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FELIX KÖRNER, S.I., Salvific Community. Part One: Ignatius of Loyola

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FELIX KÖRNER, S.I., *Salvific Community. Part One: Ignatius of Loyola*

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Salvific Community

Part One: Ignatius of Loyola

*Dedicated to the Jesuit Scholastics
of the Indonesian Province*

What is the point of comparing, in theology, differing outlooks? At least, comparisons can produce illuminating questions. Ignatian spirituality and Koranic monotheism¹ can be studied as two such outlooks; and a helpful course of questioning arising from their confrontation is this: how does each of the two portray, and convey, its project? That is to say, what is their salvific proposal? In some way, both Ignatius of Loyola and the Koran see *community* as the key solution to the world's problems; what are, then, their conceptions of community?

I. NOSTER MODUS

What we want to do here, is «Ignatian theology»; and that, in a triple sense. We want to do theology like Ignatius, with Ignatius and from Ignatius².

¹ The present text reproduces the first part of my paper «The “Society of Jesus” and the “Middle Nation”. Salvific Community, Ignatian and Koranic», prepared for the *JAM* meeting («Jesuits among Muslims»), Gregorian University, September 15-20, 2011. (The lecture's oral character was often retained.) The surprising composition of Ignatian spirituality and Koranic monotheism can be explained in light of the thematic approach chosen for the Roman meeting; it was probing the heuristic value of Ignatian motifs for a theological appraisal of Islam. The paper's second part will be published in *Gregorianum*, as well. I am grateful to D. AYOTTE, S.J., and M. ROTSAERT, S.J., for their comments on previous versions of the article.

² The endeavour to do Ignatian theology is no common theological gesture yet. The obvious objection is: Ignatius never wrote a theological treatise. «To the retort that Ignatius was no theologian, one should point out that he was more, not less, than a theologian, and that in consequence he can set tasks even for tomorrow's theology». K. RAHNER, «Reflections on

1. Like Ignatius

- We want to proceed like Ignatius. That is to say,
- we want to be conscious of method, without applying it in a formalistic or slavish manner³;
 - we want to learn our method by reflecting on practice, rather than deciding it beforehand⁴;
 - we want to use a decidedly Biblical approach, rather than founding ourselves on a particular philosophico-theological system⁵;
 - we want to start from human experience, which also includes an authentic respect for the other's point of view⁶;
 - we want to serve humanity in its fulfillment, rather than work in mere theoretical construction or academic ambition⁷;
 - we want to provide, however, professional work, rather than casual repetitions of what seems evident⁸;

a new task for fundamental theology», in ID., *Theological Investigations*, XVI, London 1979, 156-166, 166. See also K. RAHNER, *Ignatianischer Geist. Schriften zu den Exerzitien und zur Spiritualität des Ordensgründers*, Sämtliche Werke XIII, Freiburg (Br.) 2006. Among the other authors who have tried to develop an Ignatian theology are E. PRZYWARA, *Deus semper maior. Theologie der Exerzitien*, 3 vol., Freiburg (Br.) 1938-1940, enlarged and edited in 2 volumes, München 1964²; H. RAHNER, *Ignatius als Mensch und Theologe*, Freiburg (Br.) 1964; B. HALLENSLEBEN, *Theologie der Sendung. Die Ursprünge bei Ignatius von Loyola und Mary Ward*, Frankfurt (M.) 1994.

³The freedom with which Ignatius sets rules and with which he goes beyond them can be observed in all founding texts of the Society of Jesus and might show that his aim is to educate human beings for freedom; cf. IGNATIUS OF LOYOLA, *Spiritual Exercises* (= *Exx.*) 4.18, etc.

⁴Why, for example, would Ignatius in his so-called *Autobiography* tell even stories from the time when he was «knowing as yet very little about humility or charity or patience» (§ 14) and «his knowledge of spiritual things was still very obscure» (*ibid.*)? The account can be read as the unfolding of spiritual wisdom by learning, also from experience, including mistakes. And Polanco's *Chronicon* is meant to serve as a collection of events from which to learn, cf. J. O'MALLEY, *The First Jesuits*, Cambridge (MA) 1993, 10-11.

⁵Ignatius' *Spiritual Exercises* are full of direct and hidden references to the Bible, especially to the New Testament. Cf. C.M. MARTINI, «Biblia y ejercicios», *Diccionario de Espiritualidad Ignaciana*, Bilbao 2007, 228-229; cf. the literature, *ibid.*, 230; cf. also J. BEUTLER, «Die Rolle der Heiligen Schrift im geistlichen Werden des Ignatius», in M. SIEVERNICH – G. SWITEK, ed., *Ignatianisch. Eigenart und Methode der Gesellschaft Jesu*, Freiburg (Br.) 1990, 42-53, and F. ROSSI DE GASPERIS, *Bibbia ed esercizi spirituali. La Bibbia negli esercizi spirituali e gli esercizi spirituali nella Bibbia*, Roma 1982. One may for example say that the Exercises' four «weeks» follow a Gospel sequence: conversion — living with Jesus — his death — and resurrection.

⁶*Exx.* 22 addresses the «good Christian», who should «save» what «the neighbour» says.

⁷This is to echo the Ignatian motto of *iuvare animas*: helping human beings on their way to salvation. Cf. *Monumenta Ignatiana. Sancti Ignatii de Loyola Constitutiones Societas Iesu*, I, Rome 1934 (= *Const.*), 3. 156. 163. 204. 307. 446. 547. 582. 605. 638. 765. 812. 813.

- we want to venture new and personal discoveries⁹;
- we want, therefore, to offer, on one and the same subject, different, discreet, disjointed points of view, *topoi*, that are not an exhaustive treatment but leave room for further exploration (and risk a certain «punctuality», or «pointillism»)¹⁰;
- we want to proceed in a faithful dialogical balance between individual courage and familiarity with ecclesial tradition¹¹;
- and we want to feed back into the life of the Church what we are finding¹².

2. *With Ignatius*

We want to work «with» Ignatius. That is, we want to take inspiration from his written *texts*, from his political, administrative, spiritual and methodological *decisions*, from the *experience* that lies at the basis of his work and that a lived Ignatian spirituality conveys today; this includes a humble *prioritising* of living reality over verbal expression, a *reconciliation* between individual assertion and community service without providing a predefining formula to resolve this tension, and, especially, a focus on the personal relationship with *Christ*.

3. *From Ignatius*

We want to learn from Ignatius. That is, we want to listen to Ignatius' wordings and experiences in their own right rather than inquire and conjugate him according to the common dogmatic treatises; we want to use categories we find in Ignatius to understand and evaluate other theological and religious propositions; and, again, we want to feed back into the expressions of the Church, e.g. in theological teaching, what we begin to understand in this study¹³.

⁸ Ignatius and his companions had exposed themselves successfully to the academic criteria of the best universities of their times. This can be taken as a strife for transparency (rather than obscurantism) and for an application of contemporary quality standards (rather than self-satisfaction).

⁹ Cf. *Exx.* 2.

¹⁰ The *Constitutions* and *Exercises* are intricately structured texts containing numerous lists of points; one finds the same pointed style in Ignatius' letters, e.g., to the Fathers attending the Council of Trent (*Epistolae* 1:386-389).

¹¹ Cf. *Exx.* 170.

¹² Cf. *Const.* 136.

¹³ Such a feedback has, arguably, already taken place; an example of such a movement «from Ignatius» to the Church's life is the notion of «mission». Cf. the appendix to the second part of this article.

II. COMMUNION IN THE SON OF GOD

The Ignatian understanding of community, indeed, the profile of Ignatian theology gains shape in the light of this question: what is behind Ignatius' decision to name the fellowship he founded the «Society of Jesus»?

1. Traditional answers

For the name «Society of Jesus», a number of backgrounds have been suggested in the course of Jesuit history.

a. Some claim that *Compañía de Jesús* is a military metaphor. A key section of Ignatius' *Spiritual Exercises* (§ 138) can support this explanation: Christ is presented as *summo capitán general* in his «camp».

b. Pedro Ribadeneira had been commissioned by the Society's third Superior General, Francisco de Borja, to compose a biography of Ignatius. It appeared in 1572 in Naples and became the successful, indeed canonical *Vita Ignatii Loyolæ*. Ribadeneira points out the foundation's military imagery and the founders' martial intentions. Ribadeneira explains «Society of Jesus» by associating *Compañía* with the *sueldo* «of the Son of God, Jesus Christ our Lord». Then, he speaks of the order as *sagrada y gloriosa milicia*. Jesus is *gran Caudillo* and *capitán*¹⁴.

c. Feliciano Delgado¹⁵ follows Hugo Rahner's¹⁶ analysis that the name has to be seen in context with Ignatius' experience to be placed with Christ. Delgado has two arguments against a military understanding of «Compañía de Jesús». α. Only the second generation of Jesuits brought the soldier imagery into the centre of Ignatian spirituality. β. The Jesuits' standard translation of *compañía* into Latin is *societas*. This rendering, rather than e.g. *miles*, indicates a non-military intention. Feliciano Delgado might have added a third argument. γ. The only time Ignatius uses *compañía* in the *Spiritual Exercises* (viz., § 284) he did not refer to a troop but clearly meant «fellowship»: on the way to the transfiguration «*tomando en compañía Christo nuestro Señor a sus amados discípulos* — Christ our Lord is taking in his fellowship his beloved disciples».

d. A possible etymology of «company» provides a different semantic association: «companions» are those who «share the same bread». This

¹⁴ *Vita Ignatii Loyolæ* auctore PETRO DE RIBADENEYRA (= *Monumenta Historica Societatis Iesu*, XCIII), Rome 1965, 273. *Sueldo* is the soldier's pay, and stands for soldiery. A *gran Caudillo* is a *reconquista* leader. By contrast, the *Spiritual Exercises* use *caudillo* only for the «enemy» (§§ 138-140.340).

¹⁵ F. DELGADO, «Compañía de Jesús», in *Diccionario de Espiritualidad Ignaciana*, Bilbao 2007, 347-350, 348-349.

¹⁶ H. RAHNER, «Die Vision des heiligen Ignatius in der Kapelle von La Storta», in *ID.*, *Ignatius als Mensch und Theologe*, Freiburg (Br.) 1964, 53-108, 91. 94.

etymology can be disputed by the objection that the second part of Latin *companio* is *pagus*; then, the original meaning of *companio* would be «from the same area». The derivation of *companio* from «bread» (*panis*) works, however, well: Latin *companio* literally means «bread fellow, messmate». *Companio* occurs only in later Latin texts, and when it is found first, in the 6th century Frankish law code *Lex Salica*, it seems to be a translation of a Germanic word: Gothic *gahlaiba* «messmate», from *hlaib* «loaf of bread». So the idea of bread companionship may have been in the Latin word from the start. In English, «companion» replaced the Old English word *gefera* «traveling companion», from *faran* «go, fare», which still exists in the German word for *socius*: *Gefährte*¹⁷. — The primary etymological association of *compañía* is, then, at least not directly military.

e. Even before the foundation of a religious order, Ignatius and his friends chose the name *Societas Jesu*, because they found that «they had among themselves no head but Jesus Christ, whom alone they wanted to serve»¹⁸. This explicit justification makes no mention of soldier imagery.

¹⁷ *The Oxford English Dictionary*, III, Oxford 1989², 587, s.v. «companion».

¹⁸ H. RAHNER, *Ignatius von Loyola als Mensch und Theologe*, Freiburg (Br.) 1964, 51; on p. 457, footnote 39 he indicates his sources, merely stating: «Chron I 72 f. – FN I 203 f». This is a reference to two texts, both of which are in fact by Juan de Polanco, namely from his detailed Latin History (*Chronicon*) and from his short Spanish history (*Summarium*); the latter was written in 1546/1547, the former only in 1573/1574. Here are the relevant passages: (1) *Vita Ignatii Loiolae et Rerum Societatis Jesu Historia* auctore JOANNE ALPHONSO DE POLANCO, I (= *Monumenta Historica Societatis Jesu*, I), Rome 1894, 72-73: «coeperunt orare et cogitare quod nomen ipsis magis conveniret; et cum considerassent quod inter se nullum caput haberent praeter Jesum Christum, cui soli servire optabant, visum illis est ut Ejus nomen sibi imponerent, quem pro capite habebant, et Societas Jesu ipsorum Congregatio vocaretur. Cum autem Ignatius, Romae vicinus, visionem illam de qua | superius mentio facta est, qua Pater Aeternus Societatem Filio commendabat, et Filius protectionem ejus suscipiebat, vidisset, verisimile est hanc sententiam de nomine Societatis Jesu altius animo Ignatii impressam fuisse». In translation: «They began to pray and think which name might more fit them; and as they considered that they had amongst themselves no head but Jesus Christ, whom alone they wished to serve, it seemed to them they should give themselves His name, whom they had as their head, and that their congregation should be called “Society of Jesus”. When, however, Ignatius had that above mentioned vision near Rome in which the Eternal Father commended the Society to the Son and the Son accepted to protect it, this decision about the name of the Society of Jesus was most probably stamped more deeply into Ignatius’ soul». (2) *Summarium Hispanum de Origine et Progressu Societatis Iesu* auctore P. IOANNE DE POLANCO, in *Fontes Narrativi de S. Ignatio de Loyola et Societatis Iesu Initii*, I (= *Monumenta Historica Societatis Iesu*, LXVI), Rome 1943, 146-256, 204: «visto que no tenían cabeza ninguna entre sí, ni otro propósito sino a Jesucristo, a quien sólo deseaban servir, parecióles que tomasen nombre del que tenían por cabeza, diciéndose la Compañía de Jesús. Y en esto del nombre tuvo tantas visitaciones el P. M^o Ignacio de aquel cuyo nombre tomaron, y tantas señales de aprobación y confirmación deste apellido». In translation: «Given that they had among themselves no head or other superior than Jesus Christ, whom alone they wished to serve, it appeared to them that they should take the name of the one they had as their head, calling themselves “Society of Jesus”; and in this name Father Magister

f. One may refer to the Church's legal vocabulary: *compañía / societas* is a pious association or consociation in the Church¹⁹.

g. The name *Societas Jesu* existed already before Ignatius as a religious group's title: it was the self-designation of a small military order approved and recommended by Pius II in 1450²⁰.

Though there is surely truth in these answers, they might underestimate Ignatius' theological foundations. «Society of Jesus» is a core concept for the New Testament, and has far-reaching implications for theology.

2. New Testament communion

Paul of Tarsus developed his preaching out of his own experience. Human beings cannot, he saw, be liberated through their own efforts from deathly self-centeredness. The only solution is, he says, entering into communion with Christ. What is that to say, communion with Christ? Christ is, for Paul, the historical Jesus *and* the risen Lord, he is the person one can encounter in an individual relationship *and* he is the sphere of power in which one can truly live. What he means by entering into communion is a process which is, at the same time, mental, emotional and physical, individual and communitarian, instantaneous and continuous. Entering into communion with Christ means for Paul, experiencing the union with Jesus in his life, death and resurrection; and it is a transformation that is expressed and operated in the authorised community's action of baptising; it is the cognitive realisation that this is the beginning of eternal life in God; and it is practice of a life style like Jesus'.

The Pauline expressions used for communion with Christ remain in flux. The action of entering, baptism, is symbolic. It has, therefore, many correct interpretations; the words used for it can vary. This is so because for witnessing to Christ, priority is not with the expressive formulae. They are secondary. Prior, foundational and decisive is reality experienced: the Christ event. Since it also needs witness today, the question how to make the event understood in conceptual, cultic and social expression remains, of course, relevant.

What we have sketched here is at the centre of New Testament soteriology and Christology. One of the wordings Paul uses for this salvific personal

Ignatius had many visitations of him whose name they took, and many signs of approval and confirmation of this naming».

¹⁹ J.E. VERCRUYSE, «Jesuiten», in *Theologische Realenzyklopädie*, XVI, Göttingen 1987, 660-670, 660. The 1983 *Codex Iuris Canonici* uses both *consociatio* and *associatio* (e.g., canon 325 §1).

²⁰ *The Catholic Encyclopedia*, XIV, New York 1912, s.v. «The Society of Jesus».

communion is κοινωμία²¹. Κοινωμία is an activity: partaking, sharing; and it is a social state: fellowship.

Ignatius' great example in apostolic zeal was Paul. He could write: «God is faithful; through Whom you were called into the communion of His Son, Jesus Christ, our Lord»²². Impressively, Paul gives space for dynamic understanding when saying that God has called Christians into communion with Christ. He is simultaneously saying two things. It is through God's graceful election expressed in vocation that you *were* able to become Christians; at the same time, this call is continuing for you: you *are being* called again and again to truly realise, make real, what this life in communion with Christ means. You have been called, and you are being called, into the salvific relationship, the κοινωμία of Christ, which again has more than one meaning: the communion between you and Christ, the communion of creatures in Christ, the communion that is Christ, his body.

It is striking to hear this verse in the Vulgate, the Bible translation that can be seen as informing the linguistic habits of Latin Christendom. Let us see the Vulgate's rendering of 1Cor 1,9: «Fidelis Deus per quem vocati estis in *societatem* Filii eius Jesu Christi Domini nostri». The Vulgate can translate Paul's κοινωμία as *societas*²³; it is, then, probable that the New Testament concept of κοινωμία is in the background of Ignatius' wording when he feels commissioned to found the *Societas Jesu*.

John, in his first letter, also employs the word κοινωμία. He speaks of the communion «we» are able to have, through the proclamation of the Gospel, with each other, and with the Father and the Son²⁴. Whenever John uses the word, the Vulgate translates *societas*.

Ignatius, describing what he had long prayed for and finally felt fulfilled shortly before entering Rome, in the La Storta vision (1537), uses the expression, he «was placed with Christ»²⁵. Ignatius and his *socii*, his fellows, are being associated, consociated, placed, by God the Father, into the companionship of Christ, who is carrying the Cross. This responds to the line

²¹ *Koinōnia*; e.g.: «The cup of blessing that we bless, is it not a *participation* in the blood of Christ?» (1Cor 10,16).

²² 1Cor 1,9. Πιστός ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

²³ Half a dozen occurrences. The Vulgate can render Paul's κοινωμία in other places as *communio* and *communicatio*.

²⁴ 1John 1,3: «What we have seen and heard, we announce to you, too, so that you may have communion with us; and our communion is with the Father and with his Son Jesus Christ — δ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἣ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ». John may be alluding to the power flow within the true vine (John 15,1-5) and the «being one» in God of the farewell discourse (John 17,21).

²⁵ *Autobiography*, § 96: «Iddio Padre lo metteva col suo Figliuolo». Cf. H. RAHNER, «Die Vision» (cf. nt. 16), 53-108.

of the *Anima Christi* prayer, as Ignatius knew it: «*Et pone me iuxta te — And place me next to you*»²⁶. In its Trinitarian dynamics, however, the experience is more than a fulfillment of contemporary pious imagery: origin and aim of the whole movement is God the Father²⁷; and the movement is: participating in Christ. Ignatius's first interpretation of his experience on the way to Rome is: «Maybe we will die as martyrs»²⁸. Entering into communion with Christ is sharing Christ's fate, and feeling his closeness in the anticipation of resurrection. The birth moment of the Society of Jesus is, being placed into salvific communion with Christ.

Ignatius is often quoting from memory, but the Vulgate was clearly «in the air»²⁹. If this, the New Testament reality of *κοινωνία*, is in the background of Ignatius' experience and wording of *societas Jesu*, its theological implications need to be addressed.

III. COMMUNION AS THEOLOGICAL KEY

The *κοινωνία* dynamics shed a stimulating light on three areas of theological reflection, that is, on relationship, action, and representation, thus proposing a theology of person, of history and of the Church.

1. Relationship: an Ignatian theology of person

Why does Ignatius want to live in the communion (*societas*) of Christ? The first and fundamental answer to this is, because he loves Christ. Ignatius' Spiritual Exercises are intended to serve the retreatant to know, love and follow Christ more³⁰. This is what a *friend* wishes. He feels attracted by Christ. Being a friend of Christ means for Ignatius, quite naturally, following him; that again not only means to follow his instructions but to imitate his life style, indeed accompany him in his life, in his work, and that is, also in his

²⁶ B. FISCHER, «Das Trierer Anima Christi. Der bisher unveröffentlichte älteste nicht-lateinische Text des Anima Christi aus einer Hs. des frühen 14. Jh.s in der Trierer Stadtbibliothek», *Trierer Theologische Zeitschrift* 60 (1951) 189-196; H. RAHNER, *Ignatius von Loyola als Mensch und Theologe*, Freiburg (Br.) 1964, 300.

²⁷ *Ibid.*, 91.

²⁸ *Monumenta Ignatiana*, IV.1, 378; *Fontes Narrativi*, II, 377, quoted after H. RAHNER, «Die Vision» (cf. nt. 16), footnote 83.

²⁹ R. GARCIA-MATTEO, «Hat der Mystiker die Theologie nötig? Zur Relevanz der philosophisch-theologischen Studien bei Ignatius von Loyola», in T. GERTLER – S.C. KESSLER – W. LAMBERT, ed., *Zur größeren Ehre Gottes. Ignatius von Loyola neu entdeckt für die Theologie der Gegenwart*, Freiburg (Br.) 2006, 12-34, 30.

³⁰ *Exx.* 104: «demandar lo que quiero: será aquí demandar conocimiento interno del Señor [...] para que más le ame y le siga».

labour, even suffering³¹. The same dynamics can be felt in Paul's letter to the Philippians when he, in prison, writes, he wishes «to know [Christ] and the power of his resurrection and the communion of his sufferings, becoming like him in death, so that somehow I may also reach resurrection»³². Friendship has become the sharing of life; and the Vulgate makes Paul speak here of *societas* again: «ad agnoscendum illum et virtutem resurrectionis eius et societatem passionum illius configuratus morti eius».

Since friendship is sharing life, Ignatius cannot separate, in his relationship with Christ, friendship and *service*. «Siervo» and «amigo» (servant and friend, *Exx.* 54.146) go together³³, notably in the famous «amar y servir» (*Exx.* 233). There is a dignity, generosity and joy in the friend's offering himself for service, because he is absorbed by the project of his Lord (*Exx.* 97-98). So, a second answer to the question, why Ignatius wants to live in communion with Jesus is, because he is enthused by his project.

The generous offering of the servant is, however, not a self-annihilation. It happens in the joyful anticipation of the resurrection; but looking towards the future gain is not a bargain either. It is not based on calculation but on personal *trust*³⁴. This giving up is an entering into the sacrificial dynamics, where action and passion, God's and human activity, certainty and risk, come together. So the next answer to why Ignatius is looking for Christ's *κοινωνία* is because he trusts him.

This trusting is possible because, for Ignatius, a fulfilled relationship is mutual communication. Communication is not taken in the sense of transmitting information only, but of putting at the other's disposal one's own possession, potentiality and power: what one has and can (*Exx.* 231)³⁵. This

³¹ *Exx.* 95: «quien quisiere venir conmigo, ha de trabajar conmigo, porque siguiendome en la pena, tambien me siga en la gloria»; cf. 146.

³² Phil 3,10-11. Τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ εἰ πως κατανήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. (The articles before «communion» and «sufferings» can be later additions, but that does not touch our point.)

³³ In the Fourth Gospel, Christ calls his disciples friends, not servants any more (15,15), but the Book of Revelation introduces John as servant again (1,1); likewise Paul, Peter, James and Jude refer to themselves as servants of Christ at the beginnings of letters; being friend and servant seems to go together.

³⁴ *Exx.* 95 contains the promise that those following Christ enter into the glory. A promise is a challenge to trust. It is interesting to see that Paul is often careful when he speaks about the resurrection. In the passage quoted above, Phil 3,11, he uses the respectful εἰ πως κατανήσω εἰς τὴν ἐξανάστασιν, «I may if by any means possible meet the rising». Cf. also 1Cor 15,35-58 where Paul rejects giving details about what resurrection life is concretely: we simply do not know, we can only say that it will be different and that we need to commit ourselves in perseverance (v. 58). So, again, trust is required.

³⁵ El amor consiste en comunicación de las dos partes, es a saber, en dar y comunicar el amante al amado lo que tiene o de lo que tiene o puede, y así, por el contrario, el amado al amante.

giving is a two-way activity. Part of the point of Ignatius' Spiritual Exercises is to make the retreatant conscious of what (s)he has received³⁶. The same accentuation is found in Paul: «I live in the faith of the Son of God, who has loved me and handed himself over to me»³⁷. It is past self-giving, and, in Ignatius, also present and future self-giving³⁸ that can be felt in relationship with God. So, it is out of the *experience* of love that Ignatius wants to be in the «societas» of Christ.

Ignatius understands relationship in a subtle way; it is mutual giving without trying to make the other an equal. The language of mutual inhabitation, mutual immanence comes in³⁹, where living in the other is obviously something very different for, on the one hand, God-in-human being⁴⁰, and, on the other, for us-in-God. For Ignatius, the fulfilled relationship seems to be love, and that is the friend's attitude — *amigo* is formed from *amar*. And it seems that loving someone is, for Ignatius, striving for his/her fulfillment. This is the sense of the *iuvare animas*⁴¹, because human fulfillment is salvation⁴²; and this is the sense of the retreatant's self-giving into God's will⁴³, which is God's project⁴⁴; so we can say: God's fulfillment is his Kingdom. Now, it is important to see that for Ignatius the individual person is not being modelled into a pre-existing cliché⁴⁵. Each story is different, and each personality is different. Christ is not interchangeable, nor is Christ's friend. The logic of friendship includes the *individuality* of the relationship.

The relationship Ignatius is letting happen is, however, not a friendship standing in awe, remaining in adoration; it is a highly active relationship. The *κοινωνία* of friendship, becoming a *socius* of Jesus, is: to be *activated*. Persons seem to be, according to Ignatius, giving and working beings⁴⁶.

³⁶ *Exx.* 234: traer a la memoria los beneficios rescibidos de creación, redempción y dones particulares.

³⁷ Gal 2,20: ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. The whole verse translates: «I live, but it is no more I: Christ lives in me. Insofar I still have a carnal life, I live in the faith of the Son of God, who has loved me and handed himself over to me». In the seemingly contradictory formulation «I live but it is no more I», Paul touches the limits of language; what appears to be contradictory and thus illogical is in fact the reflection of the priority of experience over expression.

³⁸ *Exx.* 234: «el mismo Señor desea dárseme en quanto puede según su ordenación divina».

³⁹ John 17,21; Paul speaks of being in Christ and Christ in us, e.g. Gal 2,4. 17. 20.

⁴⁰ *Exx.* 235: haciendo templo de mi (cf. 1Cor 6,19).

⁴¹ *Const.* 307: «animas ad finem ultimum consequendum, ad quem creatae fuerunt, iuvare».

⁴² *Exx.* 23: «El hombre es criado para alabar, hacer reverencia y servir a Dios nuestro Señor y, mediante esto, salvar su ánima».

⁴³ *Exx.* 234: «disponed a toda vuestra voluntad».

⁴⁴ *Exx.* 95: «Mi voluntad es de conquistar todo el mundo y todos los enemigos, y así entrar en la gloria de mi Padre».

⁴⁵ Cf. e.g., *Exx.* 9.

⁴⁶ *Exx.* 236: «habet se ad modum laborantis». *Exx.* 95: «trabajar comigo».

There is a rather unnecessary quarrel in Christian theology whether the relationship between the divine Persons, and therefore also between a human person and God, is better encapsulated by the concept of mutual self-communication, or mutual self-distinction⁴⁷. Ignatius can be of help here, because he would say that the best way of expressing this mutual love relation is both giving and distinguishing: *honouring*⁴⁸.

2. Action: an Ignatian theology of history

If it is possible to develop the understanding of *societas Jesu* in the light of the New Testament experience of *κοινωνία* with Christ, we must also study the relationship between Jesus' historical sufferings and the disciple's post-Easter communion with these sufferings. Ignatius wants the retreatant to feel pain with Christ and to feel with pain that Christ has suffered «for me»⁴⁹. Ignatius is thus establishing a *societas passionum Jesu*, a communion in Jesus' sufferings (cf. Phil 3,10).

This has four implications for a Christian theology of the believer's relation to history.

a. First, the lively entering into the events and their sequence, the reality and its drama, amounts to an important theological positioning. It is not a general insight into the existence of God, the goodness of a moral life or the principles of cosmic harmony that are salvific. It is, rather, the «knowledge» of Christ, as Ignatius stresses, in an affective, internal and dynamic way⁵⁰; and «knowledge of Christ» was already the objective of Paul's striving⁵¹. What is to be realised is that a particular history *has happened*, and that it is

⁴⁷ W. PANNENBERG has reclaimed this expression from classical German philosophy for today's Trinitarian theology with a new accentuation. His contribution is the observation that in their mutual self-distinction the divine Persons make themselves dependent on each other (W. PANNENBERG, *Systematische Theologie*, I, Göttingen 1988, 340); but in offering «mutual self-distinction» as a way to understand the original relationships within the Trinity, he does not reject the conception of Trinitarian «mutual self-communication». Pannenberg sees Christ's oneness with his heavenly Father as manifest in his trustful, obedient submission to the Father's will (*ibid.*, 337); and on the other hand, in the Father's entrusting everything to the Son (*ibid.*, 339). Pannenberg, therefore, does not oppose self-distinction to self-communication but lets the two concepts explain each other. «Self communication» is important for Pannenberg's ethics, too. See W. PANNENBERG, «Einer ist gut», in ID., *Beiträge zur Ethik*, Göttingen 2004, 90-98, 93-94. So an either/or contrasting of Trinitarian models of self-distinction over against self-communication is unnecessary.

⁴⁸ *Exx.* 23: «alabar, hacer reverencia y servir a Dios nuestro Señor».

⁴⁹ *Exx.* 203: «demandar lo que quiero, lo qual es propio de demandar en la pasión, dolor con Christo doloroso, quebranto con Christo quebrantado, lágrimas, pena interna de tanta pena que Christo pasó por mi» (cf. the «for me» in Gal 2,20).

⁵⁰ *Exx.* 104: «conoscimiento interno».

⁵¹ Phil 3,8: γνώσις Χριστοῦ Ἰησοῦ τοῦ κυρίου μου; and 3,10 Paul says he wants γινῶναι αὐτόν.

the way to human salvation⁵². In this historical view, Ignatius does not take apart an earthly Jesus from a victorious Christ. The suffering man is «Christ our Lord»⁵³, while the risen Lord can be called «Jesus»⁵⁴. Ignatius apparently intends to convey the experience of a complete permeation, a mutual colouring of cross and glory, of humanity and divinity. Universal Lordship is lived in humble service⁵⁵; and, on the other hand, the Easter glory already illuminates the Suffering Servant's self-offering⁵⁶. It is this life that Ignatius and his friends want to share.

Here, another question needs to be answered: Ignatius uses «Christ» much more often than «Jesus» in the *Exercises*. The name «Jesus» appears in the text only when he speaks of the boy, *el niño Jesús*⁵⁷, or for formal reasons⁵⁸. Why did Ignatius still opt for *Societas Jesu* rather than *Societas Christi*? As we have just seen, this is not a decision for the earthly, the suffering Lord over against the risen. The pre-Easter Jesus is, for Ignatius «Christo». A distinction of two categories is to be suggested here. «Christ» is Ignatius' way of giving *narrative* presence to the Lord. In stating «Jesus», by contrast, he allows for the Lord's *emblematical* presence. Ignatius commonly puts the name Jesus — also in forms like: IHS, Ihs, Yhs, Ihsus — at the beginning of documents⁵⁹. Emblematical usage means: by presenting Jesus' name, Ignatius sets himself, and his readers, into the presence of the person of Jesus. Just like a written document, the name of the Society called for this emblematical, rather than narrative, presence of Jesus. Thus, all texts of the *Formula Instituti* speak, right at the beginning, of «the society, which we wish to be called by the name *Jesús*»⁶⁰. Emblematical presentation is, one might dare say, a sacramental usage, since it is, at the same time, sign and instrument. The statement of Jesus' name mentions and offers Jesus' presence: and knowing him is, after all, the primary relation in the Ignatian view of history.

⁵² Cf. *Exx.* 23: «El hombre es criado para alabar, hacer reverencia y servir a Dios nuestro Señor y, mediante esto, salvar su ánima»; 102: «que todos descendian al infierno»; 95: «conquistar todo el mundo y todos los enemigos».

⁵³ *Exx.* 130. 158. 190. 191. 195. 201. *Exx.* 175 envisages both the earthly and the risen Christ. Matthew's (pre-Easter) and Paul's (post-Easter) vocation experiences are mentioned together.

⁵⁴ *Exx.* 218. 221. 224. 301. 304. 305. 306.

⁵⁵ *Exx.* 144. 146.

⁵⁶ *Exx.* 196: «considerar como la Divinidad se esconde».

⁵⁷ *Exx.* 114. 134. 162.

⁵⁸ *Exx.* 47 has «Jesu Christo o nuestra Señora» probably to avoid saying: «Christo nuestro Señor e nuestra Señora»; and the material in *Exx.* 261-312 simply follows New Testament wording.

⁵⁹ He is not the only 16th century Christian to do so; cf. the first line of Martin Luther's 1520 treatise *De Captivitate Babylonica Ecclesiae*: «IHESUS».

⁶⁰ *Const.*, 16. 26. 375.

b. Second, now, how can I get access to this salvific history? It is by realising that it has happened «for me»⁶¹. The whole process of the Exercises leads into Christ's story. The *κοινωνία* consists in entering into Jesus' «mysteries», i.e., the events of his life; by applying Christ's attitude (self-giving) and effect (redemption) to oneself, the human being enters into the sacrificial dynamic that leads to the glory of the Father⁶². Thus a traversing of time is happening. The separateness of different moments along the time vector is overcome. Past (Christ's cross), future (standing before God in his glory), and presence become one. A *bridging* across time periods is taking place; it is quite common to the Bible⁶³.

c. Third, this moment is the *kairos*, the decisive instance of fulfillment, as Mark presents Jesus' proclamation (1,15). Ignatius, too, is focusing all diverse moments into that point, in which «election» turns from the retreatant's choice⁶⁴ into God's electing him/her⁶⁵.

d. Fourth, thus, the person who hears the elective call today is set into Christ's history of present activity. He/she is in the communion of Jesus because (s)he is active with Christ today. What is really happening when a person is in the *κοινωνία* of Christ is that (s)he is taking part in the divine activity; this person is today acting within the Trinity. That is why Ignatius dares say that what he does is not only done with the intention that God may be glorified in everything⁶⁶, but «for the greater glory of God». Implied is a view of the history of salvation, which sees that an increase of God's glory through the growth of His Kingdom is actually taking place⁶⁷. This growing is God's work, but he wants to incorporate creatures as his co-workers⁶⁸. In this

⁶¹ *Exx.* 53, and, again, *Exx.* 203: «que Christo passó por mi».

⁶² *Exx.* 95: «así entrar en la gloria de mi Padre».

⁶³ Especially in the Bible's «now» and «today» memory is presence: Ex 19,1, Deut 5,48 etc., 2Cor 6,2, Heb 3,13.

⁶⁴ *Exx.* 169: «En toda buena elección, en quanto es de nuestra parte...».

⁶⁵ *Exx.* 98 is suggesting to pray for what the Exercises cannot, of course, guarantee, because of God's freedom: «queriéndome vuestra santísima majestad elegir y rescibir en tal vida y estado».

⁶⁶ «Ut in omnibus glorificetur Deus», 1Pet 4,11 used in the *Regula Benedicti* 57.9.

⁶⁷ Cf. 2Cor 4,15: «so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God». The Church has been reluctant to see a growing realisation of God's Kingdom happening within the history of the Church; this was particularly clear in rejecting Joachim of Fiore's view that a new phase of ecclesial existence, a third kingdom, was starting with the mendicants. What is happening in the history of the Church should not be seen as producing something beyond Christ; but as an ever fuller fathoming of what has been offered to the world by Christ.

⁶⁸ 1Cor 3,9: θεοῦ γὰρ ἔσμεν συνεργοί — «we are God's co-operators». Cf. 2Cor 6,1. In his article on the Ignatian *Ad maiorem Dei gloriam*, Karl Rahner uncovers only four levels of the motto: human intention, spiritual choice, realistic acceptance, and divine sovereignty. K. RAHNER, «Vom Offensein für den je größeren Gott. Zur Sinndeutung des Wahlspruchs "Ad maiorem Dei gloriam"», in ID., *Sämtliche Werke*, XIII, Freiburg (Br.) 2006, 471-487.

sense, a human action can really be for the greater glory of God, that is, can be a further step in the unfolding history of his Kingdom.

So Ignatius' theology of history is: I can actively enter into God's history by communion with Christ.

3. Church: an Ignatian theology of representation

The *κοινωνία* of Jesus Paul was mentioning in 1Cor 1,9 (you have been called into his communion) is not so much an inner certainty of being personally united with Christ, as it is the case in the prison letter, Phil 3,10, when Paul speaks of his communion with Jesus' sufferings. The communion the Corinthians were called into is first of all the Church⁶⁹. We are left with a challenge here. We are discovering now that Ignatius is suggesting as a name for his fellowship a word that is actually designating the whole Church. Is he, thus, not depriving the world-wide ecclesial community of one of its richest characterisations: Church as Christ-communion?

Such an objection could only be made within a framework that is dividing entities strictly. Often, our separations seem clear but do not correspond with life. The Bible's ontological habits leave room for other types of entities than only middle sized solid state objects. The Bible has learned to think in terms of «corporate personality»⁷⁰. Representation is an important kind of relationship for Israel's self-understanding. The Levites, for example, live the *tāmîm* existence of total belonging to God that all of Israel is actually meant to realise⁷¹; but since not everybody can do it, at least one tribe does, representing the whole. Priesthood in Roman Catholic tradition has come to be seen similarly: the priest is representing a particular type of holiness and wholeness also of those who have different vocations; and Christian life according to the evangelical counsels wants to represent the Gospel's dynamics to the whole Church, and world⁷².

In a representational ontology, one specific fellowship — to avoid the word «group» — can stand in for the whole; it is, thus, also inspiring to others. A

Rahner unfolds the motto's ascetic meanings, including their dangers, and reflects on the implied dogmatic innovation in one direction: Human beings can discern a call from God that cannot be deduced from principles. Karl Rahner does, however, not reflect on the other dogmatic implication of the motto: it implies that God is allowing human beings to take part in the process of his self-realisation as his glorification by his creatures.

⁶⁹ Paul uses the word «to call» as God's elective opening for human beings to membership and ministry in the Church. He has already used it in this sense twice in the lines before 1Cor 1,9, viz., in vv. 1 and 2.

⁷⁰ H.W. ROBINSON, *Corporate personality in ancient Israel*, Edinburgh 1981².

⁷¹ G. LOHFINK, *Braucht Gott die Kirche? Zur Theologie des Volkes Gottes*, Freiburg (Br.) 1998³, 339-340.

⁷² Cf. J.-C. GUY, *La vie religieuse. Mémoire évangélique de l'Église*, Paris 1989; also, S. MADRIGAL TERRAZAS, *Estudios de Eclesiología Ignaciana*, Bilbao 2002.

similar existence is actually to be ascribed to the universal Church. It is, again, not a group within humanity. It is, rather, representing the expected union of all human beings (cf. *GS* 1), indeed of all creatures. The Church is the visible, anticipated fulfillment of the history of salvation, «when all will be Eucharist» (Didier Rimaud).

The community is commissioned to represent; it also has authority. Human beings can, in the name of God's community, and out of communion with him, have authority and even pass it on. The salvific office in the Christian understanding of priesthood has its root here.

The logics of representation can explicate an intuition that is momentous in Ignatius' own development. Representation can be reflected in the experience of being called to stand in for Christ, to take part in his body; that is, his life, his life style and also his people. After years of helping souls as a lay man, Ignatius understands that ordination to the priesthood was an apostolic means for the service he wants to provide. Thus, the Society acquires a sacerdotal character. In its most faithful moves, however, the Society of Jesus never saw itself as part of a hierarchy of power over others; rather, priesthood has been seen as taking part in Christ's own ministry of salvation for all of creation.

Is the call that Ignatius felt he had to answer, then, a call to assemble a representative body of members who live in an also visible communion, or was the founding idea, rather, a «*communitas ad dispersionem*»⁷³? In theological debates, *communio* ecclesiologicals can be opposed to *missio* ecclesiologicals. The question behind that is whether the Church is primarily meant to be a visible community of people working together and caring for each other; or, rather, an open entity, constantly overcoming its own borders. Ignatius' key word is, we have seen, *κοινωνία*, that is, communion; but the Ignatian experience of communion with Jesus is expressly the one of being sent⁷⁴. The communion that becomes possible in Christ does not depend on geographical togetherness⁷⁵ but transforms it. There is an obvious extroversion in the Ignatian understanding of community, and thus, of Church.

Ignatius' plan was not a Church reformation; but the effect of his foundation has been, in several ways, reforming and transforming for the Church. His experience to be called into *societas* with Jesus has become fruitful for

⁷³ 32nd General Congregation of the Society of Jesus, Decree 2, § 17.

⁷⁴ Cf. e.g., *Exx.* 145. 146. 307.

⁷⁵ Francis Xavier is notoriously remote from the Society's growth in Europe: he was missioned to Asia; but his spiritual presence helps shape the Society's Constitutions. Cf. X. LÉON-DUFOUR, «La conversazione spirituale nell'opera missionaria e nelle lettere di Francesco Saverio», in H. ALPHONSO, ed., *La «Conversazione Spirituale». Progetto Apostolico nel «Modo di procedere Ignaziano»*, Rome 2006, 39-48. The *Constitutions* have no theologically significant word for Jesuits in living in one place, as would be, e.g., «community»; still, of course, those who belong to the «body of the Society» have, wherever physically present, also the mission of testimony through their life as *communio*.

the whole Body of Christ. Part of the reason will be the inner dynamism of *societas* as *κοινωνία*. Its ambiguity as social community and personal communion provides a powerful mutual corrective in order to avoid, for the life of the Church, both an introverted spiritualism and an externalised clericalism.

IV. CONCLUSION: UNIQUE COMMUNION

We have studied Ignatius' experience of being *socius* of Jesus in three dimensions; i.e., person, history and Church. All three of them have an important feature in common. They do not allow for abstraction, they cannot be generalized, they are not exemplary of a principle that could be expressed differently. Personal friendship, the events of a particular history, and the Church cannot be replaced by other instances. In that, the implication of Ignatian soteriology and Christology is a theology that lives from the unicity and salvific universality⁷⁶ of Jesus, of the history of salvation testified by the Bible, and of the Church.

This exploration into *κοινωνία* theology has been ventured in view of a comparative project: Ignatian Christology and soteriology, and Koranic monotheism are to shed light on each other. To both, we want to put the same question, viz., what is salvific community? For an Ignatian theology, the answer is: communion with Christ and thus, growing unity with all: *societas Jesu*. The Koran's answers and their confrontation with the present findings require another study.

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⁷⁶ This is a quote from the subtitle of the Declaration *Dominus Iesus* of August 6, 2000.

ABSTRACT

What is salvific community for Ignatius of Loyola? It is communion with Christ, a dynamic for which Ignatius used the expression *societas Jesu*. This wording has a revealing intertextuality. *Societas* is the Vulgate's rendering of Pauline and Johannine *koinōnia*: «sharing in (Christ)». The NT overtones of the Ignatian experience of communion can be explored regarding a theology of relationship (person), of action (history) and of the Church (representation). Being a person is understood as being friend and servant, history as the salvific *kairos* of Christ's activity, and the Church as the communion representing him — a typically Christian conception deciding always for that option which cannot be generalised through abstraction.

Keywords: Ignatian spirituality, theological anthropology, community (concept), Muslim-Christian dialogue

RIASSUNTO

In che cosa consiste la comunità salvifica per Ignazio di Loyola, e per il Corano? Mentre il concetto Coranico sarà presentato in un secondo articolo, questo primo studio propone che per Ignazio comunità salvifica è comunione con Cristo; e che si tratta di una dinamica chiamata da Ignazio *societas Jesu*. *Societas* è, secondo la Vulgata, la traduzione di *koinōnia* in Paolo e Giovanni, cioè: «il partecipare in (Cristo)». Le risonanze neotestamentarie dell'esperienza ignaziana di comunità vengono studiate in vista di una teologia della relazione (persona), dell'azione (storia) e della Chiesa (rappresentazione). L'essere persona può essere compreso come l'essere amico-e-servo, la storia come il *kairos* salvifico dell'attività di Cristo, e la Chiesa come la comunione che rappresenta Cristo. In ciascuno dei tre casi Ignazio implica quindi una comprensione cristologica.

Parole chiave: spiritualità ignaziana, antropologia teologica, comunità (concetto), dialogo musulmano-cristiano