

# ST IGNATIUS AND CREATION-CENTRED SPIRITUALITY

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**V**AST INDEED is the territory to be covered. To make the journey easier, we will proceed with a series of summary statements which will be expanded. This will enable the reader to enter more quickly into the topic and see more clearly where we are heading.

We begin by setting forth a view on the heart or centre of Ignatian spirituality, namely finding and serving God in all things. Then an examination of the *Spiritual Exercises* will show how Ignatius leads the retreatant to this world view. This vision, we continue, holds for the earliest Jesuits and is a hallmark of their tradition as well as of several recent Jesuit theologians. Finally, we suggest that this Ignatian perspective offers a comprehensive spirituality, one that is more inclusive than a creation-centred spirituality.

1. *Ignatian spirituality can be characterized as the ongoing effort to find and serve God in all things and above all things. This is the lasting vision set forth in the Spiritual Exercises.*

The grace asked for in the final contemplation of the Exercises is 'for an intimate knowledge of the many blessings received, that filled with gratitude for all, I may in all things love and serve the Divine Majesty'.<sup>1</sup> This is to be the abiding attitude of the Christian—a spirituality in which God is found present, active, touching us in our daily lives. This becomes our way, with Jesus Christ, back to God and to the new creation.

According to Nadal, a close friend of Ignatius, this was the characteristic grace that Ignatius himself possessed:

I shall not fail to recall that grace which he had in all circumstances, while at work or in conversation, of feeling the presence of God and of tasting spiritual things, of being contemplative even in the midst of action; he used to interpret this as seeking God in all things.<sup>2</sup>

Clearly Ignatius takes the created world with utmost seriousness. It is the indispensable medium, the locus in and through which God comes to us and we in turn move to God.

The world is not God, as the pantheist believes, nor is the world left on its own, as the deist might hold. The Ignatian view prefigures what process theology and creation-centred spirituality affirm, namely that God is present in all things. Panentheism would be the more proper term to describe this view.

*2. The starting point of the Exercises and the continual reference point of the spiritual life is the created world as viewed in the First Principle and Foundation.*

All other things on the face of the earth are created for human beings, to assist them in attaining the end for which they are created. This solidly roots the spiritual life in the world as the created gift of God. It does not glorify or absolutize the world, nor does it allow one to exploit it in a narrow utilitarian manner, since it is the abiding way in our search for God. Clearly Ignatius does not allow a flight from the world in search of some other worldly salvation. Rather, as the meditation on the kingdom of Christ will disclose, he calls for a critical engagement with the created universe to overcome and eradicate evil. Ignatius does relativize the world, that is, see it in its true relationship to the Creator. He evaluates it always and only in that relationship.<sup>3</sup>

Ignatius calls for indifference or poised freedom before created realities. But once a specific reality or path is discerned and seen as the best path to God, indifference gives way to strong and firm commitment. The goal is the harmonization and integration of all things in the search for and movement to God.

*3. At the centre of the Exercises and of the Christian life is Jesus Christ. For Ignatius, Jesus is the Son of Mary and at the same time Lord and Creator. Because of this unity, a focus on Jesus Christ does not distract one from creation but enables one to see the full and true meaning of creation.*

A possible danger in a spirituality would be that, in its emphasis and centring upon Jesus Christ, it narrows itself and overlooks the myriad of ways, including creation, in which God is present in the universe. Some might argue that by focussing on Jesus Christ the Saviour we become overly engrossed with human sinfulness and overlook the graciousness of God in creation.

Ignatius does focus heavily upon Jesus Christ in the Exercises. We engage in dialogue with Jesus on the cross in the first week of

the Exercises, reflecting on what we have done, are doing, and ought to do for Christ. In the following three weeks of the Exercises, Jesus Christ is at the centre as one moves with him from his incarnation, birth, life, teaching, miracles, to his passion and death and through death to the resurrection. One encounters the full humanity of Jesus in a series of contemplations of the life of Jesus based on the gospels. Jesus is the infant in Bethlehem, the young child of the hidden life, the one tempted in the desert, the one who weeps at the death of Lazarus, the one who suffers in his humanity.

This same Jesus Christ is, for Ignatius as for the Christian tradition, the incarnate Word, the second person of the Trinity, the Eternal King, the Saviour and risen Lord. Ignatius continually refers to Jesus Christ as Creator and Lord, the one 'through whom all things were made' as the Nicene Creed affirms. So strong is this belief that many commentators affirm that whenever Ignatius uses the expressions, Creator, Creator and Lord, he is referring to the person of Jesus Christ.<sup>4</sup>

The experience of Ignatius of Jesus as Creator and Lord, and his reading of the New Testament (see for example Heb 1,1-2 and 10-12; Col 1,15-17; 1 Cor 8,6) lead him to this high Christology. Jesus Christ becomes key not only for experiencing redemption, but also for the understanding of creation. As Schillebeeckx puts it, Christology is concentrated creation.<sup>5</sup> Jesus Christ does not reveal a new plan of God but rather the fullness of God's one plan for the universe. Thus there can be no simple option for creation over redemption or vice versa. In reality there is one unified movement of God to the world in Christ Jesus. The focus on Jesus Christ does not detract from the created universe but rather enables us to begin to see it in its deepest, truest way.

The Ignatian insistence on Jesus Christ as Creator and Lord leads some to say that Ignatius would most likely favour the Scotist position on the incarnation, namely that even if there were no sin, Jesus Christ would have become incarnate.<sup>6</sup> This understanding of the centrality of Jesus Christ not only in redemption but in creation is one theme that a creation-centred spirituality might begin to retrieve.

4. *Jesus Christ must be understood and followed in terms of the ever-recurrent movement or dialectic of the paschal mystery, the move from life through death to new life.*

A fear is expressed that a theology of the cross can take such strength and form in one's spirituality that the power and new life of the resurrection is undernourished. On the other hand, a spirituality that does not face the cross with the suffering, sin and negativity that it embodies, will surely be inadequate in a world where the doctrine of original sin remains the most verifiable of all doctrines. What is the reply to these possible dangers?

Ignatius has the retreatant move with Jesus through the entire Christ event, from incarnation, to birth, life, death, and resurrection. He refuses to centre on any one aspect of the Christ event, whether that be Bethlehem, the preaching of the kingdom, Calvary, or the ascension. The life-style of Jesus in a sinful world leads inevitably to the cross. The cross is foolishness except for faith in the resurrection. The risen life is new life for the one who had been crucified. In other words, one must enter into the dynamic of the paschal mystery of Jesus Christ, from life, to death, to new life.

Why is this pattern significant? Because the pattern of Jesus must become the pattern of the Christian life. 'Therefore, whoever wishes to join me in this enterprise must be willing to labour with me, that by following me in suffering, he/she may follow me in glory.'<sup>7</sup> By immersing oneself in the joys and struggles of life, by the self-giving attitude of love that Jesus exemplifies, one constantly dies to self and lives for God and others. This recurrent pattern is celebrated sacramentally in each of the sacraments, it is celebrated liturgically through the annual Church year and at the Sunday Eucharist. But it must also be lived existentially. In a world where sin remains, one cannot avoid the dying, the cross—the paschal way of Jesus—as the only way to new life and new creation. And this paschal pattern, I suggest, is far more adequate for human existence than any spirituality which chooses creation, incarnation, cross, or resurrection as its central point without immediately seeing the flow and link between these realities.<sup>8</sup>

The goal is to seek and find God in all things. This is possible only if one has, with Jesus, passed through death to new life. If we have celebrated sacramentally and have begun to live existentially the paschal mystery, then we can say with Paul that nothing in life or death, no sickness, no suffering, no created thing, can separate us from the love of God in Christ Jesus (Rom 8,35-39). We can find God in *all* things.

5. *The movement of the Exercises is from the foundation in creation with and in Jesus Christ, to the new creation. This is summarized and recapitulated in the Contemplation to Attain Love, which is also the transition from the retreat to the ongoing life in the Spirit.*

This contemplation at the conclusion of the Exercises proceeds in four stages, which correspond closely to the four weeks of the Exercises.<sup>9</sup> First, recalling the Principle and Foundation at the beginning of the Exercises, we contemplate the blessings and gifts of creation and redemption, and the special favours we have received. Secondly, we recall how God not only creates but dwells in creatures, above all in the human person. This corresponds with the second week of the Exercises, where we see that God wishes to personally dwell with God's people. Thirdly, we consider how God works and labours for me in all creatures. This recalls the third week of the Exercises where the love of Jesus enables him to undergo labour and suffering, even to death on the cross. The fourth point considers all blessings as gifts descending from above. This vision of God as source and giver of all gifts is possible because Jesus Christ, risen Lord with the Father, is the efficacious witness to the creating and redeeming love of God.

Through these four points we move to deeper and deeper insight into the love of God. And this provides a challenge to a creation-centred spirituality. While the loving presence of God in creation remains a constant, that is not God's full or final word of love. We must proceed, with the witness of the life of Jesus, to see the even greater manifestation of the graceful love of God. This is seen in the incarnation and life of Jesus, where God personally enters into solidarity with humanity. And the incarnate love of God goes even further. Not only to incarnation, but to the giving of one's life. 'Greater love than this no one has . . .' The passion and death of Jesus become an intensification, a deeper manifestation of the boundless, self-sacrificial love of God. The final sign of love comes from above, from the God who restores life in abundance in the resurrection of Jesus. The power of God to bring life from death, to overcome evil with love is supremely manifest in the Easter mystery.

In the presence of this abounding love, the basic response according to Ignatius is gratitude. He once wrote that ingratitude is the most abominable of all sins, and it is to be detested in the sight of the Creator and Lord by all of God's creatures for it is the forgetting of the graces, benefits and blessings received.<sup>10</sup>

The virtue of gratitude is very close to a creation-centred spirituality. But it must be gratitude for the deepest manifestation of the love of God in Jesus Christ who is Creator and Redeemer.

6. *Ignatian methods of prayer show a remarkably holistic attitude and openness.*

A spirituality that is overly introspective or narrowly psychologically oriented is suspect according to a creation-centred spirituality. Does Ignatius fall under this criticism? Rather than being narrowly psychological, I suggest that Ignatius leads the retreatant/Christian into a variety of ways of finding and uniting oneself with God through prayer and life.

All that we are and have, our entire being and our entire world can become, in the view of Ignatius, a vehicle or instrument in the search for God. The three powers of the soul, memory, intellect and will, each come to bear on our prayer. Moods and emotions, consolation and desolation are examined. The first prelude of most meditations involves the exercise of the imagination. The traditional five senses are also consciously, explicitly brought into play in the search for God. Each must be employed and even trained to bring it under the Lordship of Jesus Christ.<sup>11</sup>

We are urged to pray in accord with the rhythm of our breathing. External conditions of light and darkness become sacramentals that can help us experience the light of God or the darkness of sin. Sensitivity to the time of day helps the search for God. We adjust the bodily position until we find what we are seeking in prayer. Food—feast or fasting—is experimented with because God is not foreign to any aspect of our lives, including eating.

Ignatius recommends the examination of conscience twice daily. Note that, as in recent interpretations, this is not a narrow, introspective focus, but rather a search for God in one's active life and ministry as well as within. It begins with gratitude for the blessings and favours received, and ends with a look to the future, to the day's events ahead, to assure that God be with us in those events. This examen, well in accord with the goals of a creation-centred spirituality, serves to make us more aware of the myriad of ways God is positively present, but also of the ways in which we have missed or rejected the loving presence of God.<sup>12</sup>

7. *In his own life Ignatius constantly practised this spirituality of seeking, finding and serving God in all things.*

In the autobiography of Ignatius as related to Câmara, we see Ignatius sensitive to the beauty of creation. Ignatius relates of himself:

It was his greatest consolation to gaze upon the heavens and the stars, which he often did, and for long stretches at a time, because when doing so he felt within himself a powerful urge to be serving our Lord.<sup>13</sup>

The vision of the beauty and power of the Creator gave Ignatius the urge to respond in loving service. A later biography of Ignatius by one who knew him well, Ribadeneira, explains:

We frequently saw him taking the occasion of little things to lift his mind to God, who even in the smallest things is great. From seeing a plant, foliage, a leaf, a flower, any fruit, from the consideration of a little worm or any other animal, he raised himself above the heavens and penetrated the deepest thought.<sup>14</sup>

Ignatius desired every Jesuit to find God in this manner, and not only in private prayer. Precisely because of the busy schedule and activity of Jesuits, this would be the prayer most profitable and more proper for an apostolic way of life.

8. *In the view of Ignatius, prayer as well as mortification, penance and asceticism are not ends in themselves but are seen as indispensable aids in the search to find and serve God in all things.*

Ignatius continually upholds the necessity and importance of daily prayer, above all, the examination of conscience. Yet he also writes with firmness to limit the prayer of those who spend excessive time in it. We have several letters to this effect. He writes to Francis Borgia:

At times God is served more in other ways than in prayer, so much so in fact that God is pleased that prayer is omitted entirely for other works and much more that it be curtailed.<sup>15</sup>

He tells him to reduce his prayer and penance by half and spend more time in study! Instead of lengthy time in prayer, one should make the effort to find God in all things. For younger Jesuits in study, this is to be their way to God:

They should strive to seek the presence of God our Lord in all things—for instance, in association with others, in walking, looking, tasting, hearing, thinking, indeed, in all that they do. It is certain that the majesty of God is in all things by God's presence, activity and essence.<sup>16</sup>

The same relative importance is given to penance and mortification. Our service must be reasonable with nothing in excess. Through excessive penance God is really not served in the long run, just as the horse worn out in the first days does not as a rule finish the journey.<sup>17</sup> While he preferred a mortified person to one who engaged in long prayers, mortification too was to be viewed in relationship to union with God through loving service. Penance is not for its own sake. There is no morbid fascination with pain. He explains to Borgia, 'both body and soul are gifts from the Creator and Lord, and you should give God a good account of both. To do this you must not allow your body to grow weak'.<sup>18</sup>

One incident from the life of Ignatius verifies this relativity of both prayer and mortification. His intense prayer brought with it the gift of tears. Because of this he was in serious danger of losing his eyesight. Being so warned by a doctor, Ignatius readily gave up the joy and consolation that came through prayer with the gift of tears, so that with healthy vision he could better serve God.

We return again therefore to the constant theme of finding God in all things. God is encountered above all in one's active life and ministry, in one's loving service to the neighbour. Prayer and penance are important when viewed as key means in this larger and more daily way of encountering God. There is a circle of contemplation and action, of prayer and life, of mortification and enjoyment. In this manner God should be encountered on every step and stage of life's journey, and not only in those intense and explicit moments of prayer.

9. *The Society of Jesus in its earliest years and throughout its history witnesses to a strong humanism, a deep appreciation of created reality and human culture.*

The *Constitutions* written by Ignatius make it abundantly clear that Jesuits were to be trained not only in the prayer of the Exercises, but in the liberal arts, logic, languages, theology, mathematics, natural sciences and classics.<sup>19</sup> Thus, while this was something new for religious orders at the time of Ignatius, it



seemed quite natural that Jesuits would be heavily involved in educational institutions. From the earliest beginnings, Jesuit contributions to university education throughout Europe, and now throughout the world, have been immense. With this came Jesuit dramatists, musicians, painters, architects, astronomers and mathematicians. All of these seemingly secular fields were in no way alien to Jesuits because of the vision of the Exercises, which is finding and serving God in all things, and of employing all created means for the greater glory of God.

In the foreign missions, this same spirit was found. While Xavier's method seemed very traditional in India, he stood in awe of Japanese and Chinese culture. Later, Matteo Ricci would be so appreciative of the Chinese culture that his missionary methods would come under suspicion in the Chinese Rites controversy. Roberto de Nobili in India put on the robes of the Sannyasi to be with the people as guru, priest and teacher. The Paraguayan Reductions of South America give witness to a concern not only to save souls, but to maintain and support the rich culture and tradition of the Indians. Jesuit missionaries on every continent have learned the languages of the local people, have put that language into written form, composed dictionaries and grammars, thus preserving culture rather than destroying it. The poetry of Robert Southwell, Friedrich von Spee, and Gerard Manley Hopkins, deeply rooted in the beauty of nature, gives glory to God the Creator.

Thus in Jesuit history, as in the spirituality of Ignatius, we see tremendous openness to the many ways in which the human person can seek, find and serve God. Not only in the pulpit or sanctuary, but in the classroom and the laboratory, on mission with Christians and with non-Christians one can find traces of the divine creative spirit and maintain union with the Creator.

10. *Recent Jesuit scholars echo this Ignatian emphasis upon creation leading to the new creation.*

We will mention only a few Jesuits of this century, some still living, who in their theology and spirituality carry on and develop the Ignatian spirituality and theology of finding God in all things.

Teilhard de Chardin, priest, paleontologist, anthropologist, examines early history for traces of the human. He sees the hand of God at work in the process of evolution, with Jesus Christ as the Omega point of all history. He describes the world as the

'divine milieu'. Through the activities and passivities of everyday life we move with God to the new creation. He has become a paradigm for those fostering a creation-centred spirituality, and is, I submit, most faithful to the Ignatian heritage.

John Courtney Murray searches for an incarnational humanism in his early writings. Later he engages in the dialogue between Church and state. His influence on Vatican II's document on religious liberty attests to his positive concern for the rights and freedom of all, including non-Christians. Not withdrawal or domination, but conversation and dialogue between Christian faith and secular reality characterize his theological vision.<sup>20</sup>

Jon Sobrino and Juan Luis Segundo engage in guiding the mission of the Church in the poverty-stricken and often unjust societies of Latin America. They set forth a liberating, transforming vision, one that is filled with hope because of their deep faith in the continued presence of God in all, especially in the poor and the marginalized. The kingdom vision of Ignatius, and the effort to do one's part in making that vision a reality shape their life and writings.

Aloysius Pieris of Sri Lanka immerses himself in the world of Buddhism and courageously, creatively, enters the dialogue between East and West. His essays on solidarity with the poor, and on spirituality and liberation set forth a strong and committed faith linked with justice that aims at the transformation of the person and society.<sup>21</sup>

Anthony de Mello of India, schooled in the spirituality of the East, shows the strong compatibility and yet difference between this and Ignatian spirituality. At the same time, he reminds us of the often forgotten riches of Ignatius in the Exercises.

Finally, Karl Rahner says that he learned more from Ignatius than from all his teachers of philosophy and theology.<sup>22</sup> His theological vision is of a world of grace, grace embedded in the world as its deepest reality. In spite of sin and suffering, the Christian, according to Rahner, should be an optimist because of a pessimism overcome by the cross and resurrection of Jesus Christ. He points us to God who is incomprehensible mystery but also present in the simplest act of love of neighbour. This gracious God, Rahner affirms, is near not only to Christians but to all men and women of good will. In fact their good will is itself a result of the gracious presence of God.

These examples simply try to show that the basic vision of Ignatius remains vibrant in Jesuit scholars such as these.

11. *The epithet 'non coerceri maximo, contineri tamen a minimo, divinum est' (to suffer no restriction from anything however great, and yet to be contained in the tiniest of things, that is divine) is a fitting summary of Ignatius and the best of the Ignatian tradition.*

In 1640, one hundred years after the founding of the Society of Jesus, one of the special celebrations was a book which applied this epithet to Ignatius.<sup>23</sup> It indicates that Ignatius had the remarkable ability to attend to the smallest of details and yet keep the largest of vision. He could be engrossed in contemplating the Creator on a starry night, and then immerse himself in the painstaking work of writing the Jesuit Constitutions. He sent Jesuits like Xavier off to distant continents, yet he himself remained in Rome, often at his desk as Superior General and administrator.

He could hold together in creative tension what seemed to be disparate realities. He affirmed the goodness of the created world, yet always tended to the God who is *semper major*, ever greater than the world. He called for indifference to all created things, but in the next instant looked for passionate dedication to the task at hand if it was God's will. Contemplation and action, creation and redemption, obedience and personal creativity, this world and the next world—for Ignatius these could be held in creative tension to bring out the best of both.

This ability to see the connection between the ideal and the real, the universal and the concrete, is, as the epithet affirms, truly divine. For this is what Jesus Christ was able to unite, the divine and the human, the particular and the universal. Jesus preached the coming of the kingdom in power, and yet saw as part of that the simplest of actions such as the blessing of a child, the widow putting her mite into the temple treasury.

One small example of this ability to hold together what might seem to be opposites is the instruction of Ignatius to Lainez and Salmeron as they proceed to the Council of Trent as theological consultants. At the same time as they fulfil this grand role, Ignatius instructs them to engage in the teaching of catechism to children. Both apostolates, the lofty and the lowly, are authentic ways of the human person to seek, find and serve God.<sup>24</sup>

12. *In sum, Ignatius and the Ignatian heritage, by being Christ-centred offers a spirituality that is able to include within itself the positive emphases of creation-centred spirituality in a broader, more inclusive synthesis.*

'Who do you say that I am?' Ignatius answers boldly. Jesus Christ is the Son of Mary, who is also the Creator and Lord, for 'through him all things were made.' The turn to Jesus Christ is not a turn away from creation. The turn to the created world is not a move away from Jesus Christ but rather a penetration towards the fullness of Christ.

Yet the turn to the created world is not without its difficulties, in light of the history of sin, original, social and personal. In view of this history of sin, one's way forward must be with Jesus Christ. Through the paschal mystery he has overcome selfishness, sin and death and now offers that possibility to others. In this full understanding of, and following of Jesus Christ, where he is seen as human/divine, as the suffering and glorified one, and eventually as the Creator and Lord, one gains the deepest insight into the love of God. Ignatius, through his Exercises and through the Society he began, offers now to the Christian Church this way of seeking and finding the love of God.

One final note reaffirms the significance of Ignatius for spirituality today. When we think of finding God in all things, we often think of the world of nature, of stars, mountains and sunsets, of flowers and fields. God can and must be found there. But, as another epithet concludes, Ignatius 'loved the large cities'.<sup>25</sup> He loved them not so much for what they were, but for what they might become. This, I submit, is a special challenge of today, which Ignatian spirituality is ready for. To seek, find and serve God in the great cities, the cities remade by human creativity, with their mixture of beauty and degradation. A new civilization, a technological society filled with ambiguities, is with us now, and it is ever more imperative not to reject it, but to engage critically in its growth and transformation.<sup>26</sup> In this way, in the heart of New York or London, of Nairobi and Rome, God can be found and served. The Ignatian vision gives us the necessary materials and theology to engage in that search and movement to the new creation.

## NOTES

<sup>1</sup> Exx 233.

<sup>2</sup> MHSJ, *Mon Nadal*, IV, 651-52.

<sup>3</sup> Roger Haight offers some criticism of the Foundation, and then a constructive alternative formulation in his monograph, 'Foundational issues in Jesuit spirituality', in *Studies in the Spirituality of Jesuits*, vol 19, no 4 (September, 1987), pp 6 and 23-24.

<sup>4</sup> See Harvey Egan, *The Spiritual Exercises and the Ignatian mystical horizon* (St. Louis, 1976), p 97 for references to various commentators.

<sup>5</sup> The contemporary theologian Edward Schillebeeckx, for example, speaks this way in his *Interim report on the books Jesus and Christ* (New York, 1981), pp 126-8. His larger volume, *The Christ*, develops this same theme in a section on the Letter to the Colossians, pp 181-94.

<sup>6</sup> Harvey Egan takes this position. See his book, *Ignatius Loyola the mystic* (Wilmington, Del., 1987), p 97. So too, Avery Dulles in his study, 'St. Ignatius and the Jesuit theological tradition', in *Studies in the Spirituality of Jesuits*, vol 14, no 2 (March 1982), pp 3-5.

<sup>7</sup> Exx 95.

<sup>8</sup> For further reflection on the paschal mystery, see Peter Schineller, S.J. 'The newer approaches to Christology and their use in the Spiritual Exercises', *Studies in the Spirituality of Jesuits*, vol 12, nos 4 and 5 (September-November, 1980), and 'The function and role of Jesus the Christ', in *Biblical scholarship and its impact on theology and proclamation*, Proceedings of the Theology Institute of Villanova University, vol 16 (1983), pp 125-56.

<sup>9</sup> See the excellent essay of Michael Buckley, S.J. 'The contemplation to attain love', in *Supplement to The Way* 24 (Spring 1975), pp 92-104.

<sup>10</sup> *Letters of St Ignatius of Loyola*, tr. and ed. William J. Young, (Chicago: Loyola University Press, 1959), p 55.

<sup>11</sup> A foundational essay on this subject is by Hugo Rahner, 'The application of the senses', in *Ignatius the theologian* (New York, 1968), pp 181-213.

<sup>12</sup> For this recent interpretation of the examination of conscience see George Aschenbrenner, S.J., 'Consciousness Examen', in *Review for Religious*, vol 31, no 1 (January 1972), pp 14-21.

<sup>13</sup> *The autobiography of St. Ignatius Loyola* (New York, 1974), chapter 1, p 25.

<sup>14</sup> MHSJ, *Vita Ignatii Loyolae*, in *Fontes narrativi*, IV, 743.

<sup>15</sup> *Letters of St. Ignatius of Loyola*, p 211.

<sup>16</sup> *Ibid.*, p 240.

<sup>17</sup> *Ibid.*, p 126.

<sup>18</sup> *Ibid.*, p 180.

<sup>19</sup> On the importance of studies, see *The Constitutions of the Society of Jesus* (tr. and ed. George Ganss, St. Louis, 1970), nos. 351-59, and 814. Regarding care of one's health, see nos. 292-306 and 582.

<sup>20</sup> His major work, *We hold these truths* (New York, 1960) has essays on these subjects.

<sup>21</sup> See the essays of Aloysius Pieris, S.J. 'Spirituality and liberation', *The Month*, April 1983, pp 118-24, and 'To be poor as Jesus was poor?' in *The Way*, vol 24 no 3 (July 1984), pp 186-97.

<sup>22</sup> Rahner says this explicitly in an interview 'Living into mystery: Karl Rahner's reflections at 75', in *America*, vol 140, no 9 (March 10, 1979), p 178.

<sup>23</sup> The epithet is found in the centenary volume *Imago primi saeculi*, published in 1640. Hugo Rahner discusses its meaning in 'Die Grabschrift des Loyola', *Stimmen der Zeit* 139 (1946-47), pp 321-37. See also his book, *Ignatius the theologian*, pp 23-25.

<sup>24</sup> The instructions are found in *Letters of St. Ignatius of Loyola*, pp 93-96.

<sup>25</sup> One version of this distich is this:

*Bernardus valles, montes Benedictus amabat,  
Oppida Franciscus, magnas Ignatius urbes.*

This is discussed in John Padberg, 'How and where we live,' *Studies in the Spirituality of Jesuits*, vol 20, no 2 (March 1988), p 29.

<sup>26</sup> For further reflections on the inculturation of Christian values in a modern society, see Marcello Azavedo, 'Inculturation and the challenges of modernity', *Inculturation: working papers on living faith and cultures*, (ed. A. R. Crollius, Rome, 1982) vol 1; and Peter Schineller, 'Ten summary statements on the meaning, challenge and significance of inculturation', *Inculturation: working papers on living faith and cultures*, (Rome, 1983) vol 2.