



**FACULTAD DE TEOLOGÍA
INSTITUTO UNIVERSITARIO DE ESPIRITUALIDAD**

TRABAJO FIN DE MÁSTER

**THE IGNATIAN OBEDIENCE AND REPRESENTATION AND
THEIR ROOTS IN THE WRITINGS OF ST IGNATIUS OF
LOYOLA**

**(LA OBEDIENCIA Y LA REPRESENTACIÓN IGNACIANA Y
SUS RAÍCES EN LOS ESCRITOS DE SAN IGNACIO DE LOYOLA)**

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Visto Bueno del Director

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Fdo

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To everyone who is denied of the opportunity to listen to the interior motions
of the Holy Spirit and to represent.

To the voiceless marginalized
who are right in front, still unnoticed
may Christ in them command obedience from us
may the Holy Spirit in them create motions in us for representation.

Abbreviations

Ab	<i>Autobiografía</i>
Au	<i>Autobiography</i>
AHSI	Archivum Historicum Societatis Iesu
CIS	Centrum Ignatianum Spiritualitatis
Co	<i>Constituciones</i>
DEI	<i>Diccionario de Espiritualidad Ignaciana</i>
DHCJ	<i>Diccionario Histórico de la Compañía de Jesús</i>
EE	<i>Ejercicios Espirituales / Spiritual Exercises</i>
FN	Fontes Narrativi
MIepp.	Monumenta Ignatiana, Epistolae
MHSI	<i>Monumenta Historica Societatis Iesu</i>

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General Introduction

Three different levels of my personal experiences in my family, in my village and in my country in general present the context of my mission in general and this paper particularly.

As a boy, when I quarreled with my brother, my father without asking for any explanation would judge that he was right and asked me to respect him, just because he was older to me. He used to quote the Gospel verse, “Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.” (Mt 5:22).¹ On the contrary, my mother would listen to both of us. I explained, often with enough false reasons that my brother was wrong. However, she would conclude saying the way I put across the things I was not culpable and she did not know the truth still. Though she did not believe in me, I wondered at her wisdom, meanwhile I disliked the way my father demanded of my respect to my brother by all means. It did surprise me, the way I used to lie in order to avoid a bad name or to escape a punishment. The patriarchal society’s understanding of obedience is generally very prevalent in India.

The caste system in India is something one needs to be aware of in any mission. The following is the latest (08.06.2016) news report, which mentions the name of my village Punnaivanam in which Dalits suffer discrimination.

Conversion from Hinduism to other religions, it is generally argued, is to escape the untouchability and caste-based discrimination inherent in Hinduism. Christianity, however, is not able to eradicate untouchability, and casteism continues to dominate both the Protestant and Catholic Church even though Dalits form the majority of the Christian population in Tamil Nadu. (...) though Dalits account for 22,40,726 of the total population of 39,64,360 Catholics,

¹ New International Version, accessed from <http://biblehub.com/matthew/5-22.htm>

they have not been given any important posts in Church administration. In some churches, the body of Dalits are not allowed for rituals. “Dalits in Punnaivanam, Rayappanpatti, Chithalacheri, Hanumanthanpatti, Pullampadi, Poondi and Eraiyur are fighting for their rights. Even the internationally renowned Velankannai Basilica is not an exception (...).²

In May 2016, a Catholic Bishop was abducted by some and beaten up for money; some priests of the diocese were behind the crime. Even a month after the news was published, almost none of the Indian Cardinals, Archbishops and Bishops condemned the crime. Fr Bosco, a former Jesuit Provincial prophetically questioned the silence: Were they silent, because the victim was a Dalit?³

In the global scenario, the Monarchy has ceased to exist any longer and the democracy rules most of the nations of the world. Well defined rights of the poor and duties of the rich are embalmed in the *Constitutions* of nations and republic unions and other unions of nations. Political parties come to power by hook or crook. Multi-national markets sign up memorandums of understanding with governments to loot the poor masses lawfully. People are forced to obey the rules detrimental to their lives and that of their future generations and still have no choice to raise their voices.

On the other hand, affluent rich live in the realm of auto-intelligence service systems. There are instructions, instructions and instructions - everywhere instructions. One needs to follow the instructions to get things done, be it e-banking or getting coffee from a machine. Dawn to dusk one runs the daily life just following the instructions just like yet another machine.

At this juncture ‘Obedience’ in general and religious obedience in particular faces a lot of criticism. The mere utterance of the word sounds obsolete and makes people raise their eyebrows scornfully in total deterrence to hear it. Could there be any good reason for obedience? In such era of invisible and visible wars, conflicts and contradictions against the weak and the poor, what does it mean to be obedient? If there are hundreds of questions regarding obedience in general, surely there will be equal number of questions, if not more, regarding Jesuit obedience.

When I gave a class presentation on the ‘Religious formation’ my classmates in Madrid, asked me many questions regarding challenges in the context of India. A point that came to my mind

² <http://www.ucanindia.in/news/new-report-on-discrimination-within-the-church-in-tamil-nadu/32322/daily> accessed on 08.06.2016 at 11.30 p.m. Also <http://www.thehindu.com/news/cities/chennai/discrimination-within-the-church/article8695096.ece> accessed on 08.06.2016 at 11.30 p.m.

³ Cf. <http://www.thecsf.org/2016/05/23/dalit-jesuit-tells-bishops-that-the-indian-church-discriminates-against-dalits/> accessed on 08.06.2016 at 11.30 p.m.

was that as the candidates, who join my province, were as young as 17 or 18-year-old, there seems to be no problem in training them especially with regard to obedience. It is, in my opinion, because they come with the traditional and cultural understanding of obedience. It is difficult to ascertain how much of the real spirit of religious obedience is imparted and imbibed.

In the above mentioned experiences in the patriarchal, casteistic and pseudo-democratic contexts, we see clearly that the obedience is imposed on children, women, Dalits, tribals and cultural, linguistic and religious minorities. What does Ignatian obedience have to contribute to them, especially to a candidate hailing from that context? How the Ignatian spirit of obedience could be imparted in an applicable and accepted manner without denying the fact that the context is wounded and torn / wounding and tearing?

This calls for a deeper study of the Ignatian obedience *per se*. Therefore, first and foremost, this paper intends to study the Ignatian idea of obedience. It explores the different aspects of it as presented in his famous letter on obedience to all the Jesuits of Portugal.

The Ignatian context and life experiences that had formed him to come out with this idea of obedience must have something to contribute to our understanding of it and to teach us and form us in the same obedience today. One must not imagine that he lived in an ideal world where ideal obedience was possible. So, in the second chapter we approach the *Autobiography* with a special attention to look for glimpses of Ignatian obedience and representation, however bleak and farfetched they may be. We specially look for moments and movements that put him and his inner self in contact with the world of contradicting values.

Having studied that, the reader is taken to the *Spiritual Exercises* which Ignatius wrote during a long period of 22 years. In this we follow the same method, as in the second chapter and invest our efforts in finding out spiritual principles of the obedience and representation, which prepare the inner self by and by. Some of them are directly connected like the discernment, election and will of God; while some are indirectly connected through another principle like the indifference which is very basic for the election. These make the various stages of the growth of a person in the Ignatian obedience.

In the fourth, the occurrences of the obedience in the *Constitutions* are studied and the representation is discussed in general and in the ambience of the manifestation of conscience. The *Constitutions* have made a juridical structure that is to be formed by a group of men who are ready and willing to live under obedience in the Society of Jesus.

Thus this paper aims, to put it negatively, not to invent new principles of obedience, nor to intend to propose new changes. It is a humble effort to enter into the Ignatian world view of obedience, to create an ambience and a platform of dialogue – with the victims and oppressors of the context mentioned.

We could express their possible state of mind and heart through the following questions as they encounter the Ignatian obedience.

We have enough and more imposed obedience (or superiority, in the case of those from affluent groups); should we live under one more obedience (or take up another superiority)?

Must I obey my own caste man?

Must I obey a Dalit or a tribal, if he is appointed as a superior?

Can a Dalit or a tribal be a superior and control the so called high caste men?

In what way it is different from the one we are suffering from?

Will it aggravate the situation or alleviate it?

Thus, to put the scope of the paper in positive terms, it is a small attempt to read or to narrate the Ignatian obedience to the those who suffer imposed obedience or superiority, inviting them to compare and contrast with their personal experiences and allowing them to feel and cherish the call and invitation of God to do His will.

Chapter 1

The Ignatian idea of the obedience

1. Introduction

“Quien atentamente considere la vida de Ignacio sentirá ante todo viva admiración por la magnanimidad con que aquel varón buscó con todas veras la mayor gloria de Dios (...) sobresalió notablemente en el espíritu de obediencia, (...)” writes Pope Pius XI in his Apostolic Epistle *Meditantibus Nobis* instructing the modern generation in the holy virtue of obedience.⁴ That is the view of the Pope of the Church regarding Ignatius and his obedience.

Ignatian ideal of obedience on the one hand, as we have seen above, is appreciated and idealized. On the other hand, it is interpreted by cynics as ‘military obedience’ that mows down the personal liberty of the Jesuits who are so called ‘militant’ religious group of the Roman Catholic Church. Some religious men and women belonging to other congregation ask surprisingly: “Jesuits too are obedient (...) to whom, for what? “Obedient Jesuit’ is a perfect example of oxymoron. They are big headed people; do they too obey? Even the Church authorities are afraid of them. In that case, have they to obey? They are arrogant and insolent trouble makers. Do they obey or respect any order of the society? Their *Constitutions* are very liberal; they do not have some common practices of the religious such as reciting of the Office in common. Are they serious about the vow of obedience?”

⁴ MANUEL M^A ESPINOSA POLIT, *La Obediencia Perfecta – comentario a la carta de la obediencia de San Ignacio de Loyola*, Editorial Ecuatoriana, Quito, 1940, 29.

However, the obedience is the oft-repeated and well-cherished theme of the Holy Bible.⁵ All the books of the Bible especially that of wisdom, eulogize it in many ways. In the era of the Fathers of the Church obedience was considered as to obey the Word of God and doing it in one's life.⁶ The obedience of St Antony the Great to the Word of God gave birth to a new form life in the history of the Church, hermitage. As many men took to hermit life, they voluntarily chose some old, saintly and wise hermits as their spiritual guides. They were obedient to their counsel with regard to their spiritual matters. The hermitage blossomed into organized monastic and convent religious life. Here, the obedience took a new shape as to the abbot for a better functioning of the community life and prayer life. Further in the rules of the religious life, it became an integral part.

Let us see the meaning of the word: Oxford dictionary defines 'obedience' as 'to do what you are told to do'. And etymologically 'obey' comes from the word 'ob-audire' which means 'do what you hear' and the meaning of the word obedience is 'submission to a higher power of authority' from Old French, usage of c.1200.⁷

1.1 The Birth of Jesuit Obedience

Saint Ignatius, after his conversion, burning with a desire to win souls for God, went about preaching and giving *Spiritual Exercises* and formed a group of Friends in the Lord. The 'Friends in the Lord' having formed in the *Spiritual Exercises*, they were men of Discernment. They discerned and sought the will of God in all they did. Though they all had respect towards Master Ignatius as the man who gathered them together he was not their leader or none other for that matter. However, the birth of Obedience in their life is marked by discernment. As they could not fulfill their desire to go to the Holy Land to work there for the salvation of souls, they decided to offer themselves at the service of the Holy Father. As they put themselves together to know the will of God through communal discernment they arrived at the decision to remain a group, obey the Pope, the Vicar of Christ on earth and to obey one among them as their Superior.⁸ Therefore, obedience is the fruit of Obedience. It is not the traditional kind, but it is 'apostolic' and 'mission' oriented; not mere obedience for spiritual advancement of an

⁵ Cf. J. L. ESPINEL, *Obediencia (Bíblica)*, en A.A. V.V., *Diccionario Teológico de la Vida Consagrada*, Publicaciones Claritanas, Madrid 2000, 1171-1181, 1172.

⁶ Cf. AA.VV., *Una tentativa de síntesis Obediencia Cristiana, Religiosa (y) Ignaciana*, Centrum Ignatianum Spiritualitatis, Roma, 1979, 60.

⁷ Cf. <http://www.oxforddictionaries.com/definition/english/obedience>

⁸ GRUPO DE ESPIRITUALIDAD IGNACIANA (ED.), *Diccionario de Espiritualidad Ignaciana*, Mensajero-Sal Terrae, Bilbao-Santander ²2007. Here after it is cited as *DEI*.

Cf. ALPHONSO, SJ, HERBERT., *Obediencia*, en *DEI*, 1325-1337, 1327.

individual, nor for organized communal living of some monks in a monastery, but to go on mission where God wills and to do what He wills. The will of God is known through discernment, personal and communal; and expressed through the orders of the Superiors.

2. The Letter on the Perfect Obedience

All Ignatian themes have their roots in one or other life experience of St Ignatius. *Spiritual Exercises* are sum and substance of all, for it contains the whole in an embryonic form. However, his letters play a vital role in explaining the dynamics of the *Spiritual Exercises* and all other Ignatian themes. Here in this chapter let us explore the various aspects of Ignatian Obedience. One of his letters that he wrote to all Jesuits of Portugal comes handy to know his mind regarding the theme. Let us proceed to investigate the theme in the order of presentation by St Ignatius in his letter and parallel commentaries on the same. Meissner divides the letter into eight parts as in the Spanish version⁹ with sub-headings to understand and present it in an organized manner. The letter to the Members of the Society in Portugal¹⁰ – 26 March 1553 on Perfect Obedience contains following eight parts.¹¹ 1. Obedience Is to Be the Characteristic Virtue of the Society 2. The Foundation of Obedience 3. Degree of Obedience 4. General Means for Attaining Obedience 5. Particular Means for Attaining Obedience 6. Representation 7. Final Observations and 8. Final Exhortation.

2.1 The Background

According to Father Torres “This letter is the most celebrated, the best known, and most widely read of all the letters of St. Ignatius. The letter was occasioned by those members of the Province of Portugal who were very attached to Father Simon Rodrigues, excessively so, with an affection that was too natural and unspiritual.”¹² When he was removed, the province members refused to obey any other superior than himself or one appointed by him. A disobedient representation gave birth to this letter on Holy Obedience. So, through this letter he explained all about obedience so clearly that there is hardly a writer on asceticism who does not refer to this letter as the most finished treatise on the subject. Printed copies of the Letter

⁹ SAN IGNACIO DE LOYOLA, *Obras*, BAC, Madrid 5 1991, 932-942.

¹⁰ M.I. Epp, IV, 669-81. Letter 3304.

¹¹ W. W. MEISSNER, *To The Greater Glory – A Psychological Study of Ignatian Spirituality*, Marquette University Press, Milwaukee, 1999, 383-390. Also in WILLIAM J. YOUNG, *Letters of St. Ignatius of Loyola*, Loyola University Press, Chicago Illinois 1959. 287-296.

¹² WILLIAM J. YOUNG, *Letters...*, 151.

on Obedience soon began to appear, and became part of the prescribed reading of all members of the Society.

However, this is not the first letter of St Ignatius on obedience. He had already written a few earlier.¹³ Almost in every letter he wrote to the Jesuits as the General of the Society he mentioned obedience. This letter being the latest contained all points and was most comprehensive.

2.2 Obedience – Characteristic Virtue

First and foremost, St Ignatius puts forth his view very categorically that the obedience must be the characteristic virtue of Jesuits. “(...) although I wish you all perfection in every virtue and spiritual gift, it is true (as you have heard from me on other occasions), that it is in obedience more than in any other virtue that God our Lord gives me the desire to see you signalize yourselves. (... He quotes St. Gregory who reflects the words of the Book of Wisdom) Fear of God is beginning of wisdom. (And says,) obedience is the only virtue which plants all the other virtues in the mind.”¹⁴

Y aunque en todas virtudes y gracias espirituales os deseo toda perfección, es verdad (como habréis de mí oído otras veces) que en la obediencia más particularmente que en ninguna otra, me da deseo Dios nuestro Señor de veros señalar, (...) **la obediencia es una virtud, que sola ella ingiere en el ánima las otras virtudes, e impresas las conserva;** y en tanto que ésta floreciere, todas las demás se verán florecer y llevar el fruto que yo en vuestras ánimas deseo, y el que demanda el que redimió por obediencia el mundo perdido por falta de ella, **hecho obediente hasta la muerte, y muerte de cruz.** En otras religiones podemos sufrir que nos hagan ventaja en ayunos, (...); pero en la puridad y perfección de la obediencia, con la resignación verdadera de nuestras voluntades y abnegación de nuestros juicios, mucho deseo, Hermanos carísimos, que se señalen los que en esta Compañía sirven a Dios nuestro Señor, y que en esto se conozcan los hijos verdaderos de ella; nunca mirando la persona a quien se obedece, sino en ella a Cristo nuestro Señor, por quien se obedece.¹⁵

And further he says that we may allow ourselves to be surpassed by other religious orders in fasts, vigils, and other austerities. However, in the purity and perfection of obedience together with the true resignation of our wills and the abnegation of our judgment, our Society should be conspicuous. This virtue shows us, as men who regard not the person whom they obey, but

¹³ IGNACIO DE LOYOLA, *A los padres y hermanos de Gandía*. el 29 de julio 1547, *M. I. Epp.* XII, 331-338.

IGNACIO DE LOYOLA, *Sociis Conimbricensibus*. el 14 enero de 1548, *M. I. Epp.* I, 687-695.

IGNACIO DE LOYOLA, *Patri Andreae Oviedo Ex comm.* el 27 marzo 1548, *M. I. Epp.* II, 54-65.

¹⁴ The Letter 2. (In this and the following footnotes ‘The Letter No.’ denotes the letter of St Ignatius and the number of the Paragraph.)

¹⁵ Carta 2. (in this and the following footnotes ‘Carta No.’ denotes the Spanish version of the same letter.)

in him Christ our Lord, for whose sake they obey. Pierre Blet puts it as obedience vinculum – The bondage of obedience. “States or nations have a concrete territory which is a bond of union. In the ancient orders cloister, choir, chapters safeguarded the unity of monastery.”¹⁶ To this ‘*communitas ad dispersionem*’ the obedience is the bonding and unifying factor.

2.3 Do we obey for Superior’s merits?

Our obedience is not according to the standard of the world. The people of the world submit to power, wealth and wisdom. “However, the Sons of the Society of Jesus obey the superior not because —he is prudent, or good, or qualified by any other gift of God (...) Nor on the contrary, should he lack prudence, is he to be the less obeyed (...)”¹⁷ In this regard it is good to remind us of the writings on the misconceptions regarding ‘obedience’ by Karl Rahner.¹⁸ The religious obedience is not that of children. They owe it to their parents, elders and teachers for their growth. The purpose of it is to make them independent as they grow, in other words ‘eventual disappearance’ of the same. It could be considered, to an extent, similar to the obedience of the monks, to a self-chosen elderly Monk, for their self-perfection in spiritual matters in the era of desert fathers. Once he grows to a level of spiritual maturity and independence he is free from instinctive drives and other immaturity. Therefore, he needs the elderly monk lesser and lesser. Therefore, K. Rahner says:

Superiors should not act as if by nature or by reason of their office they are more intelligent, more clever, more morally steadfast, or more provident and wise in the ways of the world. This may be true in individual cases, for the world is not so constructed that only the more stupid become superiors. But it should be soberly stated (for subjects, lest they demand too much of superiors, something which would be unjust and show a lack of charity; for superiors, lest they delude themselves) (...) ¹⁹

He repeats again and again that the religious obedience is not that of a child. However, there are superiors and subjects who are happy and content with ‘educational relationship’ of imparting the knowledge. They are not at ease with that of an adult to adult dialogical matured relationship.

¹⁶ PIERRE BLET, “Foundations of Ignatian Obedience”, *Ignis* 22 (1993) 162-173, 163.

¹⁷ The Letter 3.

¹⁸ KARL RAHNER, S. J., *Reflections on Obedience – a basic Ignatian Concept*: Cross Currents 98/4 (1969), 363-374. Translated by ERWIN W. GEISSMAN. Accessed from the electronic document ATLASerials (American Theological Library Association).

¹⁹ Ibid. 363-364.

Here, we can add the sociological merits / demerits one is born with. In the time of St Ignatius, Jewish converts were discriminated against. Priests, religious and bishops of nobility were very easily and ‘naturally’ accepted. This contradicts the ‘super natural obedience’ which comes from above ‘*de arriba*’ that makes one to look up to heaven, Christ. “Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.” (Col 3:11).²⁰ If we do not obey the superior for his merits, then why do we obey him?

2.4 The Foundation - Christ

St Ignatius negating our obedience to the merits of the superior affirms, “because he holds the place and the authority of God, as Eternal Truth has said: “He that hears you, hears me; and he that despises you, despises me. (In the case of a non-meritorious superior,) since he represents Him who is infallible wisdom, and who will supply what is wanting in His minister.”²¹ Ignatian obedience is Christo-centric and Theo-centric. Here he sounds St Benedict, —The Superior is in the place of God. Further St Ignatius reminds of the words of Our Lord what commands us to obey the Scribes and Priests because they take the seat of Moses, authority given by God. Moreover, he juxtaposes the religious leaders with the pagan leaders of St Paul, of whom he instructed the Christians to serve as they would serve Christ.

Pues ni porque el Superior sea muy prudente, (...) sino porque tiene sus veces y autoridad debe ser obedecido, diciendo la eterna verdad: *El que a vosotros oye, a mí me oye; y el que a vosotros desprecia, a mí me desprecia*; ni, al contrario, por ser la persona menos prudente se le ha de dejar de obedecer en lo que es Superior, (...); pues expresamente Cristo nuestro Señor, habiendo dicho: *En la cátedra de Moisés se sentaron y leyeron los Escribas y Fariseos*, añade: *Guardad, pues, y haced las cosas todas que os dijeren, pero no hagáis conforme a sus obras*. Así que todos querría os ejercitádes en reconocer en cualquiera Superior a Cristo nuestro Señor, y reverenciar y obedecer a su divina majestad en él con toda devoción; (...).²²

And further interrogates us the Jesuits if Christians must love, serve and obey the pagan leaders as they would do to Christ, how much the Jesuits must do to their Superiors. “From this you can judge (...) he ought to be looked upon as man or rather as the Vicar of Christ our Lord. (Obedience goes further than subordination to civic authorities – out of love for Christ.) It is out of love that obedience is accepted and practiced, it is out of love that this sacrifice of self is realized.”²³

²⁰ New International Version, accessed from <http://biblehub.com/colossians/3-11.htm>

²¹ PIERRE BLET, o.c., 165.

²² Carta 2.

²³ PIERRE BLET, o.c., 165.

2.5 Three Degrees of Obedience

The major part of the letter discusses the three degrees of Obedience. The obedience is not merely an exterior disciplining but complete renunciation of self, a holocaust of one's whole being to God and seeking the will of God in apostolic action. The Exercises are means to arrive at a good election of state of life. In a similar manner the *Constitutions* of which the Obedience is the corner stone, are for the Jesuits means to make a good election in his mission and apostolic methods.²⁴ He categorizes obedience into three types.

2.5.1 Obedience of Execution

The Primary and low is obedience of execution²⁵ of what is commanded. It is not worthy to bear the name of Obedience. It looks all perfect to the onlookers. However, the one who carries out obedience of execution knows that his heart was not in what he did. The result is achieved outwardly. We could compare this to the one who does anything his/her friend asks of without feeling it or thinking about it.

Many result-oriented and ambitious superiors prefer this type of superficial obedience from their subjects. Those subjects who are timid and lukewarm satisfy themselves with this type of obedience. They are afraid of discerning and knowing the will of God to confirm or to represent their opinion over the matter concerned. It is mechanical, without real joy and involvement of the total person. God, the foundation of obedience, whom we ultimately obey, is not happy, content nor satisfied with this.²⁶ Therefore, we need a deeper kind of obedience.

2.5.2 Obedience of Will

The second, Obedience of Will,²⁷ is to make Superior's will one's own in which the execution of the command includes certain interior conformity. So it is better than the first, however it is liked or not. To explain the second kind of Obedience Ignatius quotes Scripture, "Obedience is better than sacrifice, and to heed is better than fat of rams. ((1 Sam 15:22).²⁸ And he avails the help of St Gregory.) In victims the flesh of another is slain, but in obedience our own will is sacrificed."²⁹ It is the higher form of obedience in which one sacrifices his own will. This could be compared to the one who does what one's friend asks with willingness. S/he likes what the

²⁴ Cf. PIERRE BLET, o.c., 165.

²⁵ The Letter 5.

²⁶ Cf. MANUEL M^A ESPINOSA POLIT, o.c., 117.

²⁷ Cf. The Letter 5-8.

²⁸ New International Version accessed from http://biblehub.com/1_samuel/15-22.htm

²⁹ The Letter 5.

friend likes. However, s/he may not think in the same way and may not have reasons to support the action.

In explaining this St Ignatius demonstrates his ability of a psychologist and a spiritual master. We can cull out following elements of this second form of Obedience.

- a) **Of great worth:** Since the disposition of will in human is of so great worth, so also is the offering of it, when by obedience it is offered to his Creator and Lord.³⁰ It is equal to lose one's liberty, in fact, to sacrifice to be master of oneself and one's human activities, in certain manner equivalent to disappear and die. It is similar to martyrdom.³¹
- b) **Deception of thinking it lawful to withdraw from will:** *"There is always the dangerous deception for those who think it lawful to withdraw from the will of their superior, in all the matters even in those which of their nature are spiritual and holy, such as fasts, prayers, and other pious works!"*³² Angelic Doctor St Thomas also has a similar view on the supremacy of obedience over the other religious vows.
- c) **Spiritual deception of earnestness:** *Cassian comments in the Conference of Daniel the Abbot: "It is one and the same kind of disobedience, whether in earnestness of labor or the desire of ease one breaks the command of the Superior, and as mischievous to go against the statutes of the monastery out of sloth as out of watchfulness; and finally, it is as bad to neglect the command of your abbot and spend the time reading as it would be to sleep."*³³ As the demon sees that there is no apt way to perfection other than that of Obedience, puts a lot of unhappiness and difficulties in the appearance of good.³⁴

The over doing is as disobedient as the underperformance. In both, the enemy takes the person away from the will of the Superior. This, is a trick of the enemy about which Ignatius deals with in the *Spiritual Exercises*.

³⁰ Cf. The Letter 5.

³¹ Cf. MANUEL M^A ESPINOSA POLIT, o.c., 121-122

³² The Letter 5.

³³ The Letter 5.

³⁴ Cf. MANUEL M^A ESPINOSA POLIT, o.c., 125.

“(The enemy) behaves as a chief bent on conquering and robbing what he desires: (...), attacks it on the weakest side, in like manner the enemy of human nature, (...) and where he finds us weakest (...) there he attacks us and aims at taking us.”³⁵

And in an advanced level,

It is proper to the evil Angel, who forms himself under the appearance of an angel of light, to enter with the devout soul and go out with himself: that is to say, to bring good and holy thoughts, conformable to such just soul, and then little by little he aims at coming out drawing the soul to his covert deceits and perverse intentions.³⁶

d) **Obedience makes an act holy and pleasing to God:** The activity of Martha was holy, and holy the contemplation of Magdalene, and holy the penitence and tears with which she bathed the feet of Christ our Lord. But all this was to be done in Bethania, which is interpreted to mean, the house of obedience. It would seem, therefore, that Christ our Lord would give us to understand, as St Bernard remarks, “that neither the activity of good works, nor the leisure of contemplation, nor the tears of the penitent would have pleased Him out of Bethania.”³⁷

In the *Spiritual Exercises* the reflections on ‘Three kinds of humility’³⁸ could be compared here.

The surrender of will is perfection of it. That is to say surrender makes the will to reach its completeness. Therefore, pleads his men to try to make the surrender of their wills entire and offer freely to God through His ministers the liberty He has bestowed on them. He also warns not to think it a slight advantage of their free will the ability of restoring it wholly in obedience to Him who gave it to you. In doing this they do not lose it, but rather perfect it. God is perfect. Then if our will is surrendered to God’s will it becomes perfect. How happy would a citizen of a country feel to be chosen by his/her king/queen to do his/her will! How blessed is such to turn celebrity over-night. Therefore, in the ‘Contemplation to obtain love’ one offers one’s will. “Take, Lord, and receive all my liberty, my memory, my intellect, and all my will-”³⁹

Danger of drawing the will of the superior to one’s own: St Ignatius warns against trying to draw the will of the superior to one’s own. Its roots are self-love and inordinate attachment to

³⁵ EE 327. Taken from *The Spiritual Exercises of St. Ignatius of Loyola*. Translated from the Autograph by Father Elder Mullan, S.J., P.J. Kennedy & Sons, New York 1914.

Accessed from <http://www.companionofjesus.com/se-mullan.pdf>

³⁶ EE 332. Ibid.

³⁷ MANUEL M^A ESPINOSA POLIT, o.c.,138.

³⁸ Cf. EE 164-168.

³⁹ EE 234.

one's own interests and conveniences. He advises with words of St. Bernard. "*Whoever endeavors either openly or covertly to have his spiritual father enjoin him what he himself desires, deceives himself if he flatters himself as a true follower of obedience. For in that stance he does not obey his superior, but rather the superior obeys him.*"⁴⁰ "False obedience is real disobedience"⁴¹ as Aicardo puts in his commentary on the *Constitutions* of the Society of Jesus. St Robert Bellarmine, in his exhortation on an occasion of renewal of vows, drives home this point very vividly with an example of a pen.

And this is how one becomes a servant of God: when he becomes His living instrument. For, as Aristotle says, an instrument is a non-living servant and a servant a living instrument. What qualities must a good instrument have? They are two: it must be in good condition, and it must be easy for the principal Cause to handle - and the second quality is the more important one. Suppose, for example, you have a pen which is in fine condition, but has the defect of writing the letter *b* when you want to write *a* and *a* when you want to write *b*. Your pen writes lovely but what good is that?

On the other hand, if the pen is in poor condition but nevertheless obeys your hand, it may make unsightly letters, but at least people will understand what you write.⁴²

There are some over smart subjects who take advantage of the good or silent or timid nature of their superiors. They by their smartness, directly or indirectly, make the superiors say what they want.

And so Ignatius recommends that he who wishes to rise to the virtue of obedience must rise to this second degree.

2.5.3 The Perfect Obedience

Ignatius with his spirit of *magis* goes further to still higher and the perfect form of obedience, that of intellect and understanding.⁴³ Through the first and the second degrees one acts and wills like the superior. Hereby through the third degree of obedience one submits one's own judgment over the matter concerned and thinks the same as the superior. Will it be possible and if so, how? In his explanation proves himself to be master of obedience and of psychological inner dynamism of inner heart - interior self.

⁴⁰ MANUEL M^A ESPINOSA POLIT, o.c., 138.

⁴¹ Ibid. 138.

⁴² ROBERT BELLARMINE, *Opera Oratoria Posthuma*, Vol. IX, Pont. Universitatis Gregoriana, Romae 1948. on the religious vows. Document: *a talk for the renovation of vows delivered in 1577, translated from by Martin E. Palmer S.J.* 249-256. 254-255.

⁴³ Cf. The Letter 9.

“For while this faculty has got the freedom of the will, and naturally gives its assent to what is presented to it as true, there are, however, many instances where the evidence of the known truth is not coercive, and it can with the help of the will favor one side or the other.”⁴⁴ If it is the case, he recommends, every truly obedient man should conform his thought to the thought of the superior. This can be considered and compared to the one who does all that his/her friend likes willingly and added to that can give reasons same as that of the friend.

Further he goes on to explain the sacrificial and total oblation nature of obedience which is offered in total love for the Lord through the hands of His ministers on earth, superiors. He categorically affirms the need of the third degree of obedience explaining “just as in the celestial bodies, if the lower is to receive movement and influence from the higher it must be subject and subordinate, the one body being ordered and adjusted to the other; so, when one rational creature is moved by another, as takes place in obedience.”⁴⁵ Hugo Rahner upholds the third degree in these words: “Obedience of the intellect shouldn't be just a dusty relic from our past, but rather the living spirit of today's Society, in as much as that spirit seeks to mirror the obedience of Christ who died on the cross. (He also notes that obedience should be not merely a sociological tool for greater efficiency. ...) but it should be the lived proof of our love for the Lord. (He also observes to fill the lack of an interior vivifying principle of third degree of obedience, creating laws, dispositions and disciplinary norms would be) limitation on their personality and an invasion of their human dignity, an obstacle in the organic process of their growth in personal responsibility.”⁴⁶

2.6 Importance of the Third Degree

The third degree of obedience keeps one from going astray. According to the words of the Scripture “Lean not upon thy own (prudence) understanding”.⁴⁷ The wise judges it to be true prudence not to rely on their own judgment, especially when personal interests are at stake. Men, because of their lack of self-control, are not good judges. So, we ought to follow the judgment of another even when he is not our superior rather than our own in matters concerning ourselves. Being aware of this human weakness St Ignatius has provided constitutionally consulters to the superiors. Therefore, he questions us, “How much more, then, the judgment of the superior whom we have taken as a guide to stand in the place of God and to interpret the

⁴⁴ The Letter 9.

⁴⁵ The Letter 9.

⁴⁶ HUGO RAHNER, *The Theological Meaning of Ignatian Obedience: Ignis* 10/2 (1981) 5-12, 11.

⁴⁷ New International Version accessed from <http://biblehub.com/proverbs/3-5.htm>

divine will for us? (Further he illustrates its importance in the spiritual matters with what Cassian says in the Conference of the Abbot Moses:) By no other vice does the devil draw a monk headlong and bring him to death sooner than by persuading him to neglect the counsel of the elders and trust to his own judgment and determination.”⁴⁸

Ignatius goes on to explain the gradual decadence of religious aspiration due to lack of the third degree of obedience. In the first place, perseverance fails, or at least the perfection of obedience. One cannot obey lovingly and cheerfully as long as such repugnance exists. Promptitude fails, and readiness as when one doubts whether it is good or not to do what is commanded. That renowned simplicity of blind obedience fails. Humility fails, for although on the one hand we submit, on the other we prefer ourselves to the superior. Fortitude in difficult tasks fails, and in a word all the perfections of this virtue.⁴⁹

He also explains the sufferings of the heart due to the lack of the third degree. “When one obeys without submitting one's judgment, there arise dissatisfaction, pain, reluctance, slackness, murmurings, excuses, and other imperfections and obstacles of no small moment which strip obedience of its value and merit. (... St. Bernard, calls it) not the true virtue of patience, but a cloak for your malice. (He joins St. Paul who earnestly exhorts all) to think and say the same thing (...)⁵⁰ to build unity by the union of judgment and will that they shall be preserved. “(In this way becoming a living holocaust most pleasing to His Divine Majesty, keeping nothing whatever to himself; and also because of the difficulty overcome for love of Him in going against the natural inclination (...)⁵¹

The confirmation and conformation of intelligence help one to fight temptations and trials and persevere in the mission.

2.7 Means to The Third Degree

First and foremost, means to achieve is attitude of humility as Pope St Leo says, “Nothing is difficult unto the humble, and nothing hard unto the meek.”⁵² So that, God our Lord will bestow His grace that enables one to maintain sweetly and lovingly the offering that one has made to Him.

⁴⁸ The Letter 11.

⁴⁹ Cf. The Letter 12.

⁵⁰ The Letter 13.

⁵¹ The Letter 14.

⁵² The Letter 15.

Further he offers three means to achieve the third degree of obedience. The first is that, to behold in the person of your superior Him whom you obey in man, Christ the highest wisdom, immeasurable goodness, and infinite charity, who, you know, cannot be deceived and does not wish to deceive you.

The second means is that you be quick to look for reasons to defend what superior commands, or to what he is inclined, rather than to disapprove of it. St. Leo says, “It is not hard to serve when we love that which is commanded.”⁵³

The third means is very psychological, attitudinal and exhibits deep faith. It is to presuppose and believe it as the command of God our Lord and His holy will, then to proceed blindly, without inquiry of any kind, to the carrying out of the command, with a kind of passion to obey.⁵⁴

2.7.1 Examples of obedience

Ignatius cites examples such as: Abraham did when commanded to sacrifice his son Isaac, the Abbot John, who did not question whether what he was commanded was profitable or not and as when with such great labor he watered a dry stick throughout a year and at the command of his superior to move a rock which a large number of men would not have been able to move. With these amusing examples he also states that God our Lord sometimes confirmed this kind of obedience with miracles, as when a disciple of St. Benedict went into a lake at the command of his superior, did not sink. Or in the instance of another, who being told to bring back a lioness, took hold of her and brought her to his superior. The point is that the manner of subjecting one's own judgment, without further inquiry. And here, he gives the only exception to the obedience, namely, ‘where manifestly there appears no sin’. The golden exception to the obedience.

2.7.2 Blind Obedience

Many complain and accuse of the “blind obedience” for it is irrational and it is too much expected of a grown up adult. But Carlos Palmés explains that though it is named ‘blind’ it is not blind to all reasons but to those opposed to the order of the superior. “*(L)a obediencia ‘ciega’ no es ciega. Tal vez el nombre no es muy afortunado porque no se cierra los ojos a todas las razones, sino solo a aquellas que pueden dificultar la obediencia.*”⁵⁵ He further

⁵³ The Letter 15.

⁵⁴ Cf. The Letter 15.

⁵⁵ CARLOS PALMÉS, *Del Discernimiento a la Obediencia Ignaciana*, Centrum Ignatianum Spiritualitatis, Roma, 1988. 162.

clarifies the terms ‘walking stick of an old man’ and ideal obedience of a ‘dead body’. These are not inventions of St Ignatius, but of St Francis of Assisi. These comparisons do not mean to say that the subject does not have a heart of feeling. What they emphasize is the ‘total availability’.⁵⁶

It is good to remember here the popular use of the word ‘staff’ which traditionally meant the stick of a shepherd, to mean a group of employees of a hospital, school etc. They are expected to be available and obedient to the employers.⁵⁷

2.8 Representation

Having said what all said above, St Ignatius, comes to an important element of ‘representation’, ‘dialogue’ or ‘proposing a difficulty’ to the superior. It is an integral element of the obedience of the third degree which demands the discretion of the subject and the superior.

But this does not mean that you should not feel free to propose a difficulty, should something occur to you different from his opinion, provided you pray over it, and it seems to you in God's presence that you ought to make the representation to the superior. If you wish to proceed in this matter without suspicion of attachment to your own judgment, you must maintain indifference both before and after making this representation, not only as to undertaking or relinquishing the matter in question, but you must even go so far as to be better satisfied with, and to consider as better, whatever the superior shall ordain.⁵⁸

It is surprising to note that Jerome Nadal, the ambassador of Ignatius to the whole of the Society in his *pláticas* on the obedience, on different occasions and in different places, never mentions this point of representation. Often he discusses most of the characteristics of the obedience in other topics. May be, he considered that the representation was not the need of that context.⁵⁹ Also equally surprising to note its absence in many dictionaries of spirituality. To mention one, the famous voluminous *Dictionnaire de Spiritualité* does not have the entry on the word ‘représentation’.⁶⁰ Some have a similar topic on ‘*objeción de conciencia*’.⁶¹

⁵⁶ Ibid. 163. Gioia discusses ‘*símbolos ignacianos*’: cf. M. GIOIA, *Obediencia*, en *DH CJ*, 2852-2855, 2885.

⁵⁷ Cf. <http://www.oxforddictionaries.com/definition/english/staff>

⁵⁸ The Letter 19.

⁵⁹ Cf. JERÓNIMO NADAL, *Las Pláticas del P. Jerónimo Nadal – Globalización ignaciana*, Mensajero-Sal Terrae, Bilbao Santander 2011, 90-96, 320-22 y 394-95.

⁶⁰ Cf. A.A. V.V., *Dictionnaire de Spiritualité* Ascétique et Mystique Doctrine et Histoire, Beauchesne, Paris 1982.

⁶¹ A. HAMMAN, *Objeción de conciencia*, en BERARALINO, ANGELO DI., (ED.), *Diccionario Patristico y de la Antigüedad Cristiana*, Sigueme, Salamanca 1992, 1569-70.

2.8.1 Ignatius' Response

Hugo Rahner commenting on St Ignatius' response to representations says that the more his sons progressed in the wise use of responsibility, the more he was willing to accept their criticisms and to hear their desires and suggestions.⁶² This is the virtue of 'ascesis in commanding'. This is needed for a subject to follow a blind obedience. He comments further that if and when the superior lacks prudence and discretion in commanding, the subject who obeys is merely carrying out a duty or acting out of laziness that is ethically unjustifiable. This is to say the subject need to represent what is occurring to him in the given situation.

2.8.2 Superiors' Response

With regard to the discerning the will of God after listening to the representation from subjects, Palmés notes the role of the superior in finding through his personal discernment and in that of his brothers companions. *"El Superior ha de ser, el hombre obsesionado por seguir en toda la voluntad divina, (...) la docilidad al Espíritu Santo cuando obra en sus hermanos. Ciertamente que faltaría a su deber el Superior que buscarse complacerles cuando el servicio de Dios exige lo contrario."*⁶³

In the obedience, the role of the superior is very important. He has to be obsessed with seeking and finding of God's will. He needs to be docile to the Holy Spirit, working in and through his brothers. He ought to change his mind and concede to when God demands the opposite.

2.8.3 Subsidiarity

St Ignatius who was so strict in punishing real disobedience, was all the same ready and eager to receive representations. Espinosa talks about the case of Manareo who "says that Ignatius wanted the local Superior even to be Importune in asking what they deemed necessary or very useful for their houses." But once Manareo after mature consideration, he acted in a way different from that ordered by Ignatius and "he told Ignatius that he, had done it 'considering as if you were present and approved it'. Ignatius told him he did rightly and always to use his discretion in executing orders."⁶⁴

⁶² Cf. J. A. BRACKEN, *Jesuit Spirituality from a Process Perspective: Studies in Jesuit Spirituality* 22/2 (1990) 1-36.

⁶³ CARLOS PALMÉS, o.c., 65.

⁶⁴ PIERRE BLET, o.c., 167

2.9 Universal Nature

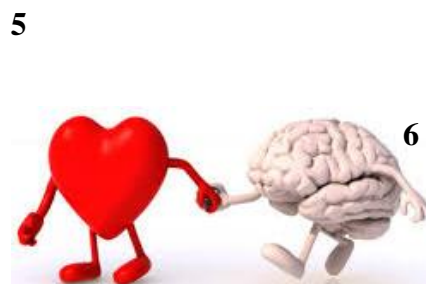
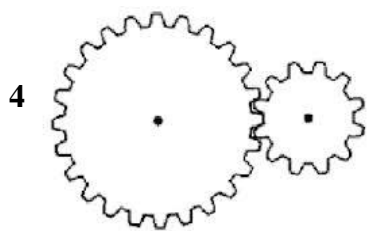
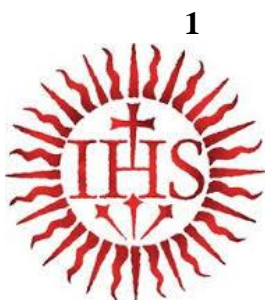
Ignatius gives this not only to individuals with reference to their immediate superiors, but also of rectors and local superiors with reference to provincials, and of provincials with reference to the General, and of the General toward him whom God our Lord has given as superior, His vicar on earth. Thus, he made it universal within the Society of Jesus. In his article 'Rebirth of Catholic Obedience' Friedrich Heer says: "Ignatius Loyola, was the first person in the history of the Church to pledge a great religious society to particular obedience to the Pope - an obedience of a new kind, as the Saint himself proved by wrestling almost twenty years with a pope who resisted him. (He proposes this type of) alert obedience of a man who knows that he is responsible for the earthly and eternal welfare of his own superior, the one to whom he owes obedience. This special dialectic of Jesuit obedience consciously renewed (...)”⁶⁵ needs to be inculcated in all Catholics today. St Ignatius sees this as a universal union and love in the form of complete subordination all things material and spiritual beings. "It is by this means that Divine Providence gently disposes all things, bringing to their appointed ends the lowest by the middlemost, and the middlemost by the highest. (He moves one to the principle and foundation of the *Spiritual Exercises* where everything proceeds from God and towards God. In this sense he makes us) (S)ee the same on earth in well-governed states, and in the hierarchy of the Church, the members of which render their obedience to the one universal vicar of Christ our Lord. And the better this subordination is kept, the better the government. (Further he suggests that his men) desire that this virtue be as perfect as if the whole welfare of the Society depended on it.”⁶⁶

⁶⁵ FRIEDRICH HEER, *The Rebirth of Catholic Obedience*: Cross Currents 63 (1956) 119-130, 124.

⁶⁶ The Letter 20.

3. Conclusion

Here is a pictorial summary of the idea of St Ignatius on the Obedience with notes.⁶⁷



⁶⁷ As summed us an outline to the letter. SAN IGNACIO DE LOYOLA, o.c., 932.

(Notes of each picture is given according to the number on the footnote. 1⁶⁸, 2⁶⁹, 3⁷⁰, 4⁷¹, 5⁷², 6⁷³, 7⁷⁴ and 8⁷⁵).

Ignatius concludes the letter taking them back to the foundation of the holy virtue of obedience. He implores them for the love of Christ our Lord “who not only gave us the precept of obedience, but added His example, to make every effort to attain it by a glorious victory over yourselves, vanquishing the loftiest and most difficult part of yourselves, your will and understanding (...)”⁷⁶

Thus, for Ignatius, the obedience is to Jesus Christ, our Lord and the Creator. In the Superior one has to see and obey Him. The first kind of the obedience of execution is not worthy to be called obedience. The second kind, that of will is better still not yet purer. The most perfect is the third kind, that of intellect in which one has the mind of the Superior in fulfilling the order. Of course, when one is moved deeply to express something with regard to the order given, one can represent the matter after due consideration in prayer and discernment. After making the representation he leaves the matter to the Superior to decide, without influencing him neither directly nor indirectly through someone else.

The faithful presentation of these ideals of obedience to the candidates is the first step in forming them in it. This text extends an invitation to look into their personal idea of the

⁶⁸ 1. Deseo de San Ignacio de que la obediencia sea la virtud característica de la Compañía por los bienes que trae esta virtud y lo que la encarece la Sagrada Escritura y por ser como madre y terreno abonado para las demás virtudes.

⁶⁹ 2. *Principio fundamental de la obediencia*: Ver a Cristo en el Superior, pues «tiene sus veces y autoridad», sin fijarse ni en lo bueno ni en lo malo de la persona humana.

⁷⁰ 3. *Grados de la obediencia*.

⁷¹ Obediencia de ejecución. Escaso valor de este grado.

⁷² *Segundo grado*: Obediencia de voluntad. Valor intrínseco del sacrificio de la obediencia. El mérito es tal que se debe para observar la obediencia renunciar aun a otros actos de suyo virtuosos. Se perfecciona el libre albedrío al conformarse con la divina voluntad por la obediencia. Peligro de traer la voluntad del superior a la suya.

⁷³ *Tercer grado*: Obediencia de entendimiento. Su naturaleza. a) *Es posible*: La voluntad puede influir en el entendimiento. b) *Es justa*: Es razonable dar una regla recta al juicio y conformar su voluntad con la de Dios.

c) *Es necesaria*: Para hacer la subordinación perfecta, para preservarse de las ilusiones del amor propio, para que quede tranquilo el que obedece, para conservar la unión.

d) *Es perfecta*: El hombre inmola lo que es más excelente, completa el holocausto, implica una admirable victoria.

⁷⁴ 4. *Medios generales para su consecución*: Humildad. Mansedumbre.

5. *Medios particulares*: Ver a Dios en los superiores. Buscar razones en favor de lo mandado. Aceptar lo ordenado a ciegas, sin más inquirir, con docilidad parecida a la que se tiene en cosas de fe.

⁷⁵ 6. *La representación* a los superiores no se opone a la perfección de la obediencia, con tal de que se haga en las debidas condiciones. Necesidad de representar con indiferencia y con plena libertad.

7. *Observaciones finales*. La obediencia se extiende también a los que tienen algún cargo para con sus respectivos superiores. De la obediencia depende la prosperidad de las familias religiosas, debido a la ley de la subordinación, que se aplica a las órdenes religiosas. 8. *Exhortación final*. Ejemplo de Cristo. Recompensa de la obediencia.

⁷⁶ The Letter 20.

obedience from the perspective of each one's unique context. Every point splits and spears into different layers and dimension of human reality making one to come alive in full freedom to obedience – a choice made in and through discernment.

In the third degree, the obedience reaches the level of the union minds and hearts. Here, one 'does' not obey but 'is' obedient. It is not a mere external action but an existential being. *Es decir que no está obediente, mas es obediente*. Action, will and mind attain the same frequency, resonate together to form a harmony. Interior freedom and fearless atmosphere must be created consciously. This could help formees to feel relaxed, without holding the breath. This would move them to assess their level of growth in the obedience. Where and when one is to choose the lower level of the obedience, s/he must enter into dialogue with the superior to reach the desired third level.

How had St Ignatius lived it and formed in his life time? How has he expressed it in the *Spiritual Exercises* and in the *Constitutions*? How does he want young men to be formed in this liberty of the perfect obedience?

Having presented the general overall understanding of Ignatian Obedience, in the following chapter let us study its formation in and through the life experiences of St Ignatius.

Chapter 2

Roots and glimpses of Obedience and Representation

In the *Autobiography* of St Ignatius

1. Introduction

Religious orders, generally, have received their way of life from the life and teachings of their founder(s). In this way, the Society of Jesus has got its way of proceeding from that of St Ignatius of Loyola. Basing on this assumption the author of the entry on “*obediencia*” of the *Diccionario de Espiritualidad Ignaciana (DEI)* mentions a few incidents from the *Autobiography* of Ignatius under the sub-title “Desarrollo gradual de la “obediencia” en y por la experiencia de Ignacio bajo la dirección de Dios”. They are very key incidents where Ignatius explicitly obeys and represents his position with “extraordinary interior freedom and clarity”.

1.1 Ya en 1523, durante su peregrinación a Tierra Santa, Ignacio se enfrentó con la autoridad en la persona del Provincial de los Franciscanos. "Su firme propósito era quedarse en Jerusalén, visitando siempre aquellos lugares santos; y también tenía propósito, ultra esta devoción, de ayudar las ánimas [...] que él tenía este propósito muy firme, y que juzgaba por ninguna cosa dejarlo de poner en obra; [...] que él no dejaría su propósito por ningún temor" [Au 45-46]. Pero cuando "dijo el Provincial que ellos tenían autoridad de la Sede Apostólica para hacer ir de allí, o quedar allí, quien les pareciese [...], y que en este caso ellos juzgaban que él no debía de quedar, etc.", a pesar de un completamente inesperado giro dado a su vida y sus proyectos, Ignacio manifestó una sola actitud inequívoca: "pues que así juzgaban con la autoridad que tenían, que él les obedecería [...] ya que no era voluntad de nuestro Señor que él quedase en aquellos santos lugares" [Au 46-47].

1.2 Sin embargo, Jerusalén no desapareció del todo del horizonte espiritual y apostólico de Ignacio. Después de otros encuentros con la autoridad -con la Inquisición en Alcalá [Au 58-59.

61-63] y con los jueces diocesanos en Salamanca [Au 67-68.70]: en ambos casos, Ignacio obedeció siempre tras haber representado su posición con extraordinaria libertad interior y claridad. Ignacio y los seis universitarios que en París habían perseverado en su compañía "habían decidido todos lo que tenían que hacer, esto es: ir a Venecia ya Jerusalén, y gastar su vida en provecho de las almas; y si no consiguiesen permiso para quedarse en Jerusalén, volver a Roma y presentarse al Vicario de Cristo, para que les emplease en lo que juzgase ser de más gloria de Dios y utilidad de las almas. Habían propuesto también esperar un año la embarcación en Venecia, y si no hubiese aquel año embarcación para Levante, quedarían libres del voto de Jerusalén y acudirían al Papa, etc." [Au 85]. Esta alusión al voto de Montmartre (del 15 de agosto de 1534), con la así llamada "cláusula Papal", señala otro paso significativo en la formación divina de Ignacio para la obediencia que luego sería propia de la Compañía.⁷⁷

1.1 Representation

The *DEI* having defined the different aspects of the word "represent" defines and explains the entry very special to the Ignatian ambience in the following manner:

[...] podemos considerar el más genuinamente ignaciano: el que adquiere en las Constituciones de la CJ (cf. [259.293.543.627 y 803], por ejemplo). En síntesis, sería el hecho de manifestar al Superior el propio parecer sobre algo. Por lo general se trataría, más en concreto, de que el jesuita le manifieste el suyo sobre algo que el Superior le haya planteado o mandado previamente, pero también podría tratarse de una iniciativa que no parte de ese punto. Acerca de lo que se expone o representa, las Constituciones hablan de motivos, razones, mociones, pensamientos, etc. Entre estos términos, las mociones se refieren siempre a una realidad espiritual, y los demás pueden fácilmente adquirir este sentido. Es decir, el de algo que se siente, piensa o razona en presencia de Dios; a la luz de la fe y de la asistencia de la gracia que ésta permite sentir. De hecho, en algunos documentos que pertenecen al proceso de elaboración de las Constituciones se evidencia el propósito de que la representación sea fruto de una valoración de las cosas llevada a cabo en esa clave espiritual. Así, las *Determinationes societatis* (1539) disponen que, si un jesuita muestra deseos de ser enviado a una determinada misión, pasará diez días haciendo ejercicios espirituales para que se pueda ver qué espíritu le mueve en esos deseos.⁷⁸

This definition brings to our attention various levels of actions such as 'manifesting one's opinion, initiative, motives, reasons, motions and thinking involved in a process of representation. When one commits to search for the words, phrases and expression that denotes above actions in the *Autobiography* one can encounter more evidences and incidents that helped the development of the ingenious idea of representation in Ignatian obedience. Though all of them may not be directly connected to obedience and representation they do throw light on the subject to understand the background.

⁷⁷ HERBERT ALPHONSO, SJ, *Obediencia*, en *DEI*, 1325-1337, 1326.

⁷⁸ JOSÉ LUIS SÁNCHEZ-GIRÓN, *Representación*, en *DEI*, 1570-1573, 1570.

2. Íñigo Before Conversion

Íñigo puts his past pre-conversion life in the following words: “(...) hombre dado a las vanidades del mundo y principalmente se deleitaba en ejercicios de armas con un grande y vano deseo de ganar honra.”⁷⁹ This concise and dense description of the person picturesquely present before us especially words such as ‘*dado*’, ‘*principalmente*’, ‘*deleitaba*’, ‘*armas*’, ‘*grande*’, ‘*deseo*’ and ‘*ganar honra*’. Let me dwell upon four of these words briefly namely *dado*, *deleitaba*, *armas* and *grande*, to draw some insight from them to the topic concerned, for these words describe not only the pre-conversion personality of Inigo but also that of the whole life, his life in the world, of the world and not of the world. These form the basic principles that moved him, pushed him, animated him and attracted him.

Dado: Inigo was given to the worldly ways. He was fully in it, with full heart and soul. He gave himself to the way of life described in the books of chivalry and knighthood. These were primary to him.

Deleitaba: He did all of them not merely as a career to take his life and family forward, but as a deep passion. He delighted in them. To put it in another words he was not working as a knight but he lived as *caballero*. He transformed totally into the heroic images of the book he had read.

Armas: He believed in the dictum of ‘might is right’ and in proving one’s valor by violent, just competitions in games or in battlefields.

Grande: His focus was on achieving, reaching and possessing greater things he was after. He could not be content with ordinary. He was always eager to outshine all the others. He fit very well in the medieval texture of the society that had defined human persons according to each and everyone’s contribution to the society.

However, he was not a submissive person. He always asserted his rights and that of those to whom his family served. “El Íñigo anterior a la conversión no tiene ciertamente un corazón sumiso ni una mentalidad apocada.”⁸⁰ He was very autonomous and the same time very loyal like anyone of his family men.

⁷⁹ JOSEPH M. RAMBLA BLANCH, SJ, *El Peregrino – Autobiografía de san Ignacio de Loyola*, Mensajero Sal Terrae Comillas, Bilbao Santander Madrid ⁿ2015. This book, hence forth will be quoted as Ab with corresponding number. Ab 1.

⁸⁰ LOUIS M^a GARCÍA DOMÍNGUEZ, *Aportación ignaciana a la obediencia consagrada*: Manresa 87 (2015) 283-293, 284.

2.1 Representation in the Medieval Europe

Medieval social pyramid was as follows: The Pope and the Church were on the highest pedestal with its own hierarchy. Under which came kings, monarchs, nobles, knights and vassals. Merchants, farmers and craftsmen occupied the next level. The lowest among them all were peasants and serfs. Socio-political structure of this hierarchical nature has a say in the formation of Inigo.

Did this structure foster representation from lower to higher ranks? The answer could be yes and no. Yes, if the representation was profitable to the system especially the welfare of higher ups. No, if it were to upset the power centers to lose their and it was more advantageous to the lower strata. However, in this system of governance there was certain amount of autonomy, subsidiarity and super control. A regular and periodic communication from lower levels to the immediate higher levels as information and as asking for favours and permissions was continuous.

That from the higher to the lower levels as giving orders, dispensing permission and demanding information from the immediate subjects complemented it. Apart from these communications, was there existing representation from lower to higher or even to the highest authority? What was its nature? How was it made? Emergency, surging of new powers, commotion connected to it, turmoil, violence etc.

Among equals with regard to their work, there existed friendly discussions, sharing of ideas, personal consultation before decision making to do or not to do, one way or another. All their interests, needs and aspirations were within the hierarchical chain. Also there were means to approach the kings and emperors asserting one's philosophy, theology, religion, culture, by different groups such as Jews and Muslims which had their own hierarchical structures, through their envoys.

These all were very subjective, if not manipulated drastically, at least edited to fit the need of maintaining status quo. Everyone had one's personal interest to sustain and to advance from one's level. Thus, in every level, one had to verify and cross check the authenticity of the information received through spies and other means as well as to discern the motivation of the senders.

Inigo having lived in the court of Arévalo, he must have been well informed of these procedures and proceedings of transfer of information, meetings, negotiations and consultations of

different kinds. These all directly and indirectly influence Inigo to form a personality and make a man of himself as expected in the society.

2.2 Representation of Worldly Desires

In the very first paragraph of the book narrates the battle of Pamplona. Ignatius expresses his desires to fight till the end. Here, though his desires and representation of them are not ordered, he feels free to communicate with his superiors giving many reasons to his opinion, animating his companions to fight even though they were in losing end.

“(…) y siendo todos de parecer que se diesen, salvas las vidas, por ver claramente que no se podían defender, él dio tantas razones al alcaide, que todavía lo persuadió a defenderse, aunque contra paracer de todos los caballeros, los cuales conhortaban, con su animo y esfuerzo.”⁸¹

Here, Inigo expresses his dialectical qualities. He wants to gain the whole world, honour and glory. At the same time, he was ready and daring to risk his life and that of his companions to reach the height of honour by fighting till the end bravely. His spirit of human self-confidence and sacrifice for the cause is well showcased and witnessed in this event. The battle ended in failure and he was wounded. The representation of his desires to the superiors proved fatal to many.

In and through his life experiences until then, his understanding of a man was that man was created to delight in worldly things such as chivalry that put one in high pedestal in the minds of the people and in the hearts wealthy young women of the city; to earn honour and glory for himself in the service of a king or lord to whom one chose to serve.

Commenting on this passage, “(…) fue hombre dado a las vanidades del mundo y principalmente se deleitaba en ejercicio de armas con un grande y vano deseo de ganar honra”,⁸² Rambla notes: “Aunque el conjunto de «armas» y «honra» no tiene ‘la connotación negativa que se le suele atribuir, sino que encierre en síntesis una cultura y formación humana y profesional, ciertamente expuesta a un exceso o «vano deseo»”.⁸³ Source of representation is the (más) magis – not content with minimum but always searching for the more and more. Inigo makes a representation that emerge from a desire to achieve more and to be somebody more than ordinary. He just expressed ordinary qualities expected of a caballero. He needs to be so. “Aquí aparece ya en el talante de Íñigo el fundamento humano de su rasgo spiritual

⁸¹ Ab 1.

⁸² Ab 1.

⁸³ Nota 3 de Ab 1.

saliente, el “más”. Como muestra R. García Mateo, los caballeros de la banda debían señalarse en “estas tres cosas más que otros caballeros: ser leales a su Señor, et amar aquella en quien pusieron su corazón et entención, et ternerse por cavalleros más que otros, para facer más altas cavalleros.”⁸⁴

On the following day when the fight became more intense and expected more attacks, he confessed to one of his fellow soldiers. This act of confessing makes it clear to us of his catholic formation. Blanch comments that “(...) era un reconocimiento significativo y eficaz de la dimensión eclesial del pecado y de la reconciliación y también del arrepentimiento de los pecados.”⁸⁵ Again to fight for the King to whom he has allegiance to keep the commandments of the Church. He was ever prepared to die with proper reconciliation with God according to the teaching of the Church through its ministry of the Holy See. Respect for and obedience to the rules and good practices of the Church were alive in him in spite of other recognized vices.

2.3 Representation for Re-operation

Inigo’s valor and courage was well recognized by the French soldiers. With due respect and honour they treated the wounded soldier and after some days carried him to his hometown. Journey was as painful as the battle field. As he reached Loyola, the doctors found that the wounded leg was not properly fixed of got dislocated during the long and fatiguing transit from Pamplona. So, they operated to set it right. After few days when Inigo found the knee was projecting out, the following was the representation he made to his doctors to break the healed knee which was giving an ugly look. “He could not bear such a thing because he was set on a worldly career and thought that this would deform him; he asked the surgeons if it could be cut away. They said that it could indeed be cut away, but that the pain would be greater than all that he had suffered, because it was already healed and it would take a while to cut it. [...] (he) bore it with his wonted endurance.”⁸⁶ His elder brother was shocked and said that he himself would not dare to suffer such pain. “(...) y todavía él se determine martirizarse por su propio gusto, aunque su hermano más viejo se espantaba y decía que tal dolor él no se atrevería a sufrir; lo cual el herido sufrió con la sólita paciencia.”⁸⁷ This was a very crucial moment in his life. Loss of health and good looking meant also loss of career.

⁸⁴ Nota 7 de Ab1.

⁸⁵ Ab 1 nota 8.

⁸⁶ Au 4.

⁸⁷ Ab 4.

Inigo could undergo what doctors disapproved and what his brother would not dare to. What did give him energy to suffer a ‘martyrdom’ like pain and suffering? It was his burning desire to conquer glory and honor at any cost. He not only represented the matter, but also he was ready to undergo all it demanded. To make the shorter leg equal to the other leg they had to use instruments that held the legs stretched. He showed an indomitable courage in his suffering that lasted quite many days.

His representation of worldly desires continues; during his convalescence, once he felt better, as he asked for ‘worldly books of fiction, commonly labeled chivalry’ to fuel the fire of the same worldly desire. “But in that house none of those that he usually read could be found, so they gave him a Life of Christ and a book of the lives of the saints in Castilian.”⁸⁸ These books looked to him as water that quenches the fire of worldly desire because they were of spiritual desires. However, the time had come. Those books would not quench the fire but would cause new wind that would increase it and change the direction of the wounded soldier - from soldier to a pilgrim, from armor to tunic, from sword to a pilgrim’s staff.

3. Trained in Thoughts

Though the books were neither of his choice nor interest, he read them. By and by, he became rather fond of what he found written there. He found himself often lost in thought, so absorbed that he was not even aware how hours and hours passed without realizing. “[...] he sometimes stopped to think about the things he had read and at other times about the things of the world [...] one had taken such a hold on his heart that he was absorbed in thinking about it for two and three and four hours without realizing it: he imagined what he would do in the service of a certain lady;”⁸⁹ Now came the Lord’s assistance in the form of other thoughts, “[...] that arose from the things he read, to follow these. For in reading the life of Our Lord and of the saints, he stopped to think, reasoning within himself, “What if I should do this which St. Francis did, and this which St. Dominic did?” [...] This succession of such diverse thoughts lasted for quite some time, and he always dwelt at length upon the thought that turned up, [...]”⁹⁰ He was not aware of the difference between these two kinds of thoughts. But he was experiencing them as convalescing. He continued living through it.

⁸⁸ Au 5.

⁸⁹ Au 6.

⁹⁰ Au 7.

3.1 Realization of Interior Motions

Ignatius grew spiritually. Slowly, “[...] his eyes were opened a little, and he began to marvel at the difference and to upon reflect it, realizing from experience that some thoughts left him sad and others joyful. Little by little he came to recognize the difference between the spirits that were stirring, one from the devil, the other from God.”⁹¹ As his eyes were opened he noticed the difference. He reflected upon the difference which made him realize the effects that the two kinds of thoughts left him with. Also, he got an insight into the sources of these thoughts as the devil and God. This realization made him lively. “(...) no solamente se consolaba cuando estaba en los tales pensamientos más aun después de dejado, quedaba contento y alegre.”⁹² Consolation is a very important experience of Inigo of which he talks often. “La *Autobiografía* nos presenta muy a menudo esta vivencia de consolación (n. 10, 11, 18-21, 26, 29, 33, 41, 44, 47, 48, 75, 79, 83, 95, 98) una de las experiencias con las que el Espíritu guio a Iñigo, manifestándole la voluntad de Dios, porque Él, el Dios de ‘toda consolación’ (2Cor1,3), es quien ‘guía y aconseja’ mediante consolación (Ej 318).”⁹³ He shared his experiences of consolations with the household members in his conversation. “With no worry at all, he persevered in his reading and his good resolutions; and all his time of conversation with members of the household he spent on the things of God; thus he benefited their souls.”⁹⁴ The sharing, expressing and helping attitude to help the neighbor is a central motivation for Ignatian representation. He was filled with the joy of consolation. He spent more time in contemplating the things that gave consolation. He talked about it. Reflected over it again and again. He owned and retained the changes he felt in his soul by repeatedly talking about it. This initiated in him a spirit of spiritual conversation in him. These conversations helped him as a channel of helping souls, a recurring theme of mission in future. We can say, that the *Spiritual Exercises* is the fruit of this repeated reciting of his spiritual experiences and other spiritual things in and through his conversations with others.

3.2 Scruples Taught a Lot

As he began to live penitent pilgrim’s life he was tortured by scruples. He was aware that they harmed him very much. He was even aware of a way to get rid of them, that his confessor ordered him in the name of the Lord not to confess any longer. However, he did not represent

⁹¹ Au 8.

⁹² Ab 8.

⁹³ Ab 8. Nota 16.

⁹⁴ Au 11.

this to his confessor. May be, he considered that if he did so, he would not obey his confessor rather his own wish. “Sometimes he thought it would cure him if his confessor ordered him in the name of Jesus Christ not to confess anything of the past; he wanted his confessor to order him thus, but he did not dare say this to his confessor.” “But without his saying so, his confessor ordered him not to confess anything of the past, unless it was something quite clear.”⁹⁵ The matter was not as simple as he imagined. He was again haunted by scruples. He had to represent the matter to God. Moreover, he had to wait and wait. “[...] he began to pray, and roused to fervor he shouted out loud to God, saying, “Help me, Lord, for I find no remedy in men nor in any creature; yet if I thought I could find it, no labor would be too hard for me. Yourself, Lord, show me where I may find it; even though I should have to chase after a puppy that it may give me the remedy, I will do it.”⁹⁶ He did not give up his effort. He spent a whole week in fasting. He did not find any improvement. “When the next Sunday came and he had to go to confession, since he used to tell his confessor in great detail what he had done, he also told him how he had eaten nothing during that week. His confessor ordered him to break that fast; and though he still felt strong, he nevertheless obeyed his confessor, and that day and the next he felt free from scruples.”⁹⁷ His scrupulous openness in the confession, prompt obedience to the order and above all God’s grace relieved him of the burden of scruples. Thus, this process of facing with the scruples taught him a lot regarding knowing and doing the will of God, preparing oneself to receive God’s grace and surrender to the will of God.

3.3 Clarity of God’s voice

Ignatius narrates another event in which God’s will for him was so clear that he ought to eat meat, against his own determination to abstain from meat. “[...] one day, when he got up in the morning, edible meat appeared before him as if he saw it with his ordinary eyes, though no desire for it had preceded. At the same time, he also had a strong inclination of his will to eat it from then on.”⁹⁸ Through this grew in him, beyond doubt, a conviction that he ought to eat meat. He also discussed the matter with his confessor, who doubted it might be a temptation. So, he examined it carefully and confirmed it again that he ought to eat meat. It is here, he mentions: “God treated him at this time just as a schoolmaster treats a child whom he is

⁹⁵ Au 22.

⁹⁶ Au 23.

⁹⁷ Au 23.

⁹⁸ Au 24.

teaching. [...] he believed without doubt and has always believed that God treated him in this way. Indeed, if he were to doubt this, he would think he offended his Divine Majesty.”⁹⁹

Having grown spiritually, “[...] he was eager to converse on spiritual matters and to find persons who could deal with them.”¹⁰⁰

3.4 Divine Representations – Mystical Experiences

The word ‘representation’ has been employed with another meaning in the *Autobiography*, that made it present or look like.

Aquí, como en varios pasajes de la Autobiografía, adquiere con frecuencia el significado de algo que se hace presente o aparece ante la vista. En este sentido Ignacio dice repetidamente que se le representan ("representándose", "un representárase", etc.), por ejemplo, Jesús, su nombre, la Trinidad o María. En este contexto místico -la visión tiene pues este carácter más que uno sola o meramente sensorial- lo que se ve no es tanto algo que representa otra cosa en el sentido del término antes indicado, sino más bien esa misma cosa o persona (así también, por ejemplo, cuando la Autobiografía narra que a Ignacio "se le representó delante carne para comer" en su acosada imaginación al cabo de varios días de abstinencia). Tanto este aspecto como el sentido profundamente espiritual que adquiere el término en las mencionadas ocasiones están presentes de algún modo cuando, otras veces, éste se refiere en las obras citadas a que un pensamiento, duda, moción, sentimiento, propósito, etc. se "representa" al entendimiento, juicio o consideración más reflexiva.¹⁰¹

Now, let us examine some of those instances of visions of Ignatius in which Divine persons, saints or evil spirit appeared like and gave consolation or desolation which influenced his spiritual conversation, and hence representation. They have given him a new way of looking at things. Joseph Veale explains how important is to understand mystical experiences especially that of Cardoner to understand the Spirituality of the *Spiritual Exercises* and that took an institutional form in the *Constitutions*.¹⁰²

3.4.1 Our Lady with Child Jesus

Divine persons appeared through visions and made a deep and indelible mark in the heart, soul and the whole personality of Ignatius. One of the first of this kind he narrates is the appearance

⁹⁹ Au 24.

¹⁰⁰ Au 34.

¹⁰¹ JOSÉ LUIS SÁNCHEZ-GIRÓN, 1570.

¹⁰² JOSEPH VEALE, S.J., “From Exercises to Constitutions – a spirit in search of a body”, in AA.VV, *Constitutions of the Society of Jesus – Incorporation of a Spirit*, Secretariatus Spiritualitatis Ignatianae - Gujart Sahitya Prakash, Rome Anand 1993, 3-24, 4.

of Our Lady in Loyola. “Estando una noche despierto, vido claramente una imagen de nuestra Señora con el santo Niño Jesús, con cuya vista por espacio notable recibió consolación muy excesiva, y quedó con tanto asco de toda la vida pasada, y especialmente de cosas de carne, que le parecía habersele quitado del ánima todas las especies que antes tenía en ella pintadas.”¹⁰³

He went on forgetting the past events and getting immersed in the holy desires. This was confirmed through the above vision. All stains of the past were wiped off. Then on he never gave in to bodily temptation. This moral uprightness was one of the main reasons and source of energy for the angry reproach against the soldiers who misbehaved in the inn.¹⁰⁴

3.4.2 The Most Holy Trinity

In Manresa after overcoming his scruples he experienced that God treated him like a school teacher treated his student. He could narrate the following five points that supported this experience.

Y estando un día rezando en las gradas del mismo monasterio las Horas de nuestra Señora, se le empezó a elevar el entendimiento, como que vía la santísima Trinidad en figura de tres teclas, y esto con tantas lágrimas y tantos sollozos, que no se podía valer. Y yendo aquella mañana en una procesión, que de allí salía, nunca pudo retener las lágrimas hasta el comer; ni después de comer podía dejar de hablar sino en la santísima Trinidad; y esto con muchas comparaciones y muy diversas, y con mucho gozo y consolación;¹⁰⁵

The three key represents, evidently, the three Divine persons of the Holy Trinity. This experience was a gift from the Holy Trinity to their devout servant who prayed to the three persons individually and a fourth colloquy to the Holy Trinity after every meditation and contemplation. He was so much taken up by it that he could not but speak all and only about the Most Holy Trinity using very many and different comparisons. In this vision and all such visions often accompanied by tears which represent the intensity and deep moving experience of the presence of God. “Por lo que se refiere a las lágrimas abundantes, el P. Laínez decía de Ignacio: “Es tan tierno en lágrimas de cosas eternas y abstractas, que me decía comúnmente seis o siete veces al día lloraba” (*Carta*, n. 59, FN, I, 140; Albuquerque, *Diego Laínez*, p. 209-210). (...) Un experto como J. de Guibert llega a afirmar a este propósito: “Yo no conozco ejemplo equivalente en la literatura espiritualidad católica” (*La espiritualidad de la Compañía*

¹⁰³ Ab 10.

¹⁰⁴ Cf. Au 38.

¹⁰⁵ Ab 28.

de Jesús, p. 33).¹⁰⁶ One of the first attempts of Ignatius was on the Most Holy Trinity, which is not conserved. Though he experienced the gift of tears and spiritual consolation he did not advocate it to his followers. He asked Polanco his secretary to write to the one who longed for it: “No pueden, con todo, considerarse estas lágrimas independientemente de aquello que es más importante: “Quien tiene en la voluntad y parte superior del alma compasión de las miserias del prójimo, con deseo de ayudarle de su parte... no tiene necesidad de otras lágrimas, ni otra ternura de corazón” (...).”¹⁰⁷

3.4.3 Creation

The second mystical experience was on the creation of the world which formed the base for the Principle and Foundation (EE 23) and the Contemplation to Obtain Love (EE 234) of his *Spiritual Exercises*. “Una vez se le representó en el entendimiento con grande alegría espiritual el modo con que Dios había criado el mundo, que le parecía ver una cosa blanca, de la cual salían algunos rayos, y que della hacía Dios lumbre.”¹⁰⁸

3.4.4 Christ in the Eucharist

The Third was on the presence of Christ in the Eucharist. He saw with his interior eyes, White rays coming from above. He saw as Jesus Christ, Our Lord, in the Eucharist. “(...) vio con los ojos interiores unos como rayos blancos que venían de arriba; y aunque esto después de tanto tiempo no lo puede bien explicar, todavía lo que él vio con el entendimiento claramente fue ver cómo estaba en aquel santísimo sacramento Jesucristo nuestro Señor.”¹⁰⁹

3.4.5 Humanity of Christ

The next one was the vision of the Humanity of Christ which he had many number of times, as many as forty times. “Muchas veces y por mucho tiempo, estando en oración, veía con los ojos interiores la humanidad de Cristo, y la figura, que le parecía era como un cuerpo blanco, no muy grande ni muy pequeño, mas no veía ninguna distinción de miembros.”¹¹⁰

3.4.6 “Ilustración del Cardoner”

The fifth was not a vision but an enlightenment in which he understood about as many spiritual things as the worldly. “Y estando allí sentado se le empezaron abrir los ojos del entendimiento;

¹⁰⁶ Ab 28. Nota 26.

¹⁰⁷ Ab 28. Nota 26.

¹⁰⁸ Ab 29.

¹⁰⁹ Ab 29.

¹¹⁰ Ab 29.

y no que viese alguna visión, sino entendiendo y conociendo muchas cosas, tanto de cosas espirituales, como de cosas de la fe y de letras; y esto con una ilustración tan grande, que le parecían todas las cosas nuevas.”¹¹¹ According to Ignatius, this was the most important in his life. Gonçalves da Câmara says that he often refers to this while responding to the questions posed on some points of the *Constitutions* of the Society of Jesus. “A estas cosas todas se responderá con un negocio que pasó por mí en Manresa.”¹¹² Here, we would like to add all questions one may like to pose on ‘Ignatian Representation’, for which, we believe, Ignatius would answer in the same way referring to this precious event of his life. This vision of Cardoner has been through the centuries considered to be the most precious gift of God to Ignatius.

3.5 Towards Jerusalem

In the year 1523 he set out for Barcelona to take a ship.¹¹³ He had a plan to go totally dependent on God, begging. But, he would not be allowed without personal ration of food for the journey. Here, “[...] scruples came over him: “Is this the hope and faith you had in God who would not fail you?” etc. This was so powerful as to trouble him greatly; at last, not knowing what to do because he saw probable reasons on both sides; he decided to place himself in the hands of his confessor. [...] The confessor decided that he should beg what was necessary and take it with him.”¹¹⁴ He found an adequate and well compromised solution to his problem through the decision of the confessor in which he both fulfilled his intension and that of the captain of the ship.

3.5.1 Amidst Bad Persons and Plague

“At this time there was a long period during which he was eager to converse on spiritual matters and to find persons who could deal with them. Meantime, the time was approaching when he planned to set out for Jerusalem.”¹¹⁵ In Barcelona, as he was waiting for his journey, he looked out for “[...] all spiritual persons, even though they lived in hermitages far from the city, to converse with them. But neither in Barcelona nor in Manresa during the whole time he was there did he find persons who could help him as much as he wished; [...] he completely lost this eagerness to seek out spiritual persons.”¹¹⁶ His search for spiritual persons was constant

¹¹¹ Ab 30.

¹¹² *Memorial*, n. 137, FN, I, 610; *Recuerdos*, 117. Quoted in Ab 30, Nota 34.

¹¹³ Cf. Au 35.

¹¹⁴ Au 36.

¹¹⁵ Au 34.

¹¹⁶ Au 37.

when he could not find any, he was realistic. This is a good theme that is connected to his personal search of the will of God. As he expected and demanded more from them he could not find fitting guides.¹¹⁷

3.5.2 Determination to Go Alone and Without Money

Ignatius was preparing to go to Jerusalem. He wanted, in spite of some offers of company, to go alone and without money having God alone as refuge. He felt consolation in this decision, so, he did not change at any persuasion. However, at the order of the master of the ship he had to carry some food for his sustenance. Regarding that he obeyed the council of the confessor and begged for food and carried with him.

One day when some were urging strongly, because he did not know either the Italian or the Latin languages, that he have a certain companion, telling him how much this would help him and praising the person highly, he said that he would not go even in the company of the son or the brother of the Duke of Cardona, because he wanted to practice three virtues—charity, faith, and hope. (...) he not only had the desire to set out alone but also to go without any provisions. When he began to arrange for his passage, he got round the master of the ship to carry him free, as he had no money, but on condition that he brought to the ship some biscuit for his sustenance; otherwise, for nothing in the world would they accept him.¹¹⁸

When he went to obtain the biscuit, great scruples came over him: “Is this the hope and faith you had in God who would not fail you?” etc. This was so powerful as to trouble him greatly; at last, not knowing what to do because he saw probable reasons on both sides, he decided to place himself in the hands of his confessor. (...) The confessor decided that he should beg what was necessary and take it with him.¹¹⁹

As Ignatius went around begging food for pilgrimage, he was not willing to reveal his intention to go to Jerusalem for the fear of vain glory. So, he just told them he was going to Rome. He was not talking neither of his nationality nor of his family for the same reason. “Now the reason why he did not dare say that he was going to Jerusalem was fear of vainglory. This fear haunted him so, he never dared say to what country or to what family he belonged.”¹²⁰ His interior movements, not only made him speak, reveal and reach out to others but also not to reveal, conceal and retreat to do in his life what God wants and to avoid what his personal desires and other natural qualities and status would demand of him.

After reaching Gaeta he had to shout at the soldiers who tried to violate two women co-pilgrims in a lodge. He showed his indomitable courage and valor in protecting them. He was not afraid

¹¹⁷ Cf. Nota 6 of AB 37.

¹¹⁸ Au 34-35.

¹¹⁹ Au 36.

¹²⁰ Au 36.

of the number of soldiers. “A él le vino con esto un ímpetu tan grande que empezó a gritar, diciendo: ¿Esto se ha sufrir? y semejantes quejas; las cuales decía con tanta eficacia, que quedaron espantados todos los de la casa, sin que ninguno le hiciese mal ninguno.”¹²¹ They left for the neighboring city where for the fear of plague they were not allowed into it. Very well realizing that he was sick only from weakness and the journey, he approached the Lady of the place who was coming there. He represented the matter to her pleading to let him enter the city to seek some cure; which she readily granted.¹²²

3.5.3 Rome to Venice

Earlier, in Barcelona on the same theme he was tormented by scruples for which he depended upon the decision of the confessor. Here, he confidently handled the matter.

Llevaba todavía seis o siete ducados, los cuales le habían dado para el pasaje de Venicia a Jerusalén, y él los había tomado, vencido algo los temores que le ponían de no pasar de otra manera. Mas dos días después de ser salido de Roma empezó a conocer que aquello había sido la desconfianza que había tenido, y le pesó mucho. (...) y pensaba si sería bueno dejarlos. Mas al fin se determinó de gastarlos largamente en los que se ofrescían, que ordinariamente eran pobres.¹²³

3.5.4 Venice to Holy Land

Inigo had a feeling of certitude in his heart that God will give the way to go Jerusalem. “(...) tenía una gran certidumbre en su alma, que Dios le había de dar modo para ir a Jerusalén; y esta le confirmaba tanto, que ningunas razones y miedos que le ponían le podían hacer dubdar.”¹²⁴ A rich Spaniard took him to his for a dinner, where he spoke of God and his intention to go to Jerusalem. The Duke on knowing about Inigo offered place in the governor’s ship. Just a few days before leaving he fell sick. The doctor who attended to him discouraged to travel saying that it would be fatal. However, Inigo embarked.

(...) y el médico dijo que, para allá ser sepultado, bien se podría embarcar; mas él se embarcó y partió aquel día; y vomitó tanto, que se halló muy ligero y fue del todo comenzando a sanar. En esta nave se hacían algunas suciedades y torpezas manifiestas, las cuales él reprehendía con severidad. Los españoles que allí iban le avisaban no lo hiciese, porque trataban los de la nave de dejarlo en alguna ínsula.¹²⁵

¹²¹ Ab 38.

¹²² Cf. Au 39.

¹²³ Ab 40.

¹²⁴ Ab 42.

¹²⁵ Au 43-44.

In the ship, even though he was traveling without provision and money, he did not overlook the malicious evil practices. He was firm in his stand for the love of God. In the introduction of this chapter we already mentioned about the incidents in Jerusalem.

3.6 Amidst Banishment

After his return from Jerusalem when he was in Salamanca, he was put in jail for his pious talks with the people. Many came to speak to him in jail. They were very sympathetic with him. Out of concern, they enquired him if it bothered him to be imprisoned. He replied calmly and humbly, “By this you show that you do not wish to be imprisoned for the love of God. Does imprisonment seem to be such a great evil to you? Well, I will tell you that there are not so many fetters and chains in Salamanca that I do not want more for the love of God.”¹²⁶ His reply shows his attitude towards authority, his own God experience and providence of God. As the matter was in the inquisition he was totally in peace with himself. He and his companions edified the town as once, “all the prisoners in the jail fled, but the two companions who were with them did not flee. In the morning when they were found there alone without anyone, with the doors open, all were deeply edified, and there was much talk in the city; so they gave them an entire mansion that was nearby, as a prison.”¹²⁷ After twenty-two days of imprisonment, as no error was found in their life or teaching they were allowed to “[...] do what they had been doing, teaching doctrine and speaking about the things of God, so long as they never defined: this is a mortal sin or this is venial, until they had spent four years in further studies.” Ignatius replied that “[...] he would do everything the sentence ordered, but he did not find it acceptable, because without condemning him for anything they shut his mouth so he might not help his neighbors in what he could. [...] only that as long as he was in the jurisdiction of Salamanca he would do what had been ordered.” He was not just satisfied with the sentence for not condemning him, he was searching for more – more means and ways to help souls in all the possible way, hence was his representation and reservation. “(H)e began to commend the matter to God and to think about what he ought to do.”¹²⁸

3.7 In Studies

He was studying in Paris. His progress was always a result of constant examen of his actions. Having recuperated his good health from severe stomach pains, “[...] he began to subject

¹²⁶ Au 69.

¹²⁷ Au 69.

¹²⁸ Au 70.

himself to greater penances and fasts. After some time in this life of hospice and begging, seeing that he was making little progress in studies, he began to consider what he should do.” To find solution he learnt that his way of begging may not be of help. So, he wanted to find some job like other students “who served some of the regents in the colleges and had time to study, he decided to seek a master.”¹²⁹ “He tried hard to find a master; for one thing, he spoke to the bachelor Castro, and also to a Carthusian friar who knew many teachers, and to others; but never could they find him a master.”¹³⁰ Finally, found a solution through a Spanish friar who told him “that it would be better for him to go each year to Flanders and spend two months or even less, to secure the means to study the whole year.”¹³¹

3.7.1 To Take a Stone

As he completed the third year of Arts studies, in order to receive the baccalaureate, he needed “to take a stone,” as they say. It was a costly affair for the poor students for one has to spend an escudo. “The pilgrim began to wonder whether it would be good for him to take it. Finding himself in great doubt and undecided, he determined to put the matter in the hands of his master, who advised him to take it, and he did so.”¹³² The baccalaureate came handy to support him against his calumnies.

3.7.2 To Appear before Inquisitor

He was very sick and doctors advised and his companions in Paris persuaded him to go to his native land. Having learnt that had been accused before the inquisitor, he appeared voluntarily and did the needful. “Nevertheless, he again insisted that the case be carried through to the sentence. As the inquisitor excused himself, he brought a public notary and witnesses to his house, and obtained a testimonial on this whole affair.”¹³³

3.8 Native Land Yes - Native Home No

When he went to his home town, two men sent by his elder brother received him on the way and “they were very insistent about taking him to his brother’s house, but they could not constrain him. So he went to the hospice and later at a convenient hour went to seek alms in the locality”.¹³⁴ After his mission in home town, “he decided to set out to attend to the affairs

¹²⁹ Au 74.

¹³⁰ Au 75.

¹³¹ Au 76.

¹³² Au 84.

¹³³ Au 86.

¹³⁴ Au 87.

his companions had entrusted to them, and to set out without money. At this his brother was very upset, and ashamed that he should go on foot.”¹³⁵ Here, he yielded to his brother’s request and accepted “to go on horseback with his brother and his relatives to the border of the Province.”¹³⁶

3.9 Reluctant retreatant

After coming back to Venice, Ignatius was busy giving Exercises. There was one Hoces, a companion of Ignatius, who wanted to make Exercise but was reluctant and postponed it. “At last he decided to begin making them. And having made them for three or four days, he spoke his mind to the pilgrim, telling him that because of the things someone had told him, he had been afraid that he would be taught some evil doctrine in the Exercises.” After expressing this fear to Ignatius he could continue his retreat peacefully. “He was helped very much by the Exercises and in the end resolved to live the pilgrim’s way. He was also the first one to die.”¹³⁷ From this experience Ignatius insists there must exist certain confidence between the preacher and the retreatant and both must explain each other’s words positively.

3.10 Persecutions to the Pope’s Order

In Rome, one Miguel began to give trouble and to speak badly of the pilgrim. He caused him to be summoned before the governor. Ignatius “[...] first showed the governor a letter of Miguel’s in which he praised the pilgrim very much. The governor examined Miguel, and ended by banishing him from Rome.” Then, “Mударra and Barreda then began their persecution, and in the end both of them confessed in the presence of the governor and the legate. “The legate ordered silence to be imposed on the whole affair, but the pilgrim did not accept that, saying he wanted a definite sentence. [...] after some months the Pope came to Rome. Rome. The pilgrim went to speak to him [...] the Pope ordered the sentence to be given, and it was given in his favor.”¹³⁸

¹³⁵ Au 89.

¹³⁶ Au 89.

¹³⁷ Au 92.

¹³⁸ Au 98.

4. Conclusion

Thus, almost every incident that is narrated by St Ignatius has one or another connection with his Spirituality and to representation which is the sum and summit of the Ignatian obedience. As I started working on this chapter I was doubtful whether I might find any reference for 'Ignatian representation'. As I read through the pages of the *Autobiography*, I realize that every event is connected to it and could be interpreted with reference to it. This close study has opened my eyes to the formative value of these incidents for the young formees in Ignatian Representation.

From this study, we come to know that St Ignatius had been an outgoing and an out spoken person. We see him in the *Autobiography* in different rolls – a soldier, a worldly man longing to achieve more to gain honour and glory, a wounded soldier, recovering patient, a reader, a day dreamer, a poor pilgrim, a praying person, a writer, a conversing person, a preacher, an angry person against perpetrators, an animator of souls, one who was accused of false preaching, one who was patient in trials, a traveler begging alms, a winner of friends and souls for Christ, a friend to men and women, a generous student helping other students spiritually and financially, a sought after spiritual guide, an ardent and faithful Catholic one who honours the Church, the Pope and all its traditions and so on.

In every roll, he is found to be passionate. The gradual transformation from worldly honour and glory to God's greater glory marks his life. He wanted to gain spiritual heights, as he had been accustomed to chivalry, all by his own effort. It took quite some time before he let God in his life. Then, God treated him by as a school master treated a child. Thus, his desires were transformed to God's desire for him – what God wanted of him. He sought spiritual guidance, involved in spiritual conversation, went on pilgrimage to be preacher like Apostles and had problems with the Church officials. In all these encounters he communicated his desires.

When the Church officials interfered by virtue of their office he presented his matter for their consideration. He always had a good manner of interpreting their intervention. He was docile to the proceedings, cooperating with them. He apparently included them in his heart and mind as partners in discerning the will of God in his life.

In the following chapter let us go through the pages of the *Spiritual Exercises* to value the spiritual heritage which is a great asset to the Society and to the Mother Church and a time tested tool to discern the will of God for one's life.

Chapter 3

Spiritual Roots of Obedience and Representation In the *Spiritual Exercises*

1. Introduction

The theme of this chapter could be placed as follows. The idea of obedience in the life of St Ignatius took shape in a gradual manner. We have seen it in and through his life experiences narrated in the *Autobiography*. In the *Spiritual Exercises* it is expressed and experienced as obeying to the will of God, known from the discerned motions created by different spirits in the heart of the retreatant.

In obedience today, one faces lots of difficulties partly because of the lack of spiritual depth of persons involved, be them formed members or others, be Superiors or subjects. St Ignatius proposes to all who desire to enter the Society of Jesus to make *Spiritual Exercises* in the novitiate. Having formed in the school of *Spiritual Exercises* one is expected to be more matured spiritually. Often experiences show it is not so. As one grows older and ‘stabilizes’ oneself in the Society, formation is forgotten. Interior self is not adequately cared for. Such person, in my opinion, is no more a subject of second and third week of the Exercises and hence it is difficult for such a person to be a subject of Ignatian obedience.

In this background let us study the *Spiritual Exercises* under the following topics to find the spiritual roots of Ignatian obedience and representation namely, Annotations instructing

directors, instructing retreatants, indifference, will of God and the Holy Spirit. They form the base and make us enter into the theology of Ignatian obedience and representation.

1.1 EE – Fruit of Obedience and Representation

In the presentation of the critical edition of *Ejercicios Espirituales*, observes Ruiz Jurado, all prepared with a practical motive to promote deeper study of works of St Ignatius. “Todo con la misma finalidad práctica de ayudar al mejor conocimiento y posible estudio del pensamiento de san Ignacio.”¹ In his introduction, Dalmases, the author, affirms our findings of the previous chapter that Saint Ignatius wrote his experiences in order to help others, with concrete proofs taken from the writings of his contemporaries.

Al narrar en su *Autobiografía* los hechos acaecidos en Manresa (nn. 18-34), san Ignacio no mencionó la composición de los Ejercicios; pero al final de su relato, a una pregunta del P. Luis Gonçalves da Cámara, respondió, en pocas palabras, que «los Ejercicios no los había hecho todos de una sola vez, sino que algunas cosas que observaba en su alma y las encontraba útiles, le parecía que podrían ser útiles también a otros, y así las ponía por escrito, verbi gratia, del examinar la conciencia con aquel modo de las líneas, etcétera. Las elecciones, especialmente, me dijo que las había sacado de aquella variedad de espíritus y pensamientos que tenía cuando estaba en Loyola, cuando se encontraba enfermo de una pierna» (n.99). (...) Como dice gráficamente el P. Polanco: «como mucho labraron en su misma alma, así él deseaba con ellas [las meditaciones de los Ejercicios] ayudar a otras personas» (*Sumario*, n. 24: FN I 163).²

The findings show that the book was written in different places and different times - in Loyola, Manresa, Paris, Italy and finally in Rome from 1522 to 1541. What he started as some points that could be of some help and use to those who would like to save their souls and that of their neighbours blossomed into an effective spiritual guide. Thus, EE has been developed by personal inspiration shared with like-minded people according to each one's disposition and availability. The Church intervention though put him and his texts to test, it made him think and act within the Church; declared him free of any accusation, authorized him to speak on limited matters and recommended him to pursue formal study of theology. Every time he was correcting and making additions and omissions, he did them with his habitual sense of *magis* and authenticity to the moving of the Holy Spirit. From his experiences of giving and from listening to the retreatants and other companions who give, he was making amendments and

¹ La introducción de C. DALMASES en IGNACIO DE LOYOLA, *Ejercicios Espirituales* – Introducción, texto, notas y vocabulario por Cándido de Dalmases, S.I., Sal Terrae, Santander ⁵1985, 7.

² Ibid. 11-12.

corrections in the text to accommodate them after due consideration. He was open to the voice of the Holy Spirit and accepted these interventions as invitation to change and grow.

Thus, the very writing of the book of *Spiritual Exercises* can very well be considered, in a broad sense, as a fruit of obedience and representation: obedience to the orders of the hierarchical mother Church and seeking and listening to the representations of the retreatants and fellow companions who give Exercises.

2. Instructions to the directors

When Ignatius was in Italy he finalized the annotations for the directors and ‘The Principle and Foundation’, the mysteries of life of Christ and the rules to order one’s eating.

De 1536 a 1539, Ignacio llevó a término la revisión del libro de los Ejercicios de que nos habla Nadal. De este tiempo, si no de antes, son probablemente las «anotaciones» destinadas al director - [nn. 1, 2, 4, 6-10, 14, 15, 17, 18, 19], la redacción definitiva del «Principio y Fundamento», los «Misterios de la vida de Cristo» puestos al final del libro [261-312] y las «Reglas para ordenarse en el comer» [210-217].³

As many of his companions started giving *Spiritual Exercises* to many individuals he has given the following instructions. These instructions give us his understanding of human person in relation to the world and God. These are very much comparable to the instructions to Superiors, for the leadership in the Society of Jesus is spiritual. About this we will see in the forthcoming chapter on *Constitutions*.

2.1 The Purpose of the Exercises

St Ignatius presents the purpose of the Exercises in the first instruction to directors as “(...) preparing and disposing our soul to rid itself of all its disordered affections and then, after their removal, of seeking and finding God’s will in the ordering of our life for the salvation of our soul.”⁴ “(...) todo modo de preparar y disponer el ánima para quitar de sí todas las afecciones desordenadas y, después de quitadas, para buscar y hallar la voluntad divina en la disposición de su vida para la salud del ánima, se llaman ejercicios espirituales.”⁵

Every word is pregnant with meaning that points to a complex process of spiritual growth of a person. This is towards the goal of life through the way proposed by the will of God. To choose

³ Ibid. 15.

⁴ All quotes of EE-English version are taken from GEORGE GANSS, SJ, *The Spiritual Exercises of Saint Ignatius - a translation and commentary*, The Institute of Jesuit Sources, Saint Louis 1992. EE 1.

⁵ All quotes of EE-Spanish version are taken from IGNACIO DE LOYOLA. EE 1.

the way shown by God one needs to be free from the adverse influences of one's affections, needs to strike equilibrium. The same purpose is repeated in the title of the book that follows the annotations.⁶

2.2 “Sentir y gustar internamente”

When the director gives mode and order for contemplating or meditating, has to give very precise points. So that, one who is making the retreat can consider, ponder by himself and find something new about the point considered. This divinely induced enlightenment which is very personal to him/her will give more joy and spiritual fruits.

(...) debe narrar fielmente la historia de la tal contemplación o meditación, discurriendo solamente por los puntos, con breve o sumaria declaración; porque la persona que contempla, tomando el fundamento verdadero de la historia, discurriendo y racionando por sí mismo, y hallando alguna cosa que haga un poco más declarar o sentir la historia, quier por la ración propia, quier sea en cuanto el entendimiento es iluminado por la virtud divina, es de más gusto y fruto espiritual (...); porque no el mucho saber harta y satisface al ánima, mas el sentir y gustar de las cosas internamente.⁷

In the case of a Superior when commissioning a person for a particular mission it is highly profitable to let the person decide for oneself the details of how to go about in the mission, according to the given context and to the moving of the Spirit. We can see clearly, the principle of subsidiarity of Ignatian obedience has its spiritual root in this annotation.

2.3 “Buscando según la materia subyecta”

It takes four weeks to complete the Exercises. God, God's action, the retreatant and his response to God's actions are considered primarily to decide the length of each week. By listening to the retreatant, the director has to assess his experience and check whether s/he has got what one wants and desires in every meditation of every day. Accordingly, s/he needs to decide to lengthen or shorten the days of the week.

Dado que para los ejercicios siguientes se toman cuatro semanas, (...) no se entienda que cada semana tenga de necesidad siete u ocho días en sí. Porque como acaece que en la primera semana unos son más tardos para hallar lo que buscan, es a saber, contrición, dolor, lágrimas por sus pecados; asimismo, como unos sean más diligentes que otros, y más agitados e probados

⁶ Cf. EE 21.

⁷ EE 2.

de diversos espíritus, requiérese algunas veces acortar la semana, y otras veces alargarla, y así en todas las otras semanas siguientes, buscando las cosas según la materia subyecta; (...).⁸

In the case of the Superior, s/he cannot have, once and for all, pre-fixed equal norms to all. He has to discern each situation and persons based on the information at hand and listening to each in or out of the manifestation of conscience.⁹

2.4 Questions to and Attitude towards the retreatant

When the director finds that the retreatant does not feel the any spiritual motions such as consolations or desolations in his heart, s/he has to question him/her regarding the exercises, preparation for them, one's disposition towards them. And s/he has to instruct regarding additions to be followed to search and find God's will more readily and about movements of spirits in one's heart.

(...) cuando siente que al que se ejercita no le vienen algunas mociones espirituales en su ánima, así como consolaciones o desolaciones, ni es agitado de varios espíritus, mucho le debe interrogar cerca los ejercicios, (...) Habla de consolación y desolación, [316-324], de adiciones [73-90].¹⁰

On the part of the Superior, it is good to ask the subject about interior motions regarding the mission, what one is already doing or the one newly assigned. This is to initiate the process of interiorisation and personalization of the mission.

To reap more fruit, the director needs to concentrate more on agitations and thoughts that are brought to the retreatant by various spirits than on the personal sins and thoughts of the retreatant. Because, according to the more or less fruit produced, he could give convenient exercises according to the need of such heart that is agitated such a way.

Mucho aprovecha, el que da los ejercicios, no queriendo pedir ni saber los propios pensamientos ni pecados del que los recibe, ser informado fielmente de las varias agitaciones y pensamientos que los varios espíritus le traen; porque, según el mayor o menor provecho, le puede dar algunos espirituales ejercicios convenientes y conformes a la necesidad de la tal ánima, así agitada.¹¹

If the director finds the retreatant disturbed by temptations and tested by desolations, s/he needs to receive him/her with love and kindness; animate him/her to be hopeful and persistent in the

⁸ EE 4.

⁹ Cf. Co 91-97.

¹⁰ EE 6.

¹¹ EE 17.

endeavor and explain to him about the various tricks of the enemy of humanity. Thus, s/he has to prepare the retreatant for the consolation that is to come.

(...) si ve al que los recibe que está desolado y tentado, no se haya con él duro ni desabrido, mas blando y suave, dándole ánimo y fuerzas para adelante, y descubriéndole las astucias del enemigo de natura humana, y haciéndole preparar y disponer para la consolación ventura.¹²

Superiors, when they find the subjects facing a lot of oppositions and difficulties, from within and from outside, in mission, need to animate them to persevere and prepare them for the glory to be revealed.

2.5 Points according to the need

According to the necessity that is felt in the retreatant with regard to consolation and desolation and cunningness of the enemy, the director can exhort on the rules of the first and second week for knowing various spirits.

(...) según la necesidad que sintiere en el que los recibe cerca de las desolaciones y astucias del enemigo, y así de las consolaciones, podrá platicarle las reglas de la primera y segunda semana, que son para conocer varios espíritus [313-327; 328-336].¹³

The director has to avoid in the first week talking about the things that are to come in the second week. Because, as much as the things of the first week help the retreatant in searching and finding what one wants and desire, that much the things of the second week will affect them negatively, thus, delaying the process of the week concerned.

Es de advertir, cuando el que se ejercita anda en los ejercicios de la primera semana, (...) mostrando impedimentos para ir adelante en servicio de Dios nuestro Señor, (...); el que da los ejercicios no le platique las reglas de varios espíritus de la segunda semana; porque, cuanto le aprovecharán las de la primera semana, le dañarán las de la segunda, por ser materia más sutil y más subida que podrá entender.¹⁴

When the director feels that the retreatant is disturbed by the enemy in the form of good, he could explain to him/her the rules of the second week.

Cuando el que da los ejercicios siente al que los recibe que es batido y tentado debajo de especie de bien, entonces es propio de platicarle sobre las reglas de la segunda semana ya dichas.¹⁵

¹² EE 7.

¹³ EE 8.

¹⁴ EE 9.

¹⁵ EE 10.

2.6 Indifference of the director

When the director finds a retreatant in consolation, he must warn him against making any promise or vows to God. Though doing good with vows is better than doing without them, the condition and the subject of the person has to be ready and fully prepared to do so.

El que los da, si ve al que los recibe que anda consolado y con mucho hervor, deve prevenir que no haga promesa ni voto alguno inconsiderado y precipitado; y quanto más le conociere de ligera condición, tanto más le debe prevenir y admonir. (...) mucho debe de mirar la propia condición y subyecto, y cuánta ayuda o estorbo podrá hallar en cumplir la cosa que quisiese prometer.¹⁶

When the retreatant is ready to take vows or make promises in a retreat, the director must not move him/her towards poverty or to its contrary, not towards one state of life or another. It is true that one has to promote vocation for religious life among all possible persons. However, in the context of *Spiritual Exercises* it is better and more convenient that the Creator and Lord communicates himself with the devote heart of the retreatant embracing in his love and praise and disposing for the way that is more conducive to serve God ahead. So, the director in a way that not inclining to one part nor the other, has to stay in the middle like the needle of a balance, leaving the Creator and the Lord work immediately with his creature and the creature with his/her Creator and Lord. In order to help this theological process of revelation of the will of God to the retreatant, the one who gives must keep oneself like “the pointer of a scale in equilibrium”. S/he needs to practice indifference.

El que da los ejercicios no debe mover al que los recibe más a pobreza ni a promesa que a sus contrarios, ni a un estado o modo de vivir que a otro. Porque, dado que fuera de los ejercicios lícita y meritoriamente podamos mover a todas las personas, (...); tamen, en los tales ejercicios espirituales, más conveniente y mucho mejor es, buscando la divina voluntad, que el mismo Criador y Señor se comuniquen a la su ánima devota, abrazándola en su amor y alabanza y disponiéndola por la vía que mejor podrá servirle adelante. De manera que el que los da no se decante ni se incline a la una parte ni a la otra; mas estando en medio, como un peso, deje inmediate obrar al Criador con la criatura, y a la criatura con su Criador y Señor.¹⁷

This is a very important key point in the Spirituality of St Ignatius. He experienced so in his life of conversion and spiritual growth in different stages, especially in Manresa, where he felt that God taught him in the same way like a school teacher teaching a student.¹⁸ About this we

¹⁶ EE 14.

¹⁷ EE 15.

¹⁸ Cf. Ab 27.

have seen elaborately in the previous chapter on the *Autobiography*. For this reason, he highly recommends that Superiors listen to their subjects what God communicates to them.

2.7 Adapt according to persons

According to the disposition of the person the Exercises have to be reduced and adapted to their age, education and time.

Según la disposición de las personas que quieren tomar ejercicios espirituales, es a saber, según que tienen edad, letras o ingenio, se han de aplicar los tales ejercicios; porque no se den a quien es rudo, o de poca complisión, cosas que no pueda descansadamente llevar y aprovecharse con ellas. Asimismo, según que se quisieren disponer, se debe de dar a cada uno, porque más se pueda ayudar y aprovechar. (...) mayormente cuando en otros se puede hacer mayor provecho, faltando tiempo para todo.¹⁹

To some who are in different public works and cannot get enough time at a stretch, the Exercises can be given in weekends or other convenient times.

Al que estuviere embarazado en cosas públicas o negocios convenientes, quiera letrado o ingenioso, tomando una hora y media para se ejercitar, platicándole para qué es el hombre criado, se le puede dar asimismo por espacio de media hora el examen particular, y después el mismo general, y modo de confesar y tomar el sacramento, (...) llevando el mismo discurso por los misterios de Cristo nuestro Señor, que adelante y a la larga en los mismos ejercicios se declara.²⁰

Through these two ingenious options to adapt the Exercises to fit the needs and dispositions of different kinds of people St Ignatius has made them universal. The aim of the Exercises is achieved according to persons concerned.

Porque existen diversas disposiciones existenciales, de parte de la libertad, al abordar la experiencia: o bien la del que es rudo y torpe, o bien la del que meramente desea instruirse y contentar su ánima [18], o bien la del hombre ocupado en negocios convenientes [19], o bien la del que está afectado desordenadamente por la pasión [16], o bien la del que hace caso omiso de su verdad y ni tan siquiera desea aprovecharse [153], etc. Pero solamente *una* es la deseable, la del que está desembarazado, de fuera y por dentro, la del que en todo lo posible desea aprovechar [20].²¹

¹⁹ EE 18.

²⁰ EE 19.

²¹ SANTIAGO ARZUBIALDE, S.J., *Ejercicios Espirituales de S. Ignacio – Historia y Análisis*, Mensajero – Sal Terrae, Bilbao Santander ^{2R}2009, 84-85.

3. “Disposiciones del ejercitante”

During his stay in Paris, Ignatius developed his notes on Exercises based on the theological studies. Three kinds of men, Three kinds of humility, Contemplation to obtain love, Additions, Rules for thinking with the Church and Dispositions of the retreatant are considered to be these parts.

Podemos conjeturar que son del tiempo de París las meditaciones de los «Tres Binarios» [149-157] y la consideración sobre las «Tres Maneras de Humildad» [164-168], la «Contemplación para alcanzar amor» [230-237], algunas «anotaciones» que describen las disposiciones que debe tener el ejercitante [nn. 3, 5, 11, 12, 13, 16, 20], las «Adiciones» [73-90] y, al menos, una primera serie de «Reglas para sentir con la Iglesia» [352-365].²²

Now, let us see the spiritual roots of representation in these annotations regarding the disposition of the retreatant. God entrusts and gifts Godself in graces and spiritual gifts to the one who disposes oneself and is liberal and magnanimous with God, and the one who does not reserve anything for oneself, neither bargains something concrete, nor hides some part of the truth, nor plays ambiguously... but entrusts oneself unconditionally to God's will. “Dios se regala y entrega, en sus gracias y dones espirituales, a quien se dispone y es liberal y magnánimo con él, a quien no se reserva nada para sí, ni le regatea algo concreto, ni oculta parte de la verdad, ni juega ambiguamente... sino que se entrega incondicionalmente a su voluntad.”²³

3.1 Reverence

In meditation the retreatant uses the three potential of the soul namely, intellect, memory and will. S/he must consider, rationalize to understand the points meditated. As one uses one's will to speak to Divine persons must show more reverence. “Es una actitud que vive el presente en toda su hondura e intensidad, (...). Respetuosa y reverente al dirigirse y hablar con Dios [3], como de criatura a su Creador, le otorga a su acción, a su amistad y favor, el primado. Pero, al mismo tiempo, resuelta decididamente a asumir su responsabilidad y a colaborar con Dios hasta el extremo de sus fuerzas y posibilidades, como si todo dependiera solamente de su libertad.”²⁴

²² In the introduction of C. DALMASES en IGNACIO DE LOYOLA, 14-15.

²³ Cf. A. HAAS, *Geistliche Übungen*, Freiburg 1975, 121-185. (*Commento sulle Annotazioni agli Esercizi Spirituali*, Roma 1976), 57-58. Citado en SANTIAGO ARZUBIALDE, 83.

²⁴ SANTIAGO ARZUBIALDE, 84-85.

Como en todos los ejercicios siguientes espirituales usamos de los actos del entendimiento discurriendo y de los de la voluntad afectando, advertamos que en los actos de la voluntad, cuando hablamos vocalmente o mentalmente con Dios nuestro Señor o con sus santos, se requiere de nuestra parte mayor reverencia que cuando usamos del entendimiento entendiendo.²⁵

3.2 “Grande ánimo y liberalidad”

To achieve this goal of the retreat one needs to be already generous and open “... by offering all their desires and freedom to him so that his Divine Majesty can make use of their persons and of all they possess in whatsoever way is in accord with his most holy will.” This sounds apparently paradoxical. The end is as well needed to be possessed by the retreatant in the beginning. The end serves as means as well. To explain further, the first number proposes “seeking and finding God’s will in the ordering our life”. However, the fifth annotation demands of the generosity of total surrender of their desires and freedom, as prerequisite, to be governed in accordance with most holy will. One can breathe the fragrance of foreshadowing of the total self-offering in obedience to the will of God in his service which is to come in the culmination of the retreat.

In order to gain more one has to enter the retreat with a big heart and liberality with one’s Creator and Lord, offering all one’s desire and liberty so that the Divine majesty can make use of all one is and all one has, according to the most holy will.

(...) mucho aprovecha entrar en ellos con grande ánimo y liberalidad con su Criador y Señor, ofreciéndole todo su querer y libertad para que su divina majestad, así de su persona como de todo lo que tiene, **se sirva** conforme a su santísima voluntad.²⁶

3.3 Work at the Matter at hand

When the retreatant is in the first week, must work diligently on the matter at hand without worrying about things to come, as if there were nothing good in the next.

Al que toma ejercicios en la primera semana, aprovecha que no sepa cosa alguna de lo que ha de hacer en la segunda semana; más que así trabaje en la primera, para alcanzar la cosa que busca, como si en la segunda ninguna buena esperase hallara.²⁷

²⁵ EE 3.

²⁶ EE 5.

²⁷ EE 11.

3.4 “Agere contra”

Any kind of temptation of the evil spirit must be resisted and the opposite of it must be chosen to win over it. Every meditation or contemplation is done for an hour. It should not be cut short. One can stay more not less, for the enemy uses to tempt in this way.

(...) ha de estar por una hora, así procure siempre que el ánimo quede harto en pensar que ha estado una entera hora en el ejercicio, y antes más que menos. Porque el enemigo no poco suele procurar de hacer acortar la hora de la tal contemplación, meditación o oración.²⁸

In the same way, it is to warn that as it is easy to remain for an hour completely in the time of consolation, so in the time of the desolation it is very difficult to carry on. As much the retreatant trains oneself to stay more than an hour, not only resists the temptation but also defeats the enemy.

Asimismo es de advertir que, como en el tiempo de la consolación es fácil y leve estar en la contemplación la hora entera, así en el tiempo de la desolación es muy difícil cumplirla. Por tanto, la persona que se ejercita, por hacer contra la desolación y vencer las tentaciones, debe siempre estar alguna cosa más de la hora cumplida; porque no sólo se avece a resistir al adversario, más aun a derrocallo.²⁹

For the purpose, to allow the Creator and the Lord work more certainly in the creature, if the retreatant finds the heart is inclined towards a thing in a disordered manner, has to take full effort to make it to incline towards the contrary. If one searches some office or benefit not for the honour and glory of God, nor for the spiritual health of the soul, but more for one's own good and temporal interests, then one has to make an effort to desire the opposite.

Para lo cual, es a saber, para que el Criador y Señor obre más ciertamente en la su criatura, si por ventura la tal ánima está afectada y inclinada a una cosa desordenadamente, muy conveniente es moverse, poniendo todas sus fuerzas, para venir al contrario de lo que está mal afectada; así como si está afectada para buscar y haber un oficio o beneficio, no por el honor y gloria de Dios nuestro Señor, ni por la salud espiritual de las ánimas, mas por sus propios provechos y intereses temporales, debe afectarse al contrario, instando en oraciones y otros ejercicios espirituales, y pidiendo a Dios nuestro Señor el contrario, es a saber, que ni quiere el tal oficio o beneficio ni otra cosa alguna, si su divina majestad, ordenando sus deseos, no le mudare su afeción primera; de manera que la causa de desear o tener una cosa o otra sea sólo servicio, honra y gloria de la su divina majestad.³⁰

This eleventh annotation gives a very important methodology to consider any mission or other orders from Superiors. One needs to check one's state of affection to make right representation

²⁸ EE 12.

²⁹ EE 13.

³⁰ EE 16.

of the will of God to Superiors. This disposition to the working of the Holy Spirit in the retreat is the basic requirement when one responds to the call for a new Mission or any other representation when one makes.³¹

3.5 “El prosupuesto – La actitud entre las ambas personas”

The attitude towards each other, one gives and one receives, must be cordial, faithful and confident. This is for the one who gives that may help the one who receives better and the one who receives may profit more.

Para que así el que da los ejercicios espirituales, como el que los recibe, más se ayuden y se aprovechen, se ha de presuponer que todo buen cristiano ha de ser más pronto a salvar la proposición del prójimo que a condenarla; y si no la puede salvar, inquiera cómo la entiende; y, si mal la entiende, corríjale con amor; y si no basta, busque todos los medios convenientes para que, bien entendiéndola, se salve.³²

If anything to be clarified must be done so fraternally. This point matches the situation of Representation within the ambient of Exercises, in which the matter is clarified to help to create an atmosphere of peace and security.

(...) en algo encuentra dificultad, rechazo, o le suscita reservas, discrepancias u objeciones, que lo ha de manifestar (proponer) claramente con total sinceridad, en la certeza de que será siempre bien recibido, hasta que todo, debidamente analizado y comentado, se clarifique. Así, ha de quedar hilvanado un diálogo fluido y gratificante entre ambos, que dé ambiente de paz y seguridad a esta experiencia.³³

4. Indifference in the Exercises

Indifference, as we have seen in the Annotations, is demanded of both, the one who gives and the one who makes the Exercises. In the Ignatian world view, it is not an end in itself in a philosophic manner. However, it is an attitude, disposition and a state of self at the point of making an existential and realistic election. “Ignacio no habla jamás de la indiferencia en sí misma, a la manera de un filósofo, sino siempre de forma existencial, en la perspectiva de una elección por hacer.”³⁴ We can see them it appearing in this sense of being indifferent so as to

³¹ Cf. Co 292.

³² EE 22.

³³ SANTIAGO ARZUBIALDE, 108.

³⁴ PIERRE EMONET, SJ, *Indiferencia*, en *DEI*, 1015-1022. 1015.

be free to choose and do willingly and passionately the will of God, in the following occurrences in the *Spiritual Exercises*.

4.1 Principle and foundation

The *Principle and Foundation* talks of the origin and purpose of humans and other created things and the relationship between them. Humans are created ‘to praise, reverence and serve God, our Lord.’ The other things are created to help them achieve this purpose. So, one needs to maintain indifference towards all things and use them as much as they help one to achieve the purpose of life.

Por lo cual es menester hacemos indiferentes a todas las cosas criadas, en todo lo que es concedido a la libertad de nuestro libre albedrío y no le está prohibido; en tal manera, que no queramos de nuestra parte más salud que enfermedad, riqueza que pobreza, honor que deshonor, vida larga que corta, y por consiguiente en todo lo demás; solamente deseando y eligiendo lo que más nos conduce para el fin que somos criados.³⁵

4.2 Three kinds of persons

In the note to the meditation on Three kinds of persons, *Tres Binarios*, Ignatius asks the retreatant to pray in the following manner when one finds oneself not indifferent to quench such disordered affection.

Es de notar que cuando nosotros sintimos [sic] afecto o repugnancia contra la pobreza actual, cuando no somos indiferentes a pobreza o riqueza, mucho aprovecha, para extinguir el tal afecto desordenado, pedir en los coloquios (aunque sea contra la carne) que el Señor le elija en pobreza actual; y que él quiere, pide y suplica, sólo que sea servicio y alabanza de la su divina bondad.³⁶

4.3 Election

In the *Modos de Elección*, Ignatius gives the following as the second point. The indifferent disposition of the heart is to help the retreatant to follow that which is better for the glory and praise of God our Lord and for the salvation of one’s soul.

(...) y con esto hallarme indiferente, sin afeción alguna desordenada, de manera que no esté más inclinado ni afectado a tomar la cosa propuesta que a dejarla, ni más a dejarla que a tomarla; mas que me halle como en medio de un peso, para seguir aquello que sintiere ser más en gloria y alabanza de Dios nuestro Señor y salvación de mi ánima.³⁷

³⁵ EE 23.

³⁶ EE 157.

³⁷ EE 179.

4.4 Indifferent / good Nature of the matter discerned

Not only the director and the retreatant must be indifferent, but also the matter discerned. It can be of good nature, and it should not be bad or opposed to the mother Church. “Es necesario que todas cosas de las cuales queremos hacer elección sean indiferentes o buenas en sí, y que militen dentro de la santa madre Iglesia jerárquica, y no malas ni repugnantes a ella.”³⁸ In the *Constitutions* when St Ignatius talks about obedience, consciously and very cautiously includes the following two clauses: “todas cosas a que puede con la caridad extenderse la obediencia” and “todas aquellas donde no hay manifiesto pecado alguno”.³⁹ Thus he shows that the nature of the matter to be ordered or represented must be indifferent or good.

5.0 Will of God

The second week begins with the contemplation on the Kingdom of God. In that, the retreatant prays “... for the grace which I desire. ... that I may not be deaf to his call, but ready and diligent to accomplish his most holy will.”⁴⁰ In the contemplation the retreatant continues to listen to the will as expressed through his call in the following way:

El segundo, mirar cómo este rey habla a todos los suyos, diciendo: Mi voluntad es de conquistar toda la tierra de infieles; por tanto, quien quisiere venir conmigo ha de ser contento de comer como yo, y así de beber y vestir, etc.; asimismo ha de trabajar conmigo en el día (...) ⁴¹

(...) ver a Cristo nuestro Señor, rey eterno, y delante dél todo el universo mundo, al cual y a cada uno en particular llama y dice: Mi voluntad es de conquistar todo el mundo y todos los enemigos, y así entrar en la gloria de mi Padre; por tanto, quien quisiere venir conmigo ha de trabajar conmigo, porque siguiéndome en la pena también me siga en la gloria. ⁴²

5.1 God moves our will

As we discuss on the will of God, we need to consider human will and its interplay with that of God. Will, traditionally one of the three potentials of soul, is now understood in an integral manner and mentioned as heart. God draws us, our heart, towards him to choose according to his will. In the consideration of *Tres Binarios* he explains the third person as follows.

El tercero quiere quitar el afecto, mas así le quiere quitar que también no le tiene afección a tener la cosa adquirida o no la tener, sino quiere solamente quererla o no quererla, según que

³⁸ EE 170.

³⁹ Co 549; Cf. Co 284.

⁴⁰ EE 92.

⁴¹ EE 93.

⁴² EE 95.

Dios nuestro Señor le pondrá en voluntad, y a la tal persona le parecerá mejor para servicio y alabanza de su divina majestad; y, entre tanto, quiere hacer cuenta que todo lo deja en afecto, poniendo fuerza de no querer aquello ni otra cosa ninguna, si no le moviere sólo el servicio de Dios nuestro Señor; de manera que el deseo de mejor poder servir a Dios nuestro Señor le mueva a tomar la cosa o dejarla.⁴³

The first time of election is done when a person deep down feels beyond any doubt moving towards a thing or other.

*El primer tiempo es cuando Dios nuestro Señor así mueve y atrae la voluntad que, sin dubitar ni poder dubitar, la tal ánima devota sigue a lo que es mostrado"; así como san Pablo y san Mateo lo hicieron en seguir a Cristo nuestro Señor.*⁴⁴

In the first method of making a good election the retreatant makes the following prayer that begs for the grace to choose in conformity with his most holy will.

Pedir a Dios nuestro Señor quiera mover mi voluntad y poner en mi ánima lo que yo debo hacer, acerca de la cosa propósita, que más su alabanza y gloria sea; discurriendo bien y fielmente con mi entendimiento y eligiendo conforme su santísima y beneplácita voluntad.⁴⁵

5.2 Affections of our heart

Human heart (will) is not a *tabula rasa* nor a free empty bowl. It is full of affections that emerge from different human needs, socio-cultural upbringing and movements of spirits. It is through EE one needs to order one's affections. This complex process is carried out with the conscious effort of the retreatant and with the grace of God. One needs to become aware of them in the spiritual journey with the incarnated, crucified and resurrected savior Lord Jesus Christ.

In the above discussion we have seen some along with other topics. Now let us see more of them.

Again we refer to the three classes of persons, in which, this is explained further particularly, how they dispose themselves before God with respect to their possession or renounce of their wealth. All three men "(...) quieren todos salvarse y hallar en paz a Dios nuestro Señor, quitando de sí la gravedad e impedimento que tienen para ello en la afeción de la cosa adquisita."⁴⁶

In the introduction to the election St Ignatius warns against the reversal of the process of making one's disordered attachments as will of God.

⁴³ EE 155.

⁴⁴ EE 175.

⁴⁵ EE 180.

⁴⁶ EE 150.

primero hemos de poner por obyector querer servir a Dios, que es el fin, y secundario tomar beneficio o casarme, si más me conviene, que es el medio para el fin; así ninguna cosa me debe mover a tomar los tales medios o a privarme dellos, sino sólo el servicio y alabanza de Dios nuestro Señor y salud eterna de mi ánima.⁴⁷

If a decision is made in a wrong way, it cannot be a divine call or vocation. Every vocation from God is pure.

Sólo es de mirar que si no ha hecho elección debida y ordenadamente, sin afecciones desordenadas, arrepeniéndose procure hacer buena vida en su elección; la cual elección no parece que sea vocación divina, por ser elección desordenada y oblica, como muchos en esto yerran, haciendo de oblica o de mala elección vocación divina; porque toda vocación divina es siempre pura y limpia, sin mixtión de carne ni de otra afección alguna desordenada.⁴⁸

At the end of the exercises as he proposes the rules for *the ministry of the distribution of alms* places the disordered affection as a key theme to be aware of.

La quinta. Cuando alguna persona se siente inclinada y aficionada a algunas personas, a las cuales quiere distribuir, se detenga y rumine bien las cuato [sic] reglas sobredichas [184-187], examinando y probando su afección con ellas, y no dé la limosna hasta que, conforme a ellas, su desordenada afección tenga en todo quitada y lanzada.⁴⁹

5.3 “Pentecostés Ignaciano - Contemplación para alcanzar amor”

In accordance with *las reglas para sentir con la iglesia*,⁵⁰ Ignatius has not mentioned the third person of the Trinity explicitly except once. Though he had very deep experiences of the Holy Spirit, he was content with the position of the Church. He had lived out all he wrote on the perfect holy obedience, with mission in the vision.

(La terdecima). Debemos siempre tener, para en todo acertar, que lo blanco que yo veo creer que es negro, si la Iglesia jerárquica así lo determina; I creyendo que entre Cristo nuestro Señor, esposo, y la Iglesia, su esposa, es el mismo espíritu que nos gobierna y rige para la salud de nuestras ánimas, I porque por el mismo Espíritu y señor nuestro que dio los diez mandamientos es regida y gobernada nuestra santa madre Iglesia.⁵¹

In an effort to expound the pneumatology of the Exercises, José M^a Lera has written a series of articles named “Apuntes para un pneumatología de los Ejercicios - En el XVI^o Centenario del Concilio I de Constantinopla” in Revista *Manresa* from 1981 to 1997.⁵² In the third⁵³ he

⁴⁷ EE 169.

⁴⁸ EE 172.

⁴⁹ EE 342.

⁵⁰ EE 352-370.

⁵¹ EE 365.

⁵² J. M^a LERA, *Apuntes para una pneumatología de los Ejercicios*: Manresa 53 (1981) 325-358; 58 (1986) 99-128; 63 (1991) 163-190; 67 (1995) 273-289; 68 (1996) 177-184 Y 305-331; 69 (1997) 69-92.

⁵³ J. M^a LERA, *Apuntes para una pneumatología de los Ejercicios*: Manresa 63 (1991) 163-190.

explains the Contemplation to Obtain Love as the Ignatian Pentecost. The collection of them is just published as a book, in which the *Capítulo III* treats this topic.⁵⁴

Saint Ignatius has taken all the attributes of the Holy Spirit, given by the Fathers of the Eastern and Western traditions, as key points for the Contemplation to Obtain Love. One who has read St Augustine can find easily the parallel between the attributes of the Holy Spirit and the CAA. ‘The love consists in giving and communicating’ or the Augustinian western tradition on the Holy Spirit. The second note, of the two parts, is to know, in giving and communicating the lover to the beloved. Are these not the same terms ‘communicating’, ‘giving’ and ‘loving’ Augustine employed to indicate the Holy Spirit? Are these not three words – communion, gift and love – those three names he gave to the Holy Spirit, supporting with the language expressed in the Scripture?

"El amor consiste en dar y comunicar" o la Tradición agustiniana occidental sobre el Espíritu Santo. "La 2- (nota), el *amor* consiste en *comunicación* de las dos partes, es a saber, en *dar y comunicar el amante al amado*". "Comunicar", "dar", "amor" ¿no son los términos que hemos visto empleaba S. Agustín para indicar lo *proprium* del Espíritu Santo? *Comunión, don, amor, ¿no eran los tres nombres que daba al Espíritu Santo, apoyándose en el lenguaje expreso de la Escritura?*⁵⁵

The second prelude: To ask for what I want. Here, it will be to ask for interior knowledge of all the good I have received, so that acknowledging this with gratitude, I may be able to love and serve his Divine Majesty in everything.

"2º preámbulo. El segundo pedir lo que quiero: será aquí pedir cognoscimiento interno de tanto bien recibido, para que yo, enteramente reconociendo pueda en todo amar y servir a su divina majestad".⁵⁶

Augustine wrote, God Love is the God Holy Spirit. When this Spirit, that proceeds from God, is given to humans, that flame of love of God and of neighbor, then he himself is Love. Humans cannot love God if they are not from God. It is the Holy Spirit that Ignatius prays for in the second prelude of the Contemplation for ‘the ability to love Divine Majesty.’ It is possible to love and serve God in everything only when God gives us his Spirit.

"Por consiguiente —escribe Agustín— el Dios Amor es el Dios Espíritu Santo. Cuando este Espíritu, que procede de Dios, se da al hombre, lo inflama en amor de Dios y del prójimo, pues él mismo es Amor. No puede el hombre amar a Dios si no es desde Dios". Es el Espíritu Santo lo que pide Ignacio en el segundo preámbulo de la Contemplación para "poder en todo amar...

⁵⁴ JOSÉ MARÍA LERA MONREAL, SJ, *La pneumatología de los Ejercicios Espirituales*, Mensajero-Sal Terrae-Upcomillas, Bilbao Santander Madrid 2016, 114-160.

⁵⁵ Id. 172.

⁵⁶ Id. 173.

a su divina majestad". ¡Poder en todo amar! Esto sólo es posible según las reflexiones decisivas de S. Agustín, basadas en la Escritura, cuando Dios nos da su Espíritu.⁵⁷

God dwells in me, making me temple of me or the oriental Tradition on the Holy Spirit. If speaking on any theme treated by St Agustin is always something risky, this topic is also so.

"Dios habita... en mí..., haciendo templo de mí seyendo criado a la similitud e imagen de su divina majestad" o la Tradición oriental sobre el Espíritu Santo. Quizás el texto de las doxologías parezca decir que Dios viene a nosotros *en* el Espíritu Santo y que lo glorificamos *en* ese mismo Espíritu. Sin embargo, el sentido que le da la Escritura y los Padres griegos es doble y ambivalente: Dios (su Espíritu Santo) permanece *en* nosotros y nosotros *en* Él. Si hablar sobre cualquier tema que haya tratado S. Agustín es siempre algo arriesgado (vida larga, actividad prolífica y variada, espíritu genial que no encuentra reposo —otium— para pensar tranquilamente, siempre condicionado por las circunstancias a veces opuestas en que le tocó vivir), buscar ahora en unas breves líneas del Libro de los Ejercicios la teología de los Padres Orientales, no puede menos de conllevar otro tipo de riesgo.⁵⁸

Así en 1552 aconsejará a los Padres que se envían a ministerios a "*mirar las creaturas no como bellas y graciosas, sino como bañadas en la sangre de Cristo, e imágenes de Dios, templo del Espíritu Santo*".⁵⁹

Evidently as we witness the presence of the oriental Tradition on the Holy Spirit in the first, second, third and fourth points, we need to accept the present thesis.

Evidentemente, como no podía menos de ser, la Tradición oriental sobre el Espíritu Santo de los puntos segundo, tercero y cuarto aparecería, de aceptarse nuestras tesis, un poco más diluida que la agustiniana occidental del primer punto. Pero aparece con claridad suficiente (...).⁶⁰

Thus, having been faithful to the historical context of his time and to the theology and ecclesiology Ignatius was silent and cautious to mention about the third person of the Trinity. However, he expressed his deep Trinitarian experience in the *Spiritual Exercises* in a way conceded manner. His aim to help the almas would be hindered if he were to speak of the Holy Spirit explicitly.

5.4 Oblation to the Will of God

The generosity shown by the retreatant reaches its summit at the final oblation "You, Lord, have given all that to me. I now give it back to you, O Lord. All of it is yours. Dispose of it according to your will."⁶¹

⁵⁷ Id. 173.

⁵⁸ Id. 174-5.

⁵⁹ MI *Epp.* XII, 251-3: *O.c.*, 792. Citado en Id. 176.

⁶⁰ Id. 176.

⁶¹ EE 234.

Tomad, Señor, y recibid toda mi libertad, mi memoria, mi entendimiento y toda mi voluntad, todo mi haber y mi poseer; Vos me lo distes; a Vos, Señor, lo torno; todo es vuestro, disponed a toda vuestra voluntad; dadme vuestro amor y gracia, que ésta me basta.⁶²

Jesus in the garden of Gethsemane becomes the best model of this oblation, as contemplated in the third week. “Accompanied by St. Peter, St. James, and St. John, he prayed three times to the Lord, saying, “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.””⁶³

6.0 Conclusion

Obedience to the will of God is the lived experience of the chosen people of God in the First Testament, Jesus in the Second Testament, Apostles and early Church down the history. St Ignatius being treated by God like a teacher treating a student has very well grounded his idea and experience of obedience in the obeying to the will of God. When this root is forgotten in one's life the life of obedience does not withstand tempest of trials and tribulations. To help in this foundation, in his instructions to directors, Ignatius explains the purpose of the Exercises as seeking and finding God's will. The Creator and the Lord is left to deal with the creature directly in this process. The one who gives the Exercises is just a companion and a helper. Every step is carefully examined to assess the achieving of the aim and accordingly consequent points are proposed by him, which is to say being sensitive to the moving of the spirit. When the process seems stagnant, the director must interrogate more and in the process of election he plays the role of the pointer of a balance by being totally indifferent to the matter discerned, so that God may draw the will of the retreatant to which is more conducive to God's service.

On the part of the retreatant, with an attitude of magnanimity, generosity and liberality towards the Creator and Lord enters the Exercises and removes all the possible obstacles within one's reach and with the grace of God must act against all temptations of the enemy. The director and the one who makes the Exercises must place mutual trust on each other to profit more. Indifference is repeatedly demanded and dealt in the Principle and foundation, Three kinds of persons, Election etc. The retreatant must pray that God may move one's own will towards that of God. To facilitate the movement, one has to act against one's own negative inclinations.

⁶² EE 234.

⁶³ EE 290.

Ignatius keeps the role of the Holy Spirit hidden, having been in perfect accordance with the Church of his time. He has very ingeniously, as Lera explains, used the last part of the fourth week as the Pentecostal exercises.

Thus, St Ignatius has given within the frame work of his historical, theological and ecclesiological context and world view a very helpful instrument namely *Spiritual Exercises*. This foundation leads a Jesuit to the real life of Ignatian mysticism of Trinitarian mysticism which is lived out at its best as Obedience Mysticism. Let us see its institutional dimension in the following chapter – Ignatian obedience and representation in the *Constitutions*.

Chapter 4

The obedience and representation in the *Constitutions* of the Society of Jesus

1. Introduction

In the deliberation of Montmatre, Aug 15, 1534, the will of God was discerned by the community of friends in the Lord and decided to present themselves at the disposal of the Pope in the case of inability to go to Jerusalem. In 1539, deliberations became crucial to form themselves as a group, a body, a company of religious in the Catholic church with the obedience to one among them. The personal discernment of the will of God gradually blossomed through a process of community discernment to form the Society of Jesus. The friends entrusted the writing of the *Constitutions* of the newly found least Society to Ignatius. He did his job very well to guide the Society. It is not a surprise that appears repeatedly¹ in the *Constitutions* of the Society of Jesus. As notes Veale:

Part X treats of obedience in its function in preserving the well-being of the whole body, Part IX of the correlative to obedience, good government, Part VIII in its function in maintaining the union of the dispersed members, Part VII in its function for mission, Part VI of the obedience of the formed and incorporated Jesuit, Part IV in the context of studies and Part III of the obedience of novices.²

¹ Cf. IGNACIO ECHARTE, (ED.), *Concordancia Ignaciana*. An Ignatian Concordance, Mensajero – Sal Terrae, Bilbao Santander 1996, 847-850.

² JOSEPH VEALE, *How the Constitutions work*: The Way Supplement 61 (1988) 3-20, 3.

Moreover, right from the preface to the first printed edition of 1559 and the first part namely General Examen to be carried out before admitting a candidate into the novitiate the theme appears. Repetition indicates and insists the importance of the matter. Every appearance has its purpose to fulfil and its specific audience. In the following pages, we try to point out the occurrences the obedience and their specific role.

2. In the Preface

As the preface highlights the salient features of the *Constitutions*, points out three things about obedience. First and foremost, in the *Constitutions* “(...) subjects should learn how to revere their superiors, loving them as fathers, respecting them as teachers, obeying them eagerly, trusting their advice, heeding their admonitions, and seeing in them Christ himself as the one who commands. (Secondly,) [t]hey teach us how to counter (...) the pride of life with obedience.”³ Finally, more concretely and concisely presents the essence of Ignatian obedience in the following words:

As for obedience, however, by which we consecrate the chief and noblest part of ourselves to God, our Constitutions require of us that it be so prompt, eager, perfect, and integral that we do not swerve even a hairsbreadth from our superiors' commands. In matters falling under obedience, not only must our action be guided by the superior's command and our will by his will, but even-something much more difficult-our understanding by his understanding.⁴

3. In the General Examen

The first part of the *Constitutions* is for the Society to know the candidate and vice versa. “The text of the General Examen is therefore addressed first of all the to the superiors who admit into the Society and to all the other Jesuits who, in one way or another, take part in the admission process.”⁵ The first chapter of the General Examen presents ‘the institute of the Society of Jesus and the diversity of its members’. After explaining the aim of the Society, it introduces the obedience as one of the three vows taken: “To achieve this end more effectively, the three vows of obedience, poverty, and chastity are taken in the Society.”⁶ And Number 13 talks about the time of taking vows. The second chapter on impediments mentions: “The third case (of impediment) is that of having taken the habit of a religious institute of friars or clerics,

³*The Constitutions of the Society of Jesus and their Complementary Norms - A Complete English Translation of the official Latin texts*, The Institute of Jesuit Sources, Saint Louis 1996, xix.

Note: Henceforth the references from the *Constitutions* will be given along the text as Co followed by the number.

⁴ Ibid. xix.

⁵ SIMON DECLoux, SJ, “General Examen” in Aa.Vv. *Constitutions of the Society of Jesus – Incorporation of a Spirit*, Secretariatus Spiritualitatis – Gujarat Sahitya Prakash, Rome Anand, 1993, 131-160, 134.

⁶ Co 4.

by living under obedience with them for a time, (...).⁷ The fourth chapter under the topic, ‘Some observances within the society which are more important for the candidates to know’ instructs on the various practices of the Society from formation to mission, from the novitiate to the generalate. “There is here also a question of knowledge, but of *that kind of mutual knowledge which makes it possible for both sides to really discern.*”⁸ It shows the open attitude of the Society towards its candidates, so that they are well informed of it to take into consideration in discernment of their vocation.

3.1 The Renunciation

The renunciation is of two kinds: of the temporal goods⁹ and of the relatives.¹⁰ The candidates have to renounce their possession before admitted to live under obedience in the Society, which disposes the person to be free from worldly affairs. With the motive of achieving detachment one needs to do this. Ignatius mentions the time and manner of doing this very precisely. The renunciation marks the total break and it is universal – all one has and the all one hopes to get.¹¹

(...) all those who seek admission into the Society ought, before they begin to live under obedience in any house or college belonging to it, to distribute all the temporal goods they might have and renounce and dispose of those they might expect to receive.¹²

3.2 Humility and abnegation

The letter on obedience presents humility as a means to attain the third degree of obedience. In the formative experiments, one must give oneself totally. One needs to choose the simple works that oppose and offend one’s sensibilities to test humility and abnegation. As the candidate is formed to be a Jesuit during the tests of humility, he needs to choose the works that helps him come out of inhibitions.

(...) during the tests of humility and abnegation of oneself through the performance of lowly and humble tasks, such as working in the kitchen, cleaning the house, and all the rest of these services. One should take on more promptly those that offend his sensibilities more, if he has been ordered to do them.¹³

⁷ Co 27.

⁸ SIMON DECLoux, SJ, “General Examen”, 134.

⁹ Co 53-59.

¹⁰ Co 60-62.

¹¹ Cf. ANTONIO M. DE ALDAMA, *The Constitutions of the Society of Jesus – An Introductory Commentary*, Gujarat Sahitya Prakash, Anand 1989, 41-44.

¹² Co 53.

¹³ Co 83.

3.3 The place and the authority of Christ

In experiences like working in kitchen and other places the simple workers like cooks take ‘the place and authority’ of Christ as does the superior. This phrase of ‘the place and the authority’ is repeated in the *Constitutions* (see [284, 342, 424, 432, 527, 661, 761]) and it is introduced in the Formula of the Institute even stronger manner: in the superior, the subject ought to recognize Christ as present, and offer him the proper reverence.¹⁴ They have to be obeyed in true spirit that we obey Christ our Lord who was obedient unto death to the will of God.

When someone goes to the kitchen to do the cooking or to help him who is doing it, with great humility he must obey the cook in all things pertaining to his office, by showing him always complete obedience.... For, to consider the matter with sound understanding, obedience is not shown either to these persons or for their sake, but to God alone and only for the sake of God our Creator and Lord.¹⁵

Therefore, it is better that the cook should not request his helper to do this or that, but that he should modestly command him by saying, "Do this" or "Do that". (...) the order which comes from the cook, or from another who is his superior, as if it were coming from Christ our Lord, so that he may be entirely pleasing to his Divine Majesty.¹⁶

*To request and to command, each is good. Nevertheless, at the beginning one is aided more by being commanded than by being requested.*¹⁷

This same attitude applies to the other lowly duties when someone is helping in them, and likewise in the same manner to the subordinate officials who, receiving their authority from the superior, govern the house.¹⁸

3.4 Obedient to the infirmarian

When a person is sick he must be obedient to physician and infirmarian as he would be with his confessor, spiritual director or superior. That is to say one needs to express what he experiences, the pain and other uncomfortable feelings, other useful information such how much one ate or slept etc. to help them take further course of action to cure.

In time of illness one ought to observe obedience with great integrity not only toward his spiritual superiors that they may direct his soul, but also and with equal humility toward the physicians and infirmarians that they may care for his body; for the former work for his complete spiritual welfare and the latter for that which is corporal. Furthermore, the one who is sick should, by showing his great humility and patience, try to give no less edification in time

¹⁴Cf. ANTONIO M. DE ALDAMA, *The Constitutions...*, 56.

¹⁵ Co 84.

¹⁶ Co 85.

¹⁷ Co 86.

¹⁸ Co 87.

of illness to those who visit him and converse and deal with him than he does in time of full health, for the greater glory of God.¹⁹

3.5 Willingness to entirely obey

As the formation begins the candidate is informed of the way of life in the Society namely, vows, examen before entry, tests and experiments in the formation etc. The candidate must express his willingness to accept and obey all that is said in the Examen for the spiritual progress. He must be ready and willing to accept any punishment in case of any failings.

For the surer achievement of everything hitherto stated and for the candidate's own greater spiritual progress, he should be asked whether he is willing to be entirely obedient in everything which has been stated and explained here, and to perform and fulfill all the penances which will be imposed on him for his errors and negligence, or for one thing or another.²⁰

One can compare each occurrence of 'seeing Christ in the superior and anyone who takes that place' with the seeing of Christ in the contemplations on the mysteries of Christ of the *Spiritual Exercises*. The retreatant is directed to approach with all possible respect and reverence to serve to follow Him more and imitate Him.

4. Manifestation of Conscience

Every candidate must have the manifestation of his conscience to a Superior.

(...) he (candidate) must manifest his conscience with great humility, transparency, and charity, without concealing anything which is offensive to the Lord of all men. He must give an account of his whole past life, or at least of the more essential matters, to him who is the superior of the Society (...).²¹

Almost the whole treatment on the manifestation of conscience is in the chapter on Examen.

Later in other parts with respect to the role of a formed member, the rector and the superior.

El *tratamiento* que S. Ignacio da en las *Constituciones* a esta práctica se encuentra casi por entero en el documento conocido como "Examen" [91.97], incluido en la Parte Introductoria de las *Constituciones* [Co 1- 133]. Posteriormente, aparece en los nn. [200.424.551.764].²²

¹⁹ Co 89.

²⁰ Co 90.

²¹ Co 93.

²² JOSÉ LUIS SÁNCHEZ-GIRÓN, SJ, *Cuenta*, 520-529, 520.

4.1 All-embracing character

In the *manifestation* one shares with the superior all things without any exception. The Principle and Foundation talks of God, creature and all that is not forbidden. The matter to be discerned also all that are neutral or positive and not forbidden by the mother Church.²³ In the case of manifestation, all that are excluded in the above all are talked about.

Ningún ámbito de la persona y de la vida queda fuera de esta apertura. Las *Constituciones* expresan esta nota de totalidad dando a entender que comporta manifestar a los Superiores "todas las cosas interiores y exteriores" [Co 92], "ninguna cosa les teniendo encubierta exterior ni interior" [Co 551]. Se refiere, pues, tanto a los pensamientos, estados de ánimo, sentimientos e inclinaciones espirituales (mociones) y naturales (hábitos y rasgos de la personalidad, innatos o adquiridos) como a los hechos, actos y conductas. En todo caso, tanto a lo bueno como lo malo; por ejemplo, las tentaciones y los pecados, "sin celar cosa alguna que sea ofensiva al Señor" [Co 93]. No se excluye lo que el jesuita, considerándolo parte de su intimidad, querría que no trascendiera a los demás. Más bien, la idea de no ocultar nada subraya la especial importancia que tiene la apertura de este ámbito de la persona, cuyo carácter reservado ha de respetar el Superior "guardando lo que oye en secreto" [Co 92]. Partiendo de que la cuenta de conciencia se da al Superior periódicamente, cada una abarca el tiempo transcurrido desde la anterior, sin necesidad de "reiterar lo de atrás que al mismo ha dicho" [Co 95].²⁴

4.2 Apostolic character

The aim of the *manifestation* is that the superior may govern and direct in a better way. He can decide based on the information received in the *manifestation* and out of it from others.

Entre los fines de esta práctica, el Examen menciona en primer lugar que el Superior pueda "mejor regir y gobernar" a los jesuitas que están bajo su autoridad [Co 91] (...). Atendiendo al uso de estos verbos en [Co 55.83.87.132.198.262.292.329.391.423.555.622. 806], cabe decir que en el Examen hacen referencia a las decisiones que los Superiores toman ejerciendo la autoridad jurídica que tienen para gobernar y los jesuitas han de obedecer. Por tanto, el Superior puede tomar esas decisiones a partir de lo que conoce en la cuenta de conciencia.²⁵

4.3 Spiritual character

The *manifestation* is basically spiritual in nature with respect to the content. However, the superior being responsible to the Society, mission and the people, has to take apostolic

²³ Cf. EE 23 and 170.

²⁴ JOSÉ LUIS SÁNCHEZ-GIRÓN, SJ, *Cuenta*, 521.

²⁵ JOSÉ LUIS SÁNCHEZ-GIRÓN, SJ, *Cuenta*, 522.

decisions. So that, it helps the mission and not put the subject is not exposed to a dangerous situation, moral or otherwise, beyond one's capacity.

Estando prevista para una labor de dirección espiritual, la apertura que se da al acompañante en esa relación de ayuda puede ser un punto de referencia adecuado para el contenido de la cuenta de conciencia al Superior. No obstante, hay que tener en presente que éste asigna la misión (o la precisa, en el caso del Superior local) y toma otras decisiones de gobierno; cosa que no hace el director espiritual. Además, el Superior tiene en su actuación una responsabilidad (...). Todo ello puede dar, en determinados momentos o circunstancias, diversos matices a la cuenta de conciencia al Superior y a la apertura que se daría al acompañante espiritual. Por ejemplo, conocer las malas inclinaciones y defectos (o los pecados), podría tener para el primero una importancia que quizá no tuviera para este último. Siendo cosas que pueden acabar generando un daño grave al jesuita, a la misión, a la CJ, a los demás, etc., tiene especial sentido tratarlas con los Superiores (...).²⁶

4.4 Fundamental requirements

There are certain attitudes one must have for an effective *manifestation*. Basic to all is that one has confidence in the Superior and in the spiritual governance. This helps him in carrying out in humility, purity and with right intention.

En la base de todas ellas estaría su confianza en el Superior, en la que se pueden destacar dos aspectos. En primer lugar, confianza en que va a respetar el carácter reservado de lo que consideren parte de su intimidad, (...) En segundo lugar, confianza en que tiene predisposición y capacidad para el gobierno espiritual: (...) Teniendo confianza en el Superior, los jesuitas pueden darle la cuenta de conciencia "con mucha humildad" y "puridad" [Co 93]. Es decir, con rectitud de intención, (...).²⁷

4.5 Manifestation and obedience

The *manifestation* is closely connected to the obedience. Ignatius gives the image of Christ to the superior. Therefore, it is done with a grate *acatamiento* (reverencial fear – attitude experienced in the presence of God) and respect to make him know, not only matters and things related to him but total self with total obedience, faith and liberty to the superior. Ignatius asks Jesuits to do it as if all the goodness and blessings come only through this practice of the *manifestation*.

Hay que darle la cuenta de conciencia "con gran acatamiento y reverencia como a quien tiene lugar de Cristo nuestro Señor, dejándole la disposición libre de sí mismos y de sus cosas con verdadera obediencia" [Co 424]. El jesuita ha de darse a conocer como Dios le conoce, de modo que su persona -él mismo, y no sólo "sus cosas"- quede enteramente en manos del Superior

²⁶ Ibid, 523.

²⁷ Ibid 524.

para, a partir de ahí, obedecerle como al que ejerce su autoridad en nombre de Cristo, reconociendo que en ella se le manifiesta la voluntad de Dios, y aceptándola. Es preciso sintonizar con la mística de un planteamiento así para acabar de entender lo que era la cuenta de conciencia al Superior para S. Ignacio. Vivirlo enteramente requiere el ejercicio de fe y de libertad que comporta la obediencia al Superior (cf. NC 150 §1). Para S. Ignacio, los jesuitas deben vivirla "como si de ella dependiese todo el bien" de la CJ, señalándose en ella más aún que otros religiosos (cf. [Epp IV, 670.671.681]).²⁸

4.6 Originality

Where did Ignatius get this idea from? Other spiritual authors have had similar ideas, which have directly and indirectly influenced him like in other aspects of his spirituality. However, it is certain that the *Constitutions* employ a distinct Ignatian language and terminology that is unique in the line of the Exercises.

Es un hecho constatable que en algunos escritos, autores y Reglas anteriores a la CJ se contemplan *formas de apertura semejantes* a esta práctica. Otra cosa es que se pueda afirmar sin lugar a dudas que S. Ignacio los conocía y que condicionaron o influyeron decisivamente en el tratamiento que dio a esta materia. Lo cierto es que las *Constituciones*, aparte de distanciarse claramente de esos precedentes en algunos puntos, emplean una terminología y un lenguaje distintos, claramente ignacianos y en la línea de los *Ejercicios Espirituales*.²⁹

5. The Representation

The Oxford English Dictionary gives the following as the third meaning to the word 'representation'. "Formal statements made to an authority, especially so as to communicate an opinion or register a protest. (It comes from) Late Middle English (in the sense 'image, likeness'): from Old French *representation* or Latin *repraesentatio* (n-), from *repraesentare* 'bring before, exhibit'".³⁰ In the Ignatian writings *representar* and *representación* appear in two meanings: appear like and express one's opinion. The meaning very significant is the second, of which we deal with.

Todo esto se mantiene en el sentido del término "representar" que, por alejarse más de sus significados habituales, podemos considerar el más genuinamente ignaciano: el que adquiere en las *Constituciones* de la CJ (cf. [259.293.543.627 y 803], por ejemplo).³¹

The Ignatian representation can be defined as the action of manifesting to the superior one's personal opinion of something that he has asked or ordered already, also it can be one's new

²⁸ Ibid, 525.

²⁹ Ibid 529.

³⁰ <http://www.oxforddictionaries.com/definition/english/representation> - accessed on 11.06.2016. at 12.55 pm.

³¹ JOSÉ LUIS SÁNCHEZ-GIRÓN, SJ, *Representación*, en *GEI*, o.c., 1570-73, 1570.

initiative apart from them. In relation to this, as the *Constitutions* mentions, one puts forth or represent motives, reasons, thoughts, motions etc. Among these terms, motions always refer to a spiritual reality, and other terms also can be taken in this sense. This means to say one feels, thinks or rationalizes something, in the presence of God, in the light of faith and with the help of grace.

En síntesis, sería el hecho de manifestar al Superior el propio parecer sobre algo. Por lo general se trataría, más en concreto, de que el jesuita le manifieste el suyo sobre algo que el Superior le haya planteado o mandado previamente, pero también podría tratarse de una iniciativa que no parte de ese punto. Acerca de lo que se expone o representa, las *Constituciones* hablan de motivos, razones, mociones, pensamientos, etc. Entre estos términos, las mociones se refieren siempre a una realidad espiritual, y los demás pueden fácilmente adquirir este sentido. Es decir, el de algo que se siente, piensa o razona en presencia de Dios; a la luz de la fe y de la asistencia de la gracia que ésta permite sentir.³²

5.1 The representation is not confrontation

Commenting on representation De Aldama clarifies that the Ignatian representation is not confrontation which means suggestions, new ideas or a contrasting opinion. It is a humble sharing of one's interior self at the given hour with regard the mission at hand or yet to be given or a new venture. Main purpose of the *manifestation of conscience* is to help the superior decide the mission.

The *Exercises* assume that "interior motions" and "thoughts" can result from the activity of various spirits and can be a means of discovering the will of God for a soul. "Representing" - something far different from what is nowadays called "confrontation" - has no suggestion of opposition or contrast. It simply means sharing humbly with the superior "the reasons or inconveniences which appear to the subject, not inclining him one way or another, so that afterwards he can follow the way that will be shown to him with peace of mind" and "submitting his entire judgment and will to that of his superior," who is "in the place of Christ" ([627]). One of the reasons, and perhaps the main one, given in the Examen for the necessity of the account of conscience is that the superior will be able to decide better about missions through his knowledge of these interior motions and inclinations ([92]). Once in the place of the mission, it is the duty of the one sent, as the *Constitutions* indicate indirectly, to inform the superior "about the entire outcome" ([629]).³³

³² Ibid 1570-71.

³³ ANTONIO M. DE ALDAMA, S.J., *The Constitutions...*, 256.

5.2 Dealing with the Superior

The *Constitutions* mention very little about the representation. However, Ignatius himself has left us a page of great interest on how to deal with Superiors (M.I. Epp, IX. 90-91). In this he asks his men to represent the matter discerned in a detached manner. Following is a redaction of the translation of the letter.³⁴

1. When anyone has some business to transact with the Superior he must present it clearly after due consideration by himself and consultation with others depending on its importance. In matters which are less important or possibly so urgent that it is not possible to consider or discuss them at leisure, let him use his good sense to decide without long deliberation whether it ought to be presented to the Superior.
2. Once he has thus thought out and weighed the matter, let him propose it to the Superior in these or similar terms. "I have considered this matter by myself – or consulted with others – and it seems to me – or we think – that it would be good to do this or that". Let him never say to a Superior "this or that is so" but rather say tentatively "it may be so..."
3. After the matter has thus been proposed the Superior will decide or take the time to reflect, or refer it back to him or those who had examined it, or even have other people examine it and decide on it, according to the importance or difficulty of the matter.
4. If the person, on receiving the decision of the Superior has made some representation which appears to him suitable, let him offer no further objection if the Superior insists on his decision.
5. If after the decision has been taken by the Superior, the person should think that a different decision would be better, or at least has serious doubts on the matter, after two or three hours, or on the following, he may once again take up the matter with the Superior and propose that this or that might be a better course. Let him however speak in such a way as to avoid giving the impression of contradicting or offending the Superior and let him accept the decision which will eventually be taken.
6. When that has been done, even if the decision has been thus once or twice reaffirmed, at the end of a month or some longer time, he can again present this issue to the Superior because time and experience can often change one's perception of things, or bring out new aspects of the matter.
7. Let him also take account of the disposition of the Superior, speak directly and clearly and at a suitable time whenever that is possible.

³⁴ Cf. WILLIAM J. YOUNG, 390-392.

5.3 Representation is not democratization

Sánchez-Girón cautions us that the representation does not make the governing or the decision making in the Society a democratic process. Subjects or the community cannot take up the roll of the superior.

Con todo, no sería acertado limitarse a valorar la representación como un elemento que contribuye a democratizar el gobierno de la CJ, en el sentido meramente político del término. No supone un trato entre iguales (la reverencia que se pide al jesuita en los textos comentados hablan de ello) ni una paridad de funciones en esa búsqueda conjunta de la voluntad de Dios. No hace que se desdibujen los perfiles propios del Superior y el subdito de la CJ, y mucho menos que éste tome el puesto del aquél. Que el gobierno de la Orden sea espiritual no quita para que las decisiones las tome el Superior según su discernimiento, y la representación no altera este punto. Como dispone el mencionado [292] de las *Constituciones*, el jesuita deberá confiar enteramente en él la cuestión cada vez que represente, «teniendo por mejor lo que ordenare [...] (ahora conceda lo que se pide, ahora no);³⁵

Through this act of representation what one seeks not one's own personal interest but the accuracy in the given mission and it is a channel to express if anything goes against one's conscience. "Lo que se busca con ello no es la afirmación de la autonomía ni el interés personal, sino el acierto en la misión. (...) Pero es un cauce posible y relativamente habitual, previo a lo que sería la objeción de conciencia, concepto más moderno que implica la convicción de que el mandato recibido implica pecado."³⁶

6. Subordination of holy obedience

In the Second part of the *Constitutions* the authority to dismiss is discussed and it elaborates the subordination of holy obedience. The primary authority is with the General Congregation. Superior general will have the same authority except that involves himself. All other superiors share in this authority as far as vested upon them according to their office.

The authority to dismiss will be vested primarily in the Society as a whole when it is assembled in a general congregation. The superior general will have the same authority in all other cases except one involving himself. As for the remaining members of the Society, each one shares in this authority in the measure that it is communicated to him by the head. It is good, however, that it be communicated amply to the provincial superiors and, with proper proportion, to the local superiors or rectors for whom its sharing seems good so that the subordination of holy obedience may be the better preserved in the whole body of the Society, the better the members

³⁵ JOSÉ LUIS SÁNCHEZ-GIRÓN, SJ, *Representación*, 1573.

³⁶ LOUIS M^a GARCÍA DOMÍNGUEZ, *Aportación ignaciana a la obediencia consagrada*: Manresa 87 (2015) 283-293, 293.

understand that they depend on their immediate superiors and that it is very profitable and necessary for them to be subject to these superiors in all things for Christ our Lord.³⁷

7. Obedience in Formation

Having shared all the possible information regarding the Society in the first two parts, the third part talks about the formation. Here, the things said in an informational tone in General Examen are reaffirmed in a constitutional accent. José Manuel Aicardo quoting number 23 of the third part says, “*Y en las Constituciones se pone la obediencia como eco y manifestación de la voluntad divina, a la cual nos debemos humildes someter.*”³⁸ Though in the formation a strictness of the old is maintained a lot of contextual change has been accommodated. “Hay una mayor atención a la integración de la afectividad y de la libertad evangélica de las relaciones. (...) *Normas Complementarias* (NC 44-56).”³⁹

7.1 Health, mission and obedience

The superior place a vital role in taking care of the sick. The whole process proposed reflects the spiritual maturity expected of a Jesuit and the care for the person and the mission. The patient must inform of his sickness to the superior and leave it to him completely. The superior has to do the rest to cure him. Moreover, he has to consider the health of the Jesuit before sending him on a mission to a difficult place.

*Great care should be taken of the sick. As soon as their illness is reported to the infirmarian, if he judges it to be serious he should inform the superior (...) The sick man should not involve himself otherwise than by exercising his patience and obedience, leaving the care of everything else to the superior and his ministers, through whom Divine Providence directs him. Moreover, although our vocation is to travel through the world and to live in any part of it where there is hope of greater service to God and of help of souls, nevertheless, if experience shows that a person cannot stand the climate of a particular region and continues in bad health there, it will be up to the superior to consider whether the subject ought to be transferred to another place where, in better bodily health, he may be able to employ himself better in the service of God our Lord. But to request such a change or to show oneself inclined to it will not be the part of any of those sick, who should leave this concern to the superior.*⁴⁰

³⁷ Co 206.

³⁸ JOSÉ MANUEL AICARDO, *Comentario A las Constituciones de la Compañía De Jesús*, Tomo Primero, Madrid 1919, 695.

³⁹ ANDRÉ DE JAER, *Formar un Cuerpo Para la Misión*, Mensajero – Sal Terrae, Bilbao-Santander 2011, 70.

⁴⁰ Co 304.

7.2 Scholastics in Colleges

Scholastics in formation perform their duties of studies according to the judgement of the superiors. Studies thus undertaken is itself very valuable in the sight of God.

They will do all this according to the order and judgment of their superiors, whom they oblige themselves to obey in place of Christ our Lord.⁴¹

(...) likewise, that even if they never have occasion to employ the matter studied, the very toil of study, duly undertaken because of charity and obedience, is itself a very meritorious work in the sight of the Divine and Supreme Majesty.⁴²

7.3 Superior of the Scholastics

The superior must be a man of good example in virtues. The qualities and duties demanded of him are almost the same as that of the General dealt in Part X.⁴³ These characters contain the following key terms such as obedience, subordination, manifestation, place of Christ, information,

Care should be taken that the rector be a man of great example, edification, and mortification of all his evil inclinations, and especially a man of proven obedience and humility.⁴⁴

He should fully maintain the subordination he ought to keep not only toward the superior general but also to the provincial superior, informing and having recourse to him in the matters of greater moment and following his directions since he is his superior, as it is right that those in his own college should act toward him. These ought to hold him in great respect and reverence as one who holds the place of Christ our Lord, leaving to him with true obedience the free disposal of themselves and their affairs, not keeping anything closed to him, not even their own conscience. Rather, as has been stated in the Examen [93-97], they should manifest their conscience to him (...) proper submission they may be better preserved and make greater progress in the divine service.⁴⁵

The rector should see that all in the college observe complete obedience towards each official in his own office, and the officials towards the minister and to the rector himself, in accordance with his directions to them. In general, those who have charge of others must obey them ought to give the latter an example by the obedience they themselves observe towards their own superiors, as persons holding for them the place of Christ our Lord.⁴⁶

⁴¹ Co 342.

⁴² Co 361.

⁴³ Cf. ANTONIO M. DE ALDAMA, S.J., *The Constitutions...*, 180.

⁴⁴ Co 423.

⁴⁵ Co 424.

⁴⁶ Co 434.

7.4 All students promise obedience

All students of the college must promise obedience to the authorities of the college.

There should be a secretary who is a member of the Society. He should keep a register in which are written the names of all the students who regularly attend the classes and should receive their promise to obey the rector and to observe the constitutions, (...).⁴⁷

*A promise, but not an oath, should be exacted from them to obey and observe the statutes proposed. If some should be unwilling either to bind themselves with a promise or to enter their names in the register, the door of the classes should not for that reason be closed to them so long as they behave peacefully and give no scandal in the classes.*⁴⁸

7.5. Definition of the Society

The Society could be defined as follows in terms of obedience to the superior general.

*The Society, in the broadest sense of the term, includes all those who live under obedience to its superior general. Thus it comprises even the novices and the persons who, desiring to live and die in the Society, are in probation to be admitted into it under one of the other categories of membership about to be described.*⁴⁹

8. Obedience to the Pope

According to the spirit of the vow of obedience to the Pope, his missions must be carried on without any excuse.

And to treat the missions from His Holiness first as being most important, it should be observed that the vow which the Society made to obey him as the supreme vicar of Christ without any excuse meant that the members were to go to any place where he judges it expedient to send them for the greater glory of God and the good of souls, whether among the faithful or unbelievers (...).⁵⁰

⁴⁷ Co 495.

⁴⁸ Co 496.

⁴⁹ Co 511.

⁵⁰ Co 603.

9. Union and Bond of Obedience

Bond of obedience helps the well-being of the Society by fostering the union of members among themselves and with the superior general.

Whatever helps toward the union of the members of this Society among themselves and with their head will also help much toward preserving the well-being of the Society. This is especially the case with the bond of wills, which is the mutual charity and love they have for one another. (...) and above all by the bond of obedience, which unites the individuals with their superiors, and the local superiors among themselves and with the provincials, and both the local superiors and provincials with the general, in such a way that the subordination of some to others is diligently preserved.⁵¹

10. Conclusion

The obedience which is introduced in the *Constitutions* as one of the vows to be taken reaches up to the point of being the bond of union among the members of the Society. This, the most cherished theme of St Ignatius demands all the other virtues and spiritual themes such as humility, self-abnegation, indifference, discernment to know the will of God, submission, subsidiarity and so on.

The *Constitutions* gradually and repeatedly present the theme. The most of it is said in the chapter on the Examen as a process of introducing the Society to the candidate and of knowing the candidate. Through the *manifestation* the superior knows the subject interiorly to govern the Society in a better way and direct the mission better. Both superiors and subjects discern the will of God personally. When the superior commands what he has discerned to his subjects, they in turn discern to accept or to represent the interior motion. This is done in and through daily examination of conscience, retreats, special discernment sessions and community discernment. Obedience, thus resulted, achieve the all the afore mentioned functions of spiritual progress, fellowship, total self-gift in mission, union among the members and the superior and overall well-being of the Society.

Thus, a personal process of seeking and finding the will of God in the life of Ignatius in Loyola and Manresa took form a spiritual tool in the book of the Exercises. As a continuation of it, in Paris it took the form of the Formula of the Institute and in Rome it became a full-fledged *Constitutions* of the Society of Jesus.

⁵¹ Co 821.

The comments over the obedience which we registered in the introduction are from partial understanding of the theme and from the lack of living witnesses of the same. In the society people are afraid of commitment. Therefore, deeper discernment is lacking in all spheres of life. The religious life, in particular that of the Jesuits has a lot to contribute to all walks of life today. A radical commitment to our identity of obedience expedites the mission. The real spirit of it lies in the responsible representation emerging from constant and continuous openness to the motions of the Spirit in our heart which makes our mission meaningful. This treasure of ours must be shared with all to make them feel and live their vocation as free persons.

General Conclusion

The aim of this paper is studying the idea of Ignatian obedience and representation and finding their roots in the life experiences of St Ignatius, the *Spiritual Exercises* and its final expression in the *Constitutions*.

The experiences in the context of patriarchal society, casteistic country and pseudo-democratic world have given an idea of the obedience to the candidate who enters the formation: obedience and submission is age based, caste based and power based. Normally, they tend to identify the vow of obedience to any one of the above, to which one is exposed and accustomed.

We mentioned in the introduction about an observation that during the time of formation it is easy for the formees to obey their superior, because they are seniors, more intelligent... etc. Once they are formed and become seniors many problems emerge. When someone equal to one's own age or a junior becomes a superior, they show up as disobedience and other unwanted behaviours.

Even the bishop is not seen as the representative of the Church and Christ but only as an agent of one cast or another. The society outside with all its caste minded attitudes and behaviors is reflected within the Church and the religious congregations too. It may be true, in the time and place of St Ignatius there were no such problems of social nature so strong as caste. However, those are equivalent to that of our days. His too was a male dominated patriarchal feudal society in which the poor had no voice. He was an integral part and parcel of that. He had to fight against all its maliciousness, without fleeing from it. He founded the Society of Jesus then and there with hope, trust and total confidence in God.

He fought within by leaving away from his world. This soldier turned pilgrim was a beggar, an ascetic. In his life journey takes a lot of role to play. In everything he felt always something in want; something was lacking. He was restless for God and always wanted to do more for God. The questions ‘what have I done for Christ? What am I doing for Christ? What am I going to do for Christ?’ that arose in confusion at the receiving of the gifts of love, forgiveness and salvation in the end of the first week of the Exercises continued in his heart. They guided him in every passage of his life. However, he was alone and on foot.

For Ignatius the period of conversion was not a period of obedience, humility, surrendering etc. It was always proposing newer and newer ways to conduct his life like a new soldier-saint wanting to perform more than those saints about whom he had read. He was more active, passionate to remove all his sins from himself, all by his own efforts than to allow God. He was the same internally who held his fists tight and bore all the pain during the butchery of multiple operations on his broken leg. In Manresa, he tried to bear all the pain, sorrow and suffering of his sins and wipe them away more immediately than to wait for God. His scruples never stopped until he let go and let God. His eyes were opened to see and experience the communication of God personally, relieving from all pain and filling with great consolations. He found within a most disobedient self, culturally formed, idealized and adored. He needed a right antidote to treat it. He juxtaposed virtues against the vices.

Ignatius shared his spiritual experiences with other people and invited them to live a better life in God in the Church through sacraments and the holy Eucharist, saving their heart from all avarices of life. His lonely pilgrimage ended in Jerusalem, started a new passage of studies and friendship in his stay in Alcalá, Salamanca and Paris. Each time he was confronted by civic and the Church officials in different places in different occasion it was for better, deeper, stronger and wider realization and acceptance of his vocation. Soon, in Paris friends in the Lord, formed the nucleus of the Society that was yet to be born. Their way of life drawn in the deliberations of Montmatre became the founding document of the Society. The personal endeavor of seeking and finding the will of God took a new turn. It is known through the mediation of the superior. This also marked the birth of the Society of Jesus.

His ideas of obedience, thus, have formed and taken shape from life experiences, marked by spiritual, ecclesial and divine interventions. It is the unifying principle and symbolizing principle by which Jesuits are to be known. He is not proposing a mere frozen principle, but a living dynamism of daily discernment of will of God. The openness for representation can be deceptively simple. It is the supreme form of expression of inner freedom and openness to the

Spirit. However, often it is mistaken as just expressing one's difference of opinions and concerns or like any other social demonstration demanding for justice and freedom from any form of structural or conventional oppression. On the contrary, it is an invitation to take stock of and take hold of one's own interior self with all its truthfulness or lack of it. In full confidence in God and in the superior who is in the place of Christ, one represents his interior motions with the superior. It helps the effectiveness of the mission.

The existential experiences of the obedience, cited in the introduction, show that one gets a submissive role or a dominating role according to one's sex, age, birth and power. On the contrary, though very traditional, the Ignatian obedience calls for a total freedom to God and fellow humans. We obey Christ in the superior, therefore, it must be total and perfect obedience which includes execution, will and the intellect.

Worth repeating what we said in the conclusion of the first chapter. In the third degree, the obedience reaches the level of the union minds and hearts. Here, one 'does' not obey but 'is' obedient. It is not a mere external action but an existential being. *Es decir que no está obediente, mas es obediente*. Action, will and mind attain the same frequency, resonate together to form a harmony. Interior freedom and fearless atmosphere must be created consciously. This could help formees to feel relaxed, without holding the breath. This would move them to assess their level of growth in the obedience. Where and when one is to choose the lower level of the obedience, s/he must enter into dialogue with the superior to reach the desired third level.

Ignatius' life experiences of obedience and representation, more precisely, the interpretation of it in the light of the theme of the paper, give a newer understanding that more active role of God in it. We obey God's will and represent God's will. A candidate who has been molded by oppressive systems is exposed to their own inner world; to come in contact with his God, the Creator and the Lord, to listen to, and to be moved by Him. This school of the *Spiritual Exercises* prepares him to live under the obedience in the Society of Jesus as defined in the *Constitutions*.

Going back to introduction, the prevalent idea or prejudice of other people about the Jesuit obedience goes contrary to the very first point - the obedience is the characteristic virtue of the Society of Jesus. Why and how is it that the people perceive contrarily? Is it an unhealthy contradiction or a healthy dialectic tension demanded of the radical obedience to the will of God? Further study, that the paper opens up, on the modern documents of General

Congregations and the Letters of the Generals P. Pedro Arrupe, P. Peter Hans Kolvenbach and P. Adolfo Nicolás could throw some light on this.

Psychological, socio-cultural-anthropological elements that influence the formation of the candidates need to be taken into consideration in imparting Ignatian ideals.

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