

Ignatius of Loyola and Virtues

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Summary

The article explores virtues in the fundamental writings of St. Ignatius of Loyola. The method used is a close historical–critical reading of the following Ignatius texts: the Autobiography, Spiritual Exercises, and the Constitutions in their socio–historical context and intertextuality. St. Ignatius uses a mixture of traditional Christian virtues as a means to articulate his own experience, and he links the Catholic identity to daily life in order to develop a particular spiritual exercise.

Keywords: *Ignatius of Loyola; virtue; intellectual and character virtues; Autobiography; Spiritual Exercise; Constitutions; humility*

Introduction

According to contemporary sociological research religiosity among Croatian Catholics demonstrates difficulties in two main areas, namely in the gap between a Catholic identity and the habits and behaviors of everyday life, and in the emergence of a certain kind of religious eclectic (Nikodem & Zrinščak, 2012; Črpić & Zrinščak, 2005). This study addresses the first inconsistency linking the central teachings of the Catholic faith to daily life through the cultivation of the virtues in the writings of St. Ignatius of Loyola.¹

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1 Ignatius of Loyola (1491–1556) was born of a noble Basque family in Loyola (Homza, 2018). He did his courtly training in Arévalo with Juan Velázquez de Cuéllar, the chief treasurer of King Ferdinand V and Queen Isabella. In 1517, Ignatius joined the Duke of Nájera, Antonio Manrique. In his service, Ignatius sustained a severe injury when his legs were shattered by a cannonball in a battle between French and Spanish troops at the fortress of Pamplona in 1520. In 1521, during his recovery in Loyola, Ignatius underwent a profound spiritual conversion. After his recovery, on the way to Jerusalem, he spent approximately ten months in Manresa in intensive experiences of prayer. After returning from a pilgrimage to Jerusalem, he pursued studies in Barcelona, Alcalá, Salamanca, and Paris. In Paris, he gathered ten companions. Together they established the new religious order of the Society of Jesus in Rome. Ignatius administered the new order until his death in 1556 (see more in Homza, 2008, 13).

The main questions guiding this inquiry are: What does “virtue” (or virtues) mean for Ignatius?² What is the core virtue for Ignatius in his fundamental writings? To put it differently, what is the axis around which all the other virtues revolve? The author will demonstrate that Ignatius uses a mixture of traditional Christian virtues as a means to articulate his own experience, that is, he links his Catholic identity and daily life in order to develop his spiritual exercises. Contemporary scholars have explored virtue only in the *Autobiography* and the *Exercises* and have done so through the lenses of rhetoric and of contemporary virtue ethics theories. Renaissance scholar Marjorie O’Rourke Boyle (1997, 16) suggests that, as such, Ignatius’ *Autobiography* is a »mirror of vainglory«. Building on Boyle’s work, two scholars of Ignatian spirituality, McManamon (2013, 11) and Geger (2014, 27) demonstrate that vainglory/pride may be a key to understanding the rhetoric, organization and message of the *Autobiography*. Focusing on the vices of pride/vainglory and the opposite virtue of humility, Boyle, McManamon, and Geger do not treat other traditional Christian virtues.

In regard to the *Exercises*, Keenan (1997, 43) claims that the *Exercises* »deal with specific virtues such as charity, gratitude, obedience, availability, and humility«. Fullam (2007, 957) asserts that humility is the central virtue of the *Exercises*. Martínez (2007, 1777) suggests that the *Exercises* »at least include charity, obedience and humility«. Pastoral theologian James Menkhaus (2011, 41–42) argues for the virtue of friendship. Fagin (2010, 129–145) notes fifteen virtues in the *Exercises*, namely, reverence, gratitude, freedom, compunction, forgiveness, generosity, faith, prudence, hospitality, humility, fidelity, compassion, joy, hope, and love. However, on the one hand, they have neglected to see the connection between the Ignatius texts and the various virtue traditions of the 16th century, and on the other hand, the complexity and coherence of the virtues in the all the writings of Ignatius.

The method used in this article involves is a close historical–critical reading of the Ignatius texts: the *Autobiography*, *Spiritual Exercises*, and the *Constitutions* in their socio–historical context and intertextuality, with the presupposition that the Ignatian texts will mutually illumine one another with respect to Ignatius’ understanding of virtue as it had been transformed from the tradition he received. This article will explore the presence of virtue in Ignatian tradition in two stages.

2 Ignatius wrote extensively. His chief writings are the *Spiritual Exercises*, the *Letters*, *Deliberation on Poverty*, *Spiritual Diary*, the *Constitutions of the Society of Jesus*, and the *Autobiography*. The *Spiritual Exercises* are designed as a manual for spiritual directors who will guide people through a series of meditations on the life of Jesus for the purpose of ordering their life and finding God. The *Letters* contain nearly 7,000 missives written by Ignatius over the course of his life. Ignatius’ *Deliberation on Poverty* is only three pages long, and his *Spiritual Diary* is seven pages long. They are personal notes about the type of canonical poverty which he desired when writing the *Constitutions*. The *Constitutions of the Society of Jesus* illustrates the »application of St. Ignatius’ worldview to the organization, inspiration and government of the religious institute he founded« (Ganss, 55). The *Autobiography* describes Ignatius’ life from 1521 to 1538, or from the beginning of his conversion in Pamplona to his first year in Rome (Ganss, 50). For the critical edition and collection of Ignatius’ works see (Iparraguirre, 1991).

The first stage will endeavour to clarify the term virtue. The second will explore Ignatius' adaptation of Christian virtue tradition in the Autobiography, the Spiritual Exercises, and the Constitutions.

1. *About virtue*

The virtues are dispositions that connect a conception of human nature with an end or *telos* — *eudaimonia* or human flourishing³. Christian tradition views the virtues as a means of overcoming those aspects of human nature which prevent us from achieving goodness and happiness. For Christians, the aim is to overcome their human dispositions toward self-centeredness and so to foster the right relationship with God, others, and the rest of creation. The role of the virtues in this complex process is to put in order disordered passions and afflictions (or what contemporary psychology calls 'emotions') in order to create the conditions for a life that is fully human. Virtue directs us toward an eschatological life-relationship with God.

In essence, Christian virtue has two sources: the Greco-Roman culture, which has given us a vocabulary and a philosophical and pedagogical framework, and the New Testament, which provides the content and practice of Christian virtue. The Christianization of the Hellenistic category of virtue was an intricate and complex process (Herdt, 2015). Complexity arose from the appropriation of the Greek linguistic and metaphysical categories, the contra-cultural content of Christian virtues, the lack of any coherent system in the process of appropriation, and the inconsistency of the vocabulary. For example, humility, the central characteristic of Jesus, was a vice and not a virtue in the Greco-Roman world.⁴

Christian virtues were cultivated and developed in three different, but interconnected contexts: in the context of the monastic life for the systematization of lived ascetic experience; in the context of the urban Christian centres of learning for the development of Christian moral theory, and in the context of ordinary Christian communities for pastoral and catechetical needs (Špiranec, 2018, 143–148). Christian virtues were a synthesis of the crucial evangelical qualities of humility and love and the main classical virtues of courage, temperance, justice and prudence. In the 16th century, various Greco-Roman and Christian versions of the virtue traditions coexisted in the same space. Ignatius encountered various Christian virtue traditions during his life through culture, education, popular re-

3 I am in debt to the private correspondence with dr. Nancy Snow for short, clear and concise description of the virtue.

4 The best example is Aristotle. For him the good life (*eudaimonia*) was related to the possession of virtues (*arête*). The central virtue was *megalopsychos* (great souledness) –which is between *chaunos* (too much) and *mikropsychos* (small-souledness). The necessary preconditions for *megalopsychos* were fortune, and access to wealth and power. The magnanimous person is rich, superior in behavior, and never lives in any kind of dependence. Aristotelian virtues were closely correlated with social position and role (Foulcher, 2015, 8).

ligiosity, and books (Špiranec, 2018, 150–153). The issue is the manner in which the virtues are present in his writings.

2. *The Autobiography: he desired to cultivate virtue*

The text of the *Autobiography* explicitly mentions virtue in a generic sense, and also as a bundle of individual virtues. The word *virtue* in the generic sense is mentioned three times. Firstly, regarding Ignatius' journey to Montserrat, his scribe, Luis Goncalves da Câmara, comments that Ignatius did not know »what humility was, or charity, or patience, or the discretion that regulates and measures these virtues. His whole intention was to do such great external works, because the saints had done so for the glory of God, without considering any more particular detail« (*Autobiography*, 14, 4). Secondly, Ignatius describes his intention in Barcelona, before taking a ship to Jerusalem, »to practise three virtues — charity, faith, and hope« (*Autobiography*, 46). It appears that Ignatius learned from someone about virtues and their relationship to God, and deliberately desired to practise them (*Autobiography*, 35, 4). The third instance occurs in a small detail from a dialogue between the Dominicans in Salamanca and Ignatius about the content of his conversations with people. Ignatius answered, »we speak sometimes of one virtue [*virtud*], sometimes of another; and do so, praising it; sometimes of one vice [*vico*], sometimes of another, condemning it« (*Autobiography*, 65, 3–4).

The *Autobiography* appears to reflect a unified set of Christian virtues. Virtues are cultivated simultaneously, but for the sake of clarity will be presented separately, and later their mutual connection will be shown. Though Ignatius did not explicitly follow any schema, for our purposes, these virtues may be grouped according to Aristotelian categories. For Ignatius, the foundation of all the virtues is humility. The intellectual virtue of discretion (discernment), and the theological virtues of faith, hope, and love guide all other virtues. The character virtues include courage, loyalty, generosity, patience, temperance, and chastity. Together they support a process grounded in humility and guided by discretion inspired by faith, hope and love. Surprisingly, however, the word *humility* (*humildad*) appears only once in *Autobiography*, 14, 4 (Echarte, 1996, 633). Humility is expressed in external actions such as Ignatius' deliberate renunciation of social status and possessions, the deliberate concealment of his family name, and an intentional life of poverty. These actions in turn supported growth in his internal disposition to humility through gradual, conscious surrender to God's mercy (Fullam, 2007, 957). Humility is the remedy for its opposite, namely, the sin of vainglory/pride. Humility is guided by discretion.

While the intellectual virtue of discretion is present implicitly throughout the whole text, astonishingly, the word *discreción* appears only once in *Autobiography*, 14, 4 (Echarte, 1996, 639–635). As he says, discretion regulates and measures all

virtues (SE 14).⁵ Love is present as the noun *amor* six times and twice as *caridad* (*Autobiography*, 14, 4; 35,4).⁶ The experience of the love (*amor*)⁷ of God was the motivation for Ignatius to change his life and pursue a new life (*Autobiography*, 17, 1), to endure the troubles of imprisonment (*Autobiography*, 60, 6), and to save him in times of vainglorious thoughts (*Autobiography*, 32,5). Discretion guides, but needs the support of the other virtues.

Of the character virtues, courage, loyalty, and magnanimity belong to the chivalric tradition. Though they are not mentioned explicitly, they are evident in Ignatius' dramatic defence of the fortress in Pamplona and loyalty to knightly ideals, in his endurance during the surgeries he underwent and his painful recovery, in his great desire to serve and to do great things, and in his perseverance in the face of manifold challenges. The virtue of temperance was a problem for Ignatius, who had a great inclination toward extremes. In Manresa, for example, he was intending to continue his fast unto the brink of death, though not beyond, so as to resolve the issue of his scruples (*Autobiography*, 24). Chastity takes root in him after a vision of Our Lady with the Child Jesus after which he »never gave the slightest consent to the things of the flesh« (*Autobiography*, 10). Patience is a silent virtue. It is mentioned only twice in the text, once in a positive sense (*Autobiography*, 4,4) to indicate his patience during surgery, and in a negative context, indicating his lack of patience (*Autobiography*, 14, 4). If the author is correct in his reading of the *Autobiography* through the lens of traditional Christian virtues which developed before Ignatius' time, Ignatius proposed a set of virtues focusing more on experience than on doctrinal elaboration and systematization. The genre of the *Autobiography* supports this claim. Let us now focus on the next Ignatius text, the *Spiritual Exercises*. Which virtues are present in the *Exercises*?

3. *The Spiritual Exercises: from humility, discernment and love to all virtues*

The book of his *Exercises* contains scattered, but interrelated sets of Christian virtues which are, in structure and content, very similar to those present in the *Autobiography*.⁸ The difference is the clear emphasis in the *Exercises* on the vir-

5 St. Ignatius text imply without explicit note that discretion is inspired with the faith, hope and love. The reason for this implicit understanding is that the *Autobiography* is not a theological treatise but rather an ascetical, practical and devotional tool.

6 The term *love* in the St. Ignatius texts refers to the words *caridad* and *amor*. At the same time *love* is a theological virtue but the purpose of the text is not to clarify these kinds of details but rather to inspire and sustain a person in his willingness to change and to cooperate with God's grace in becoming like Christ.

7 It can help to distinguish between his experience and the effects of that by analysing the words which he used to describe the experience in the long and complex process of writing and redacting the book of the *Spiritual Exercises*.

8 The book of the *Spiritual Exercises* is divided into three sections. The first part consists of introductory explanations or annotations. The annotations explain the general characteristics of the *Exercises*, the method and order in which they are to be given, the ideal condition of the person

tues of humility, discernment and love, followed by generosity and openness. In addition, Ignatius cites in two places four lists of virtues: theological, cardinal, and moral virtues,⁹ and »seven virtues opposite to the deadly sins« (SE 245,1). Ignatius is familiar with the tradition of theological, cardinal and moral virtues but for ascetical, pedagogical and practical reasons uses more so the list of virtues opposite to the seven deadly sins. The virtues are intertwined in the key exercises.¹⁰

Humility is present in the key exercises, implicitly or explicitly. In the first week, the aim described in the Principle and Foundation as praise, reverence, and service to God does not use the word humility *per se* but rather describes it. The Examen, the daily examination of conscience, starts with humility as an assumption, asking one to give thanks for the benefits received, for the grace to know one's sins and to rid oneself of them (SE 43,2–3). One cannot be grateful without an awareness of receiving a gift, which implies one's dependence upon God. The *Exercises* treating sin focus on pride, which indirectly alludes to humility (SE 50,5) because humility is the opposite of pride (SE 146,6). In the second week, humility is the main component of the Standard of Christ, and the precondition and norm of good election.¹¹ In the third week, we learn that humility is the main quality of Christ, who gave us an example of humility by washing his disciples' feet (SE 289,4). In the fourth week, humility is a precondition for love (SE 230,2).¹²

The virtue of discretion is the guiding virtue of the *Exercises*. According to Ignatian scholar Arzubialde (2007, 635) discernment has two functions. The first

making them, and the tasks of the guide in navigating the process. They also address ways to adapt the exercises to the age, educational level, and ability of the exercitant, and the external conditions which support the process of the exercises. The second part consists of the exercises themselves, organized in four phases, or "weeks". The third part is supplementary material, consisting in explanations of the three methods of prayer, additional events in Christ's life, the rules for the discernment of spirits for the first and second week, the rules for distributing alms, for perceiving and understanding scruples, and for thinking, judging and feeling with the Church. For a general introduction to the *Spiritual Exercises* see Arzubialde, 2009.

- 9 Ignatius notes three lists of virtues can be confusing. This is the case especially with the cardinal and moral virtues since their content and names sometimes overlap and sometimes do not.
- 10 By the term *exercises*, Ignatius means »every method of examination of conscience, meditation, contemplation, vocal or mental prayer, and other spiritual actions« which can serve as a means »of preparing and disposing our soul to rid itself of all its disordered affections, and then, after their removal, of seeking and finding God's will in the ordering of our life for the salvation of our soul« (SE 1). The key exercises are the Principle and Foundation, the Examination of Conscience, the Considerations of Human Sin and God's Mercy, the Call of the Temporal King, The Two Standards, the three classes of persons, the three ways of being humble, and the Contemplation to Attain Divine Love. Each Ignatian exercise has the same structure: preparatory prayer, main ideas, and colloquy.
- 11 For humility and The Standard of Christ, see SE 146, 4, 6; for the connection between humility and election, see the Three Ways of Being Humble (SE 165–168). This exercise distinguishes three degrees (*maneras*) of humility: necessary, more perfect, and the most perfect.
- 12 The phrases »remembering gifts I have received« (SE 234, 1–2), and the prayer »Take, Lord, and receive all my liberty, my memory, my understanding, and all my will — all that I have and possess« (SE 234, 4–5), reveal humility.

is the recognition of inner movements such as the disordered inclinations of the appetitive and affective dimensions, which limit one's freedom. The recognition of inner movements occurred for the first time during Ignatius recovery in Loyola, when he realized »from experience that some thoughts left him sad and others joyful. Little by little he came to recognize the differences between the spirits« (*Autobiography*, 8). The second function, which overlaps with Aquinas' usage of the virtue of prudence and intertwines with the first function, is guidance and moderation of external action to achieve »the greatest good here and now« (Arzubialde, 2007, 635–636).¹³

According to Ignatian scholar García Rodríguez (2007, 149), love (*amor*) is the central virtue. It enables the ordering of the human person according to its model in God. God embraces the human person in love (SE 15,4). In the first week, one recognizes that, because of sin, one has forgotten the love of the Lord (SE 65,5). In the second week, love is the force that guides one's decisions (SE 150,1). In the third week, the Eucharist is the example of supreme love (SE 289, 5). In the fourth week, love is the realized goal, which is shown moreso in deeds than in words (SE 230,1–2). Being inflamed with love of the Creator is a sign of consolation (SE 316,1–3; 330,1). The absence of love is a sign of desolation (SE 317,3). Love descended from above is the proper reason for distributing alms (SE 338,2), and for service to God (SE 370,1). Love is also the quality of the giver of the *Exercises*, who, as a good Christian, corrects others lovingly (SE 22,3).

The character virtues of generosity and openness are qualities of the ideal person making the *Exercises*. According to Ignatius, »the person who makes the Exercises will benefit greatly by entering upon them with great spirit [*grande animo*] and generosity [*liberidad*]« (SE 5,1). The qualities of generosity and openness mean deliberately offering all one's own desires and freedom to God, that God can make use of one and of all one possesses in accord with God's holy will (SE 5,2).¹⁴

In addition, the *Exercises* use the phrase »theological, cardinal, and moral virtues« only once to denote the “strength and structure” necessary for salvation, which the enemy of human nature probes from every side to find where one is the weakest, and there he attacks. And finally, the phrase »seven virtues opposed

13 Ignatius does not use the word *prudence* in the *Autobiography*.

14 The other virtues in common with the *Autobiography* are kindness, patience, temperance, and courage. Kindness is the virtue of Christ, God, and the giver of the Exercises. Christ kindly calls us to our dignity (SE 275,8). God touches us gently, lightly, and sweetly as a drop of water falls on a sponge (SE 335,1), and possesses infinite kindness (SE 124,1). The giver of the *Exercises* »gently and kindly« encourages and strengthens one in desolation (SE 7,2). Patience is mentioned only twice. Jesus teaches his disciples about prudence and patience before sending them out to preach (SE 281,3). Patience is the means to counter desolation (SE 321,1). The virtue of temperance is present as *abstinentia*, *temperancia*, and *moderation*. Temperance is the means to counter disordered affections in food, sleep, and penance. The function of temperance is to »overcome ourselves; that is, to keep our bodily nature obedient to reason and all our bodily faculties subject to higher ideals« (SE 87,2). Courage is implicit through the exercises and denotes the capacity to face the difficulties and demands of the exercises and of daily life.

to seven deadly sins« is presented as a way of prayer and a measure to help one diagnose which of the capital sins expressed habitually one should avoid.¹⁵

The *Spiritual Exercises* suggests an unstructured but internally coherent set of Christian virtues. They are organized around the relationship of love. Their function is to free the individual from the behaviours and attachments that obstruct that relationship, and to create conditions which nurture the right relationship. These are acquired through the habitual actions of the exercises. They presuppose human freedom and agency, as well as God's grace. Do the *Constitutions* give this the same account of virtue?

4. The Constitutions: “lovers of virtue and perfection”

The *Constitutions* describes the formation and the organization of the Society of Jesus.¹⁶ In comparison with the *Autobiography* and the *Spiritual Exercises*, the *Constitutions* uses the language of virtue frequently.¹⁷ If a candidate experiences some obstacles but possesses “outstanding virtues”, he may be accepted (*Constitutions*, 186, 3). With regard to coadjutors, they should be »lovers of virtue and perfection« (*Constitutions*, 148, 2). The scholastics must study the virtues and the means through which to acquire them (*Constitutions*, 404, 2). The rector must promote progress in »virtue and learning« (*Constitutions*, 424, 4). The General is the example of all virtues, independent of all passions, kind and gentle, magnanimous and brave, endowed with understanding and judgment, and the most outstanding in every virtue (*Constitutions*, 725, 1; 725–728). Virtues pervade the Jesuits' formation and organization. The question is which virtues the *Constitutions* seeks to instil in the Jesuits.

The *Constitutions* reflects very similar sets of virtues to the *Autobiography* and the *Exercises*, though the *Constitutions* stresses obedience within the context of the institution, which actively supports progress in the virtues. Obedience has a double nature in the *Constitutions* — it is both a vow and a virtue. These functions overlap. The virtue of obedience should be »always maintained in its vigor« (*Constitutions*, 659, 3), »total« (*Constitutions*, 128, 2), »complete« (*Constitutions*, 284, 1), holy (*Constitutions*, 547, 6), and connected with humility (*Constitutions*, 63, 2; 130, 4), charity (*Constitutions*, 361, 2) and poverty (*Constitutions*, 285, 1).¹⁸

15 *Tener las siete virtudes* (SE 245,1); *todas nuestras virtudes theologales, cardinales y morales* (SE 327,3).

16 Chapters I–III focuses on Jesuit formation with examination and admission of the candidates. Chapters III–VI continue with the preservation and progress of those accepted. Chapter VII focuses on mission, which is the goal of all previous formation. Chapters VIII–X consider dispersal of the Jesuits in their respective missions, their fraternal connections, and the governance and preservation of the Society.

17 The reason for this may be the role of Polanco, Ignatius secretary, in the writing of the *Constitutions*. For Polanco's contribution see Coupeau, 2010, 10–11. For the use of the virtues in the *Constitutions* see Echarte, 1996, 1336–1338.

18 For obedience as a virtue see *Constitutions*, 602, 2; 662, 1; 765, 1; obedience as a vow see *Constitutions*, 13, 2; 14, 2; 121, 4; 258, 1; 348, 1; 602, 4; obedience is used seventy-two times in the *Constitutions* (Echarte, 1996, 847–850).

Obedience must be tested in such concrete situations as helping in the kitchen and obeying the cook (*Constitutions*, 84, 1), and during illness, in obeying one's physicians (*Constitutions*, 89, 1). The *Constitutions* confirms Ignatius' set of virtues as found in the *Autobiography* and the *Spiritual Exercises*, but emphasizes the virtue of obedience for the Jesuits.

Conclusion

This article has explored the manner in which Ignatius inherited and transformed this rich and complex tradition of Christian virtues. Now it is time to answer the three questions posed at the beginning. What does “virtue” (or virtues) mean for Ignatius? For Ignatius, virtue has five meanings. The first is virtue as a linguistic tool inherited from tradition, which expresses human aspiration for the end for which we were created — for completion. The second is the articulation of the qualities of Jesus, with whom he is fascinated, has a personal relationship, desires to imitate, to be with, and toward whom he leads others. The third is doctrinal — virtue is the language of human perfection. The fourth is mission-oriented. For Ignatius, being virtuous always meant to move out of oneself, and so to be sent on a mission. Ignatius does not intend the cultivation of virtues for the sake of virtue *per se*, but as preparation for one's mission, especially in the *Constitutions*. The fifth, virtue links Catholic identity with daily life.

Which virtues are reflected in Ignatius' writings? An analysis of the *Autobiography*, the *Exercises*, and the *Constitutions* suggests a set of interdependent and interrelated virtues collected from various Christian virtue traditions. They may be grouped as theological on the one side, and on the other foundational as character, and intellectual virtues. The foundational virtues include humility and its twin, obedience. The character virtues include courage, loyalty, generosity, openness, patience, temperance, and chastity. The intelligent virtues consist of discretion (discernment) and love, and the theological virtues include faith, hope and charity.

The *Autobiography* reflects the influence of the chivalric virtues of generosity, loyalty, and courage. The *Exercises* emphasizes humility as the axis around which all the other virtues revolve, and discretion shaped by love as the guide. The *Constitutions* focuses on obedience as both vow and virtue because of organizational needs. Though Ignatius is in continuity with the Christian virtue traditions, his distinctiveness lies in his assimilation of the different virtue traditions.

What is the theology behind the cultivation of virtues? Virtue articulates the human aspiration for completion and identity, as described in the doctrines of creation, the fall and redemption, the Trinity and Incarnation. Virtue expresses the human journey of striving for what we “ought” to be. Communion with the divine is the goal, and Jesus is the model to be followed.

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Ignacije Loyolski i vrline

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Sažetak

Suvremena sociološka istraživanja hrvatske katoličke religioznosti pokazuju poteškoće u raskoraku između katoličkoga identiteta te navika i ponašanja svakodnevnoga života. Ova se studija bavi nedosljednošću koja povezuje središnja učenja katoličke vjere sa svakodnevnim životom nudeći rješenje u njegovanju vrlina po učenju Ignacija Loyolskoga. Glavna pitanja koja vode moje istraživanje su: Što vrlina (ili vrline) znači za Ignacija? Koje su osnovne vrline za Ignacija u njegovim najvažnijim spisima? Moja je metoda pažljivo povijesno–kritičko čitanje Ignacijevih tekstova: Autobiografije, Duhovnih vježbi i Konstitucija u njihovu društveno–povijesnom kontekstu i intertekstualnosti, s pretpostavkom da će se Ignacijevi tekstovi međusobno rasvijetljivati u pogledu Ignacijeva shvaćanja kreposti koju je primio i preoblikovao iz primljene tradicije. Za Ignacija vrlina ima pet značenja. Prvo, vrline su jezični izraz primljen iz tradicije. Drugo, vrline su Isusove osobine. Treće, vrline su doktrinarni opis ljudske savršenosti. Četvrto, vrline su osobine koje nas pripremaju za misiju. Peto, vrline su sredstvo koje povezuje identitet i svakodnevni život.

Ključne riječi: Ignacije Loyolski; vrlina; intelektualne i karakterne vrline; Autobiografija; Duhovne vježbe; Konstitucije; poniznost

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