

IGNATIUS OF LOYOLA LEADER AND SPIRITUAL MASTER

1. Centrality of Leadership in the Modern World

One theme about which much is said these days is leadership. And not just in the world of business but with the broader goal of recovering its authentic significance and assuring its dependability and even its survival. True leaders are needed in all fields, not only on the organizational plane, but no less in the political and religious realms. Recognizing the urgency of rescuing values which are being lost in the modern world, all are in agreement that a key area for the success or failure of management is precisely the aspect of *leadership*. We may also note that human institutions and groups tend to rely on three basic factors for the success of their initiatives: first, the importance of adequate room for innovation; second, the proper balance between creative freedom and spirit with discipline; and, third, the existence of leadership as a way of assuring true authority. Experts agree that to achieve a harmonious outcome among the three points mentioned, the most important thing to do is promote true leadership. In this sense, a generally accepted principle in organizational practice holds that true leadership ought to be rooted in three ways of conceiving authority: 1) The leader ought to be fully identified with the organization, with the human group, and that he or she must become truly committed to its plans and make his or her own the ideals which gave origin to this social organism. 2) It is fundamental that he or she have the capacity and ability to share with the group what it is that motivates the organization. That is, that the leader should know how to instill these values into each and every one of the members of the team. The aim is to arrive at the point where the individuals take on and deepen within themselves a spirit

of the body and, at the same time, find meaning personally in their work. 3) It is essential that the person who holds the authority be capable of leading the group towards the future, developing a clear and realistic perception of the world outside the organization along with the capacity to identify the qualities and potentials of the individuals within the organization so that new leaders will arise who will take up the same task for the growth of the human group.

It is here that the personality and work of Ignatius of Loyola take on special relevance. Some specialists in administration and organization have pointed out that the founder of the Society of Jesus was able to develop a model of leadership having characteristics which are necessary even in the 21st Century for the efficient functioning of a social group. As Superior General of the Society of Jesus, Ignatius knew how to transmit these characteristics to the first companions who, along with him, founded a religious order very unique in the turbulent 16 Century, and later on to other Jesuits of the so-called "first generation." These men were able not only to understand and assimilate what the Superior General had given them but also knew how to move the group forward as it expanded to - in the opinion of some - change the world.

2. Inigo Lopez de Loyola's Preparation for Leadership

Leadership in Ignatius of Loyola has many facets. In my opinion, its likely origin and definition are found precisely in the way he incorporated the experiences of his own life, first as a youth and later his search for the will of God, and the Spiritual Exercises. His way of conceiving of his service to others, his way of accompanying the young university students who wanted to join the early group, and later his concept of authority as he directed the companions of the nascent Society of Jesus, all find their inspiration in his own history. Ignatius of Loyola's unique way of understanding the human person harkens back to his having made his own Spiritual Exercises and after this experience of faith, the way in which he experienced intensely - in various stages very different among themselves - the distinct modalities which the spiritual retreat may assume. Afterwards, already having made the Exercises, and having learned the lessons of his own life and being inspired by them, he established a series of minimum conditions, some very demanding requirements and norms for those who would seek after the will of God according to the Ignatian method lived "exactly and in retreat." One of these requirements, essential for the complete experience, is that the

person have the capacity and "*subiecto*"(potential). This ability will manifest itself in ones availability to dedicate the best in oneself and to find the "more" that little by little will become clearer in the various meditations and exercises. From this we can begin to appreciate a person's own way of conceiving and understanding others along with his way of entering into relationship with them.

Besides this, Ignatius insists, the Exercises will be much more fruitful to the extent that the person who is making them expects much fruit, in such a way that all one's natural and acquired gifts are placed at the greater service of God. These requirements clarify a concept, an expression, a way of being and thinking which is going to define Ignatius of Loyola and that he has left us as the fruit of his experience lived to the full and shared with a group of companions. We are referring to his spirituality, whose fundamental distinction is the "*magi?*" expressed in the phrase "*omnia ad maiorem Dei gloriam.*"

From when and where did such a radical demand arise? From my point of view, it sprang from a series of values, beliefs, ways of thinking and acting that Ignatius had learned and internalized in the first years of his life. Inigo Lopez de Loyola was born and raised in a society in which the "leader," the one who gave orders to others, was expected to have the desire to be "*worth more,*" (*valer mas*) , to demonstrate that he was more strong, more powerful, more rich and more important than others. This expression, second nature to his "*older relatives*" remained forever engrained in his own way of leading his life.² As I see it, this first period of *primary socialization* may be understood as the time that he remained in the family home and in his native land, before, with his departure for Arevalo, he would begin to exercise more exclusively and systematically the roles proper to his *secondary socialization*.

3. Arevalo: Skills and Letters

The gentlemanly education that Inigo received in the bosom of his family, from the first years of his infancy through all those that he spent with his *significant others* were reinforced later in Castile. It had to be complemented with the example of those who became for him *referential persons* for his *secondary socialization*, that is, for his adequate formation in skill and letters. All these took shape in certain aptitudes, readings, knowledge of bureaucracy, so useful and necessary for anyone who really desired to get ahead in the world of the nobles and courtesans, and especially for those who sought to exercise authority and power. In Arevalo, Inigo de Loyola lived in a world

which was more and more fixed into two well delimited social groups. *Ad extra*, this was reflected in the clear differences between the "caballeros" and the "campesinos." *Ad intra*, there remained several distinctions between the peasants and the nobles, strengthening a class distinction between the gentry and the "lower" classes. The character and formation of him who would later be Superior General was based upon principles and laws inherited from his family and his social environment. "*Las Siete Partidas*" ("*The Seven Part Code*") and especially chapter XXI of the Second Partida which, for its nature, I believe could have influenced the formation of Inigo Lopez de Loyola so much so that it formed part of his world from his *primary socialization* and - likely - in his *secondary socialization*. As to its configuration and objectives, it is also probable that several groups and confraternities had a radical influence on the formation of the youth from Loyola.' First among these would be the *Orden de la Banda* (*Order of the Band*) given its elitist characteristics. We cannot forget that his older relatives were named "*Caballeros de la Milicia de la Banda*" decorated with the red sash or belt, the symbol of the Order, such that the king granted them permission to incorporate it in their coat of arms in the form of "seven red bands on a golden field. The coat of arms of the house of Loyola added several black hanging chains and two brown wolves with a hanging cauldron." The red band was well known by all as the symbol which identified members of the Order.⁶

This is not the place to demonstrate the influence which this social group and its ordinances had in the formation of the spirit of leadership of Ignatius of Loyola. I mention a few points which would correspond with the behavior expected of the members of this Order of Knights. We shall see, in first place, how he reacted when he was wounded during the attack on the fortress of Pamplona and to the pain in his bed in Loyola.⁸ Or the directions which he gave in September of 1541 to Paschase Broet and Alfonso Salmeron, sent on mission to Ireland by Cardinal Pole confronting the heretical demands of Henry VIII when he specified that "in negotiating with all, and especially with equals or lessers according to dignity or authority, *speak little and late, listen long and with pleasure, until they finish saying what they want...*"⁹ As with the knights of the Orden de la Banda, Ignatius knew how to set up criteria for selection. He applied one to candidates for the Exercises, such that they would be very few and only the most prepared. He even inserted this requirement in the Constitutions, saying that "The Spiritual Exercises should not be given in their entirety except to a few persons, namely, those of such

a character that from their progress notable fruit is expected for the glory of God."¹⁰

Why do we not analyze the meditation on the "Two Standards?" The corresponding rule from the Order is clear when it affirms that "he was sending his Rule that, the king being at war, all the knights of the Band were with him, and placed in the field *they all gathered under one standard, and remained and fought as one*. For the knights of his time the signs that would distinguish them on the battlefield would be the red sash, [three fingers wide]; for the knights in the mind of Ignatius, they would be poverty, humiliations, and humility."¹²

The search for the "more" for the greater glory of God in all his actions was also influenced by the same order of knights which sought to distinguish itself in service, as knights and as men aspiring to greater goods, always higher. They were continually being invited to aim at the "better," the clear proof of acting as a worthy knight. This was stipulated in the beginning of the book of the Banda "which was founded by the king Don Alfonso de Castile, "[Because the *most* high and the *most* esteemed order that God has established in the world is the knighthood..." And, in speaking of the characteristics of these men, he said that "And nothing *more* pertains to knighthood than truth and loyalty, and for which God rewards the *most* ... And it was for this reason that he established this Orden de la Vanda, so that the knights who would want to be in this order and take up the Vanda would fulfill these three things more than other knights: being faithful to their lord, and in loving that which they had set their hearts and intentions, and to bring *more* [others] to perform *higher deeds* of chivalry."¹³ Inigo Lopez de Loyola internalized this mode of conducting himself in life and, as a knight of his time, dedicated himself continually to searching for and doing the will of God. Thus the "*mas*" (more) came to be one of the essential criteria that remained deep within his being, and as an absolute personal conviction.

If we carefully analyze Inigo's stay in Arevalo, we can presume that, thanks to the close relation that he had with don Juan Velazquez de Cuellar - Chief Accountant of the Kingdom - it was he who must have given him instruction in the areas of basic accounting and related matters such as the organization and finances of the kingdom. The study of the Ignatian view of society which Dominique Bertrand¹⁵ has prepared helps us to catch a glimpse of how Ignatius looked at the collectivity of his time, its institutions, its organization and relations between persons. For his part, Barthes presents Ignatius as a writer in the widest sense of the word.¹ Garcia-Villoslada tells us that "he was a writer all his life, as the titles of his works proclaim." Fr. Pedro de Leturia refers to the influence that Inigo received directly from don Juan Velazquez de Cuellar who "was also a man of letters.. .a courtesan and civil functionary who enjoyed the literary mode in fashion among the Catholic Kings and their counselors.. ." ¹ In Arevalo he perfected his handwriting until he became a "very good writer."¹⁹ It is perfectly reasonable to assume that in his sojourn in Arevalo, Inigo should have prepared himself to collaborate with don Juan Velazquez in his functions as Chief Accountant and there, in hopes of being named a knight, he became proficient in writing for the various offices and branches of the Court. Castile was experiencing a peak of economic expansion and letters of every type circulated in incredible number, such that, for obvious reasons, Inigo must have learned directly or indirectly the fundamental elements of the art of letter writing. His style and the enormous quantities of missives that he wrote as General of the Society of Jesus give us the occasion to affirm that a good part of his formation consisted also in the area of organization and administration. It is evident that Inigo had clear notions of record keeping, of putting together a "method and order" of things; of the method to follow "the story" of essential activities of many different kinds of organizations and groups. All this reveals a man formed in the requirements of good administration whose importance lies precisely in information and analysis. Inigo would begin new phases of his socialization which would strengthen aspects already begun in his infancy, adolescence and youth in the different moments prior to his arrival in Paris, and, of course in Rome. These experiences would give him more elements to help him integrate the reality to which he was becoming part of, and that will be decisive in understanding his personality and his actions as the man of decision and in command of the Society of Jesus.

4. Authority and Leadership of Ignatius of Loyola

According to Ribadeneira, who was closely acquainted with the Superior General of the Society of Jesus, God, through His mercy, "had given him all the gifts needed to be a good leader." This opinion was shared by the Jesuits of Ignatius of Loyola's time, privileged witnesses of a special way of governing - and exerting leadership - in a different Religious Order. They had realised that Ignatius ruled as though he had received a special gift, which had them ask Ribadeneira to write a sort of "handbook" including the indications about how the government of this Order should be.²² His witness, together with the Constitutions of the Society of Jesus and the Ignatian Letters give us a vision of his actions that help us better understand him in our time. In Part Ten of the Constitutions, we can verify his conviction that a simple structure cannot secure a whole Body and that the good and evil in a man's mind redound in his entire body." This makes the election of the General "extremely important." He refers to Part Nine as "The Society's head and the government descending from him."

The way to exert authority is perfectly explained in the Letter on Obedience, where he states that It includes every necessary point concerning immediate Superiors as well as Rectors or local Provosts who are to give an account to the Provincials, who will give an account to the Superior General, who will turn to the man who has been named by the Lord to be the Leader, His Vicar on earth.² The Superior who leads and exerts his service from authority should always be *ad edificationem*^ "helped and alleviated" by trustworthy men able to can guide him, give him advice and whom he can help and on whose service he can count. Those who help him should be well-prepared to advise the leader and keep him informed about every matter so that he can provide in all things in the divine Glory ." He also puts on trust in those who are able to correct him and even remove him from office, should he lapse into "mortal human sin." '

The authority is to be exerted *ad vltam* to avoid moments of ambition and distraction. He does not simply refer to a leadership of juridical authority, but rather to a leadership that comes from the confidence and the example of his life",²⁹ essentially based on what should be the witness of a man of God. He understands the deJegation of authority but recommends that the collateral: "should be attained in such a way with the person who is responsible as to prevent it from weakening the obedience and reverence of others."³⁰ The Superior General should therefore permanently be informed by different sources.

The Responsible who exerts the authority should be a "man of faith", "familiar with prayer," gifted with true love and humility... that make him a beloved man, free of every passion and whose concerted speech makes it possible to merge the necessary Tightness and rigour with kindness and meekness... so that even those who have been reprehended or punished recognise that he acts with uprightness in our Lord, and with charity.. ,"³³ A leader should first of all act with "deep understanding and wisdom. But he should essentially exert his leadership with prudence to discern spirits and advise and take care of those who have spiritual needs. He should lead with discretion while dealing with various external matters in a number of fields and communicate with different kinds of people. Vigilant and careful from the beginning of his task and persistent to bring things to a successful conclusion with his perfection." Being a leader, he should be gifted with " good health, appearance and age... corporal strength... neither too old nor too young, as the latter is not usually accompanied by authority or an appropriate experience." Among the external things that usually help, he points out "credit, good reputation and whatever helps leadership. Authority should essentially be exerted " for the edification and in the service of the Lord."

Ignatius of Loyola did not only understand the authority from the perspective of obedience, but he was probably more concerned about the aptitude (leadership ability) of "the Head." He perfectly understood that being a good Superior is not something to be taken for granted. Neither sanctity is sufficient: it is to be accompanied by wisdom "if we want the leadership to proceed the way it should."³ It was undoubtedly clear to him that any individual cannot carry out any task, so much the less "lead others."³ In accordance with this, a quality of the leader was to "put people to the test and feel the pulse of their condition and skills."

A main feature to conceive Ignatius' leadership is the way he lives the authority with regard to the Body of the Society. The structure of an Institution should not be regarded to only from a juridical point of view, but rather as the carrying out of a mission at the service of an Apostolic body. His aim was to have the Superiors loved through the service they dedicated to the Society, as an attitude of true humility is much more efficient than an intransigent manifestation of the received authority that might have "some aftertaste or scent of the world." For that reason he said that it was necessary to give orders (decrees) to those whom he called "decretists." It is necessary to "feel and express love and look after" those who work together within the Body, having them feel this love in benefit of the entire Body, thus making the

inferiors aware of the fact that their Superior wishes and knows how to lead them in our Lord." Teamwork is important, trying to make everyone feel valuable and avoid rumours that may affect the entire Apostolic Body.³ This affability was realized through a behaviour of a Superior with good manners, "kind and polite", who "does not offend." It was necessary to foster an environment of appraisal and mutual help which he promoted (fostered) "maintaining and increasing the good opinion" an individual could have from his fellow Brother "by speaking about him in a most delicate way" especially outside the Society, as "we should always say the best of all."

This estimation is not an apparent one, but rather a verification of the fellow Brothers' errors: "what he does is only mention the fault itself, without condemning or saying how badly this or that man has behaved." He insisted on cutting any kind of rumour short to the point that he himself "never believes a word of evil that might have been spoken out of one or another, not even if it were said by Polanco ", his confidential man. Should there be any accusation against anyone, he would demand it to be written down, as "the human language is naturally prone to speak ill." He will then compare the different version and "never leaves out a hidden thing without discovering it" between the "accuser" and the "accused."

Those who exert the leadership in a group deal with people and have to know how to "appropriately merge uprightness and the necessary strictness with meekness and kindness."⁹

He is aware that a Jesuit needs to feel affectively and really part of the Body of the Society. Goncalves da Camara tells us that "the sign of this deep love is the joy and pleasure that he felt whenever he heard about his Brothers... how they ate, how they slept, the way they dressed and other everyday life facts..." The affection of those who work with one another cannot be requested by a decree. It has to be deserved. Ignatius knew it very well and avoided any kind of "favouritism." He was amicable with all but familiar with no one. He was close to those who needed it, and his kind and loving presence was a constant witness, especially among the youth. He was demanding with those he trusted and, besides exacting more from them, treating "without any kind of respect, *antes duritery con rigurosos capelos*" (rather hard and rigorous) Jeronimo Nadal, Juan Alfonso de Polanco or DiegoLainez. He never failed to mention their mistakes or failures or deficiencies in carrying out the mission, no matter if they were Provincials, Rectors or Superiors.²

5. The Relationship between Superior and Subjects

As responsible of a group, Ignatius was able to understand people in such a way that everyone could develop his own skills and qualities: he was able to implement what he meant by "subiecto" and acted accordingly, making of decision making a combination of "gentleness with severity." In order to have those who were under his authority respond to his orders, he endeavored (his first aim was that of understanding them) to understand them, to know their inclinations and preferences to prevent whatever strain when ordering a task to be carried on. He searched for agility, flexibility in benefit of mission. He fostered personal initiatives but also agreement and reconciliation aiming at group effectiveness. He sought to harmonize personal abilities with the initiatives and inclinations of each one of his companions and - what is also important -, not making it appear like an imposition or requirement of authority.⁵ *He believed in collective unity for the well-being of the whole body and at the same time, in the need for personal contributions, according to one's own talents and strengths, ability and preparation, weaknesses and limitations.*

Aware of the importance of physical and mental health, he never allowed Jesuits to burden themselves with excessive tasks or responsibilities superior to their forces. He understood the weaker and the shy persons as well as the rough-tempered and those with less preparation. This made him insist on "temperate restraint in spiritual and bodily labors," moderation in the Constitutions so that they would not end in extreme rigor or in too much laxity. (In this way the Constitutions can be better observed). He did all this "striving to retain the good" in the being of this whole body. He was cautious in the way of forbidding what he could not allow, doing it in such a way that he "let those who had asked feel joyful." He communicated this to superiors to have them understand that it was not simply a matter of denying what is considered inconvenient but rather a way of "expressing it with gentle words, so that those who have asked may feel satisfied with your will."⁵⁹

To those who were going through difficult times, desolation or who just could not thoroughly fulfill their tasks, he had them be accompanied in a special manner to help them overcome their difficulties. When there were unclear situations or when a decision was difficult to understand, he tried to help the person to see things more objectively and freely face the problem giving objective reasons to get aware of subjective causes. Every aspect has

its importance because "it was not the spirit of Father Ignatius to make universal laws for particular wrongs."

"With pure reason and charity" he tried to be close to his subjects and "when one was gravely tempted of leaving the Society, besides the prayers the Father did and made others pray in the house for the good of the man; talking and admonishing him by himself and through others, through those at home and others outside; opposing with all his strengths the objection of Satan, he would beg the man who was being tempted... to remain another fifteen days without having to obey to anyone or of keeping any rules except those desired by him. With this gentle manner, he could heal a good, many..."

Ignatius approached the problem of practical use and apostolic effectiveness from different perspectives. With regards to the Jesuit's destination - a central aspect for mission -, one has to consider above all, that *success of the apostolate does not depend so much and only on the natural gifts well employed as on its supernatural effectiveness that resides in our perfect union with the Will of God and depends on how it is accepted and lived*. It is not surprising therefore to know that "although he used to be informed about the natural bents of everyone, he appreciated the attitude of 'indifference' and of those who put themselves in the hands of their Superior, as smooth wax and raw material." It is for this reason that he tried to discover the inclinations of his subjects in two ways: in the easy things, ordering some friend or man of confidence of the person examined to speak to him and help uncovering his inclination; or "in difficult matters he used to order that after having prayed, three written points were given to the interested person: if he is ready to do the requested task if obedience orders it; if he feels any inclination towards it; if it is left in his hands to do or not to do it, what would he do." ' We know that already at this time he applied a classic principle for good management: "to those he put in a work for which they had skills, but that it was not convenient for them, due to their condition or little virtue or not knowing how to take advantage of it; Father dispensed them from it, as he considered far more important for his subjects growing in virtue than in all the rest; this is why he relieved various persons from studies and businesses."

Surprisingly, for those who are not in the appropriate place, where according to their qualities and desires and mainly through their own conscience cannot yield according to their human possibilities, he foresaw the account of conscience and the representation to the Superior. He defined some criteria as guidelines to assign his men to different ministries: "Although

it is the supreme providence and direction of the Holy Spirit.. .and in sending to each place those who are more suitable and who will fit in better with the men and work to which they are sent... in matters which involve greater bodily labors, persons more strong and healthy... in matters which contain greater spiritual dangers, persons more approved in virtue and more reliable... to go to discreet persons who hold posts of spiritual or temporal government... to treat with cultivated persons of talent and learning, those who are more suitable who likewise have a special gift of skill and learning... For these persons can be more successful in lectures and conversations.. .for the ordinary people, those will generally be most apt who have talent for preaching, hearing confessions, and the like... it would be wise when possible that one member should no be sent alone. At least two should be sent, that thus they may be more helpful to one another in spiritual and bodily matters and also, by distributing among themselves the labors in the service of their neighbor...

6. Leadership in Function of the Apostolic Mission

As regards the way in which the Jesuit ought to comport himself in his apostolic assignment, Ignatius recommends that whenever necessary the Superior give written instructions containing clear indications of the way of proceeding.⁷ We have preserved an example of such instructions in a letter to Francis de Borja as well as in the indications which are given in the Constitutions to one who needs to discern whether he ought to remain longer in the same place.

He preferred giving clear and precise information to assure, not only the responsible execution of the orders received, but also the planning of future activities. For this reason "he was very solicitous regarding the execution of things; and for this reason, each evening he would call to account each of the persons who were helping him, inquiring of what they had done that day, and then told them what they should do the next day."⁷⁰ He would send persons with shared responsibility and, according to the testimony of Jeronimo Nadal, "in his practice he showed great efficacy and responsibility in the execution of things."

Meticulous to an extreme, he zealously protected the initial purity of the Society. For this reason, although he allowed great liberty for personal initiatives and the creativity of its members, he would not tolerate anything new being introduced, no matter how good it might seem, unless it had either his consent or that of the superior.⁷² This is confirmed by Ribadeneira when

he tells us that "he made sure that no new rites, ceremonies, prayers or customs were introduced in the Society without his knowledge."

Another characteristic of his routine as superior and that in our days is highly developed in large organizations was his ability to empower the members of the Society of Jesus. He conceived the Order as a body open for mission. He thought of the individual person as someone with "*subiecto*," in the language of the Exercises, capable of always giving "more" as he often says in the Constitutions. When a person did not have "subiecto," nor shows any disposition to develop it, he did not hesitate to dismiss him, since he did not consider him apt for the mission. Throughout the entire process he refused to be moved by "affections, remaining at the most objective levels possible." He sought, above all, that decisions were made following a mature process of election and indifference. He tried to retain those who were tempted with patience and personal assistance, using all means possible to "subdue them." On the contrary, his attitude was quite the opposite towards one who was not apt for the Society or was an apostate.⁷⁵ He was convinced that "to those who are leaving religion and turn their backs to God by apostatizing, it is not good to help them in temporal matters, only that they might return to religion." Inflexible with those who "refuse to obey or lay aside their own judgment regarding something he had commanded, or who were leading others of the Society astray, he would use all severity, going as far as to dismiss them."⁷⁷ When there was danger of scandal, he made use of his authority and would not allow the bonds of unity to be broken "because no scandal can be greater than finding out in the city that there are divisions in the house, and that there are living among us those who are at war with us." This attitude, without a doubt, earned him much authority and respect among the Jesuits.

As Superior General, Ignatius exercised positive leadership when he encouraged others to pursue their work with dedication and interest. He was a born formator who endowed his successors with the awareness that they had received a delegated responsibility from him who was the maximal authority. Even though on occasion he has been attacked for being hard and

intransigent, the examples to date seem to give us a different picture. Nevertheless, he would not accept excuses for errors due to individual carelessness "because one starts out doing a little, and later someone else adds more, and thus what was tolerable at first later becomes intolerable," or "because at times because of carelessness things grow and from little beginnings large errors develop."

Ignatius was always clear and transparent in matters of delegation. He established minimal rules so that all would know what was required of them and how they were to go about it, without encasing them in a fixed and irretrievable position. The Jesuit, as with any subordinate in our days, needs to learn and react in conformity with the reality in which he lives, in accord with the problems and circumstances which are before him. He knew how to foster what we would call today the principle of "subsidiarity," that is, leaving to each subject to act according to his own personality, with freedom and in accordance with what is dictated by the reality in which they are immersed. This subsidiarity was extensive for provincials, local superiors and, of course, for each particular Jesuit. It is also good to say that he instituted the delegated responsibility and, to the extent that this was respected, the individuals involved were themselves more aware of it.

In order to facilitate the delegation of authority, special emphasis was put on the superior's "being informed of everything so that more divine glory could be given in all things." When it became necessary or useful, the superior could give his opinion or use means to encourage and, when necessary, reprimand. Naturally, this would not be necessary when the person who had been sent had been well instructed and equipped.

As for the line of authority, the most ordinary communication ought to be between the lower superiors or rectors with the provincials and these with the superior general, so that subordination would be better preserved. The utility of a team of consultors or assistance was foreseen because "the superior general needs helpers, not only for more individual matters, as was stated, but also for universal matters proper to his own office, so as to carry them out competently and without strain." And, when this would be insufficient, he also established the possibility of requiring every type of information from the various teams of governance "for it pertains to him to supply for the defects of the lower superiors and, with the divine favor and aid, to bring to perfection what has been imperfect."⁸

He took much care to define an organizational chart to guarantee the presence of a general manager who would inform him both of the persons as

well as the relevant matters or special interest to the apostolic body. This flow of information ought to be in writing and sent once each year to the superior general and two times to the provincial so that the latter might advise the Curia of what, in his opinion, was most significant so that the superior general might proceed in everything with more circumspection and care. Ignatius, always very realistic, in order that the existence of the collateral not diminish the authority of the superior, recommended that "the collateral and the one in charge will act towards each other in such a way that the obedience and reverence of the others is not weakened." Besides, the major superior could always inform himself by other channels.

Never for a moment was he a centralist or monopolizer of functions and, whenever it was necessary, he knew how to put himself to one side so that others might continue the work that he had begun. Above all in his letters, he repeated that works and communities ought not be considered personal work so that it would be easier to take over what others had begun. In the words of Ribadeneira "in these works of piety and charity he would put great care and effort to get these works in order and to arrange their ordinances and rules; and when he saw them underway, he would begin others. And he would say that ours should not go beyond these limits, nor let ourselves become involved with the ordinary administration of such works."

We have mentioned already subsidiarity, a clear style of transparency in the chain of command, incentives and generalized supports. Finally it is useful to stress his capacity to accept his limits, and at the same time, his ability to recognize the talents and qualities of others, perhaps more capable or with greater experience than he in a specific activity or apostolic field. This made it possible for others to accomplish matters about which he personally felt, if not inept, at least less qualified. It was also the ordinary way of proceeding in the early Society to nourish the qualities complementary among themselves and even compensate for the limitations of ones companions. In the words of Ribandeneira, "when he did not have clarity and evidence regarding that things that were being deliberated, he easily yielded

to the opinion of another, and even though he was the superior, he made himself the equal of his subjects."⁹¹ In the opinion of Fr Loarte, Ignatius was the oil and Goncalvez de Camara - who fulfilled the mission of minister - the vinegar.

Above all, authority was, for Ignatius, a service. Nothing more important can be said about governance and the way of exercising leadership. Ignatius and the Society throughout its history have given special importance to "the consultors." Composed always of Jesuits who are very diverse, and never composed of the personal friends of the superior, Ignatius placed in them his confidence and always consulted them when it was necessary to objectify or even modify some decisions. Goncalvez de Camara describes the "way that Father had of consulting, ordering that they debate first the matter without making a decision and later give a written report."⁹³ Even though the superior general knew and recognized that he was the superior, he would still give a privileged place to this type of decision making. No doubt he needed to make many serious decisions, and had to deliberate about many issues in the life of the apostolic body, but he did this always, like a good manager, after listening to the voice of God in prayer and the discernment and the opinion of his companions.

7. Leadership as a Service for a More Universal and Divine Good

An aspect that must be mentioned, since it is the basis for everything we indicated above, is that Ignacio *carried out his mission of command and government with a supernatural –vision*. He never doubted that the Superior represents Christ who rules us through him; he is the interpreter of the divine will; we do not just obey him because of his qualities and gifts of prudence or sympathy: we must see Christ in him. Thus, so that this supernatural vision penetrate since the beginning, chapter IV of the Examen indicates "Some observances within the Society which are more important for the candidates to know." It is said in very much detail that "genuine obedience considers, not the person to whom it is offered, but Him, for whose sake it is offered; and if it is exercised for the sake of our Creator and Lord alone, then it is the very Lord of everything who is obeyed."

The Superior must be aware that "he must report to God our Lord for all his people," "for, just as the divine aid is more necessary to them because of the charge they hold, so it is to be hoped that God our Lord will give that grace to them more copiously that they may perceive and state what is conducive to His service;" he should "order what (he) judges convenient

according to the objective that God and the Society put before him, always keeping in mind as he rules, the benignity, gentleness and charity of Christ and of Saint Peter and Saint Paul, and he should frequently refer to this norm.

There is a clear conscience about a matter that does not admit compromises nor negotiations and that is, that the good of the Society comes before anything else. The most important decisions are left in the hands of God, such as the matter of admission or dismissal of the Society, since "by recurring to God he shall determine and reach conclusions by himself and judge freely, according to what seems more conducive to the service of God and the good of the Society." However, just as excessive readiness should not be had in admitting candidates, so ought it to be used even less in dismissing them. In a clear spirit of charity and prudence, Ignacio's work was always intended to help people, even when cases were difficult.

Another characteristic note about the way he experienced the spirit of service in exercising authority was the emphasis he placed in the union of spirits, the spirit of cooperation and the necessity to communicate among Jesuits. This is obvious in the Constitutions, in his letters and in the relationships he cultivated with everyone; one example was his friendship with Francis Xavier. Also, in what he repeated insistently to the Superiors, conscious that "thereby he obtained the obedience from the subjects and that, on his part, the Superior would use as much love, modesty and charity for Our Lord as possible, so that the subjects can always be more willing to love their Superiors rather than fearing them."

Ignacio was deeply convinced that in the Order "the chief bond to cement the union of the members among themselves and with their head is, on both sides, the love of God our Lord. For when the superior and the subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all other men, and particularly into the body of the Society... Consequently there will also come total contempt of temporal things, in regard to which self-love, the chief enemy of this union and universal good, frequently induces disorder." He was strongly persuaded that love for vocation, unity and zeal for salvation of souls are fundamental elements. Those are the core aspects that must stir the Jesuit in his apostolic mission because "...no Constitutions, Declarations or regime of living can oblige under mortal or venial sin, unless the superior orders the subjects in the name of our Lord Jesus Christ or in virtue of obedience, which

may be done in regard to things and persons where it is judged to be highly expedient for the particular good to each one or for the universal good. Thus in place of the fear of giving offence there should arise a love and desire of all perfection, and a desire that greater glory and praise of Christ our Creator and Lord may follow."

With this confident attitude, Jesuits should give in to obedience and apostolic work for the glory and honor of God "...in these they should always aim at serving and pleasing the Divine Goodness for its own sake and because of the incomparable love and benefits with which God has anticipated us, rather than for fear of punishments or hope of rewards, although they ought to draw help also from them." But this attitude must be of complete and honest dedication, since it is not convenient for anyone in this profession to wish to satisfy men before God."

These are the attitudes that he hoped for in the Society. While maintaining an honest attitude before God and before men, we are all invited to contemplate in them (the Superiors) the person of Christ whom they represent and to manifest our doubts to them, certain that our Lord will rule over those. "Do not hide temptations or bad thoughts; we must communicate everything and let advice guide us; we must feel suspicious about our own." He was trying to stimulate that sense of honesty in his subjects while he searched and wished for it for himself, since he humbly acknowledged and asked that also the others in the same house helped (the Superior) , through their prayers and of course, if they became aware of any imperfection, after some praying and studies, it could be reported to him in secrecy and humbly, immediately."

Sincerity, prudence, moderation and a clear intentionality to search for self-denial as was insisted for in the Exercises. That is the origin of the special vows that force us to obey "whatever the present Roman Pope and the other future ones will order for the spreading of faith and advantage of souls, and the reason why they would want to send us to any region..." That was the most significant aspect and he dedicated the best part of his life and men to that, to the search for the greater glory of God while serving his brothers, from the self-denial of his own affection and interest as a central and vital core of his apostolate.^{1:} However, he does not stop at that single objective, he genially pursues the norm of moderation, that is "that the subject should not be destroyed" or prevents other major goods from being delivered to the occupation indicated by God, study or apostolate. He wanted the advice of the doctor to be followed as far as quantity and quality of the food, as far as

sleep, clothing and if there were no possibilities to follow it, "as soon as the number decreased, the shortcomings would be suffered as much as necessary."¹¹³ With respect to the norms that we could define of "inculturation," he insisted, "What pertains to food, sleep, and the use of the other things necessary or proper for living, will be ordinary and not different from that which appears good to the physician of the region where one lives, in such a manner that what each one subtracts from this will be withdrawn through his own devotion. Nevertheless there should be concern for the humility, poverty, and spiritual edification which we ought to keep always in view in our Lord."¹¹

Ignacio is for our times, a clear example of the man feverishly searching for God's will. He asks what He wants from us, even though human eyes might think it absurd, trusting the One for whom we accepted the mission and then managing to take it forward "waiting for God as if all the success depended on Him and nothing on us; at the same time, we must work with all our strength, as if we were supposed to do everything on our own. A very notable means between the miserable consciousness and the bold presumption that wants to force God's power to support the work that He did not inspire or to lay the means he had not promoted as if we were supposed to keep God depending on our will and not us essentially hanging from him. We couldn't have expressed it better. Nothing more effective could have been said in modern times with an avant-garde business management.

Everything leads to just one objective, that is, to accept the invitation of the Eternal King to serve under his flag. *And a service that increasingly served universality, always searching for 'very pure and straight intention, focused on the greatest divine service and the most universal good.* It is not in vain that he tells us that "the part that is in greater need and from where you expect the most fruits,.. .where our indebtedness is greater.. .where the good is more universal (people or cities with the greatest influence, universities...), where discord or a bad opinion about the Society have been sown. Spiritual goods should be preferred, the ones with greatest perfection, the most urgent,... the works that nobody wants to manage or the ones that are

especially yours, the safest ones for the one carrying them out... the most durable ones for those helping temporarily."⁷ *A way to look at his mission with ample horizons and to which he committed his whole life.*

We cannot conclude without emphasizing an obvious fact: the deeper we look into the life of Inigo Lopez de Loyola and later into the one of Ignatius, the more we are surprised about the way in which he learned to be a man of his times, deeply strengthened in his world and history. When we observe the complex framework of the Constitutions, we cannot avoid being amazed at how he knew how to incarnate the experience of God through the Spiritual Exercises, in a judicial frame. If we take a ride through the history of the Order, we realize that - as a matter of fact - he was a gift of God to the Church. In any event, it is impossible to summarize and even express, the richness and depth of the way in which Ignatius of Loyola carried out his mission, firstly as a gentleman, a diplomat, an apprentice soldier, a "knight for the divine" ("caballero a lo divino"), a pilgrim, a student and then as a leader at the head of an organization so complex and peculiar as the Society of Jesus. The extensive collection of letters written by Ignatius presents evidence of a complicated and confused historic time. A change of time of undoubted impact after Humanism and its contribution to the art world, political life and the structure of a new Europe with so much novelty: Universities and their significant contribution, science, and especially philosophy and theology; the situation of a changing world still under the effect of the discovery of America and the ambitions of great reigns. Without forgetting, of course, the painful and tense moments that the Church went through, the open wounds caused by Martin Luther, John Calvin and many other opponents to the Church and the Roman Pope. All along, there was also great ignorance among people and also among priests, regarding faith, but at the same time, there was a great deal of thirst for God, a need and feverish search for conversion and reforms.

It was a special world, difficult, problematic and "problematized", it is true. However, that the great capability of Ignatius of Loyola as the man who managed to take charge of the situation and respond to the challenges of his time, is undoubted. His charismatic figure that guides and commands inspires us to face today's world, which curiously presents challenges quite similar to the ones of his time. *A leader who loved what he did since he knew he had discovered it in his living and untiring search for God's will.* Ignatius of Loyola developed a clear leadership style, realistic, centered, universal, while perfectly conscious that he did everything to put into practice what he had

experienced and written in the Spiritual Exercises, which he fully believed: whatever you did, it was necessary to always *love and serve*. You had to give everything, life if necessary, for the Greater Glory of God. Ignatius, the knight of the Order of the Band, the Castilian gentleman, the accountant's apprentice, the "man of the bag" of Manresa, the university student of Alcalá, Salamanca and Paris, the General of the Society and the Saint, learned to be a citizen of the world and a man devoted to the world and he gave himself up each time he had to exert authority. Only God and His cause were important; he was indifferent to all else and searched only for what gave him the most glory in serving. What mattered the least were his own ideas or his personal opinions. What occupied and concerned him the most was to form real disciples for the service of God, the Only Absolute. He tried to share the enormous responsibility of a religious Order in continuous growth, which always faced new apostolic challenges with greater strength, growing demands by the Pope, the Bishops, and gentlemen of the world of his times. *Ignatius of Loyola was able to develop a leadership style integrated with the reality of this world, but always keeping his focus on discerning to search, find, feel and do God's will.* After long hours of meditation and contemplation of the historical God in everyday life, and in moments of consolation and desolation, he presented the Lord with the possibility to make his options come true in apostolic circumstances, always searching for the greater service to man and to all men, always faithful to the hierarchic and militant church. His way to exert authority as an always useful and committed service, allowed him to create an apostolic body that was flexible and responsible for mission. His role as superior was precisely to facilitate that the entity entrusted to him would produce abundant fruits for the Church and the world. If we were to summarize the meaning of his mission in one word, we could say that his great merit was that throughout his life, he learned to exert authority through service while living and sharing his "*omnia ad maiorem Deigloriam*".

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