PHILIPPINE JESUIT ASCETICAL LITERATURE

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Philippine Jesuit spirituality has not yet caught the attention of historians. This is not to say that material is lacking. But similar to Philippine general historiography or that of the Philippine Church, Jesuit spiritual literature still needs to be patiently gleaned from the archives. Besides, the call of Vatican II to indigenize the gospel seems not to have taken root yet in the Philippines. And the continued lack of priests has left the Philippine Church in no position to set aside priests with the leisure to seriously study in order to write about a truly "original" indigenous spirituality.¹

The Jesuits have worked in the Philippines for about 325 years, and they have influenced both individual Filipinos and general Philippine society, as a number of personal names or patronal feasts of several parishes attest.² As everyone knows, Jesuit scholars have not been lacking in the country. Since their arrival in the Philippines in 1581 (and their return in 1859 after their expulsion) they have directed the Ignatian Spiritual Exercises, opened missions, administered colleges and universities in the

1. A random check of school enrollment lists would show any number of students named after Jesuit saints, like Javier, Loyola, Ignacio, Berchmans, Claver, etc. Several parishes and even towns are dedicated to Jesuit saints whose feasts they celebrate yearly.

2. This is a more serious problem than it appears at first. Bishops are sorely tried looking for properly trained professors for their seminaries, while, on the other hand, many idealistic young priests do not necessarily cherish the idea of spending their priestly life teaching in the seminary. Neither have many among the Filipino Catholic laity thought of the study of theology or philosophy as a profession.
country, a good number of them distinguishing themselves in virtue and learning. But we still await a Jesuit author whose writings we could collect into a volume distinctive of his spirituality.

One might perhaps explain this dearth by the lack of Jesuit personnel. It is not improbable that had there always been a tradition of lay scholarship in the country, fewer Jesuits would have dedicated themselves to teaching in the schools. As a matter of fact, in 1859, the floundering Escuela pia of Manila became the Jesuit Ateneo municipal de Manila because of the lack of good lay teachers.³

Perhaps, the earliest Jesuit ascetical writings in the Philippines would be the reports of the first two Jesuit priests assigned to the country, Fr. Antonio Sedeño (d. 1595), first Philippine Jesuit Mission Superior, and his companion, Fr. Alonso Sanchez (d. 1593), both of whom certainly gave specific direction to Philippine history.

1) But they were pioneers, men of action, and neither of them was a theoretician. Fr. Alonso Sanchez was the first master of novices in the country, but entrusted by the colonial government with several diplomatic missions, he hardly had any time for the novices who were left on their own. And yet he was a man of prayer and had to be warned that a Jesuit, unlike a Carthusian, could not indulge in long hours of formal prayer.

An early essay⁴ he wrote, however, gives an idea of the inner fire that energized Sanchez. Not long after his arrival in the Philippines, he was sent back to Spain as the agent before the royal court to remedy the ills of the new colony. To help himself before the royal council, he submitted an analysis of the Philippine

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4. “Tratado de la inteligencia y estima que se deue tener de la cura de las Indias, y de los medios por donde Dios la ha hecho y quiere que se haga al Cathólico Rey de las Españas y de las Indias, Don Felipe II por el P° Alonso Sanchez de la Comp° de Jesús,” in Francisco Colin-Pablo Pastells, S.J., incorporating the text preserved by Fr. Pedro Chirino in his still unpublished history of the Philippine Jesuit Province, in Labor Evangelica. Ministerios Apostolicos de los Obreros de la Compania de Jesus. Fundacion y Progreso de su Provincia en las Islas Filipinas (Barcelona, 1900) 1:542, n. 1-1557.
situation about twenty years after the conquest.

Briefly, Sanchez denied allegations by other missionaries that the methods used to conquer the Philippines and introduce the Gospel were wrong. Rather it was providential, he argued, that the Spanish crown intervened with its military forces; otherwise, if only the missionaries had come without military protection, they and their converts would have been immediately speared to death. The Philippine enterprise was not without a generous share of codicia for wealth, but God had allowed it in order to bring Christianity to such distant islands. The Church itself was not free of sin, but, he wrote, one should

\[\ldots\text{look for the flowers among the thorns, the grain among the chaff,}
gold in the soil, and despite all this evil, praise the faith which God has in Spain \ldots\text{avoid wrongdoing, or correct it. But do not condemn the entire garden, for not all will be flowers, nor the heap of unhusked corn, for not everything will be good grain.}^5\]

The essay was not explicitly a treatise on the spiritual life, but in it Sanchez reveals himself as a Jesuit after the mind of St. Ignatius, one who “found God in all things.” To him the fifteenth-century voyages of discovery which culminated in the circumnavigation of the world in the sixteenth were God’s work. If He had not willed, blessed, and aided them, our Jesuit noted, so many men could not have crossed such dangerous seas and penetrated so many unknown lands and touched “barbarous and even beast-like untamed” nations and peoples, such that in no part of the circular globe, no matter how distant, had Christ’s name not been heard.

Critics disagreed with Sanchez that essential to missionary success was the use of the sword. But he answered that, even if by sheer kindness the Christian missionaries could have initially converted some heathen nations, their work would not have lasted. The missions would have disintegrated if the new Christians had been left to themselves and not reorganized politically. He indicated that out of respect and love for the missionary, an indigenous race would “leave aside their idolatries,

feasts, drunken orgies, stupidities and shamelessness, vices and extreme abusiveness, license, abundance of women, robberies, killings, etc.” and observe Catholic law, Catholic ceremonial, the Decalogue, the precepts of the Church, make themselves worthy of the Sacraments, etc. For pagan traditions could not exist alongside “purely Christian and divine laws, or even good but exclusively political or civil measures which presuppose and are based on our faith and religion. And here precisely we see God’s providential care, for through human, even wicked instruments, He has offered the way to salvation to peoples far removed from the center of Christianity.

God Himself, Sanchez added, did not remove evil from the world; rather, precisely, from evil He could bring about good. This did not mean one should do wrong in order to effect good. Instead, we should be convinced that

... when we do good, evil of necessity will come, as Christ said. The greatest and the best work of God in the world, namely, the reparation of His honor, the glorification of His son Jesus Christ, and the redemption of mankind, was done inspite of the worst wrongs done Him, namely, the Judases and the Pilates, Annas and Caiaphas. If God had wanted to avoid those evils, never would such tremendous good have been accomplished. In the same way, although we, as I said, should not do evil in order to do good, much less ought we to be excessively just and wish to destroy and block so much good [the international missionary enterprise] lest evil ensue. We neither want that, nor bring it about. ... To St. Peter who did not want Christ to suffer His passion ... the latter said, “Get behind me Satan.” Nor did He allow the disciples to pull up the tares lest the wheat be damaged.7

Fr. Sanchez closes his essay thus:

... even if the manner of our preaching is tied up with temporal power and authority, and we are seen in the company of seculars, we must not appear like them; but they according to their manner ... and we, religious, must act according to our manner, following Christ’s will, without bags, without staff, without shoes — that is to

6. Ibid., cap. 5, 1:546, n.
7. Ibid., cap. 19, 1:555, n.
say, with no desire for material goods, not trusting on human help, with no worldly needs or ambitions, tirelessly working to enlighten and lead such an infinity of souls saved by Christ’s blood. This is the object of the missionary’s zeal. . . . May God in His supreme mercy grant us light, sufficient grace to understand the value of this work and carry it out in the way He wills that is most conducive to His greater glory and honor. Amen.

2) Fr. Antonio Sedeño, the first Jesuit Mission Superior in the Philippines, was as busy as his companion and had hardly any time for writing, except letters and reports to his religious superiors and the government authorities. He had been one of the first missionaries to Florida where his companions had been killed by the ferocious American Indians, while he himself escaped death, he could never explain why.

When the Jesuits decided to open a mission in Mexico, Fr. Sedeño was appointed its first superior. And when the Crown approved a Jesuit mission in the Philippines, he was again selected to head it.

That he was a good choice is shown by the subsequent story of the Jesuits in the Philippines. In a few years, the incipient mission grew into an independent Vice Province, with Fr. Sedeño as the first Vice-Provincial Superior, and not much later, a full-fledged Jesuit Province.

Contemporaries were unanimous in praising his prudence and his other virtues. Hardly in perfect health, afflicted with asthma that often kept him from sleeping except sitting on a chair, he nonetheless successfully covered up his constant personal penances. When Fr. Raymundo del Prado, the first rector of the first Jesuit school in the Philippines, the Colegio de Manila, hovered dangerously close to death, Fr. Sedeño prayed that the Lord take him, rather than the former. Asked why he so prayed, he answered he believed Fr. Prado’s life was more important than his. And the latter was not unknown as a zealous priest, so much so that Manila church-goers complained how zeal sometimes got the better of this Jesuit whose sermons were a little too long: "Del Padre Ramón, ni misa ni sermón."

8. Ibid., cap. 20, 1:557, n.
9. Ramon Prat to Claudio Aquaviva, Superior General of the Jesuits, in Colín-
Busy with laying the foundations of the Jesuit apostolate in the Philippines, Fr. Sedeño left neither long treatises nor sermons. But people recalled how in sermons and conversations he insisted on the need to keep in mind the eschaton for which penance was a condition *sine qua non*. He was said to have kept repeating, “There you will see it, there you will see it.”

3) Perhaps, the few writings attributed to *Fr. Paul Klein* (1652-1717) are an added index to early Jesuit spirituality in the Philippines. A man of an outstanding intellectual ability, energy for vast work, well informed in various fields of knowledge, he taught theology in Manila for at least twelve years, besides being Prefect of Studies, then Vice-Rector of the College of San Jose, Provincial for a short term, before returning to teach theology again in 1716. Four years earlier, he had published *Remedios fáciles para diferentes enfermedades*, a book that became so popular that the University of Santo Tomas Press reedited it in 1857, two years before the restored Jesuits returned to the country. Right after his first book, Fr. Klein wrote *Ang Infiernong nabubucsan sa tauon christiano, at nang houag masoc doon*, a book that Filipinos perhaps direly needed. Then in 1714, he translated into Tagalog a book authored by a French Jesuit, *Pensamientos cristianos, sa macatoid manga panimdimin nang tauon christiano*, which saw a second edition in 1748.

But perhaps Fr. Klein will be long remembered for his spiritual guidance of a Binondo-born Chinese mestiza, now known as Mother Ignacia del Espíritu Santo. Refusing a marriage arranged by her parents, she made the Ignatian Spiritual Exercises under Fr. Klein’s guidance, at the end of which she decided to devote her life to God. She founded a pious society known as the “Beatas de la Compañía de Jesus” (today, Congregation of the Religious of the Virgin Mary), the first exclusively Filipino religious congregation for women.

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11. The first two books were printed in Manila by the University of Santo Tomas Press, while the third book was by a Jesuit press, also in Manila.
4) We might rightly sum up the pre-expulsion Jesuit spirituality in the Philippines as "missionary." One notes an utter selflessness and an admirable courage and optimism in the midst of dire poverty. The first Jesuit house in Laygo in the present district of Ermita (Manila) was a nipa hut with a leaking roof. For a dining table, they had only their ship trunk in which they kept their valuables, presumably documents from Rome, financial records, etc.

When their numbers grew, the Jesuit church in Manila (strictly, Intramuros) was by preference the church of the indios who were introduced to the Ignatian Spiritual Exercises. Popular missions in Tagalog and Spanish were frequent, and we know Blessed Diego Luis de San Vitores, introduced them in Cavite and Mindoro before he sailed for the Marianas mission where he died for Christ. A common feature of this tradition was the men's thrice-weekly public flagellation in the darkened church while the psalm Miserere was slowly recited.

In the missions, special attention was given to the instruction of the young. To facilitate learning, the lessons were put to native music, the "point of insertion," (or today, the key to inculturation) for music had always been a vehicle of prehispanic religious expression.

The Philippines was not a tabula rasa and the missionary challenge was to purify the innate religious leanings of the people. By blessing rice seedlings for planting, for example, they gradually disabused the people from traditional sacrifices to propitiate the gods whom they feared could destroy their crops. And when locusts or natural calamities threatened the harvests, the missionaries encouraged their converts to add clout to their prayer by special penitential acts.

Thus, the Jesuits gradually weaned the people from their pre-

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13. I leave to theologians of "mission" a more sophisticated definition of mission spirituality. The present essay is merely an introductory review of an aspect of the history of the Society of Jesus in the Philippines which has so far not received much attention.

14. In 1598, for example, Taytay, Rizal was spared devastation from a locust plague and the people, in fulfillment of a vow, celebrated with greater solemnity the feast of the Immaculate Conception and contributed to the dowry of an orphan.
Christian traditions while forming in them a new mentality, especially in Christian charity. The age-old practice of debt slavery was slowly removed by encouraging loans without interest, and lavish funeral ceremonies were christianized by urging Sodality members\textsuperscript{15} to bring lighted tapers as they accompanied the bier to the ceremony and join the bereaved for prayers after the burial.

Nor was justice neglected. Long before the present concern for social justice, the Jesuits had already expressed their special interest for the poor. A Jesuit provincial issued these instructions:

Let the natives be paid a fair wage for their work, even the \textit{tanores} [young men assigned to routine service in their towns, e.g., as night guards]. Whatever the fathers buy should be paid at the current price, and not at the price fixed by the central government or alcaldes mayor [in general, lower than the market price], unless that is considered to be a just price. In general the people may be exhorted to practice almsgiving and other good works, but . . . with great caution. No alms should be received for the mission without making sure it is freely given and that in giving it the donors do not deprive their children and relatives, whom they are obliged to support.\textsuperscript{16}

Obviously this is not spiritual writing. We have here, rather, a picture of the Jesuit manner of proceeding, which implied their spiritual idealism. Happily, the Jesuits in the Philippines did not seem to have allowed themselves to be discouraged by difficulties in a foreign mission. Succinctly described by Fr. Diego Garcia, Visitor of the Philippine Mission in 1599, things were not really too bad, provided one had the proper spiritual strength:

. . . hardships are not really as formidable as they appear. The climate is hot, but healthy, provided one lives temperately; the poisonous vermin rarely do harm to Europeans; and a readiness to rough it makes the difficulties of travel, the dangers at sea, the unpalatable food and the poor lodgings bearable. Without this readiness, of course, those who are sent here will hate this kind of life.\textsuperscript{17}

\textsuperscript{15} Today, it is called the "Christian Life Community."
\textsuperscript{16} Cited in De la Costa, Jesuits, 170.
\textsuperscript{17} Ibid. 182-83.
About three hundred years later, in 1871, another Visitor to the Philippine Jesuit Missions, Fr. José Ma. Lluch, voiced the same sentiments in a report to the Jesuit General in Rome. As always, the Jesuits were short of men and resources, but they hoped these difficulties could easily be offset by the quality of the men assigned to the missions. The latter had to be “holy men, very holy... dead to the world and exclusively dedicated to God’s service.”

The Visitor added that, besides his priestly tasks, the missionary was expected to “oversee the exercise of justice, enlighten provincial chiefs and the gobernadorcillos of the town where he ministers.” This meant he must be a man of “proven virtue and uprightness.” This was all the more necessary for one who lived in a very different climate, among people of varying customs from his own. The missionary should always keep in mind that he was sent to a country where the people’s mentality, character and attitudes, capabilities, and history were unfamiliar. Otherwise, the missionary would feel “surrounded by an obnoxious atmosphere such as could choke him.”

5) Fr. Alonso Humanes (d. 1635) was already a priest when he entered the Jesuit Order in Spain. Even then, he was respected for his “holy” life, and he was described as a “religious wearing secular clothes.” From his novitiate on, he was known for his self-imposed discipline and order. In the Philippines, when a letter once reached him at night, he waited till after breakfast the following morning before reading it. On his way to the Philippine missions, he could not be prevailed on to stop by and visit his sister, a nun, whose monastery was within reach, but merely wrote her a farewell letter. He arrived in the Philippines in 1595 and was immediately assigned to Leyte, the first Jesuit who evangelized the island. He did not write an explicit treatise on mission methods, but the system he followed typified the Jesuit “style” in the Philippine missions.

On arriving at a place Fr. Humanes planted a cross, built a chapel while taking the census and at the same time calling them...
together for Sunday instructions. He seldom rushed them into baptism and to make sure they understood the essential tenets of the new religion, he deferred the sacrament. To win their good will he studied and talked to them in their local tongue. He distributed some gifts that in many cases alleviated their prime needs. As soon as a station was set up, he moved on to the next.

To insure the future, he paid special attention to the children. He was not the first to open a school for the local youth, but he was the first to inaugurate a boarding school funded by part of the missionary’s yearly stipends and the local encomendero’s help.¹⁹ As in Chirino’s school, the boys learned with the help of “some talented Indios we brought along,” reading, chant, and instrumental music to “solemnize the Divine Office.”

Even before he died, “miracles” had been attributed to his intercession. When he died, the legend grew that the Jesuit assisting him saw a “globe of light above his room rising to the sky.”

Characteristic of his spirituality was a total dedication to Christ and an utter detachment from worldly things. Bidding his sister farewell, he wrote:

... perfection consists in charity and love of God. To measure how much one has progressed or retrogressed on this road of perfection, check and consider what things occupy your mind, for the heart goes after what it loves. This exercise consists in detaching the will and the mind from worldly matters, fixing the will and the mind in God, daily growing more and more enamored with His divine Majesty. Parents, brothers, and everything else are left behind, in order to transfer the affection for them to God only. But this does not stop us from loving our neighbor for God’s sake; rather, He teaches us to love them as they deserve, wishing that they serve God and are saved.²⁰

¹⁹. Fr. Pedro Chirino (1558-1635), who arrived in the Philippines in 1590 and was the first Jesuit missionary in the strict sense of the word, was assigned to evangelize Tigbauan, today part of Iloilo City, where he founded a school for the sons of the local chiefs. They learned Spanish, liturgy and music, and, of course, the Christian catechism. They were his first local helpers or catechists. — For the Humanes boarding school, see Colin-Pastells, 2:126-28.
²⁰. P. Andrade, Varones Ilustres de la Compañía de Jesús (Bilbao, 1889) 3:138.
To his sister’s complaint against his failure to visit her, he wrote:

If you wish to be a martyr, keep in mind that the great St. Bernard calls martyrs also those who mortify themselves. For this kind of martyrdom, there is no need to go to England or to Japan. You can mortify yourself in your house or in your cell. Even if you are well instructed and trained in this kind of martyrdom, still I say it does not consist in much fasting, haircloth, discipline, and other bodily castigations, but rather in breaking and resisting the passions — anger, envy, pride. We are born with these, we are unaware of them, until God in His mercy enlightens and grants the grace of mortification to hold them in check. St. Cyprian says that many severe fasters mortified their bodies frightfully. But failing to direct their efforts to the interior mortification of their emotions, although elevated to some ecclesiastical dignity, later indulged themselves and became proud and vindictive like any other secular who had never attempted to mortify himself. 21

“Aim at interior knowledge of yourself,” he added. It will be time well spent, and “healthy or sick, continue to deny yourself . . . even if you suffer much. Compared to eternity . . . when you will delight in the Lord, it will hardly appear as a dot in time.”

6) Fr. José Ignacio Guerrico (d. 1883) was one of the first ten Jesuits who returned to the Philippines in 1859 after the restoration of the Society of Jesus. An elderly priest, he was also known for his saintly life, although he left no writings we could call “spiritual.” 22 Like any other Jesuit, he was too busy with active missionary work to put his thoughts on paper.

Fr. Guerrico exemplifies the Ignatian ideal of finding God in all things. Assigned to Cotabato in 1861, he and his fellow Jesuits were delayed in Pollok, a nearby Spanish enclave. They did not proceed to Cotabato because, even for the military, there was

21. Ibid. 148.
22. Two years before he died, while resting from his strenuous work in the missions, he published a brochure, Noticia de una obra importante de caridad, rescate de niños de los Moros de Mindanao y su cristiana educacion en la Misión de Tamontaka de la Compañía de Jesús (Manila, 1881).
no lodging to be found. At the same time, military operations were continuing against the Magindanao Muslims. Neither could the new arrivals minister to the troops who had their own military chaplains, nor offer a mission, for the rainy season had already set in and the few who could have attended it were daily marooned in their lodgings. Because they apparently were idle, people questioned their presence there. Typically, Fr. Guerrico remarked it was God’s way of showing that the Jesuits had come in peace.

The first years of the Tamontaka mission were a fruitless period of feeling the ground, learning the local idiom, and acquainting themselves with conditions. It was testing time that could have easily discouraged the less stouthearted, but Guerrico, seeing God’s hand in it, did not mind it. If one, he wrote to the Mission Superior in Manila, “I let myself be carried by the natural desire to see results quickly, he would be tempted to lose heart and be disappointed.” Though months had passed without convincing anyone to agree to resettlement near the mission, their time had not been wasted. For in the meantime, they had the leisure to study the language, be acquainted with the residents, and win the people’s good will. Guerrico felt the “Lord would give the fruit when and as He has decided according to the designs of His divine providence. He who sows must wait months and years before harvesting the fruit.”

Tamontaka was located in the heart of Islam, and the other Jesuits were practically unanimous in their opinion that the Muslims would never be converted to Christianity. Not Fr. Guerrico. Alone among his religious brethren, he never doubted that sooner or later the Muslims would be converted. Christ loved and died for them, too. Christ’s followers could do no less: love and, if need be, die for them. The conversion of the Muslims, he wrote,

... does not depend on any one ... it is principally on Him that it depends. I see reasons for discouragement ... on the other hand, I have reasons for taking courage and believing that the work will

not be wasted . . . considering these unfortunate people as a partial object of our mission, looking forward to a time when sooner or later Islam disappears from a possession of Catholic Spain, and our holy, catholic, apostolic, Roman religion will triumph everywhere.

We can fail . . . but at least we will be able to say before God and men that . . . we have labored and done everything possible. . . .

If the Muslims were looked upon and treated not with suspicion but as our brothers in Jesus Christ who redeemed them just as He had redeemed us, we should have less cause to distrust or fear them. After all, to what kind of people did Jesus send His apostles? What kind of protection or armed escort did He give them? Did He not say, “I send you as lambs among wolves”? And some of those wolves were not much better than our Muslims.24

Three traits distinguish Fr. Guerrero’s missionary career: optimism, forbearance, and energy. He seems never to have known or entertained any fears of the Muslim, while, on the other hand, frequently making them laugh at his own mistakes when talking to them in their own idiom.

Even if he had only one listener present, he insisted on holding the instruction hour. The other Jesuits with him felt exhausted from long confessions and numerous baptisms, but Fr. Guerrero usually stayed at the confession until 1:00 o’clock in the afternoon, such that they fondly called him in their tongue “Fadi Duli” (Repetitious Priest). Unused to kneeling, the Tirurays, the tribe among whom the Jesuits opened their mission in Cotabato, squatted on all fours, forcing Fr. Guerrero to bend down to them, seemingly never tired. To teach reverence for the sacraments, he used to wear the manteco or formal cloak, despite the heat, humid climate. While distributing holy communion, ciborium in the left, the sacred host on the right, he patiently explained what it meant as he offered the sacrament. Criticized, he replied, “Only God knows how much it costs me to prepare these people for holy communion.”

Fr. Guerrero never wasted a minute. Right after meals, he took

a small portable table to write down his thoughts in an empty notebook. He seemed to be always doing something all the time, going out of his way to help people. A military officer fell in love with a newly baptized native girl, whose father disapproved the incipient relationship. The latter told the Jesuit, who in turn reported it to the district governor, who for his part removed the soldier from Cotabato. The officer soon found out his transfer had been initiated by Fr. Guerrico, and enraged, he sought out the Jesuit. The two talked, and parted friends.

Guerrico could also be a man of iron. The son of Masalicampo, or Tiruray leader, fell in love with a newly baptized Tiruray girl. He went to her house and could not be persuaded to leave. Guerrico, with another Jesuit, escorted by five soldiers, appeared there and the poor boy, terrified, hurried away, and was never seen again in the vicinity.

On visitation of Tamontaka, the Mission Superior asked the house boys what they thought of Fr. Guerrico. They answered, "muy santo." Insisting that others were also santo, the boys remarked that Fr. Guerrico was "different," and was "muy santo." To stop further questions, Vicente Castro, a boy from the Marianas Islands, explained, "Padre, muy santo el Padre Guerrico, porque muy paciencioso" (Father Guerrico is really holy, Father, because extremely patient).

Indisposed and close to death, with everyone trying to help him, he was overheard soliloquizing, "Alas, poor man, everyone considers you a good man, but you are a miserable sinner. My God, when will you take me? When will you summon me from this place?"

As indicated earlier, Philippine Jesuit spirituality is not explicit in theoretical statements. We have to consult mission reports, letters, brief biographies written by their contemporaries, and study their activities in the missions or in the classrooms. Faithful to the Ignatian ideal, they were "active contemplatives," action

25. "Masalicampo" is evidently a corruption of the Spanish "Maestre de Campo" (Field Marshall).
was their prayer. They were “silent” about what energized their life, but they were men in love with God and their neighbor. Although they could have claimed, with the Lord, that their actions showed who they were, they were perhaps too humble — and too busy — for that.