciousness of the seasons and the uncertainty of the future. There was also a freedom of the spirit, the infinity of the horizons without limit or constraint, the overflowing joy of adoration, of offering oneself and of acts of grace.¹⁹

To be on pilgrimage was to depend entirely on God’s providence. Ignatius trusted the Spirit to lead him in all the areas of his life from his conversion and to the founding of the Society. This trust deepened through his prayer and devotions allowing him to discern God’s will. The process involved many mistakes. Case in point, Ignatius imagined that he would be devoting his whole

¹⁶ NORMS Part V: No. 141, Padberg, 211.

¹⁷ RAVIER, *Ignatius of Loyola and the Founding of the Society of Jesus*, 55.

¹⁸ GANSS, *Ignatius of Loyola*, 86.

¹⁹ RAVIER, *Ignatius of Loyola and the Founding of the Society of Jesus*, 96

life in Jerusalem. Later, he would recognize that much of that desire was fueled by his ego,²⁰ but his goal to be apostolic and to minister to God's people was a direct fruit of that discernment. To be a pilgrim priest meant to embrace a life of poverty. For Ignatius, it meant understanding a type of radical dependency on God, which allowed him a disposition of availability and openness to God's desire over his. Because priests were charged with celebrating the sacraments not out of an exercise of power, but one of service. This ministerial service was to bring about reconciliation between creature and creator that when experienced could have lasting effects for the individual to help build the kingdom of God. As it has been shown, Ignatius wanted educated priests to comprehend the sacred mysteries they were celebrating and not simply perform them. Therefore, studying the important movements of 16th Century Eucharistic theology will aid in seeing how priests came to understand the liturgy, and the role that Ignatius took in integrating his education and prayer within that tradition.

Eucharistic Theology in the 16th Century

The conclusion of the Fifth Lateran Council in 1517 re-established norms such as papal authority to convoke ecumenical councils, the church's authority to regulate public preaching, and the instruction of philosophical content in seminaries and universities among other aspects of church life. These reforms touched upon issues of clerical competency in ministry, which plays a significant role in the *Autobiography*. The Council of Trent eventually brought a unified liturgical ritual, but that result would not be instituted until the council's conclusion in 1563.

Before the conclusion of Trent, key moments in the Society of Jesus already happened: the *Deliberations* and the election of Ignatius as Superior General in 1541 and the *Spiritual Diary* in 1544. Since the liturgical implementation of Trent happened almost twenty years after

²⁰ GANSS, *Ignatius of Loyola*, 83.

Spiritual Diary, there is no conclusive evidence to know what kind of missal he was using at the time. Yet, given the circumstance, it is most likely Ignatius may have used the Missal of Lichtenstein that was printed in 1536 based on his residence in Rome and the missal available to the clergy.²¹ Knowing the missal can offer liturgical and theological insight on what Ignatius may have read during his celebration of the Eucharist. As sources indicate, understanding eucharistic theology hinged on two key elements: the role of the priest and the presence of Christ in the Eucharist.

The Gregorian Reform Movement of the 11th Century established liturgical principles for the celebration of the Eucharist. First, the question of ordination confirmed the three principal orders of sub-deacon, deacon, and priest.²² The priest was a chosen member from the community ordained and authorized to consecrate the species making Christ present in Eucharist. Christologically, the priest was seen to fulfill the authoritative mandate given by “Christ himself entrusted to the apostles and their successors”²³, to celebrate the paschal sacrifice. This mandate served a three-fold purpose: first, it fulfilled the command from Christ to celebrate the Eucharist, second, God’s corporal offering became food for nourishment, and finally, the partaking of the Eucharistic meal unified the faithful as a body and with Christ.

The Church had the sole power to validate the priest’s ordination. The Church provided clear criteria of what constituted her ministers. He had to be a male with the intention of confecting the sacraments on a regular basis and was to be ordained by a bishop. This was supported by Alexander of Hales' commentary on the *Sentences of Peter Lombard*, which argued

²¹ GOICOECHEA, Angel Suquia, *La Santa Misa en la Espiritualidad de San Ignacio De Loyola Segunda Edición* en Colección “Movimiento Sacerdotal de Vitoria” Vol. 9, 1989, 208.

²² MACY, Gary, “Theology of the Eucharist in the High Middle Ages” en *A Companion to the Eucharist in the Middle Age* ed. Ian Christopher Levy, Gary Macy, Kristen Van Ausdall, Brill: Boston, 2012, 367.

²³ C. 1, ed. Antonio Garcia y Garcia, *Constituciones Concilii quarti Lateranensis una cum commentariis glossatorum*, Vatican City, 1981, p. 42.

for the sacramental and ritualistic authorization of power given to a man that established him as a priest with the authority to consecrate the Eucharist.²⁴ This power sparked multiple discussions about the moral character of the priest, and whether that would affect his ability to preside at the Eucharist, but Lombard argued that “it can be indeed said to be a certain sign, that is, something sacred, by which a spiritual power and office is given to the one ordained.”²⁵ Therefore, validity of ordination trumped moral character.

The presence of Christ, specifically in the species, brought about various conversations and spirited debates concerning how God could be actually present in bread and wine. Peter Lombard played an important role forming this conversation and his influence ranged throughout the Middle Ages claiming the Eucharist contained the substance of Christ, but still maintained the physical accidents of bread and wine.²⁶ Thomas Aquinas would further support this idea by identifying Christ’s presence through concomitance. In relation to transubstantiation, concomitance addressed the idea of substantial not quantitative presence. This is to say that while the accidents of the eucharistic elements are present, Christ is fully present substantially.²⁷ Concomitance addressed concerns about the presence of the historical Christ, the amount of quantitative presence of Christ in the bread and wine, and the properties of the Eucharist once it was consumed. While the physical and metaphysical attributes of the sacrament were argued, theologians, such as the Augustinian Canons of St. Victor in Paris “understood the sacrament as a celebration of and the growth in an active life of faith and charity.”²⁸ The development of the

²⁴ MACY, “Theology of the Eucharist in the High Middle Ages”, 368.

²⁵ *Glossa in quatuor libros sententiarum Petri Lombardi* 4.24, Biblioteca Franciscana Scholastica Medii Aevi 15: Florence, 1951-1957, 401.

²⁶ *Sententiae in IV Libris Distinctae*, ed. Ignatius Brady, 2 vols., 3rd ed., Grottaferrata, 1971-81, 4.12.3, 4:306-307.

²⁷ LAHEY, Stephen, “Late Medieval Eucharistic Theology” en *A Companion to the Eucharist in the Middle Age* ed. Ian Christopher Levy, Gary Macy, Kristen Van Ausdall, Brill: Boston, 2012, 506.

²⁸ MACY, “Theology of the Eucharist in the High Middle Ages”, 379.

Church's understanding on Eucharistic theology continued to address numerous aspects including the moral status of the priest and the recipient, the ability for Christ to make himself fully present in the Eucharist, and the manner and moment when transubstantiation occurs. A thorough summation of this period's exploration of sacramental theology is not the intent, but rather a prism to illustrate some of the core ideas that influenced Ignatius.

Fundamentally, Christ's presence in the Eucharist becomes for Ignatius the place of encounter and discernment. The extent by which Ignatius experiences this encounter will be examined in the following chapter. Greater investigation into the text displays Ignatius enthralled with how he gives himself over to Jesus in the Eucharist to discern the spiritual movements of God's will. Ignatius' training in Paris was grounded in Thomism, which articulated many of the Church's understandings of sacramental theology and gives way to how he came to understand who God was and how his prayer, particularly as a priest allowed him to discern in this specific way.

Ignatius' path towards "submission and reverence" [SD 156] to Jesus in the Eucharist echoes a similar invitation in the *Exercises* to "meditate and contemplate how God is in each creature according to his own essence, presence and power" [SE 39]. For Ignatius, there is an anthropological and ecclesiastical element to this. To understand Ignatius' understanding of reverence and meditation, we must look first at St. Thomas Aquinas' anthropology, which helps provide context to the thought of Ignatius. The will of the person can only be moved by the intellect when it is presented with the good; since our inclination is towards the good, God's grace moves us towards the universal good—God himself.²⁹ The goal of the *Exercises* is to choose Christ, more specifically to have the interior freedom to offer oneself completely in the

²⁹ *Summ Th.*, 1a 2a, q.9, art. 1 and 6 and q. 10, art. 4.

service of Christ [SE 5]. Consequently, it is a transformation of the will to purify oneself to be available in service. As Melloni states, “this *Ignatian will* is no more than the free determination of the exercitant to receive God’s action, not to replace it, but to accept it.”³⁰ The mass becomes a spiritual exercise, where Ignatius encounters Jesus in Word and Sacrament, and through its reception becomes freer to accept the will of God.

The presence of Christ in the Eucharist is also in his Church. With the *Rules for Thinking with the Church*, Ignatius teaches the exercitant how to not only encounter Christ daily, but to do so in the life of the Church identifying with the Crucified-Risen One.³¹ Countless examples show Ignatius’ fealty to the Church from Salamanca to La Storta to Rome. This fidelity was not born out of blind devotion, but out of response to what he experienced in Manresa, and more specifically at the River Cardoner, when the mysteries of God became clear to him [Au 30]. The eucharistic and sacerdotal nature of his vocation is grounded in Christ and the Church.

Therefore, what he discerned for the Society of Jesus concerning poverty, not only pertains specifically to the integrity of the Jesuits, but to the Church at large. Meaning to say, the effects of the Society’s witness of poverty through proclaiming the Crucified-Risen One in the context of the Church signified an intentional work of saving souls. Not only was he working to discern how Jesus was calling the Society to greater fidelity, but he was simultaneously offering up its members to be transformed towards greater humility and devotion in the Eucharistic celebration.

Ignatius’ desire for priestly reform was not simply comprehending the ritual but integrating the contemplative elements of the *Exercises* within the practice of sacramental life. Theological ambience, like art, architecture, and liturgical furniture helped priests celebrate more

³⁰ “Así, este querer ignaciano no es más que la libre determinación del ejercitante a recibir la actuación de Dios, no para sustituirla, sino para acogerla.” Javier Melloni, *La Mistagogía de los Ejercicios*, Mensajero-Sal Terrae: Bilbao-Santander, 2020, 79.

³¹ CORELLA, Jesús, *Sentir La Iglesia*, Mensajero—Sal Terrae: Bilbao—Santander, 1996, 76.

reverently the sacred mysteries. The images were a reminder of the celebration of the Paschal sacrifice. The Liturgy of the Hours was important too because religious clerics were asked to pray the psalms, and by doing so, it connected all priests in fraternity with one another. These factors highlighted elements, such as Marian devotion and the communion of saints. By doing so, Ignatius understood more clearly the ecclesial life of the Church and the possible fruits that could come about when a priest fully gives himself over to God and the community.

Art and Environment

During the time of the *Spiritual Diary*, Ignatius was residing in Rome. While there are no pictorial depictions of what the liturgical space looked like for him, piecing together the artistic cultural movements in Italy during the mid-16th Century can help illuminate what he may have seen. Sources mention that Ignatius celebrated in a space that was both a conference room and the Jesuit curia chapel in Rome. In the space, there was a painting of the Holy Family with a young John the Baptist hung that was regularly used as a meditative piece of Ignatius.³² The figures of the Virgin with child carries different layers of theological significance.

Mary's role in 16th Century liturgical art shaped the devotional life of the faithful, and seeing she was seen as priest and tabernacle. While Mary was restricted to the traditional sacramental form of ordained priesthood, depictions of her holding Christ become reminiscent of the priest holding the consecrated host during the liturgy.³³ She is also the tabernacle for Christ's body and the image of "the ark of the covenant for the New Order."³⁴ As both priest and

³² MAHER, Michael, *The Rooms of St. Ignatius*. Video produced in 2015. <https://www.youtube.com/watch?v=QvGO9ZiHMQw&t=1071s>

³³ VAN AUSDALL, Kristen, "Art and Eucharist in the Late Middle Ages" in *A Companion to the Eucharist in the Middle Age* ed. Ian Christopher Levy, Gary Macy, Kristen Van Ausdall, Brill: Boston, 2012, 556.

³⁴ VAN AUSDALL, "Art and Eucharist in the Late Middle Ages", 556.

tabernacle, her example models one of radical availability and kenosis. These two characteristics become the prime virtues of Eucharistic celebration, which invite the celebrating priest to follow.

The original altar used in the curia chapel no longer exists, but given the period, certain images would have been sculpted either into it for meditative purposes. Depictions of the corpus were a frequent image used during this period. Visually intimate “images for contemplation became standard formulae for meditating on the suffering of Christ and on the redemptive qualities of the corpus... the visual arts focused on underlying ideas expressed in these tales: Christ had sacrificed himself for the redemption of humanity and his body and blood were the means of salvation.”³⁵ Altars during this period were wood carven pieces with religious symbolism seen throughout the piece. Given that the mass was celebrated *ad orientem*, the priest’s view focused mainly on the altar in front of him with the liturgical missal to guide his prayer. Therefore, decorative pieces were essential to help the priest’s meditation.

Liturgy of the Hours

Saint Ignatius regularly prayed the Liturgy of the Hours. Before forming the Society of Jesus, he would see the Benedictines chant the prayers in choir. While he recognized that the Jesuits would engage in a more apostolic style of clerics and required dispensation from this practice in choir, he not only appreciated the benefits of the psalms but prayed it often. The diary gives us a clear indication of this [SD 22-8-29]. It is most likely that he prayed the office of Our Lady.

³⁵ VAN AUSDALL, “Art and Eucharist in the Late Middle Ages”, 545.

The selected passages of the diary were written in 1544 and the Council of Trent began the following year. Yet, the Tridentine reforms did not affect the revised version of the breviary until its promulgation by Pius V in 1568. The 1568 revision mainstreamed the breviaries of multiple prayerbooks of several religious orders to provide a common book of prayer. While each order may have had specific psalms or celebrations of saints, the basic structure of the prayer remained the same. Since Ignatius writes that this is the “first prayer”, he is most likely praying *Matins*. The opening introductory rite would have been in Latin, *Domine, labia me aperies. Et os meum annuntiabit laudam tuam*. It is then followed by the recitation of several psalms. While we cannot indicate exactly when Ignatius experienced these consolations, the invocation of the Father’s name in the beginning of the prayer followed by the psalms indicated a clear sign of “devotion” for Ignatius.

In this term *devotion*, Francisco Suarez provides two concrete ideas of devotion: substantive and accidental. Substantive devotion is the faithfulness in searching for God, and accidental devotion is the physical warmth and emotional joyfulness because of the devotion.³⁶ The faithfulness Ignatius shows in prayer is matched by God’s faithfulness. Ignatius trusts in God’s mercy to be with him. In this instance, we see substantial devotion paired with accidental devotion. Additionally, the epistemological and phenomenological reality that Ignatius senses through the touch of the book, the words being said, the context of where he is praying, all contribute and converge at this moment of profound centeredness on God.

³⁶ THIÓ, S., “Devoción”, en *Diccionario de Espiritualidad Ignaciana*, Grupo de Espiritualidad Ignaciana (ed.), Mensajero –Sal Terrae: Bilbao – Santander, 2007, 585 – 587.

Vesting for Mass

Repeated liturgical acts, such as praying the *Liturgy of the Hours* or fasting before the celebration of the Eucharist, prepared the priest to enter the solemnity of the mass. For Ignatius, vesting for mass provided numerous consolations. On one occasion, he invoked the Trinity to “confirm him” in his task as celebrant, priest, and Christian, and as a result, he experienced tears and devotions [SD 48]. The deep, intimate, and spiritual encounters that Saint Ignatius has with God in the *Spiritual Diary* is facilitated through repeated liturgical acts. These moments of consolation are not a result of isolated incidents. They are a mixture of his personal spiritual disposition and a ritualized style of prayer that opens him to experiencing God. Understanding the liturgical preparation during Ignatius’ time further provides additional illumination regarding the graces he received during this period of discernment. Like the breviary, the liturgical reforms of Trent were not confirmed until the close of the council in 1568. Since Ignatius had residency in Rome during the time, the probability of his practice to the Tridentine Rite at the close of the council would have been likely. While the Tridentine Rite required the presence of an acolyte to aid the priest, consensus on whether Ignatius celebrated the liturgy alone is indeterminate. Yet, many artistic depictions such as Rubens’ depiction of Ignatius celebrating mass, shows acolytes present. Ignatius never explicitly mentions the presence of others during the mass. Yet, that would not automatically negate that he would not have followed the rite’s prescription of having an acolyte.

Preparation of the altar included placing of three Mass cards on top of the altar. In the middle was the Gospel of John, and then flanked on the left and the right would have been scriptural passages from the Old and New Testaments. After preparing the altar, he would have moved to the sacristy, to vest for mass. Artistic interpretations of Ignatius as presider

consistently show him in Tridentine vestments. This would have included: the amice, the alb, the cincture, the stole, the chasuble, and the maniple. Each vestment would have been accompanied by a prayer when placed on the person. These prayers, based on scripture and theological study, remind the presider of the upcoming act of sacrifice. For example, the prayer to put on the alb goes as follows: “Restore unto me, O Lord, the stole of immortality, which was lost through the guilt of our first parents: and, although I am unworthy to approach Thy sacred Mysteries, nevertheless grant unto me eternal joy.”³⁷ The prayer and the vestment form a catechetical moment. The prayer is not only intercessory in nature, but it would have also instructed Ignatius in the manner of which the vestment was used. Notice, the prayer of vesting with the alb is both reconciliatory and anthropological in nature. The priest seeks to reconcile himself and the people of God back to the original relationship with God, but he does not do through his own devices, but through the Christocentric sacrifice. The restoration of that relationship of creature and creator points towards the telos of eternal joy with God that while lost through original sin is restored through the blood of the lamb.

While these gestures could be seen as *pro forma*, the *Spiritual Diary* mentions numerous times how Ignatius wept when preparing for mass. Physical manifestations, like weeping, paired with recognized movements of consolation could have been without cause. Yet, these manifestations could have been triggered through the preparatory prayers like the Liturgy of the Hours and the vesting prayers that would have highlighted for Ignatius his role in the ecclesiological and sacramental reality of the Eucharistic celebration.

³⁷ “Liturgical Vestments and the Vesting Prayers.” Accessed 1 November 2021.
https://www.vatican.va/news_services/liturgy/details/ns_lit_doc_20100216_vestizione_en.html.

Conclusion

Ignatius' intent of upholding poverty and to discern it through the Eucharist mirrors a liturgical disposition that Ignatius valued as both a recipient of communion and a presider of the mass. His reverence for the Lord and his desire to be close to Christ necessitated a type of kenosis to enter into the celebration of the Paschal Mystery. Poverty for Ignatius was not seen as a hinderance but a yearning for greater closeness, reverence, and praise to God [SE 357]. The intent at the end of the spiritual life was to choose the Lord, and consequently always remain free to serve the will of God. Because Ignatius understood that ego and pride were natural human obstacles to gaining that spiritual indifference, poverty was that constant invitation to emptying the self for grace to take precedence. As a presider prepares to celebrate the Eucharist, humility tempers the ego for Christ to be the main presider of the mass. Ignatius understood and felt this presence numerous times during his discernment, and therefore, returned to it time and again. Therefore, the utility of the mass was not simply a discernment "tool", it was a model of how to live one's religious life. It was always at the service of the Church for the sanctification of the people to bring them closer to Christ.

Ignatius takes careful notations of when he receives movements of consolations. From praying the Office to preparing for mass, he already had a felt sense of God's presence, which would then be intensified during the celebration of the Eucharist. The psalms that Ignatius prayed, the gestures he would do, the missal he would use, the art he would see, the vestments he would wear all contribute to a phenomenological experience of prayer, particularly through the liturgy. The different liturgical forms of prayer that Ignatius would use enhanced his understanding of God. Because the liturgy is a gift from Christ to the Church, Ignatius

experiences an intimate Christological moment with Christ, as well as an ecclesiological one. In tandem, they bestow a heavenly vision for Ignatius that codifies his profile as mystic pilgrim.

Chapter Two: *The Role of the Mass in the Spiritual Diary*

Introduction

The Council of Trent addressed several clerical and liturgical reforms, such as better priestly formation and a unified Roman Rite. Ignatius witnessed these ecclesial abuses, which influenced him to start the Society of Jesus. His continued commitment to the formation of clergy was crucial. He believed that the administration of the sacraments, teaching the ignorant, and preaching the Gospel would aid the Church's reform. Part of implementing this reform meant discerning how God was calling Jesuits to live their religious vows.

The vow of poverty, particularly income for the formed houses, was a topic of serious consideration. Not only was this an issue of witness for the Society of Jesus and the Church, but it was also a personal manifestation of living out with integrity the mission of the reformed priests. Additionally, Ignatius intended to articulate the value of poverty in both a spiritual and material manner. In the *Deliberations*, we already see signs of this movement when Ignatius acknowledges that the Society “takes greater spiritual strength and strong devotion (to God) through poverty and adversity.”³⁹ For Ignatius, this point was seen as a clear and primary advantage to addressing what poverty addressed. Ignatius wanted the Society to remain close to the Lord, particularly through poverty. The *Spiritual Exercises*, the *Autobiography*, and Ignatius' current work with the *Constitutions* highlighted the importance of keeping the Society in a state of humility that would allow it to better exercise its Institute on behalf of the Church.

The *Spiritual Diary* provides an intimate view of Ignatius' spiritual life, particularly, his discernment on the role of poverty. Given the unique place of the *Spiritual Diary* among the

³⁹ THIÓ DE POL, “La deliberación de la pobreza” en *La Intimidad del Peregrino*, Mensajero –Sal Terrae: Bilbao–Santander, 1980, 38.

foundational texts of the Society, several questions emerge: Why did Ignatius choose this method of celebrating the Eucharist? Poverty was a discipline that necessarily configured the man to Christ, who in his divinity chose “poverty over riches, insults over pride” [SE 146], which allows him to focus more on the Trinity. The *Principle and Foundation*’s triptych of praising, reverencing, and giving service to God became the goal of the Society of Jesus. More specifically, it explained Christian anthropology, which was the “glory of God’s divine majesty and for the salvation of my soul” [SE 153]. Ignatius realizes that it was most effective and necessary when celebrating the Eucharist, in that his focus and attention was a kenotic process. What connection does poverty and liturgy have for Ignatius? While it may seem like the liturgy was a means to discern a “way of proceeding” for poverty, a closer read indicates that poverty was a means to help enter into the liturgy in a more profound way.

Christ’s kenosis was a demonstration of humanity’s ability to be in an obedient relationship with the Father. He was able to maintain constant fidelity through prayer. Through obedience and love for the Father, Christ’s offering manifested through the gift of the sacraments. Because gifts are freely given, they also can be dismissed or rejected by man. Yet, faith allows him to receive the sacraments in freedom, and gain, corporal and spiritual knowledge. Ignatius shares this phenomenon numerous times in the *Spiritual Diary*. Whether through tears or a felt knowledge of God through numerous devotions, he documents concrete spiritual gifts from his liturgical prayer.

This chapter will focus on the role on liturgy discernment in the *Spiritual Diary*. Poverty is not only a vow of religion but a state of mind to be more detached, so that man can encounter God. During the key moments of Ignatius’ life, poverty was a key theme, such as his conversion and the *Deliberations*. In some instances, he saw how poverty from wealth, status, and power

provided the freedom God was asking of him, particularly when he celebrated the Eucharist. Chapter Two examines the role of the mass and the spiritual dynamics that Ignatius experienced during this period of discernment, particularly his ability to acknowledge and comprehend spiritual movements, like the emergence of *loquela*, which was a felt interior language Ignatius notes in the *Diary* to help recognize the authentic voice of God. The consolation he receives helps explain several theological themes like ecclesiological, anthropological and sacramental theology. Ecclesiologically, Ignatius prays the mass, which is the rite of the Church given to her by Christ. Ignatius does not pray this alone, but with the entire temporal and spiritual dimensions of the Eucharist. It is anthropological because Ignatius recognizes that by offering the sacrifice, he is accomplishing the end for which he was created, which was to faithfully execute a sacrifice of praise to the creator. Finally, the celebration of the sacrament provides concrete spiritual gifts for Ignatius, whether they were tears of devotion or clarity on his discernment. The knowledge he gains from celebrating the sacraments, not only enriches his soul, but the body of the Society of Jesus and the Church. It is through sacraments that Ignatius comes to accept how God becomes more real and authentic through an intimate encounter through the Eucharist. This sacramental reality manifests the graces of the *Spiritual Exercises* because it is Christ, who is now present in the Word and on the altar. Therefore, this chapter argues that the spiritual freedom found in poverty is a necessary disposition to enter the Eucharistic celebration that shapes the encounter between God and man leading to a graced devotional state, which fortifies not only the anthropological end of man, but also the sanctification of his soul, the desire to act for greater glory of God's will and the benefit of the Church.

Ignatius, Poverty, and the Road to Jerusalem

Since Ignatius recuperation and eventual conversion in 1522, he desired to serve God by imitating the saints, living a simpler life, and traveling to Jerusalem [Au 8]. These thoughts of service would “open his eyes” [Au 8] and leave feelings of consolation, as well as an invitation to reform his life. More so, we begin to see desires not only for service, but also for imitation, intimacy and unity with Christ. The desire to go to Jerusalem was an instinctual need to visualize what would be the beginnings of an intimate relationship with God. Doing so meant discovering and contemplating the life of Christ. *The Life with the Saints* and *Vita Christi* were transformative because they provided initial fodder to cultivate Ignatius’ most authentic desires for relationship. Imagining Jesus’ early life and ministry, particularly in Jerusalem, would exercise the truest sense of piety, which according to Aquinas “pays duty and homage... and by way of excellence, designates worship of God”.⁴⁰ Ignatius acknowledges several dynamics in the primary stages of his conversion. First, a life dedicated to the service of God outlasted other desires he previously had. Second, the pursuit of poverty, simplicity, and abnegation of self assists in manifesting the first desire to serve. Up to the point of conversion, Ignatius focused simply on courtly standards of success. Yet, it is this paradigm shift to poverty that changes the focus from the self to God. Therefore, Ignatius’ adoption of the “pilgrim” from the courtier was an ongoing journey of kenosis through metanoia mirroring the example of Christ, who “though he was rich... became poor, so that you by his poverty might become rich” (2 Cor. 8:9).

For Ignatius the pilgrim, Jerusalem, as the destination, primarily feeds a desire to gain greater connectivity with Christ. He discovers a deep affection full of “heavenly joy... where he

⁴⁰ *Summ Th.* II-II a.3

always felt this same devotion whenever he visited the holy places” [Au 45]. The visitation of these holy places utilizes the imaginative and contemplative techniques that he obtained from Cisneros’ *Vita Christi* during his stay in Montserrat [Au 17]. The first act he takes is primarily a liturgical one through a night vigil before the Black Madonna of Montserrat. That vigil paired with the sacrament of reconciliation contained the beginnings of his act of discipleship of both leaving a former identity aside and putting on a new identity, as found in the call of Andrew (Matthew 4:18-22). As the early disciples heard the call and “left their nets behind”, Ignatius imitates this similar action. The donative act of placing the sword before Mary, praying before her, and going to confession continued the kenotic process, which began in Loyola. The sword of a soldier is transformed into a pilgrim’s walking stick, and the vestments of courtly life are shed “in exchange for a poor man’s cloak” [Au 18]. These liturgical moments do not originate from Ignatius but are the fruits of his vigil and reception of God’s mercy in confession. This is crucial for what happens in Manresa for Ignatius.

In Manresa, Ignatius begins to receive the divine knowledge of God, which includes identifying the spirits [Au 21]. His hermit like experience brings to the forefront the dynamics of the spiritual life. On one hand he struggled to let go of past scruples, but he also received mystical revelations of who God was, and who he was before God. Yet, his devotional constancy to prayer and frequent confessions led to a vision of the Holy Trinity, as a multi-eyed creature that fueled his growing devotion for God [Au 28]. This vision is similar to another one he had at mass of seeing “Christ as a multi-faceted rayed body in the Eucharist” becomes an arc of divine knowledge [Au 29]. In both visions, there is a connection between devotion, spiritual knowledge, and Eucharistic worship. These movements follow the anthropological end found in the *Principle and Foundation* to praise, reverence, and serve God. What Ignatius receives from

God through faith is further knowledge of who God is and who is he before God. The intellectual acquisition of this divine knowledge is not the result of being beholden to a type of formula, but is based on God's initiative.

Ignatius' yearning to go to Jerusalem is a prefixed desire to know Jesus by returning to the place where Christ ministered. Yet, what he comes to understand as intellectual divine knowledge is not acquired through research or reenactment. Even when geopolitical tensions prohibit Ignatius and his companions to minister in the Holy Land, his understanding of what Jerusalem represents changes. It is no longer a physical place, but an internal spiritual pilgrimage occurring in the liturgy itself. Due to the cosmological, Christological, and sacramental property of the Eucharist, the liturgy transports Ignatius "back to the paschal Triduum: to the events of the evening of Holy Thursday, to the Last Supper and to what followed it."⁴² Additionally, the daily reception of the Eucharist "gives us a glimpse of that new world—new heavens and a new earth—where the new Jerusalem comes down from heaven, from God' 'prepared as a bride adorned for her husband' (Rev. 21:2)."⁴³ This experience of Jerusalem reveals a new reality where the Trinity interact with Ignatius allowing him to experience new levels of spiritual growth.

This growth leads him towards forming the Society of Jesus. The pilgrimage towards Jerusalem is biblical, as in the Gospel of Luke when Jesus tells the disciples "Take nothing for your journey, no staff, nor bag, nor bread, nor money—not even an extra tunic" (Luke 9:3).

⁴² JOHN PAUL II, "Ecclesia de Eucharistia." *The Holy See*, 17 April 2003, https://www.vatican.va/holy_father/special_features/encyclicals/documents/hf_jp-ii_enc_20030417_ecclesia_eucharistia_en.html, 3.

⁴³ BENEDICT XVI, "Sacramentum Caritatis." *The Holy See*, 22 February 2007, https://www.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html, 92.

Poverty is the virtue by which he humbles himself to see more clearly the will of God. Even in the early stages of discernment of deciding how to proceed, the desire was to go to Jerusalem and if that proved difficult to offer themselves to the Holy Father [Au 85]. What binds the early companions together in achieving their spiritual fraternity is the solemn holocaust of themselves before the Eucharist and in the profession of poverty and chastity. Notice again, it is the kenotic expression of offering that allows a willingness to listen and receive the will of God through the Holy Father. Therefore, the deliberation of poverty was not only a practical conversation on the material goods of the professed houses, but it was also an invitation from the Trinity to ponder the Society's willingness to listen and to carry out the will of God. Ignatius knew and experienced how simplicity and dependency to God was *the first step* to engaging God in the Eucharist. This is what he brings to their deliberation on poverty.

The Early Companions Deliberate Poverty

The deliberation on poverty took place around 1541 as Ignatius and the first companions formed the early days of the Society. Canonical norms offered two forms of living out poverty: mendicant orders, who were not allowed to have personal or communal income, and mixed orders, who were allowed to have communal income.⁴⁴ In *The Founding of the Colleges* document written in 1541, Ignatius wanted to establish a meshing of the two,

"For founding colleges and houses or temples with residence" shows the analysis that Ignatius made of the Rule of other orders. "We take from the first (mixed) religions... that the house may have income for itself, namely for the sacristy, the adornment of the house, the apothecary... as in a well-ordered hospital.... We take from the second (mendicant) religions, inasmuch as for our daily food, clothing and clothing we do not want to have any income or possessions... that, if we wanted to beg every day... to support all the things necessary for the house, we would spend much time in temporal things, not having so much time for spiritual things, and we would be in some way importunate or annoying to some people... If anyone asks for the house or its rent and wants to make a lawsuit, let the city or

⁴⁴ THIÓ DE POL, *La Intimidad del Peregrino*, 33.

the principal person answer him, and if he has the right, let him defend it, if it seems to him. If the city or some want to drive the Company out of the house and its income.”⁴⁵

Exercising practical discernment, Ignatius chooses a middle road approach that sought to capture the essential tenets of living poverty with the type of integrity necessary to maintain spiritual freedom, but with a level of sensibility to maintain basic needs. Ignatius recalled how difficult it was begging in the streets, while attending to the rigors of his studies. He wanted novices and scholastics to have the opportunity to engage their intellectual formation with great intention without having to worry primarily about income or alms to fund their education. His aim was to provide the Church with reformed priests, competent in theology, capable of preaching the Gospel with sound teaching, and he believed this approach was sound.

On the other hand, Ignatius also recalled the graces he received as a pilgrim and itinerant preacher, particularly in the early days of his conversion. His writing of the *Exercises* and meditations such as *The Call of the King*, *The Two Standards*, *The Three Degrees of Humility*, and *The Three Types of Men* beckoned Christians to choose and follow the poor and humble Christ. The singular focus of choosing Christ above all else became the means for Ignatius to save souls. From his youth, Ignatius knew too well the influence money had in his home province in Azpetzia and in the local church. His exposure to Cisneros, Kempis, Saxony, and the lives of the saints opened his mind to a radical rejection of temporal goods. The discernment which Ignatius faced on income for the Society was not based simply on a utopian model of idealism, but on a lived reality grounded on experience, prayer, and discernment. Yet, this discernment was not done in isolation. Ignatius incorporated his own personal life and knowledge into what he thought would be appropriate for the Society.. Therefore, several layers

⁴⁵ Ibid., 33.

of conversations were happening simultaneously to elect a path forward about poverty. These layers of dialogue include: an interior one, a communal one with the early companions, a spiritual one with the communion of saints, and a Trinitarian one. All these dialogues are fundamentally *liturgical* in nature as emphasized in *The Spiritual Diary*.

The interior dialogue occurs through his own personal discernment and memories of his past life experiences. Moments inside the *Spiritual Diary* indicate a self-possessed man capable of identifying certain psychological and spiritual moments of reflection to which he places significant value and meaning. Whether he can name “having felt much clarity in discoursing, and then near certain mediators felt 'intelligences' and not without sight” [SD 12, 9°] or “interior peace and a tranquil soul” [SD 13], Ignatius’ analytical sense of providing detailed notes on his spiritual experience demonstrates his ability to not only utilize his intellect, but also, it provided a recorded history of events, which he could refer back to for analysis. Therefore, the *Diary* served as a reminder that what he wrote was not a superficial account of his prayer, but was a practice of accountability, which gave him confidence on seeing a more holistic view on how God was moving his soul and will towards the will of God.

The *Deliberations* of 1539 became a fundamental model of discernment the Society and its way of proceeding. The combination of individual prayer, worship, and spiritual conversation provided the opportunity for honest exchange, self-reflection, and individual discernment. First, there was a desire to come together and deliberate the matter at hand “to devote ourselves to prayer, the celebration of the Holy Sacrifice and meditation, in a manner even more fervent than usual” [Del. 1], “to offer ourselves completely to the praise, honor, and glory to God in all things... and to apply all thoughts to God” [Del. 4, 8], and “with these previous dispositions of mind, we ordered that the following day we should all meet together... for prayer and

meditation” [Del. 6]. This method outlined a process of election to arrive at choosing God’s will.

Ignatius discernment on poverty is not done in isolation or in a vacuum. As mentioned before, the acceptance or rejection of income for the professed houses affects not only the physical wellbeing of its members, but calls into question their witness of religious life. Because this has ramifications far beyond its individual members, Ignatius’ spiritual journey within the liturgy involves certain intercessors and saints that guide him towards greater clarity and devotion. These movements demonstrate that the Eucharistic celebration is not simply a fixed ritual, but a spiritual experience that joins the earthly and divine realms, allowing for greater participation from the communion of saints, as they actively participate in God’s ongoing mission of salvation. Ignatius mentions this in his writings how the saints aided him through the discernment process. He realizes the discernment is not simply about temporal decisions, but about greater unity with God. From that place of devotion, he is then able to receive confirmation how to best manifest that love through the practical application on temporal issues.

Ignatius, Liturgy, and the Communion of Saints

Ignatius may have celebrated the liturgy privately, but the spiritual reality of the liturgy never is celebrated alone. The powerful intercessory role of the saints brought him consolation. Their influence on Ignatius’ life happened early on during his recovery in Loyola [Au 5, 7]. Their holy lives gave Ignatius an example of sanctity to work towards and eventually to offer his life in service. Initially, his ego was set to outshine their lives of holiness. Eventually, the purgative process focused his attention more on the glory of God. The focus on God moved from an individually based system of self-reliance to a communal participatory system that include the saints as collaborators, and no longer as markers for competition.

In the *Spiritual Diary*, Ignatius mostly celebrates the mass of Our Lady or to some devotion connected to Christ, such as the Mass of the Sacred Heart. There are only seven instances when he explicitly mentions the feast day of saints: San Matía [SD 76], Todos los Santos [SD 224] San Sebastián [SD 225], San Juan Bautista [SD 267-269], and La Visitación [SD 275]. While Ignatius does not experience the same spiritual dynamics as with the masses of Our Lady or of the Trinity, there is a devotional closeness he shares with them. The fact that the mass of San Juan Bautista is celebrated three times explicitly, and four, if you include the episode with the Visitation, does have theological relevance. The prophetic stance of San Juan Bautista included conversion, reconciliation, poverty, and discipleship with Jesus making him a kindred spirit with a shared vision. In a particular way, San Juan Bautista's call of *The Lamb of God* not only foreshadows the Christological sacrifice that will occur on Calvary, but the Eucharistic meal that is also foretold at the end of time. As Benedict XVI writes, "For us, the eucharistic banquet is a real foretaste of the final banquet foretold by the prophets (cf. *Is* 25:6-9) and described in the New Testament as 'the marriage-feast of the Lamb' (*Rev* 19:7-9), to be celebrated in the joy of the communion of saints."⁴⁶

Scriptural references to the eucharistic banquet are also displayed in the missal's text. While the Roman Canon has gone through several translations, its structure has remained intact. The Tridentine Rite and the Mass of Paul VI are not equivalent, but the Roman Canon remains the closest to the Tridentine Rite. Therefore, the liturgical references made in this section are based on this assessment. The Roman Canon has two series of intercessions that include the litany of the saints. The first series of saints cites the Holy Family, the apostles, and some of the first popes, and martyrs. The second series of saints mentioned right before the doxology are

⁴⁶ BENEDICT XVI, "Sacramentum Caritatis", 31.

mostly comprised of early church martyrs. The first litany immediately follows the “Commemoration of the Living”, which acknowledges that the Eucharist is celebrated as “a sacrifice of praise and is done “in communion with those whose memory we venerate”.⁴⁷ The priestly offering of the people is done for the sake of the living and the communion of saints. The second litany follows the “Commemoration of the Dead”, which prays for the salvation of the faithful departed. Consequently, the presider prays an additional petition of reconciliation and acknowledges the sinfulness of humanity. The text pleads to experience God’s “abundant mercies” so that there may be “a share in fellowship with the communion of saints.”⁴⁸ Ignatius would have prayed some version of this text calling to mind the past examples of saintly holiness. Additionally, the offering of these intercessions emphasizes the eucharistic reality that the mediation of the saints were not only figures that Ignatius admired, but they were active participants in his quest to clarify his own discernment. We see this in an intense moment Ignatius has when bringing up the idea of poverty to the Trinity: “This I took as a confirmation of past offerings, meanwhile saying many things, beseeching and placing as intercessors the angels, the holy fathers, the apostles and disciples and all the saints” [SD 17].

The lives of the saints transcend what they physically accomplished in their temporal reality. Their indelible mark of their holy witness passed down through Christian storytelling continues to build up the church. The example of a saintly life and the lives of all Christians become encapsulated, celebrated, and offered as a sacrifice to God, and through God, the whole world experiences the graces of God’s redeeming love for the world. Paul VI in *Mysterium Fidei* confirms this efficacy of Eucharistic celebration, “In offering this sacrifice, the Church

⁴⁷ “Roman Canon”, *The Roman Missal*, Washington, D.C.: Office of Pub. Services, United States Conference of Catholic Bishops, 2013, 636.

⁴⁸ “Roman Canon”, 642.

learns to offer herself as a sacrifice for all and she applies the unique and infinite redemptive power of the sacrifice of the Cross to the salvation of the whole world. For every Mass that is celebrated is being offered not just for the salvation of certain people, but also for the salvation of the whole world.”⁴⁹ As the celebrant, Ignatius was conscious of how Christ’s actions affected the world. His desire for a life of poverty originates with the original message given to apostles. He writes in the *Spiritual Diary* “at this moment other lights came to me, namely, how the Son first invoked in poverty to preach to the apostles, and then the Holy Spirit, giving his spirit and tongues confirmed them, and so the Father and the Son, invoking the Holy Spirit, all three persons confirmed the mission” [SD 15]. Christ’s priority for poverty continues to touch Ignatius. This is not only a devotional act but is essential to the mission of Christ that is confirmed through the Trinity. Therefore, there is an apostolic element to poverty, which Ignatius recognizes as essential in serving the Church.

The ecclesiological dimension of the Eucharist builds the Church’s mission. Pius XII offers this in his apostolic exhortation, *Mediator Dei* when speaking about the Eucharistic celebration:

Such action on the part of individual Christians, then, along with the ascetic effort promoting them to purify their hearts, actually stimulates in the faithful those energies which enable them to participate in the august sacrifice of the altar with better dispositions. They now can receive the sacraments with more abundant fruit, and come from the celebration of the sacred rites more eager, more firmly resolved to pray and deny themselves like Christians, to answer the inspirations and invitation of divine grace and to imitate daily more closely the virtues of our Redeemer. And all of this not simply for their own advantage, but for that of the whole Church, where whatever good is accomplished proceeds from the power of her Head and redounds to the advancement of all her members.⁵⁰

⁴⁹ PAUL VI, “Mysterium Fidei.” *The Holy See*, 3 September 1965, https://www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_03091965_mysterium.html, 32.

⁵⁰ PIUS XII, “Mediator Dei.” *The Holy See*, 20 November 1947, https://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_20111947_mediator-dei.html, 35.

Pius XII connects asceticism, purification, and reception of the sacraments on the same plane. These three elements have been abundantly present in Ignatius' life experience to this point, and he is drawn more favorably towards integrating a disposition of poverty that he believes will help enhance how he encounters God in the liturgy. He is basing this on personal experience and on the examples of the saints. The missal's text brings him greater spiritual insight and consolation. Therefore, the communion of saints not simply acts as a devotional cult, but as an *active participant* in the spiritual reality of Ignatius prayer. The inspiration he drew increases depending on his own devotional patterns.

Mary and Her Intercession

The role of Mary in the life of Church is evident, and her intercessory role for Ignatius is consequential. First and foremost, the *Spiritual Diary* begins with the Mass to Our Lady. Not only is her presence felt, but her intercession and mediation brings him to the Trinity. We see this in a variety of situations. From the beginning of the *Spiritual Diary*, he has "tears and increased confidence in Our Lady and more inclination to complete poverty then throughout the day" [SD 1]. This confidence extends within the first four days of the discernment and there is an additional dynamic when Ignatius says "I saw Mother and Son disposed to intercede with the Father (V)⁵¹ and felt more inclined to perfect poverty at the time and throughout the day; in the evening I knew or saw as it were that our Lady was inclined to intercede" [SD 4]. Ignatius does experience a couple of visions during his time in prayer, which may indicate an additional grace of spiritual intelligence.

⁵¹ "(V) denotes a sign which St. Ignatius made in the text to indicate that he had had a vision of some kind. It was not used to indicate every vision, in fact only rarely." Found in *Commentaries on the Letters and Spiritual Diary of Saint Ignatius of Loyola* by Simon Decloux, Centrum Ignatianum Spiritualitatis: Roma, 1980, 134.

Whenever Ignatius felt unsure or scared to approach the Trinity, he sought Mary's intercession. "I took the Mother and the Son as my intercessors, in the hope of being forgiven and restored to my former grace, but I refrained from going to the Divine Persons directly for the graces and former gifts" [SD 23]. A spirit of obedience and thanksgiving are the fundamental elements of a liturgical disposition. As John Paul II writes,

In the Eucharist the Church is completely united to Christ and his sacrifice, and makes her own the spirit of Mary. This truth can be understood more deeply by *re-reading the Magnificat* in a Eucharistic key. The Eucharist, like the Canticle of Mary, is first and foremost praise and thanksgiving. When Mary exclaims: 'My soul magnifies the Lord and my spirit rejoices in God my Savior', she already bears Jesus in her womb. She praises God 'through' Jesus, but she also praises him 'in' Jesus and 'with' Jesus. This is itself the true 'Eucharistic attitude'.⁵²

John Paul II identifies this as a Eucharistic attitude because of obedience, openness, and confidence in God that allows her the second person of the Trinity to take flesh. The Word literally takes form in her womb, and by doing so she embodies the best of humanity through her ability to receive God's love. It is that love, which gives life and redemption at the same time. Ignatius' Marian adoration is an emulation of a Christian model that he seeks to incorporate within the Society through her spirit of poverty. Her innocence, meekness, and receptivity should not be seen as a dismissive passivity, but as a strength against the temptations of human nature to choose the will of God.

Incorporating this Eucharistic attitude does not always come easy to Ignatius. He experiences a desolate moment, where he finds himself ashamed for not taking seeking Mary's help. There is a reconciliatory moment when he realizes this action and asks for forgiveness.

Later, on going out to say Mass, when beginning the prayer, I saw a likeness of our Lady, and realized how serious had been my fault of the other day, not

⁵² JOHN PAUL II, "Ecclesia de Eucharistia", 58.

without some interior movement and tears, thinking that the Blessed Virgin felt ashamed at asking for me so often after my many failings, so much so, that our Lady hid herself from me, and I found no devotion either in her or from on high. After this, as I did not find our Lady, I sought comfort on high, and there came upon me a great movement of tears and sobbing with a certain assurance that the Heavenly Father was showing Himself favorable and kindly, so much so, that He gave a sign that it would be pleasing to Him to be asked through our Lady, which I could not see. (After the end of Mass) the clear view of our Lady, very propitious to the Father, to the Son, and at the consecration, I could not help feeling and seeing her, as though she were a part, or the doorway, of all the grace I felt in my soul. [SD 28]

Before this episode, there is a temptation to accept income for the professed houses. In doing so, he experiences desolation and starts to close in on himself by not addressing the Holy Trinity [SD 22]. As a result of entertaining this temptation, he goes into reclusion to do penance and feels shame for considering this option [SD 22]. In his prayer, the temptation is not so much the issue of income for the houses, it is about control, self-reliance, and independence. To rebuild that relationship, Ignatius' vision of Mary reminds him of his obstinance to confront God. Seeing her sparks an interior movement to reconcile and humble himself before the Trinity. Once again, her theological profile of faithfulness and meekness points towards a spirit of poverty, the same spirit that Ignatius felt tempted to compromise. Furthermore, her scriptural hymn of praise reminds Ignatius of the gift of humility.

The *Magnificat* reflects the eschatological tension of the Eucharist. Every time the Son of God comes again to us in the “poverty” of the sacramental signs of bread and wine, the seeds of that new history wherein the mighty are “put down from their thrones” and “those of low degree are exalted” (cf. *Lk* 1:52), take root in the world. Mary sings of the “new heavens” and the “new earth” which find in the Eucharist their anticipation and in some sense their program and plan. The *Magnificat* expresses Mary's spirituality, and there is nothing greater than this spirituality for helping us to experience the mystery of the Eucharist. The Eucharist has been given to us so that our life, like that of Mary, may become completely a *Magnificat!*⁵³

⁵³ JOHN PAUL II, “Ecclesia de Eucharistia”, 58.

The *Magnificat* not only signals an eschatological end, but an anthropological one as well. It is the sign of poverty, which reminds the creature of his dependence on the creator. In her poverty, she held the Christ child in his totality and became the first tabernacle. Her faithful example guided Jesus throughout his life allowing him to develop his own intimacy with the Father. This self-offering would manifest as bread and wine. This is the same gift that Ignatius offers, consecrates, and consumes in hopes of integrating his very self to the same sacrifice of the Son. While Ignatius Marian devotion is key, the role of our Lady was a crucial intercessory one that refocused attention on Christ, which we will now give particular attention.

Christocentric Discernment

Christ is mediator, principal celebrant of the liturgy, sacrifice on the altar, and leader of the Society. The hierarchical dynamic of relatability and approachability that Ignatius has with the Church begins with the communion of saints, progresses with Mary's intercession, and finds fulfillment in Christ. As a priest, Ignatius bond with Christ can be identified in two different ways. First, by virtue of his ordination, he is *in persona Christi* standing in the place of Christ "the eternal high priest, and principal subject of the sacrifice."⁵⁴ Second, Christ as "mediator *par excellence*" leads Ignatius "back to the Trinity."⁵⁵ The movement from Christ to the Trinity reveals the pilgrim journey to the new Jerusalem, where the love of God is made manifest in the fullness of creation. In the Eucharist, Ignatius experiences the first glimpses of the beatific vision. While Ignatius experiences specific graces when celebrating the Eucharist, God also revealed himself through various forms of prayer as well.

⁵⁴ Ibid, 29.

⁵⁵ DECLoux, *Commentaries on the Letters and the Spiritual Diary*, 109.

As we have seen in the first chapter, Ignatius regularly prayed the Liturgy of the Hours. There were also particular graces from praying the psalms. “At the first prayer, when naming the Eternal Father, etc., a sensible interior sweetness came and lasted, not without a movement to tears, and later with deep devotion” [SD 28]. Again, we see it here, “In the usual prayer, from beginning to end, I had the help of a very interior and gentle grace, full of warm devotion and very sweet” [SD 71]. These are several of many examples where Ignatius intentionally draws attention to this *sweetness*, he receives from praying the Office. This emotional response to the prayer could be seen as a personal devotion through a type of *Lectio Divina*. Yet, on a more profound level, Ignatius expresses a sweetness in praying this text. Since clerics and religious prayed the psalms, he is praying with and for the church as an ecclesial act, “in as much as public worship of the Church, the Liturgy of the Hours is removed from the will of the individual and is regulated by the ecclesiastical hierarchy... Singing the praises of God, the earthly Church joins herself to the heavenly and prepares to reach her.”⁵⁶ While Ignatius understood the necessity to negate the regulation of choir, the *Spiritual Diary* indicates clearly the spiritual benefits of praying the Office, which not only provides personal praise to God, but also demonstrates a clear sign of unity with the universal church.

After praying the Office, Ignatius would prepare to vest and would often experience consolation. “While getting ready in my room, at the altar and while vesting, I felt a few interior movements and inclination to tears” [SD 60], and again here, “while preparing the altar, there were certain movements to tears with a tendency to repeat over and over again to myself: ‘I am not worthy of invoking the Name of the Most Holy Trinity,’ which thought and multiplication moved me to greater interior devotion. On vesting, with this and other considerations, my soul

⁵⁶ Office for the Liturgical Celebrations of the Supreme Pontiff, *When to Celebrate? The Liturgy of the Hours*. https://www.vatican.va/news_services/liturgy/details/ns_lit_doc_20120613_quando-celebrare4_en.html

opened wider to tears and sobbing” [SD 64]. The devotion continues from the recitation of the psalms to the preparation of the liturgy. As Ignatius joins the fraternity of priests in the praying of the psalms, the movement towards the chapel as presider of the liturgy is significant. The transition to celebrating mass manifested additional consolations, and he commented how he was overcome with emotion by what he is about to do. The awe and reverence he has is twofold; first, it is both an awareness of his call, as priest to offer Christ’s sacrifice for the Church, and second, the vesting process revealed for Ignatius how Christ the High Priest became more incarnate in him. The awe he has is a direct result of his self-awareness as loved sinner, and the opportunity to still offer the Eucharist in the name of Christ. The vestments do not erase the person of Ignatius, but its weight placed on his shoulders is a reminder of the responsibility placed on him by the Church to offer the sacrifice not only for himself but for everyone. It is that level of unworthiness, which Ignatius mentions, that moves him to open his soul and to physically manifest an overflow of gratitude through tears.

When Ignatius places the desire to grow closer with God, he does not assume an automatic presence, but gradually builds towards experiencing a closeness with the Trinity: “Wishing to present this to the Father through the mediation and prayers of the Mother and the Son, I prayed first to her to help me with her Son and Father, and then prayed to the Son to help me with his father in company with the Mother, I felt within me an impulse to go and betake myself to the Father, and in doing so my hair stood on end, with a most remarkable warmth in my whole body. Following on this, tears and the deepest devotion” [SD 8]. We see it again here: “All through the Mass very great devotion, on the whole, with many tears, and several times loss of speech, all devotion and feeling being directed to Jesus” [SD 71]. The anthropological understanding of the creator is someone who works directly with the creature, and by doing so,

the creature has a deeper appreciation for the creator. Furthermore, the mediation of Christ is shaped by the cultural and theological paradigm of a hierarchical structure. This mediation of the person of Christ brings Ignatius closer to the Trinity—his deepest desire. The dynamics that follow from his interactions with the Father, Son and Holy Spirit are complex, and as Ignatius shares in the *Diary*, there were moments of shame, but also, profound moments of devotion and confirmation.

The Trinity and Eucharist

Ignatius' desire to be with the Trinity, to understand the will of God, and to receive confirmation on the decision to live out poverty was essential to the discernment. He attributes divine inspiration involving the writing of the *Exercises*, his call at La Storta, and the approval of the Society of Jesus that began with God's initiative and carried out by Ignatius. He celebrated the Mass of the Trinity 30 times, more than any other type of devotional mass.⁵⁷ The remarkable visions he had with the Trinity capture a deep personal intimacy. It was one of the clearest signs of creator-creature dynamics, which helped deepen his devotion for God and confirm his discernment. The intimacy he felt during the liturgy provided a space for Ignatius to have discourse with God and to experience the new Jerusalem, where union with God is possible.

Liturgical colloquy consists in both the ritualistic dialogue provided in the missal, as well as the personal prayer Ignatius has with God. The liturgy asks the priest to submit himself to the rite. By doing so, the ritual also becomes another form of contemplation. He no longer is speaking with his own words, but with the words of the mass itself. "In general, the intellectual lights of the Mass, and those preceding it, were with regard to choosing the proper orations of the Mass, when one speaks with God, with the Father or the Son, etc., or deals with the operations ad

⁵⁷ DECLoux, *Commentaries on the Letters and the Spiritual Diary*, 104.

extra of the Divine Persons, or their processions more by feeling and seeing than by understanding.” [SD 54]. In his reflection, Ignatius makes a theological argument on the liturgical reverence, celebratory manner, and devotional preference during the Eucharist. In “choosing the proper orations of the Mass”, he is not only commenting on the importance of liturgical reverence, but he is speaking about how the celebrant should engage the Eucharist. He is providing liturgical instruction to a priest on how to celebrate the liturgy. The priest must *sense and see* rather than *understand*. The prayers are not a magical formula, that when uttered, can summon God. Instead, the liturgy is God’s invitation for the priest and the faithful to see and witness the Trinity in communion. Liturgical colloquy is not only between creature and creator, but also between the persons of the Trinity as well. It can be seen as a model of inspiration, cooperation, and communication. For example, Ignatius cites this example: “But in this Mass I recognized, felt, or saw, the Lord knows, that in speaking to the Father, in seeing that He was a Person of the Most Holy Trinity, I was moved to love the Trinity all the more that the other Persons were present in It essentially. I felt the same in the prayer to the Son, and the same in the prayer to the Holy Spirit, rejoicing in any One of Them and feeling consolations, attributing it to and rejoicing in the Being of all Three” [SD 63]. The movement seems to follow a certain pattern. Once Ignatius sees the interaction between the persons of the Trinity, he falls into greater love *not only* for the Trinity as a whole, but for each person of the Trinity. Therefore, there is a particular devotion Ignatius learns as he falls in greater love simultaneously with the Trinity as a whole and with the individual persons.

When Ignatius sees this model of relating, he is experiencing his deepest desire, which is to see and experience the new Jerusalem. In the beginning, Ignatius imagined his life to be at the place of Christ’s origin of ministry. Through his prayer and discernment, he comes to realize

that his deepest desire is not so much preaching exclusively, where Jesus was, but to carry out the vision of the new Jerusalem, which encompasses both a glimpse of the beatific vision, with the hope of building upon the kingdom of God. Ignatius does experience intense moments of the Trinity as the new Jerusalem in this segment: “I thought that the very veins and members of my body made themselves sensibly felt, and I made the final confirmation to the Most Holy Trinity, in the presence of the whole heavenly court, giving thanks with great affection, first to the Divine Persons, then to our Lady and to her son, then to the angels, the holy fathers, the apostles, and disciples, and to all persons for the help they had given in this matter.” [SD 46]. The language, which Ignatius uses not only speaks directly to the desire of his heart, but to the hope, which God deepens by showing him the vision of the heavenly court. Liturgically, the Trinity not only give Ignatius the gift of this vision, but they also mirror the offering which Ignatius made during his first profession with the early companions of poverty and chastity in the presence of the heavenly court. It is from that profession and commitment that God reveals more of himself to Ignatius.

Interior Movements, Tears and Loquela

In the *Spiritual Diary*, Ignatius frequently shows strong bodily reactions in prayer and it manifested in two types of expressions: tears and *loquela*, a certain interior language he notes towards the end of the *Spiritual Diary*. Tears are so significant that they occur “175 times over a period of 40 days, i.e., four or five times a day on the average.”⁵⁸ Normally, tears were seen as a confirming physical effect as a result of “consolation, visitations, spiritual insights, visions, impressions, sensations, illuminations, or *loquela*” [DEI 1103] Tears and *loquela* are fruits of the liturgical celebration. They signal to Ignatius that the submission of self in the liturgical act renders an emotional and human response. Because the Eucharistic celebration is not simply a

⁵⁸ DECLoux, *Commentaries on the Letters and the Spiritual Diary*, 122.

ritual performed through robotic gestures, emotional blankness can sometimes be equated with reverence. Yet, Ignatius shares that liturgical worship becomes a direct consequence of the human experience because the liturgy is incarnational. It is celebrating the anthropological end of being in union with God.

Incorporation into Christ, which is brought about by Baptism, is constantly renewed and consolidated by sharing in the Eucharistic Sacrifice, especially by that full sharing which takes place in sacramental communion. We can say not only that *each of us receives Christ*, but also that *Christ receives each of us*. He enters into friendship with us: “You are my friends” (*Jn 15:14*). Indeed, it is because of him that we have life: “He who eats me will live because of me” (*Jn 6:57*). Eucharistic communion brings about in a sublime way the mutual “abiding” of Christ and each of his followers: “Abide in me, and I in you” (*Jn 15:4*).⁶⁰

The invitation to enter a friendship with Christ and to remain with him, which the Gospel of John reminds us, provokes a human response. Ignatius was keen in the *Exercises* to invite the retreatant “‘to ask in the Passion, pain with the sorrowful Christ, sorrow with the broken Christ, tears, internal sorrow of so much sorrow that Christ went through for me’ (SE 203). Finally, he considers them a gift of divine consolation, motivated by the love of God (SE 315-316)” [DEI 1102]. Tears are a form of self-emptying, gratitude, and consolation. Ignatius does not take them lightly, and his notations of marking the types of tears he receives, is significant. He is self-aware to recognize that God speaks through his tears. They are not a bodily function that he controls or seeks to display for the sake of his pious sensitivity. He understands that tears manifest a distinct communicative function by which God allows Ignatius *to feel* the consequence of his prayer, discernment, and faithfulness to God.

⁶⁰ JOHN PAUL II, “Ecclesia de Eucharistia”, 22.

Likewise, the gift of *loquela* follows this similar vein as a gift from God. This bodily action is what Ignatius “compares to heavenly music, brings him a savor and a soothing feeling; but at the same time, it is fraught with a meaning that contributes to instruct Ignatius about the divine mystery.”⁶² The following passage describes the dynamic of tears and *loquela* for Ignatius:

Tears before Mass and during it in an abundance of them, and continued, together with the interior *loquela* during the Mass. It seems to me that it was given miraculously, as I had asked for it that same day, because in the whole week, I sometimes found the external *loquela*, and sometimes I did not, and the interior less, although last Saturday I was little more purified. In the same way, in all the Masses of the week, although I was not granted tears, I felt greater peace and contentment throughout Mass because of the relish of the *loquelas*, together with the devotion I felt, than at other times when I shed tears in parts of the Mass [SD 221].

Loquela has a musical quality that becomes a recognizable interior melody. Its audible quality resonates on a different level. Additionally, he notes that it gives him “greater peace and contentment” than tears. In way *loquela* helps him transcend into a different space into a kind of euphoria. It is as if, Ignatius is transformed into an instrument to both play the melody of the liturgy and enjoy the fruits of that melody as well. *Loquela* becomes an additional expression of the liturgical colloquy God has with Ignatius. Before this manifestation, Ignatius would sense and see the Trinity interact. He comments that those visions were never to be understood but felt. In this new stage of the *Diary*, Ignatius experiences an additional layer to the Trinitarian Mystery. He not only is given the gift of vision, but now, there is an audio element, which invites him to *hear and understand* God. By doing so, he can live out the obedience of God’s will and carry out the result of the discernment on poverty.

Conclusion

⁶² DECLoux, *Commentaries on the Letters and Spiritual Diary*, 123.

Ignatius exercise of his priestly ministry, particularly in the celebration of the Eucharist yielded significant results. Yet, it would be misguided to believe that the fruits of this exercise were of his own doing. As we have seen, the intercessory dynamic of the communion of saints and Mary all guided Ignatius towards a greater intimacy with Christ and the Trinity. The human element of Ignatius was fraught with his own personal struggles, foibles, and stubbornness, which was seen in the *Diary*. Ignatius honesty in his notetaking provided a realistic account of his ability to become self-involved, scrupulous, or even fearful. Yet, the reader also gets a consoling and intimate glimpse on the power of his faithfulness, openness, and humility to not only experience true consolation, but genuine and authentic movements of the Trinity, which move him into deeper devotion.

The liturgical discernment provided a contemplative space for Ignatius to humbly submit himself to the ritual. By doing so, he brought with him the desire to follow God's will. Through the prayers of the rite, the readings and Gospel selections, and the reception of the blessed sacrament, Ignatius received not only bodily consolation, but a sense of assurance regarding God's will. His *Diary* displays an impressive and fundamental principle that when Christians unite with God in the ultimate sacrament of praise and love, God awaits the creature with gifts beyond measure. The gift of tears and *loquela* manifests the realistic and obtainable charism of the Eucharist, which is the outpouring of heavenly grace and the natural bodily reaction to this gift of God's communication to mankind.

The richness of the text continues to provide influential insights to spiritual readers and Ignatian enthusiasts. An outsider's perspective could easily fall into a couple of conclusions. First, this text could easily be dismissed as simple piety due to the spiritual environment of the time that tended to spiritualize psychological moments.

Second, one could also attempt to mimic this behavior in hopes of achieving the same graces. Regarding the first, while 16th Century spirituality contained more of a Catholic milieu than contemporary society, this does not negate the profound mysticism that Ignatius experienced, and the confirmation given. In answering the second point, attempting to copy Ignatius plan of discernment in hopes of receiving similar graces would be a mistake. The diary was particular to Ignatius, and his gift to the Society was this process.

Yet, it is beneficial to glean the important features of what Ignatius did to discern properly. He posed a direction question for discernment, should the professed houses have an income? In due course, God revealed the answer to Ignatius. Second, it looks like Ignatius engaged in a kind of retreat for this month and a half of the diary's timeline. We do not know if he was also doing other work as Superior General, but the intensity of the experience in the diary suggests that he dedicated all his time to discerning. Finally, Ignatius' detachment models for all the importance of interior freedom so that the desired result comes from God and not from the ego. While his initial instinct did match the final confirmation, Ignatius' ability to be detached allowed himself to also receive spiritual knowledge about God—a byproduct far more desirable in the end.

Chapter Three: *The Role of Liturgical Discernment in the Society of Jesus*

The *Spiritual Diary* portrayed an intimate look into Ignatius' discernment. The mixture of liturgical worship, personal devotion, and self-reflection shows the power of God's grace and openness from Ignatius to receive it. It also provided an interior language of *loquela*, a type of musical spiritual language. While that was personal to Ignatius, it indicated to him a closeness with God. The result of that discernment on poverty in 1541 was inserted in *The Formula of the Institute* in 1550 and *The Constitutions*, and its effects were practiced in the infancy years of the Society. As the Society discerns how to serve the Church, it will be important to ask: what are her needs, and how will the Society discern the manner to act accordingly? The experience of the *Spiritual Diary* introduces a type of discernment that is committed to prayer, ritual, and conversation. Given the sacerdotal nature of the Society of Jesus, its commitment to its sources, and the crucial role the *Exercises* have in the life of the Church, *Ignatian Eucharistic Discernment* incorporates ecclesial, sacramental, and spiritual dimensions, which can help aid the Society of Jesus in this new era of discernment.

Ignatian Eucharistic Discernment combines three key elements that are not novel but identify a new perspective. The discernment is inherently *Ignatian* because it references the model of discernment used in the *Spiritual Diary* and other foundational texts, like the *Constitutions* and the *Autobiography*. Its application is not replicating the results or movements of Ignatius, for that scenario was particular to him. Yet, it seeks inspiration from the founder's example to constantly seeking the will of God through interior indifference and communion with the magisterium. The method primarily is *Eucharistic* because it prioritizes not only to the ritual of the liturgy, but it seeks to return to it with a great sense of wonder, humility, purification, and thanksgiving that unites the person not only to the Trinitarian reality, but to a wider ecclesiastical

reality, by which the fruits of that discernment serves the Church. Finally, the end of this process is an election, involving the pedagogy of the *Exercises*.

The Ignatian result to any discernment is primarily an election for Christ and his will. This begins with an encounter towards a mystagogical deepening that eventually ends in a kenotic act of renewal and discipleship to Christ. The process of eucharistic discernment begins by entering the liturgy. One could easily fall into the temptation that the liturgy is a systematic mechanism that yields inputs and outputs. Instead, like the Eucharist itself, it is entering into a pilgrim experience, which seeks to listen to and integrate the will of God.

This chapter will examine the contemporary use of *Ignatian Eucharistic Discernment*. First, it will look at Pope Francis' exhortation to the delegates of GC 36 and his call to *aprovachimiento*, or the striving of the *magis*. His invitation explicitly challenged the delegates to invest into a deeper understanding of the *Exercises* and discernment. To understand how this discernment takes effect, it is important to briefly look at the role of Jesuit priesthood within the context of the *Spiritual Exercises*, the *Formula of the Institute*, and how Ignatius envisioned Jesuits to serve as priests. Because the Eucharist is the "source and summit of the Christian life" (CCC 1322-1327), the sacrificial element of the sacrament holds a particular relevance in the life of the Church. How the Society understands this dynamic is crucial to her mission and effectivity.

The second part of the chapter will look at the challenges facing the Society and the world at the present time. The effects of COVID, rising levels of apathy with religion, and mental illness have contributed to current struggles people are facing. What has been the Society's response? How can the Society of Jesus help in aiding this problem? Can the Eucharist play a role in helping the Society understand the current situation with people? The

Universal Apostolic Preferences that were a part of the discernment of GC 36 does provide a roadmap for Jesuits. How can Ignatian Eucharistic Discernment guide Jesuits today in contextualizing present circumstances, while incorporating the work already accomplished in the UAPs? The Eucharist provides an avenue for Jesuits to gather as an ecclesial body and to utilize the same method that Ignatius used for his discernment. The effects not only helped Ignatius chart a path forward with the vow of poverty, but it also deepened his devotion for the Trinity. Like Ignatius, the possibility of Jesuits experiencing their own type of *loquela* requires a submission of will to God. To see the world through the grace of the fourth week of the *Spiritual Exercises*, the grace of division vision requires a level of discernment that begins not with strategy to solve the problem, but to listen to God and act on his initiative. The Eucharist has the powerful potential to guide Jesuits today, not only through a corporal unity, but through a common felt sense of God's action working through her members. As a model, this chapter looks like at how Pope Francis has prayerfully dealt with the current crisis around the world and analyzes how his leadership has affected a way to move forward. Therefore, the Society's orientation towards deeper devotion for the Trinity, particularly with Ignatian Eucharistic Discernment could help aid in the process of reconciliation.

The Invitation from Pope Francis

For Ignatius, the touchstone document regarding mission was the *Formula of the Institute*. In the document, the definition of service was clear. It was directed to Christ and the Church, under the pope and bound by the evangelical counsels to fortify this special bond.⁶³ Given the unique moment in the Church's history when the Roman Pontiff shares the Society's

⁶³ IGNATIUS of LOYOLA, "Fórmula del Instituto." *Obras: San Ignacio de Loyola*, ed. Manuel Ruiz Jurado, SJ, Biblioteca de Autores Christianos: Madrid, 2013, 390.

formation and way of proceeding, Pope Francis provides a helpful perspective on the needs of the Church. His address to the delegates of GC 36 does two things. First, Pope Francis signaled a desire to foster a “progress of spirit” that encourages zeal for mission and a greater need for silence to help the soul to encounter God, and second, the latter half of his speech outlined how to integrate this spiritual disposition of *aprovechamiento* into the mission of the Society. Its format mirrors that of an Ignatian contemplation, which helps to provide spiritual clarity and focus of aiding souls.

Pope Francis’ exhortation to the members of GC 36 began by focusing on *The Formula of the Institute*, as a fundamental guide for Jesuits. Then he moves through an exegetical exercise of explaining the use of the word “aprovechamiento” or “benefit” that is harmonious, communal, humble, and in pursuit of the *magis*.⁶⁴ *Aprovechamiento* aims to “save souls” not from a place of elitism, but with a disposition to always keep one’s gaze on Christ seeking his constant honor and glory.⁶⁵ The use of *aprovechamiento* in the *Formula* is found in Chapter Four when discussing the formation of scholastics. It states students should have the “intellectual ability and moral character as to give solid hope that they will be suitable for the Society’s functions after their studies are completed, and that thus at length, after their progress (*aprovechamiento*) in spirit and learning has become manifest and after sufficient testing, they can be admitted into our Society.”⁶⁶ “Progress of spirit” is a growing sense of inner freedom with a gaze towards the Lord,

“He should further take care to keep always before his eyes first God, and the nature of this Institute which is his pathway to God; and let him strive with all his

⁶⁴ FRANCIS, “Address of His Holiness Pope Francis to the 36th General Congregation of the Society of Jesus.” *The Holy See*, 24 October 2016. https://www.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161024_visita-compagnia-gesu.html

⁶⁵ Ibid.

⁶⁶ “Fórmula del Instituto”, *Obras*, 394.

effort to achieve this end set before him by God—each one, however, according to the grace which the Holy Spirit has given to him and according to the particular grade of his own vocation, lest anyone should perhaps show zeal, but a zeal which is not according to knowledge.”

The end is “to keep always before his eye first God”. This disposition is not strictly devotional, it is also an anthropological statement, which defines the Jesuit’s end and mission.

The purpose of Jesuit formation engages the mind and the will directing it solely towards the election of God’s will. It is a period of study, prayer, and testing the spirits that helps the person arrive to what would be fitting service for the Church. Pope Benedict XVI made a similar statement to the delegates of GC 35. In his address, he reminded the fathers of the congregation “to form its members with great care in science and virtue, not satisfied with mediocrity, because the task of facing and entering into a dialogue with very diverse social and cultural contexts and the different mentalities of today’s world is one of the most difficult and demanding.”⁶⁷ Additionally, for Benedict XVI, the goal of formation was to be faithful to the *Formula of the Institute*’s end “for the propagation and defense of the faith...for the glory of God, and for the good of souls” particularly in a contemporary context in which a bombardment of confusion no longer recognize the God in their midst.⁶⁸ Both pontiffs recognized the unique placement Jesuits have in the world, and therefore, reminded both congregations of their responsibility to educate and form people to encounter Christ, but doing so from a place grounded in the spirit of the *Exercises* in order to see God “in us, around us, and in everything, in order to know his will and to put it into practice.”⁶⁹ Therefore, *aprovechamiento* is a spiritual disposition and movement towards God inviting the Jesuit towards greater freedom.

⁶⁷ BENEDICT XVI, “Address of His Holiness Pope Benedict XVI to the Fathers of the General Congregation of the Society of Jesus.” *The Holy See*, 21 February 2008. https://www.vatican.va/content/benedict-xvi/en/speeches/2008/february/documents/hf_ben-xvi_spe_20080221_gesuiti.html.

⁶⁸ Ibid.

⁶⁹ Ibid.

Looked at carefully, the structure of Pope Francis' talk to GC 36 mirrors a standard Ignatian contemplation in the *Exercises*. It begins by "asking for consolation", "placing oneself under the cross of Christ", and "to serve and follow the good spirit by 'serving the Church'". The Third Week of the *Exercises* provides a somber and reflective tone for the exercitant. In watching the passion narrative, Ignatius invites the exercitant to "considerar", "demandar", or "mirar" at the humanity of Christ, a humanity that encapsulates pain, sorrow, and tears [SE 195]. This contemplation follows the rules for the election in the Second Week of the Exercises, an election "para mayor gloria de Dios nuestro Señor y mayor perfección de su ánima" [SE 185]. The election is clear: first, the choice is to follow Christ, and second, therefore, the exercitant should lead a state of life that best enhances the first election.

Jesuit Priesthood within the Context of the Spiritual Exercises

For the Jesuit today, how does he find himself accessing that authentic call to service? Where does that originate from and how does he move forward in exercising that call to serve God? The election process towards choosing a sacerdotal state of life begins with the *Exercises*. At the end of the First Week of the *Exercises*, the *Call of the King* meditation invites the exercitant to love and serve Christ. Through obedience, the person participates in the work of the Trinity. The Father sends the Son for the salvation of the world, and through this commission, the Son calls others to join the cause. The love of the Father and the Son is the Spirit, whose breath gives life and encouragement. Jesus lives out a loving obedience to the Father, who gives him authority to act.

The authority of Christ is based on his office, which is identical with absolute love and therefore displays itself in the Church with equal immediacy as fraternal love; this is why the authority of the priest must be displayed in his life in such a

way that it points to the love of Christ and at the same time permits fraternal love to become visible in the priest's behavior.⁷⁰

The mutual, intentional, and perfect relationship of the Father and the Son creates a bond that is extended to those participating in the same mission. This meditation helps the man “transform his life in which he must find peace in the will of God” because meditating on Christ's call is “the very heart of the Exercises.”⁷¹ Hugo Rahner's claim holds incredible consequence. By choosing the will of God, the man discerns God's will for “his particular situation” in order to “take part in the battle between Christ and Satan.”⁷² Again, we see how the discernment focuses both on the personal and universal mission. To follow Christ means to acknowledge him as the model and example of how to live one's life. A commitment to Christ elevates the man's desire to a divine state. Every Jesuit is individually invited to follow Christ, but he also chooses to join the Society in order to continue its corporate mission to build up the kingdom of God by combatting forces that would seek to destroy it through disunity and dissension. As High Priest, Christ bestows grace on the priest to be that sign of love, but the Jesuit must actively “abide in that love” (John 15:9). The work of reconciliation occurs when he freely loves God and neighbor, as it was primarily shown by Christ through the cross.

A Jesuit grows in deeper conformity with Christ when he accepts his creaturely state and takes on the trifold posture to praise, reverence, and serve God. The ecclesial model of Jesuit priesthood is an openness and availability to mission. The submission of the personal will to God's will deepens a trust that is sanctified by grace. Through grace, God bestows the gift of leadership so that others may come to know and follow the Word. This is not only limited to

⁷⁰ URS VON BALTHASAR, Hans, “Priestly Existence,” in *Explorations in Theology, Vol II: Spouse of the Word*, Ignatius Press: San Francisco, 1991, 395.

⁷¹ RAHNER, Hugo, *Ignatius the Theologian*, Geoffrey Chapman: London, 1968, 55.

⁷² RAHNER, 55.

those in the church. Jesuit theologian Michael Buckley acknowledges that there is an *ad intra* and *ad extra* element to the ministerial priesthood in which the priest “acts on behalf of the church so that the church might be the church, to act in the name of the church in its presence within the world, so that the church act through him”, and by doing so, he also actualizes “the priesthood of the faithful at this time and this place.”⁷³ There is a reciprocal relationship. The man is called from the community to actualize his vocation, and the church acts through him so that she may also be authentically herself. This vision of greater authenticity is also a vision of freedom. The Church cannot be herself without her priests because Christ, who is both priest and sacrifice, must continually be remembered and celebrated, particularly in the Eucharist. The ordination rite makes this known, when the man is “configured to Christ specifically as a ‘spotless victim,’ as priest, and as ‘head’... Christ is both victim offered by the priest, and priest, the one who offers the victim.”⁷⁴ The Church requires humble ministers willing to instruct and lead the faithful in the ways of the spiritual life. The Jesuit does not draw this courage on his own but from Christ and from the grace of his priestly office.

In his ministry as a spiritual father, the Jesuit priest navigates between the active forces of good and evil. By serving under the banner of the cross, he embarks on this spiritual battle defending his flock from the snares of the evil spirit. The Jesuit “should study the life of Christ in such a way as to see that the contest with the ‘murderer from the beginning’ is also a battle of spirits which he must be prepared to fight out in his own soul, a re-enacting of the great fact of redemption that this enemy was overcome only through the crucifixion of the creator and

⁷³ BUCKLEY, Michael, “‘Likewise You Are Priests...’: Some Reflection on Jesuit Priesthood,” in *Spirit, Style, Story: Essays Honoring John W. Padberg, SJ*, Loyola Press: Chicago, 2002, 16.

⁷⁴ WOOD, Susan, *Sacramental Orders*, Lex Orandi, The Liturgical Press: Collegeville, 2000, 120.

Lord.”⁷⁵ The display of the crucified Word becomes the glorified display of Trinitarian love, effectively combating the selfishness of sin through self-sacrifice. The tortured body of Christ on the cross may look like a sign of abandonment and failure, but it actually becomes the counterintuitive sign of the Trinity’s love of communion and reconciliation with mankind.

The priest maintains this posture of reconciliation only through prayer. If he neglects his *responsibility* to reflect and pray, he loses a sense of stability in the Lord. Danielou argues that “the essence of contemplation is the immensity of divine Reality progressively and imperceptibly becomes more real for us. Inversely, all the chaff of outward appearance gradually loses the substance we lend to it.”⁷⁶ Contemplation connects human nature with the divine and with creation. When a Jesuit embraces humility, poverty, and submits to the transcendent reality of God, above all else he is embracing the idea of *Deus semper major*.⁷⁷ The discernment of spirits is one’s ability to recognize the good and the bad, while always striving to choose and to follow the crucified Christ in absolute freedom.⁶⁷ Reconciliation cannot be attempted without first surrendering oneself to the deep mystery of God and to freely embrace the unknown. This incomprehensibility should not frighten man, but it should liberate him to freely give himself over to the original directive laid out by the *Formula* to praise, reverence, and serve for by doing so we come to know ourselves.⁷⁸ Opening oneself to this mystery allows God’s transformational grace to function within the interior life. To experience this reality of God’s fullness is to experience reality itself.⁷⁹ God, who preserves all creation into being, sustains it by his love. His

⁷⁵ RAHNER, 98-99.

⁷⁶ DANIELOU, Jean, *God’s Life in Us*, Dimension: Denville, 1969, 52.

⁷⁷ RAHNER, Karl, *The Priesthood*, The Seabury Press: New York, 1972, 178.

⁷⁸ *Ibid.*, 179.

⁷⁹ *Ibid.*, 25.

actions are the premiere example of humanity's possible ecstatic and joyous reunion with the Father, a reunion formulated by a perfect Trinitarian love.

The Spiritual Deposition of the Third Week and a Connection with the Liturgy

Moved by the desire to serve God, the exercitant now sees for himself the extent by which Christ goes to concretize that love for the exercitant by giving himself over to the Father's will in love through his suffering and death, particularly in the Third Week. Therefore, the exercitant is asked to immerse himself to both emotionally feel and intellectually know that love, and to also experience consequence of what radical love can do for the good of the other. Similarly, this dynamic of total immersion in the life of Christ's love is also a disposition similar when celebrating the Eucharist.

In the sacred liturgy, the people of God gather to celebrate a service on behalf of the Christian people initiated through the Paschal Mystery of Jesus Christ, whose sacrificial offering united "human beings in the peace of the one God."⁸⁰

The faithful gather because God's places this initiating grace into their hearts. It is essential that maintaining an orientation towards God is "fundamental criterion for the liturgy" because it focuses the attention away from the person and towards the "action of Christ" which manifested the real act of salvation through the "Paschal Mystery of the death and Resurrection of Christ" made present particularly in the Eucharist and in "other sacramental acts that sanctify us (cf. *Presbyterorum Ordinis*, n. 5)."⁸¹ The theological truth of salvation is not simply a theological abstraction or idea, but is made manifest by witnessing how Jesus "laid down his life for his

⁸⁰ BENEDICT XVI, "General Audience." *The Holy See*, Saint Peter's Square, September 2012. https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120926.html

⁸¹ Ibid.

friends” (Jn 15,13). In doing so, the Christian community utilizes its natural senses to receive and integrate the sacrificial love of Christ both in Word and in Sacrament. To properly be disposed in receiving and integrating this gift, a similar disposition found in the *Exercises* is helpful. The active election of choosing Christ paired with a spirit of humility necessitates a lowering of the ego and the intentional agency of the person to properly be present before the Paschal Mystery. That same disposition Ignatius encourages the retreatant to have in the Third Week is a similar one the Church encourages Christians to have when coming together for the Eucharist. Both the Third Week of the Exercises and the Liturgy have one consistent dynamic, which is a participation in the kenosis of Christ. Embracing the spirit of humility is necessary to effectively participate in the gift of that kenosis. How do we understand humility and why is it important for the liturgy and discernment today?

The Election of Christ and Choosing to Participate in His Passion

In the Second Week of the *Exercises*, Melloni remarks that the Three Degrees of Humility is “neither a meditation nor a contemplation” but a consideration that leads to reflection and possible assimilation.⁸² This same consideration or the use “to consider” is also found numerous times during the Third Week [i.e., EE 192, 195-197]. Therefore, how did Ignatius come to understand humility? Understanding this first is key to unlocking what kind of disposition we are hoping to uncover.

Because of Ignatius’ Thomistic background, his understanding of humility would have generated from the *Summa*. According to the St. Thomas, humility was a “*divine reverence*, which shows that man ought not to ascribe himself more than is competent to him according to

⁸² MELLONI, J., *La Mistagogía de los Ejercicios*, 189.

the position in which God has placed him. Wherefore humility would seem to denote in the first place man's subjection to God."⁸³ The *divine reverence* therefore is a disposition, which man understands himself as creature. Yet, as Josef Pieper mentions, "Humility is the knowledge and acceptance of the inexpressible distance between creator and creature."⁸⁴ We have two complimentary dispositions in reverence and knowledge, both originate from a place of gratitude in realizing the reality of human weakness and deficiency.⁸⁵ Therefore, in applying humility to an Ignatian disposition, one could say that being humble does two things. First, it recognizes God as the origin and bestower of grace. Second, it invites the receiver to be grateful for the gift of that grace and to cooperate with how God instructs the receiver to utilize and actualize that grace.

One could even connect reverence and knowledge with will and intelligence. As Melloni writes, "las *Tres maneras de humildad* convocan a la vez la inteligencia y la voluntad en un impulso hacia una cada vez mayor identificación con el modo de la máxima revelación del ser de Dios: su humildad, convertida por nosotros en humillación."⁸⁶ Specifically, in the third degree of humility, the process of identifying with Christ is key. Through recognizing and choosing the will of God, the exercitant becomes "más libre y más identificado se sentía con la kénosis de Cristo. Y de que este vaciamiento de sí mismo le abría los ojos interiores para percibir a Cristo."⁸⁷

⁸³ THOMAS AQUINAS *Summa Th.*, II-II 161, a. 2, ad 3. found in Gregory Pine, OP, "Magnanimity and Humility according to St. Thomas Aquinas", *The Thomist: A Speculative Quarterly Review*, Vol. 82 (2), April 2018, 277.

⁸⁴ PIEPER, J, *Faith, Hope, Love*, 102., Encontrado en, Gregory Pine, OP, "Magnanimity and Humility according to St. Thomas Aquinas", *The Thomist: A Speculative Quarterly Review*, Vol. 82 (2), April 2018, 277.

⁸⁵ PINE, G., OP., "Magnanimity and Humility according to St. Thomas Aquinas", *The Thomist: A Speculative Quarterly Review*, Vol. 82 (2), April 2018, 277.

⁸⁶ MELLONI, J., *La Mistagogía de los Ejercicios*, 190.

⁸⁷ *Ibid.*, 194.

Participating in this act of kenosis is crucial in the Third Week. In the fourth point, the exercitant is asked “considerar lo que Cristo nuestro Señor padesce en la humanidad o quiere padescer, según el paso que se contempla; y aquí comenzar con mucha fuerza y esforzarme a doler, tristar y llorar, y así trabaxando por los otros puntos que se siguen” [SE 195]. We see this consideration again in the fifth point, “considerar cómo la Divinidad se esconde, es a saber, cómo podría destruir a sus enemigos, y no lo hace, y cómo dexa padescer la sacratísima humanidad tan crudelísimamente [SE 196]. This process of considering, watching, and witnessing, Jesus in his suffering is an invitation to see how God’s kenotic action invites the exercitant to do the same. It is a process of purification that leads us to see God for who he is and how he reveals himself completely through humanity for humanity.⁸⁸ The result is being filled with a new image of God. This image imports within the exercitant a unitive measure that fills him with a new imagination of seeing God’s love transform the world through sacrificial means. When the exercitant joins in this kenotic act, he finds himself filled with the love that God has poured out and shed for him. Therefore, the activity of the exercitant leaves him purified, transformed, and united to God by choosing to consider, watch, and contemplate the Paschal Mystery.

During the sacrifice of the mass, the Church gathers in a sacred space to encounter God. By doing so, “the whole Church takes part, heaven and earth, God and men.”⁸⁹ In the celebration, the Eucharist “is the worship of the universal temple, which is the Risen Christ, whose arms are outstretched on the Cross to draw everyone into the embrace of God’s eternal love.”⁹⁰ The invitation to partake in this celebration requires an attuned humility that lowers oneself to listen, contemplate, and receive Jesus Christ in both word and sacrament. To

⁸⁸ MELLONI, J., 237.

⁸⁹ BENEDICT XVI, “General Audience.” *The Holy See*, 3 October 2012, https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20121003.html

⁹⁰ *Ibid.*

appropriately receive the gift of God's total love within the Christian community, one must understand how humility plays this role at hand.

Going back to St. Thomas, humility is both reverence and knowledge. Applying this sentiment to the liturgy, one finds that the individual is not only a person worshipping God, but he is doing it within a context of a community. The Church invites Christians to a kenotic and transformative experience. As Benedict XVI writes, "I must immerse myself ever more deeply in the words of the Church with my prayer, with my life, with my suffering, with my joy, and with my thought. It is a process that transforms us."⁹¹ We hear these same sentiments in the Third Week of the Exercises. As Christ entered into the complete human experience, so also, Christians are asked to imitate Christ in this aspect as well. Words and gestures spoken in dialogue between the presider, congregation, and God, communicate the process of purification that happens when the faithful give themselves over to prayer.

Pope Francis and Patriarch Bartholomew: A Case Study in Liturgical Discernment

Concretely, Pope Francis has modeled the fruits of his own prayer in an extension to other Christians too, particularly the Orthodox Church. His relationship with Patriarch Bartholomew has created a bond that links the importance of prayer and worship, signaling the possibilities of peace and unity because of a shared love for Christ. In a real way, their mutual admiration for the environment and for its care demonstrates a tangible example of how worship and discernment can build a disposition of growing closer to God. The ecclesiastical and sacramental nature of Pope Francis' spiritual advocacy for the environment is about a deeper union with God. It is ecclesiastical because he seeks help form a community of people that seeks

⁹¹ Ibid.

to hold conversations to help empower people and to respond to this growing crisis of today.⁹² This advocacy is sacramental in nature because it bases the value of a universal family to be in communion not only with others, but with the earth as well; by protecting the earth, it unites humanity with the ambience God has provided that makes it possible for people to give praise and reverence to God.⁹³

Pope Francis collaborative efforts with Patriarch Bartholomew represents a type of communion that signals to the world the power of liturgy, discernment, and prayer. Because they share a common Christian heritage, there is an appreciation for Christian scripture and tradition. While historical, schismatic dynamics present challenges to unification, both leaders are attempting to find common ground through their advocacy for the environment. Prayer and contemplation are necessary practices towards an effective ecological preservation campaign. Patriarch Bartholomew provides a liturgical example through his explanation of the “cosmic liturgy.”

The spiritual life demands an appropriate veneration—though not an absolute worship— of God’s creation and in the way, we relate to God. The breadth and depth, therefore, of the Orthodox cosmic vision imply that humanity is a part of this theophany, which is always greater than any one individual... In this way, the natural environment ceases to be something we observe objectively and exploit selfishly and becomes a part of the “cosmic liturgy” or celebration of the essential interconnection and interdependence of all things.⁹⁴

⁹² TATAY, Jaime, “Experiencia Religiosa y Laudato Si”, *Corintios XIII: Revista de teología y pastoral de la caridad*, (July-September 2016), N.159, 58.

⁹³ *Ibid.*, 55.

⁹⁴ BARTHOLOMEW, *Encountering the Mystery*, Doubleday: New York, 2008, 90, 94.

When believers come to understand their role in the liturgical celebration, this awareness changes the way they live their lives. It moves the person away from the self and towards a recognition of God's undeniable goodness in creation. One is less likely to objectify or exploit creation if it is viewed as sacred. In addition, we see a similar invitation to conversion from Pope Francis. He recalls the Benedictine motto of *ora et labora*, work and prayer—two necessary elements of society to remind people that work is an integral part of ecology.⁹⁵ Human beings use their talents towards tending the earth by means of prayer and action. Contemplation is set aside for reflection to appreciate the labor one has accomplished.

Liturgy from the Greek *leitourgia* means “the work of the people.” By emphasizing work, Pope Francis reminds the world that “the broader objective should always be to allow them (the poor) a dignified life through work.”⁹⁷ The vocation to participate in God's work is a divine calling and can be understood in a liturgical dimension. Worship and creation are intimately linked the goals are the same— “divination, a world of freedom and love... The creature, existing in its own right, comes home to itself, and this act is an answer in freedom to God's love. It accepts creation from God as his offer of love, and thus ensues a dialogue of love, that wholly new kind of unity that love alone can create.”⁹⁸ The human person interacts socially within the community to labor towards the common good. The sacramentality of the liturgy moves outside the confines of the ritualistic act prayed by the community into a lived reality of creation itself. Patriarch Bartholomew links this *work* of the cosmic liturgy with the *work* of

⁹⁵ FRANCIS, “Laudato Si.” *The Holy See*, 24 May 2015, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_ enciclica- laudato-si.html, 126.

⁹⁷ *Ibid.*, 129.

⁹⁸ RATZINGER, Joseph, *The Spirit of the Liturgy*, Ignatius Press: San Francisco, 2000, 28, 32-33.

advocacy. When people speak on behalf of creation, they praise, give thanks for, and respect the work of God.

In a contemporary context where dialogue seems difficult and polarization becomes more rampant, Pope Francis and Patriarch Bartholomew continue to demonstrate that differences do not necessarily need lead to permanent division. Common causes can bring people together. Antagonistic attitudes toward religion and an increased view of secularism do not necessarily deter the work for justice. As Patriarch Bartholomew admits, “I am also not naively ignorant of the limited influence of religious leaders. The great majority of people in our affluent societies appear to be caught up, tempted by the illusion that maximal gain and material profit can be pursued without limit... Religious leaders must remind their faithful that the economy is not an altar on which human welfare is to be sacrificed.”⁹⁹ While it may be discouraging to realize that the platform of religious leaders in society is diminishing, this does not lessen the fervor or the urgency of the issue. Worship is an integral part of what it means to be human. It calls people together as one and to draw people closer to God.

Since publishing *Laudato Si*, Pope Francis has continued to push for greater ways to integrate prayer and advocacy for the environment. While the pope shows his perseverance in pursuing this agenda, the most important factor to consider is the source of his advocacy, and that is his prayer. The solemnness with which he approaches the Eucharist is an exterior manifestation of an interior spiritual freedom. Under close inspection, one can see themes from the *Spiritual Exercises* and the *Formula of the Institute* in his writings. In *Evangelii Gaudium*, his instrumental thrust for evangelization grounds itself in having a “missionary spirit” freely

⁹⁹ BARTOLOMEW, 116.

guided by the Holy Spirit to properly discern the will of God with the goal being reconciliation.¹⁰⁰ *Missionary spirit, discernment, and freedom* are common traits found in the Jesuit charism, and given his priestly training in the Society, it is no surprise that Pope Francis would articulate these ideas in his papal writings.

Pope Francis and Patriarch Bartholomew show that the path of ecumenism can be laid by advocating for universal issues. Their work for the common good, especially for creation, stems primarily from their religious tradition. They recognize that they fight for justice is a Christocentric reality, which beckons people to transformation and conversion by challenging people to turn away from the self and to be in relationship with others and creation. Because their message has a foundation in prayer, worship, dialogue, and love, the efficacy of their advocacy can be seen in its positive reception. These men understand the trinitarian dynamic of communion and love, which works towards allowing others to share in that gift of self-offering. This fundamental right of sharing oneself is a direct mirroring of Jesus Christ, who invites all people into right relationship. Notice, the fruit of their prayer is not necessarily presenting a solution. It is about forming a disposition of prayer that may guide the person towards a greater openness to the will of God. Unlike Ignatius discernment regarding income for the professed houses, these spiritual leaders point to *what could* occur when liturgical discernment takes place.

¹⁰⁰ FRANCIS, “Evangelii Gaudium: Apostolic Exhortation on the Proclamation of the Gospel in Today’s World.” *The Holy See*, 24 November 2013, [http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html](http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_ap_20131124_evangelii-gaudium.html), 280.

Therefore, it is important to explore the role of liturgy and how it fits within the current discernment of the Society of Jesus.

Ways of Going Forward in the Society

In June of 2019, Father General Arturo Sosa promulgated the letter of the *Universal Apostolic Preferences*. This document was a “fruit of an *election*... to serve the Church at this time.”¹⁰¹ The five preferences are *to show the way to God through the Spiritual Exercises and discernment; to walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice; to accompany young people in the creation of a hope filled future; and to collaborate in the care of our Common Home.*¹⁰² After listing these preferences to Pope Francis, Fr. Sosa indicated that the Holy Father “insisted that ‘the first preference is crucial because it presupposes a basic condition the Jesuit’s relationship with the Lord in a personal and communal life of prayer and discernment... without this prayerful attitude the other preferences will not bear fruit.’”¹⁰³ The Holy Father’s intent on the Society to give the first preference *more emphasis* than the others is significant. Essentially, the work of the Society hinges on her manner of prayer and discernment.

Regarding the first preference, Fr. Sosa resolved “to make use of spiritual conversation and discernment in our implementation of the preferences... by familiarity with God that is the fruit of a life of prayer.”¹⁰⁴ Additionally, in the implementation of the *UAP*’s Fr. Sosa gives particular attention to spiritual conversation and discernment.¹⁰⁵ His hope is that further

¹⁰¹ SOSA, Arturo. *Universal Apostolic Preferences*. Curia Gernalizia Della Comagnia di Gesù: Rome, June 2019.

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ Ibid.

¹⁰⁵ SOSA, Arturo, *Assimilating and Implementing the Universal Apostolic Preferences 2019-2029*, Curia Gernalizia Della Comagnia di Gesù: Rome, 2019.

engagement in this area will promote and encourage necessary and effective collaboration with Jesuits and lay partners internationally. Granted, the diversity of the Society of Jesus internationally is both a challenge and a grace. By engaging with a variety of cultures, religions, and backgrounds, the Society must find ways of communicating the Gospel effectively. Yet, it is surprising that in both the promulgation and implementation of the UAP's the explicit mention of liturgical worship is not mentioned. As this project has demonstrated, there can be incredible fruitful consequences from a renewed look at the Society's utilization of *Ignatian Eucharistic Discernment*. This method utilizes the Church's rich sacramental tradition, gathers people together, and encourages a shared sense of discernment that roots itself entirely in deepening one's devotional relationship with God. From gazing at the Trinity as Ignatius did, the Society has a rich opportunity to recapture the grace filled method to help heal the wounds that currently exist in the world, as well as listen carefully of how to implement the Lord's will in these trying times. Specifically, there have been significant events shaping societal circumstances: COVID and its effects and the war in Ukraine. Moreover, there have been two key ecclesial events that are a part of the ecclesial Pope Francis hopes to see: the Synod on Synodality and *Traditionis Custodes*, a letter on the limited use of the Extraordinary Form of the Roman Missal. While these four things are not an exhaustive list of every contemporary occurrence in the world, these provide additional factors that happened right before, during, and after the pandemic. In light of recent events, how should the Society act on these decisions? Have we properly given time to discern and listen to God and his invitation on how to proceed? Can the liturgy be a tool to help guide the conversation?

Liturgical prayer is crucial to the mission of the Church. In his homily to the Society on the 400th Anniversary of the Canonization of Saint Ignatius of Loyola, Pope Francis said, "In

Scripture, mountain peaks represent the extremity, the heights, the border between heaven and earth. We are called to go precisely there, *to the border between heaven and earth* where men and women ‘confront’ God with their difficulties, so that we in turn can accompany them in their restless seeking and their religious doubt...Prayer is an active mission, a constant intercession. It is not distant from the world but changes the world.”¹⁰⁶ While Pope Francis may not have explicitly mentioned the Eucharist, his invitation to go that place “between heaven and earth” is a clear indication of the sacramental nature of the liturgy. Additionally, he also reminded the Jesuits that prayer *is itself mission*. The goal of discernment hinges upon a direct relationship with Christ. Framing the Eucharist *as mission* signals to the Society, the necessity of maintaining and deepening that relationship. Consequently, Pope Francis recognizes this devotion to strengthen the resolve of individual Jesuits and the order simultaneously. Second, the Eucharist reminds Jesuits not only to focus on the temporal needs of the present but to also work towards the coming of the kingdom. By doing so, Pope Francis asserts that no method of reconciliation or justice is possible without first soliciting the will of God before any strategy is executed. Therefore, the goal of this study is not to provide definitive solutions to these issues, but to bring them into the light as a means of intentionally addressing how these events may be an unexpected invitation into greater relationship, dependency, and devotional intimacy with God. The celebration of the Eucharist has provided a way of expressing the anthropological end of praise, reverencing, and serving God. Like Ignatius, strategizing a way forward on only practical means defeats the purpose of discernment. As the *Spiritual Diary* showed, a spirit of

¹⁰⁶ FRANCIS, “Holy Mass on the 400th Anniversary of the Canonization of St. Ignatius of Loyola: Homily of His Holiness Pope Francis.” *The Holy See*, Dicasterio per la Comunicazione: Rome, 12 March 2022. <https://www.vatican.va/content/francesco/en/homilies/2022/documents/20220312-omelia-400-ignazio-loyola.html>

humility and openness to God in prayer has mystical qualities that deepens one's filial devotion and contains the confirmation of a proposed topic for discernment.

COVID and the War in Ukraine

Before the pandemic, studies showed an increase in social fragility (meaning a heightened sense of sensitivity to external critiques), depression, isolationism, and escapism. Particularly among university students, high levels of anxiety and stress were already prevalent.¹⁰⁷ Additionally, the frequent use of technology has also increased isolationism, addiction, and suicide.¹⁰⁸ Once the pandemic hit, COVID added additional stresses. While social scientists feared that state mandated quarantining at home may increase the use of suicide, studies showed that there was little increase, due to a heightened sense of survival found among people. Yet, the effects of depression particularly among women and among young people ages 18-35 significantly increased.¹⁰⁹ Given the gravity of the disease, the mandated quarantine to protect people, and the lack of social interaction, the Church found herself struggling to adapt.

Liturgy in different forms can communicate hope and support. During Holy Week at the Vatican in 2020, Pope Francis held a holy hour and bestowed a special *Urbi and Orbi* blessing for the world to address the pandemic. The televised event showed him praying alone. However, millions of people joined him in prayer from their homes and it sent a powerful image. It became an indicative of what liturgy could do for people in need. The Church gathered around

¹⁰⁷ CHEN, T, Lucock "The mental health of university students during the COVID-19 pandemic: An online survey in the UK". PLoS ONE 17(1), M (2022): e0262562. <https://doi.org/10.1371/journal.pone.0262562>.

¹⁰⁸ RYAN, Peter, "Technology: The New Addiction", *U.S. Naval Institute Magazine*, Vol. 144/9/1387, September 2018. <https://www.usni.org/magazines/proceedings/2018/september/technology-new-addiction>

¹⁰⁹ SANTOMAURO, Damian, "Global prevalence and burden of depressive anxiety disorders in 204 countries and territories in 2020 due to the COVID-19 pandemic", *The Lancet*, Vol. 398-1700-12, 2001, 1706. <https://www.thelancet.com/action/showPdf?pii=S0140-6736%2821%2902143-7>

Christ, as he became the focal point and the source of consolation in a time of confusion and fear. In his address, Pope Francis said, “Embracing his cross means finding the courage to embrace all the hardships of the present time, abandoning for a moment our eagerness for power and possessions in order to make room for the creativity that only the Spirit is capable of inspiring... Embracing the Lord in order to embrace hope: that is the strength of faith, which frees us from fear and gives us hope.”¹¹⁰ The abandonment for power and possessions to embrace the cross of Christ is very similar to the attitude Ignatius had regarding poverty. Pope Francis invited the world to a place of hope. The connection between poverty and the Eucharist once again is clear. The holy father’s understanding of spiritual disposition before the Lord necessitates desire for poverty, an abandonment of self and an embrace of Christ. On Easter Sunday, he also spoke about the importance of human closeness particularly to the sacraments of the Eucharist and Reconciliation to combat the natural tendencies of fear and isolation. “Indifference, self-centeredness, division, and forgetfulness are not words we want to hear at this time... They seem to prevail when fear and death overwhelm us, that is, when we do not let the Lord Jesus triumph in our hearts and lives.”¹¹¹ Pope Francis’ social diagnosis coincided with the anxiety, depression, and isolationism mentioned before in previous studies. Once again, he invited people to pray and to turn to God. He understood that as society became increasingly self-reliant, an attitude of humility and dependence on God was lacking and lead to certain consequences. This posture becomes more evident with the aggressive attack on Ukraine.

¹¹⁰ FRANCIS, “Extraordinary Moment of Prayer Presided Over by Pope.” *The Holy See*, Rome, 27 March 2020. https://www.vatican.va/content/francesco/en/homilies/2020/documents/papa-francesco_20200327_omelia-epidemia.html

¹¹¹ FRANCIS, “Urbi et Orbi Message of His Holiness Pope Francis.” *The Holy See*, Dicastero per la Comunicazione: Rome, 12 April 2020, https://www.vatican.va/content/francesco/en/messages/urbi/documents/papa-francesco_20200412_urbi-et-orbi-pasqua.html

When Russia decided to invade Ukraine, Pope Francis fiercely voiced his opposition to the war. Recognizing the inhumane treatment of people coupled with the displacement of millions of Ukrainians from their home, Pope Francis elected to consecrate the Ukraine and Russia to Our Lady. This liturgical act was not only devotional in nature, but it also exercises the hierarchy of intercessors and their involvement in the Church's mission. As demonstrated in the *Spiritual Diary*, Mary's role consisted as a powerful intercessor for Ignatius, particularly when he felt distant from the Trinity. In the same vein, Pope Francis is sharing a similar intercessory dynamic here: "The Blessed Virgin Mary accompanies us: she cast her own anxiety upon God... Those words – do not be afraid—were sufficient enough for her; God's reassurance was enough for her. She clung to him, as we want to do tonight. Yet so often we do the exact opposite. We start from our own certainties and, when we lose them, we turn to God. Our Lady on the other hand, teaches us to start from God, trusting that in this way everything else will be given to us (cf. *Mt.* 6:33). She invites us to the source, to the Lord, who is the ultimate remedy against fear and emptiness in life."¹¹² Fundamentally, by consecrating two warring nations, the Holy Father seeks to submit the chaos of the situation primarily to God. The journey towards peace will not be instituted by human means, but through a liturgical act of recognizing God's role in facilitating that peace. Mary's maternal role in guiding the Church does not amplify her to a shared divine state with the Trinity but accompanies the Church to her Son. By doing so, she once again actively participates not only in praying with the Church, but through her state of grace guides the Church towards Christ, the point by which true resolution and peace will be met. In both examples, Pope Francis instinctively catechizes the Church through liturgical acts.

¹¹² FRANCIS, "Celebration of the Sacrament of Penance with the Act of Consecration to the Immaculate Heart of Mary." *The Holy See*, Dicasterio per la Comunicazione: Rome, 25 March 2022. https://www.vatican.va/content/francesco/en/homilies/2022/documents/20220325_omelia-penitenza.html

Through prayer and devotion, the goal is a deeper trust in Christ, and a relegation of one's own will so that the will of God may shine forth.

Synodality and Traditionis Custodes

For Pope Francis, devotional and liturgical practices became a way to process present challenges. Yet, there is a deeper reform occurring to help guide the Church into deeper discernment. Like Ignatius, Pope Francis is attempting to codify certain ecclesiastical process that may enable the Church to follow the will of God more closely. These two events are the Synod on Synodality and his recent Motu Proprio, *Traditiones Custodes*. The Synod represents an ecclesiological model that Pope Francis hopes to integrate and execute within the Church build on prayer, dialogue, and discernment. *Traditiones Custodes* is his attempted desire to bring unity within the liturgical life of the Church. Both are important contemporary pieces that affect *Ignatian Eucharistic Discernment*, as well as guide the Society's own discernment.

In 2021, his intention to have a Synod on Synodality caused confusion and skepticism among many among the faithful. The intention was to build a bond of unity among Christians, and for Pope Francis, this is directly tied to mission. "The Second Vatican Council clearly taught that *communion* expresses the very nature of the Church, while pointing out that the Church has received 'the *mission* of proclaiming and establishing among all peoples the kingdom of Christ and of God, and is, on earth, the seed and beginning of that kingdom' (*Lumen Gentium*, 5). With those two words, the Church contemplates and imitates the life of the Blessed Trinity, a mystery of communion *ad intra* and the source of mission *ad extra*."¹¹³ *Communion* is the

¹¹³ FRANCIS, "Address of His Holiness Pope Francis for the Opening of the Synod." *The Holy See*, Dicasterio per la Comunicazione: Rome, 9 October 2021.

ecclesiological objective and *mission* pertains to the anthropological state of humanity. They both address the individual's role and the institution's responsibility to facilitate the end of creation: union with God by following his will. Achieving this goal lies in the element of discernment. As he mentioned in his homily to open the Synod, "Finally, *discern*. Encounter and listening are not ends in themselves, leaving everything just as it was before. On the contrary, whenever we enter into dialogue, we allow ourselves to be challenged, to advance on a journey. And in the end, we are no longer the same; we are changed."¹¹⁴ Not surprisingly, Pope Francis' Jesuit formation has clear influence in this reform, particularly with his continued emphasis on discernment. For Pope Francis, his hope is to encourage an encounter with God and others, that is facilitated through active listening, which will lead to a discernment.¹¹⁵ The pieces for a well-formed discernment, particularly on how the Church can better serve her people and become more faithful to God, are present. Coupled with this movement, his other decision regarding liturgical worship is also an important piece to explore.

Around the same time, he also made some significant changes to the *Motu Proprio Summorum Pontificum* by significantly scaling back the use of the Extraordinary Form of the Roman Rite, so that the liturgy promulgated by Pope Paul VI would be the only form. The intention was "to press on ever more in the constant search for ecclesial communion."¹¹⁶ The reaction to his decree was met with significant resistance with some claiming that the synodal by which the pope was advocating seemed absent in this case, since the perception was that very

<https://www.vatican.va/content/francesco/en/speeches/2021/october/documents/20211009-apertura-camminosinodale.html>

¹¹⁴ FRANCIS, *Opening of the Synodal Path: Homily*, Dicasterio per la Comunicazione: Rome, 10 October 2021.

<https://www.vatican.va/content/francesco/en/homilies/2021/documents/20211010-omelia-sinodo-vescovi.html>

¹¹⁵ *Ibid.*

¹¹⁶ FRANCIS, *Traditionis Custodes: On the Use of the Roman Liturgy Prior to the Reform of 1970*, Dicasterio per la Comunicazione: Rome, 16 July 2021.

https://www.vatican.va/content/francesco/en/motu_proprio/documents/20210716-motu-proprio-traditionis-custodes.html

little consultation took place. In response to the pushback, Pope Francis address at a liturgical conference reminded liturgists that the liturgy is about active participation in the liturgical life that is not reduced to “liturgical formalism” which “goes after forms, formalities rather than reality.”¹¹⁷ He also emphasized once again his recurring theme of “ecclesial communion” which he defines the liturgy’s end through the “love for one’s neighbor, in the commitment to live as brothers in everyday situations.”¹¹⁸ Finally, the liturgy is meant for mission, which “pushes us always to charity, which is above all openness and attention to the other. This attitude always begins and is founded in prayer, especially in liturgical prayer. And this dimension opens us to dialogue, to encounter to the ecumenical spirit, to welcome.”¹¹⁹ Whether or not the decision for *Traditionis Custodes* was the correct one, his intention to have the mass be a prayer of unity is significant. Logically, discernment for the good of the Church cannot be possible, when the means of its discernment is a cause of derision and divisiveness. The process of *Ignatian Eucharistic Discernment* depends on the faithful’s ability to not only form a deeper intimate relationship with God, but also, be united as the Body of Christ. Any reform naturally creates conflict and resistance. The test of the discernment are the consolations that lead to a greater union with God.

Conclusion: An Invitation to further listening

The previous section examined four events, two global and two ecclesiastical. Pope Francis’ liturgical actions with COVID and the war on Ukraine highlighted his ability to utilize

¹¹⁷ FRANCIS, “Address of the Holy Father Francis to the Teachers and Students of the Pontifical Liturgical Institute.” *The Holy See*, Dicasterio per la Comunicazione: Rome, 7 May 2022.
<https://www.vatican.va/content/francesco/en/speeches/2022/may/documents/20220507-pont-istituto-liturgico.html>

¹¹⁸ Ibid.

¹¹⁹ Ibid.

prayer and devotion to help heal the faithful through trying and often confusing times. The Synod on Synodality and his Motu Proprio introduced his desire for a listening Church grounded in dialogue and discernment. Therefore, what can the Society of Jesus gain from his example? Does this change how the Society will move forward in utilizing the UAP's? If so, how? Given the COVID pandemic and the war on Ukraine, is God inviting the Society to look at and examine a new path forward?

This chapter does not seek to present any solutions, but to point out and guide the conversation through what has been two consequential years with a global health crisis and a military intervention that is disrupting international relations. From these events and the pope's responses to them, there are a couple of themes to note. First, the need for purification and silence is clear. The pandemic exposed a societal complacency with noise and escapism to the point that people had tolerated a sense of depression. Since then, the world is still reeling from the effects of the pandemic, and people are looking for ways to heal. Prayer and contemplation, particularly through the liturgy, can be useful tools to help build the Church again in a new and vibrant way. Gathering the people of God around the Eucharist emphasizes a sense of belonging and support. Not only is the Eucharist food for the hungry, but it is also medicine for the sick, as Pope Francis mentioned several times throughout his pontificate. How can the Church help the people worship together effectively and devotionally once again? Second, the pandemic shook the world out of complacency. For better or for worse, a global health crisis reminded the world about its lack of control, and Pope Francis invitation to prayer was needed remedy to start the process of reexamination. Consecrating two warring nations to Mary brought a needed intercession and the importance of the communion of saints. In the midst of war and disease, the Church's healing balm is found through prayer and the power of liturgical action is

not only for the people to feel the relief from the pain, but also an invitation to grow closer to God and to one another as a Christian community.

The Synod and the Motu Proprio is a challenging step forward because it builds upon the pope's desire to deepen that intimacy with God and neighbor. The lesson advocated here is one of listening and discernment, reverence in worship, and intentional relationality as an ecclesial community. These are process oriented procedures initiated to facilitate the discernment towards greater unity within the Church. The Synod bases its effectivity on the hierarchy interacting with all constituencies, then follow a process of analyzing and praying through the feedback gathered, and then discerning how to create structures faithful to tradition and supple enough to meet the needs of the people today. The Motu Proprio is an attempt to integrate the intentions of Sacrosanctum *Concilium* and the Second Vatican Council. While the suppression of the Extraordinary Form of the Roman Rite can be seen as a divisive issue among those within the Church, the invitation may be a call for all priests to reflect on their own method and style of celebration. The charm of the older form of celebration attracted many due to its reverence, use of silence, and meditative manner of the Paschal Mystery, which some saw as lacking in the Novus Ordo. *Traditionis Custodes* can be seen as an opportunity and invitation by Pope Francis to integrate that same level of reverence for the Novus Ordo and capture a style of intimacy and devotion that guided many generations of saints before the Second Vatican Council, including St. Ignatius of Loyola. A Eucharistic renewal within the Church could also be an invitation from God to purify the hearts of clergy and laity alike to refocus a greater love for how worship can effectively form the Body of Christ into deeper relationship with the Trinity.

The Society's current apostolic path with the Universal Apostolic Preferences is a product of a sincere discernment. The first preference states the importance of the *Spiritual*

Exercises. The use of *Ignatian Eucharistic Discernment* has the chance to provide the universal Society a chance to pause, pray, reflect, and discern how the body has been affected by these events and simultaneously learn and deepen our appreciation for the charism. How the Society chooses to incorporate or prioritize a Eucharistic discernment may seem strange to some. Does the Society already not use some form of liturgical prayer to discern? Does a liturgical discernment unnecessarily prioritize the role of the priest and by doing so disregard or diminish the role of brothers or the non-ordained, who also have equally valuable experiences in their own private prayer? Is attempting to incorporate the model of the *Spiritual Diary* impractical given that the theological understanding of Eucharist, ecclesiology, and spiritual discernment have gone through efficient modes of modernization and adaptation?

These valid concerns bring critical attention to this study. The chapter does not seek to address these issues, but to highlight what has consistently been an ongoing pattern in the life of the contemporary Society of Jesus. First, Pope Francis' insistence on prayer and discernment as a way of obtaining spiritual freedom and detachment has been a common theme of his pontificate. His desire to for ecclesial reform hinged on not only relying on bold initiatives, but directives that came because of his own prayer. More specifically, Pope Francis has modeled the power of liturgical prayer from the consecration of Russia to the Holy Hour and blessing during the pandemic. His Eucharistic focus does not seem to be simply pious but grounded in a spiritually necessary way of proceeding that continually encourages all Christians towards humility, openness, and greater union with God. While the Society of Jesus does faithfully engage in both the giving and practicing of the *Exercises*, there has not been a moment where the Society has intentionally explored or practiced a Eucharistic based discernment that sets apart time and energy towards properly discerning specific themes or issues. An exploration about

how or what such a process of discernment could look like may prove beneficial for contemporary Jesuits considering the complexities of today's issues.

Conclusion

The sacerdotal character that would define the Society of Jesus originated as a critical response to the 16th Century circumstances. The clerical state had suffered poor formation, economic scandal, and overt concern with worldly ambition and power. The *Autobiography* describes “the pilgrim” who not only found God, but who allowed himself *to be found by God*. This encounter with the Trinity that Ignatius has through key moments from Manresa to La Storta is a colloquy that he returns to numerous times in a more concentrated manner in *The Spiritual Diary*. The intellectual formation paired with the giving of the *Spiritual Exercises* allowed him to understand his role as a pilgrim priest on a journey towards Jerusalem. Yet, for Ignatius that journey towards the eternal city no longer became a physical place, but an interior space, where creature and creator can mutually gaze in the joy of the other. To reach that phase, Ignatius realized that the submission of the will, humility, and interior freedom were all necessary. Therefore, the emphasis on poverty was a tool to facilitate the Jesuit to reach that interior state, particularly when celebrating the Eucharist.

As a pilgrim priest, Ignatius prayed the liturgy not only to offer sacrifice on behalf of the people, but to discern and choose God’s will. The consequence of that election not only confirmed his originally instinct of imposing a stricter rule on poverty, but it also deepened his devotion. Ignatius realized that poverty was not simply the rejection of material goods, it was also the abnegation of the will to assent to a higher union with God. Arriving at that state of abnegation was a gift facilitated by the liturgical ritual. Ignatius was transformed and conformed to the rite he was celebrating. The observations made in the *Diary*, such as *loquela* or the tears, were concrete manifestations of his transformation. The liturgical pilgrimage that he took daily conformed him to the will of God through the intercessory interventions of the saints and Mary

that led him to the Trinity. This mystagogical experience becomes the catalyst for theological investigation and contemplative integration.

As a result of Ignatius profound experience, the proposal of *Ignatian Eucharistic Discernment* in the last chapter is not a tool to superficially connect Ignatius' experience in the *Spiritual Diary* nor is it a formulaic solution. Like the discernment on poverty with the professed houses, *Ignatian Eucharistic Discernment* melds together the movements of *The Spiritual Exercises* with the intentional celebration of the Eucharist. The spiritual insights that Ignatius garnered from his greater devotion to the saints to the language of *loquela*, which helped him recognize the presence of God, stem from an intentional style of worship, a regimented period of daily prayer, and moments of praxis and self-awareness. The role of the mass was not simply a ritual to be engaged, it was the engagement of the Church with Ignatius. The Church's accompaniment of Ignatius in the liturgy correlates well with the contemplative nature of the *Exercises* and the Church's invitation to pray, reverence, and serve God in a communal experience.

Pope Francis challenged the delegates of GC 36 towards greater silence, prayer, and a pursuit of the *magis*—all in hopes of reaching greater conformity with the will of God. As this project has indicated, progression in the spiritual life is not fundamentally based on the programmatic series of functions, but a complete and utter relinquishment of the will towards God. Ignatius demonstrated this in the *Spiritual Diary*. The movements towards confirmation were not based on a result. Instead, the desired objective was to simply commune with God. While Ignatius did have an objective in mind, the *Diary* is Ignatius intention to grow in deeper intimacy with God. The byproduct of that intimacy is clarity with a decision, but it is only secondary to the original intent of deepening his devotion for the Trinity. The celebration of the

Eucharist was seen as an opportunity to rest with God. By doing so, Ignatius gleaned from the Trinity the necessary instructions towards an election. It is within *this manner* that Pope Francis invites the Society towards the progression of the spirit.

The insights from the *Spiritual Diary* remain an important part of the Ignatian Spirituality patrimony. To dismiss this text as simple piety, dismisses the Trinitarian reality of devotion, conversion, and transformation of the individual and corporal body of the Jesuits. The significance of Ignatius experience should resonate with today's Society, particularly with the occurrence of so many global events that cry out for *aprovachimento*. COVID-19, the war in Ukraine, the rise of populism, the development and continuing influence of technology, a solution towards community, silence, and worship come in the form of the Church's sacraments, particularly the Eucharist. As Ignatius realized, the Society's particular role as "pilgrim priests" brings with it a certain responsibility to testify to the Gospel message through an encounter with God, particularly with the Trinity.

This study sought to understand why Ignatius chose the Eucharist as his primary mode of discernment. The benefits he received from the process from numerous consolations to spiritual knowledge helped him confirm his discernment on poverty, which eventually became a guide for the early Society. Yet was the Eucharist a means to arrive at a decision or was it the end itself? In other words, was the Eucharist essential for Ignatius to arrive at confirming his discernment on poverty or could he have achieved with other forms of prayer? Before his ordination, Ignatius did receive significant spiritual graces. From Loyola to Manresa, God revealed to him the path forward towards holiness. However, Ignatius' founding of the Society of Jesus, particularly with an emphasis on its sacerdotal nature, communicated there a priority of the sacraments towards the aid of souls and the reform of the Church. The Eucharistic devotion Ignatius had was an

essential part of his character, and the new Jerusalem to which he desired to take part, found its fulfillment in the celebration of the liturgy. Translating this particular devotion of a 16th Century saint may be difficult for a contemporary audience, but the effort of trying to discern this way has not been tried. And why is that?

As the Society continues to progress in her work for the Church, reference to the Ignatian sources is crucial towards the sustainability of the Society's efficacy. There are known perceptions of the universal Society that liturgical is not a great strength. This does not mean that Jesuits do not find value in the liturgy, but negative stereotypes do paint Jesuits in a comical light for a seemingly lack of knowledge to liturgy. Given the historical origins of the Society's founding, this would be a surprise to Ignatius himself. This project attempted to highlight what Ignatius saw, valued, and celebrated in his priesthood to reimagine how that same passion may enliven or reshape the priestly imagination of Jesuit priesthood today, particularly with the Eucharist and its benefits for discernment. The Society's practical nature to enact social change has yielded countless success throughout the years, but there have also been setbacks as well. Yet, the essential property is not so much the initiative of the Society to pose solutions. Rather, it is the availability of spirit to the will of God and the collaboration with grace that will actualize the Society's work in the years to come. While the goal is not to mimic Ignatius experience, the intent is to integrate that passion he had for celebrating what the Eucharist represented and seeing the possibilities of what it could do—not only for the individual Jesuit's journey towards the new Jerusalem but for the edification and sanctity of the entire Church.

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