*Examine these documents about the Catholic Reformation to identify those items that can be crossed off the “TO DO” list, noting in the “REMEDY” section the change that was made in response to the issue.*

**Document 1A: Society of Jesus**

Ignatius Loyola, a Spanish soldier, founded the Society of Jesus in Paris in the 16th century. Known as Jesuits, the order’s members were linked to the pope in Rome rather than to an national setting. They sought the salvation and perfection of every individual and concentrated their energies on foreign missions, university education, secular business, and (sometimes) politics. Men hoping to join the order had to practice for an unusually long period of probation (an average of 10 years before taking their final vows), and there was an emphasis not only on obedience but on flexibility as well. The development of the Society of Jesus was one of the most important elements of the Catholic Reformation. Intensely dedicated to the renewal of all they admired in the Catholic tradition, the Jesuits spread their spiritual and intellectual discipline around the world.

One characteristic of the Jesuits that engendered suspicion was the extension of their work in apparently secular business. Although each brother took a personal vow of poverty and chastity, the Jesuits engaged in corporate economic activity to sustain the order and spread their faith. In Latin America, for example, the Jesuits administered countless agricultural estates where labor was performed by African slaves or indigenous peoples. Such activities were acceptable to the order as long as they contributed to the salvation and perfection of every individual. The Jesuits business endeavors were often extremely successful due to their training and dedication of purpose.

Adapted and revised from: “Society of Jesus.” World History : The Modern Era. ABC-CLIO, 2012. Web. 15 May 2012.

**Document 1B: *Spiritual Exercises of Saint Ignatius of Loyola***

(composed from 1522–1524) A set of Christian meditations, prayers and mental exercises, divided into four thematic ‘weeks’ of variable length, designed to be carried out over a period of 28 to 30 days. The ‘Spiritual Exercises’ booklet was formally approved in 1548 by Paul III.

TO HAVE THE TRUE SENTIMENT WHICH WE OUGHT TO HAVE IN THE CHURCH MILITANT

Let the following Rules be observed.

The first: All judgment laid aside, we ought to have our mind ready and prompt to obey, in all, the true Spouse of Christ our Lord, which is our holy Mother the Church Hierarchical.

The second: To praise confession to a Priest, and the reception of the most Holy Sacrament of the Altar once in the year, and much more each month, and much better from week to week, with the conditions required and due.

The fifth: To praise vows of Religion, of obedience, of poverty, of chastity and of other perfections of supererogation. And it is to be noted that as the vow is about the things which approach to Evangelical perfection, a vow ought not to be made in the things which withdraw from it, such as to be a merchant, or to be married, etc.

Sixth Rule. To praise relics of the Saints, giving veneration to them and praying to the Saints; and to praise Stations, pilgrimages, Indulgences, pardons, Cruzadas, and candles lighted in the churches.

Ninth Rule. Finally, to praise all precepts of the Church, keeping the mind prompt to find reasons in their defence and in no manner against them.

Thirteenth Rule. To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same Spirit which governs and directs us for the salvation of our souls.

From: *The Spiritual Exercises of St. Ignatius of Loyola, Translated from the Autograph by Father Elder Mullen, S.J.*New York: P.J. Kennedy and Sons, 1914.