



ignaziana

rivista di ricerca teologica

www.ignaziana.org • n.14-2012 • rivista web semestrale edita dal *Centro di Spiritualità Ignaziana*
dell'Istituto di Spiritualità della Pontificia Università Gregoriana (Roma)

FRANCIS PUDHICHERRY SJ

The Constitutions of the Society of Jesus

An Analysis and Commentary

on Changing Interests and Perspectives (1900-2009)

JOSÉ CARLOS COUPEAU S.I.

Espiritualidad Ignaciana y

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una visión global

ENRIQUE E. FABBRI, S.J.

El Jesuita, educado y educador

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A Daoist-Christian Integration of

Physical, Mental and Spiritual Exercises

Tài jí exercises of the Sword

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Il presente numero si apre con una ricerca di Francis Pudhicherry S.I. (Istituto de Espiritualidad de la Pontificia Universidad Comillas -Madrid-), in cui si riportano un'analisi e un commentario sulla bibliografia prodotta dal 1900 al 2009 circa le Costituzioni della Compagnia di Gesù. Si guarda il materiale bibliografico da una prospettiva cronologica e tematica, scoprendo in esso una solida tradizione di studio, ma contemporaneamente mostrando la sua versatilità e il suo accomodamento alle nuove esigenze, quali quelle attuali.

Il secondo articolo, di José Carlos Coupeau S.I. (Pontificia Università Gregoriana -Roma-), presenta una visione globale del rapporto tra la spiritualità ignaziana e la *Jesuit Education* nell'arco di tempo che va dall'anno 2000 al 2010. La ricerca si compone di due parti. Nella prima si offre una bibliografia recente sulla *Jesuit Education*, mentre nella seconda, più sistematica, si mette in rapporto la prima parte con la spiritualità ignaziana. L'autore focalizza tre argomenti principali: la giustizia, l'educazione del desiderio e la mistagogia.

Il terzo articolo è quello di Enrique E. Fabbri S.I. (Buenos Aires, Argentina) e ha come titolo: "El jesuita, educado y educador en la dinámica del *magis*". In esso si mette in luce l'importanza dell'autoeducazione del gesuita nella sua missione di educatore, e a tal riguardo si riportano gli orientamenti di P. Arrupe e quelli più recenti della Compagnia, mettendoli in relazione con l'impegno educativo attuale delle scuole della Compagnia e con le loro sfide.

Infine, il numero si chiude con l'articolo di Jerome Emmanuel Dayrit Guevara S.I. (Taiwan). L'autore propone una ricerca di taglio interreligioso: "A Daoist-Christian Integration of Physical, Mental and Spiritual Exercises: *Tài jí* exercises of the Sword and the Ignatian Consciousness Examen". Lo scopo è quello di mostrare e giustificare, a partire dall'esperienza dell'autore, come gli esercizi di *Tài jí* possano aiutare nella pratica quotidiana dell'esame di coscienza ignaziano e si discute sulla possibilità della sua applicazione nei programmi formativi della Compagnia (noviziato e terzo anno).

Come si può facilmente constatare, questo numero si mostra ricco di contenuto: una ricerca bibliografica sulle Costituzioni della Compagnia e un'altra sul rapporto tra la pedagogia ignaziana e la spiritualità ignaziana, con un secondo articolo sullo stesso argomento, e, non meno significativo, un lavoro interreligioso in dialogo con il Taoismo. Un arricchimento che speriamo continui a diffondersi in altre aree della spiritualità ignaziana.

The Constitutions of the Society of Jesus

An Analysis and Commentary on Changing Interests and Perspectives (1900-2009)

di FRANCIS PUDHICHERRY SJ

Introduction

The framework and guiding principles for the Society of Jesus' way of proceeding can be found in its Constitutions. This document also aids many other religious congregations which base themselves on the spirituality of St. Ignatius. The original text was written by St. Ignatius of Loyola with the help of his able secretary, Polanco. Down the centuries it has proved to be a point of reference in the process of discernment and governance. Along with the fact that it has been the guiding document in terms of the Society of Jesus' way of proceeding, it has been the subject of much reflection, prayer and at times controversies.

The unique nature of this document has led to various interpretations of the same. While some look upon it as a document which is juridical in nature, others have emphasized the centrality of the spiritual experience as underlying all that it contains. Even those outside the realms of religious life have had their observations. Some have claimed it to be a sinister charter used by a suspicious group, while others have found it to be a wonderful method for management. All in all it is a document which has drawn the attention of various groups.

Considering the fact that this document has received wide attention and a great deal has been written about it during the last century, it has been considered important to analyze the literature that is available with reference to this unique document. This paper therefore attempts to analyze the bibliography related to the Constitutions of the Society of Jesus in order to understanding the changing interests and perspectives during the period from 1900 to 2009. It will make an attempt to analyze if from two perspectives – from a chronological point of view and from a thematic point of view. The variety of themes that emerge in analyzing the bibliography reveal that this is a text which is based on a solid tradition, but at the same time is versatile and adaptable. Over a period of time it has adapted and responded to new emerging situations.

At the very onset it would be important to define the nature of this work. This paper will comment on the bibliography by taking into account the changing interests and perspectives of the constitutions keeping in mind a well-defined scope and purpose. This paper is being written as a requirement for a doctorate in theology and hence the analysis is limited to writings about the Constitutions that have a theological content.

Therefore writings related to themes such as management, art, history, strategic planning, etc. have not been considered. This study limits itself to the various writings which are related to the Society of Jesus, theological issues, religious life and others issues related to Christian living.

The paper begins with a chapter on the methodology that has been followed in the process of data collection, classification and analysis. This chapter will explain as to how data was collected and stored. It will then explain the process of classification which was made on the basis of the final draft. The criterion that was used in order to classify the data will be explained and the process used in the generation of graphs will also be described. The methodology used to read and interpret the graphs will also be explained in this chapter.

The second chapter will provide the historical context within which this entire literature has been written. The context that is being considered is the 20th century. It has been a century of cataclysmic changes which have had far reaching influences on every aspect of reality. From the perspective of Christian life (especially religious life), the most significant event was the Second Vatican Council. It is evident that the understanding of Christian life and in particular religious life has been radically altered with this Council. Besides the Second Vatican Council, other important events include the World Wars, the movements for democracy, the convergence of the East and the West, the emergence of a new globalized world and the technological revolution of the last few decades. The presentation of the context would help us to later on understand the text, where text is understood as the bibliography related to the Constitutions.

The third chapter will consist in a chronological analysis of the writings on the Constitutions. It will be divided into six blocks where an attempt will be made to see the issues that have dominated a particular epoch. Each block consists of 20 years, while the last block consists of 10 years. The fourth chapter will attempt a thematic analysis of the writings during the 20th century. It will attempt to see various themes that have been of interest during the course of 110 years. The co-relation between the events that shaped this century and the changing thematic pattern will also be explored. Finally the conclusion would provide a summary of all that has been done to the present day, draw attention to some factors that have influenced the bibliography and highlight challenges that face any individual who wishes to engage in a detailed study of the Constitutions.

It is hoped that this study will provide a bird's eye view of the changing interests and perspectives of the Constitutions of the Society of Jesus through an analysis of its existing bibliography. This will provide an individual who is interested in engaging in serious research an idea of various publications, themes and trends during the past 110 years. At the same time it will provide a useful database to individuals who are already engaged in research related to the Constitutions.

My sincere thanks to Dr. Prof. José García de Castro who has been guiding and encouraging me in this endeavor. I would also like to express my gratitude to the Provincial of Spain – Rev. Fr. Francisco José, my superior – Dr. Prof. Julio Martinez, and other friends and colleagues who have encouraged me in this project. May this research project assist all those who desire to deepen their understanding of Ignatian Spirituality.

1. Methodology:

This chapter aims to explain the methodology as to how the data was collected, classified and finally analyzed. The entire process consisted in three phases and has been explained in the following three sections – 1.1 data collection, 1.2 data classification and 1.3 data analysis.

1.1 Data Collection:

The first part consisted in designing a database file in *Microsoft Access* which facilitated the process of data entry. The tables, queries, forms and reports were custom designed in order to ensure smooth and rapid data entry. Care was taken so that it would be easy to divide the bibliography according to sections and themes. The use of internal search engines allowed for quick access to the data. This design had to be modified a few times in order to make it function at more optimum levels. Once the design had been tested and its efficiency proved, the task of data entry began.

Various sources were used to collect data regarding the Constitutions. These included the bibliography in important books related to the Constitutions, dictionaries and encyclopedias and publications that specifically dealt with bibliographies. Though the various sources have been highlighted in the bibliography at the end of this paper it would be important to highlight three important sources. These include the bibliography compiled by authors such as Ignacio Iparraguirre and Laszlo Polgar as well as information obtained from the website – www.ignaziana.org. In the process of data entry, each title was given a specific code and the relevant details such as author, title, translator/editor, year, publication, place, relevant page numbers, etc. were entered. The code consisted in the first four alphabets of the author, the year of publication and an alphabet. This system of giving each entry a code helped in avoiding duplicate entries. Since the database of the bibliography was being compiled using various sources, there was the risk of repeating entries - especially important works which were repeated in various sources.

1.2 Data Classification:

Once the major part of data entry was complete, it was important to classify the data according to sections and themes. The first classification took place at the moment of data entry through the assignation of keywords. The basis of assigning keywords consisted in using words that appeared in the title of the book. However in the course of refining the data, the process of classification was to become more systematized and precise. The data collected would go through four different drafts until the fifth and final draft would be arrived at. The fifth draft would be ultimately used in order to analyze the data. The methodological evolution that took place in the first four drafts is briefly given below.

- a. The first draft: The first classification consisted at the very moment of entering data into the above mentioned database file. Keywords which appeared in the title of the book were used as indicators in order to randomly classify the bibliography into various themes. There was no specific criterion in the process of classification, except for the fact that it was in some way related to the Constitutions of the Society. All this material was organized alphabetically according to authors and a subject index which was generated with the help of keywords was placed in the last page of the dossier. The total number of bibliographical entries was 441 and this dossier was complete on the 2nd of November, 2010.
- b. The second draft: The second draft included the addition of more bibliographical entries with the total number reaching 874. The keywords were revised and an attempt was made to classify the key words according to some coherent criterion. The various parts of the constitutions and theological themes were used as guiding principles in the process of classification. In keeping with the previous draft, the keywords were used to prepare a subject index at the end of the draft. The dossier was completed on the 20th of December.
- c. The third draft: The third draft which was completed on the 14th of February, 2011 was a more complete dossier. It consisted of four sections – an alphabetical classification according to authors, an elaborate classification according themes, a chronological classification and finally for the first time, the use of graphs to present the data. While the first section was a continuation of the earlier drafts, the second section made an attempt to group the key words (or themes) into certain general categories such as text, formation, the structure of the Society of Jesus, mission, specific characteristics of Jesuits, the foundational sources, important Jesuits and others. The chronological classification merely used the year of publication as a parameter and all the data was presented accordingly. The last section of graphs was the first attempt to visually present the data. Two sets of graphs were presented. The first consisted in a thematic presentation through the use of vertical bars in order to see the hierarchy of importance of a keyword/theme within a category. The second set consisted in seeing the varying importance of a particular keyword/theme in the course of history. These graphs were revealing, but needed to be refined further and these were done in the final draft.
- d. The fourth draft: The fourth draft primarily consisted in classifying the first section of the previous draft. Some of the data which was not directly related to the Constitutions was edited and the number of entries came down from 874 to 797. This was then divided into three sections – original sources, primary sources and others. The thematic classification was also divided according to primary and secondary sources (as and when applicable). This draft was completed on the 15th of March.
- e. The fifth and final draft: The classification of the database was further worked upon and the entire material was classified into five sections: a) Primary Sources, b) Sec-

ondary Sources, c) Other Sources, d) Appendix 1 and e) Appendix 2. A brief description of the five is given below:

- a Primary Sources – as the name suggests, it refers to original texts and translations.
- b. Secondary Sources – refers to titles and publications that are directly related to the Constitutions.
- c. Other Sources – refers to publications that are related to key themes of the Constitutions.
- d The first appendix – refers to publications about significant themes of the Society of Jesus.
- e. The second appendix – refers to other themes which may have a remote relationship to the Society of Jesus.

These five sections were given the codes of A, B, C, D and E. The thematic classification was based on the bibliography contained from sections A to D. The graphs which were generated were based on sections A – C (i.e. publications which were directly related to the Constitutions and its related themes). Once the basic classification was complete, the themes/keywords were thoroughly revised and inserted into a *Microsoft Excel* spreadsheet. This was then used to generate graphs which were based on chronological and thematic considerations.

The chronological division was made keeping a time frame of 20 years each, with the last time period being limited to 10 years. The thematic division consisted in placing the publications in two basic sections which was then further divided into different categories. The various categories which make up the first section include the various parts of the Constitutions. The categories which make up the second section included themes related to history, the text, foundational sources, specific personalities, theology, etc.

1.3 Data Analysis:

The data was analyzed chronologically and thematically. This part of the chapter indicates the methodology followed in analyzing the various data and their corresponding graphs.

The chronological analysis was done on the basis of extracting and sorting the data from 1900-2009. Presuming that a generational change takes place within 20 years, this data was divided into blocks of 20 years each, (e.g. 1900-1919, 1920-1939...) with the last block being limited to only 10 years (2000-2009). Each block was then sorted thematically. Later a table was prepared in order to find the themes that occurred with greater frequency during each block. The four or five major themes were then presented in the form of a graph with each line indicating a particular theme. The only exception was the period between 1960 -1979, during which the volume of publications relat-

ed to the Constitutions was very high. Accordingly this period would have two graphs. An analysis of the various graphs would help us to understand the important trends during a definitive period.

The thematic analysis takes into account publications related to different themes (within a particular category) from 1900-2009. At this point it is important to indicate the difference between a 'category' and a 'theme'. As indicated earlier, a 'category' consists in a collection of related 'themes'. The various categories include - the different parts of the constitutions, the text, foundational sources, important individuals and theology. The themes on the other hand refer to keywords that have been assigned to each publication. In keeping with the above criterion various themes related to a category were placed in a table and this table was then presented in the form of a graph. Each line indicated the volume of publications related to a particular theme from 1900 to 2009. An analysis of these graphs indicates themes (within a given category) that have been considered important and commented upon during the past century.

The interpretations of the graphs took into account various variables. The first part consisted in presenting some specific comments as and when it was felt necessary. Dominant authors during the concerned period or theme were highlighted. This was followed by observing the line which was most dominant and the period during which it was highest in the scale. Subsequently comments have been made on any brusque change in the line, contrast of one line as regards other lines, comparison of tendencies in the pertinent graph with other graphs, attention to significant gaps, projections as far as future trends were concerned and finally any other striking factor. After observing the various lines separately, the entire graph was commented upon as one single unit.

Once the graph had been analyzed, an attempt was made to co-relate significant events during this period with the results of data analysis. This has led to some observations that are contained in the concluding chapter.

This has been the methodology followed in presenting a commentary related to the bibliography that is available about the Constitutions of the Society of Jesus. As said earlier, it is not exhaustive and there remains a possibility that some important publications and titles may have been overlooked. It is also possible that on some occasions, the keywords that have been assigned may not be accurate. However, the present compilation of bibliography is rather comprehensive and provides enough data in order to observe certain trends. It helps us discover how various publications and titles are influenced by changing contexts.

In order to be able to have a more profound understanding of the various trends, interests and preoccupations that emerge during the analysis it is necessary to understand the historical context of this literature. Hence it would be important to understand the background of the 20th century before we embark on an analysis of the data. Thus the following chapter will provide a brief overview of the significant events that have shaped the 20th century – changes that have forever altered the way we live. An awareness of the context would help us understand the elements that reveal themselves as the data is analyzed.

2. A Brief Overview of the 20th Century

2.1 Introduction:

The 20th century has been a century of epochal changes – changes which have radically altered human existence. These could be compared to the changes that took place during the Neolithic period, the 6th Century BC, the advent of Christianity and the Renaissance. Unprecedented changes have taken place in the fields of science and technology, history, communication, philosophy, social sciences and religion. This chapter attempts to provide a bird's eye view of the global changes which have affected human life (particularly religious life) during the 20th century.¹

2.2 Changes during the last century:

Historical Change: Two important events which open and close the century include the Japanese attack on Russia on 10th February, 1904 and the attack on the World Trade Center on 9th September, 2001. During the intermediate period we have seen two world wars which resulted in millions of deaths, totalitarian regimes in the forms of dictatorships and communist regimes, the end of monarchy in most parts of the world and the emergence of democracy as a stable form of government. Immediately after the Second World War, most countries which were under erstwhile colonial powers attained independence. Sub-Saharan countries were engaged in intense warfare towards the end of the century and the United States emerged as the dominant global power.²

Scientific Changes: The scientific changes have helped us to communicate and travel faster, led to large scale production, better medical facilities and consequently better standards of living. However these developments have not been without a price. The development of science has led to the use of more sophisticated weapons during war and wanton exploitation of natural resources. The ecological damage caused by industrialization has led to the depletion of the ozone layer and caused global warming.³

Philosophical Changes: At the turn of the century, reason reigned supreme. However the two world wars and consequent human suffering led to a phase of disillusionment. The rise of existentialism led to a rather pessimistic outlook of life. The ideologies of communism and socialism tried to create an utopist society, but that too met with failure. This has led to a phase of post-modernism where there seems to prevail an attitude of irony and cynicism.⁴ Human life was no longer guided primarily by metaphysics,

¹ Cf. MARTÍN VELASCO, J. "El Siglo de una gran mutación religiosa" *Sal Terrae*. 1999, p. 880.

² Cf. DAVIS, NOEL & CONWAY, MARTIN. *World Christianity in the 20th Century*. London: SCM Press, 2008, pp. 1-3.

³ *IBID.*, pp. 4-5.

⁴ GARCÍA PAREDES, JOSÉ CRISTO REY. *Teología de Las Formas de Vida Cristiana*. Madrid: Publicaciones Claretianas, 1999, pp. 48-56.

empiricism, existentialism, socialism or even post-modern principles, but by utilitarian principles which focus basically on finding happiness in the here and now.

Anthropological Changes: The second half of the 19th century saw the emancipation of slavery in the United States. In the 20th century we have seen a movement towards equal rights for women and just wages for workers. Despite these radical changes, the ugly head of racism reared its head time and again, most strikingly in Germany, the United States and S. Africa. Subjectivism had been a point of debate with certain groups claiming that the subject is merely a puppet while others desire to raise the subject to more profound levels of interconnectivity and commonness. The awareness of the uniqueness of every individual and his/her capacity to engage in meaningful dialogue has given rise to movements for human rights with greater emphasis on collaboration.⁵

Economic Changes: Since the beginning of the 20th century, there has been a noticeable shift in the population from the countryside to the cities. Better jobs and opportunities were available in the cities. The concept of an economy has moved from being a local economy or national towards a more globalized economy. By the turn of the century it was evident that communism as practiced during the major part of the century had failed. Today most of the countries have a market based economy with socialist overtures to a lesser or greater degree. While economic changes have led to many positive developments, it has also led to unjust, unequal and exploitative systems.⁶

Cultural Changes: Culture and tradition is related to space and time. The development of large cities in the affluent countries had led to mass migration. This has led to the mixing of cultures and an encounter with other traditions and religions. While on the one hand it has led to an enrichment of one's own tradition and religion, it has also been the cause of conflict and strife. The alienation experienced by some had led them to still 'remain very attached to their traditional allegiances and families'⁷ resulting in the emergence of fundamentalist tendencies. The revolution in communication has resulted in the emergence of a new language and culture.⁸ Ancient structures of culture, tradition, economy, family life, etc. are giving way to new structures.

Religious Beliefs: The development of psychology led to a deeper understanding of religion and religious experience. While extrinsic religion was merely an acceptance of certain codes and beliefs, intrinsic religion indicated a faith which had been internalized. Revelation came to be understood differently with the Other now being within the human subject. There was a growing tendency to disregard the need of validation by an

⁵ MCCARTHY, TIMOTHY G. *The Catholic Tradition – The Church in the Twentieth Century*. Chicago: Loyola Press, 1998, pp. 241-245.

⁶ The author goes on to explain the two forms of economies that have dominated the world. These include 'liberal capitalism' and 'communist socialism'. In the context of these systems, he presents the social doctrine of the Church. (IBID. pp. 245-250)

⁷ DAVIS, NOEL & CONWAY, MARTIN. *World Christianity...*, p. 6.

⁸ Cf. GARCÍA PAREDES, JOSÉ CRISTO REY. *Teología de...*, pp. 66-67.

external authority, because God communicated directly to the subject. People were more interested in the meaning of religious symbols and rituals. The hierarchical setup and institutions began to be challenged. A pluralistic form of understanding religion took place due to contact with other religions. The essence of truth was no longer in dogmas/creeds but in experience and dialogue. Religion changed from primarily being related to vertical transcendence to a new perspective which gave equal emphasis to horizontal transcendence.⁹

2.2 Christianity in the 20th century

The changes in the world have strongly influenced Christianity during the 20th century. As we reflect on these changes we cannot but be aware that the fundamentals of what constitute Christian life have been called into question. Revelation, Scripture, authority, religious life, sanctity, the concept of the sacred, and so on have all been reflected upon. Serious questions are being raised about the institutionalized form of religion and its claim to authority.¹⁰

Within the Catholic Church, the defining event was undoubtedly the Second Vatican Council that was inaugurated by Pope John XXIII. It was the culmination of decades (even centuries) of change¹¹ and indicated a sincere attempt by the Church to listen to the promptings of the Holy Spirit as to the future course it ought to take. The Second Vatican Council redefined the understanding of the Church, liturgy, the laity, hierarchy, other Christian denominations, other religions and provided to the faithful a new understanding of being the People of God.¹² The importance of Vatican II is dealt in greater detail towards the latter part of this chapter. During the 20th century (especially during the second half), the rise of Pentecostal movements has been spectacular. ‘This movement has quickly spread to North and South America, has gained a foothold in Europe and is influencing indigenous churches in Asia and Africa.’¹³

The last century has seen great advances in the area of ecumenism. After centuries of strife, Christians of various denominations began to come together. Among the ecumenical efforts is the movement of Br. Roger at Taizé. This movement has members from Catholic, Protestant and Orthodox traditions.¹⁴ While Ecumenism brought together members from different Christian denominations, the openness towards other religions led to a dialogue of religions and cultures. Channels of dialogue were opened between Christians and Muslims as well as Christian and Jews. Rahner’s concept of

⁹ Cf. MARTÍN VELASCO, J. “El Siglo de una...” pp. 881-87.

¹⁰ Cf. IBID., pp. 890-91.

¹¹ Cf. O’MALLEY, JOHN W. *Tradition and Transition – Historical Perspectives on Vatican II*. Ohio: Academic Renewal Press, 2002, p. 18.

¹² Cf. GARCÍA PAREDES, JOSÉ CRISTO REY. *Teología de...*, pp. 66-67..

¹³ MURSELL, GORDON. *The Story of Christian Spirituality – Two Thousand Years from East to West*. Oxford: A Lion’s Book, 2001, p. 312.

¹⁴ MCCARTHY, TIMOTHY G. *The Catholic Tradition...*, pp. 167-68, 173-75.

anonymous Christians provided a breakthrough in theologically understanding the universal salvific will of God in different religions and cultures.¹⁵

Probably the most outstanding feature of Christianity in the 20th century is a process of global expansion that is taking place. From being primarily a religion focused on Europe and to a certain extent in the Americas, it has moved on to Africa and Asia. While it is true that the church has tried to adapt to the ancient cultures in these continents, even traditional Catholic areas such as Latin America and Europe have seen important changes. In Latin America, Liberation theology challenged the inequality that existed by a reinterpretation of Scripture and the formation of base communities. Europe on the other hand has been profoundly influenced by the two world wars, the subsequent economic boom, the emergence of new philosophies and a growing process of consumerism and secularism.¹⁶

The development of psychology as a well-established science has influenced the understanding of religion and religious beliefs. Some psychologists have tried to pass off religion and religious beliefs as something that belongs to an archaic past. However others have attempted to use psychological techniques and spiritual traditions in order to create healing techniques and therapies that further the general well-being of people. Writers such as Thomas Merton, Henri Nouwen, Anslem Grün (some of whom have been trained in psychology) have tried to present the central Christian message in contemporary language and their books have influenced millions of people. The 20th century has also seen the emergence of associations which use some psychological tools to help people recover from addictions and other forms of pathologies.¹⁷

Social movements have affected Christianity like never before. Some key areas include issues related to human rights (which include economic, political and civil rights), gender equality and life threatening ecological changes. Prominent Christian activists reject the individualistic orientation of Christian Spirituality and emphasized both the vertical and horizontal dimensions of Christian life. At the same time the growth of the mass communication has led to a new way of tele-evangelization since the 1970s. The famous crusades of Billy Graham and many other tele-evangelists are popular all over the world. The boom in internet and its chat rooms has led to a new form of evangelization over the internet. All world religions have significant number of sites which provide its believers resources for their spiritual growth.¹⁸

We thus see that the 20th century has been unparalleled in the history of Christianity. Core issues such as the very identity of the Church, the Christian community vis-à-vis other Christians and other religions, social issues, gender equality, ecology, globalization and mass communication have greatly influenced the way we live our lives as Christians and proclaim the Good News. These changes have influenced Christian life at all levels

¹⁵ *IBID.*, pp. 139-41, 145-48.

¹⁶ Cf. DAVIS, NOEL & CONWAY, MARTIN. *World Christianity...*, pp. 7-12.

¹⁷ Cf. MURSELL, GORDON. *The Story of Christian Spirituality...*, pp. 348-50.

¹⁸ Cf. *IBID.*, pp. 351-364.

and religious life is no exception. While its influence on contemplative life has been restricted, it has strongly influenced religious orders that are engaged in apostolic activity. The following section provides a brief overview of religious life during the 20th century.

2.3 Religious life during the 20th Century:

Religious life could not be immune to the changes that swept civil society and the church. The tradition of religious life within the church dates back to the period of monasticism in the early centuries. The history of Christianity reveals as to how various forms of religious life were adaptations to changing contexts. These include the emergence of monasticism during the early centuries, followed by the mendicant orders during the middle ages and finally the growth of apostolic orders during the last few centuries.

A cursory glance of the history of religious life indicates that the progress of religious life has not been a linear process, but a process that has had its moments of glory and crises. While the foundational basis of any religious life consisted in a profound desire to respond to God's call, its specificity has depended on the inspiration received from the Holy Spirit by the founder or a group of founders.¹⁹ This inspiration responds to a definitive context and in the course of time gets institutionalized. With the passage of time, the context changes and the institutionalized form of religious life is in conflict with the new context. This leads to a crisis and the specific form of religious life returns to its core carism and adapts to the new context or eventually fades out.²⁰

As seen in the first part of this chapter, the 20th century has been a period of radical change and this in turn has profoundly affected religious life. The only period which comes close to that which has been experienced by religious life in the 20th century is the period after the Reformation during the 16th century – albeit on a much smaller scale. This chapter does not desire to go into a detailed analysis of specific events during the 20th century, but would focus on the Second Vatican Council, a defining moment in reinterpreting the meaning and identity of religious life. However before moving on to the Second Vatican Council, it would be important to note that the above mentioned changes had been influencing religious life over a prolonged period of time. The apparent calm which manifested itself in the increased number of vocations, the semblance of stability and order as well as the well-defined understanding of what religious life was all about turned out to be the lull before the storm.

Pope John XXIII's surprising decision to convoke an ecumenical council was in order to affirm doctrine and order discipline – its purpose was generally pastoral.²¹ However the announcement caused some latent problems to surface and they would go on to influence the proceedings of the Council. These included issues such as ecumenism,

¹⁹ Cf. GARCÍA PAREDES, JOSÉ CRISTO REY. *Teología de...*, pp. 518-522.

²⁰ Cf. WITTEBERG, PATRICIA. *The Rise and Fall of Catholic Religious Orders – A Social Movement Perspective*. Albany: State University of New York Press, 1994, pp. 272-73.

²¹ Cf. O'MALLEY, JOHN W. *Tradition and Transition...*, p. 11.

missionary endeavors, liturgical renewals, etc. The expectations were high when the Council formally began on the 11th of October, 1962 and was unprecedented in many aspects. The 2,540 number of churchmen with right to vote, the higher representation of missionary countries, the openness to examine all aspects of ecclesiastical life, the decision to admit non-Catholic observers and the presence of the media made it a unique Council. Added to this, the influence of the historical methods in the study of sacred subjects had led to the emergence of a strong group of progressive theologians and experts.²²

The Council deliberated for nearly three years and by the time it concluded in December 1965, it had touched upon almost all facets of Christian life. In the time that has elapsed ever since, it is clear that the Council has had a dramatic impact on the life of the Church. The documents of the Council dealt with a wide variety of issues and legislations (albeit few). Two important legislations which directly influenced all the members of the church were the changes to liturgical and sacramental practices as well as changes to religious orders. The Council caused a considerable amount of turmoil with a

marked decrease in the number of candidates to the priesthood and religious orders, and to a degree unprecedented since the Reformation, mature men and women left the priesthood and religious orders. Certain countries registered a decrease in attendance at the liturgy and a general decline in religious practice.²³

The general intent of the Council was to respond to a newly emerging context. Some of the intentions included a more decentralized form of authority, moderation of Greek metaphysics and greater importance to biblical and historical realities in matters of doctrine, greater ecumenism and inter-religious dialogue, diminishing distinction between the clergy and laity and finally greater sensitivity to local needs, traditions and customs.²⁴ As far as religious life is concerned the Council in *Perfectae Caritatis* (2) said that

The adaptation and renewal of the religious life includes both the constant return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time... Therefore let constitutions, directories, custom books, books of prayers and ceremonies and such like be suitably re-edited and, obsolete laws being suppressed, be adapted to the decrees of this sacred synod.²⁵

This led to a great interest in the foundational carism of religious orders, revision of constitutions, rules, apostolic priorities and community life and led to a radical alteration in their entire way of life. These changes (at times radical and brusque) led to a great deal of soul searching and reflection, resulting in various writings that were indicative of the serious efforts being made to adapt religious life to the changing times and directives of the Council.

²² Cf. IBID. pp. 13-14.

²³ IBID. p. 16-17.

²⁴ This is a summary of the eight points highlighted by John O'Malley in the above mentioned book.

²⁵ www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_perfectae-caritatis_en.html

Religious life is not the same as it was before the Second Vatican Council and will never be the same again. The extensive bibliography on the Constitutions of the Society of Jesus which is analyzed in this paper indicates how the Second Vatican Council has been a defining moment in understanding religious life. The analysis of the bibliography will also indicate that there has been a radical shift in the themes that interest people as far as religious life is concerned. The number of Catholics opting for religious life as a way of following Christ has dropped by the thousands, with hundreds of communities closing down. The change effected by the Council is unprecedented and on a scale never before witnessed. While it may discourage those who live in the nostalgia of the past, it also provides an opportunity to revise one's understanding of religious life so as to make it more relevant for the 21st century.

Conclusion:

The changes in the world, Christianity and religious life within the Catholic church find an echo in the interests, reflections and writings regarding the Constitutions of the Society of Jesus. The Society of Jesus was by far the most dominant male religious order within the Catholic Church during the 20th century. At a certain point of time in the 1960's it had reached a peak of nearly 36,000 members and right now stands at nearly 17,000 members. Its Constitutions as stated in the introductory chapter are unique and have proved to be an outstanding text in the history of religious life. This text contains the spirituality of St. Ignatius and his companions. It enshrines in an institutionalized manner the foundational carism of the Society of Jesus.

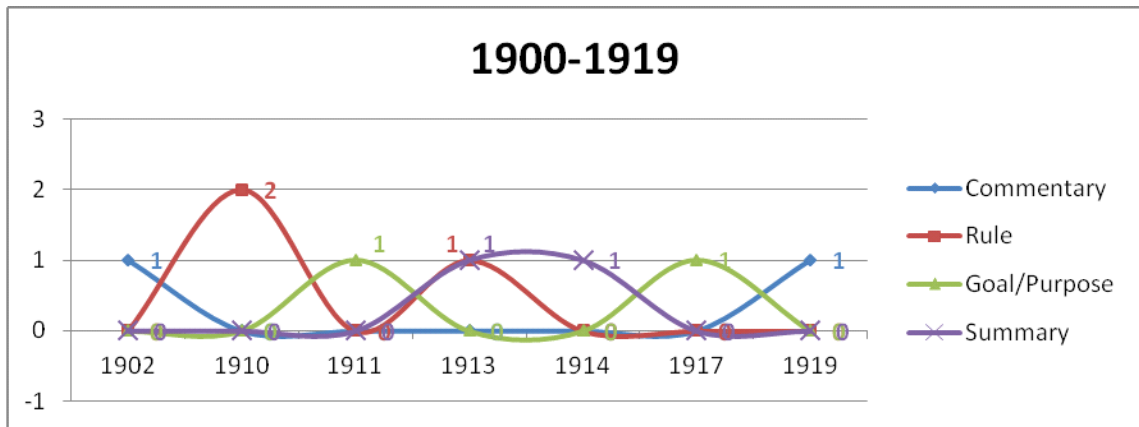
The profound wisdom of this text can be seen by the manner in which different groups of people have been able to tap its spiritual treasures in order to orient themselves during this century. While it is fitting that, members of the Society of Jesus and other religious congregations that have adapted the Constitutions have turned to this unique document in order to orient themselves in the face of unexpected and confusing situations, what is remarkable and stands out is that other bodies within the church and the world at large have found ways and means of navigating through the dilemma of contemporary events and situations by delving into the Constitutions. The fact that the changing contexts and their subsequent themes could be addressed by taking recourse to the Constitutions indicates the versatility of the text.

The changing contexts and their influence on the text will be amply seen during the course of the next two chapters when an attempt will be made to analyze the bibliography vis-à-vis the Constitutions from a chronological and thematic point of view to indicate newly emerging trends and perspectives. It will be sufficiently clear through the analysis as to how the mere observation of the bibliography related to the Constitutions helps us understand and confirms the universal process that has been taking place during the course of the 20th century.

3. Chronological Analysis

The chronological analysis of the data deals from 1900 to 2009 and has been divided into blocks of 20 years each with the last block (2000-2009) consisting of 10 years. The dominant themes of each block will be analyzed and the conclusion would try to highlight important trends during the entire period.

3.1 1900-1919

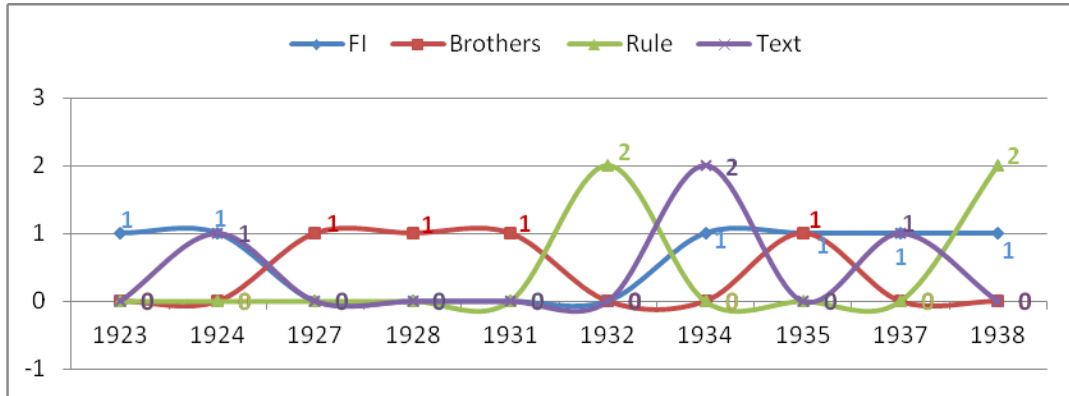


	Commentary	Rule	Goal/Purpose	Summary
1902	1	0	0	0
1910	0	2	0	0
1911	0	0	1	0
1913	0	1	0	1
1914	0	0	0	1
1917	0	0	1	0
1919	1	0	0	0
Total	2	3	2	2

During this period the total number of publication were 18. The above mentioned themes were the main themes during that period. The interest seemed to have been limited to the general orientation of the constitutions with two important commentaries by Augustinus Oswald and José Aicardo. Two important summaries by Ioannes Dirckinck, and Arthur Veermersch were also written during this period. Some investigations regarding the goal and purpose of the Society and the means to achieve them were also evident. Numerically the largest number of publications were related to the Rule with two important works by Baltasar Alvarez and Julius Negrone.

This was a period during which the general understanding of religious life had been broadly defined and it primarily consisted in implementing what had been laid down by St. Ignatius at the commencement of the Society of Jesus. It has to be commented at this stage that the desire was not to literally implement the text of the constitutions, but to find the spirit that permeated these texts. Thus it has been found that these texts had many notes and clarifications about the meaning of the text.

3.2 1920 - 1939



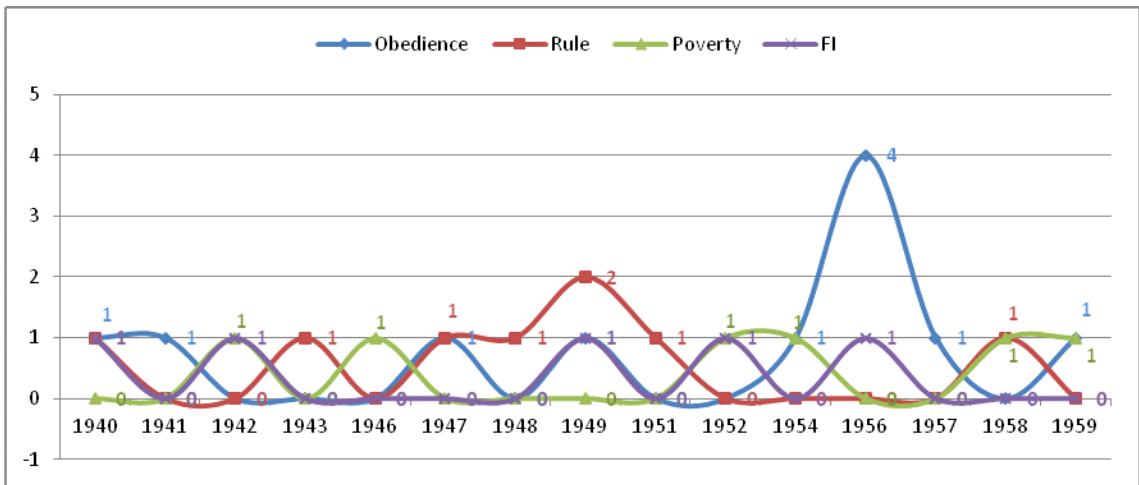
	FI	Brothers	Rule	Text
1923	1	0	0	0
1924	1	0	0	1
1927	0	1	0	0
1928	0	1	0	0
1931	0	1	0	0
1932	0	0	2	0
1934	1	0	0	2
1935	1	1	0	0
1937	1	0	0	1
1938	1	0	2	0
Total	6	4	4	4

The publications that have been recorded in this paper for the corresponding period are 41 and of these the themes that seem to dominate include the Formula of the Institute, Rule, Brothers and the Text. Though the number of publications for ‘texts’ indicate ‘4’ it must be recalled that it was during this period that three of the four critical editions of the Monumenta Historica Societatis Iesu related to the Constitutions were published. These include the *Monumenta Constitutionum praevia* (1934), *Textus hispanus* (1936) and *Textus latinus* (1936). An author whose names appear frequently is Augusto Coemans and his writings contain a variety of issues such as the Formula of the Institute, Rule, Summary of the Constitutions and the Superior General. He also compiled a bibliography during the years 1930 and 1937. Other important authors include Paul Chastonay, Arturo Codina, Pedro Leturia and E. del Portillo.

The dominant theme during this period was the Formula of the Institute with publications being spread out during the entire period. Augusto Coemans was an important author and his commentary is analytic and minute with many references to various Superior-Generals. During the years 1927-1931 there were three writings on the Brothers. It is interesting to note that during the period of 1920-30 there was a lack of publication. This can be observed by the fact that only 11 of the 41 publications took place during this period. The publications on the Rule and the text, along with the Formula of the Institute indicate the area of interest that was prevalent during that time and was also an indication of what was to come in the subsequent years.

The lack of publications during the period 1920-1929 and the subsequent increase (albeit miniscule) in the publications could be attributed to the fact that they were years immediately succeeding the First World War followed by the Great Depression. During this period the General of the Society was Fr. Ledochowski who was elected in 1915 as the 26th General of the Society of Jesus. He called a General Congregation (the 27th) in 1923 and desired that the Constitutions of the Society of Jesus were in line with the new Code of Canon Law of 1917. Comparing the publications with the earlier period, it can be said that the general interests remain the same with some variations. The interest in the Rule continued as in the earlier period. However the publications related to commentaries, goal and summaries gave way to a greater emphasis on the Formula of the Institute and the text. We can also presume that the extraordinary work of the MHSI had its influence on the emerging publications seen during this period.

3.3 1940-1959



	Obedience	Rule	Poverty	FI
1940	1	1	0	1
1941	1	0	0	0
1942	0	0	1	1
1943	0	1	0	0
1946	0	0	1	0
1947	1	1	0	0
1948	0	1	0	0
1949	1	2	0	1
1951	0	1	0	0
1952	0	0	1	1
1954	1	0	1	0
1956	4	0	0	1
1957	1	0	0	0
1958	0	1	1	0
1959	1	0	1	0
Total	11	8	6	5

The publications during this period numbered 69. The major themes consisted in themes such as obedience, the Rule, Poverty and the Formula of the Institute. During this period authors such as Paul Chastonay, Ignacio Gordon, Fernandez Regatillo and Antonio Oráa continued to publish on themes such as the Formula of the Institute, the Rule, the Summary, etc. However at the same time many new authors such as Jesús Granero, Manuel Espinosa, Heinrich Keller, Hugo Rahner, Joseph Creusen and Burkhart Scheider began to publish on themes such as poverty and obedience.

The dominant theme that emerges during this period is 'obedience'. However it must be noted that this is so during the period 1950-1959. During the first ten years 1940-50, there were three publications on obedience. However in the next phase, there were eight publications, with four important publications in 1956 by Pierre Blet, Jesús Granero, Hugo Rahner and Burkhart Schneider. The second most important theme, 'Rule' presents an opposite figure. It is interesting to note that the majority of writings are during the first part of this period (1940-1950). While 6 of the 8 publications are during this period, only two publications are observed during the period (1950-1959). The theme of 'poverty' follows a pattern which is similar to that of obedience. The inverse data in the patterns observed in the theme of 'obedience' and 'poverty' as against the theme of 'Rule' in some way indicates of the trends that will be observed in the years to come.

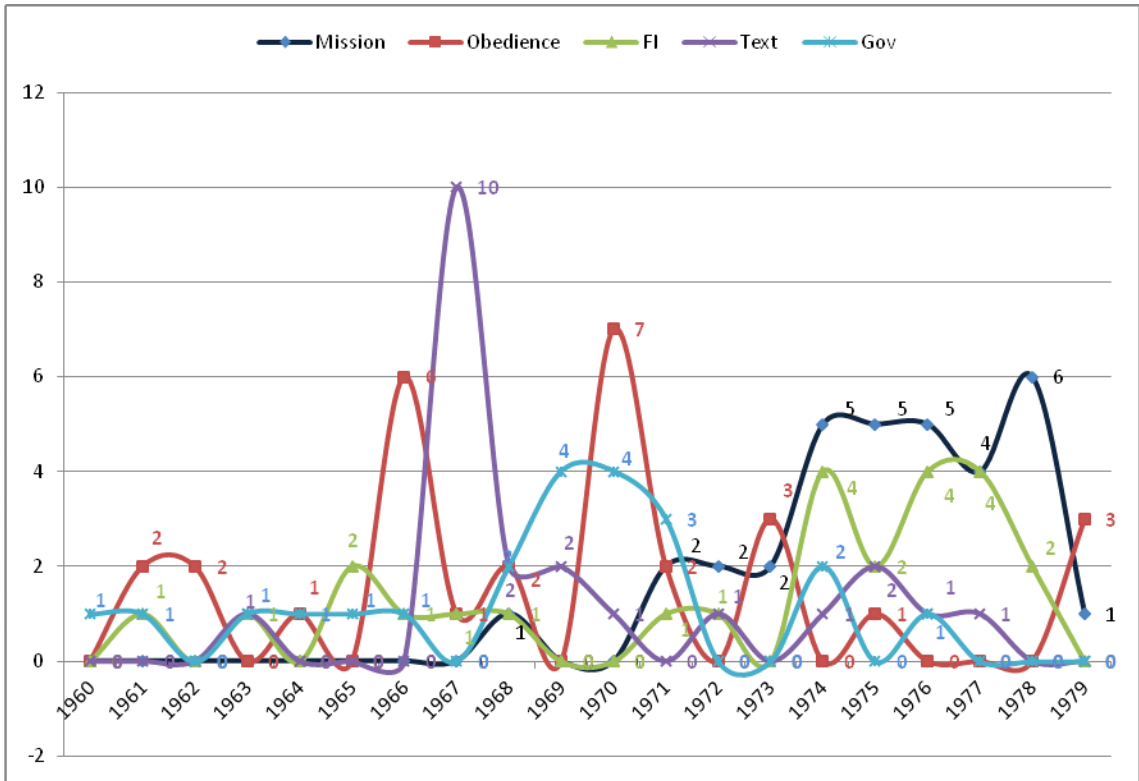
The important historical events that occurred during this period include, the most intense periods of the Second World War, the freedom achieved by various countries from erstwhile colonial powers, the election of Fr. Jansens as General of the Society and a period of increasing vocations in the Society of Jesus. An important point that needs to be kept in mind is the fact that this period coincided with the post-civil war period in Spain and considering the fact that Jesuits from Spain constituted the largest group in the Society, this is an important data. This was also the period preceding the Second Vatican Council and a time of tremendous theological reflection within the church. The Society of Jesus could not be immune to the movements within the church and the world at large.

The tensions between nations which characterized the great wars gave way to other forms of tensions – primary among which was the tension between an institutionalized framework of rules and an emerging understanding of human freedom. The clear shift in thematic interests during this period is an indication of the tension mentioned above. The Second Vatican Council would deal with this and many other issues and the publications that would emerge during that and the subsequent period would reflect the same.

3.4 1960-1979

The period 1960-79 was a period of immense importance and a time when there was a large amount of publication. For the sake of convenience and clarity this has been divided into two parts, with some concluding remarks at the end.

3.4.1 1960-1979 (a)



	Mission	Obedience	FI	Text	Gov
1960	0	0	0	0	1
1961	0	2	1	0	1
1962	0	2	0	0	0
1963	0	0	1	1	1
1964	0	1	0	0	1
1965	0	0	2	0	1
1966	0	6	1	0	1
1967	0	1	1	10	0
1968	1	2	1	2	2
1969	0	0	0	2	4
1970	0	7	0	1	4
1971	2	2	1	0	3
1972	2	0	1	1	0
1973	2	3	0	0	0
1974	5	0	4	1	2
1975	5	1	2	2	0
1976	5	0	4	1	1
1977	4	0	4	1	0
1978	6	0	2	0	0
1979	1	3	0	0	0
Total	33	30	25	22	22

As noted earlier this period would be a defining period in a variety of ways. As far as publications related the Constitutions are concerned we see that there was a virtual explosion in the years following the Second Vatican Council. According to the data-

base, there were 336 publications during this period and they touched upon a wide variety of themes. These included some very important seminars and congresses which were later published. Considering the voluminous publications during this period, this period has been divided into two sections with the first section dealing with the first five most important themes. These include the themes of 'mission', 'obedience', 'the Formula of the Institute', 'Text' and 'Governance'.

The most dominant author during this period was undoubtedly Antonio Aldama. His writings touched upon most of the major themes such as the composition of the Constitutions, the Formula of the Institute, and important parts of the constitutions such as mission, religious life, obedience and union. Many of his works were translated into English. Miguel Fiorito has various publications on classical themes such as prayer, poverty, the goal of the Society, obedience and the Rule. It is interesting to note that after the year 1972, he had no more publications. Jesús Granero wrote on various themes of the Constitutions such as the Formula of the Institute, formation, community, the General Congregation and the vows. Other important authors during this period included George Ganss, Maurizio Costa, Gervais Dumeige, Ignacio Iparraguirre, Manuel Ruiz Jurado and Jesús Irurrioz. Other authors who have important publications to their credit include John Futrell, Hugo Rahner, Stanislaus Olivares, Mario Gioia, Laszlo Luckas, Bertrand Margerie and André Ravier.

The theme with the greatest number of publications referred to 'mission'. An important observation is that until the year 1968 there were no publications regarding this theme. However from the year 1971 onwards we find there were many publications with the most fruitful period being 1974-1978. After reaching an all-time high in 1978, it dropped in 1979 and this trend would continue into the next decade. A cursory glance at the bibliography regarding 'mission' indicates an attempt to understand 'mission' from a historical as well as from a contextualized perspective. Two important seminars on mission were held – one in Bilbao (1975) and another in Rome (1976). Besides this, magazines such as *The Way Supplement* (1977) and *CIS* (1979) had special issues on the topic of 'mission.'

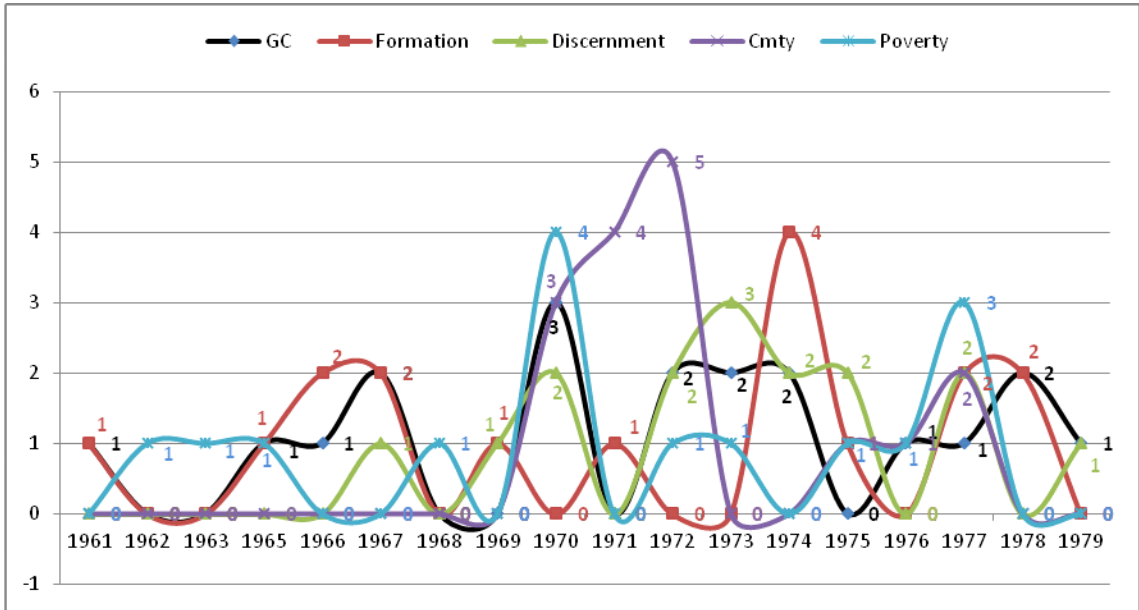
The second topic of importance was the theme of 'obedience'. As seen in the preceding section, 'obedience' was a theme which had drawn the attention of various authors. However during this period we find that this topic elicited a great degree of interest, especially during the years immediately after the Second Vatican Council. It can be observed that of the 30 publications related to this theme during the entire period, 21 publications occurred between the years 1966-1973. It is noted that there was a marked decrease in the number of publications on this theme after 1973 with this trend continuing into the next chronological period. The third theme was 'the Formula of the Institute' which has been an important theme all through the century. During this period we find that there were various publications with a notable increase after the year 1975. It is observed that 16 of the 25 publications took place during the years 1974-79. The fourth important theme consisted in 'text' and it can be seen that there was a spurt in publications in the years immediately after the Second Vatican Council. The year 1967 in particular draws our attention with 10 bibliographical entries. These include

the various translations of the Constitutions that were published. 'Governance' was also an important issue with the majority of the publications (13 of 22) taking place during the years 1968-1971.

Various important events took place during this period with the Second Vatican Council being the most important of them. Within the Society of Jesus, Fr. Pedro Arrupe was the new Superior General and was entrusted with the task of implementing the mandate of the Second Vatican Council to religious orders. He had the task of ensuring that this mandate was implemented within the Society of Jesus. The invitation of the Council to return to the carism of the founder/foundress ignited the interest in the original foundational texts of the Society of Jesus and this in some way explains the interest in publishing translations of the Constitutions. The issues of obedience which had been simmering for some time came out into the open. The understanding that religious life was no longer a privileged way of following Christ, led to a certain degree of confusion about the identity of a religious vocation. The complex situations led to a mass exodus of men and women from religious orders. The years after 1968 were years of tremendous confusion in many of the traditionally Catholic countries. The changed understanding of the human person and the concomitant concern regarding issues such as obedience can be seen from the fact that the same period saw the highest number of publications on the theme of 'obedience'. Another event that would have far reaching consequences was the 32nd General Congregation of the Society of Jesus. The decision to intrinsically link the propagation of faith with the option for justice was to have wide-ranging ramifications. There would be a paradigm shift in the understanding of the mission of the Society of Jesus and this would once again create a great deal of reflections and publications related to theme of mission – a process that is amply evident in the graph. Other factors that influenced this period include the tensions of the Cold War, the rapid secularization of many developed countries, the constant conflicts in the Middle-East, the emerge of Islamic fundamentalism, the violent struggles in S. America and Africa and the consistent fall in vocations to religious orders.

This is a brief analysis of the five major themes that dominated the publications related to the Constitutions during this period. However considering the fact that it was a period when a great amount of literature was produced, a second part is devoted to five more themes. At the end of the analysis of the second part there will be a few concluding remarks.

3.4.2 1960-1979 (b)



	GC	Formation	Discernment	C'mty	Poverty
1961	1	1	0	0	0
1962	0	0	0	0	1
1963	0	0	0	0	1
1965	1	1	0	0	1
1966	1	2	0	0	0
1967	2	2	1	0	0
1968	0	0	0	0	1
1969	0	1	1	0	0
1970	3	0	2	3	4
1971	0	1	0	4	0
1972	2	0	2	5	1
1973	2	0	3	0	1
1974	2	4	2	0	0
1975	0	1	2	1	1
1976	1	0	0	1	1
1977	1	2	2	2	3
1978	2	2	0	0	0
1979	1	0	1	0	0
Total	19	17	16	16	15

As indicated earlier, this period (1960-1979) was an extremely fruitful period. The earlier section indicated the five major themes. However other important themes also need to be mentioned and these include – ‘General Congregation’, ‘Formation’, ‘Discernment’, ‘Community’ and ‘Poverty’. Various authors have attempted to understand the genesis, spirituality and juridical dimensions of the General Congregation. The important authors included Francisco Egaña, Jozef Roeck, Gervais Dumeige, John Futarrell and John Padberg. The interest to adapt formation to the changed context is indicated in the publications on the theme ‘formation’. Writings about admission, novices, and various stages of formation until the stage of tertianship can be found during this

period. Special interest can be seen in the original intent of the various components of formation and an attempt to effect great integration between formation and the apostolate. Various authors include Estanislao Olivares, Anthony Ruhan, Jesús Granero, Gervais Dumeige and Mario Gioia. The third theme 'discernment' was commented upon. Special emphasis was placed on communal discernment and hence in this context we find overlaps between the first and second theme because the General Congregations was understood as a means of communal discernment. Besides some of the above mentioned authors, two authors who have important publications include Antonio Baruffo, Maurizio Costa and Manuel Ruiz Jurado. During the years 1970-1972 we find significant publications about 'community'. There seems to be an interest in various dimensions of community life and these include teamwork, the role of the superior and the historical understanding of a community. Besides some authors mentioned above, others include Javier Osuna, Richard de Smet, G. Cruchon, Simon Decloux, André Ravier and Jesús Granero. 'Poverty' too was a theme that was important after the year 1970 and the authors included Miguel Fiorito, Jesús Granero, Miguel Mendizábal, Hugo Rahner, Günter Switek and Michael Dortel-Claudot. Some writings focused on individual and institutional poverty, the apostolic dimension of poverty and some articles dwelt on the 12th decree of the 32nd General Congregation.

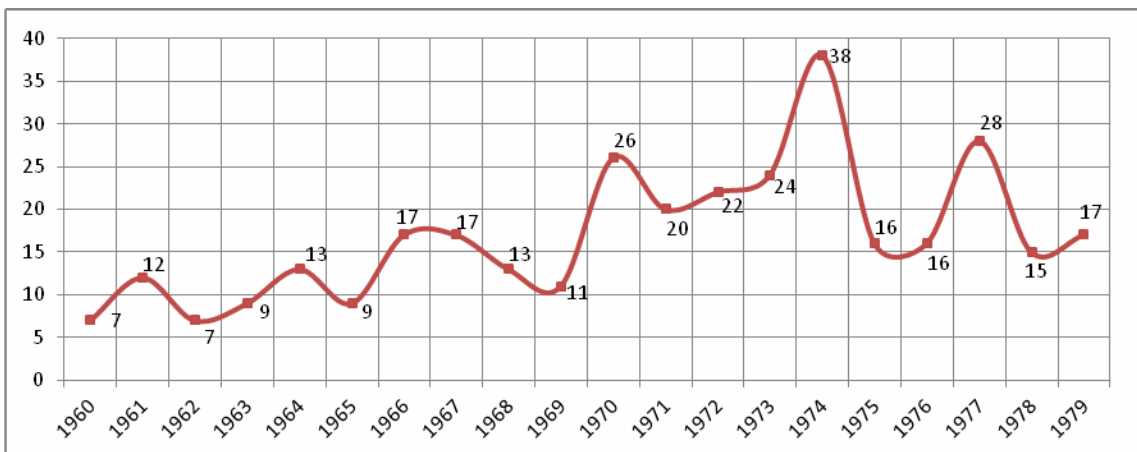
Analyzing the graph we find that the line which indicates the publications on poverty is consistent from 1965. During none of the years does it appear as being more dominant than other themes, but publications concerning the General Congregations appear with consistent frequency. It must also be noted that during this period, two important General Congregations took place (1965-66 & 1974). The graph regarding formation indicates that the interest in formation increased during the second part of this period, especially after 1974. Discernment too became an important theme after 1970 with the maximum publications being seen in the year 1973 – the year before the 32nd General Congregation. The most striking line in the graph is the one on 'community' with a great deal of interest being observed during 1969-1972. These were incidentally the years of crisis in the Society in the traditionally Catholic countries. The line on 'poverty' shows few publications during the first part of this period (1960-70). However after the General Congregation in 1974, we find a greater interest in the same. The graph reflects a similar pattern as seen in the previous section where it can be said that the period 1969-1978 was one of profound reflection and investigation. This is amply evident in the volume of publications during this period.

The interest for the theme 'General Congregation' can be understood because the paradigm shifts effected in the Society of Jesus took place through the deliberations of these Congregations. The understanding of mission and religious life was no longer a matter of merely living one's individual conviction, but it was a collective process. This led to greater emphasis on community life and a collective process of discernment. The urgency to respond to a new generation – a generation which was the product of a new environment and had grown up in a society which did not adhere to traditional norms as in the past, led to an important renewal of the process of formation. The time-tested and classical mold of formation was being questioned in traditionally Catholic countries

and had resulted in a massive exodus from religious life. Within a matter of few years, some Provinces of the Society of Jesus lost almost all their men in formation. This crisis necessitated a serious rethinking of formation and is seen in the various reflections and publications of the same. The 'option for the poor' as a specific option during the 32nd General Congregation led to a serious rethink of the future course of action as far as the elite institutions of the Society of Jesus were concerned. The tension between wanting to be faithful to this mandate and the attempt to respond to traditional ministries which were at times elitist can be seen in the reflections on the theme of 'poverty'. All in all this was a time when the Society of Jesus had to confront complex issues and this forced it to reflect and rethink about its traditional way of proceeding - a way of life that had crystallized over many decades, even centuries. The intense struggle is reflected in the immense literature that was published during this period.

These two sections (3.4.1 & 3.4.2) have made an attempt to analyze the publications related to the Constitutions during this period. There were many more publications, which have not been commented upon and this paper has limited itself to the 10 major themes. Before moving on to the next phase, some concluding remarks to this crucial period will be highlighted.

3.4.3 Concluding remarks



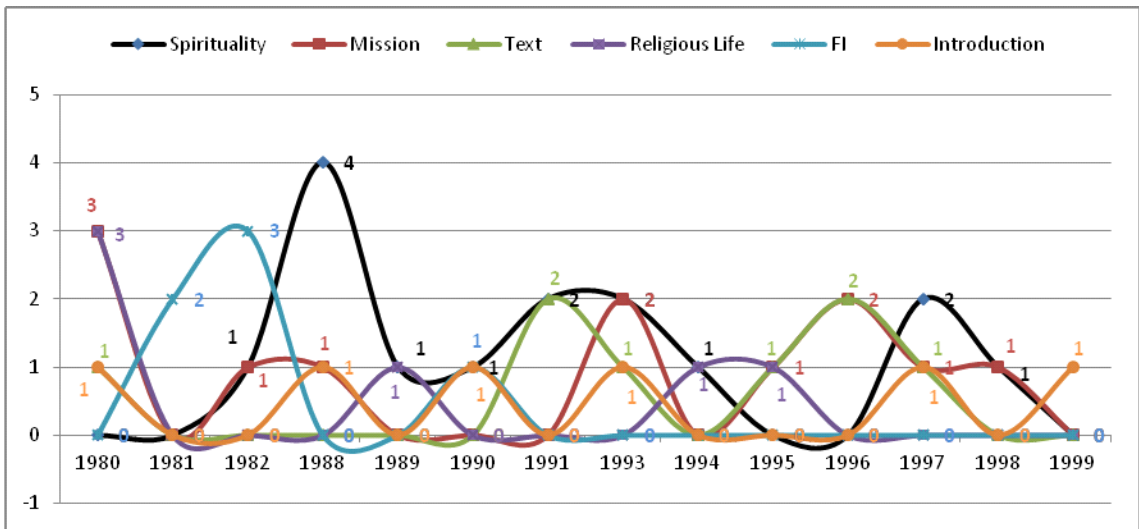
The graph indicates the number of yearly publications during the period 1960-1979. Before making any concluding remarks it is important to note that the increase in the number of publications primarily took place in the years following the Second Vatican Council. This was followed by another increase in the years preceding the General Congregation with the number peaking in the year of the Congregation (1974). A gradual decline followed and this tendency would continue into the 1980's. The next graph will demonstrate this point.

The complexity of this period leads one to divide this stage into four different periods. The first consists in the initial years— a period when the Second Vatican Council was in progress. During this period we find few publications which were continuations of earlier themes. However from the year 1965 we find a sudden increase in publica-

tions with greater importance being given to themes such as publishing translations and analysis of the original texts. The theme of obedience also finds prominence during this period. The third period is prior to the 32nd General Congregation and during this period, themes such as obedience, governance, the General Congregation and discernment seems to have gained importance. The final period is after the 32nd General Congregation. We see that after 1974 the earlier mentioned themes diminish in importance and the themes of mission, the Formula of the Institute and poverty gain importance.

We thus see a consistent shift in the themes over the period of 20 years and they reflect the changing contexts in the world, the Church and the Society of Jesus. As the decade of the 1970's would come to an end we find that many of the themes of the last period would continue to be important during the 1980's. This new epoch would be unique and present its own challenges and the bibliography would reveal the attempts to deal with the new context by taking recourse to the Constitutions of the Society of Jesus.

3.5 1980-1999



	Spirituality	Mission	Text	Religious Life	FI	Introduction
1980	0	3	1	3	0	1
1981	0	0	0	0	2	0
1982	1	1	0	0	3	0
1988	4	1	0	0	0	1
1989	1	0	0	1	0	0
1990	1	0	0	0	1	1
1991	2	0	2	0	0	0
1993	2	2	1	0	0	1
1994	1	0	0	1	0	0
1995	0	1	1	1	0	0
1996	0	2	2	0	0	0
1997	2	1	1	0	0	1
1998	1	1	0	0	0	0
1999	0	0	0	0	0	1
Total	15	12	8	6	6	6

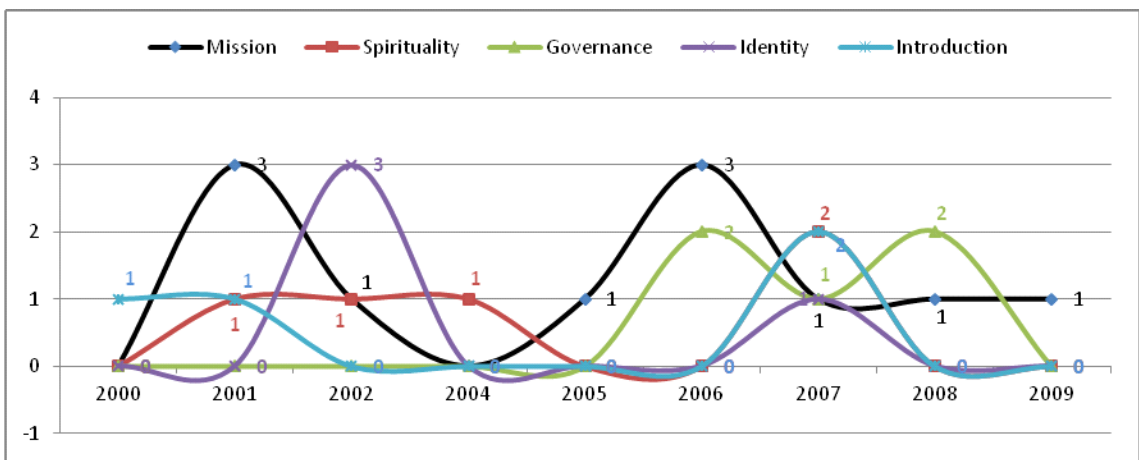
The most significant observation on analyzing the data during the period 1980-1999 is that there is an absence of any bibliography during the years 1983-1987. Furthermore, the theme of spirituality which in some way had been present during the preceding years, moves on to be the most dominant theme during this period. Important authors during this period include Manuel Ruiz Jurado, Joseph Veale, Maurizio Costa, Herbert Alfonso and André Jaer. Besides important books and articles, an issue of *The Way Supplement* (1988) was dedicated to the Constitutions. An attempt had been made to understand the historical background which constitutes the spirituality of the Constitutions, especially its apostolic spirituality. The theme of mission which was the most important theme after the 32nd General Congregation continued to be important with various publications of the same. Some authors who wrote on the spirituality of the Constitutions related their work to the theme of 'mission'. Publications which can be highlighted include a translation of Antonio Aldama's work into English and other works by Jesús Corella, Parmananda Divarkar and the former Superior-General Peter Hans Kolvenbach. Sustained interest in the text continued to be seen in the publications of new or revised translations of Constitutions and the complementary norms during the period 1990-99. Important and well acclaimed translations were published in Spanish and English. Other themes that were important included 'religious life', 'the Formula of the Institute' and 'introduction' to the Constitutions. It must be noted that Antonio Aldama's commentaries on the Formula of the Institute and Part VI of the Constitutions 'Religious Life' were highly acclaimed and translated into English. Some authors who dealt with the theme of 'introduction' include Edward Malatesta and Howard Gray who have important articles in *The Way Supplement*. There is also an important publication by Santiago Arzubialde and Jesús Corella as well as other publications by Jesús Sariago and Joseph Munitiz.

Before analyzing the graph it is important to remember that there were no major publications during the years 1983-1987. In the graph we find that 'spirituality' is the dominant line. From the year 1988 it was evenly spread to the end of the century with important publications emerging at regular intervals. In the year 1988 there were four publications which made it the highest point in the graph. The line indicating the theme 'mission' was also an important theme with periodic publications. Similarly the line indicating 'text' manifests a consistency of interest from the year 1991 onwards. The Formula of the Institute on the other hand generated interest in the first part of the 1980's, but hardly finds mention during the 1990's. On a much lower scale, the theme of 'introduction' also demonstrates a regularity of interest during the entire period.

The twenty years that have been analyzed in this section have been a period of important occurrences in the Society of Jesus. The period from 1981 to 1983 was a period of confusion with the stroke of the then Superior-General, Fr. Arrupe. The election of Fr. Kolvenbach as his successor took place in 1983. During these years a serious attempt was made to integrate the mandate of the 32nd General Congregation. In the year 1994, the 34th General Congregation took place where the faith-justice mandate included the dimension of culture and dialogue. All these factors helped in understanding the Constitutions as the source of spirituality and the basis for mission. Added to these events it must

be said that this period saw the fall of Communism in Eastern Europe, the rise of Islamic fundamentalism, massive migrations and globalization, the revolution in internet and communications and the emergence of the United States as the only super-power. This period also saw the commencement of important ventures such as the Jesuit Refugee Service, initiatives in the realm of inter-religious dialogue and ecumenism, further advancements in the promotion of faith and justice and attempts to network among non-Catholic organizations around the world. All these efforts point to an attempt that has been made by the Society of Jesus to be faithful to its original spirit and at the same time trying to fulfill the mandate of the Church and the various General Congregations. The various publications on ‘spirituality’, ‘mission’ and ‘Formula of the Institute’ reveal the same intent.

3.6 2000-2009



	Mission	Spirituality	Governance	Identity	Introduction
2000	0	0	0	0	1
2001	3	1	0	0	1
2002	1	1	0	3	0
2004	0	1	0	0	0
2005	1	0	0	0	0
2006	3	0	2	0	0
2007	1	2	1	1	2
2008	1	0	2	0	0
2009	1	0	0	0	0
Total	11	5	5	4	4

The last period that is analyzed in this paper covers a brief period of 10 years and it is evident that the number of publications is rather limited. It apparently seems that the majority of publications have been on mission. However it must be pointed out that these publications refer to ‘mission’ within the context of the Society of Jesus at large and do not necessarily pertain to ‘mission’ as specifically presented in the Constitutions. Spirituality has continued to be an important theme with important publications during this decade. Besides an English translation of André Jaer’s book (and more recently a Spanish translation), other authors include Bernard Carrière, Carlos Coupeau and Peter Schineller.

Governance and identity are important themes and it would be important to underline an article by Elias Royon on governance. Introductory articles on the Constitutions can be found in the Historical Dictionary of the Society of Jesus (Manuel Ruiz Jurado) and the Dictionary of Ignatian Spirituality (Carlos Coupeau). The theme of 'Governance' has seen publications in the latter half of the decade (2006-2008). 'Identity' on the other hand has seen occasional publications with the year 2003 dominating the timeline. The decade also saw some publications providing good introductions to the Constitutions and these publications have been evenly spread out.

A detailed observation reveals that the focus of publications primarily related to an inquiry of its spirituality. This is in keeping with a changed understanding of the Society of Jesus as far as its structure, purpose, way of proceeding and governance is concerned. More and more emphasis is given to dialogue, communal discernment and an awareness of those elements that constitute our core identity. This search was amply evident in the process that took place in the 35th General Congregation and is also reflected in the publications that have taken place during this decade.

The events of the external world have also influenced this search. There has been a greater participation of the laity and civil society in ministries that have been traditionally managed by religious orders – e.g. the apostolate of education and health. The increase in means of communication and questions raised about the meaning of religious life in the 21st century has led to a process of a desire to re-discover the roots and foundational carisms of religious orders. For those in or associated with the Society of Jesus, one of the foundational documents has been the Constitutions and hence we find this desire to discover the primordial spirit of founders of the Society of Jesus. It has also been observed that greater participation of the laity has ignited a renewed interest in the Constitutions. This interest has been ignited for a variety of reasons, ranging from its utility as a tool for management to its contribution in the field of art and personal development. Due to this we find introductions which would help a lay reader come to grips with this unique text.

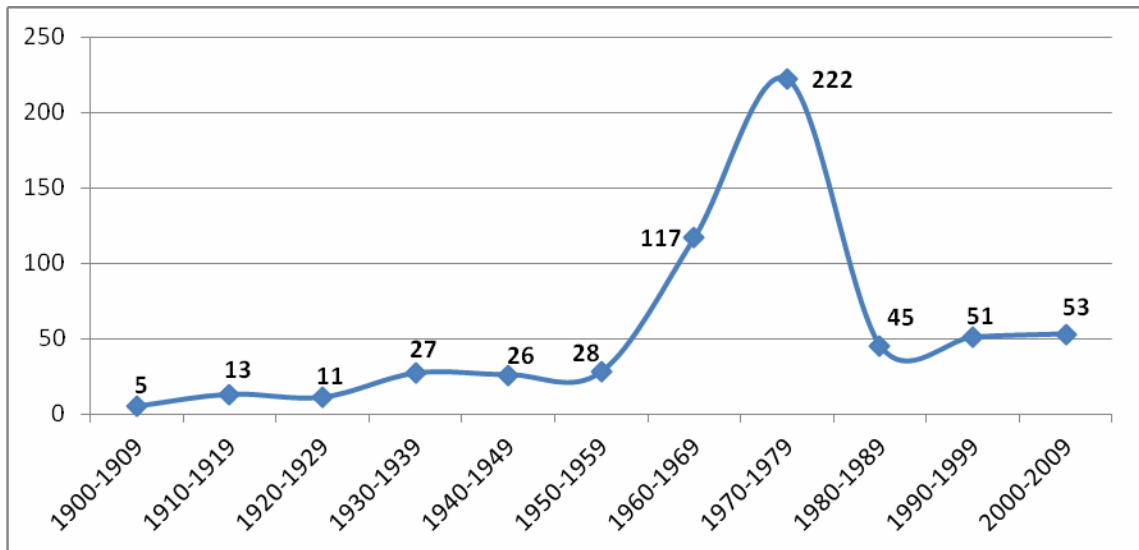
The Constitutions of the Society of Jesus has never been a text confined to the exclusive domain of the Society of Jesus. Down the centuries it has aroused the curiosity of a variety of groups. However in the 21st century, with the dissemination of information on a rapid and massive scale, this unique document is being interpreted in a variety of ways – ways hitherto unheard of. This paper has tried to analyze the publications of the Constitutions within the confines of the Society of Jesus and tried to see the major interests, trends and perspectives. However this text, more than ever before is being interpreted and analyzed by non-Jesuits and non-religious. These include people who are not religious, not Catholics and at times persons who are non-believers. All of them find the Constitutions as a text that responds to their search and hence it continues to ignite interest in the 21st century, in creative and surprising ways as never before.

3.7 Conclusion:

The chronological analysis of the bibliography during the 20th century throws up some important conclusions. In this section we shall begin by seeing the variations in

publications during the course of this period. This will be followed by a brief summary of important years during this time period. Significant shifts in terms of interests and themes during these specific years and their lasting influence will be indicated. Finally an attempt will be made to see the correlation between the publications and significant events of the 20th century.

The following graph indicates the volume of publications during the last century. This is indicative of the cumulative interest related to various themes of the Constitutions during the 20th century.



The graph indicates a gradual increase in the number of publications during the first half of the 20th century. A significant increase can be observed during the 1930's when the MHSI brought out three important critical editions related to the Constitutions. The second significant increase took place during the 1960's, a period during which the Second Vatican Council took place. This reached a peak during the next decade (1970's) when the changes wrought about by the Council and the paradigm shift effected by the 32nd General Congregations resulted in the maximum number of publications. The next decade (1980's) was significant because of a dramatic decline in the number of publications. It is necessary to recall that during these years the Society of Jesus went through a period of crisis. The zeal to implement the mandate of the Council and the 32nd General Congregations caused convulsions within the Society. Added to that the stroke and incapacitation of the then Superior-General Fr. Pedro Arrupe, the intervention of the Vatican in the governance of the Society and the conflicts caused by various theological movements led to a prolonged phase of confusion. There was need for a stabilizing factor and an overtly zealous perspective gave way to the need for caution and prudence. The following decade (1990) was also a period when the Society attempted to stabilize itself by being faithful to the mandates received by it, without swerving to any extreme. During this period it must be recalled that the Society was led by an extremely prudent and efficient Superior General, Fr. Peter-Hans Kolvenbach who headed the Society from 1983 to 2008. By the end of the 20th century, a semblance

of stability had been achieved and we once again discover the resurgence of publications in the first decade of the 21st century (2000 - 2009).

As we look at the various time periods we find that there have been some years when important shifts took place.

- The year 1910 is significant because during this year we find two publications about 'Rules' and this interest in the Rules would continue for many more years with regular publications on the same theme.
- The year 1934 is significant for the theme 'text' because it is when the first critical edition of the Constitutions was published by the MHSI. This interest would continue and peak dramatically in the year 1967 when there would be 10 publications (texts and translations).
- The year 1956 is significant because of the presence of many publications related to 'obedience'. Though there had been occasional publications during the preceding years, this year would stand out in terms of the number of publications. 'Obedience' would go on to become an important theme during the next time period (1960-79).
- The year 1969 was important for the themes of 'General Congregation' and 'community'. Important publications on the GCs had begun to appear from the year 1967, but many publications in both the above mentioned themes were seen after 1969. While interest in the theme, 'community' was evident for a couple of years, interest in the theme 'General Congregation' persisted for a longer period of time.
- The year 1971 was an important year for the theme of 'poverty'. Though there were publications on this theme during the preceding years, during this year, 'poverty' along with 'obedience' had the greatest number of publications. During the course of that decade, the theme of 'obedience' would be less dominant while 'poverty' would be a more dominant theme.
- The year 1974 was important for the theme of 'mission' because though interest for this theme was noticed immediately after the Council, it would become a dominant theme after the 32nd General Congregation. This theme continues to be important even today.
- The year 1988 was important for the theme 'spirituality' because of the various publications that emerged during that year. This theme would continue to be an important theme with significant publications during the next 20 years.

As observed in the preceding chapter, the 20th century has been a period of tremendous change and various publications during the course of this period reflect this change. The well-defined world order which existed at the turn of the century had its echo in the church and religious life. The church (and religious life) seemed to be immune to the historical consciousness which had been permeating other sciences. This perspective can be seen in the importance to the theme of 'Rules' during the beginning of the century. It must be also noted that this was a period when some important and valuable

commentaries and summaries of the Constitution were published. However this well-defined world order and isolation would not last too long with the onset of the World War and the Great Depression of the 1930. The church and religious life was also adapting itself to the newly emerging context and modern sciences were being used to interpret and understand sacred texts. In the case of the Society of Jesus, the foundational texts were being compiled into critical editions and being divulged on a large scale.

The Second World War and the subsequent fallout would have a lasting influence on all facets of humankind. The emergence of post-modernism and the rejection of ultimate truths would influence the Church and religious life. Added to that the changed understanding of the human person, the challenge to authority and the various social movements which promoted human dignity, social justice and gender equality would raise serious questions on the traditional way of understanding religious life. We thus see the emergence of themes such as 'obedience' during the 1950's. The Second Vatican Council and the breakdown of traditional structures would lead to the emergence of reflections on new themes such as 'governance' and the 'General Congregation.' The challenge posed by the communist world, the civil rights movements, the greater sensitivity to issues of inequality and injustice is reflected in religious life as well. The need to identify with the poor, the marginalized and suffering would lead to the emergence of reflections on themes such as 'poverty' at the end of the 1960's. These reflections would gain prominence during the following decade. The concept of mission would not be primarily a metaphysical/theoretical reflection upon the realities of the world but a reflection which would take place in the context of an actual involvement with the people. The concept of mission would be one where there would be a dialogue between the text and the context. Mission would be the consequence of interplay between the call of Christ to realize the Kingdom of God and existential realities. This struggle to discover and respond to the call of Christ in a totally new world which was fast breaking away from the past, can be seen in the predominant space occupied by the theme 'mission' from the 1970's.

An important process that was taking place in the second half of the 20th century was the process of ecumenism, dialogue and East-West collaboration. The world was being converted into a global village and the mission of the Society of Jesus had to respond to this new reality. We thus find more and more publications related to these themes – themes which find prominent mention in the decrees of the General Congregations. The technological revolution as well as the process of globalization has led to a constant process of adaptation and renovation during the past three decades. The pace of change is rapid and the Church as well as the Society of Jesus attempts to respond in an apt manner. This ongoing attempt to constantly adapt is beautifully illustrated by the publications on various themes during this century. The major shifts seen during the 20th century have been as follows:

Rule → Text → Obedience → GC/Community → Poverty → Mission → Spirituality

While observing these shifts it must be emphasized that the 'The Formula of the Institute' has always been a relevant theme throughout the century. At no point of time during the entire period of the 20th century, has this theme been sidelined. Time and

again people have returned to this foundational text of the Society in order to find inspiration and responses to the existential situations that they faced.

Finally it can be said that this chapter has attempted to analyze the bibliography related to the Constitutions of the Society of Jesus from a chronological point of view. This analysis has resulted in the emergence of some core themes which have had a transversal significance, while other themes have been dominant during a specific period of time. In the process of analyzing the chronological development, some important authors and their publications have been highlighted. Attention has also been drawn to landmark years when significant shift in thematic interests were seen and finally the correlation between important factors of the 20th century and the publications have been indicated.

The next chapter takes off from here and attempts to analyze the same bibliography from a different point of view in order to understand the thematic evolution. It will engage in a thematic analysis and try to see how each theme or a group of themes developed during the course of the entire century. It will be graphically possible to see as to how a particular theme gained in importance, diminished in importance or was consistently important during the course of the entire century. At times it will be possible to see to as to how a nuanced shift took place in the way an issue was focused. While all the themes that emerged during the classification of the bibliography will be presented, the detailed analysis will primarily refer to the major themes and trends.

4.0 Thematic Analysis

The preceding chapter presented a chronological analysis of the various themes related to the bibliography of the Constitutions. This chapter goes one step further and tries to see the variations in a particular theme or themes during the entire period from 1900-2009. For the sake of convenience, the various themes have been grouped into two sections. The first section is in conformity with the structure of the Constitutions and the second section consists in a homogenous grouping of themes which cannot be directly placed in the structure of the first section.

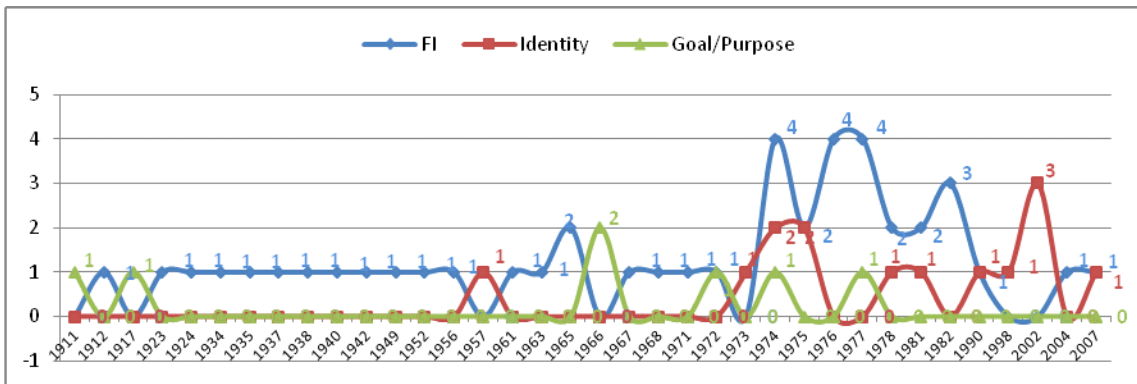
The first part (i.e. the structural division) has been based on the outline provided in the table of contents of the book *An Introductory Commentary on the Constitutions* by Antonio Aldama. Despite great care in classifying the bibliography into one or another theme, the decision to place a particular publication in one or another theme is still a debatable decision. However an attempt has been made to be as objective and precise as possible while allocating a theme to a particular section of the structure. The second part (i.e. homogenous themes related to the Constitutions but not directly within its structure) consists in an analysis of other themes which are intrinsically linked to the Constitutions, but cannot be directly placed within the structure of the Constitutions. The need to create this section arose because of the presence of many themes which have a transversal significance to the Constitutions and cannot be assigned to a specific part of the structure.

While analyzing the different themes it must be kept in mind that they are not mutually exclusive and independent, but are often inter-related to one or more themes. Hence each theme needs to be understood in a global context. Due to this there have been occasions when one specific publication would simultaneously appear in two or even three themes. The themes have been graphically presented with each theme being assigned a different colored line. The variations of the lines would indicate the thematic development over the period from 1900-2009. With this brief overview let us now proceed to an analysis of the themes directly related to the structure of the Constitutions.

4.1 Themes directly related to the structure of the Constitutions.

The structure of Constitutions consists in the Formula of the Institute, the General Examen, the Preamble of the Constitution and 10 parts of the Constitutions. The themes that are directly related to these parts have been clubbed together and presented in the form of a graph. While presenting the data in the form of a graph, the detailed statistics will not be presented.

4.1.1 Formula of the Institute:

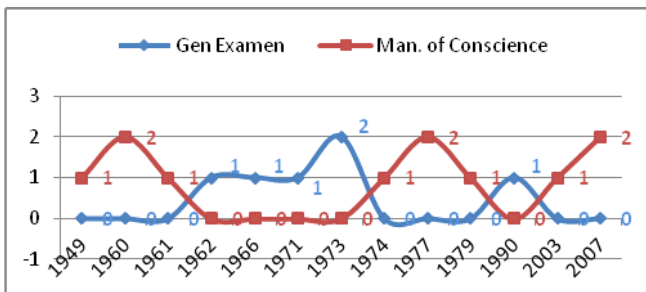


The Formula of the Institute consists in grouping the following themes: 'Formula of the Institute (FI)', 'Identity' and 'Goal/Purpose'. As seen in the graph, 'Formula of the Institute' has been a dominant theme during the entire century. As indicated earlier, it was the dominant theme before 1900 too. The number of publications increased during the years of the Council and later on during the period surrounding the 32nd General Congregation. This interest continued until 1990 and even in the last few years, publications concerning the same have been forthcoming. The theme of 'identity' was absent in the first half of the 20th century. However publications on this theme can be seen in the period surrounding the 32nd General Congregations and later on during the last 10 years. The Goal/Purpose of the Society of Jesus is intimately linked to the Formula of the Institute and the publications in the beginning of the century deal with this theme. Publications on the same theme have re-surfaced during the 1970's.

It is amply clear that the Formula of the Institute has been a crucial and foundational document for the Society of Jesus and during moments of major crisis and reflection,

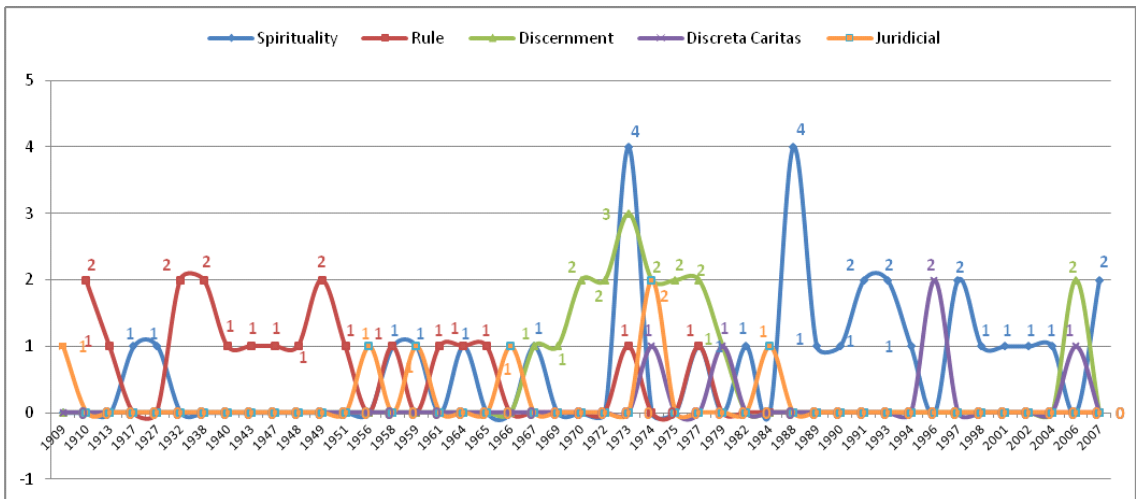
people have turned to this document. The normal rhythm of the graph is disturbed from 1973 onwards and has still not stabilized because the Society of Jesus is in the process of re-discovering its identity in a changed context. It is true that the discovery of an identity is a process, but a prolonged period of instability does not augur too well for an institution. While it is true that the context in which we live is extremely complex, the experience of the past gives us the confidence that the Formula of the Institute contains the necessary flexibility and inspiration in order to help us re-discover our true carism and identity in the 21st century.

4.1.2 *General Examen*



The graph of the general examen takes into account publications related to the ‘general examen’ and ‘manifestation of conscience’. During the decade 1960-1970, we find that there were some publications about the ‘general examen’. However this was not a theme in the latter years.

The ‘manifestation of conscience’ which was of some interest in the years preceding the Second Vatican Council (a period when the issue of ‘obedience’ had been dominant) once again became a theme of interest during the years of the 32nd General Congregation (1974-79) and in the last time period (2003-07).



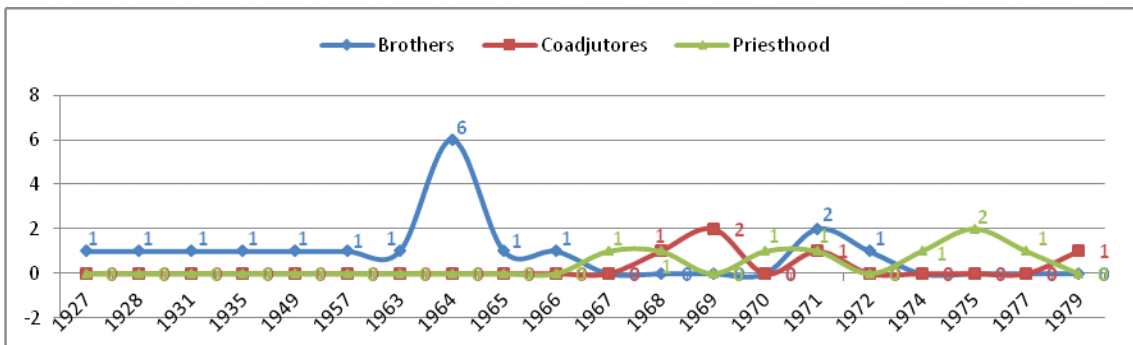
4.1.3 *Preamble of the Constitutions:*

The most dominant theme related to the Preamble of the Constitutions is that of ‘spirituality’. However as seen in the graph, it is evident that despite the fact that there were some publications from the beginning of the century, it gained in importance from the 1970’s going on to become the most important theme in the subsequent years. The

second theme that dominates the graph is 'rule'. As seen above, this theme dominated the first part of the 20th century, but faded into insignificance after the 1970's. 'Discernment' too was a theme which was important during the years 1967-1979. A related theme 'discreta caritas' has been important with the appearance of some publications during the last two decades. It can be said that interest for these two themes ('discernment', 'discreta caritas') have been observed during the latter half of the 20th century. The theme 'judicial' too has not been of much interest with the presence of some writings during the beginning of the 20th century and later on in the years preceding the Second Vatican Council.

A cursory glance at the pattern which emerges in this graph indicates that the perspective related to the preamble to the Constitutions has undergone a radical shift. The dominant perspective of looking at the Constitutions as a 'rule' to be followed and primarily emphasizing the juridical aspect is evident during the first half of the century. However the interest to pursue this perspective almost dies out in the 1970's and a new perspective emerges. The approach to look upon the Preamble (and in effect the entire Constitution) as an instrument of discernment and a way of proceeding characterized by 'discreta caritas' is evident in the growing number of publications after 1967.

4.1.4 Parts One & Two – Admission & Dismissal



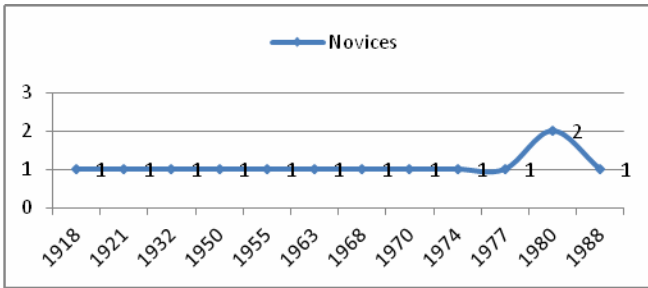
The first part of the Constitutions deals with 'admission' to the Society of Jesus. The graph indicates publications dealing with the various types of vocations to which a candidate is admitted to as he enters the Society of Jesus. Before moving on to an analysis of the graph it is important to note that this graph only refers to publications, but makes no mention to exhortations and writings by various commissions and the Super-General giving guidelines about admission to the Society of Jesus. As seen in the graph, we find an enormous number of publications on the vocations to Brothers during the period preceding the Second Vatican Council. It is a well-known fact that the issue of vocation to become a coadjutor brother became rather complicated and confusing in the years after the Council. This confusion is amply reflected in the diminishing number of vocations to brotherhood. The 1960's saw some important reflections and research regarding brothers and coadjutors. An attempt was made to understand the original carism and purpose of this unique vocation. Questionnaires were prepared, seminars were held and attempts to theologically understand this vocation were made. However the crisis in vocations and the complex situations post Vatican Council II led to a lack of

interest in this theme. As far as priesthood was concerned, we find some publications after the Council. The declaration of 2009 as the year of the priest, rekindled some interest in the priesthood. Talks and deliberations on the Jesuit vocation and priesthood were organized. However these events focused on the theme in general and not specifically priesthood in the context of the Constitutions.

The first part ‘admission’ is generally twined with the second part – ‘dismissal’. Some articles on the discernment and ‘discreta caritas’ in the process of dismissal have been encountered. However given the fact that the number of articles related to the second part is extremely limited, no specific graph has been generated for the same. Two articles that worth mention include one by Mario Gioia (1974) and Jesús Iturrioz (1974) and they can be found in the second section of this paper which presents the entire bibliography alphabetically and thematically.

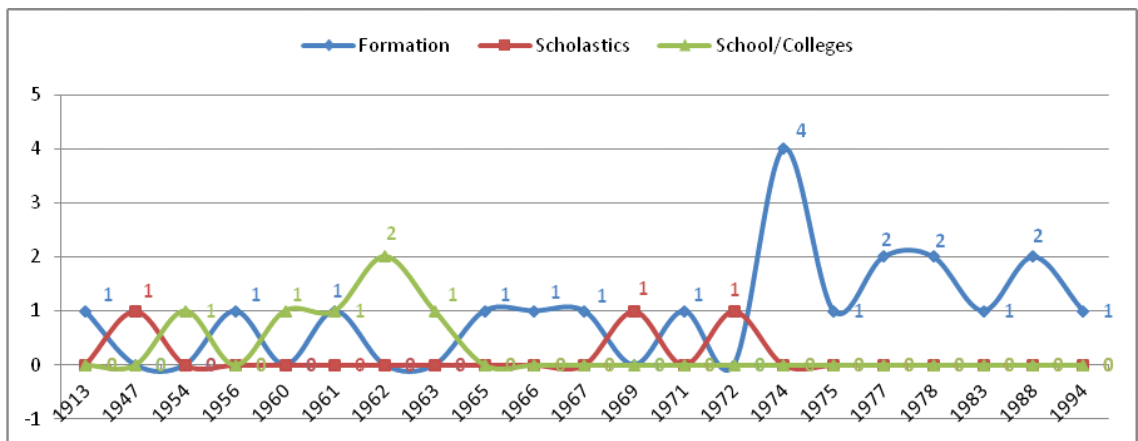
4.1.5 Parts Three & Four – Probation of Novices & Formation

The total number of publications regarding novices is limited. The compilation of the bibliography indicates 13 publications directly related to the novices of the Society of Jesus. Though the number of publication is limited, the pattern of distribution is



interesting. We find that these publications are spread out regularly over the entire century. Almost every decade has seen a publication. In keeping with the trends seen in other graphs, the period 1974 – 1988 has seen a spurt in publications. The even distribution of publications indicates that at all times, the

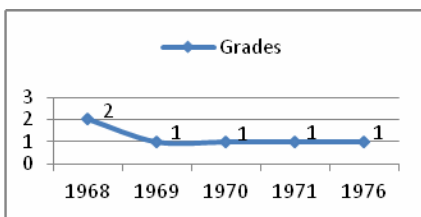
probation of novices has been considered to be important within the Society of Jesus. Among the various publications, it can be seen that most of the articles attempt to understand the historical evolution of the novitiate, key elements in the training of novices and experiments as envisaged by St. Ignatius and the early Society.



The formation of scholastics has been an important theme, though the number of publications dealing with this theme was limited during the first half of the century. However the second half of this century saw a proliferation of writings with two important patterns. While the period immediately preceding the Council (1954-1963) saw some publications on 'schools and colleges', the period following the Council has seen many publications on 'formation'. There are also various articles on 'scholastics' which specifically deal with issues of scholastics. However other articles reflect upon scholastics within the general framework of formation. As seen in other graphs, the importance of 'formation' was felt more acutely in the aftermath of the 32nd General Congregation. It is interesting to note that after the year 1974, the focus of publications is only on 'formation'. The consistent effort seen in these publications is to return to the historical understanding and development of formation in the Society of Jesus and an attempt to adapt it in keep with the directives of the Second Vatican Council and the 32nd General Congregation.

Before proceeding to make a few comments about the publications on 'formation' it would be important to comment that the 20 odd publications contain some which are related to the earlier sections on admission and dismissal. The publications make an attempt to look at formation from various perspectives and these include the mission of the Society, social psychology, freedom and its juridical aspects. Special attention is also given to the period of tertianship. The Constitutions are the reference point/ manual for formation and this point has been reiterated by authors such as Manual Ruiz Jurado and Simon Decloux.

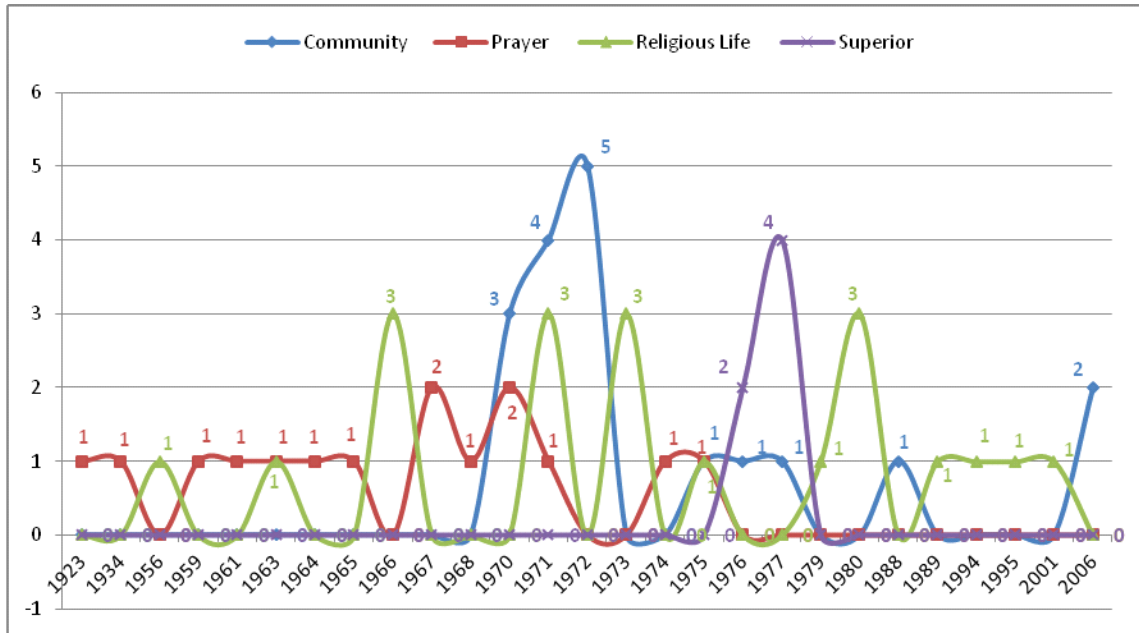
4.1.6 Parts Five & Six – Incorporation and Religious Life of Incorporated Members



The issue of grades in the Society was important during a brief period (1968-1976). However it has ceased to be of much importance with hardly any important publication. This does not mean that the theme was not reflected upon. References to it can be seen in publications on other themes. Most of the publications try to discover the original intent of St. Ignatius and the early Society regarding the various grades within the Society of Jesus.

4.1.6.1 Part Six – Incorporation and Religious Life of Incorporated Members (a)

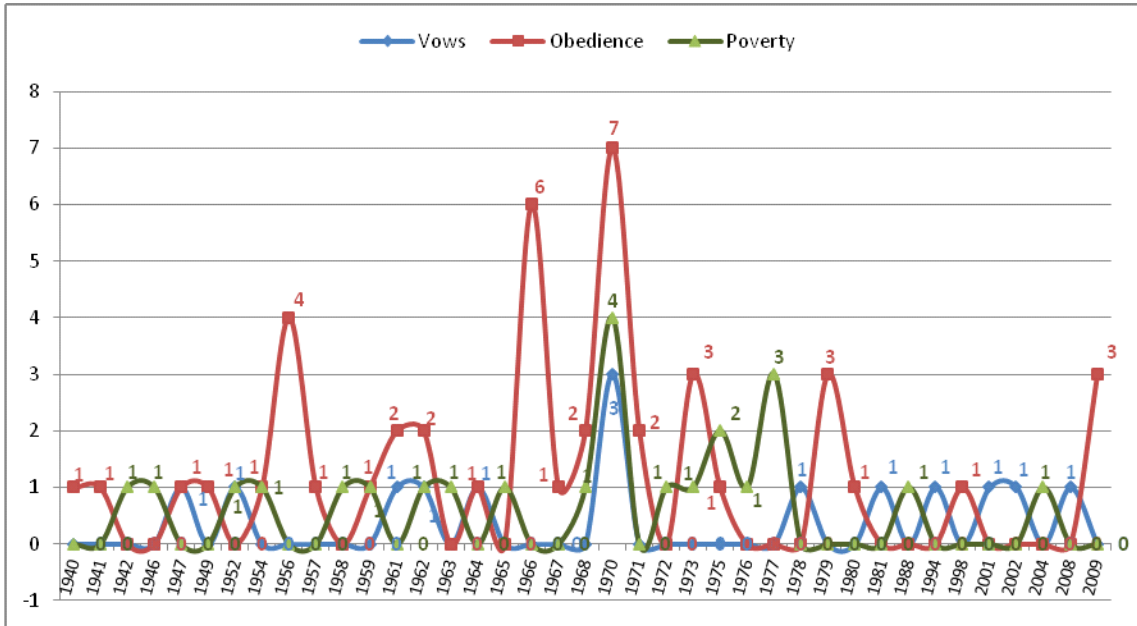
There is a great deal of publication regarding the Sixth Part of the Constitutions. In order to facilitate an adequate analysis, it has been divided into two parts.



The first graph deals with the general elements of religious life and includes themes such as ‘community’, ‘prayer’, ‘religious life’ and ‘superior’. Before proceeding to analyze the themes, it would be important to comment on the line representing ‘religious life’. As seen in the graph, this line displays an amazing consistency. However it must be indicated that the tag ‘religious life’ has been applied to a wide variety of publications and many of them overlap on to other themes. Due to the lack of homogeneity in the bibliography which makes up this theme, no specific comments will be made about this theme. The only statement which can be made is that it is a theme which has been of constant interest and this is manifest in the varied publications.

The understanding of ‘community’ within the context of religious life was not considered important until the Second Vatican Council. However from 1968 we find an enormous interest in the understanding of ‘community’. This interest came down in 1974 and the occasional publications indicate that this theme continues to be of interest – albeit at a much diminished rate. The theme of ‘prayer’ has always been important with occasional publications from the beginning of the 20th century. However we find a spurt in publications after the Second Vatican Council. In the beginning of the 1970’s it fades in importance and later on disappears from the scene altogether. This does not mean that there have been no publications on prayer. It only indicates that the Constitutions ceased to be the primary source in order to reflect on prayer in religious life. Despite this un-inspiring fact, the last decade has seen some publications, notable among which is the book by William Barry ‘Our Way of Proceeding’ – a book which presents a collection of sections from the Constitutions for prayer and reflection. The third theme is ‘superior’. It is interesting to note that there are hardly any publications on the theme ‘superior’ during the entire century, except during the years 1976-1977.

4.1.6.2 Part Six – Incorporation and Religious Life of Incorporated Members (b)



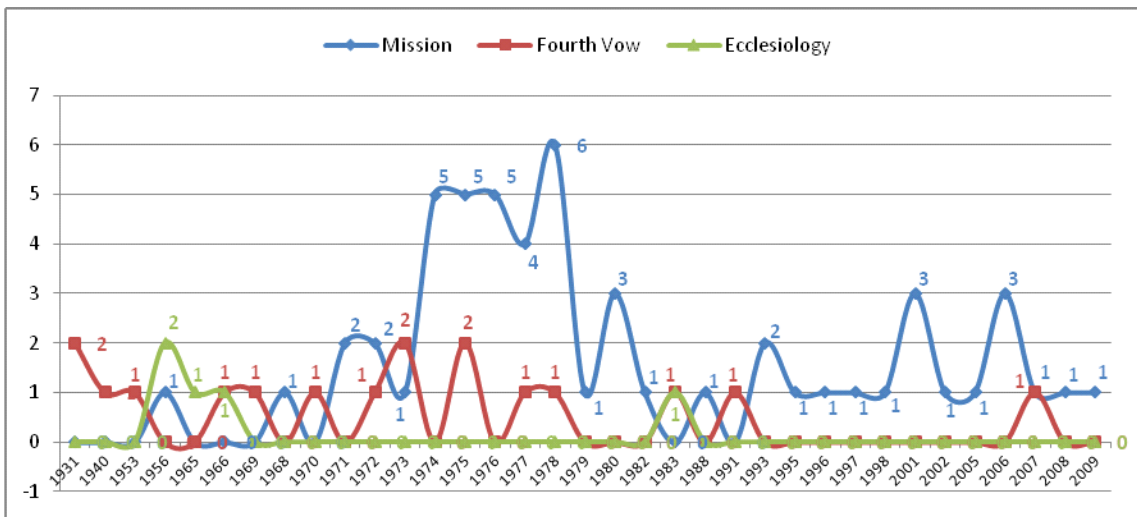
The importance of the vows in the context of religious life is amply illustrated in the graph. Before going in to an analysis of the publications concerning each theme ('vows', 'obedience' and 'poverty') it would be important to make some general remarks. It is interesting to note that specific publications on the vows are not observed before 1940. During the initial years, we find publications on the vows of poverty and obedience. While the publications on 'obedience' dominate most of the graph, there is a brief period (1975 – 1977) when the publications on 'poverty' dominate. The theme 'vows' are generally related to one of the two above mentioned vows, though there are some publications which deal exclusively with this theme.

Moving on to a more detailed analysis of the theme, we find that 'obedience' has been a theme with a growing number of publications. The first period of extraordinary interest can be seen during the period before and during the Council. The year 1956 stands out with some important publications by Hugo Rahner, Burkhardt Schneider, Jesús Granero and Pierre Blet. The period following the Second Vatican Council saw another spurt in publications with various publications during the next 10 years. In the 1980's, the number of publications diminished a great deal, though occasional occurrences can be seen. The theme 'poverty' on the other hand has had a constant pattern with an exception being noticed during the years 1970-1978. This indicates that the theme of poverty has been considered important for the major part of the century. This importance acquired an added intensity during the 1970's when the 32nd General Congregation in 1974 made a definitive option for the poor. This option and the reflection that followed were manifested in the increasing number of publications during this period. As far as the theme 'vows' is considered we find that the number of publications increased during the years 1968-1971 – turbulent years for religious life in some traditionally Catholic countries. It is also interesting to note that most of the writings on the

vows had been limited to the vows of ‘obedience’ and ‘poverty’. However we now have writings that deal with the vow of ‘chastity’ – for example a book by Thomas Hollweck in the year 2001.

Looking at the two numbers that deal with part six (Jesuit Religious Life) we can say that it was not considered important for the first half of the 20th century. The understanding of religious life, the vows, etc. had been well defined and there was no need of any specific reflection. However the extraordinary changes took place in the world, the church and religious life have altered this understanding a great deal. The Second Vatican Council took cognizance of the changed circumstances and redefined the understanding of religious life. A lot of soul-searching has taken place ever since and the bibliography reflects this process. The two graphs have a similarity in the sense that the period following 1965 is one of prolific publications – indicating an upheaval of extraordinary proportions within the realm of religious life.

4.1.7 Parts Seven & Eight – Apostolic Life & Union Among Members

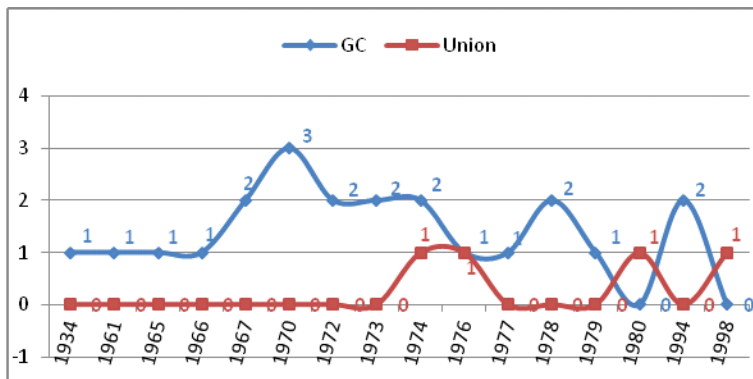


The above graph indicates the themes that are related to the seventh part. These include the publications vis-à-vis ‘mission’, ‘fourth vow’ and ‘ecclesiology’. There is no doubt that the theme ‘mission’ has been the cause of an immense volume of publications – especially during the period after the Second Vatican Council. However in the years before the Council, the ‘fourth vow’ and the understanding of apostolic life in the context of the church (‘ecclesiology’) were important themes for reflection.

The line that indicates ‘mission’ dominates the entire graph. However it is interesting to note that not many publications were evident until the year 1971. The year 1974 would see the commencement of an enormous amount of publications. This year would coincide with the 32nd General Congregation, a GC which has been a watershed in the Society of Jesus’ understanding of mission. The volume of publications would peak to 6 in 1978. During this period important seminars were conducted on this theme. The subsequent decade (1980’s) would see a decline in publications and this can be partially

attributed to the situation that the Society of Jesus found itself during this period. The end of this decade and the following two decades would see a renewed interest in this theme and it must be stated that it continues to be one of most dominant themes today.

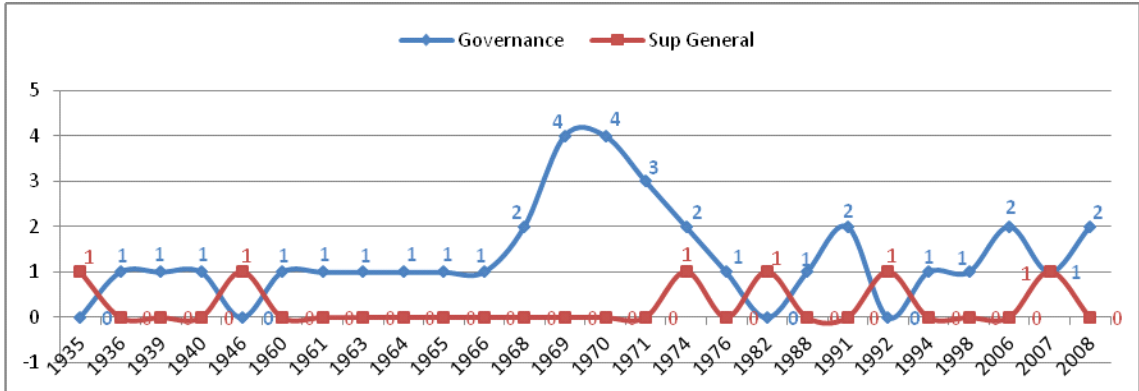
The other themes that pertain to this section include the 'fourth vow' and 'ecclesiology'. In the years preceding the Council, these themes which were related to each other were the subject of much reflection and publication. The period after the Council saw an increased interest in the theme 'fourth vow' with many publications emerging during the decade of the 1970's. However in the subsequent decades there were fewer publications and these included articles in various dictionaries. The lack of publications regarding the 'fourth vow' and 'ecclesiology' stands in stark contrast to the increasing interest in the theme 'mission'.



The eighth part of the constitutions consists in the themes of 'General Congregation' and 'union'. As seen in the graph, this theme has not been developed during the first half of the century. However from the 1960's we find various publications of the

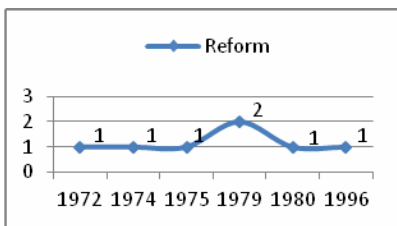
theme. The General Congregation has been studied from various perspectives – historical, juridical and spiritual. It is also considered to be an important means of discernment. Publications have been seen in a consistent manner until the 1990's. In the mid 1970's some publications on the theme of 'union' also emerged. It is important to recall that this period coincided with the importance in the theme 'community'. The graph reaffirms the trend being noticed in other themes that there is a great deal of reflection in the period after the Council. The desire to implement the directives of the Council led various religious orders to go back to their original carism and reflect on their way of proceeding. In keeping with this perspective it would be possible to say that publications indicate a re-discovery of the General Congregation as a privileged mode of union and mission within the Society of Jesus.

4.1.8 Part Nine & Ten – The Superior General and Preservation/Growth of the Society



Occasional writings on the theme of ‘governance’ and ‘Superior-General’ can be seen in the first half of the 20th century. One of them includes an important article on the Superior-General by José Laburu in 1946. However in the period immediately preceding the Council and the subsequent years we find a great deal of writings on governance. This interest is in keeping with the Society of Jesus’ attempt to respond to the newly emerging contexts which include the mandate of the Council, the 32nd General Congregation, new forms of governance in the secular world, a changed anthropological understanding of the human person and wide ranging influences that affected religious life. The Society of Jesus’ struggle to adapt to a new world can be seen in the number of publications of the above mentioned theme.

Despite the wide ranging publications that deal with ‘governance’ it can be seen that there are hardly any publications on the Superior-General. There hasn’t been too great a confusion in terms of the Superior-General’s role within the structure and government of the Society of Jesus. Time and again this part of the Constitutions has served to delineate and clarify the role of the Superior-General in terms of governance and spiritual leadership. Another factor which has resulted in few publications could be the presence of outstanding Superior-Generals such as Frs. Pedro Arrupe and Peter-Hans Kolvenbach whose lives spoke more eloquently than words or publications.



The preservation and growth of the Society of Jesus is the theme of the last part of the Constitutions. The publications which come under the theme ‘reform’ have been included in this part. It must be commented at this stage that there have been some letters and documents (especially GC 34) which deal with the theme of vocation promotion. The decrease in the number of vocations has led to a great deal of soul-searching. Reflections and discussions have been undertaken in order to further the cause of preservation and growth of the Society. These discussions are indirectly reflected in publications which deal with the theme of ‘reform’. However serious publications on this theme are pertinent in view of the crisis that the Society of Jesus faces in the 21st century.

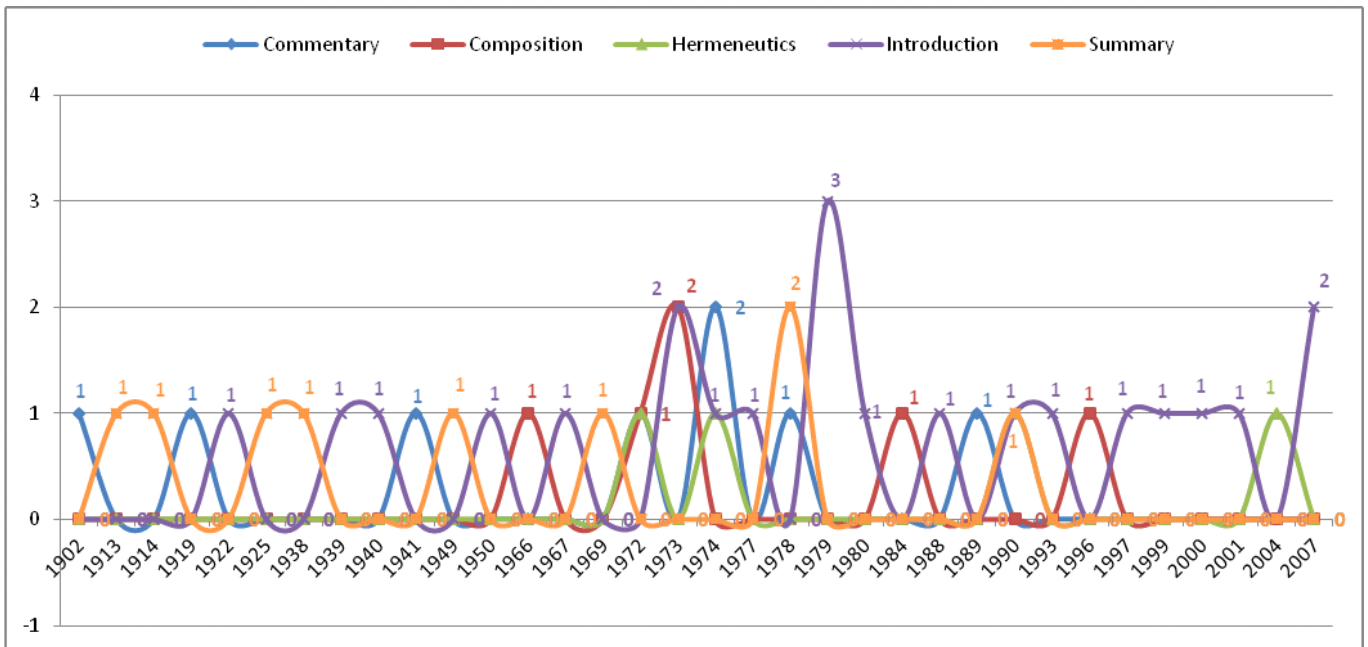
4.2 Themes indirectly linked to the structure of the Constitutions

4.2.1 Text and Commentaries

For a better analysis of the themes related to the text of the Constitutions and those not directly related to them, they have been divided into two parts. The first part which is presented in the graph displayed below contains themes that provide a background in order to better understand the Constitutions and these include themes such as 'commentary', 'composition', 'hermeneutics', 'introduction' and 'summary'. The second part is related to themes that are directly related to the Constitutions as such and include themes such as 'text' and 'translations'.

4.2.1.1 Text and Commentaries (a)

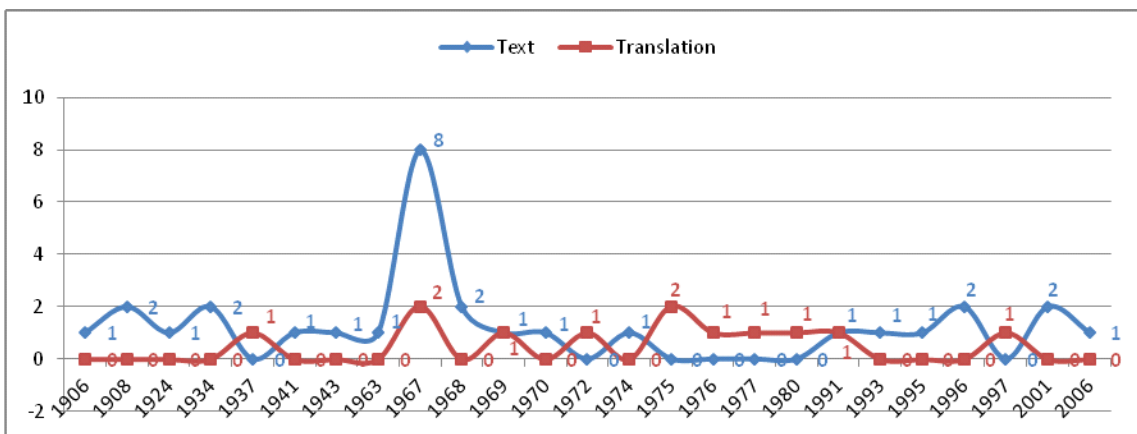
The theme which stands out among others in terms of publications is 'introduction'. We find that there have been various introductions to the constitutions from the beginning of the century. As a matter of fact it has been found that some introductions had been published in the 19th century. However as in the case of many other themes, we find that the number of publications increased after the Council, peaking towards the end of the 1970's. Occasional publications have continued to appear on a consistent basis during the last decade of the 20th century and the first of the 21st. A surging interest in the spirit of the Constitutions, especially within the Society of Jesus and the laity has led to the emergence of good introductions during the last twenty years.



Summaries and Commentaries are also spread out during the entire course of the 20th century, though the number of publications decreased over a period of time. Un-

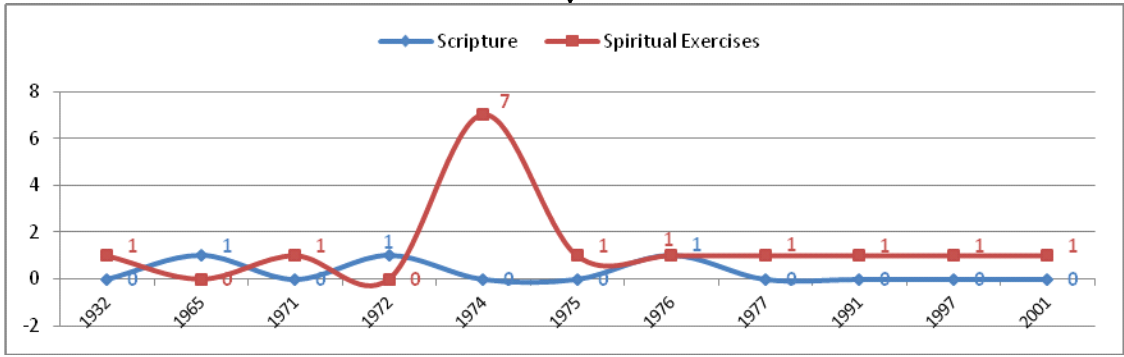
like the theme of ‘introduction’ which presents a growing tendency, the themes of summaries and commentaries shows a declining trend with very few publications being noticed after the Council. The summaries and commentaries have given way to the emergence of publications related to themes such as ‘composition’ and ‘hermeneutics’. This is an indication of greater importance given to historical processes and interpretative understandings in analyzing a text. While publications on the composition of the text are more frequent, we also find occasional publications that try to achieve a hermeneutical interpretation of the same.

4.2.1.2 Text and commentaries (b)



Various publications on the text can be seen throughout the 20th century. The graph consists in the theme of ‘text’ and ‘translations’. The theme ‘text’ contains critical editions and photocopies of the original text of the Constitutions. It must be indicated that during the year 1934 the graph indicates one publication. However it was the year when the first of the four critical volumes of the Constitutions were published. As seen in the graph, there have been consistent publications on various themes related to the ‘text’ of the Constitutions. These could be articles regarding the text of the constitutions in general or articles referring to specific texts. The year 1967 shows a peak in publications and is bound to attract the attention of any reader. However it must be point that four of these publications were commentaries upon the translation of Francois Roustang’s translation of the Constitutions. Down the years we find that there are fewer and fewer publications on the ‘text’ while the number of ‘translations’ has increased.

While commenting on the translations it must also be recalled that before the turn of the 19th century, the Constitutions were available in Spanish, French and English. The period before the Council would see the translation of the Constitutions into German (1937). However after the Council we find a spurt of translations into German (a second time), French, Italian, Portuguese, English, Chinese and Polish. During the 1970’s we find a consistent stream of translations of the Constitutions into the vernacular. However during the 1980’s there were no translations. The 1990’s once again saw the publication of new translations which now contained the complementary norms.

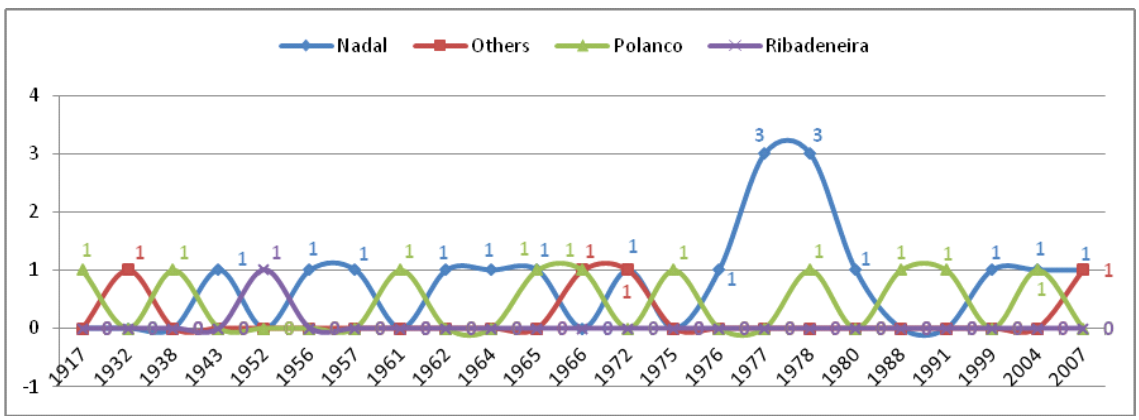


4.2.2 Foundational Sources

Three foundational sources make up the constitutions and these include ‘scripture’, the ‘Spiritual Exercises’ and ‘other religious orders’. The adjoining graph indicates the publications which try to reflect on the Constitutions in the context of its foundational sources. While very little has been done in attempting to provide a scriptural basis for the constitutions, there have been some more efforts to understand as to how the experience of the Spiritual Exercises provide the foundational framework for a life animated by the Constitutions. The graph indicates that the year 1974 was an important year in this regard. During this year there was important Congress in Bilbao which explored the unity between the Spiritual Exercises and the Constitutions. It must however be recalled that of the seven publications which appear in the graph, five relate to the Congress mentioned above.

Though the influence of other religious orders is not displayed in the graph, it must be commented that there have been some efforts to understand the influence of other religious orders on the Constitutions of the Society. Notable among them is the work done by Aloysio Hsü who has important publications indicating the Dominican influence on the Constitutions of the Society of Jesus.

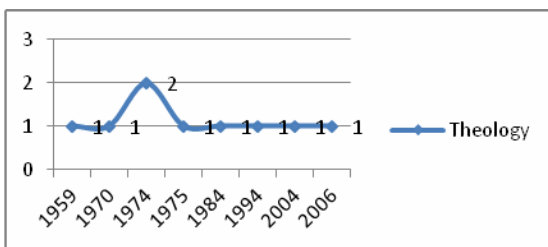
4.2.3 Important Personalities



There have been various publications vis-a-vis individuals who have been associated with the Constitutions. These include the companions of St. Ignatius of Loyola. Prominent among them are Jerome Nadal, Juan Polanco and Pedro Ribadeneira. The graph clearly indicates that of the various specific individuals associated with the Constitutions, the publications about Jerome Nadal dominate. The 'Scholia' of the Constitutions have been commented upon in a variety of publications. Added to it, there have been other important publications by José Calveras, Bertrand de Margerie, Philip Endean and Adrien Demoustier.

Besides Nadal, Polanco too receives attention as is evident from the regular publications which are demonstrated in the graph. It is a well-known fact that the assistance of Polanco was crucial in redacting the draft of the Constitutions. Notable among the publications is an edited version of the *Chronicon* of Polanco published by the Institute of Jesuit Sources, Missouri (2004). At present a translation of the *Cronicon* in Spanish is underway. Publications that refer to Ribadeneira mainly deal with the Formula of the Institute. The theme 'other' includes publications related to Jesuits such as Laynez, Francis Borgia and Arrupe. While Laynez has an exhortation on the Examen of the Constitutions, there is an edition of the Constitutions which pertains to Francis Borgia. Urbano Valero has an article on Pedro Arrupe (2007), where he presents him as a 'man of the Constitutions.'

4.2.4 Theology



Among the various publications it is possible to discover writings which deal with theological aspects of the Constitutions. The Christological and Pneumatological dimensions are explored in some publications. The theological dimension of obedience and the incarnational dynamics of the Consti-

tutions are also explained in others. Writers who have attempted to provide a theological interpretation to the Constitutions include Hugo Rahner, García-Lomas, Ruiz Jurado, V. Catalá, Janos Lukacs and Martin Maier. The graph clearly indicates that greater importance has been given to the theological dimension after 1970's. However the relatively few publications indicate the need of greater reflection and publication on the same.

4.3 Conclusion

The process of analyzing the bibliography of the Constitutions of the Society of Jesus from a thematic point of view has come to an end. The following table gives us an idea of the various themes that have dominated the past century. The themes have been arranged in order of their transversal importance and not on the basis of the number of publications. The presence of publications related to a particular theme for a longer time span indicates the ability of a theme to adapt itself to a variety of changing contexts.

	FI	Text	Spty.	Intro.	Mission	Obed.	Pov.	Rule	GC	Rel. Life	Form.
1900-19	(1)	(3)	(1)					(3)			
1920-39	(6)	(4)	(1)	(2)				(4)	(1)	(1)	
1940-59	(5)	(2)	(2)	(2)	(1)	(11)	(6)	(8)			(1)
1960-79	(25)	(22)	(9)	(8)	(33)	(30)	(16)	(5)	(19)	(13)	(17)
1980-99	(6)	(8)	(15)	(6)	(12)	(2)	(1)		(2)	(8)	(4)
2000-09	(2)	(3)	(5)	(4)	(11)	(3)	(1)				
Total	45	42	33	22	57	46	24	20	22	22	22

A glance at the thematic map during the course of the entire century reveals that the theme 'Formula of the Institute' has been important throughout the century. Though this paper does not take into account the publications before 1900, it must be stated that even in the publications prior to 1900 the Formula of the Institute was the document that elicited the maximum amount of interest. The other themes which indicate a transversal interest are 'text' and 'spirituality'. Evidence of interest in the theme 'text' is seen in the critical editions published in the 1930's, translations in the 1960's, 1970's and in the 1990's. While the number of publications for 'text' almost equal that of the 'Formula of the Institute', the publications for spirituality are relatively fewer, with a surge in interest in the last part of the 20th century and the beginning of the 21st century. It must be noted that besides the publications specifically directed towards the spirit of the Constitutions, the commentaries and summaries that were published in the beginning of this century paid a great deal of attention to the spirit of the Constitutions. Publications related to the theme 'introduction' can be observed all along the 20th century. The increase in publications during the last few decades is probably an indication of growing interest in the Constitutions, both among Jesuits and non-Jesuit audiences.

The themes next in line include 'mission', 'obedience', 'poverty' and 'Rule'. The theme with the maximum number of publications during the entire century is 'mission'. The thematic map indicates that interest in this theme has increased after the Second Vatican Council. The period 1960-1979 indicates a surge in publications and along with the theme of 'obedience' presents the most dramatic shift during the entire century. While publications regarding the theme of 'obedience' declined after 1970's, 'mission' continued to be an important theme. The theme 'poverty' manifests a pattern similar to that of obedience and diminished in importance after the 1970's. The fourth theme which spans four time-periods is 'rule'. We find that in the beginning of the 20th century it was one of the most important theme. During the initial decades we find a surge in interest, but towards the middle of the century, interest in the same diminished. Towards the end of the century, interest in this theme has died out totally.

The themes which spans three (rather two) time periods consist in the 'General Congregation', 'religious life' and 'formation'. Before 1960, there is an odd publication related to these themes, but interest in these themes increased during the decades 1960-1980. While publications on the 'General Congregation' and 'formation' diminished a great deal after the 1970's, interest in the theme 'religious life' continued into the 1980's and 1990's. Hardly any publications on these themes were evident during the last 10 years.

Two more themes which frequently occur are those of 'history' and 'governance'. However they have not been included in this analysis because many of these publications

deal with the above mentioned themes in a secondary manner. Hence they have not been included in the analysis. The list of themes in the order of importance is given below.

Theme	No.	Theme	No.
Mission	57	Polanco	10
Formula of the Institute	45	Summary	10
Obedience	46	Theology	10
Text	42	Union	10
History	36	Superior General	9
Governance	35	Juridicial	8
Spirituality	33	Priesthood	8
Poverty	24	Goal/Purpose	7
Introduction	22	Reform	7
Formation	22	Composition	6
Religious Life	22	Ecclesiology	6
General Congregation	22	General Examen	6
Rule	20	Grades	6
Community	19	School/Colleges	6
Nadal	19	Superior	6
Brothers	18	Coadjutores	5
Discernment	18	Discreta Caritas	5
Prayer	16	General	5
Spiritual Exercises	15	Hermeneutics	4
Vows	15	Ribadeneira	4
Fourth Vow	14	Scholastics	3
Identity	14	Scripture	3
Novices	14	Francis Borgia	2
Translation	12	Liturgy	2
Bibliography	11	Layne	1
Manif. of Conscience	11	Pedro Arrupe	1
Commentary	10	Preservation	1

While some themes dominate the publications during the 20th century, it must also be said that the conspicuous absence or abrupt changes in the patterns of publications as far as other 'themes' are concerned, draws the attention of any observer. Some of these themes are highlighted below.

The graph depicting the theme 'brothers' draws one's attention to the fact that for all the attention it received during the 1960's, it was not of substantial help in averting the crisis which would slowly lead to a definitive decline in the vocations to temporal coadjutors (brothers). The theme of 'grades' hardly finds any mention, though an entire chapter of the Constitutions is devoted to it. Among the vows, the themes of 'poverty' and 'obedience' have been reflected upon. However the vow of 'chastity', one of the major causes of Jesuits leaving the Society of Jesus hardly finds mention. The 'fourth vow' was one of the distinctive features when the Society was founded. However over the course of time, the numbers of publications regarding this theme have diminished. The ecclesial dimension of the Society of Jesus – a theme which is strongly emphasized in the Constitutions also remains on the sidelines. The last chapter of the Constitutions deals with the preservation and growth of the Society. Though it must be noted that the General Congregations and the Superior-General have exhorted other members of the Society of Jesus to promote vocations, there is hardly any publication on this theme. There is also a glaring

scarcity of publications regarding Polanco, the efficient secretary of St. Ignatius who helped him to redact the Constitutions. Though we find occasional publications regarding Nadal, it can be said that the theme of 'Polanco,' the able secretary of St. Ignatius hardly receives the attention it deserves. The Society of Jesus' Constitutions owe a great deal to other 'religious orders'. With the exception of a few publications, we find that hardly any research has been conducted in this field. The scarcity of publications regarding theme of 'theology' also strikes an observer. Very few publications have tried to delve into the theological foundations that provide the basis for the Constitutions.

Finally it can be said that the above conclusion indicates the important themes in terms of their transversal appeal as well as the attempts to indicate increasing or decreasing variations in thematic interests in the course of the 20th century. It also highlights themes which stand out for their lack of publication. During the period covered in this paper we find that the context of the world, the Church and the Society of Jesus has changed dramatically. The patterns of publications indicate the extent to which the context has been influencing the text. The uniqueness and versatility of the text, (i.e. the Constitutions of the Society of Jesus) allows it to be adapted to these new situations and provides insights to face contextual challenges. The variety of themes dealt with in these publications indicates the profound depth, wisdom and spirituality contained in the Constitutions.

Conclusion:

The process of analyzing the bibliography related to the Constitutions has thrown up many conclusions – some of which were on expected lines, and others have been surprising. There is no doubt that the scope of the bibliography is not all embracing, but confined to themes related to theological and spiritual matters. Besides as pointed out in the introduction, it is possible that some publications may have been left out – e.g. dissertation papers presented in universities or exhortations/letters which were meant for limited circulation. Despite these limitations, there is no doubt that the volume of publications that form part of this paper are sufficient to help us draw some definitive conclusions.

The most important conclusion is that the Second Vatican Council has been a defining moment in the history of the Society of Jesus and in effect of religious life within the Church. It has invited religious orders to actualize themselves to the new world of the 20th century. It has inspired a re-awakening and deepening of the original carism within religious congregations and led to a process of adapting of the same to a new and modern context. While on the one hand it has provided vitality and renewed vigor, it has also led to confusion and at time a difficult process of re-adjustment. This mandate of the Council deeply influenced the Society of Jesus, the largest male religious order of the time. It was in the backdrop of a sincere effort to respond to Vatican II that the 32nd General Congregation was held. This was to be a watershed in the history of the Society of Jesus. The Society's understanding of itself (i.e. its identity), its mission and its very existence experienced a paradigm shift. Large scale re-structuring was necessary and

the Society struggled to affect the same. Every aspect of Jesuit life was affected during this period – formation, mission, community, discernment, governance, etc. The Society of Jesus went through a prolonged period of struggle in order to adapt itself to this changed environment. This change, like any profound change was not easy and the enormity of the challenge can be seen in the voluminous publications during the period 1960-1979. In the history of the Society, it was probably one of the two important challenges that it has ever faced (the other being the period of the suppression of the Society in 1773). It would be premature to claim that the process of adjusting to the mandate of the Council and GC32 has been complete. However with the passage of time some degree of stability has been achieved. The ongoing publications on core themes linked to the two events mentioned above indicate that the influence of these two events is being felt by the Society of Jesus even today.

It is evident that there have been years when some publications have set the trend. These landmark publications have allowed people to reflect upon the Constitutions of the Society of Jesus from a different point of view. These publications and contextual events would in turn lead to the emergence of a new area of interest which would be reflected in the publications related to particular theme/themes. The rise and fall of publications during the span of 110 years can be attributed to the two extraordinary events mentioned above, other important events within the world, church and the Society as well as a new way of life which is very different from the past. A noticeable fact is that during the past 30 years there has been a decline in publications. This can be attributed to the growing stability and clarity regarding the Society and religious life. But it could also be due to the fact that there are lesser individuals (Jesuits) who are engaged in research and publication due to the decline in vocations. Added to that modern means of communications which do not necessarily require or result in formal publications – e.g. blogs, websites, informal documents, etc., has also contributed to the process of declining publications.

A great deal has already been said about publications from a chronological and thematic point of view in the preceding chapters. It would be appropriate to briefly highlight some important points. The two important events, viz. the Second Vatican Council and GC32 have already been highlighted. However there have been other moments of importance. These include the publication of critical editions of the Constitutions by the MHSI, the various translations in the vernacular during the years after 1965, the emphasis on the theme ‘mission’ in the mid 1970’s and the interest in the themes of ‘spirituality’ in these last decades. The period of 1983-1987, during which we hardly find any publication is also a significant data. Moving on to the themes, we find that the themes of ‘Formula of the Institute’, ‘Text’ and ‘Spirituality’ have had transversal interest. Some themes such as ‘rule’, ‘religious life’, ‘obedience’ and ‘poverty’ are no longer of much interest. However on the other hand, themes such as ‘discernment’, ‘community’, ‘spirituality’ and ‘mission’ are gaining interest. The trend seems to be that in the future the Constitutions will be looked upon not primarily as a juridical text or a text to ordain the governance of the Society of Jesus, but an inspirational text – a text which will not only provide practical directives, but animate spiritual life within the Society of Jesus.

An observation of the bibliography and the corresponding themes indicate that the Constitutions cannot be understood in isolation. It can only be understood in the context of other foundational sources of Ignatian spirituality such as the Spiritual Exercises and the letters of St. Ignatius. These complementary sources give us a glimpse into the spirit that permeates the text of the Constitutions. It can also be noticed that any serious study of the Constitutions cannot be limited merely to its application within the Society of Jesus, but has to take into account the entire Ignatian family – laity, other religious congregations and those associated with Ignatian spirituality. The widening scope of the Constitutions is evident in publications by non-Jesuit authors during the past few years.

The challenge today lies in the ability to adapt the Constitutions for all those who desire to follow the Ignatian way of life. So far it has been limited to the Society of Jesus. However with the dwindling number of vocations to religious life and the increasing number of lay organizations associated with the spirituality of St. Ignatius, the challenge is to adapt the Constitutions in such a manner so that it becomes a way of life for all those who are part of the Ignatian heritage. This would necessarily involve two basic processes – a re-discovery of the spirit of St. Ignatius as expressed in the Constitutions and a creative and practical application to the modern day context. It is well known that the Constitutions of the Society of Jesus were not merely a theoretical charter which after being framed was applied to the members of the Society of Jesus. Rather it was a way of life which was written down and institutionalized. The experience of living the Ignatian way of life within ambits outside the realm of the Society of Jesus has been prevalent for a long time. These ambits include other religious congregations (both male and female), lay congregations and groups, etc. With the experience derived so far, it should be possible to design some framework by which the Constitutions can be widely applied to various groups in the 21st century.

Along with the fact that the bibliography related to the Constitutions indicates a growing need towards a greater understanding of its spirit and a creative adaptation of the same, it is necessary to realize that the Constitutions are part of a tradition within the Christian community – within the Church. While the Constitutions refer to a religious order and is intimately related to the tradition of religious life within the church, it is a well-known fact that religious life is never lived in isolation. Religious orders (their texts and spirituality) have been the source of many important spiritual movements down the centuries. The increase in publications with the theme ‘introductions’, indicates a growing interest in the Constitutions. The different forms of presenting the text could show as to how this text contains within itself the wisdom and tradition of the Christian faith. The text has the ability to combine the traditional and time tested experience of the Church with today’s context in order to help the subject have an experience of God. The success of lay movements within the church is reason enough to ask oneself as to how this text could be adapted in order to provide for a structured process of having the Ignatian experience of God.

The Constitutions of the Society of Jesus is an inspired text and is part of the corpus of Ignatian writings which are as versatile and relevant today as they were nearly 450 years ago. The constant ability to adapt to changing circumstances during the last century

shows the ability of the text to respond to a variety of situations. Time and again this text has been a reference point while facing unique and complex situations. While it continues to provide guidelines for the governance of the Society of Jesus, a religious body, its spiritual wisdom continues to illumine various other individuals and organizations.

Finally we can conclude by saying that the Constitutions have guided the Society of Jesus during the post Tridentine era when the understanding of religious life was rather well defined. It continued to be the source of inspiration during the tumultuous period surrounding the Second Vatican Council and GC 32. The ability of the text to adequately respond to these varying situations gives us the confidence that it will continue to respond to new realities that will emerge and have to be faced by all who share the Ignatian carism during the 21st century.

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THEMES

Part one: themes directly related to the Constitutions of the Society of Jesus

1.1 Formula of the Institute

1.1.1 Formula of the Institute

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Part two: themes indirectly related to the structure of the Constitutions

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2.3 Text and Commentaries

2.3.1 Introduction

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Espiritualidad Ignaciana y *Jesuit Education* (2000-2010): una visión global¹

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Introducción

Este artículo aborda un tema todavía no estudiado: la producción escrita en los primeros años de este siglo acerca de la pedagogía y de la espiritualidad ignaciana. En la primera parte intentaré ofrecer un marco de comprensión de naturaleza bibliográfica, para informar acerca de qué se ha estado escribiendo sobre la “*Jesuit Education*”. En la segunda parte tocaré propiamente el tema de la espiritualidad ignaciana en relación a la *Jesuit Education*.

Adoptaré una perspectiva global. Tendré en cuenta medio centenar de publicaciones aparecidos desde el comienzo del tercer milenio especialmente en USA, México, Brasil, India, España y Francia. En un momento final mostraré cómo estas publicaciones entienden las relaciones de la educación jesuítica con la espiritualidad. En particular, me detendré a considerar: el factor justicia, la educación del deseo y la mistagogía.

1. Marco de comprensión: la *Jesuit Education*

La elección del término *Jesuit Education* se justifica a partir de la historia de las publicaciones en lengua inglesa que comenzaron hace ahora un siglo. En el 2003 se cumplieron cien años de la publicación de “*Jesuit Education: Its History and Principles*.”² Debido a las particulares circunstancias de la supresión de la Compañía en los Estados Unidos, los jesuitas de aquel país estuvieron mejor dotados para reemprender la tradición universitaria de la Antigua Compañía. Debieron hacerlo, sin embargo, en un contexto nada fácil dominado por las universidades protestantes. Con ciertos ribetes apologéticos, la

¹ El contenido de este artículo fue primeramente presentado en la conferencia magistral del mismo título que el autor dio en la semana “Vanguardia Educativa, experiencia innovadora” (28 de febrero al 5 de marzo de 2011) dentro del contexto de las Jornadas Ignacianas 2011, organizadas por la Universidad Iberoamericana (UIA), el Instituto LUX y el Centro Iñigo en León (Guanajuato, México).

² Robert Schwickerath, *Jesuit Education, its history and principles viewed in the light of modern educational problems*, St. Louis: Herder, 1903.

monografía del Padre Schwickerath reivindica la tradición católica y jesuítica y la explica casi por primera vez en lengua inglesa.³ Al final del siglo XIX, esta monografía se adelantaba en muchos años a la reflexión posterior que se haría en Europa. Desde entonces, *Jesuit Education* ha ido siendo progresivamente aceptado como término de referencia, en parte gracias también a otras obras como la de John W. Donohue.⁴

En esta tradición, también indicamos la publicación de las actas de la conferencia *Jesuit Education 21* (Philadelphia, 25-29 de Junio 1999).⁵ El volumen incluye la colaboración de 27 jesuitas procedentes de 17 centros universitarios USA. Se hace eco de los decretos de la Congregación General 34, recientemente celebrada entonces, sobre el tema de la educación. En realidad, con unos 190.000 estudiantes y unos 19.000 docentes en 28 universidades, y 1.4 millones de ex-alumnos, los Estados Unidos constituyen un ejemplo imprescindible.⁶

En el umbral del siglo XXI, el año 2000, la edición especial del *Anuario* de la Compañía de Jesús afirmaba que la Compañía gestionaba 1.611 instituciones educativas en modo parcial o propio. Se extendían éstas por 73 países. Contaban con millón y medio largo de alumnos. Los jesuitas destinados a este sector alcanzaban a 4.500 y el número de colaboradores laicos superaban los 73.000 (el 95% en relación a los efectivos jesuíticos).⁷ Diez años más tarde las estadísticas reconocen 70 países, donde más de 3.700 jesuitas colaboran con más de 130.000 no jesuitas en 950 centros (230 centros de educación Superior y más de 450 de Secundaria; los alumnos superan el 1,300.000). Estos datos no tienen en cuenta los centros asociados en Redes con la Compañía (eminente-mente, Fe y Alegría).

De dónde viene nuestro interés? Varios acontecimientos han determinado un giro dramático hacia la *Jesuit Education* en los últimos cincuenta años: a) el cambio de orientación de la formación de los jesuitas en los años 70; b) la organización de los centros de educación superior en los años '80s, y la publicación de dos documentos orientativos para la práctica pedagógica en los centros de la Compañía *Características de la Educación de la Compañía de Jesús* y *Pedagogía Ignaziana: un planteamiento práctico*; y c) la celebración del cuarto centenario de la conclusión del proceso que alumbró la *Ratio studiorum*.

³ El prólogo reconoce sólo la obra del jesuita Thomas Hughes, *Loyola and the Educational System of the Jesuits*, London: Heinemann, 1892.

⁴ Francis Patrick Donnelly, *Principles of Jesuit Education in practice*, New York: P. J. Kenedy & Sons, 1934; John W. Donohue, *Jesuit Education: An Essay on the Foundation of Its Idea*. New York: Fordham University Press, 1963. Donohue analizó los principios de la *Jesuit Education*. Adoptó el que se ha convertido el sistema clásico de presentación: el contexto que vio nacer el modelo educativo de la Compañía (en los *Ejercicios* y en las *Constituciones* y, posteriormente, en la *Ratio Studiorum*) y la presentación de sus contenidos.

⁵ *Jesuit Education 21: conference proceedings on the future of Jesuit higher education, 25-29 June, 1999*, ed. Martin R. Tripole, Philadelphia, PA: Saint Joseph's University Press, 2000.

⁶ Datos procedentes del SUMSTAT, 11 diciembre 2008, disponibles en : www.sjweb.info/documents/education/sumstat2008.swf [fecha de acceso 23 febrero 2011].

⁷ Gabriel Codina, "Un secolo nell'Educazione della Compagnia: 1900-2000," en *Gesuiti, Anuario della Compagnia di Gesù 2000*, p. 54 (datos referidos a la investigación de 1998).

En relación al primer punto. La 31ª Congregación General de la Compañía de Jesús, más conocida por haber elegido general a Pedro Arrupe, determinó un cambio dramático en el modo como los jesuitas serían formados a partir de entonces. Por ejemplo, en 1974 la Compañía francesa afrontó una reforma de sus programas formativos reuniendo en el *Centre Sèvres* de París a los escolares que previamente se formaban en Fourier y Chantilly.⁸ Algunas cosas habían cambiado y justificaban esta decisión. En primer lugar, la media de edad de los candidatos que ingresaban a la Compañía se había retrasado. Este factor se complementaba, por otro lado, con la mayor duración del plan de estudios. Resultaba, como consecuencia, una disminución del aprovechamiento apostólico de las nuevas vocaciones. Un segundo factor hay que atribuirlo al hecho que el modelo de jesuita al que se había estado apuntando estaba en proceso de reformulación. Así lo exigían la diversificación creciente de las necesidades apostólicas, la rápida evolución del mundo después de la Guerra Fría y la complicación de la cultura.

En base a lo dicho, se constataba la necesidad de formar un jesuita no ya experto en las humanidades clásicas, sino en un modelo más dinámico, en el modelo del ‘aprender a aprender’, que lo capacitase para adaptarse a contextos rápidamente cambiantes y pudiese así seguir predicando y justificando su fe.

La Compañía tomó una serie de decisiones como consecuencia. En realidad se deseaba flexibilizar la formación y abrirla hacia una formación más decisiva que la solo inicial: una formación “continua”: Se decidió cambiar el acento, pasando “de una formación cerrada, intensiva y exhaustiva en amplitud a una formación verificable en modo continuo.” Y se prefirió acentuar la formación en capacidad crítica: “sea en cuanto respectaba a la adquisición, que a la reflexión sobre los datos, que sobre la elaboración de una actitud ante los mismos.”⁹

El modelo de respuesta de la provincia francesa, que refleja las opciones precedentes, se vio confirmado por las opciones formativas que también adoptaron otras provincias occidentales.

Personalmente, comencé mi formación en la Compañía de Jesús en 1987, y tuve por noviciado un apartamento en una torre de viviendas. Luego di comienzo a los estudios de teología mientras vivía en un condominio habitado por otros diez vecinos y acudiendo a una universidad que pocos años antes había acogido la facultad de Teología, trasladada desde un monasterio rural, el de Oña, en la Provincia de Burgos. Al llegar a los EE.UU, para proseguir mis estudios, recuerdo que en una de las primeras lecciones que recibí de mi tutor, John O’Malley, él me exhortó: “No dejes que la formación interfiera en tu educación”. La formación ya era “integral”: incluía la formación teológica, pero la exhortación era a que no identificara los años de educación con la formación. La vida

⁸ Paul Valadier, “Former des jésuites. La nouvelle organisation des études dans la Compagnie en France.” *Études* (1978): 389-401.

⁹ Jean-Marie Carrière, “Pedagogia ignaziana applicata alle Facolta’ di Teologia,” en *Pedagogia ignaziana e teologia*, Claudio Barreta y Vitangelo Carlo M. Denora, edd., Cinisello Balsamo: San Paolo, 2007, p. 68.

comunitaria, el servicio apostólico, la vida espiritual y litúrgica debían integrarse con los estudios en un conjunto armónico y difícil de obtener.

En relación al segundo punto. Al comienzo de los años '80, el P. Arrupe convocó un consejo internacional para la revisión de la práctica de la labor educativa, su orientación y calidad, ICAJE (*International Commission for Apostolate in Jesuit Education*). Aquella comisión produjo un documento seis años después con el título *Características de la Educación de la Compañía de Jesús* (1986). Este documento nació con la vocación de sustituir a la *Ratio Studiorum* para dar una visión y misión a la tarea educativa (Prólogo). Se constituyó sin duda en el documento conteniendo un modelo educativo propio; fue traducido a 13 lenguas antes de finales del siglo. Más aún, para alcanzar resultados de una mayor operatividad, la comisión dio a luz otro segundo documento: *Pedagogía ignaziana. Un planteamiento práctico* (1993). Este texto formulaba un paradigma pedagógico o pedagogía práctica en coherencia con los principios de las *Características* (cf. *Paradigma Pedagógico Ignaciano*, n.1).¹⁰

Paralelamente, grandes asistencias de la Compañía de Jesús procuraban coordinar el funcionamiento de sus universidades. Así, nace en 1985 la Asociación de las Universidades de la Compañía de Jesús en América Latina (AUSJAL). La Asociación coordina el liderazgo de 26 universidades en 14 países americanos. Por su parte, los Estados Unidos desarrollaron la *Association of Jesuit Colleges and Universities* (AJCU¹¹), reuniendo 28 universidades en 19 estados. En la India ya existía una *Jesuit Education Association* (JEA¹²) fundada en 1961, con una sección específica para la educación superior (JHEASA, 2008), que incluye unas sesenta instituciones, de características y dimensiones muy diversas.¹³

Entre la publicación de las *Características* y la publicación del *Paradigma*, la visita del P. Peter-Hans Kolvenbach a la Universidad Iberoamericana (1990) reconocía el esfuerzo que la universidad mexicana estaba llevando a cabo. En aquella ocasión Kolvenbach puso el acento sobre los valores: “Estamos muy lejos del facilitón superficial mundo de los «slogans» del absolutismo de las ideologías, o de las respuestas puramente emocionales y egoístas, o de pretender ofrecer soluciones instantáneas y simplistas”.¹⁴

¹⁰ El *Paradigma Pedagógico Ignaciano* (PPI; Roma 1993) es un documento síntesis de la metodología ignaziana de enseñanza-aprendizaje secuenciado según cinco momentos (contexto, experiencia, reflexión, acción y evaluación). Este documento (modelo o paradigma) fue redactado por la Comisión Internacional del Apostolado Educativo de la Compañía de Jesús (ICAJE) pocos años después de la publicación del documento *Características de la educación ignaziana* (Roma, 1986). Este “paradigma” buscaba seguir pensando aquellas *Características* sin perder de vista las cuestiones prácticas planteadas a continuación de su publicación; así quería seguir impulsando el modo de enseñanza-aprendizaje que había caracterizado la mejor práctica educativa jesuítica.

¹¹ www.ajcunet.edu/About-AJCU (último acceso, 1/12/2012).

¹² jcsaweb.org/jcsa_pages/Secondaryeducation.html (último acceso, 1/12/2012).

¹³ www.jheasa.com/~jheasa/index.html (último acceso, 1/12/2012).

¹⁴ Peter-Hans Kolvenbach, “El Padre Peter-Hans Kolvenbach en México”, en *Cuadernos del sistema UIA*, edd., Javier Sánchez Díaz de Rivera y Rafael G. Hernández García Cano, número especial Agosto, 1990, p. 12.

En el caso específico de América Latina, se han escrito, además, dos documentos de parte de la AUSJAL: los *Desafíos de América Latina y Propuesta Educativa* (1990),¹⁵ y *El primer Plan Estratégico* (2001-05),¹⁶ que afectó a 20.000 profesores y 200.000 alumnos.

En relación al tercer punto, la celebración del cuarto centenario de la *Ratio Studiorum* (1599-1999), basta señalar algunas ediciones en lenguas occidentales.¹⁷

2. Presentación sintética de la investigación

A continuación me gustaría dar una visión sintética de lo que he encontrado durante la investigación, necesariamente limitada y sin pretensión ninguna de ser exhaustiva.¹⁸ Ya que, por ejemplo, con mi visita a la ciudad de León, la Maestra Laura Villanueva me mostró diversos títulos producidos en Latinoamérica que no había consultado previamente. Inicialmente había deseado hacer un estudio por áreas lingüísticas, pero desistí, también por la ignorancia en ciertas lenguas, como el polaco, en que también se ha escrito recientemente sobre la pedagogía ignaciana.

La primera constatación consiste en que son pocos los autores que afrontan en forma monográfica la *Jesuit Education*. Segundo, si muchos de los títulos que he consultado dedican algo de atención a la espiritualidad, en su mayoría lo hacen pensando en la

¹⁵ AUSJAL, *Desafíos de América Latina y Propuesta Educativa*, Caracas: Texto, 1996.

¹⁶ AUSJAL, *Plan estratégico 2001-2005*, Caracas: Texto, 2001.

¹⁷ (Inglés) *The Ratio Studiorum: The Official Plan for Jesuit Education*, trad. Claude N. Pavurm St. Louis, Missouri: The Institute of Jesuit Sources, 2004; (Catalán) Miquel Batllori i Munné, y Àngel Rubio i Goday, *Ratio studiorum: l'ordenació dels estudis dels jesuïtes*, Vic: Eumo, 1999; (Francés) *Ratio studiorum: Plan raisonné et institution des études dans la Compagnie de Jésus (Histoire de l'éducation)*, Paris: Belin, 1997; (Español) *La Ratio Studiorum de los jesuitas*, edd. Carmen Labrador Herráiz, Miguel Bertrán-Quera, A. Díez Escanciano y J. Martínez de la Escalera. Madrid: Universidad Pontificia de Comillas, 1986; además: Rivas, F. "La 'ratio studiorum' y la teología monástica," en *Cuadernos Monásticos* 43 (2008): 11-32; Vincent J. Duminuco, "The 'Ratio studiorum' revisited: late 20th century renewal of jesuit education," en *Universitas Nostra Gregoriana: La Pontificia Università Gregoriana ieri ed oggi.*, 327-341. Roma: AdP-Apostolato della Preghiera, 2006; Vito Fascina, *La Ratio studiorum: attualità della pedagogia ignaziana*, Bari: Cacucci Editore, 2004; John O'Malley, "From the *Ratio Studiorum* to Civic Spirituality," *Fundamental Questions* 1, n.º 1 (2004): 15-23; Antonella Romano, "Modernité de la *Ratio Studiorum* (Plan raisonné des études): genèse d'un texte normatif et engagement dans une pratique enseignante", 47-84, en E. Ganty, M. Hermans y P. Sauvage. *Tradition jésuite: enseignement, spiritualité, mission*. Namur y Bruselas: Presses Universitaires de Namur y Lessius, 2002; *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives*, ed., Vincent J. Duminuco, New York: Fordham University Press, 2000; Ladislav Lukács, "A history of the *Ratio Studiorum*," en *Church, culture & curriculum*, edd. L. Lukács y Giuseppe Cosentino, 17-46, Philadelphia: St. Joseph's University Press, 1999; Paul J. Shore, *The "Ratio Studiorum" at four hundred: some considerations from an American perspective*, Braga: Faculdade de Filosofia da Universidade Católica Portuguesa, 1999; Gabriel Codina, "A "Ratio studiorum": Cuatrocentos años (1599-1999)." *Revista de Educação CEAP* 7, n.º 27 (2008): 61-78, traducción de "Cuatrocientos años de la *Ratio Studiorum*," *Educatio*, n.º 1 (1999): 1ss.

¹⁸ La biblioteca de la Pontificia Università Gregoriana y la biblioteca de la Curia General de la Compañía de Jesús.

espiritualidad *originante*; dejando a un lado las implicaciones para la espiritualidad *hoy*. En realidad, fundamentan sus opiniones en la vida de *san* Ignacio o en textos de la espiritualidad ignaciana. John O'Malley y algunos historiadores representan una excepción. Se alejan de los textos fundantes para reconstruir las prácticas efectivas. Tercero, la mayoría de los artículos y ensayos a que me referiré aparecen como colaboraciones en volúmenes coordinados por autoridades en la materia. Varios de ellos yuxtaponen ensayos en teología-espiritualidad, pedagogía, sociología o leadership-administration, por ejemplo, respectivamente encargados a especialistas en esos campos.

Considerando los autores que más han producido, debemos destacar, en portugués, la contribución de José Manuel Martins Lopes¹⁹ y Luiz Fernando Klein,²⁰ autores de respectivas disertaciones; en lengua castellana, la de Jesús Montero Tirado²¹; en italiano, la de Pietro Schiavone.²² Entre las obras en coordinación, destacan aquellas en lengua portuguesa²³ entre otras.²⁴ En lengua inglesa, en cambio, señalamos *Issues in Jesuit Edu-*

¹⁹ José Manuel Martins Lopes, *Projecto educativo dos colégios da Companhia de Jesus: fundamento e finalidade: AMDG - a maior glória de Deus*, Braga: Apostolado da oração, 1997; Id., *Dos exercícios espirituais e uma pedagogia do desejo em santo Inácio de Loiola*, tesis defendida en la Facoltà di Scienze dell'Educazione. Roma: Università Pontificia Salesiana, 2002; Id., *O projecto educativo da Companhia de Jesus: Dos Exercícios Espirituais aos nossos dias*, Braga: Publicações da Faculdade de Filosofia Universidade Católica Portuguesa, 2002; Id., *Santo Inácio de Loiola, um educador do desejo*, Braga: Apostolado da oração, 2003.

²⁰ Luiz Fernando Klein, *Educación personalizada: Desafíos y Perspectivas*, México: Buena Prensa, 2002; Id., *Atualidade da pedagogia jesuítica*, São Paulo: Ed. Loyola, 1997 [traducción al español: *Actualidad de la pedagogia jesuítica*. Guadalajara: Oficina de Difusión de la Producción Académica del ITESO, 2002]. Esta última obra incluye una extensa bibliografía sobre la pedagogía ignaciana a finales del siglo XX. Además, Klein ha escrito ensayos breves como: "Exercícios Espirituais: Escola de Formação para a Pedagogia Inaciana." *Itaici* 48 (2002): 21-32; Id., "A formação do professor à luz da pedagogia inaciana," en *A pedagogia inaciana rumo ao século XXI. 2º Congresso Inaciano de Educação*, 131-158, São Paulo: Ed. Loyola, 1998; Id., "Formação permanente do professor (1998)," *Revista do CEAP*, Salvador, Centro de Estudos e Assessoria Pedagógica, 21 (1998): 67-86.

²¹ Jesús Montero Tirado, *Curso especial de pedagogía ignaciana*, Buenos Aires: Santillana, 2006; Id., "Relaciones entre pedagogía y espiritualidad (una propuesta: la Pedagogía Ignaciana)," en *Repensar a Escola Hoje: o contributo dos jesuítas*, edd., Miguel Gonçalves, Carlos Bizarro Morais y José Manuel Martins Lopes, 127-144, Braga: Abreu, Sousa & Braga, 2007.

²² Pietro Schiavone, *Chi può vivere senza affetti?: la pedagogia ignaziana del "sentire" e del "gustare"*, Cinisello Balsamo (MI): San Paolo, 2005; Id., "Protopedagogia ignaziana: Gli Esercizi Spirituali di S. Ignazio," en *Pedagogia ignaziana e teologia*, ed. Claudio Barreta y Vitangelo Carlo M. Denora, Cinisello Balsamo: San Paolo, 2007.

²³ *Visão inaciana da educação*, ed. Cecília Irene Osowski, São Leopoldo: Unisinos, 1997; *Pedagogia Inaciana e os Novos Sujeitos Históricos. IV Congresso Inaciano de Educação. 26 a 29 de julho de 2005*, ed. Vitorino Serafin, Florianópolis, SC: Edições Catarinenses, 2006; *Repensar a Escola Hoje: o contributo dos jesuítas*, edd. Miguel Gonçalves, Carlos Bizarro Morais y José Manuel Martins Lopes, Braga: Abreu, Sousa & Braga, 2007. Además, varios ensayos del volumen *A Globalização e os Jesuítas: origens, história e impactos*, edd. Maria Clara L. Bingemer, Inácio Neutzling y João A. Mac Dowell, vol. 2. São Paulo: Edições Loyola, 2007.

²⁴ *Perspectives in Jesuit Higher Education Today*, ed. Ambrose Pinto, Bangalore: Indian Social Institute - Jesuit Educational Association, 1996; *Issues in Jesuit Education*, ed. Herman Castelino, Anand: Gujarat Sahitya Prakash, 2005; *Tradition jésuite: enseignement, spiritualité, mission*, edd. Etienne Ganty,

tion,²⁵ a cargo de Herman Castelino, que fuera Secretario de la *Jesuit Education Association*; además, la ya referida en nota n.5 de Martin R. Tripole,²⁶ y la de Vincent Duminuco sobre la *Ratio Studiorum*.²⁷

Un punto común en varias publicaciones es dar un puesto inicial a la espiritualidad, en el modo ya señalado. Adoptan, a continuación, una organización cronológica del material, siguiendo tres etapas: origen, pasado, presente. La sección que trata del origen es la espiritual (la experiencia de Ignacio), sigue luego una sección más histórica (la *Ratio*, con su aplicación en los colegios de la Compañía, y la tradición que por ellos nos ha llegado), concluyendo para afirmar, sin excepción, la relevancia de la Pedagogía Ignaciana para hoy y para el futuro.

Sintéticamente, podría afirmar que la presentación *standard* del problema de la pedagogía sigue el siguiente itinerario de estudio: 1) La persona de san Ignacio en la *Autobiografía*; 2) la pedagogía en sus *Ejercicios Espirituales (EE)*; 3) el proceso formativo adoptado por sus seguidores y según las *Constituciones*; 4) la formación en los colegios dirigidos según la *Ratio Studiorum*.

2.1. Relectura del pasado: de la experiencia y lugar de Ignacio (Autobiografía)

La vida de Iñigo de Loyola es el lugar excepcional para justificar la teoría y motivación de la pedagogía ignaciana hoy. En aquella vida vemos explicada, y como justificada, la opción de los cinco pasos o etapas que la caracterizan: *experiencia, reflexión, acción, contexto y evaluación*.

A partir de la lectura de la *Vita Christi* y de las vidas de los santos, y de sus evocaciones caballerescas (Loyola), Iñigo hace *experiencia* de una vida espiritual interna que alcanzará sus momentos de máxima lucidez en la iluminación del Cardoner (Manresa), donde reconoce que Dios le trataba como un maestro de escuela. Sobre ésta experiencia, más tarde, *reflexiona*, llegando a interpretarla en términos de una tradición teológica (universidades de Alcalá, París, Bologna-Venecia). A medida que se activa el deseo en Iñigo de “ayudar a las ánimas”, siente la necesidad de *actuarlo*, y esto no sólo en un primer momento, sino para el resto de su vida. Ejemplos más célebres de esta actuación *contextualizada* los tenemos en Roma, donde Ignacio se convierte en un ‘padre’ para prostitutas, y huérfanos, para pobres y conversos. La práctica del *Examen* y aún la bús-

Michel Hermans y Pierre Sauvage, Namur y Bruselas: Presses universitaires de Namur y Lessius, 2002; *Pedagogia ignaziana e teologia*, edd. Claudio Barreta y Vitangelo Carlo M. Denora, Cinisello Balsamo: San Paolo, 2007. Para el caso mexicano, hemos consultado: *La Universidad de la Compañía de Jesús a la luz del carisma ignaciano*, México-León-Puebla-Tijuana-Torreón-Jalisco: Universidad Iberoamericana - Iteso, 2001; *Creencias, memoria y universidad: narraciones de identidad universitaria*, ed. Carlos Mendoza, México: Universidad Iberoamericana, 2006.

²⁵ *Issues in Jesuit Education*, ed. Herman Castelino, Anand: Gujarat Sahitya Prakash, 2005.

²⁶ *Jesuit Education 21: Conference Proceedings on the Future of Jesuit higher Education, 25-29 June, 1999*, ed. Martin R. Tripole, Philadelphia, PA: Saint Joseph's University Press, 2000.

queda de confirmación que encontramos en el *Diario Espiritual* durante el mes de febrero de 1544 podrían ejemplificar la *evaluación*, etc.

2.1.1. *Del método pedagógico en los Ejercicios Espirituales*

Siempre buscando expresiones claras y más conducentes, el *Paradigma Pedagógico Ignaciano (PPI)* justifica algunos de sus pasos en los *Ejercicios Espirituales*. Con razón, pues un especialista de la pedagogía ignaciana como Martins Lopes afirma que “la pedagogía ignaciana radica toda en los Ejercicios Espirituales. Allí está todo. Ellos tendrán que ser la fuente de cualquier discurso pedagógico SJ”.²⁸ Así, el *PPI* re-propone que los preámbulos y adiciones de los *Ejercicios* actúan como *contexto* para el ejercitante y, también, que el examen de la oración, el examen particular y el examen general ilustran la *evaluación*.

Quizá la obra introductoria más clara es la de Ralph E. Metts, que no se encuentra ya disponible en el mercado inglés, pero que los lectores pueden consultar en traducción castellana y portuguesa.²⁹ Metts muestra la relevancia de la *Jesuit Education* en relación a los documentos *Características de la Educación de la Compañía de Jesús y Pedagogía Ignaciana: un planteamiento práctico*.

2.1.2. *Constituciones y formación de los jesuitas*

No sólo la vida de Iñigo, el Peregrino, y los *Ejercicios* son sensibles a la práctica de la pedagogía ignaciana. En los últimos años Rogelio García Mateo también la ha estudiado en las *Constituciones*, a partir del *modus parisiensis* y teniendo en cuenta los rasgos distintivamente ignacianos que encuentra en los EE.³⁰

El modus parisiensis. Los primeros jesuitas se referían con este nombre al modo distintivo con el cual se impartía la enseñanza en la Sorbona.³¹ Implícitamente, comparaban este método con el de otros centros de enseñanza (podemos pensar en Alcalá, donde la mayoría de los primeros compañeros estudiaron. De hecho, hoy sabemos por las constituciones de Cisneros, su fundador, que la universidad de Alcalá se miraba en este *modus* como modelo de su pedagogía. Podemos pensar también en Bolonia, representante del *modus italicus*, o en Padua, donde las nuevas generaciones de jesuitas comenzaron a formarse, etc.).

²⁷ *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives*, ed. Vincent J. Duminuco, New York: Fordham University Press, 2000.

²⁸ José Manuel Martins Lopes, *Projecto educativo dos colégios da Companhia de Jesus: fundamento e finalidade: AMDG - a maior glória de Deus*, Braga: Apostolado da oração, 1997, p. 185 (y conclusiva).

²⁹ Ralph E. Metts, *Ignatius Knew*, Washington: Jesuit Secondary Education Association, 1995; (traducción al español) Id., *Ignacio lo sabía*, Jalisco: ITESO, 1997; (traducción al portugués) Id., *Inácio sabia. Intuições pedagógicas*. São Paulo: Ed. Loyola, 1997.

³⁰ Rogelio García Mateo, “Formación intelectual y vida espiritual en la IV Parte de las *Constituciones de la Compañía de Jesús*,” 17-35, en *Repensar a Escola Hoje*; cf. Ignacio Lange Cruz, *Carisma ignaciano y mística de la educación*. Madrid: Universidad Pontificia de Comillas - Coneds, 2005.

Jerónimo Nadal fue el gran promotor de este *modus parisiensis*. Primero lo experimentó en su persona a medida que pasaba por las universidades de Alcalá y París. Luego lo aplicó en Messina dando origen al primer boceto de lo que se convertiría décadas después en la *Ratio Studiorum*. Finalmente, lo expuso en sus visitas a los colegios de la Compañía por la península ibérica y Centroeuropa, llevando a cabo una política constitutiva de lo que he llamado un sujeto moderno en otro lugar.³²

El *modus* requería que el estudiante se aplicase en actividades constantes. Ejercitaba y ponía en práctica aquello que debía aprender, implicando sus diversas facultades al hacerlo. Las *Constituciones* (Co 360-391) recogen algunas de aquellas prácticas: *praelectio* (antes de la clase frontal), *lectio* (a cargo del profesor y en el centro de estudio), *repetitio*, *disputatio*, *compositio* (en verso y prosa), *declamatio*. De todas estas prácticas, la literatura consultada encuentra como más interesantes en nuestro contexto la prelección y, en menor medida, la repetición.³³

Yendo más allá del *modus* y sus ejercicios académicos, todavía, las *Constituciones* añaden “el estudio práctico y quieto” (Co 384-385). García Mateo interpreta que “el interno gustar y sentir” de la Anotación 2 de los *Ejercicios* se encuentra inspirando esta actitud.³⁴ Volveré sobre esta expresión más tarde, porque constituye el núcleo más original de lo que se ha estado redescubriendo en estos años, al menos desde un punto de vista espiritual.

Otros elementos distintivos de la formación del jesuita según las *Constituciones* son a) la finalidad apostólica a la que está orientada; b) la correlación de la figura del director de los *Ejercicios* con los responsables de la formación; y c) el equilibrio o proporción de las dimensiones afectivo-espiritual (“positivas”) y especulativo-escolástica (“abstractas”).

2.1.3. Del Epistolario

Más novedoso que lo anterior, hemos encontrado un breve ensayo que afecta al epistolario ignaciano desde un interés pedagógico. La filósofo Cecília Osowski aplica la hermenéutica de la sospecha fundamentada sobre las relaciones del saber-poder de M. Foucault a siete cartas de Ignacio.³⁵ Con una actitud crítica, cree descubrir instantáneas

³¹ Fernando-J. de Lasala, “El *Modus Parisiensis*: una presentación de las raíces de la *Ratio Studiorum* de los colegios de los jesuitas”, en *Repensar a Escola Hoje*, pp. 85-102.

³² Entre otros sitios, en J. Carlos Coupeau, “Construyendo el sujeto : Nadal, la oración y los Ejercicios.” *www.ignaziana.org* 5, n.º. 9 (2010): 135-160; “‘Et verbo et exemplo recreavit’: Nadal y su Teología Espiritual Ignaciana,” en *Anuario del Instituto Ignacio de Loyola*, n. 15, ed. Ignacio Cacho Nazabal, 41-59. San Sebastián: Universidad de Deusto, 2008.

³³ Por ejemplo, Enrico de Caturla, “La prelección y la repetición. Dos estrategias didácticas de la *Ratio* indispensables hoy,” en *Repensar a Escola Hoje*, pp. 161-177. También los escritos referidos de Rogelio García Mateo y Carmen Labrador.

³⁴ García Mateo, en *Repensar a Escola Hoje*, p. 28.

³⁵ Cecília Irene Osowski, “Relendo Cartas de Inácio de Loyola: Inspiração para uma Pedagogia Inaciana?” 301-312, en *A Globalização e os Jesuítas*, vol. 2. Las cartas van dirigidas a S. Rodríguez (18.03.1542), P. Fabro (10.12.1542), João Nunes Barreto (17.02.1555), Manoel da Nóbrega (13.08.1553), a los padres enviados a Alemania (24.09.1549), a los padres y hermanos de Portugal (15.03.1553), a Juan III, Rey de Porgual (15.03.1545).

de la constitución de un sujeto múltiple mediante “prácticas discursivas y tecnologías del yo, permeadas por un disciplinamiento que prescribe y que vigila aquello que puede ser dicho o no, que puede ser hecho o no, constituyendo estrategias de gobierno, implícitas en el modo como Ignacio de Loyola se presenta en estas cartas, sea en primera o en tercera persona del singular, sea en primera persona del plural.” Así, Osowski sugiere que discursos que se inscriben en el orden pedagógico-espiritual algunas veces se habrían servido del nombre de “Nuestro Padre” para “ordenar” (en virtud de la autorización concedida a uno, el Preposición), mientras que otras veces habrían adoptado el “nosotros” constituyéndose ante el Rey en una identidad colectiva (309) o habrían adoptado la tercera persona “un sujeto fuera de sí” para generar subjetividades normatizadas y disciplinadas. Estas cartas, en cambio, revelan que el epistolario ignaciano habría preferido adoptar la primera persona para enseñar.³⁶

2.1.4. De la Ratio Studiorum³⁷

Mientras que en la *Ratio* el objetivo era ‘lacónicamente’ presentado como crecimiento en virtud y letras, las *Características* lo definen en un modo nuevo usando un lenguaje más teológico, como desarrollo personal orientado hacia el modelo de Jesucristo.³⁸

La *Ratio* ha sido estudiada por algunos autores. Entre ellos, Carmen Labrador, quien opina que la novedad de los nuevos estudios estriba en la consciencia que los estudiosos tienen del desplazamiento de significación entre el lenguaje de Ignacio y el de hoy, dado que no puede presuponerse que signifique las mismas realidades con las mismas palabras. La misma autora ha iniciado una línea de investigación fundada en la vitalidad alcanzada por los planteamientos cognitivistas en el estudio de los procesos de enseñanza-aprendizaje para ofrecer una nueva lectura de la *Ratio Studiorum*.³⁹ En efecto, la teoría cognitiva estudia la enseñanza como proceso en el estudiante. El estudiante se constituye a través de múltiples experiencias, interrogando la realidad, cambiando. Pero este aprendizaje no tiene lugar sin el extremo complementario: la enseñanza. El proceso es la evolución o el método que lleva al fin perseguido (aprender), afirmando que “tal vez en ningún otro plan de enseñanza se produce como aquí esta relación procesual.” La *Ratio* se presenta como un “sistema en el que aparecen con claridad los procesos constitutivos de una modalidad de pensamiento reflexivo.”⁴⁰

³⁶ Osowski, “Relendo Cartas de Inácio de Loyola” en *A Globalização e os Jesuítas*, 2: 306-309.

³⁷ *The Jesuit Ratio Studiorum*, ed. Vincent J. Duminuco; Antonella Romano, “Modernité de la Ratio Studiorum (Plan raisonné des études): genèse d’un texte normatif et engagement dans une pratique enseignante”, 47-84 in Ganty, *Tradition jésuite*, 2002.

³⁸ José Carlos de Oliveira Casulo, “Disciplina discente na pedagogia dos jesuítas: passado e presente”, en *Repensar a Escola Hoje*, p. 159.

³⁹ *La Ratio Studiorum de los jesuitas*, edd. Carmen Labrador Herráiz, Miguel Bertrán-Quera, A. Díez Escanciano y J. Martínez de la Escalera, Madrid: Universidad Pontificia de Comillas, 1986.

⁴⁰ Carmen Labrador, “El proceso de enseñanza-aprendizaje en la *Ratio Studiorum*” 37-59, en *Repensar a Escola Hoje*, p. 57.

2.1.5. De la tradición de los colegios⁴¹

El paso sucesivo en este desarrollo cronológico se ocupa de la historia de los colegios.⁴² La historiadora Luce Giard, conocida por su trabajo de edición de las obras de Michel de Certeau, ha sintetizado en tres funciones cívicas la labor de los colegios: centros de sabiduría, centros artísticos y centros religiosos desde los cuales los jesuitas animaron la fe. En cuanto centros del saber, no era raro que los colegios incluyeran una biblioteca con libros, escritos a veces por los mismos profesores; un observatorio astronómico más o menos sofisticado, una sala con curiosidades, precursora de los museos (medallas, minerales, fósiles, herbolarios, etc.); a veces un laboratorio con artefactos e instrumentos de física, relojes; una farmacia, etc.

En cuanto que centros artísticos, los colegios favorecieron la práctica del teatro, la danza, la música. Las iglesias, por otro lado, todavía hoy dan testimonio de la riqueza arquitectónica y pictórica, que en otros tiempos fueron usadas como salones de actos.

En cuanto centros pastorales, daban apoyo a la iglesia del colegio, a las misiones populares y a las congregaciones marianas. La profesora Giard no deja pasar una ocasión para lamentar que la promoción de la fe sea de todos los tres ámbitos el más olvidado por los historiadores hoy.

2.2 Actitud crítica revisionista

Quizá sea más interesante para nuestro lector el siguiente espacio que dedicamos a cierta reflexión crítica acerca de la educación en los colegios y universidades de la Compañía. Son principalmente los historiadores que señalan un desplazamiento de intereses respecto del pasado. Este desplazamiento nos sirve para introducir la problemática actual de la *Jesuit Education* en Estados Unidos, India y Latinoamérica.

La naciente Compañía de Jesús se abstuvo, en principio, de implicarse en labores educativas.⁴³ Pero esta situación duró brevemente porque, como es bien sabido, los jesuitas acabaron implicándose *sobre todo* en tareas educativas. Para la fecha de la muerte de Ignacio, la Compañía ya vivía mayoritariamente en residencias consideradas técnicamente en su mayoría como ‘colegios.’ Ignacio llegó a aprobar la creación de 39 de ellos antes de 1556.

¿Qué había sucedido? “Porque de los niños se hacen los grandes, la buena institución en vida y doctrina destos aprovechará a otros muchos, extendiéndose cada día más

⁴¹ Luce Giard. “The Jesuit College: A Center of Knowledge, Art and Faith (1548-1773).” *Studies in the Spirituality of Jesuits* (2008): 1-31.

⁴² Mark Lewis, “Jesuit Education in the Sixteenth Century as the Base for Other Apostolic Initiatives,” en *Ratio Studiorum 400. The Past, Present and Future of a Four Hundred Year Tradition of Jesuit Education*, 95-106, Kraków: Wydawnictwo WAM, 2006.

⁴³ Un antiguo manuscrito ya preveía la exclusión de la posibilidad que en el seno de la Compañía se incluyeran “estudios ni lecciones”, Ignacio de Loyola, *Constitutiones*, ed. Dionysius Fernández Zapico, Roma: Monumenta Historica Societatis Iesu, 1934, 47, 80 (MHSI 63).

el fruto” explica Ignacio en 1551.⁴⁴ Con esta motivación la Compañía abrazó la educación entre sus ministerios. Y más aún, al final de un proceso que había comenzado con el Colegio de Gandía, el de Mesina y el Collegio Romano, los jesuitas acabaron dirigiendo universidades “por la misma razón de caridad con que se aceptan colegios” (Co 440), pensadas para conceder el título de teología (leyes y medicina quedaban excluidas). Diego de Ledesma explicaba esta nueva política educativa según razones de *utilitas, iustitia, humanitas et fides*:

“Lo primero, porque [los colegios] proveen a la gente con muchas ventajas para la vida práctica; en segundo lugar, porque contribuyen al correcto gobierno de asuntos públicos y a la apropiada formulación de leyes; en tercer lugar, porque dan decoro, esplendor y perfección a nuestra naturaleza racional, y en cuarto lugar, en lo que es de suma importancia, porque son la defensa de la religión y nos guían con gran seguridad y facilidad en la consecución de nuestro fin último” (MHSI 107:528-529).⁴⁵

En 1608, el número de colegios ya casi alcanzaba los 300, 40 de los cuales estaba fuera de Europa. Mario Scaduto ha explicado cómo la opción por la educación tuvo muchas consecuencias durante el primer siglo de la Compañía. Afectó, en primer lugar, el proceso de admisión de candidatos, que perdió en exigencia para poder admitir a quienes luego serían profesores; segundo, la Compañía decidió formar a sus candidatos en lugar de limitarse a recibir hombres formados y probados; tercero, se vio en la necesidad de tomar o escribir un curriculum de estudios (la *Ratio Studiorum*), optando por el modelo humanista en lugar de por el positivista-escolástico.⁴⁶

También Luce Giard, siempre desde la escuela de Michel de Certeau, ha resumido los motivos y el modo en que los jesuitas se vieron implicados en la enseñanza, hasta llegar a desarrollar un propio modelo educativo.⁴⁷ Más recientemente, en cambio, se ha señalado que, luego que la *Ratio* comenzó a ser implementada, los colegios y universidades habrían estado sometidas a un contemporáneo y relativo declinar, porque habrían entrado en un proceso de esclerotización en los procedimientos, en el diálogo con la realidad y, por supuesto, también en la dimensión espiritual. Intereses de tipo más práctico habrían ido desplazando paulatinamente aquellos intereses ideales, más teóricos. En otras palabras, el acento original sobre las virtudes cristianas se habría ido dislocando por fuerza de cierta ‘razón práctica’. Así, se ha estudiado la emergencia de tal razón práctica y su cohabitación en instituciones religiosas tradicionales.

⁴⁴ Ignacio de Loyola, *Sancti Ignatii de Loyola Societatis Jesu fundatoris epistolae et instructiones*. 12 vols. Colección Monumenta Ignatiana, Series Prima. Madrid: G. Lopez del Horno, 1903-1911, 4:9 (MHSI, 29).

⁴⁵ Peter-Hans Kolvenbach. “La coparticipación jesuitas-laicos,” *Información S.J.* 39, n.º. 122 (2007): 67-76.

⁴⁶ Mario Scaduto, “Los estudios de la Compañía. Génesis y desarrollo de la IV Parte de las *Constitutiones*,” *Boletín de Espiritualidad* (1995): 3-19.

⁴⁷ Luce Giard, “Au premier temps de la Compagnie de Jésus: du projet initial à l’entrée dans l’enseignement”, 11-46, en *Tradition jésuite: Enseignement, spiritualité, mission*, edd. François-Xavier Dumortier y Luce Giard, Namur: Lessius, 2002.

Los colegios de la Compañía habrían sido re-empleados para servir a nuevos intereses espurios, como los de una burguesía emergente, como lo recuerda Perla Chinchilla.⁴⁸ La consecuencia no se puede evaluar apresuradamente, pues si el proceso supuso una pérdida parcial de la movilidad apostólica, también permitió a la Compañía entrar y establecerse con una identidad propia en las sociedades urbanas. Desde el punto de vista geográfico, la red de colegios garantizó a la Compañía su expansión como una sólida estructura.

Por su parte, John O'Malley ha proyectado una luz más optimista. Afirma que se constata un cambio significativo del punto de perspectiva con que los historiadores estudian a la Compañía. Mientras que hasta mediados de la década de los '80 la historiografía todavía registra una interpretación de la Orden según categorías contrareformistas, hoy se ve a los jesuitas de otro modo. Se fundamenta en la perspectiva que dan varios congresos sobre el tema⁴⁹ y muchas publicaciones a cargo de historiadores no jesuitas, quienes han estudiado las actividades educativas-culturales y cívicas de los colegios y universidades de la Compañía.

El dato es seguro: una vez concluida la Contrarreforma, los jesuitas se vieron abocados a un largo proceso de re-definición. Llegaron a convertirse en una congregación con una misión 'cultural y cívica', que coexistía con la misión estrictamente religiosa, más tradicional. La aventura de los colegios transformó a la Compañía, sin embargo, porque se vio comprometida en la tenencia de propiedades enormes, forzándola – a menudo a la desesperada – en actividades de *fundraising*. La consecuencia fue el nacimiento de otro modo de afrontar la educación y de relacionarse con las artes. Este modo estaba regido por la actitud ministerial de la Orden, en general, que le había llevado a asumir los colegios y que haría de la Compañía de Jesús la primera orden educativa de la Iglesia Católica.⁵⁰

Sin que fuera reconocido explícitamente, tuvo lugar una reorientación de la Orden hacia el servicio de la ciudad. Los colegios comenzaron a formar en la *urbanità, politez-*

⁴⁸ “Otros indicios atestiguan hasta qué punto las prácticas religiosas se someten a las formas sociales. Daremos algunos ejemplos: En la disciplina de enseñanza de los colegios, lo que se impone cada vez más son las ‘virtudes’ socioculturales y económicas – la cortesía, la compostura, el ‘porte,’ y todavía más, la higiene..., el rendimiento..., la competencia..., la ‘urbanidad’..., etcétera –, mientras que las ‘virtudes cristianas’, cuyos elementos se establecen según una lista invariable, simplemente se reclasifican en esta reestructuración social de las prácticas. Asimismo, se produce una nueva orientación en las instituciones y las fundaciones religiosas con la lógica que introducen la preocupación por la eficacia, la racionalización que tiende a un ‘orden’ o el espíritu de método, que hasta en la práctica de la oración sustituye las ‘inspiraciones’ con la utilidad de los ‘buenos pensamientos’, o los ‘afectos’ del corazón con ‘razones’ y ‘métodos’ (Michel de Certeau, *La escritura de la historia*, tr. Jorge Lopez Moctezume, México, UIA, Departamento de Historia, 32006, 163-164) citado por Perla Chinchilla Pawling, ed., *Los jesuitas formadores de ciudadanos: la educación dentro y fuera de sus colegios, siglos XVI-XXI*, Ciudad de México: Universidad Iberoamericana, 2010, pp. 12-13.

⁴⁹ Dentro de nuestro periodo de estudio: *The Jesuits II: Cultures, Sciences, And The Arts, 1540-1773*, edd. John O'Malley, Gauvin Alexander Bailey, Stephen J. Harris y T. Frank Kennedy, Toronto, Buffalo, London: University of Toronto Press, 2006; *The Jesuits: cultures, sciences and the arts, 1540-1773*, John W. O'Malley, et alia. Toronto ; Buffalo: University of Toronto Press, 1999.

⁵⁰ John W. O'Malley, “Concluding Remarks” in *I gesuiti e la Ratio Studiorum*, Manfred Hinz, Roberto Righi y Danilo Zardin, Roma: Bulzoni, 2004, p. 514.

za, *cortesía* y la *conversazione* que interesaban a los ciudadanos, basándose en la tradición humanista. La lectura de libros relacionados con estos nuevos intereses, afirma O'Malley, y la formación en este *curriculum*, favoreció una nueva comprensión de la propia misión. O'Malley se pregunta si no fue esto lo que ancló a los jesuitas a este mundo y, en su preocupación por el mismo; algo que acabaría distinguiéndolos de las órdenes religiosas que les precedieron y aún de los clérigos.

Hoy en día, desde aproximaciones actuales centradas en las universidades de la Compañía, se encuentra una actitud crítica semejante. Quizá de modo menos explícito, Peter Hans Kolvenbach también alude a este momento crítico cuando propone dos metas a la universidad en el contexto del diálogo fe-cultura.⁵¹

En Estados Unidos Peter Steinfels sostiene que no son pocos quienes afirman el elemento jesuítico de la educación como si estuviera en relación de oposición con el elemento católico. Equivocan – dice – quienes afirman una identidad ignaciana o jesuítica, cada vez más en auge a expensas del menosprecio de la identidad católica.⁵² Por su parte, James L. Marsh afirma que los colegios de la Compañía con frecuencia “se han alineado con el Imperio durante los últimos treinta o cuarenta años, queriendo o sin querer, estructural o personalmente, más implícita o explícitamente, en términos de preguntas formuladas u omitidas de posturas tomadas o evitadas. En consecuencia, se correría el riesgo de una corrupción desde dentro por la que el elemento profético del Evangelio se vería sacrificado y subordinado a la espada y al dólar”⁵³

Cuando se mira hacia el hemisferio asiático, escuchando la autocrítica de la *Jesuit Education* en India, sentimos cierta confirmación. Nos referimos al volumen *Issues in Jesuit Education*, que nació del deseo de replantearse la tarea educativa. En la introducción se invoca la educación como una misión en continuidad con las grandes figuras del pasado (los jesuitas indios estaban a punto de celebrar los centenarios de la muerte de Ignacio y el nacimiento de Francisco Javier). Las contribuciones buscan recuperar el dinamismo innovador para un contexto en cambio. Las palabras de Rudolf C. Heredia ilustran el reto local: “El mismísimo éxito obtenido puede volverse nuestro peor enemi-

⁵¹ Respecto de la transmisión de la fe a las nuevas generaciones, Kolvenbach señala que no podemos limitarnos a ‘transmitir’ el mensaje *junto con todo* lo que se le ha acumulado a lo largo de los siglos en nuestra cultura occidental. Mucho de los contenidos intelectuales, muchos de los símbolos, rituales y prácticas no dicen mucho y aún dificultan la fe a las nuevas generaciones en nuestros países y, *a fortiori*, en nuestras universidades. Se necesita discernir qué formas todavía valen para transmitir la fe, cuáles otras nuevas debemos adoptar: esta es tarea para la universidad, pero la universidad arriesga convertirse en el ‘foro del escepticismo y de la increencia’⁵² en nuestros días. Respecto al discernimiento del ‘economicismo’ reinante en nuestra cultura, Kolvenbach lo define como aquella enfermedad cultural que reduce las dimensiones a su valor. “En sociedades duales como las latinoamericanas, se vive al mismo tiempo la búsqueda de la liberación de las necesidades económicas, y el avance de nuevas esclavitudes economicistas, que convierten en dioses ciertos ‘valores’ económicos, y oscurecen elementos centrales a la fe como la gratuidad y la solidaridad,” Peter-Hans Kolvenbach. “Cultura, universidad y evangelización,” en *Creencias, memoria y universidad: narraciones de identidad universitaria*, vii-xii. México: Universidad Iberoamericana, 2006, p. x.

⁵³ Peter Steinfels, “A Mission for Jesuit Higher Education”, en *Jesuit Education 21*, pp. 18-20.

go, como no nos despertemos de los laureles... y si no leemos y discernimos los signos de los tiempos.”⁵⁴ Entre la institucionalización y la recuperación del carisma educativo que dió lugar a esta institucionalización, la educación implica un doble movimiento. Por un lado, la conservación de un patrimonio, por otro, su crítica y superación. La *Jesuit Education* se siente como amenazada por un movimiento que la lleva a una peligrosa sumisión a una elite o a la comercialización.

Porque nuestra sociedad es una sociedad de grosera injusticia y desigualdades, de una violencia traumatizante, de comunismos religiosos, de consumismo despreocupado, de una corrupción deshumanizante. ...El contexto concreto de nuestra situación social clama porque redefinamos nuestras actuales prioridades y porque revisemos las políticas que venimos manteniendo.⁵⁵

Además del problema social, los modos de evaluar la excelencia académica parecen viciados a causa de prácticas corruptas o modos irrelevantes de verificación. Heredia se atreve a decir que sería más preciso afirmar que la *Jesuit Education* ha alcanzado un relativo prestigio, y consiguiente poder/influjo social, *contra* sus “autoproclamados ideales institucionales y académicos”, *contra* los fines y valores distintivos de los jesuitas.⁵⁶ El reto que se fija para la misión educativa no es otro que la profecía: que las personas como las instituciones se hagan signos y testigos del Reino en nuestro mundo.⁵⁷

Para el caso de Latino América, Luis Ugalde, entonces presidente de AUSJAL definió la situación para latinoamérica con dos rasgos. El primero es la tendencia dominante a preferir los saberes a la sabiduría, es decir, el error de reducir el saber a su dimensión meramente intelectual o racional. Jóvenes, que desde familias creyentes y practicantes se acercan a nuestras universidades, las abandonan como agnósticos o increyentes. Ugalde se aventura a evaluar que esta defeción alcanzaba a un 90% de los estudiantes. Entran creyendo en algo; salen poniendo todo en duda. El segundo rasgo es una antropología individualista construida sobre el relativismo de valores, que conduce a una cierta amoralidad, al imperio del utilitarismo y, por consecuencia, a una solidaridad pobre o formal.⁵⁸

⁵⁴ Cf. James L. Marsh, en *Jesuit Education* 21, p. 53.

⁵⁵ *Issues in Jesuit Education*. ed., Herman Castelino. Anand: Gujarat Sahitya Prakash, 2005, p. vii.

⁵⁶ *Issues in Jesuit Education*, p. ix.

⁵⁷ *Issues in Jesuit Education*, p. x.

⁵⁸ Otros títulos que hemos consultado: Robert Slattery, *Paradigm shifts in education*, Anand (India): Gujarat Sahitya Prakash, 2006 (un pequeño manual para profesores de centros de educación secundaria, con un acento particular en la práctica del examen ignaciano: el *Diario* del estudiante); Varghese Malpan, “Jesuits and Higher Education- A Global View,” *Ignis* 35, n.º. 4 (2006): 20-29; Herman Castelino, “Images in Education,” *Ignis* 35, n.º. 3 (2006): 33-46; Francis P. Xavier, “Jesuits and Higher Education- A Global View,” *Ignis* 35, n.º. 4 (2006): 5-19. Algunos temas que nos parecen más específicos del contexto indio son: a) la educación para la conservación del medio ambiente, que se abisma en un vertiginoso deterioro, y b) la educación para una vida en contexto multireligioso. Además, la Compañía que había tomado una opción preferencial por los grupos más desfavorecidos, ha descubierto que el monitoreo mediante políticas de admisión es insuficiente. La Compañía ha comprendido que el próximo paso es re-conocer y llegar a descubrir y apreciar la sabiduría de los marginados, especialmente los grupos Dalit y tribales.

En México el problema que afronta la educación se explica en gran medida como consecuencia del nuevo contexto de aprendizaje: el *do-it-yourself* o el autoaprendizaje, la “innovación permanente” o el aprendizaje ignorante de la tradición.⁵⁹ La reflexión llevada a cabo sobre la actualidad de la *Ratio studiorum* ha servido como indicador a la hora de orientar la Pedagogía ignaciana en el futuro. Así, la *Ratio* se centraba en la relación personal entre educando y educador, respondiendo al individualismo:

Con la colaboración, con la ayuda recíproca, con el sentido de comunidad en el aprendizaje [...]; porque persigue que el alumno sea capaz de aprender a aprender por sí mismo, durante toda la vida, que sea activo, que se interese, adoptando una actitud participativa en el proceso educativo [...]; porque enseña y aprecia la generosidad, el trabajo en equipo, la solidaridad; porque apela a la educación integral, donde se invita a que el alumno se desarrolle equilibrada y armoniosamente en todas sus facultades: intelectuales como afectivas y volitivas; porque enseña que el estudiante, todo estudiante y todo el estudiante, tiene una vocación sobrenatural.⁶⁰

La lectura de la *Ratio* también permite interrogarse hoy críticamente si “la tan invocada «formación de ciudadanos» atribuida a la *Jesuit Education* no estará desvelando una carencia fundamental en las relaciones humanas y en particular de los valores más sociales.⁶¹

2.3. Dos notas previas

Antes de tratar sobre la espiritualidad, quiero destacar todavía dos observaciones a la luz de lo ya comentado: una más pragmática y evaluativa, y la otra acerca de la publicación *Conversations*.

Un ensayo de Peter Musso reporta los resultados de una auditoria efectuada entre los 49 centros miembros de la *Jesuit Secondary Education Association of the United States*.⁶² En él se señalan algunos retos y esperanzas en la implementación del Paradigma Ignaciano. Entre las esperanzas, se confía en el rol del liderazgo y en el momento actual, que se valora como favorable para progresar en la implementación del PPI. Entre los retos se señala que las administraciones de los centros no apoyan lo suficiente la implementación

⁵⁹ Luis Ugalde, “Espiritualidad y Educación ignaciana” en *Conferencias sobre Pedagogía Ignaciana*, Caracas: Texto, 2000, pp. 7-19.

⁶⁰ Cf. *Los jesuitas formadores de ciudadanos: la educación dentro y fuera de sus colegios, siglos XVI-XXI*, ed., Perla Chinchilla Pawling, Ciudad de México: Universidad Iberoamericana, 2010; *La Universidad de la Compañía de Jesús a la luz del carisma ignaciano*, México-León-Puebla-Tijuana-Torreón-Jalisco: Universidad Iberoamericana - Iteso, 2001; *Creencias, memoria y universidad: narraciones de identidad universitaria*, ed., Carlos Mendoza, México: Universidad Iberoamericana, 2006.

⁶¹ Cfr. José Manuel Martins Lopes, *O projecto educativo da Companhia de Jesus: Dos Exercícios Espirituais aos nossos dias*, Braga: Publicações da Faculdade de Filosofia Universidade Católica Portuguesa, 2002, p. 130.

⁶² Carlos de Cores, “La enseñanza del derecho de los contratos en las primeras universidades americanas,” en *Los jesuitas formadores de ciudadanos: la educación dentro y fuera de sus colegios, siglos XVI-XXI*, ed., Perla Chinchilla Pawling, 123-160, Ciudad de México: Universidad Iberoamericana, 2010, pp. 131.135.142.160.

de la pedagogía ignaciana, también se reconoce que los educadores dedican poco tiempo a reflexionar, planificar y cooperar en esto con la administración de los centros, o, en fin, en la escasa inversión en promocionar pedagógicamente a los profesionales de la enseñanza. También se enumera entre tantos problemas el de la comunicación entre quienes podrían cooperar a promover la pedagogía ignaciana en niveles administrativo, docente o laboral. En fin, la complacencia con los niveles alcanzados por los centros de enseñanza ignacianos y el inmovilismo de los mismos son otros tantos problemas.

En todo caso, la experiencia que se juzga necesaria para la implementación del Paradigma Ignaciano parece ser claramente la de los *Ejercicios*. Además, se identifica la necesidad de elegir grupos estratégicos sobre los cuales actuar (señalándose como más importantes el de la administración y el de los profesores, dependiendo si sean estables/no estables). Otros retos los encontramos en la aplicación de innovaciones tecnológicas y su evaluación, que, a su vez, presentan otros tantos retos. En fin, el desarrollo y estabilización de una cultura institucional, con especial atención al lenguaje como elemento esencial.

Conversations on Jesuit Education.⁶³ Desde la perspectiva de la promoción de la pedagogía ignaciana, señalamos la revista *Conversations*, cuyo fin es promover la visión ignaciana en los centros de educación superior (*Colleges y Universities*). Su primer número apareció hace veinte años, en 1992. Desde entonces, esta revista se ha ocupado de temas como la gestión de los centros (en sus modelos colegial, consultativa o colaborativa); la identidad católica de los mismos (*Jesuit brand*); su papel en una Iglesia en crisis; la presencia y promoción de la mujer;⁶⁴ la dimensión global-internacional de sus alumnos e intereses; la integración del cuerpo en los estudios, etc. Dos temas son los más recurrentes en el periodo que estudiamos: la misión, a la que van dedicados tres números; y la pedagogía, con contenidos sobre el tronco curricular en función de la identidad del centro; sobre el fenómeno de la deserción de las bibliotecas por los estudiantes; sobre la evaluación de las nuevas tecnologías que están siendo aplicadas – con títulos interesantes como: “Nuevas tecnologías; valores tradicionales. ¿Cómo transmitir calidad y valores al modo ignaciano?”.

En relación con la espiritualidad, he encontrado artículos que tratan sobre Ignacio y su modo de enseñar; sobre la espiritualidad ignaciana entre los profesores;⁶⁵ sobre una tipología de las ‘espiritualidades’ practicadas por los alumnos, que desafía y enriquece divisiones simplistas y enfrentadas entre liberales/conservadores;⁶⁶ sobre la leadership y la dirección espiritual; sobre la espiritualidad del deporte.⁶⁷

⁶³ Pete Musso, “Ignatian Pedagogy & the Jesuit Secondary Education Association of the United States: Past, Present, Future,” *Repensar a Escola Hoje*, 377-385.

⁶⁴ Esta revista semestral está disponible en internet, en la dirección: epublications.marquette.edu/conversations/vol27/iss1/ " (último acceso: 1 de diciembre 2012)

⁶⁵ Este número cuenta con pocas colaboraciones a cargo de jesuitas. Dos artículos se ocupan de releer la historia y de ensalzar el ejemplo de Monika Hellwig.

⁶⁶ George Traub, y Debra K. Mooney, “Ignatian Spirituality among the Professors,” *Conversations on Jesuit Education*, n.º. 37 (2010): 35-38.

⁶⁷ Michael Galligan-Stierle, “The Spirituality of Collegians Today: Much More than the Labels of Liberal or Conservative,” *Conversations on Jesuit Education*, n.º 37 (2010): 3-7. A continuación enumero

3. Espiritualidad

“El problema fundamental que la *Jesuit Education* tiene de frente – afirma Paul Crowley – quizá no sea otro que el problema al fondo de todos los demás problemas, un problema de espiritualidad, de la búsqueda por el trascendente.” Crowley afirma que muchas universidades y obras educativas de la Compañía no resisten bien frente a las “complicaciones y seducciones del poder, del dinero y del prestigio.”⁶⁸ Después de nuestro repaso, lo confirmamos para Latinoamérica, Estados Unidos e India.

Otros autores reconocen una importancia creciente a la espiritualidad en relación con la *Jesuit Education*. La socióloga Patricia Wittberg asegura que la espiritualidad se está convirtiendo en un factor que los estudiantes sopesan antes de elegir la universidad en donde pasarán los próximos años.⁶⁹ En realidad, afirma que incluso las universidades protestantes, donde hace treinta años ni siquiera se ofrecían posibilidades para la formación espiritual, hoy revalorizan la espiritualidad.

Jesús Montero Tirado ha reivindicado en estos años la dimensión espiritual del estudiante en el proyecto educativo como *parte constituyente esencial* del ser humano. Montero Tirado lo ha justificado como un esfuerzo de aproximación interdisciplinar, desde la antropología o la física, desde la neurología o la epistemología, desde la psicología o la psicoterapia, etc. “Rescatar la dimensión espiritual” explica, consiste en “inspirar la educación con una espiritualidad radicalmente humana, realista, dinámica, que se trasciende a sí misma en la experiencia fundante, el conocimiento interno y el seguimiento de Cristo.”⁷⁰

En otras palabras, en la *Jesuit Education* se está hablando de espiritualidad. Los alumnos se sienten atraídos por la posibilidad de madurar también en la dimensión espiritual (en diversos modos de oración, en la mística, en el calor de la comunidad, etc.). Buscan en la espiritualidad satisfacer un deseo, etc.⁷¹ Pero no sólo ellos, también los profesores están interesados y hasta el tronco curricular se ve implicado.⁷² Sospechamos, sin embargo, que por el concepto ‘espiritualidad’ se pueda entender ‘cajón de sastre’. Por eso, quisiéramos concentrarnos en la relación entre espiritualidad y pedago-

algunos casos de esta tipología de “espiritualidades” entre los estudiantes: Apologists, Devotionals, Sacramentals, Evangelicals, Communals, Creatives, Prophetics, All-inclusive, Culturals, on-Sundays, Church-Eclipsed, In-services.

⁶⁸ Mark Bandsuch, “Sports and Spirituality in Jesuit Higher Education,” *Conversations on Jesuit Education*, n.º. 21 (2002): 24-32.

⁶⁹ Paul Crowley, “The Jesuit university and the search for transcendence,” *Conversations on Jesuit Education*, n.º. 22 (2002): 10-15.

⁷⁰ Patricia Wittberg, “Spirituality and Campus Life,” en *Jesuit Education* 21, p. 421.

⁷¹ Jesús Montero Tirado, “Relaciones entre pedagogía y espiritualidad (una propuesta: la Pedagogía Ignaziana),” en *Repensar a Escola Hoje*, p.129.

⁷² Por supuesto, no todas las ofertas de grupos de oración y acompañamiento son igualmente apreciadas. La vinculación con una tradición secular, la promesa de una espiritualidad encarnada en la realidad, que hace frente al individualismo y que promueve la incorporación a una comunidad internacional son tres cualidades distintivas de la espiritualidad ignaziana.

gía en las próximas páginas, tratando estos tres puntos: a) La confusión reinante entre espiritualidades, junto con la creciente revalorización de la espiritualidad como auténtica humanización; b) El deseo como elemento antropológico y la motivación inicial en la mistagogía ignaciana; c) La insistencia en el compromiso por la fe y la justicia.

3.1. El término ‘espiritualidad’

El concepto ‘espiritualidad’ se ha ido volviendo más pesado y menos preciso. Si ya servía para hablar de prácticas y técnicas, luego también sirvió para referirse a ‘filosofías’, y últimamente para hablar de ‘misiones’ y ‘estrategias’ de grupos. La espiritualidad parece abarcarlo todo: desde símbolos, a preferencias sexuales, pasando por el deporte.

Bernard McGinn ha recogido unas 35 definiciones de espiritualidad, y las ha agrupado en definiciones de “primer orden” y “segundo orden”.⁷³ Las definiciones de “primer orden” se ocupan de la experiencia de la trascendencia en cuanto que dato de la existencia humana. Las definiciones de “segundo orden” se ocupan del estudio de la espiritualidad en cuanto que disciplina. La mayoría de estas segundas definiciones son de naturaleza teológica y nos parecen más apropiadas para nuestro estudio. McGinn las ha dividido, primero, en aquellas que subrayan el carácter teológico de la disciplina olvidándose del diálogo con otras disciplinas. Segundo, aquellas que establecen diálogo con la historia y el contexto, es decir, aquellas definiciones que acentúan la espiritualidad como una experiencia situada en la historia y en las comunidades. Finalmente, otras definiciones subrayan el lugar de la espiritualidad en la naturaleza y en las experiencias humanas: todas ellas se sirven de una aproximación antropológica.⁷⁴

La distinción crítica entre aproximaciones a la espiritualidad puramente teológicas o en diálogo con la historia, que acabamos de ver, está a la base de nuestra constatación revisionista acerca del desplazamiento de acento que ha tenido lugar a lo largo de la historia en la práctica enseñante de la Compañía de Jesús. A continuación, sin embargo, añadiremos una breve reflexión de tipo más antropológico, sobre el deseo, antes de pasar a señalar la componente más teológica, de tipo mistagógico.

3.2. “Dejar hablar al deseo fundamental”. Antropología

Desde el punto de vista antropológico, Pietro Schiavone en su libro *¿Quién puede vivir sin afectos? La pedagogía ignaciana del sentir y del gustar* declara que son los sentimientos y el *ser* antes que el *hacer*, donde estriba el reto a la pedagogía ignaciana.⁷⁵

⁷³ Cf. George Traub y Debra K. Mooney, “Ignatian Spirituality among the Professors,” *Conversations on Jesuit Education*, n.º. 37 (2010): 35-38; Diane Jonte-Pace y Phyllis Brown, “Ignatian Values in the Core Curriculum. Justice, Citizenship, and Reflection for a Globalization World,” *Conversations on Jesuit Education*, n.º. 38 (2010): 36-39.

⁷⁴ Howard Gray, “Ignatian spirituality as the Foundation for Jesuit Higher Education”, manuscrito (Boston, 1998).

⁷⁵ Bernard McGinn, “The Letter and the Spirit: Spirituality as an Academic Discipline” en *Christian*

La Espiritualidad ignaciana se caracterizaría cada vez menos como una inspiración a la hora de trabajar, o una motivación a la entrega o un modo de discernimiento. Se está convirtiendo en una hermenéutica, en un modo de interpretar la propia vida. Con Michel de Certeau, de nuevo, podríamos afirmar que la espiritualidad ignaciana mira al ejercitante y, en correspondencia, la pedagogía ignaciana mira al educando como a quien ‘desea’. Lo que caracteriza antropológicamente al ejercitante son sus deseos, mejor o peor ordenados. Paralelamente, lo que posibilita la educación es la motivación.

Hoy somos más conscientes de la estructura que los *Ejercicios* adoptan para guiar el deseo. Interpretamos la secuencia de las semanas de los *Ejercicios* como una educación del deseo radical de la persona a través de las siguientes fases: 1) deseo de la indiferencia (*Principio y Fundamento*), 2) deseo de liberación (*Primera Semana*), 3) deseo del Reino (*Segunda Semana*), 4) deseo de identificación (*Tercera y Cuarta Semana*).⁷⁶

En efecto, la espiritualidad ofrece un discurso antropológico propio. No es dogmático, sino parenético: evita los discursos abstractos y evoca los deseos mediante narraciones vitales, como en las vidas de los santos que son fuente de espiritualidad. Cada santo ilustra un proceso por el cual aquel deseo radical fue satisfecho con la plenitud de vida. Los santos son quienes más se han conformado a Cristo. Estos ‘héroes’ ocupan un lugar propio en la tradición emulativa de la pedagogía ignaciana, como es sabido.⁷⁷ Antes que todos, Jesús es el héroe esperado (Cristo). Luego y en modo participado con él, heroicos son los apóstoles, los mártires y los otros santos. Pensemos, por ejemplo, en el lugar que la espiritualidad ignaciana destina a santa María o a san Ignacio. De un modo derivado, pero consistente con esta tradición, podemos pensar en san Alberto Hurtado, en el Beato Agustín Pro, o más recientemente, en Pedro Arrupe o Ignacio Ellacuría, que no habiendo sido reconocidos oficialmente por tales, ejemplifican la función epideíctica con que la espiritualidad-experiencia precede a la espiritualidad-disciplina teológica.⁷⁸

En los últimos diez años, y para retornar al objeto de nuestro estudio, la familia ignaciana ha celebrado la canonización de Alberto Hurtado (23 de octubre de 2005). No es irrelevante para nosotros que la labor apostólica de san Alberto repose sobre un doctorado en pedagogía (1935). San Alberto comenzó su labor educativa en el trabajo social y con la juventud. Educó adolescentes en un colegio de la Compañía de Jesús, educó jóvenes en el Hogar de Cristo y trabajadores en la Acción Sindical y Económica Chilena (ASICH, fundada en 1945). San Alberto aplicó su pedagogía con dirigentes obreros sindicalistas y patronos jóvenes en el pensamiento católico y la doctrina social de la Iglesia. También la aplicó en obras publicadas como *El Orden Social Cristiano en*

Spirituality Bulletin 1 / 2 (Fall 1993), 7, (citado por Howard J. Gray en el manuscrito ya referido “Ignatian spirituality as the Foundation for Jesuit Higher Education,” (Boston, 1998), p. 6).

⁷⁶ Pietro Schiavone, *Chi può vivere senza affetti?: la pedagogia ignaziana del “sentire” e del “gustare,”* Cinisello Balsamo (MI): San Paolo, 2005.

⁷⁷ Cf. José Manuel Martins Lopes, “Os Exercícios Espirituais de Santo Inácio de Loyola e a educação do desejo”, en *Repensar a Escola Hoje*, pp. 307-326.

⁷⁸ Carlota Miranda Urbano, “Para que servem os heróis? Ideal de missao e martirio na pedagogia espiritual,” *Repensar a Escola Hoje*, pp. 505-518.

los documentos de la *Jerarquía Católica y Sindicalismo, Historia, Teoría, Práctica* (1949), y la difundió mediante la revista *Mensaje*, desde 1951.

La pedagogía ignaciana se esfuerza por llevar al educando, desde el punto de donde se encontraba inicialmente, a cotas de verdad más elevadas. El modo y orden de hacerlo es mediante una serie de prácticas efectivas (método). Este proceder, llamémoslo discernimiento, “organiza los lugares que serán proporcionados al viaje del ejercitante. Le procura puntos de referencia y no la historia del viaje. Despliega las posibilidades, las alternativas y las condiciones de un desplazamiento tripulado.”⁷⁹ Con palabras de Howard Gray, *soul education* es la “personalísima forma que uno tiene de apropiarse de las enseñanzas, experiencia e intuiciones que determinan un «momento definitivo» en la vida de uno.”⁸⁰ Gray asegura que para Ignacio, cada uno descubre su alma solo cuando entrega libremente su vida a alguien mayor que él mismo. Ignacio definió este paso vital como ‘elección’. Se trata de una opción de calidad en el proceso por el que el individuo se convierte en sujeto, un sujeto particular. Se trata de la decisión de orientarse y comprometerse establemente.⁸¹

3.2.1. Peregrino : una antropología con horizonte teológico (mistagogía)

Un modo de definir la espiritualidad, por tanto, sería el conjunto de técnicas que provocan la conversión hacia el objeto del deseo radical: el Misterio, en cuanto *otro* distinto a nosotros y a nuestra materialidad. Complementario con lo anterior, otro modo de definir la espiritualidad cristiana es mediante el ‘camino’ que inicia a partir de la conversión, el camino de los hombres y mujeres hacia el Dios Trinitario. La espiritualidad piensa la transformación en línea de mistagogía desde hace unos años. La palabra griega *mistagogia* significa ‘introducción al misterio’. Central en el proceso ignaciano es Cristo (Hijo de Dios, hermano de los hombres) y la oración en su nombre y por su mediación (en su Espíritu):⁸² “la mistagogía ignaciana no culmina tanto en el éxtasis de la visión, como en la atención, en la escucha y el discernimiento.”⁸³ Hoy se habla de

⁷⁹ Sociológicamente, los santos juegan un lugar importante en la constitución de la identidad de un grupo. Pero, de nuevo, una aproximación crítica a las ‘vidas ejemplares’ y a nuevos géneros literarios, como las ‘instrucciones’ desarrolladas en las colonias, permite hablar no sólo de continuidad a través de los siglos, sino también de un desplazamiento de los acentos orientado a la creación de un sujeto colonial eminentemente urbano ‘más político y cortesano’ que clericalizado. Cf. Jaime Humberto Borja Gómez, “Las virtudes y el sujeto colonial: de las virtudes ejemplares barrocas a una instrucción ilustrada”, 25-64, en *Los jesuitas formadores de ciudadanos: la educación dentro y fuera de sus colegios, siglos XVI-XXI*. ed. Perla Chinchilla Pawling. Ciudad de México: Universidad Iberoamericana, 2010, pp. 62-64.

⁸⁰ Michel de Certeau, “L’espace du désir,” *Christus* n° 77 (1973): 118-128, traducido como “El espacio del deseo,” en AA.VV. *Arte y espiritualidad jesuitas. Principio y fundamento*, 38-47, Mexico: Universidad Iberoamericana, 2004, p. 39.

⁸¹ Howard J. Gray, “Soul Education and Ignatian Priority,” en *Spirit, Style, Story: Honoring John W. Padberg SJ*, ed. Thomas M. Lucas, 117-129. Chicago: Loyola Press, 2003, pp. 119-120.

⁸² *Ibid.*, p. 127.

⁸³ Eduardo Valdés, “Los procedimientos: un rostro y una voz en la senda que conduce a Dios (La mistagogía de la pedagogía),” *Diakonia*, n° 126 (2008): 45-57; Javier Melloni. *La mistagogía de los Ejercicios*. Bilbao/ Santander: Mensajero - Sal Terrae, 2001.

‘desarrollo espiritual’, pero debemos pensar en un itinerario por etapas, así, por ejemplo, en la *Autobiografía* de san Ignacio, Iñigo pasa de la indiferencia, por la culpa y el arrepentimiento, al perdón y el deseo de la santidad, alcanzando la indiferencia positiva finalmente. Ignacio se consideró a sí mismo un peregrino:

La elección es el nombre concreto que los Ejercicios dan a este proceso de divinización que pasa através del acto de entrega. Ojalá ésta represente la participación del ejercitante en la donación de Dios y por ello constituye el umbral de la vida de unión del hombre con su creador. Elección en el lenguaje ignaciano significa estado de oblación y disponibilidad para hacer la voluntad de Dios en cada momento de la vida. Elegir se revela entonces como un dejarse elegir, por parte del ejercitante.⁸⁴

A lo largo de este itinerario algunas etapas han sido recientemente especificadas como 1) amor incondicional de Dios “por mí”; 2) “soy pecadora amada y perdonada por Dios”; 3) “la voluntad de Dios para mí vida” (entregarme a Dios es crecer y hacerme más libre); 4) “de Dios sólo procede el bien”; 5) “soy única (ni en todo el universo, ni en todo el pasado o futuro hay, hubo o habrá otra persona como yo)”; 6) “soy la maravilla de Dios, amarme por ello: si Dios me crió, mi obligación es SER, SER con mayúsculas.”⁸⁵

Por el camino confluyen peregrinos, pero también hay turistas. En nuestros centros educativos los unos comparten las aulas con los otros. El turista colecciona recuerdos, saca fotografías, pero en seguida pasa adelante, a otra cosa. No se detiene largo, le empuja un programa de vacaciones; no establece profundas relaciones ordinariamente: va a lo suyo. A diferencia del turista, el peregrino no saca tantas fotografías (¡quién sabe si para olvidar luego en un cajón!), sino que atesora el recuerdo de lo que le enriqueció, busca el último horizonte en cada nuevo horizonte, se hace contemplativo, aprende el lenguaje de las personas que encuentra, porque las necesita para seguir adelante (¡son lo mejor del camino!), debe hacer acopio de sabiduría para no repetir errores.

3.2.2. Maestro

Para nuestro caso, del peregrino Iñigo procede la espiritualidad del Maestro Ignacio. Mientras que Iñigo se pensó a sí mismo como a un peregrino, sus seguidores, en cambio, vieron en él a un ‘Maestro’. Maestro Ignacio acertó a desarrollar la dimensión espiritual de su persona y de otros en varios aspectos. Entre todos los elementos de su mistagogía, destaca el conocimiento, por motivos obvios. Según la reflexión de Montero Tirado, Ignacio habría profundizado en la distinción entre *verdadero* y *falso* conocimiento. Ignacio creyó en el potencial cognitivo del ser humano, sin embargo, adoptaba una actitud crítica ante el conocimiento *humano*, exigió su evaluación, y así decimos que, para un contexto como el nuestro, donde prima la acción, resituó el conocimiento

⁸⁴ Angela Tagliafico, “La mistagogia degli *Esercizi Spirituali* di Ignazio di Loyola,” *Rivista di Vita Spirituale* 57 (2003), p. 312.

⁸⁵ *Ibid.*, p. 314.

en un sistema de relaciones humanizador. O dicho de otro modo, consideró el conocimiento como don de Dios, antes que como una estrategia o un fin.⁸⁶

En seguida volveremos al conocimiento porque existe una correlación entre la espiritualidad del individuo y la espiritualidad de las comunidades, entre el itinerario del peregrino y la historia de las instituciones, entre la ontogenesis y la filogénesis, en fin: entre el miembro y el cuerpo, entre el modo de conocer del educando y el de la institución docente.

3.3. Justicia y Praxis

Jesuit Education 21 situó, entre sus cinco grandes temas, la Fe y la Justicia en el primer lugar.⁸⁷ En realidad, este volumen dedica ocho de sus 27 ensayos a este tema. ¿Cuál es la novedad con la Fe y la Justicia? Respecto de la Congregación General 32 de los jesuitas, la Congregación General 34 vino a confirmar y dar profundidad y trascendencia a aquella visión inicial.

Desde América Latina, Luis Ugalde también nos ofrece algunos datos para afirmar la urgencia de un cambio: tener más universidades – afirma – no equivale a más desarrollo. En 1950 unos 250.000 estudiantes asistían a las universidades latinoamericanas; hoy superan los 9 millones. Uno podría verse tentado a creer que esto significa desarrollo, pero se nos recuerda que Latinoamérica, en realidad, ha bajado puestos en el ranking del desarrollo. De hecho, el éxito de cada estudiante no se correlaciona necesariamente con el progreso del pueblo en el cual está situada su universidad. A la inversa también, podemos hablar de éxito/fracaso social sólo si adoptamos una perspectiva que convenga a las mayorías, hoy, lamentablemente, los pobres.

“A diferencia de muchos de nuestros colegas que profesan estar buscando la justicia, nosotros somos una comunidad que ora,” así distingue Robert Araujo el ideal de la *Jesuit Education*. Una vida virtuosa – afirma – es el clima que más probablemente puede garantizar la justicia. Pero virtudes como la sabiduría, el valor, la moderación, la amistad no se pueden vivir en soledad. Mediante la pedagogía de la justicia, la espiritualidad se sigue abriendo a la comunidad: “Al identificar de qué se trata en la *Jesuit Education*, tenemos que ser claros que enseñamos y buscamos la justicia que viene de Dios – una justicia que puede ser incorporada en instituciones humanas.”⁸⁸

Si una sociedad crea las condiciones de su propia existencia mediante la educación de sus miembros más jóvenes, para transformar esa sociedad debemos tener experiencia de ella *desde dentro*. El problema es que las sociedades no son sujetos de experiencia en

⁸⁶ Maria Lourden Alvim, “A mistagogia dos Exercícios espirituais”, 11-22 en *A Globalização e os Jesuítas: origens, história e impactos*, Vol. 2, edd. Maria Clara L. Bingemer, Inácio Neutzling SJ y João A. Mac Dowell, São Paulo: Edições Loyola, 2007.

⁸⁷ Cf. Jesús Montero Tirado, *Curso especial de pedagogía ignaciana*, Buenos Aires: Santillana, 2006, pp. 33-50.

⁸⁸ Los otros temas eran: la secularización, la colaboración jesuitas-laicos, *Ex corde ecclesiae*, la identidad propia (católica-ignaciana).

sentido propio, sino en un sentido secundario; es decir: la transformación de las sociedades se aprende empezando por la transformación de sujetos individuales. En cualquier caso, los últimos años también han permitido reflexionar sobre el caso de la Universidad Centro Americana (UCA), con la recurrencia de los aniversarios del asesinato de Monseñor Óscar Romero, Ignacio Ellacuría y de sus compañeros.⁸⁹ En realidad, no podemos decir que la responsabilidad que la UCA asumió hubiese sido delegada en un grupo de profesores; tampoco existía un programa de estudios en educación para la justicia. La UCA educó en la justicia más bien a partir del modo como llegó a entenderse a sí misma en cuanto universidad.

La UCA hizo una opción *institucionalmente* preferencial por los pobres: “optó por acercarse a ellos geográfica, intelectual y emocional, espiritual y políticamente. Entrando en contacto con fuerzas activamente organizadas para la revolución, corrió el riesgo de ser malinterpretada, amenazada y perseguida. Pero como consecuencia, aprendió cuál podía ser el servicio que sus recursos podían ofrecer para restaurar la compasión, justicia y paz en la Sociedad del Salvador.”⁹⁰

A otro segundo nivel más epistemológico, la universidad desarrolló un tipo de conocimiento nuevo, práxico, a base de ser crítico también. Jon Sobrino lo describe con estas palabras: “el conocimiento de la universidad pasó de ser descriptivo a ser liberador.”⁹¹ Se destaca aquí que la práctica académica se acabara abriendo a la realidad del Salvador como a un campo de aprendizaje propio, que mediante tal ‘encarnación’ viniera a adquirir una voz al nivel global también.

Conclusión

Hace dos décadas, Arthur McGovern publicó un largo artículo con un título que bien podría haber servido para el nuestro: “*Jesuit education and Jesuit spirituality.*”⁹² McGovern distinguía allí seis características distintivas de la *Jesuit Education*: a) una *filosofía* de fondo; b) una preocupación personal por *el estudiante* en cuanto persona integral; c) el esfuerzo por la *excelencia académica*; d) el énfasis en un *pensamiento crítico y una comunicación efectiva*; e) el desarrollo de una educación liberal amplia; f) el *compromiso con una fe* que opera la justicia.

Al cabo de veintidós años y, a juzgar por los resultados de nuestra investigación, bien que limitada, la filosofía de fondo ha sido sustituida por la *espiritualidad de fondo*.⁹³ La excelencia académica ha sido puesta en cuestión: necesita una revisión crítica. Mientras los estudios de tipo lingüístico muestran que ha tenido lugar un desplazamiento de tipo

⁸⁹ Robert Araujo en *Jesuit Education* 21, p. 26.

⁹⁰ Suzanne C. Toton, *Justice Education*, Milwaukee: Marquette University Press, 2006.

⁹¹ Toton, *Justice Education*, pp. 102-103.

⁹² *Ibid.*, p. 103.

⁹³ Arthur McGovern, “*Jesuit Education and Jesuit Spirituality*,” *Studies in the Spirituality of Jesuits* 20, n.º. 4 (1988): 1-39.

semántico en torno a la acción educativa, los estudios históricos señalan un desplazamiento en torno a la motivación e intencionalidad.

El P. Kolvenbach pone en guardia contra la tendencia a una deriva en la práctica de la *Jesuit Education*, al destacar como su motivación principal la transmisión de la fe: debemos vigilar contra el ‘economicismo’ en nuestras instituciones. En fin, en los Estados Unidos hablan de *integration with integrity* y el volumen *Issues in Jesuit Education* reconoce la tensión dialéctica entre la institucionalización necesaria en modos de evaluación concretos y propios de cada cultura y la recuperación del carisma educativo primitivo, que fue lo que permitió, en todo caso, la primera institucionalización. Respecto a la preocupación por el estudiante, ahora se advierte específicamente un *caveat*: no vayamos a caer en el individualismo. En fin, el compromiso con la fe que opera la justicia de aquel momento carismático se ha visto confirmado hasta ocupar el primer lugar en *Jesuit Education 21*.

En nuestro contexto cabe aún preguntarse ¿qué es lo que permite afrontar la tradición pedagógica ignaciana críticamente e impulsarla hacia adelante? En respuesta, no sólo la Compañía de Jesús, ahora también los estudiantes y educadores, los cuadros administrativos y una pedagogía global se vuelven hacia la espiritualidad ignaciana, que, inspirada por el Maestro de Nazareth, es capaz de mirar críticamente la realidad y reconocerse. Pero que también es capaz de despertar los deseos más profundos y nobles, que es capaz de pedir la calidad del *magis*, del más, del mejor y de lo universal. Se espera, de las fuentes escritas y de los santos, testimonios tanto personales como de grupo, que habiendo sido capaces de atravesar siglos de tensiones vengan a inspirar cómo continuar aquella tradición en fidelidad creativa.

⁹⁴ “En conjunto, los cinco elementos: contexto, experiencia, reflexión, acción y evaluación distinguen la filosofía educativa de los jesuitas. El objetivo último de la educación Ignaciana es desarrollar un estudiante de dimensiones humanas proporcionadas. Tal tipo de educación es un proceso, instilando “hábitos de aprendizaje para toda la vida que fomenten la atención a la experiencia, una comprensión refleja más allá del propio interés, y criterios para actuar responsablemente (International Center for Jesuit Education [2002], *Ignatian Pedagogy-a practical approach*, www.stalloysius.nsw.edu.au/Jesuits/forward.htm)” (citado por Peck Kirk. “A Historical Perspective on Jesuit Higher Education”, 19-47, en Jos V. M. Welie, y Judith Lee Kissell. *Jesuit health sciences & the promotion of justice: an invitation to a discussion*, Milwaukee (WI): Marquette University Press, 2004.

El Jesuita, educado y educador en la dinámica del *Magis*

di ENRIQUE E. FABBRI, S.J.

“Si tengo que dejarlos con unas personales palabras de despedida, es exhortarlos a intensificar tres cosas: primero, una creencia, una confianza en la persistente importancia de lo que están haciendo; segundo, una participada, práctica y profunda apreciación de la única herencia educacional que ustedes poseen; y finalmente, lo que los jesuitas, hace ya cuatrocientos años, llaman la cura personalis, la importancia, el cuidado, la atención, y hasta el amor del maestro por el estudiante, en una atmósfera de profunda confianza personal”
 Pedro Arrupe S.I., Homilía en el Saint Peter College en Jersey City, New Jersey, 1972.

Esta exhortación del P. Pedro Arrupe es un reflejo de toda la tradición educativa de la Compañía de Jesús, expresada en las *Normas Complementarias de las Constituciones* de la misma Compañía:

“Las Universidades de la Compañía, como partícipes de su misión, deben descubrir en su propia textura institucional y en sus genuinos objetivos un ámbito específico y adecuado, conforme a su propia naturaleza, en el que se promueva la fe que obra la justicia. [...] Una Universidad jesuítica ha de distinguirse por sus programas de formación humana, social, espiritual y moral, y por la atención pastoral a sus alumnos y a los diversos grupos de personas que en ella trabajan o con ella se relacionan”¹.

El P. Arrupe repetía constantemente que “formamos hombres y mujeres para los demás”, y no menos constantemente comentaba que los jesuitas han de formar en sus colegios y universidades “agentes multiplicadores” en la búsqueda de la mayor gloria de Dios y el mejor servicio de los hombres. Este enfoque estimula al que se forma en el espíritu ignaciano a vivir su fe cristiana queriendo asumir en forma activa su participación en el plan del Dios misericordioso, que quiere la plenificación del hombre y de todos los hombres en un ambiente terrenal de libertad y de amor. Por eso, toda la formación, la espiritualidad, la educación y la pastoral del jesuita se basa y alimenta en esa dinámica. Es una cura personal de cada uno de sus miembros y colaboradores para que se mantengan generosos y emprendedores en ese servicio de la mayor gloria a Dios y mejor bien de los hombres. De ahí brotan los multifacéticos aspectos de su misión, como lo comprueba la historia de la Compañía de Jesús.

¹ *Normas Complementarias*, n. 289 par. 3 y 5.

En efecto, es en los colegios ignacianos donde se aprende a aprender y en los ejercicios ignacianos donde se aprende a orar para ser fieles a ese llamado y a esa vocación. El desafío del jesuita que trabaja en los colegios o en la pastoral es trasladar este ideal a los campos operativos de la Compañía de Jesús: “El jesuita por su vocación se ha educado en buscar a Dios en todas las cosas hasta en realidades totalmente seculares y hasta esotéricas y en ambientes fuertemente rarificados. Buscar y encontrar a Dios en todas las cosas es un principio fundamental en todos los asuntos humanos”.²

En un folleto difundido en la universidad jesuita de Scranton esta idea se expresa clara y simplemente en estos términos:

“El colegio es una parte integral del camino de la vida. En los cuatro años del currículo escolar secundario se adquieren conocimientos, se aprenden habilidades, se entablan relaciones que pueden perdurar toda la vida. En la Universidad de Scranton ofrecemos una educación de artes liberales en la doble tradición de los jesuitas: la *cura personalis* – el cuidado de la integridad de la persona – y el *magis* – una constante búsqueda de la excelencia. En esta incansable comunidad de atención y esfuerzo de alumnos y educadores en conjunto, se desarrollan sanos hábitos de mente y corazón de gran ayuda en cualquier proyecto que uno elija y emprenda”.³

La *cura personalis* y la *magis* son los dos fundamentales *leitmotiv* para que los/las educandos aprendan lo que significa amar. Por ello, todo jesuita ha de asimilar la gran crisis de la humanidad en este horizonte de fondo. Así lo describe el actual P. General, Adolfo Nicolás en su discurso a la Universidad Gregoriana de Roma, el 10 de abril de 2008:

“Tal vez nosotros estamos hoy viviendo la mayor crisis hasta ahora conocida de las relaciones humanas. Los viejos y tradicionales lazos (pueblo, familia, grupo, cultura, religión) se están desintegrando mientras buscamos desesperadamente conexiones globales, retos universales, «comunidad del universo». Necesitamos conocer en profundidad qué es lo que está efectivamente sucediendo. ¿Qué es lo que se está hundiendo? Y ¿cómo podemos recomponer la humanidad en un mundo reconciliado? ¿Qué es la destrucción de la naturaleza que nos habla hoy de una más antigua destrucción de los seres humanos y de nuestras más profundas relaciones con la trascendencia de Dios? El ‘Decreto sobre la Misión’ nos invita, individuos, comunidades, instituciones, la Gregoriana... a examinar al interior de esta parte tan importante del ser y del vivir humano”.

Como se ve claramente, todo este planteamiento requiere en el jesuita actual un serio espíritu de oración, actualización, estudio y evaluación. Solo así podrá acompañar con acierto el proceso evolutivo que está viviendo el mundo y descubrir como en él trabaja Dios y poder así aprender como colaborar con Él.⁴

² J. BYRON S.I, *Sharing the Ignatian Spirit*, Loyola Press, Chicago 2008, p. 16. Este excelente libro me ha servido de inspiración.

³ *Ibidem*, p. 17

⁴ Ver E. FABBRI, “Hombre íntegro y amor social”, en *Boletín de Espiritualidad*, Jul. Ag. Sept. 2009, n. 266, pp. 5-17.

Educación y justicia social

El P. Arrupe se pronuncia clara y seriamente al respecto:

“Nuestra meta y objetivo educativo es, pues, formar hombres que no vivan para sí, sino para Dios y para su Cristo; para Aquél que por nosotros murió y resucitó; hombres para los demás, es decir, que no conciban el amor de Dios sin el amor al hombre; un amor eficaz que tiene como primer postulado la justicia. Este amor es, además, la única garantía de que nuestro amor a Dios no es una farsa o incluso un ropaje farisaico que oculte nuestro egoísmo. Toda la Escritura nos advierte de esta unión entre el amor a Dios y el amor eficaz al hermano”.⁵

En este sentido, los colegios jesuitas se esfuerzan por educar a los adolescentes en una formación de grupo, con el objetivo de concientizarlos para obrar comunitariamente y tomar la iniciativa de la justicia en bien de los pobres, de los carenciados y de los excluidos. De este modo se descubre el sentido más profundo del dicho actual de la educación jesuítica: “formar hombres – varones y mujeres – para los demás y con los demás”. Lo cual supone una gran preparación en los que proponen y llevan adelante tal iniciativa: “La educación para la justicia social exige como base una seria y buena teología y ciencias sociales. La justicia social merece un alto puesto en la agenda de los intelectuales de la Iglesia”.⁶

Las bases de la formación social

Formar líderes en la promoción de la justicia pide plantear y educar en nuestros alumnos siete hábitos básicos: el de razonar, leer, escribir, reflexionar, rezar, ayudar y agradecer⁷.

Razonar. En el colegio el alumno, mediante el estudio de las matemáticas, la filosofía y disciplinas afines ha de aprender a razonar, es decir, a ser un pensador, una persona que razona, que analiza con claridad y asume las cosas y los sucesos con lógica.

Leer. Hay que engendrar en los colegiales, mediante adecuados recursos, el hábito de la lectura de los buenos libros: poesías, novelas, ensayos, comedias, dramas, etc.

Escribir. La capacidad de comunicarse no es plena, si no se aprende a hacerla también por escrito. Por eso, la empresa educacional de los jesuitas no puede prescindir de enseñar a sus alumnos a comunicarse también mediante una expresión escrita clara, correcta, original, elegante y con un contenido de genuinos valores humanos.

Reflexionar. Es la capacidad de discernir de donde surge y se expande la verdad y se manifiesta el genuino amor. Por eso, las escuelas jesuíticas han de adiestrar a sus estudiantes, mediante ejercicios y técnicas apropiadas, a discernir donde está la verdad y

⁵ “Promoción de la justicia y la formación de las asociaciones de antiguos alumnos”, alocución del R. P. General, Pedro ARRUPE, S.J., 31 de junio de 1973.

⁶ J. BYRON, *Sharing the Ignatian Spirit*, cit., p. 43.

⁷ Ver E. FABBRI, “Liderazgo y Genuinidad”, en *Criterio*, enero-febrero, 2010, n. 2356, pp. 19-20.

cómo se manifiesta en el amor. Todo colegio jesuita ha de trabajar intensamente para que los estudiantes salgan de sus colegios como hombres de carácter que se sepan jugar por causas nobles que dignifican a la humanidad.

Rezar. En los colegios jesuitas los estudiantes han de aprender a vivir su fe en una forma madura, empapada de esperanza y sostenida por un Dios que nos ama primero. En sus años colegiales han de irse progresivamente empapando del espíritu de los *Ejercicios Espirituales* de San Ignacio de Loyola. Han de aprender a vivir su fe en el mundo concreto donde actúan y han de obrar: trabajo, ocio, carreras, noviazgo, matrimonio y familia, vocación personal dentro de la Iglesia, misión en su país y en el mundo, éxitos y fracasos, salud y enfermedad, alegrías y tristezas, muerte y trascendencia, etc.

Ayudar. No hay madurez humana estable si no se aprende a servir a los que sufren alguna necesidad material, psíquica o espiritual. La educación jesuita se ha de inspirar en la actitud de Jesús que lava los pies a sus discípulos (Jn 13, 15). Toda formación integral, humanista y religiosa, ha de contar con ‘laboratorios’ donde practicar esas enseñanzas para mantener vivo en los formandos la disposición a vivir en una actitud de servicio en todos los estadios de su vida.

Agradecer. Una persona logra su madurez integral cuando aprende a dar habitualmente el testimonio de ser agradecido. Este es el mejor testimonio que pueden dar los educadores de los colegios jesuitas a sus educandos. Si esto falta, no se podrá esperar mucho de los que se forman en ese centro educativo; pero si se logra, saldrán de esos centros como personas de una gran riqueza humana, ricamente integral y duradera.

Esta infraestructura humana y cristiana se puede lograr en los estudiantes si la estructura del colegio jesuita está sustentada por el cuidado personal de cada uno de los alumnos/as, lo cual constituye la base para que de los colegios jesuitas salgan “hombres para los demás”, capacitados en una actitud servicial y comprometidos en la tarea de construir un mundo mejor.

La pedagogía Ignaciana

La pedagogía ignaciana se concentra más sobre el encuentro que sobre la competencia, en la libertad más que la manipulación, en la elección individual que en la presión grupal. Es una espiritualidad que invita a la participación ecuménica, a la inculturación y al diálogo religioso. Además, si este método pedagógico resulta bien aplicado y vivido, es plenamente humanista, básicamente espiritual y ricamente dialogal.

En realidad, la organización de la pedagogía jesuítica busca sembrar y alimentar en todos los que participan de ella los valores del compromiso y de la integridad, el cuidado y la atención hacia los demás, la fe personalizada junto a una esperanza firme y el amor social. Sobre esa vivencia se funda el desarrollo integral de la dignidad humana y sobre ella se hace cultura: “Cultura es un conjunto de significados y valores que informan un común modo de vivir; por eso hay tantas culturas como hay distintos conjuntos

de significados y valores”.⁸ Ciertamente, no todas las culturas reflejan la dignidad del hombre, pero en todas se pueden reflejar algunos aspectos de esa dignidad.

¿Es posible hablar de una ‘cultura jesuítica’ a partir de la pedagogía delineada? La conocida frase del Padre Arrupe la sintetiza, una vez más: “formar hombres (varones y mujeres) para los demás y con los demás.” Es decir, formar personas comprometidas en el cultivo de los genuinos valores y virtudes humanas; responsables en promover la justicia y el amor social en la sociedad civil; defensores de los derechos humanos y la libertad religiosa; maduras en la manifestación de su fe; convencidas que se vive bien la vida humana cuando es vivida generosamente en el servicio de los otros.

Es posible pensar que se trata de un *desideratum* que nunca se logra del todo, pero no es posible desistir de proponerlo y realizarlo como solución a los problemas y anhelos de la humanidad. Es una aplicación, en su dimensión social, de lo que afirma San Ignacio en el ‘Principio y Fundamento’ de sus *Ejercicios Espirituales* (n. 23): “El hombre es criado para alabar, hacer reverencia y servir a Dios nuestro Señor, y mediante esto salvar su ánima; y las otras cosas sobre la faz de la tierra son criadas para el hombre, y para que le ayuden en la prosecución del fin para que es criado”.

La Compañía de Jesús, sus miembros e instituciones educativas, con sus colaboradores, se han de sentir animados a vivir y promover este compromiso, que se resume en la expresión “el servicio de la fe en la promoción de la justicia y el amor social”. Con gran acierto se expresa Byron: “La problemática queda bien abierta: ¿están nuestros alumnos bien preparados y dispuestos a ser varones y mujeres que llevan el sello indeleble de la educación jesuítica? ¿Pueden ser descritos como seriamente comprometidos a ayudar a los otros y definidos como varones y mujeres para los otros?”. No todo nuestro alumnado es católico y no todos los católicos practican su fe, pero no hay que olvidar “que todos tienen en común dos cosas: el ser de una misma naturaleza humana y la experiencia de una educación jesuítica cuya meta es alimentar y desarrollar su rico potencial humano. Es este el compromiso de trabajar por la justicia y la paz; compromiso (para los que profesan la fe cristiana) puesto al servicio de la fe por la promoción de la justicia. E implicado en todo está la exigencia en cada uno de respetar los compromisos de la fe de todos”.⁹

El proceso educativo de la pedagogía jesuita es plantear la búsqueda del conocimiento que capacita para el servicio de la promoción integral del mundo. En ese proceso solo se comprometen aquellas personas que en sus familias y colegios han aprendido a vivir una vida genuinamente humana y generosamente puesta al servicio de los demás. Sin la educación del corazón, el cultivo de la voluntad y el desarrollo de la mente – metas básicas de la educación jesuita – es imposible promover tal proceso. Como se afirma en las *Normas Complementarias* de la Compañía de Jesús (n. 65): “El proceso de la formación apostólica debe favorecer la asimilación personal de la experiencia cristiana, una

⁸ “Culture is a set of meanings and values informing a common way of life, and there are as many cultures as there are distinct sets of meanings and values”. B. LONERGAN, *Method in Theology*, Herder and Herder, New York 1972, p. 301.

⁹ J. BYRON, *Sharing the Ignatian Spirit*, cit., p. 85.

experiencia espiritual, personal, vital, arraigada en la fe, alimentada cada día con la oración y la eucaristía, tal que nos haga aptos para cooperar con Dios al provecho espiritual de los creyentes y para comunicar el don de la fe a los no creyentes”.

The individualarian

W. Byron entiende, con este neologismo inglés, a un ser humano situado sería y concretamente en sí mismo, en su personalidad.¹⁰ Puede traducirse por ‘individualidad’, o mejor, por ‘personalidad’. Supone, en el jesuita: *availability*, disponibilidad; *flexibility*, flexibilidad; y *willingness*, buena voluntad. Requisitos necesarios para trabajar en cualquier lugar del mundo con tal que sea para la mejor gloria de Dios y mejor servicio a los hombres. Este es el fundamento de la formación del jesuita y de aquellos que se forman en esa escuela.

El *individualarian* es una persona que forma integral y permanentemente su personalidad, sabiendo dar cuenta a los demás de sus efectos. En la formación de los jesuitas se objetiviza tal perspectiva en la llamada ‘cuenta de conciencia’ que el jesuita ha de dar a su superior provincial una vez al año, lo cual permite que la acción del jesuita sea, al mismo tiempo, individual y comunitaria. Byron la llama una “conversación apostólica”, para expresar mejor el fin de este ejercicio, que es evaluar si el operar de cada jesuita se mantiene en la dinámica de la mayor gloria de Dios y el mejor servicio del hombre.

Conclusión

El jesuita da, en su misión educadora y pastoral, al dinero, al poder y al talento el carácter de mediación, son medios para buscar la mayor gloria de Dios en el mejor servicio de los demás. Este planteamiento supone y exige una viva y creciente responsabilidad en manifestar que no se busca egoístamente el bien propio, sino más bien responder a lo que el Señor pide para el mejor bien de la humanidad y la Iglesia. Por eso es esencial, en la práctica, un continuo ejercicio del discernimiento de espíritus conforme a la doctrina de los *Ejercicios Espirituales*. Como escribe San Pablo: “[...] los hombres deben considerarnos simplemente como servidores de Cristo y administradores de los misterios de Dios. Ahora bien, lo que se pide a un administrador es que sea fiel” (I Cor 4, 1-2). O, como afirma San Pedro: “Pongan al servicio de los demás los dones que han recibido, como buenos administradores de la multiforme gracia de Dios.” (I Pe 4, 10). La Compañía se compromete en cultivar este servicio en la dinámica del *magis*, en lo que humildemente le parezca ser ‘lo mejor’. Una actitud que hay que concretizarla “sin quejarse” (I Pe 4, 9).

¹⁰ Se lee en las *Normas Complementarias*, n. 73: “Se ha de cuidar diligentemente que cada uno sea dirigido conforme a sus propios dones naturales y sobrenaturales; pero, al mismo tiempo, se ha de promover constantemente el sentido de solidaridad y colaboración, excluyendo todo tipo de individualismo”.

El aprendizaje y la fidelidad a esta misión educadora es posible si el jesuita ha logrado integrar armónicamente frente al dinero, al poder y al talento, la generosidad divina y la iniciativa humana conforme a la *Contemplación para alcanzar Amor*, cumbre de los *Ejercicios Espirituales* (nn. 230-237 y, sobre todo, 230-231).

El P. Arrupe lo expresa muy bien en su alocución del 10 de septiembre de 1980 al Simposio sobre el Apostolado de la Compañía en la segunda enseñanza, cuando concluye: “Sigue siendo verdad aquella frase de uno de los más célebres educadores que haya producido la Compañía: *puerilis institutio est tenovatio mundi*, la formación de la juventud transforma el mundo” Juan de Bonifacio (1538-1606).

A Daoist-Christian Integration of Physical, Mental and Spiritual Exercises:

*Tàì jí exercises of the Sword
and the Ignatian Consciousness Examen*

di JEROME EMMANUEL DAYRIT GUEVARA S.I.

GENERAL INTRODUCTION: A DAOIST-CHRISTIAN DIALOGUE

1. Theme (Delimitation of the material): Daoist *Tàì jí* exercises and Christian Ignatian Spiritual Exercises

From among a rich plethora of Asian martial arts collectively known as *Wǔ shù* 武術,¹ this study will focus only on particular *Tàì jí* 太極² (therefore, only Daoist³) exercises of the sword as a form of moving meditation on the *Dào* 道.⁴ Prior to this, *Tàì jí quán* 太極拳 in 24 moves (an exercise using the fist or bare hands) will be discussed, as a foundation for other *Tàì jí* exercises using various weapons. Thus, *Tàì jí* exercises of the sword will comprise the main focus for scrutiny and their integration

¹ *Wǔ* meaning ‘martial, military’ and *shù* meaning ‘art, technique, skill’ therefore literally meaning ‘martial arts,’ which would also include the popular Buddhist *Shào lín* 少林 style and not just Daoist exercises.

² 太極 For the practical purpose of this study, every Chinese term will be introduced with the proper classical character (still being used in Taiwan, R.O.C., which contains more components, signifying the original meaning) while the simplified version (used in Mainland China, which sometimes loses the original meaning) will be provided as a footnote when a simplified version exists.

³ Also spelled as “Taoist” in the Wade–Giles system. Several Romanization systems for Chinese words exist today. For the practical purpose of this study, the *Hàn yǔ pīn yīn* system 漢語拼音 has been selected, as it is the official system currently used in Mainland China (P.R.C.) and in most parts of the academic world. A list of all Chinese terms is provided in Appendix 1A, while a Mandarin Pronunciation Key is provided in Appendix 1B

⁴ Also spelled as “Tao” in various phonetic systems.

with the Spiritual Exercises (Sp Ex) of St. Ignatius of Loyola, particularly with the five steps of the Ignatian Consciousness Examen (ICE) based on [Sp Ex 43].

This study focuses only on the Daoist school of martial arts because Daoism is something purely Chinese in origin, unlike Buddhism, which involves influences originally foreign to Chinese culture.⁵ Through the Daoist scriptures, one learns that the more one speaks about the *Dào*, the less likely that one is really referring to the *Dào*,⁶ implying that the later writings about the *Dào* may tend to be superfluous, such as how the eight trigrams⁷ may be used in divination. Therefore, this study will not touch on these latter scriptures but will be limited only to the primary passages of the Daoist canon.

2. *Status quaestionis*: How can Daoist *Tài jí* sword exercises help in the spiritual exercise of the ICE?

Before answering this question, one other primary question must be addressed, that is, “can Christians practice eastern spiritual exercises such as *Yoga* योग 瑜伽, *Qì gōng* 氣功, or *Tài jí* exercises?”⁸ Many questions have been raised as to whether or not such practices are compatible with the Christian faith. The Catholic Church has presented some helpful guidelines through an official document by the Congregation for the Doctrine of the Faith regarding “Aspects of Christian meditation” formally known by its incipit *Orationis formas*⁹ authorized by then prefect, Cardinal Joseph Ratzinger in 1989. Later in 2003, a six year study based on this document was published as *A Christian reflection on the New Age* by the Pontifical Council for Culture and the Pontifical Council for Interreligious Dialogue.¹⁰ Highly critical of the New Age movement, this document warned Catholics against mixing Christian meditation with Eastern methods and gave the concrete reasons why. It also explained how the

⁵ Furthermore, as the Daoist scriptures were originally written in Chinese, this author as a missionary to the Chinese for nine years would have sufficient knowledge of the Mandarin language to provide at least a literal translation of the scriptures. Buddhist Chinese scriptures on the other hand are mere transliterations from the original Sanskrit, resembling the Sanskrit pronunciation and thus having no specific meaning to the Chinese ear.

⁶ Cf. Herrymon MAURER, *Tao: The Way of the Ways, The Tao Te Ching Translated and with a commentary*, Wildwood House, Cambridge, 1986, p.45.

⁷ Cf. François LOUIS, *The Genesis of an Icon: The "Taiji" Diagram's Early History* : Harvard Journal of Asiatic Studies, Vol. 63, No. 1, 2003, p. 153.

⁸ Cf. Larry WALL, *May A Christian Practice Tai Chi?* Kindle Book, 2011, retrieved on 1 June 2012 <<http://www.amazon.com/May-Christian-Practice-Tai-ebook/dp/B005JES05E>>

⁹ Cf. *Congregatio pro Doctrina Fidei*, “*Orationis formas*,” *Acta Apostolicae Sedis* 82, Roma, 1990, pp. 362-379.

¹⁰ Cf. Bernard ARDURA, “A Christian reflection on the New Age” in *L'Osservatore Romano*, Weekly Edition in English, 5 March 2003, p. 7.

New Age is based on ‘weak thought’¹¹ and explains the differences between Catholic values and that of the New Age.¹² According to the review of the document in *The Tablet*, “there is never any doubt in the document that New Age is incompatible with and hostile to the core beliefs of Christianity.”¹³ In what way is New Age incompatible with Christianity? The reasons will be elaborated upon later through ten questions for reflection derived from the said document.

The crux of the problem would be that, since many New Age followers¹⁴ are also *Tàì jí quán* practitioners, a common misconception arises asserting that *Tàì jí* exercises are incompatible with the Catholic faith. This is not necessarily true, depending especially on the motivation behind and use of such practices.¹⁵ Thus, this study shall attempt to address the points raised in the two aforementioned Church documents regarding Christian meditation, summed up in this paragraph from *Orationis formas* (No. 16):

The majority of the *great religions* which have sought union with God in prayer have also pointed out ways to achieve it. Just as “*the Catholic Church rejects nothing of what is true and holy in these religions,*”¹⁶ *neither should these ways be rejected out of hand simply because they are not Christian. On the contrary, one can take from them what is useful so long as the Christian conception of prayer, its logic and requirements are never obscured.* It is within the context of all of this that these bits and pieces should be taken up and expressed anew. Among these one might mention first of all that of *the humble acceptance of a master who is an expert in the life of prayer, and of the counsels he gives.* Christian experience has known of this practice from earliest times, from the epoch of the desert Fathers. Such a master, being *an expert in sentire cum Ecclesia, must not only direct and warn of certain dangers; as a ‘spiritual father,’ he has to also lead his pupil in a dynamic way, heart to heart, into the life of prayer, which is the gift of the Holy Spirit.*¹⁷

¹¹ Cf. *Los Angeles Times*, “New Age Beliefs Aren’t Christian, Vatican Finds”, February 8, 2003, retrieved 5 July 2012 <<http://articles.latimes.com/2003/feb/08/local/me-relignewage8>>

¹² Cf. *Zenit*, “Why New Age Is a Challenge for Christianity”, June 30, 2004, retrieved on 5 July 2012 <<http://www.zenit.org/article-10501?l=english>>

¹³ *The Tablet*, “Vatican grapples with New Age beliefs”, February 8, 2003, retrieved on 2 July 2012 <<http://www.thetablet.co.uk/article/3695>>

¹⁴ Particularly in China, such as the members of the *Fǎ lún gōng* 法輪功.

¹⁵ In fact, the author will defend this position, while drawing insight from his 20 years of experience in practicing *Tàì jí* exercises as a form of body prayer, (he began learning *Tàì jí quán* in 1992 in order to balance off the intensity of his vigorous training in *épée* fencing which was disturbing his sleep patterns.) 16 years as a Jesuit in formation, (he entered the Jesuit novitiate in the Philippines in 1996) and nine years as a missionary to the Chinese (in 2000, he was sent to the Chinese missions in response to Fr. Kolvenbach’s invitation to the Jesuit *formandi* in the Philippines to volunteer for the Chinese missions). Now, after two years of doing a Licentiate on Ignatian Spirituality at the Pontificia Università Gregoriana, this author hopes to present these ideas through more scientific and systematic methods in this study.

¹⁶ Decl. *Nostra aetate*, n. 2.

¹⁷ Italics by this author.

Following these guidelines, this study will suggest in the following Chapters how Daoist *Tàì jí* sword exercises could help in the daily spiritual exercise of the ICE, and how these might be taught to others.

3. Relevance of this study and useful applications:

Aim of the research

3.1 Spiritual Integration: Between the East and West

This study presents a spiritual integration of the following elements of eastern and western origins: (1) Daoist *Tàì jí* sword exercises, (2) the five steps of the ICE, and to a certain extent (3) meditative Christian chants (such as those of Taizé).¹⁸ Daoist *Tàì jí* sword exercises would be representative of the Far East while the ICE would representative of the West. The Christian chants in the style of Taizé are mostly of western origin (France, Spain, etc.) however these have all been translated into Chinese and have already been incorporated in various Chinese Christian liturgies for several years.¹⁹ The lyrics and notes of these chants are provided in Appendix 5A.

3.2 Missionary Inculturation in the Chinese context: The Ricci Approach

The missionary approach of Fr. Matteo Ricci characteristic of his *Treatise on Friendship* 交友論²⁰ was neither to condemn nor to reject something just because it was foreign to the Christian culture, but rather to respect the culture of the other and to seek God's presence and Christian values even in non-Christian cultures. For example, during the Chinese rites controversy, his position was that the Chinese ancestor rites did not comprise any form of idolatry or superstition, as many other Catholic missionaries claimed.²¹ Rather, he saw in them a valid way of showing respect for the dead, completely compatible with the Christian faith. His was a missionary approach of dialogue, respect, inculturation, and authentic friendship. At the same time, being firm in the faith with a discerning spirit, he rejected that which was incompatible with the Christian faith. For instance, when he entered a house of a local Chinese and no-

¹⁸ These three represent significant components in this author's nine year spiritual experience in the Chinese mission. This author shall then attempt to articulate in more scientific terms this form of body prayer exercise that he has been practicing and developing, in order that this may be taught more systematically to others who identify with Ignatian spirituality and are open to the spiritual practices of the Far East such as *Tàì jí* exercises.

¹⁹ Cf. Jacques BERTHIER, 泰澤。共融祈禱歌詠。Taizé, Kuangchi Press, Taipei, 1989.

²⁰ Cf. Francesco OCCHETTA, Matteo RICCI, *Il gesuita amato dalla Cina*, Velar, Roma, 2009, p. 20.

²¹ Cf. Otello GENTILI, *L'Apostolo della Cina, P. Matteo RICCI S.J.*, Tipografia Poliglotta Vaticana, 1982, p. 248.

ticed images of demons and talisman writings, he declared that "...these things are demonic, and are to be burned."²²

The missionary approach of Matteo Ricci was Ignatian in the sense that it was characterized by a desire to discern God's presence even in a non-Christian culture. On the other hand, his approach was also Pauline in the sense that it was open to dialogue, seeking and testing all that is good in the new culture, and not simply imposing on others what is culturally foreign to them, such as Jewish circumcision upon the Greeks (Acts 15). Therefore, in the evangelizing spirit of St. Paul, to "test everything and retain what is good," (1 Thessalonians 5: 21) in the discerning spirit of St. Ignatius "to purge away what is sinful and to progress from good to better in the service of God, Our Lord," [Sp Ex 315]²³ and in the missionary spirit of Fr. Matteo Ricci "to treat the friend as my other half,"²⁴ this study shall now proceed to examine Chinese Daoist *Tàì jí* exercises with "Riccian respect" as the culture of one's 'other half.'²⁵ At the same time, this study shall also proceed to test everything and to retain what is good, as taught by the Magisterium, according to the objective criteria of the Catholic Church, so that practitioners of *Tàì jí* exercises integrated with the Ignatian Spiritual Exercises would be able to make much spiritual progress from good to better in the service of God, Our Lord. Using these Ignatian, Pauline and Riccian approaches, perhaps a new way to reconcile and integrate Daoist *Tàì jí* exercises with Christian Ignatian Spiritual Exercises may be discovered.

3.3 Inter-Religious Dialogue: With Daoism and with the New Age movement

While respecting other religious cultures, the Catholic Church guides all of her flock to be solidly rooted in Catholic teachings, to help avoid the confusion which may lead to religious syncretism, eclecticism or neo-gnosticism.²⁶ Through the official document "A Christian reflection on the New Age,"²⁷ the Church suggests the following guide questions below. These questions may help both Catholic and non-Christian practitioners of *Tàì jí* to reflect on their own practice, and to notice if these practices are leading them towards God or toward one's own self, or to some other entity. Being honest with oneself in answering these questions, one could engage

²² "Queste sono tutte cose demoniache e sono da bruciare". Gianni CRIVELLER, *La vita di Matteo Ricci scritta da Giulio Aleni*, Macerata, 2010, p. 33, translated by this author from Italian.

²³ Rephrased by this author from [Sp Ex 315]

²⁴ "L'amico non è altro che la metà di me, è un'altro io. Onde è necessario trattare l'amico come se stesso.", Christopher SHELKE, SJ, ed., *Matteo Ricci in China, Inculturation Through Friendship and Faith*, GBP Press, Rome, 2010, p. 52, translated by this author from Italian.

²⁵ In Ricci's *Treatise of Friendship*, he elaborates on the Chinese word for friend *péng yǒu* 朋友, the first character, *péng* 朋 having two components signifying body or flesh 月. Therefore, a friend in the Chinese language is considered as the other component, the other half of oneself.

²⁶ Cf. Susan GREENWOOD, "Gender and Power in Magical Practices, in Beyond New Age" in *Exploring Alternative Spirituality*, Edinburgh University Press, Edinburgh, 2000, p. 139.

²⁷ Cf. Bernard ARDURA, "A Christian reflection on the New Age", cit. p. 7.

in a more authentic dialogue, as both parties (Catholic and non-Christian) could help each other sincerely search for the truth together. The guiding questions are these:

- (1) Is God a being with whom we have a loving relationship, or merely something to be used, a force to be harnessed?
- (2) Is there just one Christ, Jesus, or are there several christs?
- (3) The human being: is there one universal being or are there many individuals?
- (4) Do we save ourselves or is salvation a free gift from God?
- (5) Do we invent truth or do we embrace it?
- (6) Prayer and meditation: are we talking to ourselves or to God?
- (7) Are we tempted to deny sin or do we accept the reality of it?
- (8) Are we encouraged to reject or accept suffering and death?
- (9) Is social commitment something shirked or positively sought after?
- (10) Is our future in the stars or do we help to construct it?²⁸

For Catholics who would practice *Tàì jí* exercises, the responses to these questions should be clear from the beginning before learning any *Tàì jí*, as the answers are articulated in the Creed and the Catechism of the Catholic Church.²⁹ In other words, for Catholic Christians,

- (1) God is the Supreme Being with whom we have a personal loving relationship, and not a force to be manipulated for personal motives. On the contrary, Christian prayer asks that we be used for God's will as we say "Your will be done on earth as it is in heaven." (Matthew 6: 10).
- (2) There is only one Christ, Jesus of Nazareth, the Son of God, born of the Virgin Mary.³⁰
- (3) Human beings do not comprise one universal being, rather each one is created uniquely and unrepeatable, yet each one in the image and likeness of God.³¹
- (4) We cannot save ourselves as salvation is a free gift from God not earned by our own merits.³²
- (5) We do not invent truth, rather it is revealed to us through Holy Scriptures and Church Traditions, and we are invited to embrace the revealed truth.³³
- (6) In Christian prayer and meditation we should not be communing with just ourselves, but with God.³⁴

²⁸ *Ibid.*

²⁹ Retrieved on 2 June 2012 < <http://www.vatican.va/archive/ccc/index.htm> >

³⁰ Cf. *Catechism of the Catholic Church*, 452

³¹ Cf. *Catechism of the Catholic Church*, prologue, 1

³² Cf. *Catechism of the Catholic Church*, prologue, 1

³³ Cf. *Catechism of the Catholic Church*, 74; Dei Verbum 1, 2

³⁴ Cf. *Catechism of the Catholic Church*, 150

⁽⁷⁾ Sin is part of the human condition that cannot be denied. Hence, we need Christ the Redeemer to save us from our sins.³⁵

⁽⁸⁾ We are encouraged to accept suffering and death as Christ did.³⁶

⁽⁹⁾ Social commitment is part of Christian community life.³⁷

⁽¹⁰⁾ Our future is in God's hands, and we are invited to cooperate with Him and help construct it.³⁸

If one engages in dialogue with someone from another denomination or faith, therefore, with one who may not agree with these points, the Church teaches us through the voice of St. Peter to “always have your answer ready for people who ask you the reason for the hope that you all have. But give it with courtesy and respect and a clear conscience” (1 Peter 3: 15 f.).

Regarding the use of any element from other religions, such as Daoism or what may be identified with the New Age movement, using the Rules for the Discernment of Spirits [Sp Ex 313–336] in prayer is recommended, as one discerns and chooses only what is good, helpful and leads one to God, and on the other hand, rejects what is evil, harmful and leads one away from God (that is, simply leads to one's own self or to some entity other than God).

With these foundations laid clearly and motivations clarified, the Catholic would more readily enter into dialogue with other *Tàì jí* practitioners, and practice *Tàì jí* as a help and preparation for deeper Christian prayer.

3.4 Post-modern preoccupation for health in body, mind and spirit:

Purifying “the cult of the body”

Daoist *Tàì jí* exercises and Christian Ignatian Spiritual Exercises could respond to the post-modern preoccupation for health in body, mind and spirit, which actually agrees with an ancient Latin ideal of *mens sana in corpore sano*,³⁹ that is, the desire for a healthy mind and spirit in a healthy body. However, this should not lead to an obsessive fixation on health or to ‘the cult of the body.’⁴⁰ In order to avoid this and to purify one's motivations, the attitude of Ignatian Indifference drawn from the Principle and Foundation [Sp Ex 23] guides accordingly: As one realizes the purpose for which each one is created, that is, “to praise, reverence, and serve God our Lord,” that all other created things are meant to help us in this purpose, and that, “Consequently, on our own part we ought not to seek health rather than sickness...” This is

³⁵ Cf. *Catechism of the Catholic Church*, 976

³⁶ Cf. *Catechism of the Catholic Church*, 571-573

³⁷ Cf. *Catechism of the Catholic Church*, 1886

³⁸ Cf. *Catechism of the Catholic Church*, 1878

³⁹ This ancient Latin phrase is attributed to *Decimo Giunio Giovenale*, expressing the value of having a healthy mind in a healthy body, retrieved on 16 July 2012 < http://it.wikipedia.org/wiki/Decimo_Giunio_Giovenale>

⁴⁰ *Orationis formas*, 27

not to say that we should neglect our health, but that we should not be overly preoccupied by it. Therefore, we must strike a balance according to what Ignatian Indifference teaches us, to choose only that which helps us to fulfill the purpose for which we are created [Sp Ex 23].

3.5 As a part of an Ignatian Spiritual Formation:

A full year course, as part of a Novitiate or Tertianship program

In most stages of this author's Jesuit formation (since novitiate until this time of writing) he has been invited to teach *Tài jí* exercises to his fellow Jesuits. Perhaps this indicates that there would be enough interest and motivation among some Jesuits that this method could be perhaps integrated into the novitiate (first two years) or *Tertianship* (third year novitiate)⁴¹ program as an alternative option for the regular afternoon *ludi* (community sports) or *laborandum* (community outdoor labor) sessions, or even for the morning meditations. Regarding the pedagogy,⁴² *Tài jí* is meant to be learned through rigorous training in three stages:⁴³ First of all, training in the external physical forms or *liàn xíng* 練形,⁴⁴ secondly, training in the 'inner life force' or *liàn qì* 練氣,⁴⁵ then finally, training in the spirit or *liàn shén* 練神.⁴⁶ Therefore, there would be enough material to complete at least two full semesters for learning *Tài jí* exercises and integrating them with the ICE.

⁴¹ Tertianship, the final year of formation refers to the 'third probation' which comes at least three years after priestly ordination, or ten years after first vows for non-ordained Jesuits.

⁴² 劉嗣傳《武當三豐太極拳》，武術特輯 60，陝西，19-24 頁。

⁴³ 「太極拳的練習過程分三個階段：首先練形、然後練氣、最後練神。」

⁴⁴ 练形

⁴⁵ 练气

⁴⁶ 练神. While this author's Chinese *Tài jí* teachers trained him in the external physical forms *xíng* 形 and the 'inner life force' *qì* 氣 (referring to breathing techniques), they did not train him in the spirit *shén* 神, as this was to be avoided in the ambit of Communist China, where most of his *Tài jí* exercises were learned. When he trained under two doctoral students in *Tài jí* at the Beijing Sports University, he discovered from them that, during the communist cultural revolution,⁴⁶ *Tài jí* exercises considered as religious or superstitious practices were discouraged. However more recently, *Tài jí* exercises have been allowed to be taught again in Mainland China, but merely as a sport or fitness exercise, void of the internal or spiritual aspects. Perhaps this exclusion was a blessing in disguise for this author, for this vacuum was eventually filled by training the spirit according to the principles of Ignatian spirituality through his Jesuit formation. Therefore, the 'training in the spirit' that will be mentioned here is not from mainstream Daoism, but from the author's own experience and integration of *Tài jí* exercises with the Ignatian exercises.

4. Methodology: Organization of this work / Structure and summary, limitations, deductive reasoning and how to actually practice *Tài jí* exercises with the ICE

Employing the deductive method in drawing from this author's experience in the practice of *Tài jí* exercises in the context of Ignatian Spirituality and in confronting these experiences with the objective principles of Christian spirituality, this work is organized in the following three chapters:

Chapter One, containing the theoretical framework will answer the question, "What is *Tài jí*?" Some pertinent Daoist principles, particularly that of the *Yīn* and *Yáng* 陰陽,⁴⁷ will inevitably be discussed, then examples of *Tài jí* exercises will be presented, particularly the five routines of *Tài jí* exercises with the sword.

As these exercises reveal a Daoist spirituality of the sword, Chapter Two will discuss a Christian Theological Approach to *Tài jí*, exploring more in depth a Christian Spirituality of the Sword from the Judeo-Christian context in Western culture. St. Ignatius will be introduced here as an epitome and master of Christian sword spirituality. His development of the ICE as a powerful Christian prayer will be presented as an exercise in sharpening the spiritual sword of discernment, while alternative ways of praying the ICE will also be proposed.

In discussing a Christian theological approach to *Tài jí*, this second chapter will explore in what sense the *Dào* of the Ancient Chinese could be understood as the Logos (λόγος) of the Ancient Greeks. This understanding will be further developed based on the Greek original and Chinese versions of pertinent Johannine Gospel passages. Consequently, *Tài jí* as being closely linked with the *Dào* would also be understood in Christian terms. *Tài jí* exercises as moving meditation on the *Dào* would also be discussed as a form of body prayer in view of the *Dào* as the Incarnate Logos.

Chapter Three will propose an Integration of *Tài jí* sword exercises with the ICE by presenting five routines corresponding to the five steps of the ICE. These steps will be discussed in detail as a possible example of integrating Daoist *Tài jí* exercises with Christian prayer.

⁴⁷ 阴阳

CHAPTER ONE: WHAT IS TÀI JÍ? THE THEORETICAL FRAMEWORK

From the Chinese etymology of the word, *Tài jí* 太極 is a compound term comprised of *tài* 太 and *jí* 極. Understanding each character individually, *tài* could mean “great; grand; supreme; very; too; extreme”⁴⁸ and *jí* could mean “the highest or utmost point; ultimate, pole or polarity, as in the earth's (north or south) pole; to reach the end; to attain; or to exhaust.”⁴⁹ Various English translations of *Tài jí* are the Supreme Ultimate,⁵⁰ Great Ultimate,⁵¹ Supreme Pole,⁵² Great Absolute or Supreme Polarity.⁵³ However, this study, proposes the term *Extreme Polarity*. ‘Extreme’ is chosen instead of ‘Supreme’ or ‘Great’ in order to indicate that the opposite of supreme or great is also sometimes referred to. ‘Polarity’ is preferred over Ultimate, Absolute or Pole to indicate that there is always the other side to what is being referred to. Therefore, Extreme Polarity is discerned to be the more appropriate translation in order to emphasize the importance of understanding polarities always in terms of pairs, that is, as paradoxes in this Daoist-Christian discourse.

1. *Tài jí* – in terms of *Yīn* and *Yáng* in Daoism

Tài jí is the Daoist theory of the world.⁵⁴ In fact, it is one of the more important cosmological concepts in the history of Chinese thoughts. From the Daoist scripture, *Yì jīng* 易經⁵⁵ known as *The Book of Changes*, one important passage reads as thus:

⁴⁸ Richard J. SMITH, *Fathoming the Cosmos and Ordering the World: The Yì jīng (I-Ching, or Classic of Changes) and Its Evolution in China*. Charlottesville: University of Virginia Press. 2008, p. 8.

⁴⁹ *Ibid.*

⁵⁰ Charles Le BLANC, *Huai-nan Tzu: Philosophical Synthesis in Early Han Thought: The Idea of Resonance (Kan-Ying) With a Translation and Analysis of Chapter Six*. Hong Kong University Press, 1985; ZHANG Dainian and Edmund RYDEN, *Key Concepts in Chinese Philosophy*. Yale University Press, 2002.

⁵¹ Ellen M. CHEN, *The Tao Te Ching: A New Translation and Commentary*. Paragon House, New York, 1989; Isabelle ROBINET, “Wuji and Taiji 無極 • 太極 Ultimateless and Great Ultimate,” in *The Encyclopedia of Taoism*, Fabrizio PREGADIO, ed., Routledge, Chicago, 2008, pp. 1057–9.

⁵² Joseph NEEDHAM and Colin A. RONAN, *The Shorter Science and Civilisation in China*. Cambridge University Press, 1978.

⁵³ Joseph A. ADLER, “ZHOU Dunyi: The Metaphysics and Practice of Sagehood,” in *Sources of Chinese Tradition*, William Theodore DE BARY and Irene BLOOM, eds., 2 vols. Columbia University Press, 21999, pp. 673-4.

⁵⁴ Cf. R. HARBAUGH, *Chinese Characters, A Genealogy and Dictionary*, Far Eastern Publications, Yale University, New Haven. 1998, p. 123

⁵⁵ 易经 Also spelled as *I Ching* in the Wade-Giles phonetic system.

「易有太極，是生兩儀。兩儀生四象，四象生八卦。」⁵⁶

One author interpreted this passage as follows:

“...the *Tài jí* or Supreme Ultimate generates the two *yí* 儀, or modes [i.e., *Yīn* and *Yáng*]. The two modes generate the four *xiàng* 象 or images. The four images then generate the eight trigrams (*bā guà* 八卦).”⁵⁷

In other words, ‘change’ (*yì* 易) involves Extreme Polarity (*tài jí*), which results in two polarities (*yí*). Two polarities result in the four phenomena (*xiàng*). The Four phenomena result in the eight divine diagrams.⁵⁸ Similarly, another important passage from the other Daoist scripture, the *Dào dé jīng* 道德經, known as “The Book of Virtue” should be taken into consideration:

「道生一，一生二，二生三，萬物負陰，而抱陽。」

One author translated this as follows: “The *Dào* produces the One, the One produces the Two, the Two produces the Three, the Three produces the Ten Thousand beings...”⁵⁹ However, for the purpose of this study, the verb *shēng* 生 will be translated as ‘generate’ rather than ‘produce’ as suggested by the aforementioned French translation *produit*.⁶⁰ In other words, the *Dào* generates the One, the One generates the Two, The Two generate the Three, the Three generates the Ten Thousand beings which bear the *Yīn*, yet all embrace the *Yáng*.⁶¹ Deducing from these two aforementioned scriptures, one can conclude that the *Dào* is *The Way* of the *Yīn* and *Yáng* from which all phenomenon is generated. Drawing a metaphor in today’s digital language, just as all digital information can be stored in terms of 0 and 1 in the binary numeral system,⁶² every phenomenon according to the Daoist cosmos can be understood in terms of the *Yīn* and *Yáng*. This understanding in terms of *Yīn* and *Yáng* would reflect the paradoxes experienced in every day phenomena, and could lead to a deeper insight on the *Dào*.

⁵⁶ NÁN huái jīn 南怀瑾 《易经繫传别讲》，中国世界语出版社，1996年。

⁵⁷ F. LOUIS, *The Genesis of an Icon*, cit. p. 153.

⁵⁸ 太極是中國思想史上的重要概念，主要繼承自《易傳》：「易有太極，是生兩儀。兩儀生四象，四象生八卦。」，translated by this author from the original Chinese.

⁵⁹ «Le *Dào* produit le Un 道生一, le Un produit le Deux 一生二, le Deux produit le Trois 二生三, Trois produit le Dix Mille êtres s’adossent au Yin 萬物負陰, mais tout en serrant sur leur poitrine le Yang 而抱陽», Pierre-Henry DE BRUYN, *Le Taoïsme. Chemins de découvertes. «La vie, le *Dào* et sa vertu»*. CNRS Éditions, Paris, 2009, pp. 22-23, translated by this author from French.

⁶⁰ This will relate to the discussion in Chapter Two, 3.1 on the Trinitarian *Perichoresis* and on how this is similar to the Holy Trinity, in that the Father generates the Son, while the Father and the Son generate the Holy Spirit.

⁶¹ 「道生一，一生二，二生三，萬物負陰，而抱陽。」，translated by this author from the original Chinese.

⁶² Cf. Julio SANCHEZ and Maria P. CANTON, *Microcontroller programming: the microchip PIC*, CRC Press, Florida, 2007, p. 37.

In the West however, *Tài jí* is more popularly known for *Tài jí quán* 太極拳⁶³ or ‘Supreme Ultimate Fist (*quán* 拳),’ simply as a form of Chinese Shadow Boxing or martial art. Therefore, it is important to mention ‘*Tài jí exercises*’ the Daoist martial arts which include the fist, sword, and other weapons, in order to differentiate this concept from *Tài jí* as the Daoist cosmological principle. The question that arises now would be, “what does this martial art have to do with the *Dào* as The Way of the *Yīn* and *Yáng*?”

2. *Tài jí quán* 太極拳 as moving meditation of the *Dào* in action

Tài jí exercises of ‘the fist’ or *quán* 拳, which make no use of any weapons except for the bare hands are practiced for defense training and for health benefits, as well.⁶⁴ Aside from being a physical endeavor, it is actually also a form of moving meditation on the *Dào* by experiencing the alternating roles of *Yīn* and *Yáng* in the body, mind and spirit. Most modern styles of *Tài jí quán* trace their development to at least one of the five traditional schools:⁶⁵ *CHÉN* 陳,⁶⁶ *YÁNG* 楊,⁶⁷ *WŪ / HÁO* 武/郝,⁶⁸ *WÚ* 吳,⁶⁹ and *SŪN* 孫.⁷⁰ There are several new styles such as hybrid forms, and other offshoots of the mainstream styles, but these five family schools are the ones officially recognized by the international community as being the orthodox styles, having developed from the *Wǔ dāng* 武當 tradition.⁷¹ Regardless of which style or tradition, all *Tài jí* exercises make use of the principles of the Extreme Polarity, that is, the interaction of the *Yīn* and *Yáng* as a way of meditating the *Dào* in action.

Concretely speaking, the principle of the *Yīn* and *Yáng* is most obviously experienced in terms of emptiness and fullness respectively, with every moment of inhaling and exhaling as a form of deep breathing controlled from the *dān tián* 丹田 ‘pubic region’ or diaphragm (as opposed to breathing from the upper lungs), and with every gradual movement of the *Tài jí* walk from one leg to another, for example. As one leg is emptied of the body-weight, the other is filled, like alternating lungs in a rhythm of controlled but relaxed breathing. This gradual alternation of fullness and emptiness

⁶³ 太極拳 Also spelled as “t'ai' chi' ch'üan” in the Wade-Giles phonetic system.

⁶⁴ Cf. CHENG Man-ch'ing, *Cheng-Tzu's Thirteen Treatises on T'ai Chi Ch'uan*. North Atlantic Books, 1993, p. 21.

⁶⁵ The full names in Chinese of the founders for each style is given below, indicating the years when they lived.

⁶⁶ 陳王庭; 1580 – 1660 ◦

⁶⁷ 楊露禪; 1799 – 1872 ◦

⁶⁸ 武禹襄; 1813 – 1880 ◦

⁶⁹ 吳全佑; 1834 – 1902 ◦

⁷⁰ 孫祿堂; 1860 – 1933 ◦

⁷¹ 俗話說: 「天下太極出武當」 ◦

heightens one's awareness of the paradoxes that operate in the body, mind, and spirit. For example, one's emptiness leads to fullness, while one's fullness leads to emptiness. One cannot be filled unless one is first emptied. Likewise, one cannot be emptied unless one is first filled. This is an initial example of meditating the *Dào* active within oneself.

Tài jí exercises are organized into 'routines' or *tào lù* 套路, referring to a fixed set of exercises according to a particular style. For example, *Tài jí quán* in 24 moves (which will be presented below) is an official routine promoted since 1956 by the National Sports Commission of the People's Republic of China. This routine is predominantly based on the *Yáng* 楊 but combines other different styles, containing most of the basic movements, thus, becoming one of the most popular forms of Chinese shadow boxing. This routine is regarded as the official form for competition in Mainland China and as the foundation for learning more complicated routines.⁷² The 'formula' or *kǒu jué* 口訣 for the version of *Tài jí quán* in 24 moves is presented in Appendix 2A. Aside from *Tài jí quán*, other forms of *Tài jí* exercises exist, making use of other weapons such as the sword, pole, fan, spear, etc. For the purpose of this study, the focus will only be on *Tài jí quán* in 24 moves and five routines of *Tài jí* sword, which from hereon will be referred to as *Tài jí jiàn* 太極劍, that is, the *Tài jí* exercise of the sword *jiàn* 劍. The formulas for these routines can be found in Appendix 3A. These routines will be presented again in Chapter 3 in a different order, in the context of how these can be used in the ICE.

3. *Tài jí jiàn* in five routines 五個套路 (according to increasing level of difficulty and elaboration):

- 3.1 in 16 movements, *Tài jí jiàn* Official Routine⁷³
- 3.2 in 32 movements, *Tài jí jiàn* Official Routine⁷⁴
- 3.3 in 42 movements, *Tài jí jiàn* Official Routine⁷⁵
- 3.4 in 49 movements, *Tài jí jiàn* *Wǔ dāng* style Official Routine⁷⁶
- 3.5 in 43 movements, *Tài jí jiàn* *Wǔ dāng* style Traditional Routine⁷⁷

⁷² Cf. 李德印「二十四式太極拳〈楊式〉」，大展：2004。

⁷³ Cf. 徐偉軍「十六式太極劍」，華夏出版社：2003。

⁷⁴ Cf. 秦子來「三十二式太極劍」，大展：2007。

⁷⁵ Cf. 李德印「四十二式太極劍」，北京體育大學出版社：2004。

⁷⁶ Cf. 李德印:方彌壽「武當太極劍四十九式」，大展：2003。

⁷⁷ Cf. 武當山道教太和武館，湖北省，2003。

What has been enumerated so far are only five of the countless routines available for *Tài jí jiàn*. Most of their respective ‘formulas’ have already been secularized or simplified by the state monitored Martial Arts Department of the National Sports Commission in China⁷⁸ into mere descriptions of the movements. Among these five routines, only the *Tài jí jiàn Wǔ dāng style Traditional Routine in 43 movements*, has preserved its traditional formula, since this routine was learned by this author not in the central capital of Beijing, but in the mountains of *Wǔ dāng* under a Daoist priest residing there. Just by reading the first four lines (out of the 43) of this formula, one could already sense another mystical world, hinting at a Daoist spirituality of the sword:

- 甲、起勢提按氣宜沉 “The initial movement, rising and pressing, as the *qì* should sink.”
- 乙、左右運化仙人指 “Directing the movement at the finger of the immortal,”
- 丙、三環套月打眼臉 “three moonlike cycles toward the eyelids,”
- 丁、閉劍斜劈輕點水 “as a closed sword cuts obliquely, slightly dashes at the water.”⁷⁹

In fact, one author asserted that in Ancient China some Daoist priests as well as emperors, bureaucrats, and shamans, being referred to as “Warriors fighting against countless demons,”⁸⁰ traditionally made use of sword rituals as part of their exorcist practices:

“The use of a sword, supposed to be magical, would highlight this aspect of their power in as much as they would push and strike their swords upon a divine seal on an altar with loud cries. This invisible exorcist combat against demons would be represented by dances during which they would brandish their swords very conspicuously...”⁸¹

The use of the sword apparently had deep spiritual implications for the Ancient Daoist involving some form of spiritual warfare. Furthermore, the Daoist ritual is “not a sacred promenade: it is always first a war and a fight against the demons. Only after this battle could come a victorious communication with the superior protective

⁷⁸ 國家體委武術處。

⁷⁹ 武當山道教太和武館，湖北省，2003，translated by this author from the original Chinese formula.

⁸⁰ P-H DE BRUYN, *Le Taoïsme*, cit. p. 58.

⁸¹ “L'usage d'un glaive, censé être magique, autant que les cris qu'ils pousseront en frappant sur l'autel leur sceau divin mettront en scène cet aspect de leur pouvoir. Le combat exorciste invisible contre les démons sera figuré par des danses durant lesquelles ils agiteront, de façon très ostensible, leur épée ou cracheront violemment de leur bouche de l'eau bénite préalablement avalée.”, P-H DE BRUYN, *Le Taoïsme*, cit. p. 58, translated by this author from French.

deities.”⁸² Therefore, the sword exercises were not merely for exhibition but rather an expression of the war waged within the spirit world and of a desire to be freed from the torments of demons. Such rituals not for external show but for fighting against evil and for seeking protection from someone greater are common elements also found in the Christian spirituality of the sword.

4. Conclusion One: What *Tài jí* is

So far this study has discussed what *Tài jí* is, and asserted that *Tài jí* exercises comprise a moving meditation on the Extreme Polarity or the *Dào* in action. *Tài jí jiàn*, hinting at a spirituality of the sword in the Daoist context serves as an example of this moving meditation by using a weapon in hand. This study has also suggested how the Extreme Polarity represents the paradoxes of daily life experienced as the alternating principles of *Yīn* and *Yáng* in the body, mind and spirit. But how do these ideas relate to the Christian faith? Before answering this question in depth in part 3 of Chapter Two, this study will first discuss in detail a Christian version of the spirituality of the sword, to see how this connects with *Tài jí jiàn*.

⁸² “Un rituel taoïste n'est pas une promenade sacrée: c'est toujours d'abord une guerre et un combat contre les démons avant d'être seulement ensuite une communication victorieuse avec les divinités protectrices supérieures.”, P-H DE BRUYN, *Le Taoïsme*, cit. p. 58, translated by this author from French.

CHAPTER TWO: A CHRISTIAN THEOLOGICAL APPROACH TO TÀI JÍ

1. The Spirituality of the Sword in the OT and NT

The word for ‘sword’⁸³ in Sacred Scriptures (SS) appears in at least 406 verses. Within each verse, and depending on the translation used, this word may even be mentioned more than twice (Songs 3:8, Isaiah 2:4, Ezekiel 21:14). Out of this total number, 373 verses are derived from the Old Testament (OT), the scriptures revered in Jewish, Christian and, to a certain extent, Islamic traditions. Considering that the sword is mentioned this frequently in the OT, it becomes more worthwhile to study the significance of this word in SS, reflecting on how this may have a tremendous impact on these three religious cultures, which consequently affect at least a third (cf. The Song of the Sword in Zechariah 13: 7-9) of the world’s population today.⁸⁴ Since the sword has been used as a symbol of war and abused even in various religious contexts, perhaps it is worth looking once more into the sword’s significance in the OT, the SS revered by these three great religious cultures in order to offer new insight on what the Word of God really means each time the sword is mentioned. Hopefully, this would reduce the misreading of this sword in SS and derive a more holistic understanding in the larger context of the OT in the light of the NT. Since it may neither be possible nor practical to study all the pertinent texts containing the sword, for the purpose of this study, only a few selected verses which represent repetitive themes will be closely examined to provide a general idea of how the sword is wielded in SS.

1.1 In the OT:

1.1.1 An Insatiable Sword in SS:

“...their swords are weapons of violence.”

Genesis 49: 5

In Genesis 3:24, the sword appears for the first time in SS. The hand of God places “*a flaming sword whirling around, to guard the way of the tree of life.*” In this case, the main function of the sword is to guard something precious, the tree of life,

⁸³ ‘Sword’ is הֶרֶב (*hereb*) in Hebrew (related to the word to ‘destroy, ruin, dry up’), μάχαιρα in Greek, *Gladius* in Latin, 刀劍 and 刀劍 in classical and simplified Chinese respectively.

⁸⁴ Out of the total world population, 2.1 Billion (33%) are Christian, 1.5 billion (21%) Muslim, 14 million (0.22%) are Jewish. Retrieved on 16 July 2012 <http://www.adherents.com/Religions_By_Adherents.html>

against the misuse of man. In Genesis 27:40, the sword begins to take a violent turn, when Esau's blessing is stolen by Jacob. Isaac blesses Esau saying, "You will live by the sword and you will serve your brother. But when you grow restless, you will throw his yoke from off your neck." Here, the sword becomes a mode of life for Esau. In the following verse 41, he hated his brother Jacob and began to plan his vengeance. In the OT the one who draws a sword is a man of military age. To strike "with the mouth [edge] of the sword" (1 Samuel 22: 19)⁸⁵ is to kill using the sword. The sword was part of the normal equipment of OT warriors. A war cry of Israel on one occasion was "the sword of Yahweh and of Gideon" (Kings 7:20). In some passages, the sword is represented as a monster which devours (Deuteronomy 32:42; 2 Samuel 2:26; Isaiah 1:20; Jeremiah 2:30; 12:12; 46:10+) and it also metaphorically means war, often sent or drawn by Yahweh (Leviticus 26:6, 25; 2 Samuel 11:25; Jeremiah 5:12; 46:16; Ezekiel 7:15). The sword also means violence (2 Samuel 12:10), and is an instrument by which Yahweh punishes (Psalm 7:12; Isaiah 34:5 f; 66:16). This is the theme of Ezekiel's "Song of the Sword" (Ezekiel 21: 13-22). "Sword, famine and pestilence" comprise a triple threat against Judah, often found in Jeremiah.⁸⁶ However, in this verse there is more than just a song, for symbolic actions accompany this song of the sword. This text actually refers to sword dancing, a more elaborate version of the dance of doom in Ezekiel (6:11-12).⁸⁷ This dance of doom, with themes of vengeance and violence through the sword, is indeed carried throughout the OT, as can be seen in the following verses from each book:

- Gen 49: 5 "Simeon and Levi are brothers— their swords are weapons of violence."
- Exod 22: 24 "My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless"
- Levi 26: 25 "And I will bring the sword upon you to avenge the breaking of the covenant."
- Numb 20: 18 But Edom answered: "You may not pass through here; if you try, we will march out and attack you with the sword."
- Deut 32: 41 "when I sharpen my flashing sword and my hand grasps it in judgment, I will take vengeance on my adversaries and repay those who hate me."

⁸⁵ K. ELLIGER et W. RUDOLPH, ed., *Biblica Hebraica Stuttgartensia*, Stuttgart, 1967, p. 487, translated by this author from Hebrew.

⁸⁶ Cf. John L. MCKENZIE, *Dictionary of the Bible*, The Bruce Publishing Company, London, 1968, p. 854.

⁸⁷ Cf. Charles M. LAYMON, ed., *The Interpreter's One-Volume Commentary on the Bible*, Abingdon Press – Nashville and New York. 1971. p. 424.

- Josh 6: 21 “They devoted the city to the LORD and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.”
- Judg 1: 8 “The men of Judah attacked Jerusalem also and took it. They put the city to the sword and set it on fire.”
- 1 Sam 15: 8 “He took Agag king of the Amalekites alive, and all his people he totally destroyed with the sword.”
- 2 Sam 11: 25 Say this to Joab: “Don't let this upset you; the sword devours one as well as another. Press the attack against the city and destroy it.”
- 1 King 19: 1 “Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword.”
- 2 King 11: 20 “and all the people of the land rejoiced. And the city was quiet, because Athaliah had been slain with the sword at the palace.”
- 1 Chro 10: 5 “When the armor-bearer saw that Saul was dead, he too fell on his sword and died.”
- 2 Chro 21: 4 “When Jehoram established himself firmly over his father's kingdom, he put all his brothers to the sword along with some of the princes of Israel.”
- Ezra 9: 7 “Because of our sins, we and our kings and our priests have been subjected to the sword and captivity, to pillage and humiliation at the hand of foreign kings, as it is today.”
- Nehe 4: 13 “Therefore I stationed some of the people behind the lowest points of the wall at the exposed places, posting them by families, with their swords, spears and bows.”
- Esth 9: 5 “The Jews struck down all their enemies with the sword, killing and destroying them, and they did what they pleased to those who hated them.”
- Job 15: 22 “He despairs of escaping the darkness; he is marked for the sword.”
- Psal 7: 12 “If he does not relent, he will sharpen his sword; he will bend and string his bow.”
- Prov 5: 4 “but in the end she is bitter as gall, sharp as a double-edged sword.”
- Song 3: 8 “all of them wearing the sword, all experienced in battle, each with his sword at his side, prepared for the terrors of the night.”
- Isa 1: 20 “but if you resist and rebel, you will be devoured by the sword.” For the mouth of the LORD has spoken.”

- Jere 2: 30 “Your sword has devoured your prophets like a ravening lion.”
- Lam 2: 21 “Young and old lie together in the dust of the streets; my young men and maidens have fallen by the sword.”
- Ezek 5: 12 “A third of your people will die of the plague or perish by famine inside you; a third will fall by the sword outside your walls; and a third I will scatter to the winds and pursue with drawn sword.”
- Dan 11: 33 “Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered.”
- Hos 7: 16 “Their leaders will fall by the sword because of their insolent words.”
- Joel 4: 10 Beat your plowshares into swords and your pruning hooks into spears. Let the weakling say, “I am strong!”
- Amos 4: 10 “I killed your young men with the sword, along with your captured horses.”
- Mica 5: 6 “They will rule the land of Assyria with the sword, the land of Nimrod with drawn sword.”
- Nahm 3: 15 “There the fire will devour you; the sword will cut you down and, like grasshoppers, consume you.”
- Zeph 2: 12 “You too, O Cushites, will be slain by my sword.”
- Hagg 2: 22 “I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother.”
- Zech 11: 17 “Woe to the worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye!”

In these 33 books of the OT, the sword is seen as a weapon of war, a symbol of power and punishment, a device of doom and destruction. Indeed, the sword is portrayed as having an insatiable appetite for blood and vengeance, except for a consoling reprise in Isaiah 2:4, where the ‘prophet of doom’ paradoxically prophesies about the coming of a Messianic Kingdom (Isaiah 2:1-5), which is then reiterated in Micah 4:3⁸⁸ in the context of a New Israel (Micah 4: 1-14). In the Messianic peace, swords will be beaten into plowshares (Isaiah 2:4; Micah 4:3). However, this phrase is inverted for the apocalyptic judgment in Joel, when plowshares will be beaten into swords (Joel 4:10).⁸⁹

⁸⁸ ELLIGER, p. 1038

⁸⁹ Cf. J. L. MCKENZIE, *Dictionary of the Bible*, cit. p. 854.

1.1.2 The Sword of the Lord of Love:

“...they will beat their swords into ploughshares.”

Isaiah 2: 4 and Micah 4: 3

Isaiah 2:1-5 speaks of Jerusalem as a Blessing for the World. Since this chapter begins with a new heading (like Chapter 1), it is usually thought that the following verses form the introduction to a new section. These verses are found also in a slightly different textual form in Micah 4: 1-5, where they give a contrasting climax to the judgment of Jerusalem depicted in the final verses of Micah 3. It seems likely that in Isaiah, the oracle is designed to provide a concluding comment to the opening chapter with themes of Jerusalem’s fidelity and faithlessness. Some scripture scholars propose that, since this oracle appears in two prophetic books, these words (in 2: 1) were originally marginal notes suggesting that the saying really belongs to Isaiah.⁹⁰ The place of Jerusalem in the OT tradition is richly illustrated in these verses. As the capital of the Davidic kingdom, it had its political significance. Many passages reveal that Jerusalem gathered devotion as the city in which Solomon built the royal shrine for Yahweh and where the ancient religious symbol, the ark, was found. Furthermore, as the place chosen by God, over which His name was called (cf. e.g. Deuteronomy 12: 5; Jeremiah 7: 10), it must become the very center of the world’s life, supernaturally the *highest of the mountains*, to which the nations will come, the source of the divine law and the divine blessing of peace for the whole world. Here, the reality of God’s presence and his judgment of the world (cf. Psalm 82) and the hope of new life which is his promise (cf. Ezekiel 47) are expressed in vivid symbols. Echoing its beginning (1: 2-3), the section closes (verse 5) with an appeal to Israel to respond and find her true way of life. The whole passage, linking together oracles of the prophet and other sayings, some of which may be of later origin, presents a unified picture. It carries a powerful message of warning and promise.⁹¹

In an English translation of Isaiah, ‘The Book of Judgment’⁹² is given as a title for this first part (Chapters 1 to 39). The second part, beginning with Chapter 40, which some scripture scholars refer to as Deutero-Isaiah, is entitled ‘The Book of Consolation.’ However, as early as in Chapter 2, the unexpected theme of consolation is already expressed, as the *sword is beaten into plowshares*. Apparently Chapter 2 serves as an overture containing both themes of judgment and consolation, whose latter theme to “*Comfort my people*” is further developed much later in Chapter 40. A closer look at Chapter 2 reveals in depth this theme of consolation:

Isaiah, Chapter 2: Zion, the Messianic Capital

1 This is what Isaiah, son of Amoz, saw concerning Judah and Jerusalem.

⁹⁰ Cf. C. M. LAYMON, *The Interpreter’s One-Volume Commentary on the Bible*, cit. p.333.

⁹¹ *Ibid.*

⁹² Cf. *The New American Bible*, St. Pauls, Manila, 1995, p. 824.

2 In days to come, the mountain of the Lord's house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it;

3 many peoples shall come and say: "Come, let us climb the LORD'S mountain, to the house of the God of Jacob, that he may instruct us in his ways, and we may walk in his paths." For from Zion shall go forth instruction, and the word of the LORD from Jerusalem.

4 (a) He shall judge between the nations, and impose terms on many peoples.

(b) They shall beat their swords into plowshares and their spears into pruning hooks;

(c) One nation shall not raise the sword against another nor shall they train for war again.

5 O house of Jacob, come, let us walk in the light of the LORD!

As can be seen in verse 4, the sword appears twice, and in a rather conciliatory manner. The sword will be *beaten into plowshares* implies that it will now be used for agricultural instead of military purposes. Instead of a weapon of war, the sword of the Lord of love becomes a life-giving tool of nurturance.

"One nation shall not raise the sword against another, nor shall they train for war again" surely strikes a consoling note in the midst of all the previous bloodshed. But when will all this consolation take place? Verse 2 gives the answer, "*In days to come, The mountain of the Lord's house shall be established as the highest mountain and raised above the hills.*" This verse is understood by some scripture scholars as the Messianic destiny which ensures Judah's later restoration. In the Messianic kingdom, the prophets generally see the Lord's house as the seat of authority and the source of clear and certain doctrine, with its rule willingly accepted by all peoples, maintained by spiritual sanctions, and tending to universal peace.⁹³

The mention of Zion as Yahweh's abode, the place of his special protection and the goal of the pilgrimage of the nations, with the hope for peace and the destruction of weapons, are among the themes found in the 'Zion Psalms' (Psalms 46; 48; 76; 87; 34: 62).⁹⁴ Although some scholars deny that this oracle is authentically from Isaiah's hand, it coheres with his concept of Yahweh as universal king and with other aspects of his teaching. Although the oracle is also found in Micah 4: 1-4, the prophet who foretold the Temple's destruction (Micah 3: 12) did not speak these words.⁹⁵ Other scripture scholars assert that since this passage is found substantially unchanged in Micah, it most probably has Isaiah as its author.⁹⁶ A closer look at Micah 4 reveals that indeed, much of the original 'Isaianic' text (*italicized*) remains intact:

⁹³ *Ibid.*, p. 826.

⁹⁴ Cf. *The New Jerome Biblical Commentary*, Raymond Brown et al. Prentice Hall, Englewood Cliffs, New Jersey. 1990, p. 232.

⁹⁵ *Ibid.*

⁹⁶ Commentary taken from: *The New American Bible*, p. 1073.

Micah, Chapter 4: The People To Be Restored

1 *In days to come the mount of the LORD'S house Shall be established higher than the mountains; it shall rise high above the hills, And peoples shall stream to it:*

2 *Many nations shall come, and say, "Come, let us climb the mount of the LORD, to the house of the God of Jacob, That he may instruct us in his ways, that we may walk in his paths." For from Zion shall go forth instruction, and the word of the LORD from Jerusalem.*

3 *He shall judge between many peoples and impose terms on strong and distant nations; They shall beat their swords into plowshares, and their spears into pruning hooks; One nation shall not raise the sword against another, nor shall they train for war again.*

4 Every man shall sit under his own vine or under his own fig tree, undisturbed; for the mouth of the LORD of hosts has spoken.

5 For all the peoples walk each in the name of its god, but we will walk in the name of the LORD, our God, forever and ever.

6 On that day, says the LORD, I will gather the lame, and I will assemble the outcasts, and those whom I have afflicted.

7 I will make of the lame a remnant, and of those driven far off a strong nation; and the LORD shall be king over them on Mount Zion, from now on forever.

The main question which comes to mind is this: why were these three verses repeated in Micah? More significantly, the last of these three verses is the only 'sword' scripture in the bible repeated word per word. Why the repetition? Perhaps, the word of God wishes to reveal an important message regarding the sword, quite different from all the previous verses of violence and vengeance, a message that bears repeating, for all believers to take heed. Taking a closer look once more at that one verse, considering the original language and various translations, may help reveal something more.

Regarding the Translations,⁹⁷ the Hebrew text (BHS)⁹⁸ is presented first, as this Masoretic Text is generally regarded as the original version and is the source of all OT translations. The Greek version is then presented, as the Septuagint (LXX)⁹⁹ was the

⁹⁷ Legend of Abbreviations:

passage	Isaiah Chapter two, verse four
BHS	Hebrew Masoretic Text, <i>Biblica Hebraica Stuttgartensia</i>
LXX	Greek, Septuaginta
VG	Latin, Vulgata
NAB	English, The New American Bible
<i>Sī gāo</i> 思高	Chinese, Duns Scotus Franciscans' Catholic Translation 思高聖經
<i>Hé hé</i> 和合	Chinese, Gideon's (Non-Catholic) Holy Bible Chinese Union Version 简体中文和合本聖經
ArB	Arabic Bible

⁹⁸ K. ELLIGER et W. RUDOLPH, *Biblica Hebraica Stuttgartensia*, cit.⁹⁹ Alfred RAHLFS, *Septuaginta*, Deutsche Bibelgesellschaft Stuttgart, Stuttgart, 1982.

earliest translation used by the early Christians and remains in use by Orthodox and Eastern Rite Christians today. The Latin version follows, as the Vulgate (VG)¹⁰⁰ has long been the authoritative text for the Latin Rite of the Catholic Church. The New American Bible (NAB)¹⁰¹ is chosen for the English version as this is translated from the Original languages with critical use of all the ancient sources.¹⁰² Furthermore, this version is widely distributed both in the Philippines and the U.S.A., both nations having the largest English speaking Catholic population in the world. The Duns Scotus 「思高」¹⁰³ Mandarin version is an official version widely used by Chinese Catholics, while the Chinese Union Version 「和合」¹⁰⁴ (in simplified characters) is most widely used by Protestants or non-Catholic Chinese Christians in China. Finally, the Arabic Bible (ArB)¹⁰⁵ is provided in the hope that friends from the Arab world may be able to engage in dialogue regarding the message of peace in these verses, and find the necessary connection to the Holy Qur'an.

In order to shed more light on what the oracle indicates will happen during the Messianic peace, the verbs in this passage shall be further examined.

Passage	Isaiah 2: 4 (a)
BHS	וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים ¹⁰⁶
LXX	καὶ κρινεῖ ἀνὰ μέσον τῶν ἔθνων καὶ ἐλέγξει λαὸν πολὺν ¹⁰⁷
VG	<i>Et iudicabit gentes et arguet populos multos;</i> ¹⁰⁸
NAB	He shall judge between the nations, and impose terms on many peoples. ¹⁰⁹
Sī gāo 思高	他將統治萬邦， 治理眾民； ¹¹⁰
Hé hé 和合	他必在列國中施行審判， 為許多國民斷定是非。 ¹¹¹
ArB	فَيَقْضِي بَيْنَ الْأُمَمِ وَيُنْصِفُ لِشُعُوبٍ كَثِيرِينَ،

¹⁰⁰ Aloisius GRAMATICA, ed., *Vulgata*, Vaticanis, MCMXXIX.

¹⁰¹ *The New American Bible*, St. Pauls, Manila, 1995.

¹⁰² NAB, p. [3].

¹⁰³ *Sī gāo běn Shèng jīng*, Catholic Chinese Bible 「思高本聖經」，台北，一九六九年。

¹⁰⁴ *Hé hé běn Shèng jīng*, Protestant Chinese Bible 「和合本聖經」，上海，一九零六年。

¹⁰⁵ مصر - هيمانوت تكللا الانبا كنيسة - بالإسكندرية الأرثوذكس الأقباط بطريركية /

URL: <http://St-Takla.org> / على بنا إتصل : site@st-takla.org

¹⁰⁶ BHS, p. 678.

¹⁰⁷ LXX, p. 568.

¹⁰⁸ VG, p. 676.

¹⁰⁹ NAB, p. 826.

¹¹⁰ 思高 p. 1152.

¹¹¹ 和合.

The verb to ‘judge’ in Hebrew [שָׁפַט] translated into the Greek [κρινει] could also mean to separate, decide, or govern. The Latin [*iudicabit*], could also mean to sentence, conclude, decide, declare, appraise. The Chinese Catholic and Protestant versions respectively translate this word as [tǒng zhì] 「統治」 and [shī xíng shěn pàn] 「施行 审判」.

As for the verb ‘to impose’ (terms), the Hebrew [הוֹכִיחַ] could also mean to ‘rebuke.’ The Greek [ελεξει] could also mean to expose, bring to light, convict, refute, accuse, while the Latin [*arguet*] could mean to argue, prove, allege, disclose, accuse, complain of, charge, blame, convict. The Chinese Catholic and Protestant versions respectively translated this word as [zhì lǐ] 「治理」 and [duàn dìng shì fēi] 「断定是非」.

Passage	Isaiah 2: 4 (b)
BHS	וְכָתְתוּ הַרְבֹּתֵם לְאֵתִים וְהִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת
LXX	καὶ συγκόψουσιν τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα
VG	<i>et conflabunt gladios suos in vomeres et lanceas suas in falces;</i>
NAB	They shall beat their swords into plowshares and their spears into pruning hooks;
Sī gāo 思高	致使眾人都把自己的刀劍鑄成鋤頭， 將自己的槍矛製成鐮刀；
Hé hé 和合	他们要将刀打成犁头， 把枪打成镰刀。
ArB	فَيَطْبَعُونَ سِيفَهُمْ سِكِّكًا وَرِمَاحَهُمْ مَنَاجِلَ.

As for the fate of the sword in this verse, the verb to ‘beat’ in Hebrew [כָּתַת] could also mean to crush, or trudge. The Greek [κοπτω] means to cut off, beat one’s chest in grief, mourn, lament. The Latin [*conflabunt*] could mean to forge, refine, purify. The Chinese Catholic and Protestant versions respectively translate this word as [zhù chéng] 「鑄成」 and [dǎ chéng] 「打成」.

Verse	Isaiah 2: 4 (c)
BHS	לֹא-יִשָּׂא גוֹי אֶל-גּוֹי חֶרֶב וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.
LXX	καὶ οὐ λήμψεται ἔτι ἔθνος ἐπ’ ἔθνος μάχαιραν καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν
VG	<i>non levabit gens contra gentem gladium, nec exercebuntur ultra ad proelium.</i>
NAB	One nation shall not raise the sword against another, nor shall they train for war again.
Sī gāo 思高	民族與民族不再持刀相向， 人也不再學習戰鬥。
Hé hé 和合	这国不举刀攻击那国， 他们也不再学习战事。
Arb	لَا تَرْفَعُ أُمَّةٌ عَلَى أُمَّةٍ سِيفًا، وَلَا يَتَعَلَّمُونَ الْحَرْبَ فِي مَا بَعْدَ.

Nations will no longer ‘raise’ the sword against another. This verb in Hebrew [רָפוּ] could also mean to carry, lift, bear, endure, suffer. The Greek [λαμβάνω] simply means to take, receive while the Latin [*levabit*] could also mean to lift, raise, hold up, support, erect, set up. The Chinese Catholic and Protestant versions respectively translate this as [chí dāo xiāng xiàng] 「持刀相向」 and [jǔ dāo gōng jī] 「举刀攻击」.

After examining the translations of these verses, perhaps one could derive a new insight regarding the content of this Messianic oracle and understand more how the sword shall be used during the Messianic peace. As the sword was generally a symbol of power, punishment, violence and vengeance in the OT, the Lord God evidently used this kind of language (of power, punishment, violence and vengeance) which was more easily understood by His people Israel. However, in the Messianic era, the language changes, and the sword becomes a life giving instrument of peace. The yearning for this kind of Messianic peace is perhaps shared by the majority of the world’s population. The Jewish SS have revealed that they were still waiting for the Messiah, while the Muslims also await the Mahdi (divinely guided one, Muslim Messiah) as an eschatological figure who will come to bring about a time of justice and peace.

An honest question would be, in what ways are Jewish and Muslim believers still waiting for the Messiah? As for all Christians, the Messiah has already come. He¹¹² is Jesus the Christ. But Christians could challenge themselves and ask, is this belief expressed in non-violent action? If so, then there should no longer be any need for the sword as a weapon of war. If they still believe that violence is the only way to resolve conflicts, then this would mean that the Messiah has yet to come.

Perhaps one objection would be, “I truly believe that the Messiah has come, but my neighbors don’t, and they continue to use the sword of violence against me and my family!” Indeed, this would be a great challenge for most believers: to be true witnesses, martyrs in the truer sense of the word, to place greater faith, hope, and love in the peace which the Messiah brings, to exercise one’s freedom to respond with acts of non-violence, and to allow the Messianic peace to become a reality for all people. For those who believe that the Messiah has come, the oracle of Isaiah could be thus understood:

The Messiah will come again to judge, decide, and govern among all nations.

He will bring to light and disclose the truth among all peoples.

Swords will be beaten, crushed, cut off,

then forged, refined and purified to become life giving tools .

Nations will no longer raise, support or suffer the sword.

They will no longer learn the art of war.

¹¹² This author has opted to capitalize the ‘H’ for He, Him, Himself when referring to any of the Divine Persons (except when direct citations do otherwise), to facilitate future translations into Chinese, as this is consistent with the Catholic Chinese practice of providing the special pronoun 祂 *Tā* to refer only to God.

The sword which was a weapon of destruction is eventually destroyed and becomes a life-giving instrument. In reality, this oracle is already taking place at this very moment, in the hearts of those who truly believe.

1.2 In the NT:

So far, what has been studied is the sword in the OT, and how the majority of the verses speak of the sword as a tool of doom. As had been mentioned earlier, out of the 406 verses of the SS where the sword appears, 373 are from the OT. Now, what do the remaining 33 verses of the sword in SS from the NT reveal about the spirituality of the sword? Perhaps by no coincidence, according to Church traditions 33 was also the age of Jesus Christ when he was crucified.¹¹³ Jesus as the Word Incarnate and the fulfillment of the SS, comes after at least 1000 years of Jewish history involving the violence of the sword in the OT.¹¹⁴ Now he brings another message about the sword through these symbolic 33 years of life on earth revealed through these 33 verses in the NT:

- Matthew 10: 34 I have not come to bring peace, but a sword.
- Matthew 26: 47 Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people.
- Matthew 26: 51 Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear.
- Matthew 26: 52 Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword."
- Matthew 26: 55 At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit?"
- Mark 14: 43 Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders.
- Mark 14: 47 But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear.
- Mark 14: 48 Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit?"

¹¹³ Cf. Colin J. HUMPHREYS and W. G. WADDINGTON, "Dating the Crucifixion," in *Nature* 306, December 22/29, 1983, pp. 743-46.

¹¹⁴ Cf. Robert D. WILSON, *A Scientific Investigation of the Old Testament*, Sunday School Times, Inc, Philadelphia, PA, 1926, p. 11.

- Luke 2: 35 so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.’
- Luke 21: 24 they will fall by the edge of the sword and be taken away as captives among all nations; and Jerusalem will be trampled on by the Gentiles, until the times of the Gentiles are fulfilled.
- Luke 22: 36 And the one who has no sword must sell his cloak and buy one.
- Luke 22: 38 They said, ‘Lord, look, here are two swords.’
- Luke 22: 49 ‘Lord, should we strike with the sword?’
- Luke 22: 52 ‘Have you come out with swords and clubs as if I were a bandit?’
- John 18: 10 Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear.
- John 18: 11 Jesus said to Peter, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’
- Acts 12: 2 He had James, the brother of John, killed with the sword.
- Acts 16: 27 When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself,
- Romans 8: 35 Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- Romans 13: 4 But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain!
- Ephesians 6: 17 Take the helmet of salvation, and the sword of the Spirit, which is the word of God.
- Hebrews 4: 12 Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.
- Hebrews 11: 34 quenched the flames of fire, and escaped death by the edge of the sword. Their weakness was turned to strength.
- Hebrews 11: 37 They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted,
- Revelation 1: 16 In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force.

- Revelation 2: 12 ‘And to the angel of the church in Pergamum write: These are the words of him who has the sharp two-edged sword:
- Revelation 2: 16 Repent then. If not, I will come to you soon and make war against them with the sword of my mouth.
- Revelation 6: 4 And out came another horse, bright red; its rider was permitted to take peace from the earth, so that people would slaughter one another; and he was given a great sword.
- Revelation 6: 8 they were given authority over a fourth of the earth, to kill with sword, famine, and pestilence, and by the wild animals of the earth.
- Revelation 13: 10 If you are to be taken captive, into captivity you go; if you kill with the sword, with the sword you must be killed.
- Revelation 13: 14 it deceives the inhabitants of earth, telling them to make an image for the beast that had been wounded by the sword and yet lived;
- Revelation 19: 15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule (will shepherd) them with a rod of iron;
- Revelation 19: 21 And the rest were killed by the sword of the rider on the horse, the sword that came from his mouth; and all the birds were gorged with their flesh.

Reading through these NT verses, one notices that only two Greek words were used to refer to the sword, namely, *μαχαρια* and *ρομφαια*.¹¹⁵ The former could literally refer to a large knife or dagger, short sword (typical roman sword), or dirk. Figuratively, it could mean war or judicial punishment.¹¹⁶ The latter, could refer to a broadsword, saber, or a long and broad cutlass (any weapon of the kind, literally or figuratively), probably of foreign origin.¹¹⁷ Out of the 33 verses that mention the sword from the NT, the following two verses would merit closer scrutiny:

¹¹⁵ *Ρομφαια* has seven occurrences in the NT while other Greek words for sword such as *ξίφος*, *κοπίς*, and the more common *σπάθη* were not included in the LXX. Even the word *Σπάθη* which was loaned into Latin as *spatha*, then later into Italian as *spada* and Spanish *espada* can not be found in the LXX.

¹¹⁶ Cf. D.H. GORDON, “Scimitars, Sabres and Falchions,” in *Man*, Vol 58, Royal Anthropological Institute of Great Britain and Ireland, 1958, p. 24.

¹¹⁷ Cf. Christopher WEBBER, Angus MCBRIDE, *The Thracians, 700 BC – AD 46*, Osprey Publishing, Boston, 2001.

1.2.1 The sword that Jesus brings:

“I have come to bring the sword”

Matthew 10: 34

Jesus shocks his disciples with this declaration. What could this mean? The sword is really a symbol of division. In the synoptic passage of Luke (12: 51), Jesus says “Do you think that I have come to establish peace on the earth? No, I tell you, but rather division.” Does this mean that Jesus does not want peace after all? It seems so, but only if these verses are taken out of context. Therefore, one must understand them as the fulfillment of the OT, which has already been discussed earlier. Jesus is taking a symbol of war and violence, but it has already been made known that, when the Messiah comes, these swords of violence will be converted into instruments of peace, according to the Messianic oracles of Isaiah and Micah. In this case, it is Jesus the Messiah Himself incarnate, who brings the sword. In the end, Jesus really comes to bring peace, but a “peace that the world cannot give” (John 14: 27), therefore, a peace that first involves some kind of struggle, which may even mean painful disagreements among family members (Matthew 10: 35-36).¹¹⁸ Ultimately, the sword that Jesus brings involves a war within, requiring the discernment of spirits in seeking the Truth buried in the depths of even the most controversial issues.

How then shall one explain the other verses when Jesus says, “He who has no sword, let him buy one” (Luke 22: 36). Was he advocating a time for war? Referring to the passage of Qoholeth (3: 8), Jesus could be asserting that there is a time for everything, a time for war, and a time for peace. But what kind of war? Here, He surely declares that the time for using the sword is now, but in what sense? When His disciples say “Lord, behold, here *are* two swords.” Jesus responds “it is enough,” indicating that they did not understand what He meant. This becomes even clearer when one of them strikes off the ear of a servant with the sword, Jesus immediately heals the victim to reverse the damage done by the sword. If the sword of violence is not what Jesus is asking us to acquire, what kind of sword is it then?

¹¹⁸ For example, when this author attended a street demonstration as a Jesuit novice to protest the controversial execution of the first death-row convict in the post-Marcos era, [cf. Enbanc Decision (1996-06-25) People of the Philippines vs. Leo Echegaray (GR 117472) Supreme Court of the Philippines.] this author’s closest family members reprimanded him saying, “why are you defending him (the convict)? That man raped his daughter!” Unfortunately, at that emotionally charged moment, this author did not have the right words to say, and actually agreed with his loved ones, thinking for a moment, “it is true, what that man did was dreadful, therefore...” but deep within these issues were these piercing words “you shall not kill, (Ex 20: 13 and Dt 5: 17.)...judge not, and you will not be judged (Mt 7: 1),...neither do I condemn you, ...go and sin no more. (John 8: 11)” These were the swords from the mouth of God which were dividing his own family members among themselves.

1.2.2 The spiritual sword of discernment:

“Take the helmet of salvation, and the sword of the Spirit,
 which is the word of God.”

Ephesians 6:17

This verse merits even closer scrutiny. St. Paul in his letter to the Ephesians does not mince words. He states categorically “the sword of the Spirit, which is the word of God.” In this verse, he exhorts the Christian to courage and prayer based on the Word of God, using the imagery of the dress and equipment of Roman soldiers. Here he asserts that the Christian’s readiness for combat is not against human adversaries, rather against the spiritual powers of evil (Ephesians 6: 10-17).¹¹⁹ In connection to this imagery of spiritual warfare, the letter to the Hebrews (4: 12) sheds more light on this sword of the Spirit, “for the word of God is living and active, sharper than any double-edged sword, piercing until it divides soul and spirit, joints and marrow, as it judges the thoughts and purposes of the heart.” The Word of God is compared to a sharp double-edged sword as it has the capacity to divide and discern between fine differences, implying that it is in fact a spiritual sword of discernment, the kind of sword Jesus has come to bring (Matthew 10: 34), which is the same sword that he is inviting His followers to acquire (Luke 22: 36).

This image of a two-edged sword is then reiterated in the book of Revelations, “from his mouth came a sharp, two-edged sword” (Revelation 1: 16), “These are the words of him who has the sharp two-edged sword” (Revelation 2: 12), implying that the sword needs to be well understood as it can strike both ways. It can either help or hurt someone, depending on the state of the soul. Those who are in an unrepentant state of sin will be destroyed by the Word of God.¹²⁰ Those who have confessed their sins and believe in God’s mercy on the other hand will be saved by the same Word. “Repent then. If not, I will come to you soon and make war against them with the sword of my mouth.” (Revelation 2: 16). Repetition of the phrase that the sword “came from his mouth” (Revelation 19: 15) further confirms that the sword is in fact the Word of God spoken through the mouth of angels, the apocalyptic rider (Revelation 19: 21) and the Son of Man (Revelation 1: 16), Jesus Christ, the Incarnate ‘Logos of God’ (λογος του θεου, Revelation 19: 13). This is actually the same efficacious sword that comes from the mouth of the reader at every Christian liturgy of the Word. The apocalypse reveals that this sword has the power to wound the spiritual adversary which “deceives the inhabitants of earth, telling them to make an image for the beast that had been wounded by the sword and yet lived” (Revelation 13: 14). This passage indicates that the spiritual warfare is still ongoing, for the enemy still lives and continues to deceive people. Therefore, there is an urgent need to discern the spirits, to know the deceits of the enemy. Following the method of comparing translations used for the OT earlier, the following nuances can be deduced:

¹¹⁹ Commentary taken from: NAB, p. 299.

¹²⁰ Commentary taken from: NAB, p. 387.

Passage	Ephesians 6: 17
BHS	¹²¹ וקחו את כובע הישועה וחרב הרוח שהיא דבר האלהים:
LXX	καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ ¹²²
VG	<i>et galeam salutis adsumite et gladium Spiritus quod est verbum Dei</i> ¹²³
NAB	Take the helmet of salvation, and the sword of the Spirit, which is the word of God ¹²⁴
Sī gāo 思高	並載上救恩當盔，拿著聖神作利劍，即天主的話 ¹²⁵
Hé bé 和合	你們要以救恩作頭盔，以上帝的話作聖靈所賜的寶劍
ArB	واضعين الخالص حُودَةً، ومُشهرين كَلِمَةَ اللَّهِ سَيْفًا لِلرُّوحِ،

The original Greek verb [ὃ ἐστίν] is rendered in English as ‘is the,’ in Latin as [*quod est*], and in Hebrew as [שהיא]. Therefore, it becomes clear that St. Paul is equating ‘the sword of the Spirit’ which in the original Greek is [μάχαιραν τοῦ πνεύματος], [*gladium Spiritus*] in Latin and [וחרב הרוח] in Hebrew to be the equivalent of the Word of God [ῥῆμα θεοῦ], [*verbum Dei*], [דבר האלוהים:] in Greek, Latin, and Hebrew respectively. The problem now arises in the Chinese translations of “The sword of the Spirit.” The Catholic *Sī gāo* 思高 version translates this as: 拿著聖神作利劍，literally meaning, ‘taking the Holy Spirit as a sharp sword.’ The protestant *Hé bé* 和合 version on the other hand renders this phrase as 作聖靈所賜的寶劍，literally meaning ‘as the precious sword given by the Holy Spirit,’ equating this clause with ‘the Word of God.’¹²⁶

Ultimately, this “Sword-Word of God” is the Second Person of the Trinity, Christ Jesus Himself. Therefore, it is only through Jesus the Incarnate Word of God that any human being can make any valid spiritual discernment. But how should the ordinary man make use of such a sword? Or rather, how should he place himself at the disposal of this Spiritual Sword, which is the Word of God? Let us see what history of man reveals.

¹²¹ Casiodoro DE REYNA, ed., *The New Testament in Hebrew and Spanish*, The Trinitarian Bible Society, London, p. 389.

¹²² Alfred MARSHALL, *The Interlinear Greek-English New Testament*, Samuel Bagster and Sons, London, 1973, p. 775.

¹²³ VG, p. 1096.

¹²⁴ NAB, p. 299.

¹²⁵ 思高 p. 1825.

¹²⁶ Translated by this author from the Chinese bibles cited.

2. Sword conversion: From violent death-dealing weapons to peaceful life-giving instruments

2.1 *The sword in the crusades: From an OT to a NT understanding*

The term 'crusade' was derived from the French term *croisade* for taking up the cross.¹²⁷ However, historians will not deny that crusaders not only took up the cross, but also the sword, using and abusing it as a weapon of violence, in the name of the Cross of Christ and the Catholic Church, during the crusades which bore the emblem of the cross.

The First of the Crusades (1096–1099), launched on the 27th November 1095 by Pope Urban II, was undoubtedly a military expedition carried out mostly by Western European Christians. There were at least two motivations behind this crusade, namely, to respond to an appeal from Byzantine Emperor Alexios I Komnenos, who requested from the west volunteers to aid his army against the invading Muslim Turks from Anatolia, and secondly, to regain the Holy Land which had been invaded by the Muslims during their conquest of the Levant (632–661).¹²⁸ During the crusade, several hundred thousand soldiers, knights and peasants from all over Western Europe responded to the Pope's call, gathered at Constantinople and received from him a plenary indulgence. They became Crusaders by taking vows,¹²⁹ by taking to the sword and training for battle. When they finally arrived at Jerusalem, they launched an assault on the city and captured it in July 1099, massacring many of the city's Muslim and Jewish inhabitants.¹³⁰

This first crusade attained the intended goal of recapturing Jerusalem, however not without much bloodshed. The sword of bloodshed continued through a series of Crusades, primarily against Muslims in the Levant, until the last (8th or 9th depending on varying historical criteria) in 1291. Not all crusades were victorious. The later ones failed, the crusaders having been defeated and the survivors forced to return home. Whether or not the crusades really attained the goals for which they were intended is much debated. In the end, what cannot be denied is that the sword had carried out thoroughly its mission of death upon several Muslim, Jewish and Christian victims as well.

In the Jubilee year of 2000, Pope John Paul II in the name of the Catholic Church, apologized and asked for forgiveness from all the victims of violence who had suffered

¹²⁷ *American Heritage Dictionary of the English Language*, Fourth Edition, Houghton Mifflin Company, 2009, retrieved on 1 June 2012 < <http://en.wikipedia.org/wiki/Crusades> >

¹²⁸ Cf. Jonathan RILEY-SMITH, *The Oxford History of the Crusades*, Oxford University Press, New York, 1999, pp. 1-2.

¹²⁹ Cf. Thomas ASBRIDGE, *The Crusades: The Authoritative History of the War for the Holy Land*, Oxford, 2011, pp. 1-6.

¹³⁰ Cf. Christopher TYERMAN, *God's War: A New History of the Crusades*, Belknap Press of Harvard University Press, Cambridge, 2006, pp. 51–54.

at the hands of Christians, especially during the crusades.¹³¹ Long before this public apology, many of these sword wielding military orders of knights had already either been disbanded (e.g. Knights Templar)¹³² or converted into servants of charity, working in the hospitals (Knights of Malta, also known as Knights Hospitaller)¹³³ or serving as guardians of sacred shrines (Knights of the Holy Sepulcher).¹³⁴ This conversion of the Knights' ecclesiastical function reflects the fruit of a discernment based on gospel values, and the Messianic oracle. In this sense, the knights have forged their weapons of violence into life giving instruments, indicating the dawn of the Messianic peace.

2.2 In today's situation of warring nations

Unfortunately, in many parts of the world, the contemporary man is still refining the effectiveness of his sword as a weapon of violence, sharpening the blade beyond human perception, extending the edge and expanding its range for mass destruction beyond human comprehension. Observing world news of this last decade, one would discover the tremendous terror ironically wreaked by some of the world's most devoutly religious cultures. In July 2006, the sole Jewish nation and the predominantly Islamic Lebanon engaged in a tragic war which claimed over a thousand (mostly Lebanese) lives in less than two months.¹³⁵

In Islamic Iraq, it was reported that there were countless victims of military clashes and of Muslim suicide bombers¹³⁶ since the March of American 'Crusaders' in 2003.¹³⁷ From that time until May 2007, at least 3,400 members of the U.S. military have lost their lives due to this 'Crusade.' What was meant to be a "war on terrorism"¹³⁸ was the American government's response to the Muslim extremists who hailed their sui-

¹³¹ Cf. Edward STOURTON, *John Paul II: Man of History*, London, 2006, p. 1.

¹³² Cf. Michael JONES, ed., *The New Cambridge Medieval History*, vol. 6: c. 1300 - c. 1415, Cambridge, 1998, p. 209.

¹³³ Knights of Malta, also known as Knights Hospitaller, *Ibid.*

¹³⁴ Knights of the Holy Sepulcher, *Ibid.*

¹³⁵ Cf. Uzi RUBIN, *The Rocket Campaign against Israel during the 2006 Lebanon War*, The Begin-Sadat Center for Strategic Studies, Bar-Ilan University, Tel Aviv, 2006, p. 12.

¹³⁶ Cf. Walter PINCUS, "Violence in Iraq Called Increasingly Complex" in *Washington Post*, November 17, 2006, retrieved on 4 July 2012 <<http://www.washingtonpost.com/wp-dyn/content/article/2006/11/16/AR2006111601509.html>>

¹³⁷ Cf. Victor THORN, "Secret Memos Reveal Bush Saw Iraq War as 'Christian' Crusade," in *American Free Press*, Issue # 22, June 1, 2009, retrieved on 4 July 2012 <http://www.americanfree-press.net/html/bush_crusade_179.html>

¹³⁸ President Bush speaking spontaneously, without the aid of advisers or speechwriters, put a word on the new American purpose that both shaped it and gave it meaning. "This crusade," he said, "this war on terrorism," retrieved on 20 May 2007 <<http://www.thenation.com/doc/20040920/carroll>>, also Cf. Presidential Address to the Nation, <http://georgewbush-whitehouse.archives.gov/news/releases/2001/10/20011007-8.es.html> The Treaty Room, Office of the Press Secretary, October 7, 2001.

cide pilots¹³⁹ as martyrs and saints after their terrorist attack on New York's World Trade Center on September 11, 2001, which also claimed over 3,000 lives.¹⁴⁰ This list of religion-related bloodshed is dreadfully endless. The perpetrators are, sad to say, mostly Christian, Jewish, and Muslim believers. When will all of this senseless killing in the name of God come to an end? "*Must the sword devour forever?*" (2 Sam 2: 26) laments a prophet.

3. A Theological approach to *Tài jí*

What does *Tài jí* have to offer in response to the violent misuse of the sword in the world today? Coupled together with ICE, a powerful instrument of Christian peace and discernment may actually be rediscovered.

To recapitulate some of the previous points, this study has asserted that *Tài jí* exercises comprise a moving meditation on the Extreme Polarity or the *Dào* in action. *Tài jí jiàn*, hinting at a spirituality of the sword in the Daoist context serves as an example of this moving meditation by using a weapon in hand. The Extreme Polarity represents the paradoxes of daily life experienced as the alternating principles of *Yīn* and *Yáng* in the body, mind and spirit. Reiterating a question raised earlier, "how do these ideas relate to the Christian faith?" Then to add another question, "how can they be applied to the practice of ICE, as a possible response to the violent use of the sword in the world today?" The answers could possibly be found by meditating on a visual representation of the *Yīn* and *Yáng* known as the *Tài jí tú* 太極圖¹⁴¹ or 'the Diagram of the Extreme Polarity' (presented below and in Appendix 4A). What would be the initial problem regarding this image?



¹³⁹ Cf. John ESPOSITO, *Unholy War: Terror in the Name of Islam*, New York, 2003, pp. 4-11.

¹⁴⁰ Cf. Lawrence WRIGHT, *The Looming Tower: Al-Qaeda and the Road to 9/11*, Vintage Books, 2007, pp. 309-315.

¹⁴¹ Cf. CHING Yao-shan (景耀山), *Unity of Opposites: A Chinese Interpretation of Newman*, Cardinal Bea Institute, Manila, 1987, pp. 4-13.

The *Tài jí tú* has been sometimes viewed in the Christian west as a symbol expressing a dualist concept similar to Manichaeism which asserted the existence of two equal opposing forces representing the reign of light and the reign of darkness.¹⁴² Such a concept is incompatible with the Christian faith, since God and the devil are not two equal opposing forces. Rather, the devil as the prince of darkness, is merely a fallen creature of the God of light. Therefore, the *Tài jí tú* can not be a representation of God and the devil in this dualistic sense. This becomes clearer as one notices the white dot in the black fish-shaped region (*Yīn*), and inversely, the black dot in the white region (*Yáng*), for the Christian scriptures assert that “in God, there is no darkness.” (1 John 1: 5). Likewise, in the devil, there is no place for God, as evil is understood as the absence of God.¹⁴³ Rather, the *Tài jí tú* represents the Extreme Polarity experienced in the physical world as viewed in terms of Daoist metaphysical principles, that is, the existence of contradictory principles in constant interaction, each of which paradoxically contain the other; the negative (*Yīn*) and the positive (*Yáng*), shadows and light, emptiness and fullness, receiving and giving, the mysterious and the obvious,¹⁴⁴ to cite a few examples. Some have also suggested the Extreme Polarity as representing the feminine and the masculine principle, which sometimes applies, but one should be cautious not to stereotype the feminine and the masculine principle in all cases. For example, in the case of a married couple, the wife (female) sometimes performs the role *Yáng* (‘male’ principle) by actively preparing a meal for the family while the husband (male) acts as the *Yīn* (‘female’ principle), as the passive receiver of this service. Rather than understanding the Extreme Polarity in terms of the feminine and the masculine principle in this case, *Yīn* and *Yáng* could be understood in terms of receiver and giver, as will be illustrated later in discussing the relationship between the Divine Persons in the Trinity. Having these principles in mind, one would be more ready to meditate on the Christian paradoxes more vividly.

How can a Daoist symbol help in meditating on Christian paradoxes? The spirit of Vatican II regarding other religions has thus been expressed in *Nostra Aetate* (NA): “when day by day mankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions.”¹⁴⁵ Through this discussion of Christian paradoxes seen through the *Tài jí tú*, one may discover a Daoist – Christian relationship deeper than previously perceived. NA further states that “Men expect from the various religions answers to the unsolved riddles of the human condition, which today, even as in former times, deeply stir the hearts of men.”¹⁴⁶ Although both Christianity and Daoism have developed independently in diverse cultural contexts, both have

¹⁴² Cf. Paul POUPARD, *Grande Dizionario delle Religioni, Manicheismo*, Cittadella Editrice, Assisi, 1990, p. 1248.

¹⁴³ *Summa Theologiae*, Sent. d.6 q.2 a.2.

¹⁴⁴ Cf. Paul POUPARD, *Grande Dizionario delle Religioni, Manicheismo*, Cittadella Editrice, Assisi, p. 2269.

¹⁴⁵ Decl. *Nostra aetate*, n. 1.

¹⁴⁶ *Ibid.*

addressed the same “riddles of the human condition,” one of them being: “Which is the road to true happiness?”¹⁴⁷ Both Christianity and Daoism have in one way or another proposed paradox as one road that may lead to new discoveries and eventually to the true happiness of seeing God more clearly. The Church’s attitude towards non-Christian religions honestly seeking the right way is expressed more explicitly: “Likewise, other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing ‘ways,’ comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions.”¹⁴⁸ Consequently, it becomes more necessary to discern what Christians hold in common with these religions as true and holy, and to proceed with the dialogue from there. Through the techniques of discerning the spirits in the [Sp Ex 313–327] one would see more clearly which are the true and holy and which are counterfeit or distractions coming from a counter spirit. This is why “The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with *prudence and love*¹⁴⁹ and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.”¹⁵⁰

Since it is true that some Daoist beliefs related to this symbol of the *Tài jí tú* would be incompatible to the Christian faith,¹⁵¹ it is important to be guided by this exhortation from the Church, to proceed with “prudence and love” or *discreta caritas* (a discerning love) in using this symbol. Following St. Ignatius’ Principle and Foundation, one must discern and choose that which helps in fulfilling every human being’s purpose to praise, revere, and serve God, while discarding those which become obstacles to this purpose [Sp Ex 23]. With this kind of Ignatian prudence, a Christian may use the *Tài jí tú* to see how this may or may not apply to Christian paradoxes.

3.1 The *Tài jí tú* as an illustration of the Trinitarian Perichoresis

The Triune God presents a paradox unacceptable to most non-Christians. While all Christians can accept the paradox of One God as three persons, other monotheistic believers such as the Jews, Muslims, and even Mormons (who consider themselves Christians) for example, are unable to accept this apparent contradiction of terms.¹⁵² For them, there can be only one God, which would refer to the Father. Thus, Jesus would be no more than a prophet, and the Holy Spirit would be of God, but would

¹⁴⁷ *Ibid.*

¹⁴⁸ *Ibid.*

¹⁴⁹ Italics by this author.

¹⁵⁰ Decl. *Nostra aetate*, n. 1.

¹⁵¹ Cf. Holmes WELCH, *TAOISM: The Parting of the Way*, The Development of the Taoist Pantheon, Beacon Press, Boston, 1966, p 135.

¹⁵² 參觀: 谷寒松, 《神學中的人學》, 第三篇〈人, 你是誰〉, 第二章〈人是「一位」(位格)〉, 光啓, 台北, 1990 再版, 175 頁。

not be God to non-Christian monotheists. How can one understand God as unity (one) and yet as trinity (three persons)? Perhaps the *Tài jí tú* would be a helpful tool in visualizing this paradox.¹⁵³

How can the *Tài jí tú* serve as a visual aid or ‘symbolic map’ in viewing the Trinity? In the west, physical objects with three obvious visual aspects have been used to symbolize the Trinity, such as the shamrock (three leaf clover), *fleur de lis*, etc. The famous depiction of the Three Angelic Guests of Abraham (Genesis 18) by the Iconographer Andrej Rublëv has become a popular representation of the Trinity in both Latin and Oriental rite Churches. St. Ignatius by the river Cardoner described his experience of the Trinity like the three keys of a musical instrument.¹⁵⁴

While these images help in emphasizing the distinctiveness of the Three Divine Persons, focusing on three separate images (three petals, three guests, three keys) may easily undermine the unity of the Trinity and the role of the Third Person. The *Tài jí tú* on the other hand presents an alternative paradigm for viewing the Trinity, as the Third Person (the Holy Spirit) can only be seen by recognizing the relationship between the First (Father) and the Second (Son) persons, represented in constant dynamic interaction.¹⁵⁵ This constant circular motion of the *Tài jí tú* (cf. Appendix 4A) would be consistent with the notion of *Perichoresis* περιχώρησις or the mutual indwelling of the Three Divine Persons revealing themselves as equals.¹⁵⁶ Gazing at the *Tài jí tú* with this notion, one would be able to meditate on how the Father generates the Son, and how the Father and the Son generate the Holy Spirit.

In the white fish-shaped region (*Yáng*) one finds a black dot and inversely in the black region (*Yīn*) one finds a white dot, signifying that both polarities contain each other. In the Gospel of John, similarly, the Father (*Yáng*) is in the Son (*Yīn*), and the Son (*Yīn*) in the Father (*Yáng*) (John 17:21). The Father and the Son are one, (John 17:22) that is, they are united represented by a circular form (*Tài jí tú*) in the Holy Spirit.

St. Thomas Aquinas wrote about this union in these terms:

“The *Holy Ghost* is said to be the bond (*nexus*) of the Father and Son, inasmuch as He is Love; because, since the Father loves Himself and the Son with one Love, and conversely, there is *expressed in the Holy Ghost, as Love, the relation of the Father to the Son*, and conversely, as that of the lover to the beloved. But from the fact that the Father and the Son mutually love one another, it necessarily follows that this mutual Love, *the Holy Ghost, proceeds from both*. As regards origin, therefore, the Holy Ghost is not the medium,

¹⁵³ Cf. 王敬弘，〈天主按照自己的肖像創造了男和女：為中國人尋找一個天主聖三的肖像〉《神學論集》79期(1989春)，37-52頁。

¹⁵⁴ Cf. Joseph O’CALLAGHAN, *The Autobiography of St. Ignatius Loyola, with related documents*, Fordham University Press, 1992, p. 38.

¹⁵⁵ 谷寒松。天主論。上帝觀，輔大神學叢書56(原28)，光啓文化事業，2002，344頁。

¹⁵⁶ Cf. Luis F. LADARIA, *La Trinità mistero di comunione*, Paoline Editore Libri, Milano, 2004, p. 146.

but the third person in the Trinity; whereas as regards the aforesaid relation *He is the bond between the two persons, as proceeding from both.*¹⁵⁷

According to this Thomistic model, God the Father is the lover, the Son is the beloved, and the Holy Spirit is the image of this mutual exchange of love. Relating this to the *Tài jí tú* as illustrated below and in Appendix 4B, God the Father is the giver (of love, blessings, etc.), the Son is the receiver, and the Holy Spirit is the image of this giving and receiving.¹⁵⁸



By visualizing this loving relationship between the Son (*Yīn*) and the Father (*Yáng*) and the Spirit (*Tài jí tú*) as the image of this unity in a loving relationship, one can relate more to the Christian view of God as Love in communion rather than of God as a lone monolith. Furthermore, through the *Tài jí tú*, one can see a love that is not static, but dynamic, in constant reciprocity of giving and receiving. This means, the role of the Son is *Yīn* as the receiver of the Father's love, but becomes *Yáng* as the giver of praise and thanks to the Father (Luke 10: 21). Consequently, the role of the Father also becomes *Yīn* as the receiver of the Son's praise and thanks while His role is *Yáng* as the giver of all good things and the fountain of all Holiness.

Using this paradigm of the *Tài jí tú*, one might begin to see more clearly how the paradoxes in Christianity lead to a fuller understanding of the reality being represented by each mystery of the Christian faith (The Trinity, Christ's two natures, the Incarnate Logos, etc). Through this paradigm, one might be able to find the Triune God in all things, according to the vision of St. Ignatius, which was more of an enlightenment, about which he later said that he learned more on that one occasion than he did in the rest of his life.¹⁵⁹ What did he really see? Whatever the vision was, it seems to have been a deep religious encounter which changed his worldview, enabling him to find God in all things.¹⁶⁰ Although, he never revealed the vision in detail, he did write in his Spiritual Diary many years later, as General of the Society of Jesus:

¹⁵⁷ Italics by this author, *ST I*, q. 37, a.1, ad 3. Cf. *I Sent.* d. 10, q. 1, a. 3; a. 5, ad 1.

¹⁵⁸ Cf. F. X. DURWELL, *Le Père-Dieu en son Mystère*, Les Editions su Cerf, Paris, 1987.

¹⁵⁹ Cf. Karl RAHNER, *Spirituality of St. Ignatius Loyola*, Edizioni Paoline, Roma, 1979, p. 50.

¹⁶⁰ Cf. John W. O'MALLEY, S.J. *The First Jesuits*, Harvard University Press, Cambridge, 1993.

“At the *Te igitur*, hearing or seeing, not obscurely, but very clearly and lucidly, *the same being or divine essence in a spherical form*, a little bigger than the sun....This to me appeared to be *the being of the Holy Trinity*, without distinction or without vision of the other persons, great and intense devotion for what was represented, with many motions and shedding of tears.”¹⁶¹

In celebrating the mystery of the Eucharist in silence, St. Ignatius received an intimate and mystical encounter with the Triune God. His experience serves as an invitation for others to celebrate the mystery of the Holy Trinity in the silence of deeper intimacy.

Through this Daoist – Christian discourse, this study has proposed the *Tài jí tú* not as a new icon of the Trinity to be venerated, but rather as *a proposed visual aid or symbolic map for rediscovering Christian paradoxes*. This map is designed to direct the mind to see the relationship between apparent contradictions in the hope of viewing a more holistic picture of each mystery and of becoming more able to reflect on what each mystery means to each person, in the here and now.

Hopefully, this study would stimulate further Daoist – Christian dialogue in order that both Christians and non-Christians may celebrate more intimately the Mystery who is both natural and supernatural, who is the Creator and yet begotten of a woman, who is Father and Son, who is both lover and beloved, both giver and receiver, who is distant and yet intimate; transcendent and yet immanent, both elusive and yet reachable, whose fullness is experienced in emptiness, whose divine strength is made manifest in human weakness, who is most present in His apparent absence, who is historical and yet timeless; ever ancient and yet ever new, who is omnipotent and yet suffering, who is the Eschatological that is already but not yet. Practicing *Tài jí* exercises with even just one of such paradoxes in mind may help in meditating upon the Trinity that dances gracefully within every human soul.

3.2 *Dào as Logos*

According to an orthodox author, the Logos of the ancient Greeks could be understood as the *Dào* of the ancient Chinese:¹⁶²

“The Logos of Heraclitus, is the first principle of knowledge: understanding of the world, a pattern concealed from the eyes of ordinary men. The Logos is also the first principle of existence, that unity of the world process which sustains it as a process. This unity lies beneath the surface, for it is a unity of diverse and conflicting opposites, in whose strife

¹⁶¹ “Al ‘*Te igitur*’ sintiendo y viendo, no en oscuro, mas en lúcido y mucho lúcido, el mismo ser o esencia divina en figura esférica un poco mayor de lo que el sol parece,...” Victoriano LARRAÑAGA, *Obras Completas de San Ignacio de Loyola, Diario Espiritual*, Biblioteca de Autores Cristianos, Madrid, 1947, p. 730-731, translated from the original Spanish and Italics by this author. *Te igitur* refers to the first two latin words of the Roman Canon, Eucharistic prayer I.

¹⁶² Cf. Hieromonk DAMASCENE, *Christ the Eternal Tao*, Amazon, Alaska, 2004, p. 31.

the Logos maintains a continual balance.... The Logos maintains the equilibrium of the universe at every moment.”¹⁶³

At about the same time as Heraclitus, in a distant land yet unknown to the west but now known as China lived a philosopher who wrote about the same universal Pattern or Ordering Principle that Heraclitus called the Logos.¹⁶⁴ “I do not know its name, but characterize it as the *Dào*.”¹⁶⁵ The authorship of this scripture and the rest of the *Dào dé jīng* has been attributed to a man whose name was also unknown, thus was given the paradoxical title *Lǎo zǐ* 「老子」¹⁶⁶ which could mean ‘old child.’ According to the *Dào dé jīng*:

「道可道非常道」¹⁶⁷

Dào kě dào fēi cháng Dào. “If *Dào* can be Daoed, it is not the absolute *Dào*.” This could mean that “If the Word can be worded, it is not the absolute Word,” since the *Dào* is always beyond all human language. In other words, the more one speaks about the *Dào*, the less likely that person is in touch with the *Dào*. The scripture further elaborates:

「名可名非常名」¹⁶⁸

Míng kě míng fēi cháng míng, translated as: “If the Name can be named, it is not the absolute Name.”¹⁶⁹ Indeed, while the tendency of the modern man was to give names to all things in order to have a sense of control over them, *Lǎo zǐ* in ancient China taught, that when law and order arose, names appeared. He then laments, “Aren’t there enough names already? Is it not time to stop?”¹⁷⁰ His practice and way of life was not to name things but to be intimate with them. For him, Truth itself is beyond names, and the name of *Dào* cannot be its name.¹⁷¹ Similarly, the God of the Judeo-Christian scriptures was the One who was rather nameless, unknown and undefined, instructing Moses to tell the Israelites that “I am has sent me to you.” (Exodus 3: 14). This is why an alternative to naming names would be to speak in terms of paradoxes, as this would provide insight into the profound mystery of the life in God.¹⁷² It is in this sense, that the unknowable *Dào*, as a symbol basic to Chinese thought, could be understood as the Logos to the Greek philosopher. This Logos of

¹⁶³ Reginald E. ALLEN, ed., *Greek Philosophy: Thales to Aristotle*, The Free Press, New York, 1985, pp. 9-10.

¹⁶⁴ Cf. H. DAMASCENE, *Christ the Eternal Tao*, cit. p. 31.

¹⁶⁵ Cf. H. DAMASCENE, cit. p. 31, *Dào dé jīng*, ch. 25 (Gi-ming SHIEN trans.).

¹⁶⁶ Also spelled as “Lao Tzu”

¹⁶⁷ 「道德經」，第一章。

¹⁶⁸ *Ibid.*

¹⁶⁹ 「道德經」 *Dào dé jīng* also spelled as “Tao Te Ching”.

¹⁷⁰ Herrymon MAURER, *Tao: The Way of the Ways*, cit. p. 10.

¹⁷¹ *Ibid.*

¹⁷² *Ibid.*

the Greeks then appears in Christian scriptures, especially in the Gospel of John (1: 1 and ff). The Good News that Christianity brings is that this ever elusive and once unknowable Logos has chosen to be made known through the Incarnation (John 1: 14). This once nameless *Dào* has chosen to be made known by name, just as an angel announced “you are to give him the name Jesus, because he will save his people from their sins.” (Matthew 1:21). In this light, one effective way to present the Incarnation to a Chinese scholar would be to read the prologue of John’s gospel. The original Greek text begins with this assertion:

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. (Jn 1: 1)

While the current Chinese Catholic Bible¹⁷³ translates Logos as *Shèng yán* 聖言 literally meaning ‘The Divine Word,’ Chinese protestant translations (particularly, the version more widely distributed among the Chinese, *Hé hé běn shèng jīng* 和合本聖經), translate Logos simply as *Dào*. Therefore, a Chinese scholar would read this first Johannine verse in Chinese as:

「太初有道、道与神同在、道就是神。」¹⁷⁴

“In the beginning was the *Dào*, the *Dào* is with God, the *Dào* is God.” This first assertion that “In the beginning was the *Dào*” would be consistent with Daoist traditional understanding of the *Dào*. However, understanding *Dào* as not only ‘being with God,’ but rather ‘being God’ would be a rather new revelation. Then, the later verse would be a rather startling revelation to assert that:

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, (John 1: 14)

「道成了肉身、住在我们中间、」

“*Dào* became human flesh, and lived among us.” Although this assertion would be something new to the Daoist tradition, this would precisely be the Good News of the Christian message. Since the *Dào* for the Chinese was never known as a person, the Catholic translation would provide an important nuance by translating Logos into the ‘Divine Word,’ that is, the personal Word of a Personal God communicated to His people.

Would this translation of the *Dào* as Logos acceptable for the Catholic Chinese? Apparently so. In fact, other Chinese Catholic official terms make use of the *Dào* to express Christian ideas, for example, to preach: *jiǎng dào* 講道, the Incarnation: *Dào chéng rén shēn* 道成人身, and to be martyred: *xùn dào* 殉道, indicating that the Chinese Catholic Church does not reject the *Dào* as a translation for ‘the Word.’

It is this Word of God, this *Dào* as Logos made flesh, which is the focal point of all human history, and all other mediators, prophets and scriptures will converge in Him,

¹⁷³ 「思高聖經」，台北，一九六九年，一六三九頁。

¹⁷⁴ 「和合本聖經」，上海，一九零六年。

as Fr. Yves RAGUIN, a Jesuit missionary to China once asserted: “All religions are the way of salvation for those who practice them, but there is only one definitive Savior of mankind. In the religious history of the world, Christ and his religion are the great central point of evolution upon which all other faiths will converge.”¹⁷⁵ This he wrote at least two decades before the declaration by the Congregation for the Doctrine of the Faith in 2000, entitled *Dominus Iesus*, “On the Unicity and Salvific Universality of Jesus Christ and the Church.” Following this line of thought, how would a Christian understand the other Daoist scriptures? Returning to the *Yi jing* scriptures mentioned in Chapter One,

「易有太極，是生兩儀。兩儀生四象，四象生八卦。」¹⁷⁶

One author interpreted this passage as: “The *Tài jí* or Supreme Ultimate¹⁷⁷ generates the two *yí* 儀, or modes [i.e., *Yīn* and *Yáng*]. The two modes generate the four *xiàng* 象, or images. The four images then generate the eight trigrams.”¹⁷⁸ How does this apply to the *Dào-Logos* as Christ Jesus? This author suggests that a Christian interpretation would be, “The *Dào-Logos* is revealed in two natures, both human and divine. The two natures are revealed in writing through the four canonical Gospels. The core of the four gospels is expressed in the eight beatitudes.” A point for inter-religious discussion in this verse would be, instead of understanding the eight trigrams 八卦 *bā guà* as instruments for divination and seeing the future, how about understanding them as the mysterious paradoxical truths contained in the eight beatitudes (Matthew 5: 3 and ff) which liberate every human soul? Connecting this to yet another important passage from the *Dào dé jing*:

「道生一，一生二，二生三，萬物負陰，而抱陽。」¹⁷⁹

This verse is translated as: “The *Dào* generates the One, the One generates the Two, The Two generates the Three, the Three generates the Ten Thousand things which bear the *Yīn*, yet all embrace the *Yáng*,” perhaps one could apply these terms to the Holy Trinity in this sense:

“The *Dào-Logos* reveals One God, One God reveals the love between the two, the Father and the Son. The love between the two, the Father and the Son, reveals or generates the image of their love, the Holy Spirit. All creation reveals the Son (or the Father as giver), and embraces the Father (or the Son as receiver).”

¹⁷⁵ Yves RAGUIN, 甘易逢, *Paths to Contemplation, The Religious Experience Series*, Volume 6. Abbey Press, Indiana, 1974. p. 135.

¹⁷⁶ 「易經」，第一章。

¹⁷⁷ Extreme Polarity

¹⁷⁸ F. LOUIS, *The Genesis of an Icon*, cit. p. 153.

¹⁷⁹ 「道德經」，第一章。

In the end, these aforementioned possible translations are merely attempts to apply Christian theological terms to Daoist concepts. In tune with these Daoist tendencies for the ineffable, Fr. Henri DE LUBAC wrote:

“Our concepts have actually the power to signify God, and yet we cannot, properly speaking, grasp God in any of them or, rather, it is precisely in this non-grasping that they really signify God. God would not be what He is as God, if He were not so much the unknowable, but the elusive. He therefore always remains above all that we say or think about Him.”¹⁸⁰

Accepting this mystery of the paradoxical God, the Christian can let go of naming names at times by simply celebrating the intimacy of God’s presence in the liturgies of Christian life. Practicing *Tài jí* exercises in this context could be an example of celebrating this mystery in the eloquent gestures of liturgical silence.

3.3 Meditating the *Dào-Logos* in action

This study has discussed earlier how *Tài jí* exercises involve a moving meditation of the *Dào*. Now that *Dào* could be regarded as Logos, this study shall now consider *Tài jí* exercises as a way of meditating the *Dào-Logos* in action. “In the classical Chinese treatises, the would-be disciple is initiated by someone who himself has had a spiritual experience and who believes that the pupil can make progress only by repetition and silence.”¹⁸¹ *Tài jí* exercises present a classic example of this repetition and silence in action. The movements are normally accompanied with repetitive Daoist texts, chants, poetry, proverbs or simple descriptions of the movements contained in their respective ‘formulas’ or *kǒu jué* to aid in this meditation in the early stages of learning the movements. After a certain level of proficiency, *Tài jí* exercises are performed in silence, allowing the *Dào* to manifest itself through the movements. In this case, this study will be using Christian Scriptures or chants in place of the Daoist formulas to aid in this moving meditation. Eventually, as one has learned the movements by heart, the practitioner may practice in silence, allowing the *Dào-Logos* to reveal Himself through these exercises.

3.3.1 *Tài jí* exercises as body prayer: With Christian scriptures

What is Body Prayer? One Jesuit author provided this answer: “It is a method of prayer using different body postures and movements accompanied by appropriate biblical and religious texts as a way of entering into God’s presence. The gestures are symbolic – each pointing to the love of the creature for his/her Creator.”¹⁸² Without

¹⁸⁰ Henri DE LUBAC, *Sulle vie di Dio*, Jaca Book, Milano, 2008, p. 141.

¹⁸¹ Y. RAGUIN, *Paths to Contemplation*, cit. Preface v.

¹⁸² José Veracruz QUILONGQUILONG, *Glorify God in your Body. A Guide to Body Prayer*, Claretian Publications, Quezon City, 1990. p.1.

making any specific reference to Yoga or the Chinese martial arts, he continued by asserting that “Praying with the body is not a new form of prayer. In fact it has been used for centuries not only by Hindus or Buddhists, but also by Jews and Christians.” Using *Tài jí* exercises as body prayer is also an effective method for silencing and self-emptying. In fact, before beginning any *Tài jí* exercises, a seasoned instructor would ask the student to spend some time in doing breathing exercises while standing in *mǎ bù* 馬步 ‘horse riding stance’ position. The purpose of this exercise is also to empty one’s mind and spirit of all thoughts and distractions. However, emptying one’s self is not the main goal, but is merely a preparation for deeper prayer. In connection to this, *Orationis formas* (No. 19) reminds us:

Therefore, one has to *interpret correctly the teaching of those masters who recommend “emptying” the spirit of all sensible representations and of every concept, while remaining lovingly attentive to God.* In this way, the person praying creates an empty space which can then be filled by the richness of God. However, *the emptiness which God requires is that of the renunciation of personal selfishness, not necessarily that of the renunciation of those created things which he has given us and among which he has placed us.* There is no doubt that in prayer one should concentrate entirely on God and as far as possible exclude the things of this world which bind us to our selfishness.¹⁸³

After having emptied the mind and spirit of all distractions and focusing on God’s presence,¹⁸⁴ one proceeds to be filled by the Divine Word, the *Dào-Logos*, by practicing *Tài jí* exercises accompanied with the proper SS. When one has learned the movements with the respective SS, one eventually will perform them without even having to recite the SS aloud, by virtue of muscle memory or memory association. In this way, one begins to meditate the Word of God in deeper silence, through bodily movements.

3.3.2 *Tài jí quán* in 24 movements as body prayer: A foundation for other routines of body prayer.

The version of *Tài jí quán* in 24 moves presented here in Appendix 2B includes SS (in Italian) chosen by this author to replace the original official formula (in Chinese characters), for the purpose of adapting or converting it into a form of Christian body prayer. The first line is taken from the first verse of Genesis “In the beginning, God created heaven and earth...” (Genesis 1:1). accompanying the initial movements of raising the arms (heaven) and then pressing them down (earth). The next line is taken from the first verses of John’s Gospel, “In the beginning was the Word (λόγος)” (John 1: 1) relating these preliminary verses both to the *Dào* as the universal Pattern or Ordering Principle¹⁸⁵ and to the creation story of Genesis. The following verses are

¹⁸³ Italics by this Author.

¹⁸⁴ ‘God’s presence’ for the Daoists could be understood as the ineffable presence of the *Dào*.

¹⁸⁵ Cf. H. DAMASCENE, *Christ the Eternal Tao*, cit. p. 31.

all about the body as God's temple and the need for cleansing of this human temple, freeing it from all evil (John 2: 15). Concluding with the last verses from the book of Revelations "Amen, come Lord Jesus," (22: 20) this routine serves as a summary of both OT and NT SS signifying that the Divine Word, the *Dào-Logos*, is both beginning and end, Alpha and Omega (21:6, 22:13), *Yīn* and *Yáng*. He is all of creation's first and last Word.

4. Conclusion Two: The Last Word on the Sword

It has been asserted in the beginning of Chapter Two that the last word on the sword for the Christian is not violence but rather discernment and peace. Unfortunately, human history reveals that not all Christians are able to discern according to Gospel values, choosing the ways of violence instead of the ways of peace. Perhaps the spirituality of the sword has something to contribute in promoting peace through means of spiritual discernment. From the etymology of the Latin word *discernere*, or its components *dis* and *cernere* which means "to sever, to separate, to judge, to distinguish, to divide minutely, to know, to see,"¹⁸⁶ the sword would become an appropriate symbol of discernment. But how does one use the sword and convert it into a ploughshare; that is, how does one actually discern according to the Word of God? Perhaps an answer is provided in the spirituality of the sword, particularly in the context of *Tài jí jiàn* as a moving meditation on the *Dào-Logos*.

¹⁸⁶ D.P. SIMPSON, *Cassell's Latin Dictionary*, Cassell, London, 1959, p. 193.

CHAPTER THREE: INTEGRATING *TÀI JÍ JIÀN* AND THE ICE

1. The Sword as symbol for the discernment of spirits

A fine example of someone who has succeeded in converting his death-dealing weapon into a life-giving instrument would be St. Ignatius, through his sword oblation at Montserrat. After his conversion experience following the traumatic cannonball injury at Pamplona and the arduous convalescence at Loyola, he set off for a pilgrimage to Montserrat where he made an actual offering of his sword and dagger:

“He went on his way to Montserrat, thinking as he always did of the exploits he would perform for the love of God. And as his mind was all full of tales like Amadis de Gaul and such books, the ideas that came to him were along those lines. Thus he decided to keep a vigil of arms one whole night, without sitting or lying down, but standing a while and kneeling a while, before the altar of Our Lady of Montserrat, where he resolved to lay aside his garments and to don the armor of Christ. So leaving this place, he set off, thinking as usual of his resolutions.

On arrival at Montserrat, after praying and fixing an appointment with the confessor, he made a general confession in writing; it lasted three days. He arranged with the confessor to have his mule taken in charge, and his sword and dagger placed in the church at the altar of Our Lady. [Autobiography 17]

St. Ignatius’ sword oblation at Montserrat signified an offering of greater worth, expressing a desire to offer to God through the Virgin, all that he had been, was at that moment, and would be in the future [Sp Ex 53], indicating a spiritual renewal, just as the apostle St. Paul writes “I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me” (Galatians 2: 20).¹⁸⁷ This spiritual offering is later articulated in an ‘Offering of greater worth’ [Sp Ex 98] and in the *Suscipe* [Sp Ex 234]. Offering his material sword, he actually receives a spiritual one in exchange, though he never articulated this in these terms. What he wrote was that, during this process of conversion in pilgrimage, he was being granted the gift of discerning the spirits, a gift which St. Ignatius shares with us today through the [Sp Ex], especially in the Rules for the Discernment of Spirits [Sp Ex 313-366] and in the ICE.

2. The ICE as “the moment of sharpening the spiritual sword”

The ICE is articulated in [Sp Ex 43] in the context of preparing for the Sacrament of Reconciliation. However, St. Ignatius suggests the same exercise for 15 minutes after every hour of meditation or contemplation during retreats in order to review each

¹⁸⁷ Cf. Dawn EDEN, *My Peace I Give You*, Ave Maria Press, Notre Dame, Indiana, 2012, p. 2.

time of prayer, and to deepen one's awareness of, or to sharpen one's senses in every spiritual experience. Outside the formal exercises, every Jesuit is asked to practice the ICE twice a day, every noon and every evening, for the same purpose of deepening or sharpening one's sense of God's presence in everyday spiritual experiences. In this sense, the ICE can be regarded as a moment of sharpening the spiritual sword, that is, the violent sword that has now been converted into a peaceful ploughshare to till the soil of the heart.

3. Five steps of the ICE – five prayers

Although St. Ignatius did not really invent the ICE, he gathered the spiritual resources already present in the Church of his time and reorganized them in a more systematic way.¹⁸⁸ Thus, it can be argued that the five steps of the ICE are actually five independent prayers. He decided to arrange them in such a particular order for a specific purpose. An English translation of the original Spanish text¹⁸⁹ of the ICE in [Sp Ex 43] articulates these five steps in very simple terms:

A METHOD FOR MAKING THE GENERAL EXAMINATION OF CONSCIENCE.
 It contains five points.

The First Point is to *give thanks* to God our Lord for the benefits I have received.

The Second is to *ask grace* to know my sins and rid myself of them.

The Third is to ask an *account of my soul* from the hour of rising to the present examen, hour by hour or period by period; first as to thoughts, then words, then deeds, in the same order as was given for the particular examination.

The fourth is to *ask pardon* of God our Lord for my faults.

The fifth is to resolve, *with his grace, to amend* them.

Close with an Our Father.¹⁹⁰

Choosing the following key words, the five steps could be understood and practiced in these terms:

¹⁸⁸ Cf. Rogelio GARCÍA MATEO, *S. Ignazio di Loyola, Persona – Mistica – Spiritualità*, Roma, 2008, p. 45.

¹⁸⁹ IGNAZIO DI LOYOLA, *Ejercicios Espirituales y Autobiografía*, Ediciones Mensajero, Bilbao. p. 31.

¹⁹⁰ Italics by this author.

3.1 Gratitude

Gratitude is the first step (contrary to the view of other authors¹⁹¹), which opens the soul to the awareness of the Ultimate Other, to whom one is grateful, and liberates one from one's own self-centeredness. Here, instead of saying "give *me*...", the prayer would be "thank *You*". Thus, the prayer ceases to be self-centered as sometimes prayers for petition tend to be, rather the attention is centered on God as the source of all good things received today. This is actually the moment of the sword oblation. In a spirit of gratitude, one offers the sword as a symbol of the self to God, as St. Ignatius did at Montserrat.¹⁹²

3.2 Petition

Through this step, one recognizes one's reliance on and need for the Ultimate Other. One begs for light, to see through the eyes of God, free from human blind spots, to feel with the Sacred Heart of Jesus, free from human prejudices. Having left the sword-self in the hands of God, one allows the self to become a sword in God's hands.¹⁹³ Being filled with the grace of God's light to see as He sees and to feel as He feels, one is now more closely united with Him.

3.3 Review

Now united with God in this way, one allows this sword in God's hands to slice through the events of the day, to review them in complete honesty before Him as this sword of God "is able to judge the thoughts and intentions of the heart" (Hebrews 4: 12), discerning between the weeds and the wheat planted in the soul (cf. Matthew 13: 24-30). In the light of the Lord, one now sees through the eyes of God, and feels through the Sacred Heart of Jesus, reviewing every moment, including personal thoughts, feelings, words, actions, and operations. One asks: how have I responded (sufficiently or non-sufficiently) to God's loving presence in particular persons or events today?

¹⁹¹ Cf. George ASCHENBRENNER, "Examen del consciente," in *Manresa*, Vol. 83, N° 328, Madrid, 2011, pp. 259-272, in his article, "Consciousness Examen", asserts that the first step of 'Gratitude' can be inter changed with the second step of "Petition for the grace of light." This author does not agree with this view. The reason is that St. Ignatius probably wrote it in the original order for a good reason, as this will be expounded on later in this study.

¹⁹² "...y concertó con el confessor que mandase recoger la mula, y que la espada y puñal colgase en la iglesia en el altar de nuestra Señora." Autobiografía [17], cit. p. 176.

¹⁹³ Although the following two steps also involve 'asking,' only this step will be referred to as 'Petition' as this focuses on asking for the grace of light, "to know my sins and rid myself of them." The other two stages on the other hand, involve asking for an "account of my soul" which will be referred to as 'review,' and then asking for "pardon of God our Lord for my faults," which will be referred to as contrition.

3.4 Contrition / *Magis*

Expressing contrition for at least one concrete moment where one has done wrong today or a moment where one could live out the spirit of the *magis*: If I cannot find anything objectively wrong, at least I can always find something which I could do better, in the spirit of doing ‘more’ for God’s greater glory. Admitting one’s shortcomings and limitations, this becomes the moment of healing, of reconciliation with God, with others, with nature, and with oneself. This could be considered the moment of sharpening the sword-spirit and of taking greater responsibilities for one’s choices.

3.5 Action

Having seen that one concrete moment of contrition or *magis*, I now imagine more concretely, how I will put my resolution into practice with a deeper sense of commitment. Together with Jesus, and trusting in the empowering grace of God, we move forward in this spiritual journey. This is the moment of sword-practice, that is, of putting the spiritual sword into practice together with Jesus.

4. Alternative methods of praying the ICE: Five chants to aid the five steps

Sometimes, just knowing the five steps may not be enough. Experience tells us that they are sometimes difficult to follow, as some would end up getting distracted or falling asleep before reaching the 3rd step. In order to enhance concentration, other alternative ways of praying the five steps have been suggested by this author from his experience of providing spiritual direction to the Chinese youth. One way would be to practice it while walking with a rosary in hand, each decade corresponding to each step of the ICE. Each bead would represent an item or intention (e.g. ten items to be grateful for, begging for light ten times, etc.). *Tantum quantum*, “for as much as it helps, use it!” [Sp Ex 23] the sword master St. Ignatius teaches.

Another alternative way of praying the ICE is to use five chants, one representing each step. Regarding the use of songs as a method of carrying the Word of God in prayer, St. Paul writes: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16).

Another purpose of integrating Christian chants into this practice is to guide one’s attention towards the main theme of the corresponding step in the ICE. This idea comes from this author’s missionary experience in Taiwan. As a member of a group of Jesuit scholastics collaborating with some nuns and laity following the way of Ignatian spirituality, they would organize weekend Ignatian Prayer Camps for the youth two to three times a year. The Saturday nights would be an evening of Taizé prayer. Eventu-

ally, they wanted to guide the youth in the ICE during the Saturday evenings. However, they discerned that it would be too cumbersome to first have Taizé prayer and then the ICE. One nun then suggested combining the two by choosing five Taizé chants to represent the five steps of the ICE. This they did, and they found it very effective. Eventually, this has become the practice for consequent Prayer Camps. Since then, this author has also been using this method for his personal practice of the ICE. Although two of the chants (*En todo amar y servir*, and *Magis Canon*) are not from Taizé, they follow the Taizé style of repetition to serve as a mantra for meditating on an appropriate theme. The five chants with their secondary alternatives are as follows (The complete lyrics provided in Appendix 5A):

4.1 In the Lord / Laudate omnes gentes

The Chinese translations of both chants highlight the theme of praise and gratitude with the Chinese word *gǎn xiè* 感謝。¹⁹⁴

4.2 Veni Creator Spiritus / Veni Sancte Spiritus

Both these chants invoke the Holy Spirit as the spirit of light. The Chinese translations of both chants highlight the theme of petition with the Chinese word *qiú ēn* 求恩。¹⁹⁵

4.3 The Lord is my light

This chant affirms that “the Lord is my light.”¹⁹⁶ In this spirit of light in the Lord, one is ready to review the events of the day, free from the darkness of one’s own prejudices. The purpose of this chant highlights the theme of review, with the Chinese word *huí gù* 回顧。

4.4 Misericordias Domini / Magis Canon

*Misericordias Domini*¹⁹⁷ is the appropriate chant to invoke a spirit of contrition for faults of the past, while the *Magis Canon* is appropriate for improving on past deeds. The Chinese translations of both chants highlight the themes of contrition or the spirit of the *magis* (of doing more), with the Chinese words *chàn huǐ* 懺悔 and *gèng* 更 respectively.

¹⁹⁴ J. BERTHIER, 泰澤, cit. p. 2, 5.

¹⁹⁵ *Ibid.*, p. 40, 41.

¹⁹⁶ *Ibid.*, p. 8.

¹⁹⁷ *Ibid.*, p. 25.

4.5 *Nada te turbe / En todo amar y servir*

Nada te turbe expresses that together with the the Lord, “*solo Dios basta*,”¹⁹⁸ the soul is fulfilled and confident to move on with the day. *En todo amar y servir* expresses the intention of finding, loving and serving God in all things, then, putting this love into concrete action. The Chinese translations of both chants highlight the theme of action or practice with the Lord, with the Chinese word *shí jiàn* 實踐。

This alternative way of praying the ICE with chants would last for more than 15 minutes, but is helpful for those praying as a group, and for those who have difficulty concentrating on praying the ICE alone. Now that some alternative ways to help in praying the ICE have been presented, this study shall now suggest how *Tài jí jiàn* could also help in this [Sp Ex].

5. Integrating *Tài jí jiàn* and the ICE

“God sharpens His sword”

Psalm 7: 13

As *Tài jí jiàn* is a meditation of the *Dào*, one might experience the Extreme Polarity in terms of sword and swordsman. The sword, as being wielded in the hand, is *Yīn* while the swordsman, the wielder, is *Yáng*. After some practice, one experiences how at a certain point, the sword and swordsman become one, as if the sword becomes an extension of one’s being. Then at a deeper level, when one allows oneself to be actually possessed by the *Dào*, one begins to experience oneself as the sword and the *Dào* becomes the swordsman in a graceful sword dance, analogous to a *perichoresis*¹⁹⁹ or a trinitarian interpenetration of the sword (*Yīn*), the swordsman (*Yáng*), and the sword-dance (*Tài jí tú*).

Just as ICE has been described as the moment of sharpening the spiritual sword, one could experience through this exercise how one is a sword in God’s hand, allowing God as *Dào-logos* to sharpen the sword in His hand. Just as *Tài jí jiàn* was a martial art used for combat in overcoming a human adversary, it was also used to combat a spiritual adversary as mentioned earlier. In this sense, *Tài jí jiàn* and the spirituality of the sword can still be practiced today for combating personal ‘demons’ or spiritual adversaries within oneself.²⁰⁰

How would the aforementioned five *Tài jí jiàn* routines match the five steps of the ICE, with the corresponding five Christian chants? Recalling what St. Paul wrote about using chants to carry the Word of God in prayer, he also referred to the Logos

¹⁹⁸ *Ibid.*, p. 7.

¹⁹⁹ Cf. Emmanuel DURAND, *La périchorèse des personnes divines : immanence mutuelle – réciprocité et communion*, Cogitation Fidei 243, Cerf, Paris, 2005, p. 409.

²⁰⁰ Cf. P-H DE BRUYN, *Le Taoïsme*, cit. p. 58.

of Christ, ο λογος του Χριστου: “*Let the word of Christ*²⁰¹ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Colossians 3:16).

The purpose of integrating Christian chants into this practice now becomes three fold: (1) First of all, to enhance concentration or to guide one’s attention towards the main theme of the corresponding step in the ICE, (2) secondly, to take the place of the ‘formula’ in the *Tài jí* routines, (3) and finally, to keep focused, meditating on the *Dào-Logos*.

Instead of referring to the five routines by their official titles which is a mere designation for the number of movements (e.g. *Tài jí jiàn* Official Routine in 16, 32, 42, etc... movements), this study proposes to assign new names for the routines in this context of ICE as body prayer. Using three Chinese characters for each new name based on the five Daoist cosmological elements *wǔ xíng* 五行²⁰² and how they relate to each other as *Yīn* and *Yáng*,²⁰³ these new names serve both as a pneumatic device for easy recall (instead of the long official names for each routine) and to indicate the sequence of the five routines, according to the five phases in Daoist cosmology. According to their ‘order of generation’ or *xiāng shēng* 相生, the five elements are wood, fire, earth, metal, water. Since water is considered the beginning and end of all elements, the five names for the five routines are as follows:

<i>Shuǐ shēng mù</i>	水生木	water generates wood
<i>Mù shēng huǒ</i>	木生火	wood generates fire
<i>Huǒ shēng tǔ</i>	火生土	fire generates earth
<i>Tǔ shēng jīn</i>	土生金	earth generates metal
<i>Jīn shēng shuǐ</i>	金生水	metal generates water

The association of these elements as the new names corresponding to the respective routines (See Appendix 3B), themes for prayer, and suggested hymns would proceed according to the five steps of the ICE. Using the indicated *Tài jí jiàn* routine one can focus more on the indicated theme or recall moments of the day that pertain to the said theme. The sequence of the routines are not ordered according to increasing level of difficulty and elaboration as presented in Chapter One, part 3, rather, the routines are selected according to the characteristics of each step in the ICE. For example, the step which would require the least time would be the second, ‘Petition for light,’ therefore, the simplest routine in 16 moves will correspond to this, while the longest routine in 49 moves corresponds to the third step, ‘Review,’ requiring the longest amount of time, and so on.

²⁰¹ Italics by this author.

²⁰² Cf. FENG Yǒu lán 馮友蘭 (Yu-lan Fung), *A History of Chinese Philosophy*, volume 2, p. 13.

²⁰³ Cf. G. MACIOCIA, *The Foundations of Chinese Medicine*, Elsevier Ltd., London, 2005.

The suggested chants may be used as a help to focus one's thoughts and emotions on the indicated themes. One or two chants will be suggested for every step. Each routine below includes a suggested guide for reflection, followed by the pertinent questions previously raised by the official Church document regarding the New Age movement, indicating how these are addressed by this kind of prayer:

5.1 *Shuǐ shēng mù* 水生木

Routine: *Tài jí jiàn* Official Routine, in 32 movements
 ICE Theme: Gratitude
 Suggested hymns: In the Lord / *Laudate omnes gentes*

Guide for reflection:

Water generates wood. Through the chaotic waters of a hectic day, I allow all distractions to flow away, focusing my attention on a tiny green sapling growing out of the troubled waters. The sapling grows into a tree and eventually becomes the wood of the cross on which my Lord Jesus, the Christ, the *Dào-Logos*, the Ultimate Truth revealed to me is crucified to give his life for me. Concentrating my attention and contemplating the presence of Christ Jesus before me on the wood of the cross, I am moved deeply within to thank Him for giving up his life for me, even in my daily experiences. I recall all the things he has done for me today, identifying each blessing concretely, even this moment of prayer is gift. By thanking Him for these, I am already acknowledging that he who is totally Other is present before me. I open my heart to Him, making Him rather than myself, become the center of my prayer.

Questions addressed:

(1) *Is God a being with whom we have a loving relationship, or merely something to be used, a force to be harnessed?*

By saying "thank you God!" I am already affirming this loving relationship with a person, and not with an energy force to be manipulated.

(2) *Is there just one Christ, Jesus, or are there several christs?*

Christ is the one and only Savior who died for me and for each one personally.

(3) *The human being: is there one universal being or are there many individuals?*

Through this ICE, I actually deepen my individuality before the presence of the Ultimate Other, the One Universal and Triune God, as my prayer is made to the Father, with the Son, and through the Holy Spirit..

(5) *Do we invent truth or do we embrace it?*

The Truth is a person, revealed to me in Jesus Christ, with whom I am free to relate, or to embrace.

⁽⁶⁾ *Prayer and meditation: are we talking to ourselves or to God?*

The prayer of gratitude already presupposes that there is a second person who is the provider of that for which I am grateful.

5.2 Mù shēng huǒ 木生火

Routine: *Tài jí jiàn* Official Routine, in 16 movements

ICE Theme: Petition

Suggested hymns: *Veni Creator Spiritus / Veni Sancte Spiritus*

Guide for reflection:

Wood generates fire. I see the wood of the cross set on fire by the love of the Holy Spirit. I ask the Lord to send me his blazing Spirit of light, recognizing that I have many blind spots, prejudices, limitations and moments of forgetfulness. Therefore, I need God's grace, God's light and salvation, God's fire to brighten my darkness, that I may see through his eyes and feel as his Sacred Heart feels. This way, I am now ready to review and re-live the events of this day through his eyes and through his grace.

Questions addressed:

⁽⁴⁾ *Do we save ourselves or is salvation a free gift from God?*

This prayer of petition is the humble acknowledgment that without God I can do nothing.

5.3 Huǒ shēng tǔ 火生土

Routine: *Tài jí jiàn Wǔ dāng* style Official Routine, in 49 movements

ICE Theme: Review

Suggested hymns: The Lord is my light

Guide for reflection:

Fire generates earth. After the fire has consumed all its material fuel, all that is left is dust and ashes upon the earth. Realizing that I too, am dust and to dust I shall return, I review the day to relive how I have trodden the earth. How have I responded (or not) to God's loving invitation at every moment. In the light of the Lord, I review all my thoughts, words, all what I have done and what I have failed to do in this earth today.

Questions addressed:

⁽⁵⁾ *Do we invent truth or do we embrace it?*

By reviewing the day in the Light of the Lord, I will face certain realities in life or about myself that I will not be able to deny.

⁽⁶⁾ *Prayer and meditation: are we talking to ourselves or to God?*

By reviewing in a mode of conversation with the Lord, rather than affirming or condemning myself for certain actions (which may lead either to narcissism or to excessive low self esteem), I can see how the said action was done or not done in connection to my relationship with Jesus.

5.4 Tǔ shēng jīn 土生金

Routine: *Tài jí jiàn Wǔ dāng* style Traditional Routine, in 43 movements
 ICE Theme: Contrition/Magis
 Suggested hymns: *Misericordias Domini / Magis Canon*

Guide for reflection:

Earth generates metal. Just as raw nuggets of gold are found buried deep in the earth, I will sift through the dust and deep dirt of today to identify certain salient elements, potential golden moments that could be further refined or purified. Asking for forgiveness for my lack of response in particular situations, or exercising the spirit of the Magis in moments when I could have done better, I ponder, what are these potential golden moments?

Questions addressed:

⁽⁷⁾ *Are we tempted to deny sin or do we accept that the reality of it?*

After having seen my faults or shortcomings in the Light of the Lord, I can only ask for forgiveness, and ask for the grace that I may do better next time.

5.5 Jīn shēng shuǐ 金生水

Routine: *Tài jí jiàn* Official Routine, in 42 movements
 ICE Theme: Action
 Suggested hymns: *En todo amar y servir/ Nada te turbe*

Guide for reflection:

Metal generates water. What is gold will eventually corrode away and return to where all elements came from, returning to the mainstream of daily life, however having enriched not only my relationship with myself, but also with others, with the environment, with the society, and ultimately, with God. I return to my daily life with a concrete action in mind, and believing that Jesus is with me to carry out that action. Only then do I have the courage to act and pray together with Him saying “Our Father in heaven...” and to put this prayer into action.

Questions addressed:

⁽⁸⁾ *Are we encouraged to reject or accept suffering and death?*

By contemplating the *Dào-Logos* Incarnate and with the grace of God, seeing how He suffered, died and resurrected, one can begin to accept the most severe sufferings and even death more peacefully, and face the future with new hope.

⁽⁹⁾ *Is social commitment something shirked or positively sought after?*

This prayer precisely addresses the commitment to doing something to improve my way of life and the life of others around me, by acting with Jesus.

⁽¹⁰⁾ *Is our future in the stars or do we help to construct it?*

Our future is in God's hands, keeping in mind that the purpose of our existence is to praise, reverence, and serve God [Sp Ex 23]. Only His love and His grace are enough for us [Sp Ex 234].

6. Conclusion Three: The 'Ignatian Style' *Tài jí jiàn*

After all this practice, one must keep in mind that in the end, according to an ancient adage in China, the highest level of swordsmanship is to fence victoriously, even without the sword, that is, to become a 'sword-less swordsman.'²⁰⁴ Therefore, what is of the essence here is no longer so much how to handle the sword with skill, but the process itself of becoming a sword-less swordsman in the spiritual context of prayer.

While the *Tài jí* style used in this method of prayer is a combination of different traditions, ultimately all styles are derived from the *Wǔ dāng*.²⁰⁵ According to the pedagogy in traditional *Wǔ dāng* *Tài jí* exercises, it has been mentioned earlier that there are three stages: First of all, training in the external physical forms or *liàn xíng*, secondly, training in the 'inner life force' or *liàn qì*, then finally, training in the spirit or *liàn shén*. The exercises here follow the first two stages according to the *Wǔ dāng* tradition, while the third, the training in the spirit, is something new, as Ignatian spirituality is introduced. This kind of integration of *Tài jí jiàn* with the [Sp Ex] of ICE undeniably presents a new kind of practice, namely integrating Ignatian spirituality for the third stage of training in *Tài jí*. Perhaps, this new practice would merit a new name for this style of *Tài jí* exercises. Thus, to add to the roster of existing *Tài jí* styles, namely, *CHÉN* 陳, *YÁNG* 楊, *WÚ / HÁO* 武/郝, *WÚ* 吳, and *SŪN* 孫, this study proposes the name *Jué shì* 「爵式」²⁰⁶ meaning, the 'Ignatian style,' in commemoration of the founder of Ignatian spirituality, St. Ignatius of Loyola.

²⁰⁴ 俗話說：劍的最高境界是『無劍勝有劍』

²⁰⁵ 俗話說：「天下太極出武當」

²⁰⁶ This is also a homonym for 爵士 meaning 'knight.' The word 'Ignatian style' is already being used by the Jesuit Youth Commission of the Chinese province to refer to the Ignatian styles of prayer, especially designed for the Chinese youth.

GENERAL CONCLUSION: SEVERAL STEPS TO MAKE

1. Contribution of this work:

This study has attempted to offer various contributions in the following five areas:

1.1 Spiritual Integration between the spiritual traditions of the Far East and the West:

By presenting *Tài jí* exercises from East Asia and the Ignatian Spiritual Exercises from Western Europe, this study may have offered a new insight regarding the spirituality of the sword, the revelation of the *Dào*- CHÉN 陳, YÁNG 楊, WŪ / HǎO 武/郝, WÚ 吳, and SŪN 孫, Incarnate, the experience of the Trinitarian *perichoresis*, new methods for meditating on these mysteries and for praying the ICE.

1.2 Missionary Inculturation in the Chinese context:

Following the Ricci Approach by respecting both *Tài jí* exercises as part of the culture of Eastern Asia on the one hand and the *Magisterium* of the Latin (Western) Church on the other, new ways of integrating both *Tài jí* exercises from East Asia, and the Ignatian Spiritual Exercises from Western Europe, following the guidelines provided by the Church have been suggested. This method of prayer might serve as an effective missionary tool for attracting non-Catholic Chinese to learn more about the Christian faith, relating Christian mysteries to their understanding of the *Dào*. At the same time, this would perhaps also be an effective tool to enable Western Christians to rediscover and to appreciate more deeply the Christian faith in the context of East Asian culture.

1.3 Inter-Religious Dialogue with Daoism and with the New Age movement:

The five phases of Daoist Cosmology in the ‘order of generation,’ as names for the five routines, begin and end with ‘water’ (i.e. Water generates wood: *Shuǐ shēng mù* 水生木... Metal generates water: *Jīn shēng shuǐ* 金生水). Hopefully, such concepts would resonate well both with friends from the Daoist tradition and the New Age movement. While the five phases presented in this context may give Daoists a new insight on the further revelations of the *Dào*, relating water with the Age of Aquarius²⁰⁷ for the New Age movement may open new lines for dialogue, understanding, and co-operation in the mutual search for the Truth. Recognizing that water is considered the

²⁰⁷ Cf. Jean VERNETTE, “L'avventura spirituale dei figli dell'Acquario,” in *Religioni e Sette nel Mondo* 1996/2, p. 42.

beginning and end of all elements in Daoist cosmology, Jesus Christ as the *Dào-Logos* is revealed in the final book of Christian SS as the Alpha and Omega, the beginning and the end of everything (Revelation 22: 13). In this ambit of dialogue, perhaps every Christian could respond to the Church's suggestion, to extend to non-Christian friends an "invitation to meet Jesus Christ, the true bearer of the water of life (Aquarius),"²⁰⁸ with the reminder that such an invitation would be even more meaningful when it is made by someone who has clearly been profoundly affected by a personal encounter with Jesus,²⁰⁹ the *Dào-Logos* Incarnate, because it is made not by someone who has simply heard about him, but by someone who has experienced his presence in a personal way and is thus convinced "that he really is the savior of the world." (John 4: 42). Then it becomes just a matter of letting people react in their own way, at their own pace, and letting God do the rest.

1.4 Purifying the Post-modern preoccupation for health in body, mind and spirit:

By presenting *Tài jí* exercises as a form of body prayer in the context of the [Sp Ex], the practitioner would also learn other Ignatian values, such as Ignatian Indifference, inner spiritual freedom, the discernment of spirits, *sentire cum ecclesia*. The other [Sp Ex] which would help the person to purify all intentions and to rid oneself of inordinate attachments which could otherwise lead to the dangers of some extremes, such as "the cult of the body."²¹⁰

1.5 As a part of an Ignatian Spiritual Formation:

The material articulated in this work would be enough to fill a full year course, perhaps as part of a Novitiate or Tertianship program, or for two semesters at a faculty of theology, providing both a rather developed theoretical framework (on *Tài jí* and the *Dào-Logos*) and a concrete mode of praxis (*Tài jí* exercises as body prayer).

2. Reiterating the proposition:

This study has attempted to answer this question: How can Daoist *Tài jí jiàn* help in the spiritual exercise of the ICE? The process first involved a paradigm shift in the understanding of *Tài jí* and of the *Dào* as *Logos*, establishing the theoretical framework and theological foundation for practicing *Tài jí* exercises as Christian body prayer, while following the guidelines of the Magisterium of the Catholic Church.

²⁰⁸ Bernard ARDURA, "A Christian reflection on the New Age", cit. p. 7..

²⁰⁹ *Ibid.*

²¹⁰ *Orationis formas*, 27.

This also involved a thorough understanding of what the sword signifies in both OT and NT SS, revealing a spirituality of the sword based on the word of God. The sword is converted from a weapon of violence into a life-giving instrument, according to the messianic oracles in Isaiah (2: 4) and Micah (4: 3) of the OT. Then in the NT gospel of Matthew (10: 34), the Messiah Himself announces that he has come to bring the sword, indicating the fulfillment of the messianic oracles of old. Other gospel passages offer further support that the sword which Jesus brings is not a sword of violence, as was misconstrued by his own disciples.

It is upon this foundation of Christian sword spirituality and the *Dào-Logos* that *Tài jí jiàn* is integrated into the practice of ICE. By doing this, a new set of names for the *Tài jí jiàn* routines have been introduced, creating a new style called *Jué shì Tài jí jiàn* 爵式太極劍 meaning, the ‘Ignatian style *Tài jí* sword exercises.’

3. Recommendations for further study:

So far, this study has been limited to integrating *Tài jí jiàn* exercises with the ICE. Future studies could explore the possibility of using other *Tài jí* exercises or other oriental prayer methods with other spiritual exercises, such as the full hour of meditation or contemplation.

4. Limitations:

Although all the necessary groundwork for learning this form of body prayer has already been set, there are undeniably many pre-requisites before one could actually pray naturally in this method. Having to learn the basic skills for *Tài jí* exercises, learning how to pray the ICE, and learning the suggested Christian chants may take days or weeks before one becomes sufficiently familiar in order to proceed to the next stages. Admittedly, this kind of prayer cannot be easily practiced by all, but only by those who have the will, the patience, and the capacity to learn all these steps. But like any spiritual endeavor, this kind of prayer would require the basic deep desire, commitment and effort to learn step by step. After all, an ancient adage in China reminds all travelers that:

「千里之行，始於足下」

qiān lǐ zhī xíng, shǐ yú zú xià

“A journey of a thousand miles begins with one step.”²¹¹

Perhaps this study has already named too many names at this point, and must now stop to ask: why not just begin with the first step?

²¹¹ 俗話說: 「千里之行，始於足下」

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Appendix 1A: List of Chinese terms

<i>bā guà</i> 八卦	<i>quán</i> 拳
<i>Chén</i> 陳	<i>shēng</i> 生
<i>chí dāo xiāng xiàng</i> 持刀相向	<i>Shèng yán</i> 聖言
<i>dǎ chéng</i> 打成	<i>shī xíng shěn pàn</i> 施行 审判
<i>dān tián</i> 丹田	<i>shuǐ shēng mù</i> 水生木
<i>Dào</i> 道	<i>Sī gāo</i> 思高
<i>Dào chéng rén shēn</i> 道成人身	<i>Sūn</i> 孫
<i>Dào dé jīng</i> 道德經	<i>tào lù</i> 套路
<i>Dào kě dào fēi cháng</i> <i>Dào</i> 「道可道非常道」	<i>Tài jí</i> 太極
<i>duàn dìng shì fēi</i> 断 定 是 非	<i>Tài jí jiàn</i> 太極劍
<i>hǎo</i> 郝	<i>Tài jí quán</i> 太極拳
<i>Hé hé</i> 和合	<i>Tài jí tú</i> 太極圖
<i>Hé hé běn shèng jīng</i> 和合本聖經	<i>tǒng zhì</i> 統治
<i>huǒ shēng tǔ</i> 火生土	<i>tào lù</i> 套路
<i>jiàn</i> 劍	<i>tǔ shēng jīn</i> 土生金
<i>jiǎng dào</i> 講道	<i>Wú</i> 吳
<i>jīn shēng shuǐ</i> 金生水	<i>Wǔ</i> 武
<i>jǔ dāo gōng jī</i> 举 刀 攻 击	<i>Wǔ dāng</i> 武當
<i>Jué shì</i> 爵式	<i>Wǔ shù</i> 武術
<i>kǒu jué</i> 口訣	<i>wǔ xíng</i> 五行
<i>Lǎo zǐ</i> 「老子」	<i>xiàng</i> 象
<i>liàn qì</i> 練氣	<i>xùn dào</i> 殉道
<i>liàn shén</i> 練神	<i>Yáng</i> 楊
<i>liàn xíng</i> 練形	<i>yí</i> 儀
<i>mǎ bù</i> 馬步	<i>yì</i> 易
<i>míng kě míng fēi cháng míng</i> 「名可名非常名」	<i>Yì jīng</i> 易經
<i>mù shēng huǒ</i> 木生火	<i>Yīn Yáng</i> 陰陽
<i>qì</i> 氣	<i>zhì lǐ</i> 治理
<i>Qì gōng</i> 氣功	<i>zhù chéng</i> 鑄成

Appendix 1B: Mandarin Pronunciation Key

Hanyu Pinyin²¹² (simplified Chinese: 汉语拼音; traditional Chinese: 漢語拼音; **pinyin**: *Hànyǔ Pīnyīn*; [p^hín ín]) is the official system to transcribe Chinese characters into Latin script in the People's Republic of China, Republic of China (Taiwan),²¹³ Singapore, and Malaysia. It is often used to teach Standard Chinese and spell Chinese names in foreign publications and used as an input method to enter Chinese characters (汉字 / 漢字, *hànzì*) into computers.

*Pronunciation of initials*²¹⁴

Pinyin	IPA	English Approximation ^[23]	Explanation
<i>b</i>	[p]	bar, boy	unaspirated b , as in bar , boy , bull
<i>p</i>	[p ^h]	pull, put	strongly aspirated p , as in pull , put , pair
<i>m</i>	[m]	may, mom	as in English mummy
<i>f</i>	[f]	far, fair	as in English far , fair , fun
<i>d</i>	[t]	dog	unaspirated d , as in dog , doll , dot
<i>t</i>	[t ^h]	take	strongly aspirated t , as in top , tai
<i>n</i>	[n]	nay	as in English no , not , note
<i>l</i>	[l]	lay	as in English love
<i>g</i>	[k]	gold	unaspirated g , as in god , gold , girl , go
<i>k</i>	[k ^h]	kail, kent	strongly aspirated k , as in kail , kit
<i>h</i>	[x]	hot, hay	like the English h if followed by "a". It is pronounced roughly like the Scots ch and Russian х (Cyrillic "kha").
<i>j</i>	[tɕ]	Jesus, John	like the English j , as in Jesus , jill
<i>q</i>	[tɕ ^h]	cheese, cheek	No equivalent in English. But it is like cheese , cheek , and cheer , with the lips spread wide with <i>ee</i> . Curl the tip of the tongue downwards to stick it at the back of the teeth and strongly aspirate. The sequence "qi" word-initially is the same as the Japanese pronunciation of ち(チ) <i>chi</i> .
<i>x</i>	[ɕ]	she	No equivalent in English. But it is like she , with the lips spread and the tip of your tongue curled downwards and stuck to the back of teeth when you say <i>ee</i> . The sequence "xi" is the same as the Japanese pronunciation of し(シ) <i>shi</i> .

²¹² Retrieved on 23 July 2012 <http://en.wikipedia.org/wiki/Pinyin#Rules_given_in_terms_of_English_pronunciation>

²¹³ SNOWLING, Margaret J.; HULME, Charles, "The Science of reading: a handbook," in *Blackwell handbooks of developmental psychology* 17, Wiley-Blackwell, 2005, pp. 320–22.

²¹⁴ HASHIMOTO, "Notes on Mandarin Phonology," in Roman Jakobson, Shigeo Kawamoto, *Studies in General and Oriental Linguistics*, TEC, Tokyo, 1970, pp. 207–220.

<i>zh</i>	[tʂ]	?	No equivalent in English. Rather like ch (a sound between zoo , true , and drew , tongue tip curled more upwards). Voiced in a toneless syllable.
<i>ch</i>	[tʂ ^h]	?	No equivalent in English. Rather like chin , but with the tongue curled upwards; very similar to nurture in American English, but strongly aspirated.
<i>sh</i>	[ʂ]	?	No equivalent in English. Rather like show , but with the tongue curled upwards; very similar to marsh in American English
<i>r</i>	[ʐ], [ʐ]	ray, rent, role	Similar to the English r in azure when used not as the initial sound of a word and r in reduce , roar , and rule as the initial sound, but with the tongue curled upwards, like a cross between English “r” and French “j”. In Cyrillised Chinese the sound is rendered with the letter “ж”.
<i>z</i>	[ts]	reads	No equivalent in English. Rather like the unaspirated c , similar to something between suds and cats ; as in suds in a toneless syllable
<i>c</i>	[ts ^h]	hats	No equivalent in English. But similar to the English words ending with ts sound, such as in cats , thats , but strongly aspirated, very similar to the Polish c .
<i>s</i>	[s]	say, stop	as in sun , sorry
<i>y</i>	[j], [ɥ]	you, yea	as in yes or like i in is and like e in ear . Before a <i>u</i> , it is pronounced with rounded lips.*
<i>w</i>	[w]	way, woll	as in water , war , way .*
'	[.], [∅], [ɥ]		new syllable**

Pronunciation of finals²¹⁵

The following is a list of finals in Standard Chinese, excepting most of those ending with a **-r**. To find a given final:

1. Remove the initial consonant. *Zh*, *ch*, and *sh* count as initial consonants.
2. Change initial *w* to *u* and initial *y* to *i*. For *weng*, *wen*, *wei*, *you*, look under *ong*, *un*, *ui*, *iu*.
3. For *u* after *j*, *q*, *x*, or *y*, look under *ü*.

Pinyin	IPA	Form with zero initial	Explanation
<i>-i</i>	[i]	(<i>n/a</i>)	-i is a buzzed continuation of the consonant following <i>z-</i> , <i>c-</i> , <i>s-</i> , <i>zh-</i> , <i>ch-</i> , <i>sh-</i> or <i>r-</i> . (In all other cases, -i has the sound of bee ; this is listed below.)
<i>a</i>	[a]	a	as in “father”
<i>e</i>	[ʉ̯], [ə]	e	a diphthong consisting first of a back, unrounded semivowel (which can be formed by first pronouncing “w” and then spreading the lips without changing the position of the tongue) followed by a vowel similar to English “ duh ”. Many unstressed syllables in Chinese use the schwa [ə] (<i>idea</i>), and this is also written as <i>e</i> .
<i>ai</i>	[aɪ̯]	ai	like English “eye”, but a bit lighter
<i>ei</i>	[eɪ̯]	ei	as in “hey”
<i>ao</i>	[ɑo̯]	ao	approximately as in “cow”; the <i>a</i> is much more audible than the <i>o</i>
<i>ou</i>	[ʊo̯]	ou	as in “so”
<i>an</i>	[an]	an	as in “ban” in British English (a more open fronted <i>a</i>)
<i>en</i>	[ən]	en	as in “taken”
<i>ang</i>	[aŋ]	ang	as in German <i>Angst</i> (starts with the vowel sound in <i>father</i> and ends in the velar nasal; like song in some dialects of American English)
<i>eng</i>	[əŋ]	eng	like <i>e</i> in <i>en</i> above but with <i>ng</i> added to it at the back
<i>er</i>	[ɑ̣r]	er	similar to the sound in “bar” in American English
Finals beginning with i- (y-)			
<i>i</i>	[i]	yi	like English bee .
<i>ia</i>	[i̯a]	ya	as i + a ; like English “yard”
<i>ie</i>	[i̯ɛ]	ye	as i + ê ; but is very short; <i>e</i> (pronounced like <i>ê</i>) is pronounced longer and carries the main stress (similar to the initial sound ye in yet)
<i>iao</i>	[i̯ɑo̯]	yao	as i + ao
<i>iu</i>	[i̯ʊo̯]	you	as i + ou
<i>ian</i>	[i̯ɛn]	yan	as i + ê + n ; like English yen
<i>in</i>	[in]	yin	as i + n
<i>iang</i>	[i̯aŋ]	yang	as i + ang
<i>ing</i>	[i̯ŋ]	ying	as i + ng

²¹⁵ HASHIMOTO, “Notes on Mandarin Phonology” cit. pp. 207–220.

Finals beginning with u- (w-)			
<i>u</i>	[u]	wu	like English “oo”
<i>ua</i>	[uɑ]	wa	as u + a
<i>uo, o</i>	[uɔ]	wo	as u + o where the <i>o</i> (compare with the <i>o</i> interjection) is pronounced shorter and lighter (spelled as o after b , p , m or f).
<i>uai</i>	[uɑi̯]	wai	as u + ai like as in why
<i>ui</i>	[uɛi̯]	wei	as u + ei ;
<i>uan</i>	[uɑn]	wan	as u + an ;
<i>un</i>	[uən]	wen	as u + en ; like the <i>on</i> in the English <i>won</i> ;
<i>uang</i>	[uɑŋ]	wang	as u + ang ;
<i>ong</i>	[ɔŋ], [uəŋ]	weng	starts with the vowel sound in book and ends with the velar nasal sound in sing ; as u + eng in zero initial.
Finals beginning with ü- (yu-)			
<i>u, ü</i>	[y]	yu	as in German “über” or French “lune” (To pronounce this sound, say “ee” with rounded lips)
<i>ue, üe</i>	[yœ]	yue	as ü + ê ; the <i>ü</i> is short and light
<i>uan</i>	[yɛn]	yuan	as ü + ê + n ;
<i>un</i>	[yn]	yun	as ü + n ;
<i>iong</i>	[jɔŋ]	yong	as i + ong
Interjections			
<i>ê</i>	[ɛ]	(<i>n/a</i>)	as in “bet”.
<i>o</i>	[ɔ]	(<i>n/a</i>)	Approximately as in “office” in British accent; the lips are much more rounded.
<i>io</i>	[jɔ]	yo	as i + plain continental “o”.

Appendix 2A: Formula for *Tài jí quán* 太極拳 in 24 moves

24 式太極拳分解動作

1、起勢 動作分解：

左腳開步、兩臂前舉、屈膝按掌

2、左右野馬分鬃 動作分解：

- (1) 左野馬分鬃：抱球收腳、轉體邁步、弓步分手
- (2) 右野馬分鬃：後坐翹腳、抱球跟腳、轉體邁步、弓步分手
- (3) 左野馬分鬃：後坐翹腳、抱球跟腳、轉體邁步、弓步分手

3、白鶴亮翅 動作分解：

跟步抱球、後坐轉體、虛步分手

4、左右搜膝拗步： 動作分解：

- (1) 左搜膝拗步：轉體落手、轉體收腳、邁步屈肘、弓步搜推
- (2) 右搜膝拗步：後坐翹腳、轉體跟腳、邁步屈肘、弓步搜推
- (3) 左搜膝拗步：後坐翹腳、轉體跟腳、邁步屈肘、弓步搜推

5、手揮琵琶 動作分解：

跟步鬆手、後坐挑掌、虛步合臂

6、左右倒卷肱 動作分解：

- (1) 右倒卷肱：轉體撤手、提膝屈肘、退步錯手、虛步推掌
- (2) 左倒卷肱：轉體撤手、提膝屈肘、退步錯手、虛步推掌
- (3) 右倒卷肱：轉體撤手、提膝屈肘、退步錯手、虛步推掌
- (4) 左倒卷肱：轉體撤手、提膝屈肘、退步錯手、虛步推掌

7、左攬雀尾 動作分解：

轉體撤手、抱球收腳、邁步分手、弓步棚臂、轉體伸臂、轉體後捋、轉體搭手、弓步前擠、後坐收掌、弓步按掌

8、右攬雀尾 動作分解：

轉體扣腳、抱球收腳、邁步分手、弓步棚臂、轉體伸臂、轉體後捋、轉體搭手、弓步前擠、後坐收掌、弓步按掌

9、單鞭 動作分解：

轉體扣腳雲手、勾手收腳、轉體邁步、弓步推掌

10、雲手 動作分解：

- (1) 雲手：轉體扣腳、轉體撐掌、轉體雲手、撐掌收步
- (2) 雲手：轉體雲手、撐掌出步、轉體雲手、撐掌收步
- (3) 雲手：轉體雲手、撐掌出步、轉體雲手、撐掌收步

11、單鞭 動作分解：

轉體勾手、轉體邁步、弓步推掌

12、高探馬 動作分解：

跟步鬆手、後坐翻掌、虛步推掌

13、右蹬腳 動作分解：

穿掌提腳、弓步分手、跟步合抱、提膝分手、蹬腳撐臂

14、雙峰貫耳 動作分解：

收腿落手、邁步分手、弓步貫拳

15、轉身左蹬腳 動作分解：

後坐翹腳鬆手、轉體扣腳分手、收腳合抱、提膝分手、蹬腳撐臂

16、左下勢獨立 動作分解：

收腳勾手、蹲身僕步、轉體穿掌、弓腿起身、提膝挑掌

17、右下勢獨立 動作分解：

落腳勾手、蹲身僕步、轉體穿掌、弓腿起身、提膝挑掌

18、右左穿梭 動作分解：

- (1) 右穿梭：落腳坐盤、抱球跟腳、邁步滾球、弓步推架
- (2) 左穿梭：後坐翹腳、抱球跟腳、邁步滾球、弓步推架

19、海底針 動作分解：

跟步鬆手、後坐提手、虛步插掌

20、閃通臂 動作分解：

提手收腳、邁步分手、弓步推掌

21、轉身搬攔捶 動作分解：

轉體扣腳、坐身握拳、踩腳搬拳、轉體旋臂、上步攔掌、弓步打拳

22、如封似閉 動作分解：

穿掌翻手、後坐收掌、弓步按掌

23、十字手 動作分解：

轉體扣腳、弓步分手、坐腿扣腳、收腳合抱

24、收勢 動作分解：

翻掌前撐、分手下落、收腳還原

Appendix 2B: Tàì jí quán in 24 movements as body prayer

This is the version this author used to instruct his Jesuit students in Rome.

Tàì jí quán in 24 mosse con la Sacra Scrittura 廿四式太極拳

1° gruppo

- 1、起勢： *dalla potenziale*
 Gen 1,1 “In principio Dio creò il cielo e la terra.”
- 2、左右野馬分鬃： *la criniera del cavallo*
 Gv 1,1 “In principio era il Verbo,
 il Verbo era presso Dio
 e il Verbo era Dio.”
 Gv 1, 14 “E il Verbo si fece carne
 e venne ad abitare in mezzo a noi”
 Ap 22, 13 “Io sono l'Alfa e l'Omega, il Primo e l'Ultimo,
 il principio e la fine.”
- 3、白鶴亮翅： *la gru bianca*
 Ps 17, 8 “proteggimi Signore, all'ombra delle tue ali”

2° gruppo

- 4、摟膝拗步： *Spazzolare e spingere*
 Ps 25,2 “Non trionfino su di me i miei nemici! ”
- 5、手揮琵琶： *suonare la cetra*
 Ps 33,2 “Lodate il Signore con la cetra”
- 6、左右倒卷肱： *i passi in dietro*
 Ps 23,4 “Se dovessi camminare in una valle oscura, non temerei alcun male,
 perché tu sei con me.”

3° gruppo

- 7、左攬雀尾： *afferrare la sinistra della coda del pavone*
 Ps 23,6 “Felicità e grazia mi saranno compagne tutti i giorni della mia vita”
- 8、右攬雀尾： *afferrare la destra della coda del pavone*
 “...ed abiterò nella casa del Signore per lunghissimi anni. ”

4° gruppo

- 9、單鞭： *la frusta singola*
 Gv 2, 15 “scacciò tutti fuori del tempio”
- 10、雲手： *le mani di nuvole*
 Gv 2, 17 “Lo zelo per la tua casa mi divora”
 1 Cor 6, 19 “O non sapete che il vostro corpo è tempio dello Spirito Santo
 che è in voi e che avete da Dio, e che non appartenete a voi stessi?”
- 11、單鞭： *la frusta singola*
 Gv 2, 19 “Distrugete questo tempio e in tre giorni lo farò risorgere”.

5° gruppo

- 12、高探馬：*guardare il cavallo in alto*
 Ps 74, 12 “Dio nostro re, ha operato la salvezza nella nostra terra.”
- 13、右蹬腳：*calciare dal tallone destra*
 Ps 74, 13 “Tu con potenza hai diviso il mare,..”
- 14、雙峰貫耳：*doppio colpo alle orecchie*
 “...hai schiacciato la testa dei draghi sulle acque.”
- 15、轉身左蹬腳：*girare il torso, calciare dal tallone sinistra*
 Ps 74, 14 “Al Leviatàn hai spezzato la testa”

6° gruppo

- 16、左下勢獨立：*in basso a sinistra*
 Ps 74, 15 “Fonti e torrenti tu hai fatto scaturire, ...”
- 17、右下勢獨立：*in basso a destra*
 “...hai inaridito fiumi perenni.”

7° gruppo

- 18、右左穿梭：*la spola*
 Isa 26, 21 “il Signore esce dalla sua dimora”
- 19、海底針：*l'ago nel mare*
 Isa 27, 1 “il Signore punirà con la spada dura, il Leviatàn ...”
- 20、閃通臂：*il braccio di fulmine*
 “...e ucciderà il drago che sta nel mare.”

8° gruppo

- 21、轉身搬攔捶：*girare per spostare il martello*
 Lk 1, 51 “Ha spiegato la potenza del suo braccio, ...”
- 22、如封似閉：*la chiusura*
 “...ha disperso i superbi nei pensieri del loro cuore;”
- 23、十字手：*le mani incrociate*
 Ap 22, 20 Colui che attesta queste cose dice: "Sì, verrò presto!".
- 24、收勢：*riprendere la potenziale*
 “...Amen. Vieni, Signore Gesù.”

Appendix 3A: Formula for *Tài jí jiàn* 太極劍分解動作口訣

A. in 16 movements, Tài jí jiàn Official Routine

十六式太極劍（16 式）

起勢

- 1、并步點劍
 - 2、撤步反擊
 - 3、進步平刺
 - 4、向右平帶
 - 5、向左平帶
 - 6、獨立上刺
 - 7、轉身弓步劈劍
 - 8、虛步回抽
 - 9、併步平刺
 - 10、右弓步攔劍
 - 11、左弓步攔劍
 - 12、進步反刺
 - 13、上步掛劈
 - 14、丁步回抽
 - 15、旋轉平抹
 - 16、弓步直刺
- 收勢

B. in 32 movements, Tài jí jiàn Official Routine

三十二式太極劍（32 式）

準備動作

〈一〉預備式：

持劍立正、向左開步。

〈二〉起勢：

兩手平提、右轉盤肘、丁步反提、彎肘開步、弓步前指、提膝挽劍、蓋步穿把、右後划弧、彎肘上步、弓步接劍。

第一組（八式）

〈一〉并步點劍：

上前并步、曲膝點劍。

〈二〉獨立反刺：

退步拖劍、丁步挑劍、提膝反刺。

〈三〉仆步橫掃：

落步平劈、仆步橫掃。

〈四〉向右平帶：

丁步前引、弓步(向右)平帶。

〈五〉向左平帶：

丁步前引、弓步(向左)平帶。

〈六〉獨立掄劈：

丁步按腕、左轉掄劍、旋腕上步、提膝下劈。

〈七〉退步回抽：

退步提劍、虛步抱劍。

〈八〉獨立上刺：

向右旋腰、踏前半步、提膝上刺。

第二組 (八式)

〈九〉虛步下帶：

左後落步、左轉平抹、虛步下載。

〈十〉左弓步刺：

撤步提劍、右轉平抹、丁步抱劍、弓步平刺。

〈十一〉轉身斜帶：

後坐、扣腳右轉、左坐提腿、轉體落步、弓步斜帶。

〈十二〉縮身斜帶：

提膝反劍、落步左坐、丁步回帶。

〈十三〉提膝捧劍：

退步右坐、虛步分劍、踏前半步、提膝捧劍。

〈十四〉跳步平刺：

落步回收、弓腿前刺、躍步收劍、弓步平刺。

〈十五〉左虛步撩：

收腳後繞、擺步下繞、虛步左撩。

〈十六〉右弓步撩：

墊步後繞、右弓步撩。

第三組 (八式)

〈十七〉轉身回抽：

扣腳撇腳、左轉回望、弓步平劈、後坐拖劍、虛步前指。

〈十八〉并步平刺：

	左前并步、捧劍平刺·
〈十九〉	左弓步攔：
	撇腳旋腕、右轉曲膝、丁步回帶、左弓步攔·
〈二十〉	右弓步攔：
	後坐撇腳、丁步回帶、弓步右攔·
〈二一〉	左弓步攔：
	後坐撇腳、丁步回帶、弓步左攔·
〈二二〉	進步反刺：
	蓋步按腕、回身後刺、挑劍上步、弓步反刺·
〈二三〉	反身回劈：
	後坐扣腳、右轉提腿、弓步回劈·
〈二四〉	虛步點劍：
	收腳後繞、墊步反劍、虛步前點·
第四組（八式）	
〈二五〉	獨立平托：
	插步帶劍、向右轉體、提膝平托·
〈二六〉	弓步掛劈：
	蓋步掛劍、翻腕上步、弓步平劈·
〈二七〉	虛步掄劈：
	右轉撇腳、回身後撩、墊步反劍、虛步下劈·
〈二八〉	撤步反擊：
	撤步沉腕、扣腳右轉、弓步斜擊·
〈二九〉	進步平刺：
	翻劍提腿、墊步卷劍、進步平刺·
〈三十〉	丁步回抽：
	後坐提劍、丁步抱劍·
〈三一〉	旋轉平抹：
	擺步橫劍、（右轉）、扣步抹劍、插步後坐、虛步分劍·
〈三二〉	弓步直刺：
	進前半步、弓步立刺·

C. in 42 movements, Tai jí jiàn Official Routine

四十二式太極劍（42 式）

準備動作

〈一〉預備式：

持劍立正·

〈一〉起勢：

向左開步、左轉提手、右轉平擺、換重曲膝、收步左抱、出步伸臂、換重扣腳、左轉開步、弓步前指·

〈二〉并步點劍：

上步穿把、換重開臂、左前上步、弓步接劍、上前并步、曲膝點劍·

〈三〉弓步斜削：

旋腕出步、弓步斜削·

〈四〉提膝劈劍：

後坐撇腳、右轉橫掛、提膝平劈·

〈五〉左弓步攔：

繞劍開步、弓步左攔·

〈六〉左虛步撩：

後坐撇腳、左轉回劈、擺步右轉、左虛步撩·

〈七〉右弓步撩：

右轉回劈、擺步左轉、右弓步撩·

〈八〉提膝捧劍：

左轉平帶、撤步右轉、虛步分劍、提膝捧劍·

〈九〉蹬腳前刺：

蹬腳前刺·

〈十〉跳步平刺：

落步前刺、跳步分劍、弓步平刺·

〈十一〉轉身下刺：

後坐左帶、肘底藏劍、扣腳左轉、弓步下刺·

〈十二〉弓步平斬：

收步合臂、弓步平斬·

〈十三〉弓步崩劍：

左坐帶劍、插步斜帶、提膝捧劍、弓步崩劍·

〈十四〉歇步壓劍：

後坐旋腕、歇步壓劍·

〈十五〉進步絞劍：

虛步提劍、上步絞劍〈一〉、上步絞劍〈二〉、上步絞劍〈三〉。

〈十六〉提膝上刺：

左轉收劍、右轉換重、提膝上刺。

〈十七〉虛步下截：

落步帶劍、虛步下截。

〈十八〉右左平帶：

提膝提劍、落步右帶、上步反劍、弓步左帶。

〈十九〉弓步劈劍：

回身下截、掄臂上步、弓步平劈。

〈二十〉丁步托劍：

提膝下截、丁步托劍。

〈二一〉分腳後點：

左前上步、扣腳右轉、弓步穿劍、收步回劈、提膝提劍、分腳點劍。

〈二二〉仆步穿劍：

落步抱劍、右轉平斬、左轉帶劍、仆步穿劍、弓步立刺。

〈二三〉蹬腳架劍：

撇腳右轉、提膝平托、蹬腳架劍。

〈二四〉提膝點劍：

收腿點劍。

〈二五〉仆步橫掃：

仆步穿指、弓步橫掃。

〈二六〉弓步下截：

收步帶劍、〈右〉弓步下截、收步帶劍、〈左〉弓步下截。

〈二七〉弓步下刺：

震腳抱劍、弓步下刺。

〈二八〉右左雲抹：

弓步斜削、蓋步雲劍、弓步右帶、收腿落步、左轉平帶、蓋步雲劍、弓步左帶。

〈二九〉右弓步劈：

左轉收步、弓步掄劈。

〈三十〉後舉腿架劍：

蓋步掛劍、舉腿架劍。

〈三一〉丁步點劍：

右前上步、丁步點劍。

- 〈三二〉馬步推劍：
 右轉收劍、馬步推劍·
- 〈三三〉獨立上托：
 插步繞劍、扣腳右轉、提膝平托·
- 〈三四〉掛劍前點：
 落步左掛、擺步右掛、擺步左轉、虛步點劍·
- 〈三五〉歇步崩劍：
 碾腳右轉、撤步反撩、歇步崩劍·
- 〈三六〉弓步反刺：
 左轉上步、弓步反刺·
- 〈三七〉轉身下刺：
 扣腳右轉、馬步旋腕、提膝右轉、弓步下刺·
- 〈三八〉提膝提劍：
 左轉帶劍、右轉帶劍、提膝提劍·
- 〈三九〉行步穿劍：
 落步穿劍、右轉擺扣、擺扣右轉·
- 〈四十〉擺腿架劍：
 擺腿雲劍、落步右轉、架劍前指·
- 〈四一〉弓步直刺：
 收腿收劍、弓步直刺·
- 〈四二〉收勢：
 右轉接劍、左轉反提、并步按指、立正還原·

D. in 49 movements, Tài jí jiàn Wǔ dāng style Official Routine

四十九式武当太极剑（49式）

- | | | |
|---------|---------|---------|
| 01、起势 | 18、行步扣剑 | 35、独立托架 |
| 02、丁步点剑 | 19、弓步下刺 | 36、弓步挂劈 |
| 03、回身点剑 | 20、腾空跳刺 | 37、歇步后刺 |
| 04、仆步横扫 | 21、马步藏剑 | 38、叉步云斩 |
| 05、右左平带 | 22、回身反刺 | 39、虚步抱剑 |
| 06、叉步反撩 | 23、虚步崩剑 | 40、插步平带 |
| 07、马步云托 | 24、独立上刺 | 41、弓步平崩 |
| 08、弓步下刺 | 25、撤步云斩 | 42、提膝点剑 |
| 09、丁步下截 | 26、仰身架剑 | 43、叉步反撩 |
| 10、翻身崩剑 | 27、转身回抽 | 44、丁步刺剑 |
| 11、弓步下刺 | 28、并步平刺 | 45、丁步抱剑 |
| 12、独立上刺 | 29、行步撩剑 | 46、行步穿剑 |
| 13、仆步穿剑 | 30、仰身撩剑 | 47、扣剑平抹 |
| 14、蹬脚前刺 | 31、盖步按剑 | 48、并步平刺 |
| 15、跳步平刺 | 32、跳步下刺 | 49、收势还原 |
| 16、转身平刺 | 33、歇步压剑 | |
| 17、穿剑行步 | 34、虚步点剑 | |

E. in 43 movements, Tài jí jiàn Wǔ dāng style Traditional Routine

四十三式武当太极剑（43 式）

- | | |
|-------------------|-------------------|
| 1、起势提按气宜沉 | 23、雪花盖顶压剑刺 |
| 2、左右运化仙人指 | 24、屈臂带剑向前击巧女纫针虚中实 |
| 3、三环套月打眼脸 | 25、白蛇吐信疾刺腹 |
| 4、闭剑斜劈轻点水 | 26、行步撩剑风摆柳 |
| 5、燕子抄水攻下盘 | 27、悬崖勒马上挑腕 |
| 6、左右横扫向前推 | 28、遍地落花盖步压 |
| 7、朝香礼拜意开合 | 29、翻身穿刺龙搅尾 |
| 8、蹬架反撩一气攻 | 30、扭身上刺单飞燕 |
| 9、苏秦背剑防后剑 | 31、打马扬鞭前压点 |
| 10、上架云顶侧抱月 | 32、顺风扯旗上架剑 |
| 11、踏雪寻梅走转刺 | 33、点石成剑挂剑式 |
| 12、孤雁出群刺咽喉 | 34、秋风扫叶回身剑 |
| 13、海底捞月把腿扫 | 35、霸王开弓侧步崩 |
| 14、玉女献书提膝捧 | 36、云剑上挑成虚步 |
| 15、连环三剑不留情 | 37、拨云见日插步崩 |
| 16、转身回腕扫带剑叶底藏花施暗剑 | 38、左右下劈探海式 |
| 17、八宫寻宝十三步落地栽花四面望 | 39、灵猫捕鼠纵步点 |
| 18、掉转船头竖圈剑 | 40、青蛇入水云架压 |
| 19、前刺转身射雁式 | 41、苍龙缩身把剑藏 |
| 20、猛虎出山狼又稳 | 42、旋转乾坤顺逆转 |
| 21、怪蟒翻身向下刺 | 43、一气归真缓收式 |
| 22、张网等鱼静制动 | |

Appendix 3B:
 Jué shì *Tài jí jiàn* 爵式 太極劍 as body prayer in the ICE

Step	New name	Official name	Main theme	Suggested chant	Appendix
A.	water generates wood 水生木	<i>Tài jí jiàn</i> Official Routine in 32 movements 三十二式太極劍	Gratitude 感恩	In the Lord / <i>Laudate omnes gentes</i> 在主內	3B
B.	wood generates fire 木生火	<i>Tài jí jiàn</i> Official Routine in 16 movements 十六式太極劍	Petition 求恩	<i>Veni Creator Spiritus / Vieni Sancte Spiritus</i> 聖神請降臨	3A
C.	fire generates earth 火生土	<i>Tài jí jiàn</i> <i>Wǔ dāng</i> style Official Routine in 49 movements 四十九式吳當太極劍	Review 三十二式太極劍	The Lord is my light 基督我的光	3D
D.	earth generates metal 土生金	<i>Tài jí jiàn</i> <i>Wǔ dāng</i> style Traditional Routine in 43 movements 四十三式吳當太極劍 傳統套路	Contrition/Magis 懺悔 更	<i>Magis Canon / Misericordias Domini</i> 「更」卡農	3E
E.	metal generates water 金生水	<i>Tài jí jiàn</i> Official Routine in 42 movements 四十二式太極劍	Action 實踐	<i>En todo amar y servir / Nada te turbe</i> 愛與服務	3C

Appendix 4A:
Tài jí tú 太極圖, or 'the diagram of the Extreme Polarity'



Appendix 4B:
A Christian Theological Approach to the *Tài jí tú* 太極圖



Appendix 5A:
Christian Chants for the ICE

A. In the Lord / Laudate omnes gentes

② 在主內 In the Lord

♩ = 69

In the Lord I'll be ev-er thank-ful, In the Lord I will re-joice! Look to him, do not be a-
 在主內常懷感謝的心, 在主內我心喜悅。信賴祂, 就不用害

怕。 在祂內歡欣, 祂將來臨, 在祂內歡欣, 祂將來臨。 在主

Dm C F B⁺ C F C B⁺ A³

Dm C F B⁺ C Am Dm B⁺ C F Dm C

B. Veni Creator Spiritus / Veni Sancte Spiritus

40 聖神請降臨 Veni Creator Spiritus

Canon ♩ = 100

Chords: C, G, Cm, Fm, G

① Ve - ni Cre - a - tor, Ve - ni Cre - a - tor,
聖 神 請 降 臨, 聖 神 請 降 臨,

② Ve - ni Cre - a - tor Spl - ri - tus.
造 物 之 神, 請 降 臨。

C. The Lord is my light

8 基督我的光 The Lord is my light

Thème I ♩ = 66
Calmly

Chords: Dm, G

① The Lord is my light, my light and sal - va - tion; in him I trust, in him I trust. The
基 督 我 的 光, 光 明 與 救 恩: 全 心 信 祂, 全 心 愛 祂。 基

② The Lord is my light, my light and sal - va - tion; in him I trust, in him I trust. The
基 督 我 的 光, 光 明 與 救 恩: 全 心 信 祂, 全 心 愛 祂。 基

D. Magis Canon / Misericordias Domini

['magis] Kanon ['更]卡農 (神操 104)

04 4 3 2 | 1 6 0 0 | ^b 7 7 1 2 | 2 1 0 1 | [#] 2 2 0 4 | 3 1 0 0 | 0 5 5 4 | 0 3 3 6
 更深地認識禱 更熱切地愛禱 更親近 跟隨禱 主基督 祈求禱
 te magis novisse magis te amare et magis te sequi te Christe rogamus

E. En todo amar y servir / Nada te turbe

En Todo 在一切事上愛與服務 (神操 234)

3 | 6 6 5·3 | 2 1 2 3 0 3 | 6 6 5·1 | 7 6 6 3
 在 一切事上 愛與服務, 在 一切事上 愛與服務,
 En todo amar y servir En todo amar y servir

3 | 1 1 6·1 | 7 7 5 3 0 | 6 - 6 5 | 6 - - -
 在 一切事上 愛與服務, 愛 與 服 務
 En todo amar y servir amar

Appendix 5B: Video files

A1. In Principio: Tài jí quán in 24 movements as body prayer

- A. 水生木 Water generates wood
- B. 木生火 Wood generates fire
- C. 火生土 Fire generates earth
- D. 土生金 Earth generates metal
- E. 金生水 Metal generates water
- F. Ventaglio di Suscipe

The Constitutions of the Society of Jesus

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Tài jí exercises of the Sword and the Ignatian Consciousness Examen

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