



**FACULTAD DE TEOLOGÍA
INSTITUTO DE ESPIRITUALIDAD**

TRABAJO FIN DE MÁSTER

**THE SPIRITUALITY OF THE CROSS IN IGNATIUS OF LOYOLA:
EXAMINING A JESUIT SPIRITUALITY ENKINDLED BY THE CROSS**

Presentado por:
P. JOSEPH MBOYA OBURU, S.J

Dirigido por:
PROF. DR. D. JOSÉ GARCÍA DE CASTRO, S.J

MADRID-JUNIO 2017



**FACULTAD DE TEOLOGÍA
INSTITUTO DE ESPIRITUALIDAD**

**THE SPIRITUALITY OF THE CROSS IN IGNATIUS OF LOYOLA:
EXAMINING A JESUIT SPIRITUALITY ENKINDLED BY THE CROSS**

Visto Bueno del Director

Prof. Dr. D. José García de Castro, S.J.

Fdo

Madrid-Junio 2017

To my parents: Marikus and Dinah,
for holding my little hands,
& introducing me to the mystery of the Cross.

Soul of Christ, Sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within your wounds hide me.
Do not allow me to be separated from you.
From the malevolent enemy defend me.
In the hour of my death call me,
and bid me come to you,
that with your saints I may praise you
forever and ever. Amen.

(Anima Christi - Soul of Christ)

Contents

ABREVIATIONS	3
GENERAL INTRODUCTION:.....	4
From a theology of the Cross to a spirituality of the Cross in Ignatius Loyola	4
a) Spirituality of the Cross in Ignatius of Loyola.....	5
b) Christian Spirituality, Ignatian Spirituality and Jesuit Spirituality	7
c) A Theology of the Cross	8
d) A Spirituality of the Cross: An Overview	11
CHAPTER 1	13
THE SPIRITUALITY OF THE CROSS IN THE SPIRITUAL EXERCISES OF SAINT IGNATIUS.....	13
1.1 The Cross and the <i>Spiritual Exercises</i>	14
1.2 A Theological Spirituality of the <i>Spiritual Exercises</i>	15
1.2.1 A Colloquial Spirituality.....	15
1.2.2 The fundamentals of a Christological Spirituality	17
1.2.3 Christology of the Principal and foundation	20
1.2.4 Christology of the First Week.....	23
1.2.5 Christology of the Second Week.....	25
1.2.5.1 The Incarnation.....	25
1.2.5.2 The Cross and the two Standards	27
1.2.5.3 The three Degrees of Humility and the Election	28
1.2.6 The Paschal Mystery	28
1.2.7 Christology of the Third Week	30
1.2.8 Christology of the Fourth Week.....	33
1.2.9 Christology of the Contemplation to Attain Divine Love	34
1.3 Conclusion: Towards a Spirituality of the Cross of the <i>Spiritual Exercises</i>	37
CHAPTER 2	39
“BENEATH THE BANNER OF THE CROSS”: THE SPIRITUALITY OF THE CROSS IN THE FOUNDATIONAL DOCUMENTS.....	39
2.1 The Cross in the Foundational Documents.....	40
2.1.1 The Cross and the <i>Formula of the Institute</i>	44
2.1.1.1 To serve the Lord alone beneath the Standard of the Cross	45

2.1.1.2	To serve the Church ‘His spouse’ beneath the Standard of the Cross: An Ecclesiology of the Formula.....	46
2.1.1.3	To serve [...] under the Roman Pontiff, the Vicar of Christ on earth: The Society of Jesus and the Roman Pontiff	49
2.1.1.4	Spirituality of the Constitutions.....	50
2.2	An Apostolic and practical Spirituality	53
2.3	Conclusion.....	56
CHAPTER 3	58
“PLACED WITH THE SON”	: THE SPIRITUALITY OF THE CROSS IN IGNATIAN MYSTICISM.....	58
3.1	The Experience of La Storta and its Interpretation	59
3.1.1	The Cross and the Vision of La Storta	60
3.1.2	Ignatian Trinitarian Mysticism	62
3.2	The Paschal mystery in St. Ignatius devotion to the Mass	64
3.2.1	Liturgy and the Eucharist	64
3.2.2	The Eucharistic Sacrifice.....	65
3.3	Mary at the foot of the Cross.....	68
3.3.1	An Ignatian Mariology.....	69
3.3.2	Our Lady in the <i>Spiritual Exercises</i> and <i>Autobiography</i>	70
3.3.3	The Mediation of Our Lady in the <i>Spiritual Diary</i>	72
3.4	Conclusion.....	73
GENERAL CONCLUSION	75
Jesuits follow Him whom they are looking at – ‘The Crucified Christ’	75
a)	A Jesuit Spirituality Enkindled by the Cross	76
b)	The Cross and General Congregation 34: Servants of Christ’s Mission	77
c)	The Cross and the Poor of Christ: A preferential option for the poor	78
d)	A Spirituality of the Cross?.....	78
BIBLIOGRAPHY	81

ABBREVIATIONS

AHSI	<i>Archivum Historicum Societatis Iesu</i>
Au	<i>Autobiografía/Autobiography</i>
CIS	<i>Centrum Ignatianum Spiritualitatis</i>
Co	<i>Constituciones/Constitutions</i>
De	<i>Diario Espiritual/Spiritual Diary</i>
DEI	<i>Diccionario de Espiritualidad Ignaciana</i>
DHCJ	<i>Diccionario Histórico de la Compañía de Jesús</i>
Ej	<i>Ejercicios Espirituales / Spiritual Exercises</i>
FI	<i>Formula del Instituto/Formula of the Institute</i>
FN	<i>Fontes Narrativi</i>
GC/CG	<i>General Congregation/Congregación General</i>
MHSI	<i>Monumenta Historica Societatis Iesu</i>
MI	<i>Monumenta Ignatiana</i>

GENERAL INTRODUCTION:

From a theology of the Cross to a spirituality of the Cross in Ignatius Loyola

*Christ Jesus,
Who, though he was in the form of God,
did not regard equality with God something to be grasped.
Rather, he emptied himself,
Taking the form of a slave,
Coming in human likeness;
and found human in appearance,
he humbled himself,
becoming obedient to death,
even death on a Cross.*

[Philippians 2:5-8]

a) Spirituality of the Cross in Ignatius of Loyola

My personal vocation history and subsequent entry into the Society of Jesus began when as a small boy I would find myself transfixed to the huge crucifix in the Church and wonder in amazement at the figure of Christ hanging on the Cross. Unknown to me then, I had begun a spiritual journey of reflection, of meditation, perhaps even of contemplation on the mystery of the Cross. Today, the Cross continues to fascinate me and inspire my prayer life. The Cross is for me the most powerful representation of the Christian faith. When I joined the Society of Jesus and began to study about the life of Saint Ignatius of Loyola, I was captivated more than anything to discover that the Cross would appear in key moments of his vocation journey and the history of the Society of Jesus. It is this quest for the mystery of the Cross that has led me to seek a deeper reflection and study of the experiences of Saint Ignatius of Loyola as concerns the Cross.

What follows in this study is thus an examination of the experience of Ignatius of Loyola with the person of Jesus Christ carrying his Cross and Jesus hanging on the Cross. I will do this by examining the major works of Ignatius of Loyola, that is, the *Spiritual Exercises*, the *Constitutions*, the *Autobiography*, and the *Spiritual Diary*. I will only focus on key moments that have to do with a profound experience of Ignatius of Loyola with the Cross. The task at hand is humongous given that a study of the Cross in only the *Spiritual Exercises* remains an inexhaustible field but taking this into account means a focused approach on the subject matter at hand. The other challenge remains in a theological reading of 16th Century documents from a theology that has developed mainly in the 20th Century after the Second Vatican Council.

The work begins by exploring what can be understood by a theology of the Cross and how Ignatius may have been influenced by such a theology in the 16th century. I will explore what is meant by spirituality with the aim of examining a spirituality of the Cross. The work uses Ignatian and Jesuit spirituality as a lens to examine a spirituality of the Cross; therefore it is necessary to briefly define them. The work consists of three main chapters.

The first chapter examines the Cross in the *Spiritual Exercises of Saint Ignatius of Loyola*. The point of departure is that Ignatius seems to anticipate the passion and death of Jesus Christ from the beginning of the *Spiritual exercises* by making the Cross present. Ignatius makes the Cross present in his meditations, contemplations and colloquies pointing towards a salvation history that culminates in the victory of the Cross. This is explicit in some weeks more than others. This chapter will also look at the mysticism of the *Exercises* in light of a christological and christocentric approach.

Chapter 2 examines the Cross in the *Constitutions of the Society of Jesus*. This is the defining document for Jesuit Spirituality, along with the *Spiritual Exercises* from which it draws its spiritual inspiration. Herbert Alphonso states that the *Spiritual Exercises* can be described as “the soul of the *Constitutions of the Society of Jesus*”.¹ Ignatius of Loyola, the main redactor of the *Constitutions* brings to attention from the first lines of the *Formula of the Institute* the aim of the Society of Jesus as service under standard of the Cross. Through the *Constitutions* I develop a spirituality of the Cross in the foundational documents of the Society of Jesus.

Chapter 3 examines two very important experiences of Saint Ignatius of Loyola that marked a moment of confirmation for the founding of the Society of Jesus, that is, the vision of La Storta and his experiences while celebrating the Holy Eucharist. In the vision of La Storta we encounter Christ carrying his Cross and taking Ignatius into his service. The Holy Eucharist is for Ignatius, a privileged place of encounter with God and a place for discernment. I propose a spirituality of the Cross based on the paschal mystery in the Eucharistic celebrations of Ignatius of Loyola and the mystical experiences he had as recounted in his *Spiritual Diary*.

I end by pointing out the highlights of a spirituality of the Cross in Ignatius of Loyola and its implication to Jesuit spirituality today.

¹ H. Alphonso, *Placed with the Son: Glimpses into the Spirituality of the Jesuit Constitutions*, Gujarat Sahitya Prakash, Anand 1993, 161.

b) Christian Spirituality, Ignatian Spirituality and Jesuit Spirituality

The *Diccionario de la Espiritualidad*² (Dictionary of Spirituality) defines spirituality as a particular service of God, which accentuates certain truths of faith, prefers certain virtues according to the example of Christ, pursues a specific secondary end and uses particular means and practices of piety, sometimes showing distinctive characteristic.³ It is worth noting the words such as 'truths of faith', 'virtues', and 'practices of piety' as some fundamental constitutive elements of spirituality.

According to Herbert Alphonso, spirituality is that basic, practical, habitual attitude of a person(s) which is the consequence and expression of the way in which that person(s) grasps his or her religious existence. This means that the starting point of spirituality is a person's relationship with God. This relationship leads to attitudes by which the person lives. This attitude, for Alphonso, is a basic and fundamental one, that which is habitual and flows into everyday practical living. It implies a genuine faith-commitment.⁴ Here we see that spirituality begins with a relationship with God and is expressed through a practical way of living.

Christian spirituality is also the way in which a person or persons animated by the living presence of the spirit of Christ acts and reacts habitually in accordance with his or her characteristic Christian gifts. H. Alphonso sums up the main components of Christian Spirituality as a spirituality that leads to a practise of faith and justice; that is about continuity as well as initiates change; that has to do with both the incarnation and eschatology; that implies both prayer and action; that implicates the person and the community; is inspired by a charism but within an institution; has to do with grace and nature; and finally, that has a dimension of transcendence and immanence. Jesuit spirituality on its part must be seen as a fruit of a discerned experience, which has to be sought in the very person of Jesus Christ.⁵ The concept of spirituality as a 'fruit of a discerned experience' is worth pointing out here.

² *Diccionario de espiritualidad II*, Ermanno Ancilli (Dir.), Editorial Herder, Barcelona 1987, 12-14.

³ A. Matanic, "Espiritualidad (escuelas de)", in *Diccionario de espiritualidad II*, Ermanno Ancilli (Dir.), Editorial Herder, Barcelona 1987, 13.

⁴H. Alphonso, 152.

⁵ Cfr., *Ibid.*, 161-162.

Christian spirituality according to George E. Ganss, is the application of relevant elements in the deposit of faith to the guidance of men toward spiritual perfection, that rich development of persons which flowers into corresponding greater insight and joy in the beatific vision. Ignatian Spirituality for him is a Christian spirituality with emphasis on the elements in the deposit of faith which Ignatius stressed.⁶ In other similar words, Ganss defines Christian spirituality as “an application of the deposit of faith to the guidance of men towards the richest fulfilment of their Christian personalities here and hereafter.”⁷ Ganss seems to emphasize the end towards which spirituality should move one to, a spiritual perfection, which in other words is union with God.

Ignatian spirituality springs forth from the spiritual experience of Ignatius of Loyola while Jesuit spirituality has to do with the spiritual history of the Jesuits. Ignatian Spirituality would mainly have as its source the *Spiritual Exercises of Saint Ignatius*, but includes other documents that he penned down.⁸ Jesuit spirituality comes not only from the *Spiritual Exercises*, the *Constitutions*, and the documents from the General Congregations but from the lived experiences of the Jesuits. While Jesuit spirituality is confined to the Jesuits through their charism and identity, Ignatian spirituality is accessible to a wider group of people.

c) A Theology of the Cross

What is known as *theologia crucis* was advanced in the 16th century by the figure of Luther in the Hiedelberg Disputation in order to find words for the reformation insight of the liberating gospel of the crucified Christ, by contrast to the *theologia gloriae* of the medieval institutional Church. The theology of the Cross in this way sees the crucified Christ as the image of the invisible God.⁹ Although it is attributed to Luther it has biblical roots, especially in the theology of St. Paul in the

⁶ Cfr., *The Constitutions of the Society of Jesus*, G. E. Ganss (trans.), The Institute of Jesuit Sources, St. Louis 1970, 6-7.

⁷ *Ibid.*, 33.

⁸ R. Zas Friz, “Espiritualidad ignaciana”, in *DEI*, 811-819.

⁹ J. Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*, SCM Press, London 2015, 66-67. For more on the theology of the Cross in other authors such as Karl Barth and Jungel, see F. R. Garrapucho, *La cruz de Jesús y el ser de Dios. La teología del crucificado en Eberhard Jungel*, Publicaciones Universidad Pontificia Salamanca, Salamanca 1992.

first chapters of his epistles to the Corinthians.¹⁰ We can also see that it was inspired by St. Paul's theology that justification cannot be achieved only by works of the law, but only by grace that comes through the Cross of Christ (Rom 3:20-25).

Paul develops justification by faith in a critical direction against justification by the works of the law, so that it leads to liberation from the self justification by works, such that in 1 Cor. 1:18ff he developed the word of the cross against wisdom and the knowledge of God from the world, so that the knowledge of the Cross would bring about liberation from the powers of the cosmos. Paul's theology of the Cross is the revelation of the crucified Christ in the light of his resurrection from the dead.¹¹ What I consider as most important about St. Paul's theology of the Cross and Luther's theology of the Cross is that Ignatius seemed to have understood that *theologia crucis* and *theologia gloriae* are inseparable. Moltmann makes an important observation to the effect that "the event of the revelation consists not only of the event of the Cross and resurrection of Christ, but also the preaching of the gospel."¹²

Víctor Codina demonstrates that Ignatius of Loyola was brought up in a society that was largely influenced by a popular medieval tradition centered on the creed. For him, this points towards a christocentric faith. Consequently Ignatius grew up in a predominantly Franciscan heritage marked by a devotion to the humanity of Jesus and the passion. Codina further alludes to the fact that Ignatius desire to go to the Holy Land after his conversion is an indicator that his christocentric piety was inspired by desire to go in search of the footsteps of the historical Jesus in order to imitate and follow him as faithfully as possible.¹³ It is no surprise that in Montserrat a certain monk referred to Ignatius as a pilgrim who was crazy for Jesus: '*aquel peregrino era loco por nuestro Señor Jesucristo*'.¹⁴ Ignatius lived the rest of his life after conversion in search of and in imitation of Jesus Christ.

¹⁰ J. M. L. Monreal, *La pneumatología de los Ejercicios Espirituales. Una teología de la cruz traducida a la vida*, Mensajero-Sal Terrae-Universidad Pontificia Comillas, Bilbao-Santander-Madrid 2016, 172-177.

¹¹ Moltmann, 70.

¹² Ibid., 71.

¹³ Cfr., V. Codina, "Jesucristo", in *DEI*, 1071.

¹⁴ *FN III*, 205.

What is known as *devotio moderna* and *imitatione Christi* influenced the schools of spirituality, as much as humanism that placed its main focus on man and civil life.¹⁵ *Devotio moderna* is the spiritual school that flourished in the mid 14th and 15th centuries, and was basically a movement of devout renovation of Christian life.¹⁶ It was a movement for religious reform, calling for apostolic renewal through the rediscovery of genuine pious practices such as humility, obedience and simplicity of life. This devotion was best exemplified in the classic written by Thomas A. Kempis—“The Imitation of Christ”, a book that invited Christians to a meditation of the life and death of Christ using simple ordinary language that was accessible to many and inspired them to an imitation of Christ. Ignatius of Loyola had a deep devotion for this book from his days in Manresa. He recommends its use in the *Spiritual Exercises* [Ej 100].

We can also talk of spirituality viewed in a tripartite division towards Christian perfection, that is, 1) the purgative way, 2) the illuminative way and 3) the unitive way. The unitive way is considered the one of intimate mystical union with God. Indeed some authors such as A. Gagliardi (1538-1607) tried to establish a connection between the third week of the *Spiritual Exercises of Saint Ignatius Loyola*, which deals with the passion of Christ and the unitive way.¹⁷ This may be because he saw that the Cross is the place of perfect union with God. Perhaps the experience of mystical union with God comes from one of the most profound effects of the *Exercises* as the Creator is able to deal directly with the creature and the creature with its Creator and Lord [Ej 15].

J. Alfaro is of the opinion that the third and fourth weeks of the *Exercises* highlight the peculiarity of what we can term as an Ignatian theology of the cross. Accordingly, the death and resurrection of Christ appear as two internal moments of the incarnation in the sense that by the Son of God becoming man, he assumes our mortal existence while in return divinizing our humanity. The conclusion is that a

¹⁵ E. Acilli, “Espiritualidad cristiana (historia de la)”, in *Diccionario de espiritualidad II*, Ermanno Ancilli (Dir.), Editorial Herder, Barcelona 1987, 16-32.

¹⁶ Á. Huerga, “Devotio moderna”, in *Diccionario de espiritualidad I*, 575-580.

¹⁷ Cited in R. García Mateo, “Teología de la Cruz”, en *Estudios Eclesiásticos* 92 (2017), 133-161.

theology of the Cross and a theology of glory, a descendant and ascendant christology are inseparably united.¹⁸

According to John Sobrino, the authentic theology of Saint Ignatius of Loyola is a theology oriented towards a christology of the historical Jesus and following him. This approach leads one ultimately to a certain comprehension of God and of sin.¹⁹ George Ganss, on his part, is of the opinion that Ignatius theology was theocentric and Trinitarian, seeking always what brings greater praise or glory to God, and simultaneously Christ-centred, aiming to cooperate intimately and loyally to Him.²⁰

d) A Spirituality of the Cross: An Overview

According to F. Ruiz, the most important aspects of a spirituality of the Cross are its intimate union with Christ, its instrumental cooperation in God's salvific work, and the pain and suffering that Jesus on the Cross.²¹ In developing a spirituality of the Cross, I will use some of the themes highlighted in the definitions above. However, a working definition of Spirituality that comes close is that of Matías Auge who talks of "a specific spirituality that is determined by a set of traits, attitudes, doctrinal elements, and experiences that imply a special way of being configured with Christ and, therefore, a special way of being and acting within the common Christian spirituality".²² Here we find the use of experiences that lead one to a configuration with Christ. It is worth nothing that such a configuration with Christ leads to a conversion and an election to follow Christ in liberty. At the core of spirituality as we have seen is a configuration with Christ.

Ignatius desired an intense union with God within the soul that was combined in a powerful orientation towards apostolic activity. It's ideal of apostolic spirituality was to seek and find God in all things [Co 288]. Thus, Auge affirms that Ignatius

¹⁸ Cfr. J. Alfaro, "Teología de la vida de Cristo", in *Ejercicios y Constituciones. Unidad vital*, Congreso Ignaciano, Loyola, 2-7 septiembre 1974, Mensajero, Bilbao 1975, 186.

¹⁹ J. Sobrino, *El Cristo de los Ejercicios de San Ignacio*, Sal Terrae, Santander 1990, 7.

²⁰ Cfr., Ganss, 22.

²¹ F. Ruiz, "Cruz", in *Diccionario de espiritualidad I*, 509.

²² M. Auge, "Espiritualidad litúrgica", in *Liturgia. Historia, celebración, teología, espiritualidad*, Centro de Pastoral litúrgica, Rivadeneyra-Barcelona 1995, 252.

developed a fresh concept of spirituality oriented towards apostolic service.²³ Union with God comes from a union with the crucified Christ.

We can therefore conclude by saying that a spirituality of the Cross is one that draws us to a deep contemplation of the person of Jesus Christ; one that moves us to a communion with him and invites us to follow him - following him up to a point of embracing his death on the Cross followed by the glorious resurrection. However, such contemplation has to be transformed into action and a quest for social justice or as the 32nd Jesuit Congregation put it, “a faith that does justice”. A spirituality of the Cross is one that turns men and women into contemplatives in action.²⁴

²³ Cfr., *The Constitutions*, G. Ganns, 22-23.

²⁴ The phrase ‘contemplative in action’ is attributed to Jerome Nadal. See Nadal, MHSI, vol.47, *Epistolae P. Hieronimi Nadal*, 1546-1577, bk. 4, 651.

CHAPTER 1

THE SPIRITUALITY OF THE CROSS IN THE SPIRITUAL EXERCISES OF SAINT IGNATIUS

*Imagine Christ our Lord suspended on the Cross before you, and
converse with him in a colloquy:*

*How is it that he, although he is the Creator, has come to make
himself a human being? How is it that he has passed from eternal
life to death here in time, and to die in this way for my sins?*

*In a similar way, reflect on yourself and ask: What have I done for
Christ? What I'm I doing for Christ? What ought I do for Christ?*

*In this way, too gazing on him in so pitiful a state as he hangs on
the Cross, speak out whatever comes to your mind.*

Spiritual Exercises of St. Ignatius Loyola [53]

1.1 The Cross and the *Spiritual Exercises*²⁵

The aim and purpose of the *Spiritual Exercises* is stated as "...preparing the soul to rid itself of all inordinate attachments, and after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our soul" [Ej 1]. The emphasis is thus placed on the phrases 'seeking and finding the will of God' and 'salvation of our souls'. Our salvation comes to us through Jesus Christ and to do the will of God we are invited to imitate Jesus Christ who in perfect obedience to God the Father is the model of doing God's will. The climax of Christian belief is the Paschal mystery, with the mystery of the Cross at the centre. According to J. Guevara, the *Exercises* don't offer for contemplation a narrative of the life of Christ, but rather relates his life as a mystery because during the time of Ignatius a mystery was considered to be a representation with images that actualized the word of God.²⁶ Salvation comes to us because Jesus, in perfect obedience to the will of God the Father, offered his life on the Cross, so that by rising and destroying death we may have life, ultimately saving our souls.

It is important to bear in mind that the book of the *Spiritual Exercises* focuses on finding God's will through discipleship and following of Jesus Christ and by extension I can argue that it is in this way that the theme of the Cross and the *Spiritual Exercises* are intrinsically linked.

This chapter examines the spirituality of the Cross in the *Spiritual Exercises* of Saint Ignatius. The highlights of the spirituality of the Cross are that it is a colloquial spirituality that is centered on the person of Christ and therefore making it a christocentric spirituality. The chapter will progress by making a case for a christology of the *Spiritual Exercises* while paying special attention to the third and fourth weeks which are the highlight of the Paschal mystery. In this way I will propose that the Spirituality of the *Exercises* is as much a Spirituality of the Cross in as much as its aim is discovering the will of God in one's life and following it.

²⁵ The version of the *Spiritual Exercises* that I will use is: *The Spiritual Exercises of Saint Ignatius*, George E. Ganss (Trans.), Gujarat Sahitya Prakash, Anand 1995.

²⁶ Cfr. J. Guevara, "Misterios de la vida de Cristo", in *Diccionario de Espiritualidad Ignaciana*, Mensajero-Sal Tarrae, Bilbao-Santander 2007, II, 1250. Quoted in G. Uríbarri, "El acceso a Jesús en los ejercicios, la cristología y exégesis científica", in *Manresa* 82 (2010), 355.

1.2 A Theological Spirituality of the *Spiritual Exercises*

A Spirituality of the Cross in the *Spiritual Exercises of St. Ignatius* must be read from the point of view a theology and mysticism of the *Spiritual Exercises*. Hugo Rahner argues that it is impossible to talk about a christology of the *Exercises* of which mysticism does not form a part of.²⁷ This in turn implies a christological and colloquial spirituality. We can say christological because the *Exercises* are overwhelmingly centered on the person of Jesus Christ and his role in God's salvific plan. From the second week to the fourth week of the *Exercises*, almost all meditations, contemplations and prayers have to do specifically with the Jesus Christ. This is what is referred to as implicit christology.

On the other hand, we talk of a colloquial Spirituality because of the colloquies that Ignatius proposes in various parts of the *Exercises*. Indeed, from the second week of the *Exercises*, every prayer ends with a colloquy to God the Father, to Jesus and to Mary. These colloquies are strategically placed to play an important role in defining how the one making the retreat relates with the divine nature of God in the economy of salvation. Furthermore, through the colloquies we find a devotion that is mariological, especially bringing out Ignatius petition of seeking to be placed with Mary's son, Jesus [Au 96]. I now proceed by examining the two concepts, that is, a colloquial and christological spirituality in the *Spiritual Exercises*. I will thereafter argue that the spirituality of the cross is the overriding theme underlying these two key concepts.

1.2.1 A Colloquial Spirituality

The term 'colloquy' in the *Exercises* is used to refer to a conversational or dialogical manner of concluding a meditation, contemplation or prayer exercise.²⁸ Ignatius employs a structure of prayer that begins with a preparatory prayer, two preambles, three principle points for prayer, and finally concluding with a colloquy. Ignatius way of describing the colloquy can help us to understand it better, for he writes: "A colloquy is made properly speaking, in the way one friend speaks to another, or a servant to one in authority - now begging a favor, now accusing

²⁷ H. Rahner, *Ignatius the theologian*, Michael Barry (Trans.), Geoffrey Chapman, London 1968, 53.

²⁸ Cfr. G. Arana, "Coloquios", en *DEI*, 341-346.

oneself of some misdeed, now telling one's concerns and asking counsel about them" [Ej 54].

Therefore I can state that the *Exercises* draw a lot of fruit for the exercitant from the colloquies. Thus I make reference to what I term as a christological spirituality of the Cross. Such a spirituality of the Cross finds its meaning and depth especially in the conversation with the crucified Christ [Ej 53], by contemplating the crucified Christ [Ej 195-198], and accompanying his mother from the Cross to the sepulcher [Ej 208]. The colloquy leads the exercitant to a deep spirituality of the Cross.

It is in the colloquies where the meditations, especially in the first week of the *Exercises*, are condensed into a prayer by the exercitant [Ej 53, 63 & 71]. The first week of the *Exercises* contains very little of an explicit christology with reference to the colloquy with the crucified Christ as an explicit christology because of the words "He is the Creator, He has stooped to become man, and to pass from eternal life to death here in time, that thus he may die for our Sins" [Ej 53]. The other important colloquy is that to our Lord that points towards a positive interpretation of the history of salvation.

Jesus Christ is at the center of the colloquies [Ej 53, 61, 63, 71, 109, 117, 118, 120, 126, 147, 156, 159, 198, 199, 225, 237, 243, 244, 246], but we also have colloquies to the three divine Persons [Ej 109, 117, 118, 120, 126] or to the Virgin Mary, the Son and the Father [Ej 63, 147, 156, 199, 225], according to the devotion that the subject feels at the moment of the meditation or prayer.²⁹ The triple colloquies in the *Exercises* point to Ignatius method and conviction of praying through meditations. This way of praying is predominantly present especially in his *Spiritual Diary* implicitly whenever he celebrated Mass of the Holy Trinity and explicitly when he mentioned 'many colloquies' [De 131:1; 7-9; 39-42; 65-70]. The triple colloquies, that often

²⁹ See, J. R. Fernandez de la Cigoña, "Los grandes coloquios de los Ejercicios Espirituales", in *Manresa* 48 (1976), 73-88.

include Our Lady, can be seen as a communion between the pilgrim Church personified by the exercitant, and the celestial Church.³⁰

The triple colloquies are used by Ignatius in the most important meditations of the second week, that is, the two standards [*Ej* 147], the three kinds (binaries) of men [156], and the three ways of being humble (three degrees of humility) [168]. These three exercises have the imitation of Christ as their focus, and in my opinion point towards a spirituality of the Cross, specifically when they are viewed as responding to Jesus call to discipleship, “if anyone wishes to come after me, he must deny himself and take up his cross daily and follow me” (Lk 9:23 & Mt 16:24). Taking up one’s cross is choosing the standard of Christ, being indifferent in order to embrace God’s will like the third kind of man, and being humble as in the third degree of humility.

It can therefore be emphasized that the colloquy is a profound and intimate way of relating to the divinity and to the Virgin Mary in such a way that the one doing the *Exercises* is able to draw the fruits of prayer by developing and intimate relationship with Jesus Christ, leading the exercitant to open up their feelings, thoughts and desires. Viewed in another sense it leads the exercitant to total self-giving (*‘entregarse’*). This total surrender and openness to the will of God, modeled on Christ surrender on the Cross is the greatest benefit of what we can call a spirituality of the Cross. Using an analogy, such spirituality draws us to follow him whom we are looking at and talking to in the colloquy, who is none other than the crucified Christ.

1.2.2 The fundamentals of a Christological Spirituality

The theology of the *Spiritual Exercises* is, in my opinion, a theology of the cross that takes the form of the hymn of Philippians 2: 5-11³¹:

³⁰ Cfr. G. Uríbarri, *Primera Semana: Misericordia – Pecado – Escatología. Apuntes del Profesor para la preparación y seguimiento de la sesión del Máster Ignaciana*, UP Comillas, Madrid, Martes 17 de enero de 2017, 22.

³¹ The version of the Bible used here is: V. Zinkuratire, A. Colacrai (General eds.) et al., *The African Bible*, Paulines Publications Africa, Nairobi 1999.

Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a Cross. Because of this, God exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

This more than any other biblical text has parallels with the colloquy with the crucified Christ [Ej 53]. They both talk of Christ, who is God, who takes the form of man and dying on the Cross. Up until the second week we speak of an implicit christology, but the central theme of the second week of the *Exercises* begins with the meditation on the incarnation, introducing us to an explicit christology that runs from the second to the fourth week culminating in the glorious resurrection of Jesus Christ.

Hugo Rahner argues that it is quite certain that the whole Ignatian theology and mysticism was essentially christological.³² Gilles Cusson on his part is of the view that Ignatian spirituality is eminently Trinitarian and christocentric. For him, this christocentrism is manifested principally in the meditations of the Kingdom and of the two standards, which are dedicated to the service of the Church of Christ.³³ Nurya Gayol, in her reading of the works of Hans Urs Von Balthasar affirms that christocentrism in the *Spiritual Exercises* is unarguable; it is a Trinitarian christocentrism that points to the Cross from the incarnation. The Cross is inscribed in the world since its foundation.³⁴

One cannot speak about Ignatian christology without examining Ignatian mysticism. This Ignatian mysticism, according to Rahner, is drawn from Ignatius' visions in which he saw Christ and the other persons of the Blessed Trinity.³⁵ The

³² H. Rahner, *Ignatian the theologian*, 53.

³³ G. Cusson, *Experiencia personal del misterio de salvación. Biblia y Ejercicios Espirituales*, Apostoldado de la prensa-Hechos y Dichos, Madrid-Lima 1973, 55.

³⁴ Cfr., N. Martínez-Gayol, "Cristocentrismo dramático: la centralidad de la Cruz" (Capítulo preliminar), in Hans Urs Von Balthasar, *Textos de Ejercicios Espirituales*, Mensajero-Sal Terrae, Bilbao-Santander 2009, 48-54.

³⁵ Cfr. H. Rahner, 53, cit. *FN I*, p. 504.

culmination of the christological content of the experience of Ignatius was the spiritual experience he had in the vision of La Storta, where Christ bearing the cross, spoke to him: "It is my wish that you should serve us"³⁶ This mystical experience narrated more clearly in the *Autobiography* relates to the meditation on the two standards and also finds its way in the Formula of the Institute, that is: "To be received under the Standard of Christ our Lord" [Ej 147]. This theological mysticism of a christological nature can be considered as important because it appears in the key documents in the foundational experience of Ignatius of Loyola. Hugo Rahner cites Jeronimo Nadal as stating that Ignatius consulted other branches of theology in conjunction with scriptures as a confirmation of what he had learned from spiritual inspiration.³⁷

Rahner considers two main reasons as to why it is important to take note of the christology of the *Exercises*. The first is that Ignatius had dogmatic convictions that he attached to the theological elements of the *Spiritual Exercises*; and second that it is impossible to appreciate the historical growth or apostolic effectiveness of the *Exercises* without an accurate grasp of their christocentric elements.³⁸ Inasmuch as the *Exercises* contain a meditative concentration on the life of Christ they are also essentially a clearly defined method of contemplating the divine and human life of Christ on earth.³⁹

When we speak of the text of the *Spiritual Exercises*, what are called the *Exercises* proper, begin with the Principal and foundation and end with the contemplation to attain love. The principal and foundation and the contemplation to attain love are texts which contain an implicit christology, that is to say, no direct mention of Christ is made - it is implied. We now proceed by examining the christology of each part of the *Exercises*.

³⁶ Ibid., cit FN II, 133.

³⁷ Cfr.H. Rahner, 53. Cit. *Chron.* III, 529 f.

³⁸ H. Rahner, 54.

³⁹ Ibid.

1.2.3 Christology of the Principal and foundation

The Principal and Foundation is the door and the synthesis of the whole *Spiritual Exercises*.⁴⁰ The main question in examining the Principal and Foundation is: what does it have to do with the Cross? The principle and foundation [Ej 23] is a meditation placed just before the beginning of the first week of the *Exercises*. It is the first meditation after what are known as ‘Annotations’ or ‘Preliminary Observations’. Its positioning is not by coincidence. It can be argued that it is the starting point of the *Spiritual Exercises* properly speaking⁴¹ that ends with the Contemplation to Attain Divine Love [Ej 230-237].

There is an apparent absence of any reference to Christ in the Principle and Foundation.⁴² This leads authors such as Santiago Arzubialde to argue that the PF doesn’t name Christ and is thus not christological.⁴³ He favors a more theological-anthropological reading of the PF. For Arzubialde ‘God our Lord’ is God the Father. Jon Sobrino on his part underlines that the most important aspect of this meditation is that it facilitates the beginning of an encounter with the God of Jesus Christ. Jesus Christ even though not explicitly mentioned is for us an access to God the Father.⁴⁴

On the other hand some authors, as seen below, however argue for a christological reading of the Principle and Foundation through a theological interpretation of the term Creator, which is something very much in the usual habit of St. Ignatius in his manner of addressing Christ using different titles. Indeed in the colloquy with the crucified Christ [Ej 53] Ignatius refers to Jesus Christ as ‘Creator’, who has come to take the form of man (incarnation). Víctor Codina sees a christology of the PF specifically because Jesus as the second person of the Trinity

⁴⁰ Cfr. S. Arzubialde, *Ejercicios Espirituales de S. Ignacio. Historia y Análisis*, Mensajero-Sal Terrae, Bilbao-Santander 2009, 111.

⁴¹ The annotations can be viewed as preliminary guidelines that state what are the *Spiritual Exercises*, instructions for the one giving the *Exercises*, as well as the subject of the *Exercises*.

⁴² G. Uríbarri, *Primera Semana*.

⁴³ S. Arzubialde, *E.E.*, 118-119.

⁴⁴ J. Sobrino, *El Cristo de los Ejercicios de San Ignacio*, Sal Terrae, Santander 1990, 24-25.

takes part in creation, thereby making it possible for Ignatius to refer to him as 'Creator'.⁴⁵

M. Giullani and D. Mollat in their studies of Ignatian christology argue that the use of 'God our Lord' [Ej 23] refers to Christ our Lord.⁴⁶ M. A. Fionto, is another proponent of a christocentric approach to the PF.⁴⁷ Others like G. Fessard and A. Chapelle argue for a possible double interpretation of an implicit or absence of a christology of the PF.⁴⁸ For them Ignatius is not very clear on his use of the titles, giving room for both interpretations.

Joaquin Losada favors a christological reading of the PF using a logical consideration of theological prepositions as compared to philosophic perspectives. For him, the PF draws attention to the 'salvation of souls' which situates man at the centre, through his fall and salvation history. This is nothing more than the mystery of Christ. Losada further argues that the very term 'principal' has deep biblical roots, for example in this passage in Corinthians: "for no one can lay a foundation other than the one that is there, namely, Jesus Christ" (1 Cor 3:11).⁴⁹ Jesus Christ is therefore the Principal and Foundation.

Whereas the christological nature of the PF is not so evident and is still debatable, I am more inclined to an implicit christological reading of the PF. With the assumption that Christ is present implicitly in the meditation we can conclude that it is a christological text.⁵⁰ The Principal and Foundation can also be said to be more a text that presents us with an anthropological christology of the *Spiritual Exercises*

⁴⁵ V. Codina, 1071-1072.

⁴⁶ See M. Gulliani, "Dieu notre Createur et Rédempteur", *Christus* 6 (1959), 329-344; D. Mollat, "Le Christ dans l'expérience Spirituelle d'Ignace", *Christus* I (1954), 23-47, cited in V. Codina, "Jesucristo", 1071.

⁴⁷ See M. A. Fionto, *Cristocentrismo del principio y fundamento de S. Ignacio*, C y F 17 (1961), 23-25 cited in S. Arzubialde, footnote no. 30, 118.

⁴⁸ See G. Frssard, *La Dialectique* II, 43; A. Chapelle, *Le Principe el Fondement*, 66-67 as cited in S. Arzubialde, footnote no. 32, 119.

⁴⁹ J. Losada, "Presencia de Cristo Jesús en el Principio y Fundamento", en *Manresa* 54 (1982), 45-57.

⁵⁰ L. M. Armendáriz, "Juntamente contemplando su vida". La Cristología de los Ejercicios Espirituales, in *Manresa* 63 (1991), 126. See also J. Solano, "Jesucristo bajo las denominaciones divinas en San Ignacio", en *Estudios Eclesiásticos*, 30 (1956) 325-342.

because it deals with the words, actions and life of the historical Jesus.⁵¹ Among other things this meditation also deals with the themes of a christology of the *logos* and of the incarnation.

According to Hugo Rahner, this meditation has to go hand in hand with the texts of the Election [Ej 169 & 179] because he sees a connection between what is said about salvation of the soul and indifference towards all created things that sums up the attitude necessary for any election regarding one's state of life. Rahner sees the principal and foundation as divided in three stages: 1. the salvation of the soul, 2. Indifference towards all created goods, and 3. a longing to come closer to one's real end by conformity with the crucified Lord and Creator. Thus for him, the principle and foundation is a highly compressed theological compendium of the whole *Exercises* that can only be understood with regards to the 'Call of the King' [Ej 143-147].⁵² This view of Rahner can lead us to argue that the christological foundation of this meditation can only be seen in light of posterior texts in the *Spiritual Exercises*.

Two considerations are important, according to Armendáriz: First, if the contemplation of the life of Christ leads man to know the will of God for him or her, it is because Christ has radically to do with that; Second, without a christological presence of Christ in the first week, the Principal and Foundation would be an ideal but incomplete project. It only makes sense because Christ is intrinsically linked to it.⁵³ In giving the Principal and foundation to the exercitant, it should not be lost upon us that the finality of the meditation should lead the person to a meditation of the purpose and finality of life, that is to "praise, reverence, and serve God our Lord, and by this means to save his soul" [Ej 23], closely linked to the final words of the *Exercises* "...inseparably united with love of Him"⁵⁴ [Ej 370].

In inviting us to be indifferent in the face of all created things and life in itself, the Principle and foundation is pointing towards the person of Jesus Christ as the role

⁵¹ Santiago Arzubialde is of the opinión that the Principal and Foundation is a very anthropological text because it brings across a spiritual experience of a radical creatural dependence on its Creator. Man's ultimate existence is stamped on its creator. See S. Arzubialde, *Historia y Análisis*, 113.

⁵²H. Rahner, 62.

⁵³ Cfr. L. M. Armendáriz, 126.

⁵⁴ 'Him' refers to the 'Divine Majesty'.

model to be followed. In reminding us that we are “created to praise, reverence, and serve our God ...” so that by doing this we can “save our souls”, and by inviting us to “choose only that which is more conducive to the end for which we are created” [Ej 23] the Principal and foundation alludes to and anticipates the third week of the *Exercises*⁵⁵ because salvation comes to us through the Cross.

1.2.4 Christology of the First Week

The christology of the first week can be better understood in light of the christology of the second week, more concretely in the meditation of the Kingdom.⁵⁶ The implicit christology of the first week can be found in the colloquy with the crucified Christ: “Imagine Christ our Lord before me on the cross and make a colloquy” [Ej 53]. This can be argued to be the climax of the first week of the *Exercises*. The first week is by and large focused on the contemplation of sin and the examination of conscience with the aim of moving the exercitant to devote their energies in forming a theology of the sinfulness and religious purposiveness with an eye always on the cross. Ignatius purposefully makes Christ present from the first week of the *Exercises* by also including the traditional prayer *Anima Cristi* (Soul of Christ).⁵⁷

The christology of the first week is mainly a colloquial christology. The colloquy that occupies the central part, not only in the first week but in the whole of the *Exercises* is the colloquy with the crucified Christ [Ej 53]. This is seen in the wording, which is a history of salvation: “[...] how is it that he, although he is the Creator, has come to make himself a human being? How is it that he has passed from eternal life to death here in time, and to die in this way for my sins?” More concretely this colloquy includes the incarnation, passion, death and resurrection. Christ in the first week is known by seeing him as a savior and having the desire to respond to him adequately. The christology of the first week is also one related to ‘sin’.⁵⁸ An exercitant who has been able to examine their history of sin is invited to meditate on

⁵⁵ S. Kiechle, “Cruz”, en *DEI*, 504-511.

⁵⁶ V. Codina, 1072.

⁵⁷ H. Rahner, 59-60.

⁵⁸ Cfr. L. M. Armendáriz, 128.

Christ hanging on the Cross and speak with him, reflecting on what Christ has done for him or her.

The main point is that through the Cross Christ has freed us from all sin. Consequently, the exercitant reflects on what they have done for Christ, and what they ought to do for Christ. The anticipated and logical conclusion is a response from the one making the *Exercises* to surrender their lives for Christ in discipleship that is inspired by the Cross. The Cross and God's mercy go hand in hand in discipleship and living as a Christian. The consequence is the importance placed on the merciful and unconditional love displayed by Jesus Christ on the Cross. Christ, who loved us to the end (John 3: 1).

The christology of the first week can therefore be termed as dialogical, existential, and radically soteriological. The incarnation itself points towards the death of the savior, who dies for the sins of mankind. It can also be termed as a 'christology of the Cross' (*Christologia crucis*) because the first image the exercitant encounters of Christ is Christ placed on the Cross, thus resulting in the *Exercises* beginning with a christology of the passion.⁵⁹ The function of the first week is to make the exercitant aware of the possibility of eternal salvation or eternal loss, but only if seen in relation to the 'Creator and Lord' [*Ej* 53] who came in the flesh [*Ej* 71] and died on the cross.⁶⁰ The first week achieves its aim when the exercitant has experienced God's unconditional love and feels motivated towards a discipleship of the Cross. It is this readiness to follow Christ that leads the exercitant into the second week of the *Exercises*.

What we may therefore term as a spirituality of the Cross in the first week is an awareness and recognition of one's sinfulness and personal history of sin, followed by repentance and a profound experience of God's merciful love and forgiveness. Once the exercitant feels liberated from sin and moved to discipleship by gazing and meditating the mystery of Christ on the Cross (a *Kenosis* – God emptying himself in the form of man), he or she is drawn to participate in God's salvation history

⁵⁹ L. M. Armendáriz, 129 -131.

⁶⁰Cfr., H. Rahner, 93-94.

through ones personal history of salvation. In sum, the spirituality of the Cross of the first week is focused on the Cross as the last meditation before enjoining in the mysteries of the life of Christ. The spirituality of the Cross reminds us that the Cross is the source of God's mercy in the face of sin and brokenness.

1.2.5 Christology of the Second Week

The second week begins with the memory of Christ on the Cross and the colloquy with the crucified Christ. This colloquy prepares the exercitant for the important meditations that are to follow, that specifically geared towards making an election. The christology of the second week draws its theological significance from the contemplation of the life of Christ. This concept is summed up in Fr. Mirós directory as follows:

“It should be noted that the contemplation of the earthly King at the beginning of the Second week is, as it were, the foundation of all the contemplations of the life of Christ to follow; for all this is concerned with nothing other than the imitation of Christ our Lord, which constitutes the perfection of human life.”⁶¹

As demonstrated we can say that second week is entirely focused on Christ. The meditation of the two standards, the three types of men and the three degrees of humility form the foundation of the second week. The meditations of the second week are also a preparation for the exercitant to make an election for that which helps him or her achieve the end for which they have been created. This is a recapitulation of the Principal and foundation [Ej 23]. For Ignatius, the life of Christ must be seen within the context of salvation, culminating in the Cross.

1.2.5.1 The Incarnation

The theology of the Cross brings together two key theological concepts in the *Spiritual Exercises*, which are the incarnation and the paschal mystery. The incarnation and the Cross can be seen as two poles from which to view the meaning of the Good News of Jesus Christ.⁶² The contemplation of the incarnation can be

⁶¹ MI II, 2, p.393 as cited in Rahner, 97. MI II means *exercitia spiritualia S. Ignatii eorumque Directoria*, 2 vols, Madrid and Rome, 1919 and 1995.

⁶² Cfr., Philip Sheldrake, “Theology of the Cross and the Third Week”, in *The Way Supplement* 58 (1987), 21-34.

summed up as the history of the world under the history of God. It is an important point in the history of salvation. The Trinity appears clearly expressed and the sending of the second person of the Trinity marks the turning point in the history of salvation of man. The highlight is found in the grace asked for, that is, “an intimate knowledge of our Lord, who became man for me, that I may love Him more and follow Him more closely” [Ej 104]. This is the same grace that will accompany meditations on the birth and public life of Christ. The meditations on the three classes of men [Ej 149-157] and the three degrees of humility [Ej 165-168] prepare the exercitant towards a disposition to make an election [Ej 169-188] and a reform of life [Ej 189] based on following Christ and recapturing the grace asked for [Ej 104].

The christology and spirituality of the Cross in the contemplation of the incarnation is explicitly mentioned in the third point in the contemplation of the nativity [Ej 116] – “...that the Lord may be born in greatest poverty; and that after so many hardships of hunger, thirst, heat, cold, injuries, and insults, he may die on the Cross for me! And all this for me...” The intentional mention of the Cross at the birth of Jesus by Ignatius is a pointer that the Exercitant must always put before him or her, this image of the Cross. The incarnation and birth of our Lord is a reminder that God became man so that humanity may be saved through suffering, and by extension death on the Cross. The Cross thus becomes a defining moment of the whole project of salvation. We can therefore say that the incarnation is a process of descent, towards and up to the Cross.⁶³ The Cross is the fate of God in a world full of conflict and sin.⁶⁴

In the same way we can therefore say that the Cross is the inevitable consequence of God’s engagement with a world of sin and specifically of the mission of Jesus in obedience to the Father. The incarnation and the Cross can only be understood in terms of each other. The Cross becomes the revelation both of the nature of God and a world in need of redemption.

⁶³ Cfr., Stefan Kiechle, “Cruz”, in *DEI*, 505-506.

⁶⁴ P. Sheldrake, 30.

1.2.5.2 The Cross and the two Standards

The contemplation on the two standards is the densest christological contemplation of the *Exercises* that Ignatius offers as a starting point of the second week.⁶⁵ It also acts as summary of all that will follow in the second week. The ultimate aim of this meditation is a realization that the Kingdom can ultimately be established only through labors of men who offer themselves unreservedly to Christ the King, and because Christ conquered through sacrifice only those who make such an offer are able to help build up the Kingdom.⁶⁶ The meditation of the two standards is geared towards helping the exercitant in making an election. Such an election however, can only be achieved if it is received as a gift from God, and thus the insistence of asking to be 'received under the standard of Christ'.⁶⁷ The standard of Christ is incompatible with the Cross.

According to S. Arzubialde, Jesus clothed with his divinity calls personally the exercitant to identification with his person, and to a discipleship (following), which is a task for the Kingdom and entails a participation in his life. Thus the call of the King presents to us the Christ, the exalted 'Kyrios'. Here we find explicitly mentioned the theme of service to God and the vocation of man as a continuation of what was seen in the Principal and Foundation.⁶⁸ The standard of Christ and accepting the call of the King is to accept his destiny which implies a participation in the Cross.

We can say that the standard of Christ is the standard of the Cross for flying the standard of Christ in a battle against can be symbolic of battling evil with the Cross. In the colloquy the exercitant asks the grace from our Lady "... to be received under his standard" [*Ej* 147] which brings with it actual and spiritual poverty, reproaches and injuries, ultimately leading the exercitant towards an imitation of Jesus Christ. Such an imitation of Jesus Christ is not detached from the suffering of the Cross.

⁶⁵ Cfr., L. M. Armendáriz, 132

⁶⁶ H. Rahner, 106-113.

⁶⁷ M. Costa, "Banderas", in *DEI*, 220.

⁶⁸ Cfr., S. Arzubialde, *E.E.*, 279-280.

1.2.5.3 The three Degrees of Humility and the Election

The degrees of humility are in a way an invitation to imitate the humility of Christ. One identifies themselves with the mystery of Christ which includes an emptying and exaltation which arise from a personal relationship with the Lord. The 'kenosis' of Christ's Paschal mystery obliges one to choose the life that leads one to a greater service. The greater service for the glory of God, which is humility, in this case is inspired by no less than wisdom of the Cross.⁶⁹

In the preambles to making an election and three degrees of humility [*Ej* 164-167], the second way of being humble coincides with the earlier theme of the Principal and Foundation that invites the exercitant to embrace indifference. Embracing indifference leads one to an imitation of Jesus Christ and frees them to be able to make a sound election to "choose only that which is more conducive to the end for which we are created" [*Ej* 23]. The third degree of humility implies a disposition in accepting the Cross if it leads to greater end. Even though the Cross is not mentioned explicitly as a condition in making an election the whole process that precedes it presupposes it. Following the same logic we can assume that since the election [*Ej* 169-188] and a reform of life [*Ej* 189] come immediately before the third week and the contemplations on the passion, a sound election and reform of life prepare one to embrace the paschal mystery and to embrace the Cross.

1.2.6 The Paschal Mystery

The passion of Christ can only be contemplated correctly from the point of view of the resurrection. That is why the third week and fourth week must be considered together because the passion and glory cannot be separated in the Paschal mystery. The Paschal mystery is the most important mystery of the Christian faith. It is the mystery that gives Christianity its definitive mark. The Paschal mystery has at its center the symbol of the Cross. The cross is thus important because it unites the themes of God's merciful love with that of sin and its reality (the death of an innocent Jesus on the Cross).

⁶⁹ Arzubialde, *E.E.*, 428-431.

The passion of Christ appears as the ultimate consequence of the *kenosis* that was already announced in the incarnation and the mysteries in the infancy narratives. In the Gospel of John where the last supper narrative is missing Jesus washes the feet of the disciples as an offering of Jesus towards his disciples (Jn 13:34; 15:9). This becomes a symbolic action that explains the sense of the salvific mission by his death. In the last supper, Ignatius resounds how Jesus anticipates his passion and death, by offering himself as a sacrificial Eucharistic meal as a profound sign of love.⁷⁰

The question of evil is another theme that will be present and one that the exercitant grapples with recurrently, especially in the third week. It is what Santiago Arzubialde calls the paradox of the manifestation of the mystery of sin in Christ.⁷¹ The one doing the retreat will have to confront the question of evil and the structures of sin that also somehow led to the crucifixion and death of Jesus on the Cross. The reality of evil seems a contradiction on the Cross, for at the cross is present sin and grace. The exercitant will ask, Is God present on the Cross in the presence of such evil? In the face of these questions one is led to a reflection on basic Christian values such as fraternity, trust in God, gratitude, and joy. Indeed, a faithful who experiences suffering, injustice or irreparable harm will dialogue with the crucified Christ in order to reinforce their decision to follow Jesus.

The challenge that many encounter is that of viewing evil as a punishment from God, while actually the contrary is true. A spirituality of the Cross helps the subjects in and out of the *Exercises* to cleanse their image of God so that when injustices, unexpected grave illnesses, and other challenges, they may stop and relive the experience of the passion so as not to see suffering as punishment from God but view God's merciful love in the face of suffering. The *Exercises* provide a privileged moment to receive theological answers about the question of evil and suffering. A spirituality of the Cross furthermore assists the exercitant to purify their image of God by considering the passion of Jesus which is at the center of the third week.

⁷⁰ R. García Mateo, "Teología de la Cruz", en *Estudios Eclesiásticos* 92 (2017), 141-142.

⁷¹ S. Arzubialde, 506.

Once the image of God has been purified, a spirituality of the passion acts as a guide (both in the retreat and afterwards) for difficult situations. The true meaning of the passion of Christ is not suffering but God's divine love. The exercitant is invited to interpret the passion of Jesus, not only as a disgrace and humiliation, but also as a source of God's love, which can be found in all situations of life, as is seen in the contemplation to attain divine love [Ej 230-237].⁷² Having done this, the exercitant will be closer to the aim and the reason for the *Spiritual Exercises*, that is, to seek and find God in all things [Ej 1]. The spirituality of the third week strengthens the exercitant to relate his or her experiences with those of Christ and be consoled that they will be accompanied by Christ in their own suffering.

1.2.7 Christology of the Third Week

Unlike the second week which had the life of Christ and that of the exercitant at the centre of the meditations and contemplations, in the third week, Christ becomes the object of meditation. The focus of the third week can be viewed according to three keys, that is, that the love demonstrated by Jesus supersedes the suffering faced [Ej 195]; the purification of the image of God that the Christian experiments on Good Friday [Ej 196]; and the spiritual fruits that a follower of Jesus (the exercitant) can draw from the contemplation on the passion [Ej 197].⁷³ The christology of the third week is also relational because of the formulation "for my sins" [Ej 197], and "for me". The third week marks a transition from a theoretical christology to an existential christology. Víctor Codina suggests that this is because Ignatius is not interested in theory but in their pastoral application with concrete subjects. The christology of the *Exercises* is a christagogy and mystagogy of Christ's experience.⁷⁴

The third week for Ignatius is important and cannot be just an in between, a by the way, series of contemplations on sorrow and suffering, between two weeks that are relatively weeks of consolation.⁷⁵ The passion of Christ is essentially at the centre of the contemplation of this week, but bearing in mind that Ignatius had explicitly introduced earlier two times [Ej 53, 116]. In this case the emphasis for the penitent is

⁷² A. Guillén, "La originalidad ignaciana de la tercera semana", in *Manresa* 83 (2011), 344.

⁷³ A. Guillén, "Directorio breve sobre la tercera semana", in *Manresa* 88 (2016), 81-84.

⁷⁴ V. codina, 1074.

⁷⁵ A. Guillén, "La originalidad ignaciana de la tercera semana", 339-350.

that Christ 'dies for my sins' [Ej 53, 193, 197] while posing the question of what he or she ought to do for Christ [Ej 53, 97].

The grace asked for by the exercitant is to accompany Christ in his passion in a profound way, that is, to desire ... "sorrow, regret, and confusion, because the Lord is going to his passion for my sins" [Ej 193]. The focus shifts from the graces for pains and tears for one's personal sins [Ej 55] to desiring "what is proper for the passion: sorrow with Christ in sorrow; a broken spirit with Christ so broken; tears and interior suffering because of the great suffering which Christ endured for me" [Ej 203]. Three verbs are used for contemplating the passion, to see, to listen and to watch [Ej 194] that highlight the Christology of the third week using three considerations, that is, first, the suffering of the Lord in his human nature [Ej 195]; second, is the hidden divinity [Ej 196]; the third, is the response of the exercitant, for whom Christ does all these things, and the answer which he ought to give [Ej 197].⁷⁶

The christology of the third week is centered on the passion of Christ even though from the very beginning the *Exercises* prepare the exercitant for it [Ej 53, 116]. Freed from the weight of his or her sins, the exercitant follows Christ on his way to Calvary. In addition to seeing, hearing and looking⁷⁷ [Ej 194] Ignatius adds other features to the christology of the third week, that is 'suffering or pain' of Christ as a human, the second is the 'hidden divinity' and the response that the exercitant should give.⁷⁸ The cross of the incarnate creator and Lord of all things stands at the centre of the history of salvation, as well as of the *Exercises*, thus the third week is subordinately linked to the election⁷⁹, that is, "what shall I do for Christ?" [Ej 53]; and also "consider that Christ suffers this for my sins, and what I ought to do and suffer for Him." [Ej 197]. As Fr. Polanco says, "The meditations on the passion give the election its consistency".⁸⁰ Thus the purpose of the third week is to reinforce the

⁷⁶ L. M. Armendáriz, 150-152.

⁷⁷ The Spanish version distinguishes two ways of looking or seeing, perhaps with one taking a deeper meaning of perceiving something interior.

⁷⁸ L. M. Armendariz, 151.

⁷⁹H. Rahner, 131.

⁸⁰ *Exercitia spiritualia S. Ignatii eorumque Directoria*, 2, p. 525. Cited in H. Rahner, 131.

election. It is in the third week that we see a christology of *kenosis* – the creator coming down to take the form of man (Phil 2:7).

The third week is for Ignatius, the moment to complete one's election.⁸¹ Ignatius presents us with the rules to order oneself in taking food [Ej 210-217]. The argument in favor of the connection between the election and the rules for taking food is that Ignatius being a very articulate and organized man did not put them there by coincidence, rather that they were well thought out and purposely inserted at the end of the third week. The rules are seen in parallel with those of the election and a reform of life in the second week.⁸²

We can therefore conclude that in proposing this exercise, of ordering oneself in eating, Ignatius invitation is for the exercitant to examine the dynamics of his or her desires, with the intention of ordering them. A reform of life would also imply ordering of one's objects of desire or as stated in the aim and purpose of the *Exercises* "any means of 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" [Ej 1]. Thus an election and ordering one's appetites and affections go hand in hand.

We can therefore conclude that for Ignatius suffering has to be viewed through the lenses of God's merciful love. Through God's love, the suffering experienced on the Cross disappears as sin and death are conquered. The Cross is a necessary step towards a glorious resurrection. A spirituality of the Cross of the third week therefore draws us to share in Christ suffering, but with a fixed horizon full of hope in the resurrection. Thus the third week remains incomplete without the fourth week. Together they complete the paschal mystery that marks the Christian faith, for as St. Paul wrote: "And if Christ has not been raised, then empty too is our preaching; empty, too, your faith ...and if Christ has not been raised, your faith is in vain; you are still in your sins ... if for this life only we have hoped in Christ, we are

⁸¹ A. Guillén, "La originalidad de la tercera semana", 346.

⁸² For more on this, see Antonio T. Guillén, "Reglas 'ordenarse en el comer'", in *DEI*, 1553 -1555.

the most pitiable of all people” (1 Cor 15: 14-19). But since Christ rises from the dead, we have everything to hope for.

1.2.8 Christology of the Fourth Week

The main objective of the fourth week is to contemplate the second part of the paschal mystery that is undoubtedly the nuclear of our faith.⁸³In the fourth week our attention is directed after the resurrection, to the revelation of glory or to the ‘true and the most holy effects’ of the divinity which transfigured humanity.⁸⁴ The christology of the fourth week invites the exercitant to “rejoice intensely because of the great joy and the glory of Christ our Lord” [Ej 221]. Thus the center and culmination of all the other weeks is the revelation of glory. Here, too, according to Rahner, the contemplations are intended as a means of confirming the election.⁸⁵ The colloquy with three persons is central [Ej 225] and more so the conversation with Christ as a friend [Ej 224].

The joy of the risen Christ must be read from the point of view of the glory of the risen Christ, that is to say, the divine gift from God after the catastrophe of the Cross. The joy of the risen Christ is part of God’s salvation project: “Let us work the redemption of the human race” [Ej 107]. With the death of Christ everything is consummated, even in the apparent failure. From the Cross Christ assumes his place as the eternal King and Lord of the universe.⁸⁶ The Cross is therefore a place where failure is converted to glory.

The fourth week shifts the focus of the exercitant from within themselves to an outward gaze at the risen Jesus. The exercitant is reminded about the Cross, but this time not to reflect on the fact that Christ died ‘for me’ but instead direct their feelings and sentiments at the effects of what has taken place on the Cross. Sorrow turns into intense joy whose object now is the glory and joy of Christ [Ej 221]. The resurrected Christ is a transformed Christ who invites the exercitant to participate in this

⁸³ A. T. Guillén, “El proceso espiritual de la cuarta semana”, en *Manresa* 79 (2007), 127.

⁸⁴ H. Rahner, 133.

⁸⁵ Cfr. H. Rahner, 133.

⁸⁶ Cfr., M. Tejera, “La Cuarta Semana en la dinámica de los Ejercicios Espirituales”, in *Manresa* 59 (1987), 318.

transformation. It is expected that the exercitant by now will have undergone a transformation.

Ignatius begins the fourth week by proposing to the exercitant to “Consider how the divinity, which seemed hidden during the passion, now appears and manifests itself so miraculously in this holy resurrection, through its true and holy effects” [*Ej* 223]. The theology behind the resurrection is the conviction that it is in the passion and death of Christ on the Cross where the consummation of salvation took place.⁸⁷

Another important highlight of the fourth week is found in the fifth point which invites the exercitant to “Consider the office of the Consoler which our Lord carries out, and compare it with the way friends console one another” [*Ej* 224]. In the apparitions, the risen Christ carries out this office of the consoler, beginning with his mother, the Blessed Virgin Mary. This inclusion by Ignatius comes as no surprise given that all through the *Exercises* she is the first person who appears in the triple colloquies alongside Jesus and God the Father. The office of consoling is at the same time an announcing of salvation that will conclude in the consummation. The immense joy that salvation brings can be derived from the very definition that Ignatius gives of consolation, as “that which occurs when some interior motion is caused within the soul through which it comes to be inflamed with love of its creator and Lord”. We can say the consolation of the risen Christ inflames our hearts with an immense love for God.

With this we can therefore conclude that a spirituality of the Cross in the fourth week is a spirituality that impels us to draw the fruits of the resurrection from the crucified and risen Lord and sharing in this immense joy so that our souls may be inflamed with God’s love. The fourth week is focused on a configuration with the glorious Christ. The Cross is the point of union between the passion and glory of Christ. The resurrection of Christ cannot be explained without reference to the Cross.

1.2.9 Christology of the Contemplation to Attain Divine Love

Just as the *Exercises* began with a meditation without an explicit christology, so does it conclude without it, yet both the Principal and Foundation and the Contemplation to attain Love are considered two of the most important exercises

⁸⁷ Cfr. Armendáriz, 154.

because they open and close the *Spiritual Exercises*. The contemplation to attain love does not mention Christ even once, but instead refers to God. There are those of the school of thought, such as Víctor Codina, who are of the view that referring to ‘God our Lord’ [Ej 232] in this case implicitly refers to Jesus Christ.⁸⁸

On the other hand, other authors like Armendáriz offers another explanation, that all through the *Exercises* from the first to fourth weeks, Christ has been drawing the exercitant towards the love of God the Father and so having died and resurrected. God is love in itself and God is all in all (1Cor 15: 28). In this case it is Christ who draws the exercitant to God with this contemplation through discipleship which has made it possible for the exercitant all through the *Exercises* to see and love God who is love.⁸⁹ This view is however contested, given that Ignatius leaves a cloud of doubt over his use of the titles attributed to God the Father and to Christ. It is worth noting that, just like the Principle and Foundation, the Contemplation to attain love can also be considered as making reference to God the Father.

We can therefore see the reason behind the title of this contemplation as one “to attain Divine Love” [Ej 230]. Divine love is God. I am more inclined to this second explanation of the absence of the word ‘Christ’ in this contemplation. Christ is implicitly present. Christ is also implicitly present in the creating action of God, especially in the creation man in the likeness and image of the Divine Majesty [Ej 235]. A spirituality of the Cross would be to see the Cross as Christ’s kenotic self giving on the Cross in order to reveal to us the love of God the Father.

The christology of the Contemplation to attain love draws from the fact that this contemplation acts like a summary of the whole body of the *Spiritual Exercises* and as such its christology, according to Armendáriz, takes in consideration the first week to the fourth week. Just as we saw in the Principle and Foundation, the “Creator and Lord” of this contemplation is Christ, the incarnate Word, who in virtue both of what he is and of what he does, dwells in all creatures and ‘behaves as

⁸⁸ V. Codina, 1074.

⁸⁹L. M. Armendáriz, 155.

one who works' [Ej 236].⁹⁰ This contemplation brings to a close the *Spiritual Exercises* and leads the exercitant to a renewed life.⁹¹

According to Rahner the christological connection between the offering to the Eternal Lord of all things [Ej 98] and the final offering of love [Ej 234] is made clear in the offering at the end of the election [183].⁹² The christology of the contemplation to attain love is based on the fact that the prayer of oblation [Ej 234], according to Rahner, is itself directed to Christ the Lord, in the prayer "Take, Lord and receive", which for him echoes the prayer to the "Eternal Lord of all things" [Ej 98]. Christ is, according to Rahner, the Creator and Lord, to whom we give back all our liberty. He is love and he is grace. And that is why we are able to say to the 'Eternal Lord of all things': "Take Lord and receive".⁹³

It is worth noting that a pneumatological interpretation of the contemplation to attain love can be made by alluding to the presence of the Holy Spirit in this contemplation by "considering how God dwells in the creatures; in the elements, giving them existence; in the plants, giving them life; in animals, giving them intelligence; ..." [Ej 235]. Monreal José María Lera argues that the contemplation to attain love is the Pentecost of the *Spiritual Exercises*, in trying to understand the absence of Pentecost as one of the contemplations or meditations after the resurrection of Christ.⁹⁴ Gilles Cusson on his part is of the view that the way in which Ignatius uses different titles to refer to the divine persons of the Trinity does not exclude neither, instead it implies unity in the relationship of the persons of the Trinity. For Gilles, any such distinction does not imply a distance between Christ and God, between the Christ and the Father, or between the Holy Spirit and Christ. It is his view that when Ignatius encountered Christ, he found him in the presence of the Divine Majesty, whose 'Word' is the incarnate expression.⁹⁵

⁹⁰ H. Rahner, 134-135.

⁹¹ L. M. Armendáriz, 155.

⁹² H. Rahner, 135.

⁹³ Ibid.

⁹⁴ For more on the Holy Spirit in the *Spiritual Exercises* see M. J. M. Lera, *La pneumatología de los Ejercicios Espirituales. Una teología de la cruz traducida a la vida*, Mensajero-Sal Terrae-Universidad Pontificia Comillas, Bilbao-Santander-Madrid 2016, v114-155.

⁹⁵ G. Cusson, 58.

We can say that the Spirituality of the Cross is apparent in the third point of the Contemplation to attain Divine love [Ej 236]: “Consider how God labors and works for me in all” created things. The image of God ‘laboring’ and ‘working’ for us is very powerful. It might be alluding to the fact that God has realized this work through Jesus Christ dying on the Cross ‘for me’. The death of God for the salvation of humanity accompanies the believer and will accompany the exercitant always after the *Exercises*.

1.3 Conclusion: Towards a Spirituality of the Cross of the *Spiritual Exercises*

The *Spiritual Exercises* are centered in seeking and finding the will of God and in the salvation of souls. Salvation comes to us through the imitation and following of Christ, who showed us perfect obedience to the will of the Father by embracing death on the Cross as a demonstration of a total self giving for the redemption of mankind from sin. The paschal mystery is the climax of the Christian tradition with the mystery of the Cross as its point of departure.

Through an examination of the *Spiritual Exercises* of Saint Ignatius my aim was to draw from it what can be termed as a Spirituality of the Cross. We have seen that such a spirituality is christocentric because it revolves around the person of Christ, his life, death on the Cross and resurrection to glory. In other words the *Exercises* are christocentric in the sense that they follow the scheme of the mysteries of the life of Christ. A Spirituality of the Cross must be read from the point of view a theology and mysticism of the *Exercises* – a task which is by itself humongous and very wide.

A christology of the *Exercises* can be seen in terms of implicit and explicit theology, meaning where there are direct or indirect references to the person of Christ. We can talk of an implicit reference to Christ in the Principal and Foundation [Ej 23] and the Contemplation to Attain Divine Love [Ej 230], whereas in the 1st, 2nd, 3rd and 4th weeks we encounter an explicit christology. The explicit theology develops the life of Christ culminating in the paschal mystery. Through the Cross, Christ frees us from sin.

We have seen that the spirituality and theology of the *Exercises* is christological, christocentric and colloquial. For this reason the chapter has broadly examined a christological dimension of the *Exercises*. In the colloquial spirituality the dialogue with the crucified Christ [Ej 53] formed the basis and starting point of the meditations and contemplations in the *Exercises*. This is why we have seen that Ignatius intended for the Cross and by extension the paschal mystery, to be constantly present in the background as an overriding theme. The exercitant is led to constantly reflect that 'Christ died on the Cross for me/for my sins'. The theology of the *Spiritual Exercises* is undoubtedly theology of the Cross that takes the form of the christological hymn of Philippians 2:5-11.

CHAPTER 2

“BENEATH THE BANNER OF THE CROSS”: THE SPIRITUALITY OF THE CROSS IN THE FOUNDATIONAL DOCUMENTS

Fórmula del Instituto

Aprobada y confirmada por el Papa Julio III mediante Bula «Exposcit debitum»⁹⁶
21 de Julio de 1550

*Todo el que quiera militar para Dios bajo el estandarte de la cruz en nuestra Compañía, que deseamos se distinga con el nombre de Jesús, y servir solamente al Señor y a su Esposa la Iglesia bajo el Romano Pontífice, Vicario de Cristo en la Tierra, persuádase que, después del voto solemne de perpetua castidad, pobreza y obediencia, es ya miembro de esta Compañía, fundada principalmente para emplearse en la defensa y propagación de la fe y en el provecho de las almas en la vida y doctrina cristiana [...].*⁹⁷

Formula of the Institute of the society of Jesus

Confirmed by Pope Julius III on 21st July 1550

*Whosoever would enlist in the cause of God neath the standard of the Cross, to serve the Lord alone and his bride the Church under the Roman Pontiff, the Vicar of Christ on earth, and wishes to do this in our Society, which we want to be distinguished by the name of Jesus, will make a solemn vow of perpetual chastity, poverty and obedience. He must take to heart that he now becomes a member of a Society that was founded chiefly to engage in the defense and propagation of faith, and the promotion of Christian life and principles [...].*⁹⁸

⁹⁶ MI Const I, 372-383

⁹⁷ Ignacio de Loyola, *Obras de San Ignacio de Loyola*, Nueva edición, revisada y actualizada por Manuel Ruiz Jurado, Biblioteca de Autores Cristianos, Madrid 2013, 390-394. This «Fórmula del Instituto» of 1550 in Spanish is the Spanish translation of Cándido de Dalmases, SJ (1906-1986), with a few revisions by Manuel Ruiz Jurado, SJ, who edited the most recent complete Works of St. Ignatius of Loyola in '*Obras de San Ignacio de Loyola*' (Madrid: BAC, 2013).

⁹⁸ The version that I will use in this work is that of: *The Constitutions of the Society of Jesus*. Annotated and complemented by General Congregation 34, Gujarat Sahitya Prakash, Anand 1996.

2.1 The Cross in the Foundational Documents

The previous chapter examined the spirituality of the Cross in the *Spiritual Exercises of Ignatius of Loyola*. The *Constitutions* and the *Spiritual Exercises* of Saint Ignatius form a unity. The *Constitutions* presuppose a familiarity with the *Exercises*. Both the *Constitutions* and the *Exercises* are fundamental sources of Ignatian Spirituality. These sources are always reorienting us in our mission, inspiring us silently so that all our “intentions, actions, and operations may be ordered purely to the service and praise of the Divine Majesty” [Ej 46].⁹⁹ This rich spiritual tradition is what enables us to consider a spirituality of the ‘sources’. This chapter examines the significance of the Cross in the *Constitutions* and identifies what we can consider the highlights of the spirituality of the Cross in the foundational documents.

The *Constitutions* proper, that is, the main body, is divided into ten parts. These are preceded by two preliminary documents: the *Formula of the Institute* and the *General Examen* which those who wish to join the Society must first be led to examine. The text of the *Constitutions*, just like that of the *Examen*, are accompanied by *Declarations*, which are additional notes that are intended to clarify its prescriptions and to make points more precise.¹⁰⁰

James Veale describes the *Constitutions* as “a contemplation for obtaining love [Ej 230] addressed to the whole body of the Company”.¹⁰¹ The *Exercises*, the *Formula*, the *Constitutions* and the *Rules* reflect the talent of a man who knew how to integrate other’s cooperation. According to Carlos Coupeau, “became the canonized expression of a charism reified out of the saintliness of a founder recognized by the Church”.¹⁰² The *Constitutions* capture and interpret the essence of the pilgrim’s experience as an individual and as a member of the companionship.¹⁰³ Coupeau suggests that the end to which the *Constitutions* advance towards is, strictly

⁹⁹ Cfr. J. García De Castro, “Alcanzado por las Fuentes: ¿por qué? ¿cómo?”, in *Manresa* 81(2009), 313.

¹⁰⁰ J. de Guibert, *The Jesuits-Their Spiritual Doctrine and Practise: A Historical Study*. William J. Young (Trans.), George E. Ganss (Ed.), The Institute of Jesuit Sources-St. Louis 1986, 140.

¹⁰¹ J. Veale, “From the Exercises to Constitutions: A Spirit in Search of a Body”, in *Constitutions of the Society of Jesus: Incorporation of a Spirit*, Gujarat Sahitya Prakash, Anand 1993, 3-9.

¹⁰² C. Coupeau, “Five Personae of Ignatius of Loyola”, in *The Cambridge Companion to the Jesuits*, Cambridge University Press, Cambridge – New York 2008, 41.

¹⁰³ *Ibid.*, 45.

speaking, a spiritual one, for they seek to assist the Society of Jesus in its conservation and growth [Co 790]. The *Constitutions* can therefore be attributed to a providential action of God [Co 812].¹⁰⁴

Following of Christ with his Cross, according to the *Formula* implies serving under his spouse the Church. Saint Ignatius was a man driven by the desire to serve God by an incessant and continuous quest of the imitation of our Lord Jesus Christ, Son of God, carrying with him the cross so that the world would be saved, so that the world would have life in abundance.¹⁰⁵ We can say therefore that the mission of the Society of Jesus is to imitate Christ with his Cross by seeking an interior knowledge of him so that we may love him more intensely and follow him more closely [Ej 104]. After examining the Cross in the *Exercises*, we now search for the meaning of the same Cross in the documents that give the Society of Jesus its apostolic identity.

The Cross as a word appears only once in the body of the *Constitutions* [Co 487, 1] and a second time as a sign [Co 812, 1]¹⁰⁶. In my opinion this is an interesting detail, being a document drawn from a rich spiritual heritage of the *Spiritual Exercises*. My observation would be that the Cross is implied all through the body of the *Constitutions*. We can say, for example, that the cross appears implicitly through words such as ‘penitence’ [Co 8,1; 90,2; 98,9; 239,2; 240,2; 263,4; 269,1; 270,4; 291,2; 300,1; 582,5; 754,1], ‘mortification’ [Co 103,1; 297,2; 340,3; 362,1; 363,2; 423,1], ‘abnegation’ [Co 81,2; 83,1; 103,2; 117,3; 258,2; 280,3; 284,3; 289,1; 296,1; 297,2; 307,4; 308,4; 516,5; 518,5; 819,4], ‘humiliation’ [Ej 75,2, ‘contempt’ (*menosprecios*) [Co 671,4] and ‘sacrifice’ [Co 313,2; 640,3; 790,1; 803,6; 812,4].

In the one time the Cross is mentioned explicitly, it has to do with prayer: “If the prayer cannot be said with proper devotion, it had better be omitted; and instead

¹⁰⁴ Cfr., C. Coupeau, “Constitutions”, in *DEI*, 437-438.

¹⁰⁵ This powerful image of imitating and following Christ carrying his Cross is derived from Ignatius vision of La Storta and is covered in chapter 3.

¹⁰⁶ *Constituciones*, in *MHSI* 64. The recurrence of the Word ‘cruz’ can be found in: I. Echarte (ed.), *Concordancia Ignaciana. An Ignatian Concordance*, Mensajero-Sal Terrae, Bilbao-Santander 1996, 281.

the teacher will make the sign of the Cross with head uncovered¹⁰⁷, and straight away begin" [Co 487] This particular reference comes in Part IV of the *Constitutions* that has to do with intellectual and practical training of Jesuits, and more concretely about the formation of Character. It recommends that the sign of the Cross be made before lectures in the event that it is deemed impossible to say an appropriate prayer [Co 486]. A spirituality of the Cross would entail always striving to make Christ present in our work, where in this case making the sign of the Cross brings us back to this awareness of the mystery of Christ and his mission.

The implicit inclusion of the sign of the Cross in part X of the *Constitutions* [Co 812] comes right before one of the most fundamental phrases of the whole document of the *Constitutions*: "It was not human means that brought the Society into being, so neither can they provide for its future: survival and progress will come from the mighty power of Christ Jesus our Lord and Our God, in whom alone we must hope, trusting that he himself will foster and advance this project which he has launched for his service, and assistance to his people [...] our first and most obvious resource is prayer and the holy sacrifice [...]."

My inclination would be to see the Cross implicitly mentioned in the words 'from the mighty power of Christ Jesus'. The mighty power of Jesus Christ is none other than the triumph of the Cross. Thus the Society which serves under the banner of the Cross will, in my view, draw its strength from that same Cross. The second implicit mention of the Cross is in the word 'holy sacrifice'. The holy sacrifice can be nothing else apart from the ultimate sacrifice of God offering his Son to die on the Cross for our salvation and liberation from sin. The Society of Jesus can only be preserved through the saving graces of our Lord.

The *Constitutions* incarnate the spirituality in terms of structures and laws. Accordingly, we can say that the incarnation of Christ was a descending movement towards the Cross, thus making the *Constitutions* an incarnation of the spirit of the Society of Jesus. It is worth re-emphasizing that without the Cross no Jesuit can make

¹⁰⁷ In the original Spanish 'uncovered' appears as "quitado el bonete", which can be literally translated as removing one's hat. This is a sign of respect and reverence.

incarnate his vocation, his charism, as one spiritual community. It would be impossible to talk about a group of 'friends in the Lord' whose proper vocation and mission in the foundational experience is not centered on the Cross.¹⁰⁸ A companion of Jesus in following Jesus 'poor, humble and crucified' renounce many things, fight against disordered attachments and strive to be indifferent inspired the Cross. A Spirituality of the Cross leads the Jesuits through its documents to contemplate and as the following questions: "What have I done for Christ? What I'm I doing for Christ? What ought I do for Christ?" [Ej 53].

The *Constitutions* as a spiritual document also contemplate a personal consecration of its members. As part of its role of preserving a spirituality the *Constitutions* construct a building that houses and conserves the initial gift of grace that lead the said Jesuit towards a communion with God by means of the communion of the apostolic body that is the Society of Jesus.¹⁰⁹ We can therefore argue that the *Constitutions* are as Ignatian as the *Exercises* but with a difference in the sense that it points towards what is 'Jesuitical'¹¹⁰ geared towards serving the Lord our God, His spouse the Church and the whole of humanity for the greater glory of God and service to humanity.

In presenting the spirituality of the *Constitutions*, we can say that it is a document that not only treats matters of the interior life, but also has a constant theme of supernatural principles that ought to direct training, studies, apostolate, and government, thereby making it a true document of spiritual doctrine.¹¹¹ The spirituality of the Cross will be focused on the first article of the *Formula of the Institute* that can be summarized as 'Serving the Lord alone and his bride the Church under the standard of the Cross'. Borrowing from the meditation of the two standards, Jesuits are called by the *Formula of the Institute* to follow Christ, and more concretely Christ carrying his Cross.

¹⁰⁸ Cfr., S. Kiechle, "Cruz", in *DEI*, 509.

¹⁰⁹ Cfr., J. C. Coupeau, "Constituciones", in *DEI*, 443.

¹¹⁰ Cfr., J. C. Coupeau, "Constituciones", 440. This word 'Jesuitical' can be used to refer to what is nowadays known as Jesuit spirituality. A spirituality that drinks from the Ignatian well, but that is particular to the members of the Society of Jesus, mainly because of how they live their lives guided by the *Constitutions* and other Jesuit documents such as those of the General Congregations.

¹¹¹ Cfr., J. de Guibert, 139.

2.1.1 The Cross and the *Formula of the Institute*

The first paragraph of the *Formula of the Institute* sets the tone for the identity and mission of the Society of Jesus. Of interest to us is the immediate mention of serving Our Lord 'beneath the banner of the Cross'. The Cross therefore defines everything that the Society of Jesus will be about.

The *Formula* was historically the first generic expression of the life to which the first companions felt called. It was a papal document, and also the basic juridical principle of the Institute of the Society of Jesus.¹¹² The *Formula*¹¹³ can be described as a contract or a covenant both between the companions among themselves, who commit themselves to living the founding spirit on the basis of their shared common history, and the contract or covenant between them and the Church. It is the document that gives identity of the Jesuit.¹¹⁴ The first part of the *Formula* is the most important because it defines the end for which the Company was founded and also defines its vocation. According to John W. O'Malley, the *Formula* were meant to be the fundamental charter of the Jesuit order, of which all subsequent official documents were elaborations and to which they have to conform. O'Malley asserts that "The *Formula* is to the Jesuits what the Rule is to other religious orders"¹¹⁵.

The *Formula* was divided into five chapters or articles: The first chapter deals with the aim of the Society and its institutionalization. This chapter can be considered as the mark or seal of Ignatian definitions, using images such as the 'construction of the tower'.¹¹⁶ The second chapter deals with the special vow to the pope as a fundamental character of the Institute with regards to apostolic objectives. The implication of the vow is that in what the pope sends the Jesuits to do that will profit 'souls' and for the 'propagation of faith' and to go where one is sent. It is in

¹¹² J. Corella, "Que es la Fórmula del Instituto y cómo se hizo", in *Constituciones de la Compañía de Jesús. Introducción y notas para su lectura*, Mensajero-Sal Terrae, Bilbao-Santander 1993, 13.

¹¹³ The *Formula* was set down first in the approval of the Society by Pope Paul III in the bull *Regimini Militantis Ecclesiae* (1540). See *MI Const I* [24-32]; & *MHSI*, 5.3. This was later expounded in greater detail in the confirmation of the Society of Jesus by Pope Julius III in the bull *Exposcit Debitum* (1550). See *MI Const I* [373-383].

¹¹⁴ P. Jacob and M. Dullard, *The Inspirational Sources of our Jesuit Charism*, Gujarat Sahitya Prakash, Anand 2003, 107.

¹¹⁵ J. W. O'Malley, *The First Jesuits*. Harvard University Press, Cambridge-Massachusetts 1993, 5.

¹¹⁶ J. Corella, "Fórmula del Instituto", en *DEI I*, 893.

effect a vow that mainly refers to the missions given by the pope. The third chapter mainly deals with the question of authority and obedience in the day to day running of Institute. The fourth chapter revolves around the Vow of poverty. These chapters echo the discipleship as marked in the 2nd week of the *Exercises* which implies taking one's Cross daily and following Christ, poor, humble and obedient.

2.1.1.1 To serve the Lord alone beneath the Standard of the Cross

"Whosoever would enlist in the cause of God neath the standard of the cross ..." The word 'enlist' can also mean to sign up or join, and is traditionally used in a militaristic sense. In Spanish context of the middle ages "*guerrear por Dios*" (*militare Deo* in latin) was an expression commonly used for designating the religious life. Its origin may be traced St. Paul, who used the phrase 'soldier of Christ' (2 Tim 2:3). This militaristic image can be traced to earlier foundational documents of other religious congregations, for example Saint Benedict in his prologue for rules for novices wrote "*va a guerrar por Cristo, rey verdadero*", that is to mean one who is going to wage war or to fight for Christ, the true king. The reference to the Cross envisions a battle against evil, but in this case a battle not to be won with violence or force, rather through love.¹¹⁷ Thus those who want to follow Christ as his companions have to be ready to also carry their Cross in the saving mission of Jesus, but relying on the grace that the Spirit bestows on each one.

This first article of the *Formula* articulates a profound experience of God in Christ in the body of the Society of Jesus. It is worth noting that contrary to the perceptions, serving as a soldier of Christ does not have any military connotations in the strict sense. Perhaps those who make this connection do so because of Ignatius previous military career. According to Pierre Jacob and Maurice Dullard, this phrase is a vibrant summary of Ignatius experience at Loyola, Manresa, the Holy Land and the experience of Ignatius and his companions at Montmartre, La Storta and Rome.¹¹⁸ I would agree more with a more spiritual reading of this as opposed to a strictly militaristic imagery.

¹¹⁷ S. Kiechle, "Cruz", in *DEI*, 508-9.

¹¹⁸ P. Jacob and M. Dullard, *The Inspirational Sources of our Jesuit Charism*, 65.

We likewise find such references in the rules of the Dominicans and Augustinians.¹¹⁹ Biblically speaking, this phrase can also be traced to St. Paul's second letter to Timothy: "Bear your share of hardship along with me like a good soldier of Christ Jesus" (2 Tim 2:3). According to Aldama the continuing phrase "neath the banner of the Cross" seems to draw its inspiration from the liturgy ("*Vexilla Regis Prodeunt*"), but in this case we can say that this phrase has a direct relationship with the meditation on the two standards in the *Spiritual Exercises*: "...that I may be received under his standard..." [Ej 147].

The article with this phrase also includes the words "to serve the Lord alone and his bride the Church under the Roman Pontiff..." We can say that this alludes to the service of the Lord through the service of the Church. In principle, serving the Church implicitly points towards serving Christ, whose spouse is the Church, which is subordinated by the Vicar of Christ on Earth, the Pope.

2.1.1.2 To serve the Church 'His spouse' beneath the Standard of the Cross: An Ecclesiology of the Formula

Ignatian Ecclesiology is more apparent in the *Spiritual Exercises* than in the *Constitutions*, we can say that the language used is similar, for example we find some words both in the *Exercises* and the *Constitutions*: 'Works of mercy' [Ej 18]; 'precepts of the Church and commendations of superiors' [Ej 42]; election 'the hierarchical holy Mother Church' [Ej 170]; and 'within the Church' [Ej 177 & 351].

The origins of the Church can be traced to the foot of the cross, which is with the death of Christ on the cross. It is from the Cross and the resurrection of Christ that the disciples begin to understand the mystery of salvation and begin to go out to proclaim the risen Christ, thus the post paschal Church was born. Francis A. Sullivan depicts the Church as having its origin in the passion and death of Christ. For him the Church has its starting point not in a simple act of institution but in the redemptive work carried out by Christ on the cross.

¹¹⁹ Cfr. A. M. de Aldama, *Notas para un comentario a: La Formula del Instituto de la Compañía de Jesús*, Centrum Ignatianum Spiritualitatis, Roma 1981, 44.

The Church is also the bride of Christ who plays a collaborating role in the ongoing work of Christ for the salvation of humanity.¹²⁰ The Second Vatican Council describes the Church in Christ as a type of sacrament, that is, a sign and instrument of intimate union with God and unity of all humanity. The Church is therefore an effective sign of grace: a visible and historical institution that contains and realizes the hidden divine reality.¹²¹ The Church can also be viewed as work of the Trinity.

Christologically speaking we can say that our Lord Jesus commenced his Church by proclaiming the Good News, that is, the arrival of God's kingdom, and by gathering around him a group of apostles and disciples.¹²² The kingdom was made manifest to the people through the words and works done in the presence of Christ. But central to the founding of the Church and the transmission of its traditions from one generation to the next is the person of Christ, who is the son of God and son of man. Christ came to serve and give his life for many (Mk 10:45).¹²³ The spirituality of the Cross can draw from the scripture passage of Acts of the Apostles, that, "the Church of God that he acquired with his own blood" (Acts 20:28).

A spirituality of the Cross invites us to go to the source, to begin by reflecting on the paschal mystery as a key ecclesiological event. Ignatius likewise was a man deeply devoted to the Church. This is particularly reflected in his insistence that an election to suitable state of life must be made within the Church, and more succinctly in the 'rules for thinking, judging and feeling with the Church'.¹²⁴ The end for this union with the Church is in order to "serve God and help souls.

In proposing a Spirituality of the Cross in the *Formula* we can make a connection with the christology of the 'call of the eternal King' [Ej 91] and that of the

¹²⁰ F. A. Sullivan, *The Church we believe in: One, Holy, Catholic and Apostolic*, Paulist Press, New York-New Jersey 1988, 3-22.

¹²¹ See *Lumen Gentium* Chapter 1: "On the mystery of the Church".

¹²² See the Acts of the Apostles for how the early Church comprised of Christian communities grew and spread.

¹²³ Cfr. S. Madrigal, *Eclesialidad, reforma y misión. El legado teológico de Ignacio de Loyola, Pedro Fabro y Francisco de Javier*, San Pablo-Universidad Pontificia Comillas, Madrid 2008, 78. S. Madrigal makes reference to *Lumen Gentium* (LG I, 5).

¹²⁴ George E. Ganss in his translation of the *Spiritual Exercises*, uses the words 'thinking, judging and feeling' to give the rules a deeper meaning as regards the 'intellect, will and soul', whereas most translations would have it just as 'thinking'. I believe Ganss proposal adds a more profound meaning.

'two standards' that tend to have an ecclesiological meaning. A personal decision to follow Christ implies enlisting under the standard of the good king. Christ is the eternal king, and at the same time, the historical Jesus who traversed the Palestinian region, preaching the Kingdom about God. His intention was to conquer the world so as to enter the glory of God the father. Christ is the universal Lord [Ej 97].¹²⁵ My view is that when we talk of Christ as the eternal Lord, points us towards a risen Christ who had to first suffering on a Cross.¹²⁶

Diego Molina speaks of the role of the Church as facilitating, objectifying, and potentiating, an experience of God. This is because our faith is a participation in the faith of the Church since our Christian faith affirms that our encounter with God comes through the person of Jesus Christ.¹²⁷ The spirituality of the Cross then is nothing more than the Church playing its role of leading its members to having a transformative experience of the crucified Christ. This is the role of a member of the Society of Jesus.

The *Formula* adds the phrase "his bride the Church". The significance of this is that the Church now becomes the central focus of service, while the Roman Pontiff is now viewed in reference to the Church. This idea of a spouse/bride of Christ can also be found in the *Spiritual Exercises*, in the rules for thinking, judging and feeling with the Church.

The word '*Iglesia*' (Church) appears 36 times in the *Constitutions*, mainly in reference to the Church as a place of worship but for Ignatius the Church had a more profound meaning as the body of Christ. Ignatius refers to the Church as "Our Holy Mother" [Co 167] and "Holy Church" [Co 22, 174]. The Church as holy and as a mother is a custodian to its members [Co 22, 167]. The Church as a spouse of Christ implies that the Church is a guarantor of faith and is entrusted with the role of continuing the mission of Christ. The Church is a true spouse of Christ in as much as

¹²⁵ S. Madrigal, *Eclesialidad, reforma y misión*, 80-81.

¹²⁶ For more on Ignatian Ecclesiology, see S. Madrigal, *Estudios de la Eclesiología Ignaciana*, Universidad Pontificia de Comillas-Desclée de Browner, Bilbao 2002.

¹²⁷ D. Molina, "Y que militen de nuestra santa madre la Iglesia. El papel de la iglesia en el proceso espiritual del sujeto Ignaciano", en *Manresa* 80 (2008), 153-168.

it is a dispenser of salvation.¹²⁸ Jon Sobrino is of the opinion that for Ignatius, the Church was the Kingdom of God and that to work for the Kingdom is subsequently to work for the Church.¹²⁹

The point of departure in Ignatian ecclesiology is the focus on the person of Christ. Ignatius believed that Christ speaks to the Church through the Pope and that for the Society of Jesus the Roman Pontiff would know better where there is more need and that the Pope has universal authority. For Ignatius, the Pope acts in the name of Christ. Thus we can conclude that service to Christ the King through his Vicar is of fundamental importance for the documents of the Society of Jesus. A spirituality of the Cross implies a spirituality of service to Christ within the Church, whose Pope is the Vicar of Christ on earth.

2.1.1.3 To serve [...] under the Roman Pontiff, the Vicar of Christ on earth: The Society of Jesus and the Roman Pontiff

The Society of Jesus has an interesting relationship with the popes by their vow of obedience to the Pope. The main point of interest is the reason for this vow. In *F39* there seems to be a special motive for the vow, that is, “that this entire Society and each one individually are campaigning for God [...] under the command of the Vicar of Christ and his divine power”. However, in the subsequent versions (*F40* & *F50*), this motive is amplified.¹³⁰ *F40* adds to this, “humility of our Society, [...] mortification of each one, [...] and abnegation of our will”. *F50* mentions “More devotion to obedience to the Holy See, [...] more abnegation of our will, [...] a more certain direction of the Holy Spirit”. It is worth noting that the content of the vow is clearly expressed in the three Formulas when it comes to the pope sending out those of the Society with reference to the profit of souls and the propagation of faith, or to go where sent. In sum we can say that it is a vow with direct regard to ‘mission’

¹²⁸ D. Molina, “Iglesia”, en *DEI*, 968-969.

¹²⁹ J. Sobrino, *El Cristo de los Ejercicios de San Ignacio*, 7.

¹³⁰ J. Corella, “Que es la Formula y como se hizo”, 17.

given by the pope. St. Ignatius himself calls it “Our beginning and principal foundation”¹³¹

The *Formula* indicates that those who enter the Society of Jesus must have devotion to “the Church, his spouse, under the Roman Pontiff, the Vicar of Christ on Earth.” This bond to the Pope was to be confirmed later by a special vow known as the fourth vow where the Jesuit promises obedience to the Pope with respect to missions [Co 527].¹³² Perhaps, Ignatius and his companions considered their devotion to the Church as an official mission of Christ given to his Church and Vicar. We can presume that for them the person of Jesus Christ, the Vicar of Jesus Christ and the Society of Jesus were inseparably united by the experience of being loved and entrusted with the unfinished mission of Jesus Christ.¹³³ Ignatian spirituality in relation to the Pope, who is the Vicar of Christ, is a spirituality of service under the one who has responsibility of the Church, which is universal in its ends.¹³⁴

2.1.1.4 Spirituality of the *Constitutions*

We can say that the *Constitutions* are a spiritual document. They can be read in the background of the history of salvation. This leads us to consider three important perspectives, that is, the *Constitutions* as a deposit of faith, as a doctrinal evolution and as a school of spirituality.¹³⁵ The spirituality of the *Constitutions* has everything to do with Jesus Christ, whose name the Society of Jesus bears: “our society which we want to be distinguished by the name of Jesus” [FI 1]. The Christ of Saint Ignatius is the Crucified one. The recognition of personal sin and the sin of the world is done in front of Christ “placed on the Cross” [Ej 53], “as a friend who speaks to another” [Ej 54], and in the colloquy of mercy [Ej 61]. In front of the Cross is the place where Ignatius invites us to reflect on the injustices of this world and the life of Christ as a continuous self giving that ultimately gives life. The risen Christ, who is also the crucified one, brings with him “the office of consoler” [Ej 224]. To “help souls” will

¹³¹ Cfr. Corella, “Que es la Fórmula del Instituto y cómo se hizo”, 18. See MI Const. I,162. This is from the document *Declarationes circa Missiones*, which later formed part 7 of the *Constitutions*.

¹³² Cfr., J. W. Padberg, “Papa”, in *DEI*, 1410.

¹³³ P. Jacob, 68-69.

¹³⁴ Cfr., J. W. Padberg, 1408-1412.

¹³⁵ Cfr. *The Constitutions of the Society of Jesus*, G. E. Ganss (Trans.), The Institute of Jesuit Sources, St. Louis 1970, 5.

always be done in the holy name of Jesus, and not for self love, or self interest.¹³⁶ These are what we can say are the main attributes of a spirituality of the *Constitutions*, that springs forth from the spirituality of the *Spiritual Exercises*.

We can highlight that Ignatius focal point in the following of Christ, poor and humble, was to “help souls”, in imitation of Christ mission. The *Constitutions* invite us to a spirituality of gratitude and poverty. Gratitude is an indispensable condition for living the Gospels in freedom: “to give freely what we have freely received” [Co 398]; furthermore we are reminded that “all those who live under obedience in the Society should keep in mind that they must freely give what they have freely received [...] we shall then be at greater liberty to serve God, and make a better impression on the people we serve [Co 565]. Preaching and acting in gratitude and poverty supposes having perceived that the center of life is our Lord. There can be no possibility of gratitude if we do not have our eyes fixed on the one whom we follow: “he will make it his concern, till the end of his days, to keep his gaze fixed on God first of all, and then on the design of our institute, which traces a path to him” [FI 1].¹³⁷ A spirituality of the Cross implies placing ourselves before God in order to perceive everything as a gift and a grace lived from gratitude and poverty. Put in another way we can say that to lack gratitude is to lose our evangelical freedom that frees us to serve selflessly as Christ did.

A spirituality of the *Constitutions* emphasizes the following of Christ in poverty. Poverty is one of the profound theological themes in discipleship and one that Ignatius was keen on strictly implementing and promoting. The *Constitutions* urge us to cherish poverty “as a sturdy bastion of our religious life, and to do our very best to preserve it intact, with the help of grace” since “the enemy is bent on undermining what God himself has set up to protect us from the forces raged against our progress in spirit” [Co 553]. The *Constitutions* embrace a poverty which goes beyond a renunciation of goods. Together with obedience, poverty is the great apostolic virtue which transforms humility and abnegation into an availability for

¹³⁶ Cfr. V. A. Catalá, “Cristología y Constituciones”, en *Manresa* 66 (1994), 5-18.

¹³⁷ *Ibid.*, 10-11.

the apostolate. We can articulate therefore that a Spirituality of the Cross involves following of Christ poor, in poverty.¹³⁸

The spirituality of the *Constitutions* strives towards an evangelical freedom that demands abnegation (self denial). A vocation in the Society lived in poverty, chastity and obedience is supremely relevant for cultivating an unassuming attitude in the Society and thoroughly selfless availability on the part of each of us. This presumes an abnegation of our wills. Without self denial, it is impossible to follow Christ poor and humble.

Abnegation in the end means giving totally of ourselves and merging our lives with Christ our Lord.¹³⁹Such abnegation goes hand in hand with a confrontation and rejection of the worldly values such as honor, fame, and being held in high esteem. One is instead invited to clothe oneself with the vestments of Christ. Such vestments include embracing poverty, humility and mercy. These subsequently require a mortification and abnegation so as to be able to 'help souls'.¹⁴⁰The *Formula* speaks of abnegation using the image of 'shouldering the burden of one's vocation ("*llevar el peso desta vocación*") which requires members of the Society of Jesus to be men who are capable of keeping watch round the clock, ever ready to live up to the heavy responsibility they have assumed [FI 4].

Poverty, abnegation and humility have everything to do with a Spirituality of the Cross. Obedience is according to Ignatius, a fruit of charity. As a theological virtue, charity is a gift of God and perfect obedience.¹⁴¹There is no greater sign of perfect obedience than the Cross. A Spirituality of the Cross therefore has everything to do with obedience.

We can therefore summarize the spirituality of the *Constitutions* as one that is centered on serving beneath the standard of Christ in imitating him and following him. But it is only when we live by the graces received from our Lord Jesus Christ,

¹³⁸ Cfr., C. Coupeau, "Constituciones", in *DEI*, 440.

¹³⁹ See *Constitutions* [Co 101]

¹⁴⁰ V. A. Catalá, "Cristología y Constituciones", 12-13.

¹⁴¹ C. Coupeau, "Constituciones", in *DEI*, 441-442.

our crucified but risen Lord that we can truly embrace a spirituality of the Cross in the foundational documents.

2.2 An Apostolic and practical Spirituality

According to André de Jaer, the *Constitutions* are a spiritual book that demands to be treated as such in the same manner as the *Spiritual Exercises* since it is a book that defines the proper identity of the Jesuits. For him, the *Exercises* propose a certain path open to anybody who would wish to orient their lives according to God's will, but do not necessarily give identity to the Jesuit. His argument is that the *Constitutions* illuminate the way to God that is properly and originally of the Society of Jesus.¹⁴²

We can borrow something of the Spirituality of the *Constitutions* by referring to the one who put them together, Ignatius of Loyola: "The method which he followed while he was drafting the *Constitutions* was to say Mass each day and to present to God the point that he was treating, and to pray over it; he always had tears at prayer and Mass" [Au 101].¹⁴³ The method of prayerfully offering the *Constitutions* in prayer and Mass clearly represents their spiritual depth and nature. From the *Spiritual Diary* of Saint Ignatius of Loyola we know that his tears represented mystical moments of consolation, especially in the time he spent deliberating on the matter of poverty. We can also insinuate that his devotion to the Mass had something to do with the Paschal mystery and subsequently a Spirituality of the Cross.¹⁴⁴

A. De Jaer goes further to insist that the *Constitutions* are an aid for discernment in a specific historical situation in order to follow God's will in cooperating and bringing to fruition the work that God continues to work and brings to an end through the Society of Jesus.¹⁴⁵ A similar view is shared by Carlos Coupeau who identifies a spiritual discernment in the process of the redaction of the document that

¹⁴² Cfr., A. De Jaer, "Introducción a las Constituciones", in *Formar un cuerpo para la misión*, Mensajero-Sal Terrae, Bilbao-Santander 2011, 23.

¹⁴³ The version of the Autobiography used here is: "A pilgrims Testament: The memoirs of Ignatius of Loyola", Transcribed by Luis Gonsalves de Camara, and translated into English by Parmananda R. Divarkar, Pontificia Universidad Gregoriana, Roma 1983.

¹⁴⁴ I develop this point on the relationship between the Cross and the Mass in the next Chapter.

¹⁴⁵ Cfr. De Jaer, 27.

he compares as similar to the one Ignatius followed in elaborating the *Spiritual Exercises*.¹⁴⁶ Carlos points out that the finality of the *Constitutions* in the strict sense is to seek synergy and cooperation with God's grace.

Accordingly the *Constitutions* aim at helping the whole body of the Society of Jesus in the conservation and preservation. Conservation in the sense of being a custodian of the grace received [Co 790]. The institution of the Society of Jesus through *Constitutions* therefore draws from God's providential action [Co 812] and is concerned with how to maintain and grow [Co 134].¹⁴⁷ Above all we can say that the *Constitutions* are an interior law of love, "the principle of grace and love which the Holy Spirit inscribes deep within our hearts will be more effective than any rules and regulations [Co 134].

Pedro Arrupe underlines divine service as key in Ignatian charism. Accordingly, this service has to be unconditional, unlimited, magnanimous, and humble, all for the greater glory of God.¹⁴⁸ Joseph de Guibert defines the spirituality of the Society of Jesus in terms of service: "service of love, apostolic service for the greater glory of God in generous conformity to the will of God, in abnegation of self love and all personal interest, in the following of Christ, our beloved King."¹⁴⁹

This same idea of a spirituality of service can directly be seen in what the *Formula* sets out as the means by which the Society of Jesus will use to attain its end. A spirituality of service responds to Jesus teaching that "the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mk 10: 45). Jesus ultimate sacrifice on the Cross was his greatest service and thus we see a strong relationship between the Cross and service. We therefore can view the Spirituality of the *Formula* as a spirituality of action which can be found in the ministries that are identified as proper to the Jesuit identity and mission. They were as follows:

¹⁴⁶ Cfr., C. Coupeau, "Constituciones", in *DEI I*, 437.

¹⁴⁷ Cfr., *ibid.*

¹⁴⁸ P. Arrupe, "Servir sólo al Señor y a la Iglesia, su esposa, bajo el Romano Pontífice, Vicario de Cristo en la tierra", *La identidad del Jesuita en nuestros tiempos*, Sal Terrae, Santander 1981, 294.

¹⁴⁹ J. De Guibert, *La espiritualidad de la Compañía de Jesús. Bosquejo histórico*, Sal Terrae, Santander 1955, 7-8.

Public preaching, lectures, and any other ministrations whatsoever of the Word of God, and further by means of the *Spiritual Exercises*, the education of children and unlettered persons in Christianity, the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments. Moreover, the Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who are found in prisons and hospitals and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good.¹⁵⁰

The spirituality of the Cross is a spirituality of apostolic service, a spirituality of mission. It is quite possible, in my opinion that Ignatius of Loyola saw this clearly. For him service and mission must necessarily spring forth from the mystery of the Cross.

In speaking of the Spirituality of the *Formula*, I find the relevance of this from the writings of Father Peter Hans Kolvenbach. Kolvenbach in a reading of the Formula of the Institute¹⁵¹ highlights the theme of "sent on mission" for "the greater glory of God and for the greater good of souls"¹⁵² He describes the Society of Jesus since 1540 as an apostolic priestly body – a religious Order of Clerics. In clarifying the issue of Jesuit brothers and coadjutors, he argues that they form part of the priestly society and participate in its priestly characteristic through their proper vocation. He draws from the second Vatican Council to talk of baptismal priesthood and ministerial priesthood. Thus the Society of Jesus is a priestly Society. All inclusive of brothers, scholastics, and coadjutors participate together and jointly in one unique apostolate that the Society exercises in its priestly character.

450 years later thus, the Society is one of those freely poor; masters in arts; poor and instructed, following Christ poor and humble; obedient to the Vicar of Christ (also lived through obedience to superiors as well); men of the *Spiritual Exercises* and works of charity; men who show love more in words than in deeds [*Ej* 230], with the Eucharist as their source of strength; men of mission ready to be sent anywhere in the world.

¹⁵⁰ See J. Omalley, *The First Jesuits*, 5.

¹⁵¹ P. Kolvenbach, "En los 450 años de la Fórmula del Instituto" en *Selección de escritos del Padre Peter-Hans, Kolvenbach 1983-1990*, Provincia de España de la Compañía de Jesús, Madrid 1992 253-268; this text can also be found in: *Separata Información SJ* (1991), 33-46.

¹⁵² P. Kolvenbach, citing [*Co* 605].

The spirituality of the Cross in the documents of the Society of Jesus is a spirituality of obedience. The documents call the members of the Society of Jesus to aim at perfect obedience to their superiors and to the Pope. The *Constitutions* state that Jesuits must be outstanding in obedience: “All should keep their resolution firm to observe obedience and distinguish themselves in [...] they should keep in view God our Creator and Lord for whom such obedience is practiced [...]. We should be ready to receive its command as if it were coming from Christ our Savior” [Co 547].

This kind of obedience has as a reference point the perfect obedience of Jesus to God the further up to the point of death on the Cross in total self giving. We can easily relate this kind of obedience to the Christological hymn in Saint Paul’s letter to the Philippians: “Christ Jesus, who though he was in the form of God, did not regard equality with God something to be grasped. Rather he emptied himself, taking the form of a slave, coming in human likeness; and found in human appearance, he humbled himself, becoming obedient to death, even death on a Cross” (Phil 2: 5-8).

We can therefore conclude by saying that the *Formula* contains valuable teachings on the spiritual life. The Institute to the Society is a ‘pathway to God’, in which one should walk with ardent zeal, spiritual discretion, and humility and abnegation.¹⁵³ Herein is found the profound Spirituality of the *Formula*, and by extension a Spirituality of contemplatives in action, which is nothing less than a spirituality of the Cross. The *Formula* concludes with a humble prayer to Christ, to favor the modest beginnings and gear them to the glory of God the Father, to whom all praise and honor is ultimately directed: “And may Christ deign to be favorable to these our tender beginnings, to the glory of God the Father, to whom alone be glory and honor forever. Amen.”

2.3 Conclusion

Spirituality is a lived experience. Therefore proposing a spirituality of the Cross in the documents of the Society entails living the spirit of the documents prayerfully. The *Constitutions* propose a reading or listening of the documents every month and

¹⁵³A. M. De Aldama, *The Formula of the Institute. Notes for a Commentary* (Ignacio Echaniz, Trans.), The Institute of Jesuit Sources, St. Louis 1990, 105-106.

we are also urged to know and observe the same *Constitutions* [826]. I would advocate for a prayerful spiritual reading of the documents, a reflection and making them a material for prayer. Such an exercise was proposed by William Barry, who invites us to “make the *Constitutions of the Society of Jesus* and their *Complementary Norms our own*”.¹⁵⁴

Mission is at the heart of the *Constitutions of the Society of Jesus*, and draws from the rich foundations of the *Spiritual Exercises*. Taking up the Cross and following Christ is still today the starting point of mission. A Spirituality of the Cross today implies taking our mission as that coming from our Lord.

The foundational documents to the Society are a ‘pathway to God’, in which one should walk with ardent zeal, spiritual discretion, and humility and abnegation.¹⁵⁵ The Compass and guide of all that is contained in these documents is Christ the Lord. A reading of the *Constitutions* by a Jesuit presupposes the work of interior grace.¹⁵⁶

¹⁵⁴ W. A. Barry, *Our Way of Proceeding. To Make the Constitutions of the Society of Jesus and their Complementary Norms our own*, The Institute of Jesuit Studies, Saint Louis 1997.

¹⁵⁵ Aldama, *The Formula of the Institute.*, 105-106.

¹⁵⁶ S. Decloux, “Las Constituciones ‘Manual de Formación’”, in *Manresa* 66 (1994), 21.

CHAPTER 3

“PLACED WITH THE SON”: THE SPIRITUALITY OF THE CROSS IN IGNATIAN MYSTICISM

He had decided to spend a year without saying Mass after he became a priest, preparing himself and praying Our Lady to deign to place him with her son. One day a few miles before reaching Rome, he was at prayer in a church and experienced such a change in his soul and saw so clearly that God the Father placed him with Christ his Son that he would dare not doubt it - that God the Father had placed him with his son [Au 96].¹⁵⁷

The B. Father took his way towards Rome, on foot, with F. Faber, and F. Laínez in his company [. . .] one day drawing nigh to the city of Rome, leaving the two Fathers in the field, he went into a deserted and solitary church some mile from the city to pray. There amidst the greatest fervor of his prayers, he felt his heart changed, and God the Father appeared to him, together with his most Blessed Son, who carried the Cross upon his shoulders and with the eyes of his soul, illustrated with that resplendent light, he saw that the Eternal Father, turning to his only begotten Son, commended Ignatius, and those in his company unto him, with exceeding great love, putting them into his hands. And our most benign Jesus having received them under his patronage and protection, as he stood in that manner, with his Cross, turned to Ignatius and with a loving and mild countenance said unto him: ‘Ego vobis Romae propitius ero’ (‘I will be favorable to you at Rome’). With this divine revelation, our Father remained very much comforted, and strengthened, and he related it afterwards to those in his company, to animate them the more, and to prepare them for the troubles which they were to endure. And, with this vision, together with many other excellent illustrations which he had, the most sacred name of JESUS, was so imprinted in his soul, with an earnest desire to take our Savior for his Captain, carrying his Cross after him, that was the cause, that at his, and the other first Fathers humble request, the Apostolic See, at the Confirmation of our religion, called it and named it THE SOCIETY OF JESUS.¹⁵⁸

¹⁵⁷ The version of the Autobiography used here is: “A pilgrims Testament: The memoirs of Ignatius of Loyola”, Transcribed by Luis Gonsalves de Camara, and translated into English by Parmananda R. Divarkar, Pontificia Universidad Gregoriana, Roma 1983.

¹⁵⁸ See P. Ribadeneira, *Vita Ignatii Loyolae*, in *Monumenta Historica Societatis Iesu*, Rome 1965, 93. This English translation comes from Ribadeneira, Pedro de, *The Life of Ignatius of Loyola*, Claude Pavur (Trans.), The Institute of Jesuit Sources, Saint Louise 2014, 97-99.

3.1 The Experience of La Storta and its Interpretation

The vision of La Storta is widely viewed as a very important event in the foundation and naming of the Society of Jesus. It is in this vision that Ignatius of Loyola felt he received a definitive confirmation for the founding of religious order. After this vision Ignatius was convinced that God had answered his petition to be 'placed with His Son' and took on the name of the 'Society of Jesus' as recounted in the *Spiritual Diary of Ignatius of Loyola* of 23rd February, 1544: "I recall the day when the father placed me with His Son [...] (I only had) this in mind; to carry deeply the name of Jesus [...] seemingly confirmed the future" [De 67].¹⁵⁹

There are many variations on how the events at La Storta were recorded.¹⁶⁰ Diego Laynez recounts it this way: "Then another time he said that it seemed to him he saw Christ carrying a Cross on his shoulder and the Eternal Father nearby who said to Christ: 'I want you to take this man for your servant'. And so, Jesus actually received him and said: 'I want you to serve us'. And because of this, getting great devotion to this most holy name, he wished to name this Congregation: the Company of Jesus".¹⁶¹ José J. Romero is of the opinion that this particular narration of Laynez had a biblical inspiration that oriented the spiritual itinerary of Ignatius. He makes a connection between this experience of Ignatius at La Storta and the biblical passage on the Transfiguration of Jesus, where a voice was heard from heaven saying, "This is my chosen Son; listen to him" (Lk 9:35; Mt 3:17; Mt 12:18; Mk 1:11).¹⁶²

We can also see a connection of this in the *Formula of the Institute*, "beneath the banner of the Cross" and the *Spiritual Exercises*, especially the meditation on the two standards. The Spirituality of the Cross is directly linked to taking up the standard of

¹⁵⁹ See MHSI 63 MI, *Constituciones I*, 104. This version is translated by A. de Nicolas, *Powers of Imagining. Ignatius de Loyola*, State University of New York Press, Albany 1986, 201.

¹⁶⁰ Diego Laynez, Ignatius successor, recounts what happened in La Storta: see MHSI 73 FN, II, 133. Another version is that of Goscalves de Camara, the redactor of "Acta Patri Ignatii", MHSI 66 FN I, 497-498, but which is referred to as the *Autobiography* [Au 96-97]

¹⁶¹ MI, *Font. Narr.* II, p. 133. The english translation is found in: H. Alphonso, *Placed with Christ the Son. Glimpses into the Spirituality of the Jesuit Constitutions*, Gujarat Sahitya Prakash, Anand 1993, 131-132. See also H. Alphonso, "La Storta", en *DEI*, 1091-1101.

¹⁶² J. J. Romero, "Ser puesto con el Hijo hoy, un Hijo 'cargado con la cruz...'", *Manresa* 84 (2012), 340-341. See H. Alphonso, "La Storta", in *DEI*, 1091-1101.

Christ, the Eternal Lord, which is the standard of the Cross, which subsequently becomes the standard of the Society of Jesus.

According to Ignacio Iglesias the event at La Storta became a key feature in founding identity of the Society of Jesus that was a mystical confirmation. Central to the La Storta experience is identification with the person of Christ, more so Christ crucified.¹⁶³ However, we can conclude that La Storta was a confirmation of a process that began in the spiritual experience of Ignatius from the time he left Loyola after his conversion.

The earliest reference we can make has to do with his constant petition “place me with your Son” which can be found in the meditation of the two standards in the *Spiritual Exercises*, particularly with a triple colloquy beginning with Our Lady: “I beg her to obtain for me the grace from her son and Lord that I may be received under his standard” [Ej 147] in poverty, spiritual as well as actual, and in bearing reproaches, in order to imitate Christ even more. It is worth noting that in the *Exercises*, Ignatius continuously makes a petition of closely following Christ up to his glory (the Cross and subsequent resurrection). Special attention is drawn to the colloquies where Ignatius seeks the grace of being received under the standard of Christ and imitating him through insults, injuries, affronts as well as actual and spiritual poverty [Ej 98, 147, 168].

Ignacio Iglesias furthermore sees a connection between the petition “to be placed with the son”, with some New Testament scripture passages, that is: “yet I live, no longer I, but Christ lives in me” (Gal 2:20); “may I never boast except in the Cross of our Lord Jesus Christ” (Gal 6:14); “for I resolved to know nothing except Jesus Christ, and him (crucified). It is quite possible that Ignatius was inspired in his affection for the Cross and devotion to it from some biblical passages that have to do with the Cross.

3.1.1 The Cross and the Vision of La Storta

The visions of La Storta and Manresa (Cardoner), are considered the two most important visions that Ignatius had received. Together with the La Storta grace the

¹⁶³ Cfr., I. Iglesias, “Bajo la bandera de la cruz. Los Jesuitas y el crucificado”, *Manresa* 78 (2006), 317.

Cardoner experience is also at the root of the Jesuit charism. According to Herbert Alphonso, “La Storta is, in a deep sense, an explication of Cardoner”.¹⁶⁴ They both enable us to see the mystical side of the saint.

Of importance in the vision at Manresa, according to the *Autobiography*, is that Ignatius after receiving the vision went to kneel before a Cross to give thanks to God: “he went to kneel before a nearby Cross to give thanks to God”. And while kneeling before the Cross he was able to recognize for the first time the evil spirit in its deceitful nature: “But while before the Cross, he saw clearly the object did not have its usual beautiful color, and he saw very clearly with a strong agreement of his will that it was the devil”[Au 31].¹⁶⁵ We can say that the Cross here plays an important role for the saint, for he goes to give thanks to the crucified Christ, and through the same Cross he is able to recognize the deceit of the evil one.

In the vision of La Storta, Ignatius received a spiritual confirmation of being placed with the son, sent by God the Father in order to serve. The service is under the banner of the Cross in imitation of Jesus carrying his Cross. This confirmation is inseparable from what will follow, that is, all of Ignatius activities, his projects and future orientation, but most important of all is his style of leadership and service, and the way of proceeding of the first Jesuits. We can therefore say that the vision of La Storta changes his worldview and moulds him into the man who becomes a heroic and spiritual leader in the formative years of the Society of Jesus.

To be placed with the son beneath the Cross is thus an important aspect of Ignatius vocation and the vocation of the Society of Jesus. We can say that these two mystical visions of Ignatius, that is, Cardoner and La Storta, stand out as moments that marked a significant change in the spiritual experience of the saint. The Cross is evidently present in the vision of La Storta and mentioned after the vision at Cardoner. Ignatian spiritual mysticism is in my opinion, inseparable from a spirituality of the Cross. To understand Ignatius mysticism therefore, one has to begin by examining the Cross in the experience of Ignatius of Loyola.

¹⁶⁴ H. Alphonso, 136.

¹⁶⁵ *MHSI* 66, FN, 404-406.

3.1.2 Ignatian Trinitarian Mysticism

The vision of La Storta lays emphasis on the fact that following Christ carrying the Cross doesn't stop with contemplating him, rather it is an invitation to see the Father and Holy Spirit so that imbued with the Trinitarian vision of the incarnation we are able to contemplate the world in which we are to go out to serve: "I am to contemplate. Here it is how the three Divine Persons gazed on the whole surface or circuit of the world, full of people; [...], they decided in their eternity that the second person should become a human being, in order to save the human race" [Ej 102]. "...to ask for what I desire. Here it will be to ask for an interior knowledge of our Lord who became human for me, that I may love him more intensely and follow him more closely" [104]. Just as the Trinity is present in the contemplation of the incarnation, sending the second person of the Trinity to the world, God the Father invites Ignatius to follow the same Jesus, but this time carrying a Cross.

Many pictorial representations of La Storta include either a 'dove', which is symbolic of the presence of the Holy Spirit, or a brilliant/white light, which is representative of either the Holy Spirit or the Holy Trinity.¹⁶⁶ Two examples suffice here: The first is from an entry in the *Diary* of February 11: "Later, making a colloquy with the Holy Spirit before saying Mass, with the same devotion and tears, I thought I saw Him, or felt him in a dense brightness, or in the color of a flame of fire" [De 11]; The second is an entry from the *Autobiography* from an experience Ignatius had at Manresa: "He seemed to see something white, from which some rays were coming, and God made light from this. But he did not know how to explain these things, nor did he remember too well the spiritual enlightenment that God was imprinting on his soul at the time" [Au 29].

La Storta can therefore be understood as spiritual encounter with the Holy Trinity. This vision is a manifestation of the mystery of the Trinity in their work of love for the salvation of the world. The incarnated word, is made a servant and a slave, and through the mystery of the Christ of La Storta, whom the Father has placed with Ignatius and consequently with the Society of Jesus, we are invited to an essential participation in the incarnation.

¹⁶⁶ Ignatius in the *Spiritual Diary* makes many references to the Trinity as a bright light.

Pedro Arrupe considers the mystical experience of Ignatius at La Storta as the starting point and point of departure for a definitive confirmation of the mission of the Society of Jesus.¹⁶⁷ Arrupe makes a reflection on the mystical experiences of Cardoner-La Storta, and the *Spiritual Diary*, where he makes a case for an intimate Trinitarian expression of Ignatius of Loyola. Therefore, only in the light of this intimate Trinitarian experience of Ignatius can each Jesuit understand, accept and live the charism of the Society of Jesus.¹⁶⁸ This intimacy with the Trinity invites the Jesuits, in following the footsteps and inspiration of the first Jesuits to live exclusively for Christ, like Christ and with Him.

The La Storta experience was to become a point of reference for the Society of Jesus and its charism. Through this experience the first Jesuits also felt confirmed in their desire to form a group at the disposition of the Vicar of Christ, but drawing a sense of mission from the saving presence of the crucified Christ. So important is La Storta that it is narrated by Laynez, Nadal, Goncalves de Camara and Pedro Ribadeneira.¹⁶⁹ Some notable differences in the words said by God the Father suffice. Ribadeneira states the words spoken to Ignatius by Christ as 'Ego vobis Romae propitious ero', Peter Canisius later observed that the phrase should instead be given as 'Io sarò con voi' ('I will be with you').¹⁷⁰

To examine what a Trinitarian mysticism means we are obliged to look at the *Spiritual Diary* of Ignatius where the Trinity is mentioned explicitly 30 times out of the 116 times with reference to his celebration of the daily Mass in the first five months of the entries in his *Diary* (February 2 – July 4). The Mass of the Name of Jesus or other in honor of Christ appears 20 times, the Mass of the Holy Spirit 9 times, while the Mass of Our Lady 16 times. In the end all the Masses have to do with the Trinity because even in the Mass of Our Lady, she appears in her role as a mediator with Christ, her son, towards God the Father.¹⁷¹

¹⁶⁷Cfr., P. Arrupe, "La inspiración trinitaria del carisma ignaciano", *AR XVIII* (1980), 67-114.

¹⁶⁸ Cfr., I. Iglesias, "Bajo la bandera de la cruz...", 327. Iglesias cites P. Arrupe, "La inspiración del carisma ignaciano", 68.

¹⁶⁹ *Ibid.*, 328.

¹⁷⁰ See H. Rahner, *The Vision of St Ignatius in the Chapel of La Storta*, Robert O. Brennan (ed.), *Centrum Ignatianum Spirituality*, Rome 1975, 12.

¹⁷¹ See S. Decloux, *The Spiritual Diary of St. Ignatius Loyola: Text and Commentary*, *Centrum Ignatianum Spirituality*, Rome 1990, 107.

A Spirituality of the Cross will therefore point to the presence and participation of the three persons of the Trinity in the salvation process, and most intimately at the Cross where the passion of Christ acts as a salvific transition to the glorious resurrection.

3.2 The Paschal mystery in St. Ignatius devotion to the Mass

The Mass was fundamental in the prayer of St. Ignatius and was the point of reference for his making an election. Santiago describes that the celebration of the Eucharist was the temporal, psychic and spiritual center of the Ignatian journey.¹⁷² It is in relation to the time of the Mass that he took note of the moment of his tears, that is, before, during; and afterwards. The celebration of the Eucharist was a key moment to record the divine motions and the oblation of his very life. In addition to the Eucharist we point out the devotion understood as the means for seeking and finding God; The use of mediators to access the Father (especially Jesus and Mary); and the mode and contents of the examination of prayer.

3.2.1 Liturgy and the Eucharist

Ignatius was very devoted to the liturgy, in specific to the Eucharistic celebration of the Mass. For him there was especially a direct link between the Eucharistic sacrifice at Mass and the passion of Christ. It is in this light that we can say that there is a strong connection between the Cross and the Eucharistic celebration.

In liturgy, the mystery of Christ is celebrated in its entirety through the various successive historical moments of revelation in God's salvific plan. All the mysteries of our salvation are contained in the Eucharistic mystery. The sacraments of the Church, that constitute the liturgy, are means of direct and effective participation in the redeeming works of Christ, particularly his death and resurrection. From the sacraments flows the assimilation with the person of Christ.

A spirituality of liturgy has its foundation in the paschal mystery for the Christian life consists in the realization in daily life that the death and resurrection of Christ is fulfilled in us sacramentally through baptism and later on we are nourished

¹⁷² S. Thió de Pol, "La experiencia de Dios reflejada en el Diario Espiritual", in *Manresa* 75 (2003), 28.

through participation in the Eucharistic banquet, renouncing sin and living in freedom.¹⁷³ Ignatius while in Manresa participated in a rich liturgical experience: “he heard High Mass each day and Vespers and Compline, all sung, finding in this great comfort. Usually he read the passion at Mass, always retaining his serenity” [Au 20].

It is worth pointing out that Ignatius devotion to the Eucharistic sacrifice and by extension to the passion, leads us to examine the type of Missal used in his days. Roman Canon was used for Mass. Angel Suquia points to the fact that the first twelve chapters of the Canon have to do with canonical and moral matters, but of a particular interest is the twelfth chapter that touches on the sacrificial aspect of the Mass. He highlights the main points as follows: That the Holy Mass is the great sacrifice of the new law, the unique divine preoccupation per excellence; That the Holy Mass is a sacrifice that the priest and the faithful in solidarity with Jesus Christ offer to the Father, signifying an intimate union of the members of the Church with Christ as its head; That the Holy Mass demands that each faithful offers their individual sacrifices with that of Christ – that is their disposing their will in observing God’s commandments.¹⁷⁴

We can therefore say that a spirituality of the Cross implies an active and frequent participation in the Holy Mass since liturgy includes an expression of the Eucharistic sacrifice that has everything to do with the Cross.

3.2.2 The Eucharistic Sacrifice

The *Spiritual Diary*, according to Luis de Diego, is a testimony of the experience of Ignatius of ‘*acatamiento*’, reverence and loving humility with which Ignatius lived and recalled often. It is also an experience that definitely left a mark on his spiritual soul, as well as on the Institute that was going to be founded 3 years later.¹⁷⁵ We can see in his *Diary* that he celebrates Mass daily and his decisions or process of discernment is centered on the celebration of the Mass. More specifically his spiritual

¹⁷³ Cfr., M. Augé, “Espiritualidad litúrgica”, en *Liturgia. Historia, Teología, Espiritualidad*, Centre de Pastoral Litúrgica, Rivadeneyra-Barcelona 1995, 249-258.

¹⁷⁴ Cfr., A. Suquia Goicoechea, “La Santa Misa en la espiritualidad de san Ignacio de Loyola”, en la colección *Movimiento Sacerdotal de Vitoria*, vol. 9, Vitoria 1989, 76-77.

¹⁷⁵ Cfr., L. De Diego, 320.

experience revolves around whether or not he has 'tears' (*lagrimas*) or not. The presence of tears before, during or after Mass indicates a profound spiritual experience of union with God that leads him towards a confirmation of the matter at hand for discernment.

While at Manresa, Ignatius spent a lot dedicated time reading books, one of them being the *Imitation of Christ*. In order to understand the devotion and affection of Ignatius of Loyola for the Holy Mass, Angel Suquía suggests that we can find many answers by examining the *Imitation of Christ*. We can argue, too, that the insistence on frequent communion is an idea that Ignatius also borrowed from the same book. He alludes to the fact that all the 18 chapters of Book IV have to do with the sacrament of the Eucharist and the theme of sacrifice. According to him Thomas Kempis emphasizes the sacrament of priesthood, more because of the Eucharistic-sacrificial dimension of the ministerial priesthood.¹⁷⁶ It is worth noting that the theological importance Ignatius places on the Eucharist as the most important sacrament is perhaps based on his belief that the Eucharist makes real the mystical body of Christ. This theological vision of Ignatius probably comes from the same book *Imitation of Christ* which enables us to understand Ignatius deep love and devotion for the Holy Eucharist (the Mass).

Not only was the Mass viewed as a private spiritual devotion of the priest, for union with God, it also involves a union of the whole Church with Christ. The Eucharistic sacrifice is the place where the priest offers prayers and petitions for the people so that they may be moved to a penitential recognition of their sins. The priest acts as a mediator between the people and God. To understand this better we can use the image of the Eucharist as a sacrificial altar, where the priest through the communion of saints and mediation of Christ, offers the prayers of the people and seeks intercession for their needs.¹⁷⁷

For Ignatius the celebration of the Eucharist is union with Christ. Perhaps that is why the priestly dimension of the Society of Jesus was very important to Ignatius

¹⁷⁶ Cfr., A. Suquía Goicochea, 67.

¹⁷⁷ Ibid., 68-69.

as clearly defined and developed in the *Constitutions of the Society of Jesus*: “The dignity of the priesthood is intimately linked with the Holy sacrifice of the Mass, and that a priest’s role is to manage, consecrate and celebrate the Eucharistic sacrifice”¹⁷⁸ According to Rogelio García, the priestly actions of Christ can be traced to the incarnation, then anointed by Holy Spirit in virtue of his divine filiation [Ej 262], who is manifested through baptism [Ej 273] in order to be able to face temptations and fulfill his mission, arriving at a plenitude in his death and resurrection.¹⁷⁹ With the words pronounced by Jesus over the wine and bread, Jesus presents himself as a mediator of the new and everlasting covenant, offering himself as a sacrificial meal that reconciles and reestablishes the love of the believer with God and with his neighbor.¹⁸⁰ For Ignatius, the moment of consecration was very mystical. It was the moment of sacrifice where Jesus Christ, priest and victim, immortal and invisible, sacrifices himself on the altar in the hands of a visible priest, thus becoming a symbol of the infinite sacrifice of Christ.¹⁸¹ In the *Spiritual Diary*, Ignatius offered many Masses to the Holy Trinity. The Mass is a sacrifice of the incarnated son, who offers himself to God and subsequently to the three divine persons.

A theological synthesis of the sacrifice of the Mass begins with the notion of sacrifice in light of the happenings instituted by Christ in the last supper and the sacrifice on the Cross. The theology of the Mass deals with themes such as Calvary, mystical immolation, the invisible priesthood of Christ the mediator, the visible priesthood of the minister, and the participation of the Church.¹⁸² The theology of mediation is also closely related to the Eucharistic sacrifice. Jesus Christ mediates between God and man by redeeming all through his death.

The theology of mediation is nothing more than the same reality of the sacrifice of the Cross which cannot be separated from the Eucharistic sacrifice of the Mass. Ignatius makes reference to mediators many times in his *Diary* just like he did in the

¹⁷⁸ Ibid., 68.

¹⁷⁹ R. García Mateo, “Teología de la Cruz”, in *Estudios Eclesiásticos*, 92 (2017), 155.

¹⁸⁰ Ibid., 141.

¹⁸¹ Cfr., A. Suquia Goicochea, 72.

¹⁸² Cfr. A. Suquia Goicochea, 178.

Spiritual Exercises. Whenever he is seeking a grace or making a petition to God our Lord, in addition to Our Lady, he sometimes mentions the angels and the saints, for example in the meditation of the three classes of persons and in the prelude of the Contemplation to attain Divine Love. But we have to note that Ignatius considers the Virgin Mary and Jesus as the privileged mediators towards God the Father as is found in the triple colloquies in the *Exercises*. In the *Spiritual Diary* the Son appears in mediating action that involves Our Lady and all the Saints, for example in the entry on February 18: "Recalling all saints, I commend myself to them to ask our Lady and her Son to intercede for me with the Most Blessed Trinity" [De 17]. We however note that even though the Son is mentioned as a mediator along with Our Lady, he is also the second person of the Holy Trinity.¹⁸³

The spirituality of the Cross in relation to Ignatius devotion to the Holy Mass has to do with the consideration of Mass as a 'Holy sacrifice'. For it is on the Cross that by shedding his blood and giving his life, that Christ becomes the perfect sacrifice. The sacrificial dimension of the Holy Eucharist is fundamental in the personal spirituality of Ignatius. The sacrifice of the Mass penetrates his whole spiritual life that it imprints a sacrificial seal in him.¹⁸⁴ For this reason we can understand why the Cross is very significant for Ignatius. The sacrifice of the Mass is intrinsically linked to a spirituality of the Cross.

3.3 Mary at the foot of the Cross

In this Johannine narration of the events at the foot of the Cross, perhaps we can make a connection of the grace 'to be placed with the Son' and Jesus words to John and to his mother, entrusting one to the other: "*when Jesus saw his mother and the disciple whom he loved, he said to his mother, 'woman behold your son'. Then he said to the disciple, 'behold, your mother'"* (John 19:26-27). Johannine theology considers the beloved disciple as a figurative representation of the Church, and so following this school of thought, the Church is considered to have been born at the foot of the Cross with Mary as a key figure within the first Christian communities: "All of these

¹⁸³ Cfr., S. Decloux, 112-114.

¹⁸⁴ Ibid., 243.

devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus" (Acts 1: 14). Mary incarnates and inaugurates a new way of understanding faith in the early Church; she is the icon of faith in the Church.

3.3.1 An Ignatian Mariology

The scene at the foot of the Cross as depicted in the Gospel of St. John is perhaps the most profound image of what Mary's role is in the paschal mystery. She accompanies her son through the passion, watches him die, shares in his sorrow and pain, and finally accompanies his body to the tomb. It is no wonder, in my opinion, that Ignatius must have contemplated this scene so profoundly that he begins with the first apparition to Our Lady [Ej 299]. It seems only logical that the risen Christ would appear to the one who was faithful and loved him up to the grave.

Ignatius' life is notably marked by his devotion to Mary as an intercessor.¹⁸⁵ Ignatius, through the vision of la Storta, receives for himself and his companions, a spiritual confirmation of his heartfelt search and prayerful discernment, through the intercession of Our Lady whom he asked to place him with her son. This desire is confirmed when God the Father places him with His son carrying a Cross, and asking him to serve him in the Church. We see the importance Ignatius attaches to Mary – the same Mary who persevered with her son, contemplating him dying on the Cross. Ignatius learns from Mary that service of Christ begins by placing oneself beneath the Cross. It is no wonder that the Cross becomes a fundamental experience for him and appears in all the founding documents and spiritual books of Ignatius.

We could say that 'to be placed with the son' is therefore to be placed with the crucified Christ. She who was with our Lord at the foot of the Cross is also the best one to teach us the true meaning of the Cross. A Spirituality of the Cross therefore becomes more meaningful if it incorporates a devotion to Our Lady. Such Spirituality draws from the invitation by Ignatius to contemplate in the third week of the *Exercises* the events from the Cross to the tomb. All this contemplation is done in

¹⁸⁵ M. Luz de la Hormaza, "Pidiéndole a la Virgen que lo quisiese poner con su Hijo'. La figura de María en Ignacio peregrino", en *Manresa* 84 (2012), 356.

the accompaniment of the sorrowful Mother [Ej 298].¹⁸⁶ It seems Ignatius understood this very clearly for he himself says in the *Exercises* as concerns the first apparition to Our Lady, “Although this is not stated in Scripture, still it is considered as understood by the statement that he appeared to many others. For Scripture supposes that we have understanding, as it is written: ‘Are you even without understanding? (Matt 15: 16)’” [Ej 299].

3.3.2 Our Lady in the *Spiritual Exercises* and *Autobiography*

Saint Ignatius has a special devotion to Our Lady, who can be considered as his first intercessor in the colloquies of the *Spiritual Exercises*. In the *Autobiography* we see this devotion from earlier on after his conversion: “One night while he was awake, he saw clearly an image of Our Lady with the holy Child Jesus. From this sight he received for a considerable time very great consolation, and he was left with such loathing for his whole past life and especially for things of the flesh, that it seemed to him that his spirit was rid of all the images that had been painted on it” [Au 10]. In Montserrat he abandons his fine clothes: “stripping himself of all his garments he gave them to a beggar; he dressed himself in chosen attire and went to kneel before the altar of Our Lady [...] he spent the whole night” [Au 18]. We can say that Ignatius devotion to Mary and the vision of La Storta are linked to each other, the latter being a confirmation of a grace asked for from the former.¹⁸⁷ The relationship between Ignatius and Our Lady is marked by such great confidence, and with such a delicate love, the love of a gentleman, and that of a man who has experienced a liberating love.¹⁸⁸

According to Santiago Madrigal the *Exercises* redeem the biblical figure of Mary. She is referred to as the Mother of the Redeemer, ‘His Mother’, while in reference to ourselves she is ‘the Mother’ or ‘Our Lady’ [Ej 199; 208].¹⁸⁹ Of particular interest to us in developing a Spirituality of the Cross are the events of the third and

¹⁸⁶ M. C. Luchetti Bingemer, “María”, en *DEI*, 1199.

¹⁸⁷ Cfr., L. De Diego, “‘Vio tan claramente que Dios lo ponía con su Hijo...’ La visión de la Storta en la vida de San Ignacio y la espiritualidad Ignaciana”, in *Manresa* 84 (2012), 319-329.

¹⁸⁸ Cfr., M. Luz de la Hormaza, 357.

¹⁸⁹ Cfr., S. Madrigal, *Estudios de Eclesiología Ignaciana*, Universidad Pontificia Comillas-Desclée De Brouwer, Madrid 2002, 381-383.

fourth weeks of the *Exercises* where Our Lady appears as a 'sorrowful Mother' in the former and as a 'glorious Mother' in the latter. In the trial of 'sorrow, loneliness' [298], and that of suffering, Ignatius finds it easy to relate our suffering to that of Our Lady, because she is a mediator with a knowledge of her Son. In seeking the grace of the third week of the *Exercises*: "to feel an interior knowledge of my sins and abhorrence for them" [63], we can come to comprehend that there is no grace we can receive unless we learn from the 'yes' of Our Lady.¹⁹⁰

This alternation of sorrow and joy mark the paschal journey which earns our Lady the titles of 'Our Lady of Sorrows' [Ej 298] and 'Our Blessed Mother'. It is this glorious Mother who is associated with the Paschal mystery that intercedes for us from the celestial court as we find in the oblation of the second week: "Eternal Lord of all things. I make my offering, with your favor and help. I make it in the presence of infinite goodness, and your glorious Mother, and of all holy men and women in your heavenly court" [Ej 98]. Mary as a mediator and intercessor introduces the exercitant to the concept of grace, especially as we find in the Contemplation to attain Divine love: "to see myself standing before God our Lord and also before the angels and saints, who are interceding for me" [Ej 232].¹⁹¹

Ignatius comes across as an incessant and tireless seeker of God's divine will. It is quite likely that he sees in Mary a model of obedient listening to the word of God, and an unconditional as well as generous surrender to God's plans. We see that in all the decisive moments of his life he places himself under her protection: the vigil and depositing of his arms to Our Lady of Montserrat; the vow of Montmartre during the feast of the Assumption; Ignatius first Mass at the Basilica of Mary Major in Rome; the vision of La Storta. In sum we can say that his mystical and spiritual life builds up in the presence of Our Lady.¹⁹²

¹⁹⁰ P. Kolvenbach, "Nuestra Señora en los Ejercicios Espirituales", en *Decir... al indecible* (Ignacio Iglesias, ed.), Mensajero-Sal Terrae, Bilbao-Santander 1999, 143.

¹⁹¹ Cfr., S. Madrigal, *Estudios de Eclesiología Ignaciana*, Universidad Pontificia Comillas-Desclée De Brouwer, Madrid 2002, 381-383.

¹⁹² Cfr., M. Luz de la Hormaza, 358.

We see the theme of the Cross constantly present in the life of Mary. According to María Luz de Hormaza, the Cross is implied from the contemplation on the nativity where Ignatius groups together the episodes of the presentation and the flight to Egypt; in which Mary offers her Son, who on the way to Egypt begins as an exile. Next Ignatius presents the mysteries of the life of Jesus with the scene of Jesus getting lost in the temple, followed by his hidden life.¹⁹³ Just as Ignatius makes the Cross present as an overriding theme throughout the *Spiritual Exercises*, Mary, as presented by Ignatius accompanies his throughout a life that points towards his glorification on the Cross. A Spirituality of the Cross invites us to live the mysteries of the life of Christ intimately united to him and always aware of his passion.

3.3.3 The Mediation of Our Lady in the *Spiritual Diary*

Our Lady appears widely in the *Spiritual Diary* as one of the mediators, along with the persons of the Trinity. Ignatius portrays this in two ways: A mediation of Mary between God and men, and secondly through mediation between Christ and men. But theologically speaking it is one and the same mediation associated with Christ towards God the Father. A Notable difference is that in the *Exercises* Ignatius suggests asking a grace from Our Lady and then Christ, finally to God the Father, while the *Diary* Mary together with Jesus offer petitions to God the Father [*De* 4; 7].

Angel suquía proposes an ascendant and descendant mediation. The mediation is ascendant when Ignatius speaks to God through Mary, but descendant when God speaks to Ignatius through Mary. He further adds that it is a universal mediation because Our Lady mediates the needs of Ignatius before the Divine Majesty. Mary plays a part of intercessor, but a more pronounced one than that of the saints.¹⁹⁴ Vincente A. Catalá speaks of Mary as the entrance door, a door of service, and a door of the humble. This is because the incarnated word enters from above and assumes the same condition as a majority of the creatures of the Father.¹⁹⁵

¹⁹³ Ibid., 357.

¹⁹⁴ Cfr., A. Suquia Goicochea, 181-183.

¹⁹⁵ Cfr., V. A. Catalá, "Cristología y las Constituciones", en *Manresa* 66 (1944), 7.

A spirituality of the Cross learns from Jesus mother, Mary, who was faithful even unto his death on the Cross and beyond. An Ignatian Mariology leads us to a profound devotion to the Cross by considering Mary who stood by the foot of the Cross contemplating the paschal mystery.

3.4 Conclusion

The vision of La Storta is of prime importance in the foundational experience of Saint Ignatius of Loyola and his first companions because it is in this vision that Ignatius receives a confirmation on the founding and naming of the Institute. Most important of all is that Ignatius felt that God the Father had placed him with the Son, Jesus, carrying his Cross. Ignatius is invited by the Trinity to serve them and serve the world: a service that is incompatible with the Cross.

The vision of La Storta is closely linked to the foundational documents of the Society of Jesus (especially the *Formula of the Institute*) and the *Exercises* because of the phrase 'beneath the banner of the Cross' or 'the standard of Christ'. The vocation of the Society of Jesus can be summed up as 'to be placed with the son beneath the Cross'.

La Storta can also be understood as a mystical encounter with the Holy Trinity. The intimacy with the Trinity invites Jesuits to follow in the footsteps and the inspiration of the first Jesuits to exclusively for Christ, like Christ and with him.

A spirituality of the Cross is the recognition of the participation of the three persons of the Trinity in the salvation process. The spirituality is most intimate at the Cross where the passion of Christ acts as a salvific transition to the glorious resurrection.

Ignatius had a deep devotion to the Mass – Eucharistic sacrifice. A Spirituality of the Cross implies participation in the Eucharistic sacrifice which has everything to do with the Cross. Celebrating the Eucharist is union with Christ.

We learn from Mary, Our Lady, who is our model of discipleship because she is faithful to her Lord up to the point of his death, that is, at the foot of the Cross. She

is the mother of the Church who draws its faith from the risen Christ. Our Lady is present in the colloquies. Ignatius also offers many Masses for Our Lady and it is to her that Ignatius incessantly made the petition asking 'to be placed with Jesus, her son'. Our lady plays the role of a mediator who is ever ready to place us with Christ.

GENERAL CONCLUSION

Jesuits follow Him whom they are looking at - 'The Crucified Christ'

*"What unites us as Jesuits is Christ and the desire to serve him:
not to be deaf to the call of the Lord, but prompt and ready to do his most holy will.
He is the unique image of the unseen God, capable of revealing himself everywhere;
And in a tantalizing culture of images, he is the single image that unites us.
Jesuits know who they are by looking at him" GC 35 Decree 2:2*

a) A Jesuit Spirituality Enkindled by the Cross

I begin this conclusion by recapturing the phrase from the 32nd General Congregation of the Society of Jesus: “Jesuits know who they are by looking at him”¹⁹⁶; and drawing a parallel with the colloquy with the crucified Christ: “In this way, too, gazing on him in so pitiful a state as he hangs on the Cross, speak whatever comes to your mind” [Ej 53]. Summarizing what a spirituality of the Cross is for a Jesuit, is according to me, spending time ‘looking at him’, ‘gazing at him’, the crucified Christ, and by so doing gaining our identity. This Jesuit identity is found in companionship:

In companionship with the Lord, who calls, and in companionship with others who share this call. Its root is to be found in Saint Ignatius’s experience at La Storta. There, “placed with God’s Son and called to serve him as he carries his cross [...] The Son, the one image of God, Christ Jesus, unites them and sends them to the whole world. He is the image at the heart of every Jesuit existence today; and it is his image that we wish to communicate to others as best as we can.”¹⁹⁷

As I pointed out in the introduction, such spirituality flows from an experience and has to be transformed into discipleship and mission, we see GC 34 using a similar language: “Fundamental for the life and mission of every Jesuit is an experience that places him, quite simply, with Christ at the heart of the world [...] the experience involves both conversion from and for”.¹⁹⁸ The spirituality of the Cross invites the Jesuit to see and love the world as Jesus did, with its sometimes painful realities such as poverty, forced displacement, violence between people, abandonment, structural injustices, sin – the same reality in which Jesus himself was born into.

Jesuits imbibe from the experience and example of Ignatius who learnt so see reality through many painful experiences, and to ask for the grace that Ignatius received at La Storta of being ‘placed with the Son bearing the Cross’.¹⁹⁹ “Similarly today the Society, in carrying out its mission, experiences the companionship of the

¹⁹⁶ GC 32 Decree 2:2, in *Constitutions of the society of Jesus: Incorporation of a Spirit*, Secretariat Spirituality Ignatianae-Gujarat Sahitya Prakash, Rome-Anand 1993.

¹⁹⁷ Ibid., D2:3

¹⁹⁸ Ibid., D2:4

¹⁹⁹ Cfr., GC 32 D2:6

Lord and the challenge of the Cross”.²⁰⁰ Furthermore the Jesuit is reminded that “To follow Christ bearing his Cross means to open ourselves with him to every thirst that afflicts humanity today [...] to follow Christ bearing his Cross means announcing the Gospel of hope to the many poor who inhabit the world today.”²⁰¹ The Cross thus has its fair share of joys and sufferings, but ultimately leads to union with God.

b) The Cross and General Congregation 34: Servants of Christ’s Mission

The 34th General Congregation describes the Society of Jesus as ‘servants of Christ’s mission’, and a Society that has felt both the strength of the Crucified Christ and Risen Christ and its own weaknesses, that is, a time of testing but also of grace.²⁰² To be with Jesus is to be placed with the Son in service. Likewise, to be with Jesus means to serve in the Society of Jesus with Christ.²⁰³ This is for me the true meaning of the spirituality of the Cross, that it incorporates both the crucified as well as the risen Christ.

The document of GC 34 was inspired by the vision of La Storta, especially because “it was at the will of the Father that Jesus Christ, carrying his Cross as a standard of victory, took Ignatius as servant of his mission, to labor with him under that same Cross until his work is accomplished.”²⁰⁴ Of importance is that the “risen Lord is now present in all who suffer, all who are oppressed and all whose lives are broken by sin [...] The Jesuit mission, as a service to the Crucified and Risen Lord, is always an entry into the saving work of the Cross in a world still marked by brutality and evil.”²⁰⁵ The Jesuit identity is inseparable from its mission which it receives directly from Christ, Christ now risen, but who draws all men and women into his paschal mystery.

The mission of the Society of Jesus therefore “derives from our continuing experience of the Crucified and risen Christ.”²⁰⁶ To embrace a spirituality of the Cross involves embracing the mission of Christ crucified and risen. A Jesuit who is

²⁰⁰ Ibid., D2:7

²⁰¹ Ibid., D2:12

²⁰² GC34 D2:1

²⁰³ J. De Guibert, *The Jesuits: Their Spiritual Doctrine and Practice*, William J. Young (Trans.) & G. Ganss (ed.), Institute of Jesuit Sources, St. Louis 1985, 596-597.

²⁰⁴ Ibid., D2:4

²⁰⁵ Ibid.

²⁰⁶ Ibid., D2:6

inspired by the spirituality of the Cross, must be one who lives up to the characteristics of 'Our Way of Proceeding', that is one who: has a deep personal love for Jesus Christ; is a contemplative in action; is a part and member of an apostolic body in the Church; is in solidarity with those most in need; works in partnership with others; is called to learned ministry for the sake of the mission; and finally one who is ever searching for the *Magis*.²⁰⁷

c) The Cross and the Poor of Christ: A preferential option for the poor

Ignatius of Loyola, in a letter to the Jesuit community at Padua in 1547 wrote that "friendship with the poor makes us friends of the Eternal King".²⁰⁸ According to Peter-Hans Kolvenbach, "God has always been the God of the poor because the poor are the visible proof of a failure in the work of creation."²⁰⁹ Jon Sobrino talks of the poor, marginalized and persecuted as the crucified people's who represent the suffering Christ, that is, the crucified Christ.²¹⁰ Just as Christ identified himself with the poor and marginalized, and suffered a shameful and painful death of criminals, the poor can relate easily their struggles and suffering with those of the suffering Christ. A spirituality of the Cross must be one that imitates Christ is making the poor a priority, by making a determined preferential option for the poor.

d) A Spirituality of the Cross?

Can we then talk about a spirituality of the Cross? What can we say therefore in summary form that a spirituality of the Cross in Ignatius of Loyola is? A spirituality of the Cross is one inspired by the experience of the *Spiritual Exercises of Saint Ignatius of Loyola*. In this manner it is a spirituality that is centered on the person of Christ as a way to union with God. It is a spirituality that puts into perspective Christ on the Cross who came to die for our sins. Secondly, for a Jesuit it is a spirituality that draws its inspiration from the Jesuit charism as expressed in the

²⁰⁷ Ibid., Decree 26.

²⁰⁸ MHSI, I, 527-577, Letter 186, 7 August 1547. Translated into English in *Letters of St. Ignatius of Loyola*, W. J. Young (ed.), Loyola University Press 1959, 148.

²⁰⁹ P. Kolvenbach, "Our Mission Today and Tomorrow", *Faith Doing Justice: Promoting Solidarity in Jesuit Ministries*, in a Conference held in June 1991, Centre for Concern, Washington, D.C. 1992, 48.

²¹⁰ J. Sobrino, *El principio-misericordia. Bajar de la cruz a los pueblos crucificados*, Sal Terrae, Santander 1992.

Formula of the Institute and Constitutions which lead a Jesuit to service of God and the Church beneath the banner of the Cross. In the final sense it is a spirituality that is inspired by the mystical experiences of Ignatius of Loyola through the vision of Manresa, and a close union with the persons of the Trinity, especially through the Holy Eucharist.

Does a spirituality of the Cross offer anything new to the field of Ignatian and Jesuit Spirituality? The phrase 'spirituality of the Cross' has been rarely used in the past and doesn't feature in many writings. What we find is a focus on the theology of the Cross. A spirituality of the Cross goes a step further because it invites one to a commitment, to implicate oneself, to act habitually and offer a space for communion with God. A spirituality of the Cross would be an experience in practice by drinking from the well of experience of the Cross in Ignatius of Loyola.

The following of Christ (discipleship) includes, together with the Cross, the glory of his resurrection (Phil 2:6-11), towards an intimate union of the faithful with God who cooperates with Christ in the salvation of humanity. Ignatius believed that such a union with God is not possible without the action of grace.²¹¹ The crucifixion clearly expresses a culminating moment of the mystery of Christ, which reveals in the reality of the divine will. Both in the *Autobiography, Diary, Exercises, Constitutions*, and in the letters, the will of the Trinitarian God is a fundamental reference. For Ignatius, doing the will of God means following Christ. The availability of Jesus before the divine will becomes a reality of redemption. The paschal event testifies, in its fidelity to the Father, an extreme freedom.²¹² From the incarnation to the consummation on the Cross, the son of God displayed a maximum solidarity with the whole humanity, drawing it to partake in the divinity and glory of the Father.²¹³

Pope Francis while addressing the members of the Society of Jesus of GC 36²¹⁴ emphasized that the Jesuits have to allow themselves to be moved by the Cross:

²¹¹ Cfr., R. G. Mateo, "Teología de la cruz", 142.

²¹² Ibid., 148.

²¹³ Ibid., 157

²¹⁴ Address of His Holiness Pope Francis to the 36th General Congregation of the Society of Jesus, General Curia of the Society of Jesus, Monday 24 October 2016, in *36th General Congregation Documents*,

The Lord, who looks upon us with mercy and chooses us, sends us forth with the same powerful mercy to the poor, the sinners, the abandoned, the crucified and anyone who suffers from injustice and violence in today's world. Only when we experience this healing force in our own lives and in our own wounds [*wounds with first and last names*] - as individuals and as a body - will we be able to lose our fear of allowing ourselves to be moved by the immense suffering of our brothers and sisters so as to go out and walk patiently with our peoples, learning from them the best way to help and serve them.²¹⁵

Fr. Arturo, the General of the Society of Jesus in his closing homily of General Congregation 36, echoes this message of the Cross: "The Lord has given himself completely, even to death on the cross, and remains with us daily until the end of the world, because he has given us his Spirit [...] Christ on the cross was present in our labors, to bring the discernment beyond our reasoning, our liking or disliking, in order to arrive at the consolation of being in harmony with the will of the Father [...] The merciful eyes, which we received by identifying ourselves with Christ crucified, allow us to deepen our comprehension of all that oppresses men and women in our world."²¹⁶

Jesuits are invited to be fires that kindle other fires.²¹⁷ But if they are to kindle other fires, they themselves need to be enkindled and inflamed with an ardent desire and love for the Creator. The wood of the Cross is the best place to be set burning with the desire of an interior knowledge of Jesus Christ. Placed with Christ carrying his cross is to be enkindled with the perfect love and perfect obedience of the Cross.

General Curia, Rome 2017. The English version cited here was accessed online from www.sjweb.info as a private document on 6 June 2017.

²¹⁵ Pope Francis citing *General Congregation*, 32, D. 4, n. 50

²¹⁶ Homily of Fr. Arturo Sosa, S.J. on the Closure of the General Congregation 36, Church of Sant' Ignazio, Rome, 12 November 2016, in *36th General Congregation Documents*, General Curia, Rome 2017.

²¹⁷ See GC 35 Decree 2, "A fire that kindles other fires".

BIBLIOGRAPHY

Primary Sources

MHSI:

Fontes Documentales de S. Ignatio de Loyola, Roma 1977.

Fontes Narrativi de S. Ignatio de Loyola – I, Roma 1943.

Fontes Narrativi de S. Ignatio de Loyola – II, Roma 1951.

Fontes Narrativi de S. Ignatio de Loyola – III, Roma 1960.

Fontes Narrativi de S. Ignatio de Loyola – IV, Roma 1965.

Monumenta Exercitiae (I Exercitia Spiritualia: Textuum antiquissimorum nova editio), Roma 1969.

Monumenta Exercitiae (II Directoria 1540 – 1599), Roma 1955.

Constitutiones: I - Monumenta Constitutionum praeviae, Roma 1934.

Constitutiones: II - Textus hispanus, Roma 1936.

Constitutiones: III - Textus latinus, Roma 1938.

Constitutiones: IV - Regulae Societatis Iesu, Roma 1948.

Obras de San Ignacio de Loyola, Nueva edición, revisada y actualizada por Manuel Ruiz Jurado, Biblioteca de Autores Cristianos (BAC), Madrid 2013.

Constitutions:

Constitutions of the Society of Jesus: Incorporation of a Spirit, Secretariatus Spiritualitatis Ignatianae-Gujarat Sahitya Prakash, Rome-Anand 1993.

Ganss, George E. (Trans.), *The Constitutions of the Society of Jesus*, The Institute of Jesuit Sources, St. Louis 1970.

Constituciones de la Compañía de Jesús, García-Lomas (Eds.), Mensajero-Sal Terrae, Bilbao-Santander 1993.

Dictionaries:

Diccionario de Espiritualidad Ignaciana (A-F) y (G-Z), José García de Castro (Dir.), Mensajero-Sal Terrae, Bilbao-Santander 2007.

Diccionario de espiritualidad I & II, Ermanno Ancilli (Dir.), Editorial Herder, Barcelona 1987.

Spiritual Exercises:

The Spiritual Exercises of Saint Ignatius, George E. Ganss (Trans.), Gujarat Sahitya Prakash, Anand 1995.

Puhl, Louis J., *The Spiritual Exercises of St. Ignatius: Based on the studies in the language of the autograph*, Loyola Press, Chicago 1952.

Others:

- "A pilgrims Testament: The memoirs of Ignatius of Loyola", Transcribed by Luis Gonsalves de Camara, and translated into English by Parmananda R. Divarkar, Pontificia Universidad Gregoriana, Roma 1983.
- Echarte, Ignacio (ed.), *Concordancia Ignaciana*, Mensajero-Sal Terrae, Bilbao 1996.
- "Fórmula del Instituto" (Texto sinóptico 3 redacciones: 1539 - 1540 - 1550), in *Constituciones de la Compañía de Jesús*, Mensajero-Sal Terrae, Bilbao-Santander 1993.
- Padberg, John W. (ed.), *Jesuit Life and Mission Today. The Decrees of the 31st-35th General Congregation of the Society of Jesus*, Gujarat Sahitya Prakash, Anand 2011.
- Zinkuratire, Victor & Angelo Colacrai (General eds.) et al., *The African Bible*, Paulines Publications Africa, Nairobi 1999.

Secondary Sources

- Aldama, Antonio M. de, *Notas para un comentario a La Formula del Instituto de la Compañía de Jesús*, Centrum Ignatianum Spiritualitatis, Roma 1981.
- Aldama, Antonio M. de, *The Formula of the Institute: Notes for a Commentary* (Ignacio Echaniz, Trans.), The Institute of Jesuit Sources, St. Louis 1990.
- Alfaro, Juan, "Teología de la vida de Cristo", in *Ejercicios y Constituciones. Unidad vital*, Congreso Ignaciano, Loyola, 2-7 septiembre 1974, Mensajero, Bilbao 1975.
- Alphonso, Herbert, "La Storta", in *DEI*, 1091-1101.
- Alphonso, Herbert, *Placed with the Son. Glimpses into the Spirituality of the Jesuit Constitutions*, Gujarat Sahitya Prakash, Anand 1993.
- Arana, Germán, "Coloquios", en *DEI*, 341-346.
- Armendáriz, Luis M^a, "Juntamente contemplando su vida". *La Cristología de los Ejercicios Espirituales*, en *Manresa* 63 (1991), 125-161.
- Arrupe, Pedro "Servir sólo al Señor y a la Iglesia, su esposa, bajo el Romano Pontífice, Vicario de Cristo en la tierra", *La identidad del Jesuita en nuestros tiempos*, Sal Terrae, Santander 1981, 520-529.
- Arzubialde, Santiago, *Ejercicios espirituales de San Ignacio. Historia y análisis*, Mensajero-Sal Terrae, Bilbao-Santander 2009.
- Auge, Matías, "Espiritualidad litúrgica", in *Liturgia. Historia, Celebración, Teología, Espiritualidad*, Centre de Pastoral Litúrgica, Ribadeneyra-Barcelona 1995, 249-258.
- Balthasar, Hans Urs Von, *Textos de Ejercicios Espirituales*, Mensajero-Sal Terrae, Bilbao-Santander, 2009.

- Barry, William A., *Our Way of Proceeding: To Make the Constitutions of the Society of Jesus and their Complementary Norms our own*, The Institute of Jesuit Studies, Saint Louis 1997.
- Catalá, Vincente A., "Cristología y las Constituciones", in *Manresa* 66 (1994), 5-18.
- Codina, Víctor, "Jesucristo", in *DEI*, 1071-1077.
- Coemans, Augusto et al., *Introducción al estudio de la Formula del Instituto S.I.*, Centrum ignatianum spiritualitatis (CIS), Roma 1974.
- Connor, James L., *The dynamism of desire: Bernard J. F. Lonergan S.J., on the Spiritual Exercises of Saint Ignatius of Loyola*, The Institute of Jesuit Sources, Saint Louis 2006.
- Conwell, Joseph, *Impelling Spirit: Revisiting a Founding Experience, 1539 Ignatius of Loyola and His Companions*, Loyola Press, Chicago 1997.
- Corella, Jesús, "Fórmula del Instituto", in *DEI*, 891-901.
- Corella, Jesús, "Que es la Fórmula del Instituto y cómo se hizo", in S. Arzubialde, J. Corella, J. M. García-Lomas (Eds.), *Constituciones de la Compañía de Jesús. Introducción y notas para su lectura*, Mensajero-Sal Terrae, Bilbao-Santander 1993, 30-40.
- Costa, Maurizio, "Banderas", in *DEI*, 211-221.
- Coupeau, José Carlos, *El espíritu en la forma. Las Constituciones a la luz de la retorica*. Mensajero-Sal Terrae, Bilbao 2014.
- Coupeau, José Carlos, *From Inspiration to Invention: Rhetoric in the Constitutions of the Society of Jesus*, The Institute of Jesuit Sources, St. Louise 2010.
- Coupeau, José Carlos, "Five Personae of Ignatius of Loyola", in *The Cambridge Companion to the Jesuits*, Thomas Worcester (ed.), Cambridge University Press, Cambridge-New York 2008, 33-51.
- "Cruz", in *Concordancia Ignaciana. An Ignatian Concordance*, Echarte, Ignacio (ed.), Mensajero-Sal Terrae-Institute of Jesuit Sources, Bilbao-Santander-St. Louis 1996, 21.
- Cusson, Gilles, *experiencia personal del misterio de salvación. Biblia y Ejercicios Espirituales*, Apostolado de la Prensa-Hechos y Dichos, Lima-Zaragoza, 1973.
- De Guibert, Joseph, *La espiritualidad de la Compañía de Jesús. Bosquejo histórico*, Sal Terrae, Santander 1955.
- De Jaer, André, "Introducción a las Constituciones", in *Formar un cuerpo para la misión*, Mensajero-Sal Terrae, Bilbao-Santander 2011, 25-32.
- De Margerie, Beutran'd, "Reflexiones de Jerónimo Nadal sobre la Fórmula del Instituto S. I.", in *Manresa* 50 (1978), 323-337.

- De Nicolas, Antonio, *Powers of Imagining: A philosophical hermeneutic of imagining through the collected Works of Ignatius of Loyola*, State University of New York, Albany 1986.
- Decloux, Simón, "Las Constituciones. 'Manual de Formación'", in *Manresa* 66 (1994), 19-34.
- Decloux, Simon, *The Spiritual Diary of St. Ignatius Loyola: Text and Commentary*, Centrum Ignatianum Spiritualitatis (CIS), Rome 1990.
- Fernandez de la Cigoña, J.R., "Los grandes coloquios de los Ejercicios Espirituales", in *Manresa* 48 (1976), 73-88.
- García de Castro, José, "Alcanzados por las Fuentes: ¿por qué? ¿cómo?", in *Manresa* 81(2009), 311-328.
- García de Castro, José "Companionship in the Spirit: A History of the Spirituality of the Society of Jesus", in *Estudios Eclesiásticos* 91(2016), 87-141.
- García Mateo, Rogelio, "Teología de la Cruz", in *Estudios Eclesiásticos* 92 (2017), 133-161.
- García Villoslada, Ricardo, *San Ignacio de Loyola. Nueva biografía*, BAC, Madrid 1986.
- Guevara, Junkal, "Misterios de la vida de Cristo", in *DEI*, 1250-1255 .
- Guillén, Antonio, "Directorio breve sobre la tercera semana", in *Manresa* 88 (2016), 81-84.
 -----"La originalidad ignaciana de la tercera semana", in *Manresa* 83 (2011), 339-350.
 -----"Reglas 'ordenarse en el comer'", in *DEI*, 1553 -1555.
- Guibert, Joseph de, *The Jesuits: Their Spiritual Doctrine and Practice: A Historical Study*. (William J. Young, Trans., George E. Ganss, ed.), The Institute of Jesuit Sources, St. Louis 1986.
- Hormaza, María Luz, "'Pidiéndole a la Virgen que lo quisiese poner con su Hijo'. La figura de María en Ignacio peregrino", in *Manresa* 84 (2012), 353-362.
- Huerga, Álvaro, "Devotio moderna", in *Diccionario de espiritualidad* I, Ermanno Ancilli (Dir.), Editorial Herder, Barcelona 1987, 575-580.
- Iglesias, Ignacio, *Sentir y cumplir. Escritos ignacianos*, (José A. García, ed.), Mensajero-Sal Terrae-Universidad Pontificia Comillas, Bilbao-Santander-Madrid 2013.
- Jacob, Pierre and Maurice Dullard, *The Inspirational Sources of Our Jesuit Charism*, Gujarat Sahitya Prakash, Anand 2003.
- Jaer, André de, *Formar un cuerpo para la misión. Lectura sapiencial de las Constituciones de la Compañía de Jesús*, Mensajero-Sal Terrae, Bilbao 1998.
- Kiechle, Stefan, "Cruz", in *DEI*, 505-506
- Kolvenbach, P.-H., "Nuestra Señora en los Ejercicios Espirituales", in *Decir... al indecible* (Ignacio Iglesias, ed.), Bilbao-Santander 1999, 133-143.

- Kolvenbach, Peter – Hans, “En los 450 años de la Fórmula del Instituto”, in *Selección de escritos del Padre Peter–Hans, Kolvenbach 1983-1990*, Provincia de España de la Compañía de Jesús, Madrid 1992, 253-268.
- Kolvenbach, Peter Hans, “La experiencia de Cristo en Ignacio de Loyola”, in *Decir al indecible*, Ignacio Iglesias (ed.), Mensajero-Sal Terrae, Bilbao-Santander 1999, 65-75.
- Lera Monreal, José María, *La pneumatología de los ejercicios espirituales. Una teología de la cruz traducida a la vida*, Mensajero-Sal Terrae-Universidad Pontificia Comillas, Bilbao-Santander-Madrid 2016.
- Losada, Joaquin, “Presencia de Cristo Jesús en el Principio y Fundamento”, in *Manresa* 54 (1982), 45-57.
- Lowney, Chris, *Heroic Leadership: Best practices from a 450 – Year – Old Company that Changed the World*, Loyola Press, Chicago 2003.
- Lucchetti Bingemer, María C., “María”, in *DEI*, 1195-1201.
- Madrigal, Santiago, *Eclesialidad, reforma y misión. El legado teológico de Ignacio de Loyola, Pedro Fabro y Francisco de Javier*, San Pablo-Universidad Pontificia Comillas, Madrid 2008.
- Madrigal, Santiago, *Estudios de Eclesiología Ignaciana*, Universidad Pontificia Comillas-Desclée De Brouwer, Madrid 2002.
- Molina, Diego, “Y que militen de nuestra santa madre la Iglesia. El papel de la iglesia en el proceso espiritual del sujeto Ignaciano”, in *Manresa* 80 (2008), 153-168.
- Moltmann, Jurgen, *The Crucified God. The Cross of Christ as the Foundation of Criticism of Christian Theology*, SCM Press, London 1974.
- Osuna, Javier, *Amigos en el Señor. Unidos para la dispersión*, Sal Terrae, Santander 1998.
- Padberg, John W., “Papa”, in *DEI*, 1408-1412.
- Rahner, Hugo, *Ignatius the theologian*, Michael Barry (Trans.), Geoffrey Chapman, London 1968.
- Rahner, Hugo, *The Vision of St Ignatius in the Chapel of La Storta*, Robert O. Brennan (ed.), Centrum Ignatianum Spiritualitatis, Rome 1975, 12.
- Rahner, Karl, *Meditaciones sobre los ejercicios de san Ignacio*, Herder, Barcelona 1971.
- Rodriguez, Garrapucho Fernando, *La cruz de Jesús y el ser de Dios. La teología del crucificado en Eberhard Jungel*, Publicaciones Universidad Pontificia Salamanca, Salamanca 1992.
- Ruiz, Federico, “Cruz”, in *Diccionario de espiritualidad I*, Ermanno Ancilli (Dir.), Editorial Herder, Barcelona 1987, 508-512.
- Ruiz Jurado, Manuel, “Nadal y Polanco sobre la Fórmula del Instituto de la Compañía de Jesús,” *AHSI*, 47 (1978).
- Ruiz Jurado, Manuel, “Espiritualidad Ignaciana en la Fórmula del Instituto de la Compañía de Jesús” in *Manresa* 48 (1976), 309-322.

- Sobrino, Jon, *El Cristo de los Ejercicios de San Ignacio*, Sal Terrae, Santander 1990.
- Sobrino, Jon, *El principio-misericordia. Bajar de la cruz a los pueblos crucificados*, Sal Terrae, Santander 1992.
- Sullivan, Francis A., *The Church we believe in: One, Holy, Catholic and Apostolic*, Paulist Press, New York-New Jersey 1988.
- Suquía Goicoechea, Ángel, "La Santa Misa en la espiritualidad de san Ignacio de Loyola", Colección *Movimiento Sacerdotal de Vitoria*, vol. 9, Vitoria 1989.
- Tejera, Manuel, "La Cuarta Semana en la dinámica de los Ejercicios Espirituales", in *Manresa* 59 (1987), 315-324.
- Thió de Pol, Santiago, "La experiencia de Dios reflejada en el Diario Espiritual", in *Manresa* 75 (2003), 27-36.
- Uríbarri, Gabino, "El acceso a Jesús en los ejercicios, la cristología y exégesis científica", in *Manresa* 82 (2010), 355-367.
- Uríbarri, Gabino *Primera Semana: Misericordia - Pecado - Escatología. Apuntes del Profesor para la preparación y seguimiento de la sesión del Máster Ignaciana*, UP Comillas, Madrid, martes 17 de enero de 2017.
- Veale, Joseph, "From the Exercises to Constitutions: A Spirit in Search of a Body", in *Constitutions of the Society of Jesus: Incorporation of a Spirit*, Gujarat Sahitya Prakash, Anand 1993.
- Zas Friz, Rossano, "Espiritualidad Ignaciana", in *DEI*, 811-819.