

From the Writings of Ignatius Loyola

Wells gave a very positive, reverential view of Loyola and his contributions to the Counter Reformation. But the discipline he demanded from his followers had a darker side too, as we see from these two selections.

From the Jesuit Rule

13. That we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be black. For we undoubtingly believe, that the spirit of our Lord Jesus Christ, and the Spirit of the Orthodox Church His Spouse, by which Spirit we are governed and directed to Salvation, is the same...

18. Although it is very praiseworthy and useful to serve God through the motive of pure charity, yet we must also recommend the fear of God; and not only filial but servile fear, which is very useful and often even necessary to raise man from sin... Once risen from the state, and free from the affection of mortal sin, we may then speak of that filial fear which is truly worthy of God, and which gives and preserves the union of pure love.

From Loyola's "Obedience of the Jesuits"

Let us with the utmost pains strain every nerve of our strength to exhibit this virtue of obedience, firstly to the Highest Pontiff, then to the Superiors of the Society; so that in all things, to which obedience can be extended with charity, we may be most ready to obey his voice, just as if it issued from Christ our Lord... leaving any work, even a letter, that we have begun and have not yet finished; by directing to this goal all our strength and intention in the Lord, that holy obedience may be made perfect in us in every respect, in performance, in will, in intellect; by submitting to whatever may be enjoined on us with great readiness, with spiritual joy and perseverance; by persuading ourselves that all things (commanded) are just; by rejecting with a kind of blind obedience all opposing opinion or judgment of our own; and that in all things which are ordained by the Superior where it cannot be clearly held (*definiri*) that any kind of sin intervenes. And let each one persuade himself that they that live under obedience ought to allow themselves to be borne and ruled by divine providence working through their Superiors exactly as if they were a corpse which suffers itself to be borne and handled in any way whatsoever; or just as an old man's stick which serves him who holds it in his hand wherever and for whatever purpose he wish to use it.