



COMILLAS
UNIVERSIDAD PONTIFICIA



FACULTAD DE TEOLOGÍA

Walking together in search of God's will:
the discernment in common
in the perspective of the spirituality of *camino*
(*Camino en común: discernimiento en común*)

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Madrid, _____

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Abbreviations

1. PRIMARY SOURCES

1.1. From the Ignatian writers

- Au* *Autobiography*. “Acta Patris Ignatii scripta a P. Lud. González de Câmara 1553 – 1555”. In *Fontes Narrativi de S. Ignatio de Loyola et de Societatis Iesu initiis*, vol. I, 354-507. Roma, 1943 (MHSI 66); Rambla Blanch, Josep M, trans. “El Peregrino”. In *El Peregrino: Autobiografía de san Ignacio de Loyola*. Translated by Rambla Blanch, Josep M., 43-153. Bilbao-Santander: Mensajero-Sal Terrae, 2005; Endean, P., trans. “Reminiscences”. In *Saint Ignatius of Loyola: Personal Writings*. Edited by Munitiz, J. A., and Endean, P., 13-64. London: Penguin Books, 1996 [repr. 2004].
- Co* *The Constitutiones. Monumenta Constitutionum*, vol. II *Textus Hispanus*. Roma, 1936 (MHSI 64); Padberg, John W. *The Constitutions of the Society of Jesus and Their Complementary Norms: A Complete English Translation of the Official Latin Texts*. Saint Louis: The Institute of Jesuit Sources, 1996.
- Deliberatio* *The Deliberation. Monumenta Constitutionum*, vol. I, 1-7. Roma, 1934 (MHSI 63); Maruca, D. “The Deliberation of Our First Fathers”. *Woodstock Letters* 95 (1966): 325-333.
- Epp* *Letters. Sancti Ignatii de Loyola Societatis Iesu fundatoris epistolae et instructiones* (12 vols.). Madrid, 1903-1911 [repr. 1964-1968] (MHSI 22, 26, 28, 29, 31, 33, 34, 36, 37, 38, 40, 42).

- Obras* Ruiz Jurado, M. ed. *Obras Completas San Ignacio de Loyola*. Madrid: Biblioteca de Autores Critianos, 2014.
- Sp. Ex.* *The Spiritual Exercises. Monumenta Exercitiae*, vol. I *Exercitia Spiritualia*. Roma, 1969 (MHSI 100); Turín, Codina en, “Ejercicios Espirituales”. In *Obras Completas San Ignacio de Loyola*. Edited by Ruiz Jurado, M., 146-236. Madrid: Biblioteca de Autores Critianos, 2014; Munitiz, J. A., and Endean, P., trans. “The Spiritual Exercises”. In *Saint Ignatius of Loyola: Personal Writings*. Edited by Munitiz, J. A., and Endean, P., 279-360. London: Penguin Books, 1996 [repr. 2004].

1.2. From other Ignatian sources

- D1 “Autograph Directory of St. Ignatius”. In *On Giving the Spiritual Exercises: The Early Jesuit Manuscript Directories and the Official Directory of 1599*. Translated and edited by Palmer, M. E., 7-10. Saint Louis: the Institute of Jesuit Sources, 2006.
- D99 “The Official of Directory 1599”. In *On Giving the Spiritual Exercises: The Early Jesuit Manuscript Directories and the Official Directory of 1599*. Translated and edited by Palmer, M. E., 280-349. Saint Louis: the Institute of Jesuit Sources, 2006.
- Epistola* *Epistola Patris Laynez de P. Ignatio, Fontes Narrativi de S. Ignatio de Loyola et de Societatis Iesu initiis*, vol. I, 70-144. Roma, 1943 (MHSI 66); Albuquerque, Antonio, trans. “Carta de Laínez al Secretario Juan Alfonso de Polanco sobre sus Recuerdos de San Ignacio y de los Primeros Tiempos de la Compañía (16 de junio de 1547)”. In *Diego Laínez, S.J. Primer biógrafo de S. Ignacio*. Albuquerque, Antonio, 124-212. Bilbao-Santander: Mensajero-Sal Terrae, 2005; Montag, John F., trans. “A Letter of Diego Laínez to Juan de Polanco (16 June 1547)”. In *Diego lainez, s.j., first biographer of Saint Ignatius of Loyola: his life, the biography, and Polanco's narrative*. Albuquerque, Antonio, translated by Montag, John F., 96-176. Saint Louis: The Institute of Jesuit Sources, 2010.
- FN* *Fontes Narrativi de S. Ignatio de Loyola et de Societatis Iesu initiis* (4 vols.), Roma, 1943-1965 (MHSI 66, 73, 85, 93).

- MBr* *Epistolae PP. Paschasii Proëti, Claudii Jaji, Joannis Coduri et Simonis Roderici Societatis Iesu*. Madrid, 1903 [repr. 1971] (MHSI 24).
- MCo* *Monumenta Constitutionum (I Praevia; II Textus Hispanus; III Textus latinus)*. Roma, 1934-1938 (MHSI 63, 64, 65).
- MEx II* *Monumenta Exercitiae (II Directoria 1540 - 1599)*. Roma, 1955 (MHSI 76).
- Memoriale* “Memoriale Petri Fabri”. In *Monumenta Beati Petri Fabri. Epistolae, Memoriale et processus*, 489-696. Madrid, 1914 (MHSI 48); Albuquerque, Antonio. “Recuerdos Espirituales del Beato Pedro Fabro”. In *En el Corazón de la Reforma: «Recuerdos espirituales» de Beato Pedro Fabro, S.J.*, Albuquerque, Antonio, 111-338. Bilbao-Santander: Mensajero-Sal Terrae, 2000; Murphy, Edmond C., tras. “The Memoriale”. In *The Spiritual Writings of Pierre Favre.*, Murphy, Edmond C., and Padberg, John W., 59-335. Saint Louis: The Institute of Jesuit Sources, 1996.
- MFab* *Monumenta Beati Petri Fabri. Epistolae, Memoriale et processus*. Madrid, 1914 (MHSI 48).
- MHSI* *Monumenta Historica Societatis Iesu*.
- Origine* “De Origine et Progressu Societatis Iesu”. In *Epistolae PP. Paschasii Proëti, Claudii Jaji, Joannis Coduri et Simonis Roderici Societatis Iesu*, 451-517. Madrid, 1903 [repr. 1971] (MHSI 24); Alonso Romo, Eduardo Javier. “Texto de Las Memorias de Simón Rodrigues: Origen y Progreso de la Compañía de Jesús”. In *Simón Rodrigues: Origen y Progreso de la Compañía de Jesús*, Alonso Romo, Eduardo Javier, 47-119. Bilbao-Santander: Mensajero-Sal Terrae, 2005; Conwell, Joseph F. *A Brief and Exact Account: The Recollections of Simão Rodrigues on the Origin and Progress of the Society of Jesus*. Saint Luis: The Institute of Jesuit Sources, 2004.
- Summ. Hisp.* “Sumario de las cosas más notables que a la institución y progreso de la Compañía de Jesús tocan. Auctore P. Ioanne de Polanco”. In *Fontes Narrativi de S. Ignatio de Loyola et de Societatis Iesu initiis*, vol. I, 146-256. Roma, 1943 (MHSI 66); Albuquerque, Antonio, trans. “Summarium hispanum de origine et progressu Societatis Iesu”. In *Diego Lainez, S.J. Primer biógrafo de S. Ignacio*. 124-240. Bilbao-Santander: Mensajero-Sal Terrae, 2005; Montag, John F., trans. “A Summary of the Most Notable Things Having to Do with the Establishment and Progress of the Society of Jesus”. In *Diego lainez, s.j., first biographer of Saint Ignatius of Loyola: his life, the biography, and Polanco's*

narrative. Albuquerque, Antonio, translated by Montag, John F., 97-182. Saint Louis: The Institute of Jesuit Sources, 2010.

Sommervogel Sommervogel, C., *Bibliothèque de la Compagnie de Jésus* (10 vols, *Supplément, Tables, Histoire*). Paris-Bruxelles, 1890-1932.

2. JOURNALS

<i>AR</i>	Acta Romana Societatis Iesu. Rome.
<i>CIS</i>	Centrum Ignatianum Spiritualitatis. Rome.
<i>Man</i>	Manresa. Madrid.
<i>RIS</i>	Review of Ignatian Spirituality. Rome.
<i>SSJ</i>	Studies in the Spirituality of Jesuits. Saint Louis.

3. DICTIONARIES

Concordancia Echarte, I., ed. *Concordancia Ignaciana*. Bilbao-Santander: Mensajero-Sal Terrae, 1996.

*DiccAut** *Diccionario de Autoridades* (3 vols.). Madrid: Gredos, 1990; la Real Academia Española. “Diccionario de Autoridades (1726-1739)”. Accessed 20 Oct 2020, <http://web.frl.es/DA.html>.

DCECH Corominas, J. and J. A. Pascual, dirs. *Diccionario Crítico Etimológico Castellano e Hispánica* (6 vols.). Madrid: Gredos, 1980 [repr. 1984].

DEI Grupo de Espiritualidad Ignaciana, ed. *Diccionario de Espiritualidad Ignaciana*, Mensajero-Sal Terrae, Bilbao-Santander 2007.

DHCJ O’Neill, Ch. E. and J. M. Domínguez, dirs. *Diccionario Histórico de la Compañía de Jesús* (4 vols.). Roma – Madrid: IHSI - UPComillas, 2001.

DTNT Coenen, L., E. Beyreuther, and H. Bietenhard, eds. *Diccionario Teológico del Nuevo Testamento* (4 vols.). 2^a ed. Salamanca: Sígueme, 1985.

OED Oxford English Dictionary.

* Due to the Coronavirus pandemia, the access to the physical copy of the dictionary was restricted. Thus, the website of la Real Academia Española is used instead.

<i>RAE</i>	Real Academia de la Lengua Española. Madrid.
<i>TLC</i>	Covarrubias, S. de. <i>Tesoro de la Lengua Castellana</i> (2 vols.), 1611.

4. OTHERS

BAC	Biblioteca de Autores Critianos. Madrid.
ch.	Chapter.
cf.	confer (compare).
collab.	collaborator.
collabs.	Collaborators.
<i>contemplatio</i>	Contemplation to Attain Love (Contemplación para alcanzar amor).
Vatican II	The Second Vatican Council.
coord.	coordinator.
D	Decree.
dir.	director.
dirs.	directors.
ed.	editor.
eds.	editors.
<i>Fundamento</i>	Principle and Foundation
GC	General Congregation.
GC 31	31 st General Congregation of the Society of Jesus.
GC 32	32 nd General Congregation of the Society of Jesus.
GC 35	35 th General Congregation of the Society of Jesus.
GC 36	36 th General Congregation of the Society of Jesus.
GCS	General Congregations.
Infra.	later in the writing.
LXX	Septuagint
n.	number.
NT	The New Testament
OT	The Old Testament
repr.	reprint.
Supra.	earlier in the writing.

trans.	translator.
vol.	volume.
vols.	volumes.

Notes on the use of the translations of English and Spanish

The main sources are based on the *Monumenta* and the abbreviations are employed to indicate them. However, the direct quotations of the sources are made from a version of English translation and from a version of Spanish translation, which are listed along with the respective sources in the *Abbreviations*.

Introduction

Recent General Congregations of the Society of Jesus have had a greater attention to community and discernment within it. GC35 brought forth the importance of community life by stating the community as the mission. Later GC36 further develops the life of community as a discerning community. Furthermore, on many occasions, Pope Francis has been advocating the importance of discernment in the life of Christians in general. He also apparently listens more to the synods as the discerning local churches. He has called upon the Jesuits to assist the faithful and the Church on discernment. Discernment is clearly not an easy task that requires a long period of time and effort. However, the significance of discernment in the life of the Church is not lost through such difficulty but demonstrates more so.

a) Interest and the state of question

While the awareness on discernment in common has been widespread in the Society, it unfortunately has not been found to be very active and present in the reality of its community life. There are many obstacles and difficulties faced with realising discernment in common. Among many requirements, it requires each participant to be spiritually free and disposed to seek and follow the will of God and a community whose members can communicate transparently the thoughts and inner movements with each other while listening to others attentively. Nonetheless, it is clear that discernment in common is a part of the Charism of the Society and needs to be made reality. One of the more considerable problems of its realisation is the understanding of discernment in common as a method to make a decision, without much sense of spiritual discernment, but rather rational. It is also questionable to take discernment in common as something that can be realised instantly and quickly. The understanding it as a

democratic process sometimes makes the participants frustrated and puts the superior in a difficult position to make decision.

In order to understand discernment in common in a better light, it demands a new perspective to see it in a wider temporal and actual context of the reality of community. This work intends to incorporate the theology of *camino* by Ruiz Pérez in order to found it as a perspective into the *Exercises* and discernment in common. Furthermore, it will be useful to understand the *Exercises* as the school for learning discernment of *mociones*, that is, *movements*, which will be the base for discernment of the will of God. In turn, discernment in common can be realised.

b) Methodology and structure of chapters

The first chapter will look at the historical journey of Ignatius of Loyola and his first companions in order to find how the discernment of *mociones* and of God's will played a fundamental role in the personal journey of Ignatius and later in the communal journey of the first companions. The historic context of their journeys and the nature of their discernment of the will of God will be investigated. For the interest of discernment in common, the vows at Montmartre and the *Deliberaciones* in 1539 will particularly be looked at in more details. In such way, this chapter will introduce the concept of *camino*, especially of the internal and spiritual nature. Moreover, the biblical notion of *camino* and the historical context of pilgrimage in Medieval Europe will be investigated in order to provide a contextual background to the pilgrimage of Ignatius of Loyola.

The second chapter will see the *Spiritual Exercises* as the collection that was made out of the spiritual experiences of Ignatius through his personal journey. *The theology of camino* by Ruiz Pérez will be introduced in order to provide its perspective of *camino* in the *Exercises*. Through the perspective of *camino*, the *Exercises* and some of its essential elements such as the Principle and Foundation, the Call of the Earthly King, the Two Standards, Three Classes of Persons and Three Kinds of Humility, will be investigated. More precisely, the *Exercises* will be viewed as a school of discernment of *mociones*, that is, movements, which enables discernment of the will of God.

Finally, the third chapter will study the discernment in common with the perspective of *camino* and the investigated elements of the *Exercises* that provides the personal preparation for discernment in common. Three documents, namely, the *Deliberaciones* in 1539, the letter of Peter-Hans Kolvenbach, “On Apostolic Discernment in Common” and the letter of Arturo Sosa, “On Discernment in Common” shall be examined. Then, their differences and similarities will be discussed. The perspective of *camino* and the investigated elements of the Exercises will be applied to the comparison of the three documents in order to draw possible steps of a process of discernment in common in the perspective of *camino*.

* * *

The expectation of this work is to be able to reach a practical and valuable perspective into discernment in common by the understanding of *camino* through the *Exercises*. It is hoped that such perspective and understanding may provide a certain attitude and approach to discernment in common so that some of obstacles and difficulties in realisation of discernment in common can be tackled and resolved. The rich history of pilgrimage draws the background for the personal pilgrimage of Ignatius of Loyola. Within that pilgrimage, he encountered God and went through a spiritual growth, especially through discernment of *mociones*. When his personal journey gathered other companions, the communal journey began, based on their experience of the *Exercises*. Therefore, the historical and spiritual context of *camino* is important in understanding Ignatius and the first companions and particularly the *Exercises*.

Moreover, discernment in common may lead a new way of life for individuals, groups and communities. It demands a new way of life that involves the way of prayer life, of community life, of communication, and of sensitivity to reality and circumstances. It requires the individual and communal spiritual sensitivity. With so much to consider, the importance discernment in common has been often talked about but it has not been practised much. The bridge between this reality and the ideals will be sought, especially, through the forementioned documents in the light of *camino*. Furthermore, it may be applied to the Church and its structure and process in the form of synodality.

Chapter 1. Pilgrimage and its historical context of Ignatius of Loyola and the First Companions

Starting from even Early Christianity, pilgrimages played a very significant role in its Christianity's religiosity and spirituality. While a pilgrimage certainly involves the physical journeying, it is also one's interior journey that evokes many spiritual and religious experiences. After recovering from his injury sustained at the battle at Pamplona (1521), Ignatius of Loyola (1491-1556) set out on a pilgrimage, departing from his sickbed in his home in Loyola, and heading towards Jerusalem. In his *Autobiography*, he referred to himself as a *pilgrim*¹ from then on. His physical pilgrimage or journey, *camino*², brought with it an internal *camino*, a substantial transformation through vigorous asceticism, prayer life, and spiritual and mystical experiences. The fruit of that inner *camino* manifested itself as the *Spiritual Exercises*, which he eagerly shared with others. Soon, his personal *camino* gathered other companions who shared his way of life and aspirations. Thus, their communal *camino* began. In both the personal *camino* of Ignatius and the communal *camino* of his first companions, the discernment of God's will, which is founded on the discernment of spirits, played a very fundamental role.

This chapter will first investigate the biblical understanding of *camino* (*hodós* in Greek) in Christianity. Then, it will cover the historical background of pilgrimage in general in

¹ *Peregrino*: "El que sale de su tierra en romería a visitar alguna casa santa o lugar santo." *TLC* II, 585.

² "Tierra hollada por donde se transita habitualmente; Vía que se construye para transitar; Jornada de un lugar a otro; Dirección que ha de seguirse para llegar a algún lugar; Modo de comportamiento moral; Adecuación al fin que se persigue; Medio o arbitrio para hacer o conseguir algo; Cada uno de los viajes que hacía el aguador o el conductor de otras cosas." *RAE*. The English equivalent would be "path, road; way; journey", *OED*. However, the Spanish word *camino* itself seems to capture better the various meanings beyond it. Thus, it shall be used throughout this work.

Medieval Europe, setting the historical context for Ignatius' pilgrimage. That will lead into the personal *camino* of Ignatius, especially his desire to go to Jerusalem and to stay there to help the souls. When that subsequently appeared unachievable, he decided to study. During that period, companions started to gather around him, especially in Paris. Among many, two important points of history in their *camino* in common, namely, the vows in Montmartre in 1534 and the *Deliberations* in 1539, shall be more extensively explored.

1.1. The Biblical Context of Pilgrimage

In the Bible, both OT and NT, there are many stories of *camino*³ that illustrate how one takes on a *camino*, both physical and interior and how that *camino* brings change. While the individual stories will not be investigated in detail, the Greek word for *camino*, *hodós*, shall be examined and applied in general. *Hodós* means, as a place, the way and the street on which one can go, march and travel, and can also mean route and course of ship. In addition, it means the way that one can take, as in the course and the journey, as an action. From early on, it was also used in both a figurative and a metaphorical sense to mean the ways and the means to achieve something, or the procedure, manner and measure to do something⁴.

1.1.1. The Usage in the Old Testament

LXX translates 18 Hebrew terms to *hodós*, which appears about 880 times both in the literal and figurative senses and among them, more than 600 passages correspond to the Hebrew word *derek*, *camino*.

The first clear example is the exodus, in which God led the people of Israel out of Egypt and slavery, and onto the *camino* to the promised land. They wandered in the desert for forty years, which is considered as a time of test. The verb *hodēgeō*, to guide, is used by God. We are to recognize the direction of God in our lives, and the verb is also used in the figurative sense of to teach and to instruct. In addition, God appears as one that opens *camino* when it

³ Strictly speaking, pilgrimage is not used in the Bible. Here, the focus shall be on *camino*, *hodós*.

⁴ Cf. *DTNTI*, 210.

seems impossible from a human level or perspective. Through this *camino*, thus, the dominion of God is demonstrated. Moreover, the *camino* of God is understood especially in the salvific action of God or more general actions of God, which humans cannot fully comprehend. Furthermore, the *camino* of God or the Lord, which leads and invites people, teaches us to act in accordance with the will of God, revealed through the Commandments, the Laws and rules. In the wisdom literature, the *camino* of the Lord is replaced by the expression, *caminos* of wisdom⁵.

Camino can also refer to the human life in general, and in LXX, it is more precisely about the activity or conduct of people and their way of life. These *caminos* can bear certain valuations or assessments, potentially described as positive or negative. The genuine criterion for this valuation of an individual's *camino* is how the person responds to the will of God. One who lets oneself be led by the will of God is on the *camino* of God. Moreover, the goal of *camino*, on which God leads his people is the salvation of people. It is indeed the *camino* of life. At first, the salvation of people was applied to people as a whole but later in the wisdom literature and in post-Babylon religiosity, it was also applied in an individualized manner⁶.

The interesting difference between the Greek school of thought and that of OT is that the Greeks acknowledged the possibility of human free will and election while OT only recognised obedience or disobedience to God. When God set up the covenant with Israel, and through it, the election was realised, there was no turning back for Israel but only two choices: to follow and live according to the covenant in order to have life and happiness; or to break it and bring forth their downfall and death. This sense of antithesis such as good and bad, just and godless was applied to *camino*, especially in the wisdom literature⁷.

1.1.2. Late Judaism

In *Filon*, *camino* appears very often, but its use seems to be derived from the general and philosophical language of the time, without much influence of OT. *Filon* took the motive of *caminar*⁸ from OT, but by integrating the idea with his own fundamental philosophy, his

⁵ Cf. *Ibid.*, 210-211.

⁶ Cf. *Ibid.*, 211-212.

⁷ Cf. *Ibid.*, 212.

⁸ The verb form of *camino* in Spanish.

resultant use of *camino* seemed to be almost interchangeable with wisdom. The ascetic *camino* toward the virtue was considered important, and it was thought that the *camino* toward the virtue was the actual philosophy in and of itself. In addition, for him, there were two motives of *camino*; the *camino* of virtue having its goal in life and immortality on one side; and on the other side, the *camino* of evilness leading to the loss of immortality and to death. The need of a guide for this *camino* was important for *Filon*. The expression *hēgemôn tes hodou*, guide of *camino*, describes God chiefly as a merciful saviour that guides people through the good *camino* to reason⁹.

However, the rest of Late Judaism used *camino* more in the style of OT. In some uses, *camino* means a *camino* that is offered to people by God, and in other uses, a *camino* of the Lord indicates the *camino* of the law and the *camino* of the justice. Separately, the writers of *Qumran* discuss two kinds of *caminos*, dualistic in nature: the *caminos* of the truth and the *caminos* of the depravity¹⁰.

1.1.3. The New Testament

In NT, *hodós* appears 55 times, almost all in the synoptics. It is interesting to note that *caminos* were not used to refer to Jesus alone, but more often to refer to his disciples, as in *camino* together. It is used 46 times in the figurative sense. At least in part, there is a continuation from OT to NT to indicate the salvific activity and action of God and the divine will. More often, it is found in the form of citations and expressions from OT. Its use also invokes a sense of a way of life. Another use can be found in examples seen in John (4 times) and in the letters to the Hebrews that did not originate from OT, but rather from the gnostic-Hellenistic conception of *camino* of salvation¹¹.

In Matthew, John the Baptist is considered to be one that fulfills the call in OT, specifically in Is 40,3, to prepare the *camino* of Jesus through a call for baptism and the preaching of penance. In the Sermon on the Mount (Mt 7:13s), the double image of two *caminos* and two doors appears. Yet, it does not represent itself as the ethical question of the secular Greek, but rather as the question of life or death, salvation or downfall. And Jesus is

⁹ Cf. *Ibid.*

¹⁰ Cf. *Ibid.*

¹¹ Cf. *Ibid.*, 213.

inviting His audience to choose life, similar to Dt 30:19, except in this new context, the choice entails the eternal trajectory and destination of the human soul. In the spirit of that context, Matthew often writes of the entrance into the kingdom of Heavens (e.g. Mt 5:20), into life (e.g. Mt 18:8s), and into the joy of the Lord (Mt 25:21.23)¹². In the letters to the Hebrews, in which Jesus is called the chief priest, *hodós* is considered as *camino* or entrance into sanctuary, where Jesus, as precursor (Heb 6:20) and guide (Heb 2:10;12:2) has opened *camino* and access which did not exist before. The gnostic understanding of the saviour who prepares *camino* was taken and modified with the salvific sacrifice of Jesus. Through the grace of this sacrifice, the separation created by sin was destroyed, and access to God was restored¹³.

It is in John that appears a certain use of *camino* directly applied to the person of Jesus. This is unique in the whole of NT (Jn 14:1-6). Only Jesus can show the *camino* towards the Father (Jn 14:6), and being with the Father is the destination of the *camino* of Jesus and later of his disciples (Jn 14:3). However, in John, the metaphorical understanding of *camino* is much weaker in comparison to the gnostic understanding on *camino* of salvation. The use of verbs of movement demonstrates the distance between human beings and God, which now was overcome by Jesus into a communion with God. Indeed, Jesus is the *camino* towards God the Father and an entrance into Him¹⁴.

In the Acts of the Apostles, *hē hodós, el camino*, was evidently the way in which the Christian community described themselves (Act 24:14). *Camino* is also considered the Christian preaching in the *camino* of salvation (Act 16:17), and is referred to as the message of Jesus in the *camino* of the Lord and the *camino* of God (Act 18:25.26). “The teaching about the Lord” (Act 13:12) is mentioned closely with “the straight paths (*camino*) of God” (Act 13:10). Thus, the use of the term in Acts indicates *camino* as one of the earliest names of the Christian movement and its message about Jesus, which inevitably incorporates a certain way (*camino*) of life¹⁵. Furthermore, Paul writes about the excellent way (*camino*) in 1Cor 12:31b, which refers to a way of life guided by love. It is indeed the Christian way (*camino*) to live¹⁶. On the other hand, Peter, in his second letter, speaks about the *camino* of truth (2:2) and the

¹² Cf. *Ibid.*

¹³ Cf. *Ibid.*.

¹⁴ Cf. *Ibid.*, 213-214.

¹⁵ Cf. *Ibid.*, 214.

¹⁶ Cf. *Ibid.*

camino of the righteousness (2:21) against the *camino* of Balaam (2:15) which is the way of heretics and false morality¹⁷.

In addition, in the noun form, *hodēgós*, or “guide”, is found only five times in NT, and some of this use is figurative. It is used by Jesus to highlight spiritual blindness (Mt 23:16.24; Mt 15:14) and Paul appears to use the word similarly in Rom 2:19. The verb form, *hodēgeîn*, to guide, also appears 5 times in NT. It is applied to the spirit of the truth (Jn 16:13) and to the lamb that leads to the springs of the water of life (Rv 7:17). It seems that the sense of this word did not transfer from OT to NT¹⁸.

1.2. Historical Context of Pilgrimage in Medieval Europe

From early on, Christians began to make pilgrimage to the sacred places and sanctuaries. In its devotion, many would set out the journeys that might have been life-threatening, but spiritually enriching as well as having mystical experiences. Here, the focus will be the pilgrimage in Medieval Europe, especially in the perspective of devotions of that time.

1.2.1. Development of Devotionalism in the Medieval Europe

According to Kieckhefer¹⁹, the devotions in the Middle Ages are difficult to identify and define because they were so widely spread. However, it may be possible to better assess the devotions using liturgical and contemplative elements of religion. On one hand, the liturgical elements of religion tended to be public and official, bringing people to have a common experience with consistent structure due to its shared characteristics; for example, the Eucharist and the Divine Office. On the other hand, contemplative piety was more personal and private as well as being unofficial and unstructured. Meanwhile, devotional piety can be found in between these two elements as an intermediate phenomenon. It could be practiced by

¹⁷ Cf. *Ibid.*

¹⁸ Cf. *Ibid.*, 214-215.

¹⁹ Richard Kieckhefer, “Major Currents in Late Medieval Devotion”, in *Christian Spirituality: High Middle Ages and Reformation*, ed. J. Raitt (New York: Crossroad, 1988), 76-83.

either small or big groups, while also able to be practiced individually. It was also initiated by a mixture of clergy and laity. The devotional piety might not have been universal, but then often was found widely spread at the grassroots level or through the official endorsement. When a devotion gets more popular, it may gain a rigid structure but then it may lead to many variations too. Most of all, it could be defined more by its objects rather than its forms such as devotions to the Virgin Mary, to a particular saint or his/her relics, to the suffering Christ, or to the Eucharist. Moreover, standing between the public acts of liturgy and the private act of contemplation, devotions presented a flexible medium of worship that perhaps facilitated a connection between church and home.

a) Three devotional expressions: literature, art and performance

There were three ways in which devotions were expressed: literature, art, and performance. Devotions were expressed and nurtured in these three ways: they read devotional texts and reflected on devotional arts depicting particular devotional themes. Indeed, devotional literary and artistic expressions help us to recognise the devotional practices of the era. Subsequently, both literary and artistic devotional expressions served and led people to personal devotional practices.

Devotional literature took many forms. Firstly, meditative works were mainly used for personal and private devotions, such as prayers, reflections on the life of Christ, and letters and works of saints. Secondly, there were works that were generally for public speech or performance, such as religious drama of biblical stories or stories of saints, or the singing of devout songs together. Thirdly, sermons were given in the churches during a liturgy or in the public outdoor spaces outside of liturgy. This practice was the most important one among the literature forms due to the medieval preaching culture. Fourthly, a compilation approach was also commonly used, such as collections of sermons, a treatise on virtues and vices, or a descriptive collection of the lives of saints. Interestingly as the laity became increasingly literate and cultured, this devotional literature became more and more available in vernacular languages.

Meanwhile, devotional art provided another way for people to express and nurture their devotion. Panel painting incorporated symbolism to convey attributes, additional meaning and theological teachings. In late Middle Ages, narrative scenes were increasingly employed on

panel painting, especially through the development of polyptychs. Another common form of devotional art was sculpture. This visual aid served as an instrument to help bring focus to commemoration, prayer, and devotion. The visual images served differently from the texts and the literature as they provoked a distinctive kind and range of response, differed from those provoked by texts and literature²⁰. For objective context, it may be important to note that, during this medieval time, most works of art were created due a commission by a patron or a group, for the possession of a particular person or place.

However, the literature and art themselves were not the true substance of the devotional practice, but rather simply aided people in their devotional practice. Devotions were about doing rather than reading or seeing. Devotional practices ranged greatly: saying prayers, fasting, participating in processions, joining the confraternities and their activities, giving alms, attending sermons, and going on pilgrimage. The most important aspect of devotions was usually connected with special locations. To elaborate, in contrast, the liturgy helped to celebrate a sense of a special moment, while contemplation sought to transcend both space and time. However, devotions were mainly attached to the veneration of sacred places or the sacred objects that made those places holy, without necessarily being connected to a special time or period. The most common sacred image was the crucifix, and this sacred object was used to convert even a profane space into a special devotional space. The most concentrated aggregation of these devotional spaces and objects were naturally found in the churches, in which its spaces were subsequently divided into more numerous and smaller spaces for various distinctive devotions.

b) The themes of devotions

In the late Middle Ages, four devotional themes stand out as the most important among a great variety: devotions to the Passion of Christ, to Mary, to the saints and to the Eucharist²¹. Devotion to the Passion was universal and predominant. In the liturgy, its place was important, yet limited. However, it was ubiquitous in the piety outside of liturgy. Jerusalem, as the place where Jesus historically suffered the Passion was recognised as the site of the archetypal Christian pilgrimage. From the late thirteenth century, the pilgrimage centred around some of

²⁰ Jeffrey F. Hamburger, *The Visual and the Visionary: Art and Female Spirituality in Late Medieval Germany* (New Yoke: Zone Books, 1998), 29.

²¹ Kieckhefer, *art. cit.*, 83-100.

the more important places of the Passion or of other Christian Antiquity, among them the most important being the church of the Holy Sepulchre. This pilgrimage to Jerusalem was also associated with indulgences for the remission of sins and punishment in purgatory. From the late fourteenth century onwards, the replicas of the holy places of Jerusalem were built and set up in Europe for those who could not afford the time and money of the actual journey to Jerusalem. It is interesting to note that a Belgian Carmelite John Pascha (+1532) wrote reflections with a hand-picked set of fourteen stations, which are identical to the one used today as the Stations of Cross²².

Devotion to Mary was widespread and common as a late medieval devotion and often was linked with the Passion of Christ. In many aspects of the devotion, Mary was very present, such as in hymns, paintings and statues, relics, shrines, feast days, sermons, devotional treatises, visions, and theology. It is difficult to track down the development of various Marian devotions because they were so widespread and scattered. One obvious fact is the apparent accumulation of all these different forms and ways of the Marian devotion as time went on.

Furthermore, the cult of saints, especially through their relics, was the primary devotional centre in Christian Europe in early Middle Ages. Before the devotion to the Passion and other various devotions grew in popularity, the relics were truly the only centre of devotions. Even in late medieval period, it was not that less interest was given to relics but rather that there were simply now more various options accumulated with other forms and evolutions of devotions. Devotion to the saints was well established in the liturgy, as was the devotion to the Virgin Mary.

Finally, the devotion to the Eucharist evolved and grew in great popularity in the late Middle Ages. There was an increasing fascination for the consecrated Host during this period. In the early thirteenth century, the elevation of the Host during the mass first began to spread. By the fourteenth century, the Host was placed outside the liturgy for veneration, normally in a monstrance on the altar. The devotion to the Eucharist grew remarkably after the institution of the Eucharistic feast of *Corpus Christi*. With it, the whole liturgical and extraliturgical devotions developed, such as the procession carrying the Host, songs for the procession, and

²² *Ibid.*, 85.

the extralitururgical veneration of the Host. Reports of miracles associated with the Eucharist further strengthened the devotion.

1.2.2. Pilgrimage in Medieval Europe

To go on pilgrimage has been one of the great Christian devotions since the Antiquity, and in the Late Medieval period, it seemed to represent a holistic consolidation of various devotions into one act. Devotions centred around the sacred places or the sacred objects that made the respective places holy. Devotions to the Passion led to the pilgrimage to Jerusalem and the Holy Sepulchre, while devotions to saints led the pilgrims to places like Rome and Santiago de Compostela among many other shrines and churches. Devotion to the Virgin Mary inspired pilgrimage to Marian shrines although this type of pilgrimage was not as common and popular as it is now.

Kieckhefer finds that the strong presence of penitence in late Middle Ages was not as attributions to the devotions themselves but rather to the sense of penitential spirituality, which was an important element of that period's the devotionism²³. The main reason for undertaking a pilgrimage was thus, penitential, and correspondingly, to gain indulgences. Indulgences played a significant role in the history of pilgrimage. That is to say, the primary motive for early pilgrimages was the idea that through pilgrimage and visitations to the holy shrines, sins would be forgiven, remissions of the punishments for the sins could be realised, and the penitent time spent in purgatory would be reduced. This penitential aspect made pilgrimage a popular devotional act in the Middle Ages. One can make a pilgrimage not only for oneself but also for the others and for the remissions of their sin as well. Pilgrimage by sentencing was also used as a punishment by ecclesial authority and even by civil authority. Depending on the graveness of one's crime and sins, one would be given a major or minor pilgrimage as penitence and punishment, and at the end of the pilgrimage, a certificate of completion of the pilgrimage would be issued²⁴. Of course, individuals could choose to go on the pilgrimage with their own personal motive of penitence. However, we need to bear in mind that pilgrimages were often enormously costly, time-consuming, dangerous, and even life-threatening. Thus, the traditional pilgrimage was not possible or practical for many individuals, and it is easy to understand why

²³ *Ibid.*, 102.

²⁴ Diana Webb, *Pilgrims and Pilgrimage in the Medieval West* (London: I.B.Tauris, 1999), 51, 54.

more plausible and accessible local alternative devotions were developed, such as models of the Holy places and sacred places with relics from the Holy Land.

Religious life in the late Middle Ages was criticised for its overpowering element of ritual by the Protestant reformers of the sixteenth century as well as the Catholic moralists of the fifteenth century: “the reduction of dogma to literal images, the localization of God’s power in a few sanctuaries, the hope of automatic salvation”²⁵. Pilgrimage also became misused as an alternative to the moral teaching of the Church, as opposed to the original intent for pilgrimage to be a complimentary component: “it was a ritual which eased the conscience of the sinner without improving the moral quality of his life”²⁶. It was a simple way out of sins, and some accounts of pilgrimage tell us that pilgrims would commit more sins on the way of pilgrimage because they knew that, at the end of their pilgrimage, they would receive indulgences, erasing all of those sins.

In addition, indulgences, that once were the primary motive for pilgrimages, became available by alternative means at the late Middle Ages. The sale of indulgences substituted the actual pilgrimage by the pilgrim paying the estimated cost of making actual journey, while thereby gaining the same effect of indulgences by payment. Differences in the social status resulted in the different tiers or forms of pricing for the indulgences²⁷. In the fourteenth century, the indulgences *ad instar* began, which offered the indulgences of the major shrines to be equally available in the minor shrines²⁸. These *ad instar* indulgences meant that there was no longer a need to go distant, great shrines, but pilgrims could gain the same indulgences in much closer vicinities. In fifteenth century Spain, the problem became alarmingly grave, as an enormous amount of indulgences became available, due to the close alliance between the dynasty and the papacy²⁹. It was only from the middle of the fifteenth century that popes granted indulgences for the dead via formal letters, although the laity had already believed in the power of indulgences for the dead for a long time³⁰. The overall effect of these development was a reduction in the number of pilgrims, especially to the distant shrines, as one could much

²⁵ Jonathan Sumption, *The Age of Pilgrimage: The Medieval Journey to God* (New Jersey: HiddenSpring, 2003), 418.

²⁶ *Ibid.*, 419.

²⁷ *Ibid.*, 422.

²⁸ *Ibid.*, 423.

²⁹ *Ibid.*, 425.

³⁰ *Ibid.*, 431.

more easily gain indulgences, which were the motive for pilgrimage, through payment or visits to the local, closer shrines.

Moreover, during the Reformation, the practice of pilgrimage was strongly impacted by significant Protestant criticism, and the number of pilgrims reduced, especially in the continent of Europe. As known, the main elements of the medieval devotions in pilgrimage most heavily criticised by the reformers were, namely, cult of saints, Marian devotions, and most of all, indulgences. Indeed, the indulgences were the main target of critics and as mentioned above, they were criticised heavily even by Catholics at the time. Conclusively, from the sixteenth century through the nineteenth century, the number of pilgrims reduced dramatically for such religious reasons, and also due to intermittent wars and plagues in Europe.

However, these challenges should not reduce or undermine the spiritual element of pilgrimage. One of the great examples may be the Italian mystic, St. Angela de Foligno (1248 - 1309). She went on a pilgrimage to Assisi and there she had theophany and mystical revelations. Through them, she had a great conversion. Her mystical experiences and teachings were recorded in a book called *Book of Visions and Instructions* and was well read among the faithful³¹. In addition, many letters containing the itinerary of pilgrimages, especially to Jerusalem, and the spiritual experiences of the pilgrims on their journey were written and shared to others who read them as their own devotions. Apparently, Ignatius of Loyola also wrote a letter from his pilgrimage to Jerusalem to his friends in Barcelona but unfortunately that letter has been lost³².

³¹ Eduard López Hortado, “POÉTICA Y FORMA CHRISTI: El valor transformativo de la imaginación en la espiritualidad ignaciana: «Imaginando...» (Ej 53)” (Doctor of Theology, Universidad de Comillas, 2016), 240-251.

³² Cf. Braulio Manzano Martín, *Iñigo de Loyola, peregrino en Jerusalén (1523-1524)* (Madrid: Encuentro, 1995), 190-195.

1.3. Personal Pilgrimage of Ignatius of Loyola

Throughout his *Autobiography*, Ignatius of Loyola uses the term *pilgrim* (*peregrino*) to refer to himself, and its use spans from his departure from Loyola to Jerusalem until his time in Rome, just before the foundation of the Society of Jesus. The use of the word *pilgrim* first appeared to refer to Ignatius in his incident with a Moor [Au 15]. Still rather raw in his desire to serve God, his formed tendency as a worldly knight was revealed in her pursuit to win over the Moor regarding Mary and her virginity. This exchange occurs in the early stage of his pilgrimage, and which was also still very early in the sense of his spiritual growth³³. However, his physical and spiritual pilgrimage continued to make progress and throughout the *Autobiography*, as if to represent such sense of pilgrimage, the title *pilgrim* is used 55 times³⁴.

In comparison, other biographies of Ignatius do not use the word *pilgrim* to indicate Ignatius of Loyola nor to use in a metaphorical sense as he did. Laínez mentions three times; once for pilgrim companions, and twice for pilgrims to Jerusalem in general³⁵. Rodrigues mentions two times respectively referring to pilgrims to Jerusalem and pilgrims in general³⁶. Fabre also mentions twice, once to denote the patriarch saints and once to call Father Juan who made a pilgrimage to Cologne³⁷. And it seems that Polanco has not used the word pilgrim in his biography of Ignatius. Furthermore, their usage does not have any significant connection to each other either. Therefore, the word *pilgrim* is indeed the notable use of the *Autobiography* and reflects his sense of pilgrimage in his life after the conversion, in the physical as well as spiritual sense.

1.3.1. The Pilgrimage from Loyola to Jerusalem (May 1521 - October 1523)

After the grave injury that St. Ignatius sustained during the battle of Pamplona, he was recovering in Loyola. He longed to read popular novels about chivalry, but no such books were available in the house. Thus, while in bed, he read the only two books that were available in

³³ Cf. "A soul that is still blind", [Au 14].

³⁴ "Peregrino", in *Concordancia*, 946-947.

³⁵ [Epistola 19, 21, 40].

³⁶ [Origine 42, 99].

³⁷ [Memoriale 59, 73].

the house; *Vita Christi* and *Flos Sanctorum* [Au 5]. Through reading these books, he went through a great conversion, especially through discernment of two distinctive thoughts that lead either to greater peace and energy or to a stronger sense of agitation and discontent. Through one of the movements that gave him consolation, he grew a great desire of imitating saints; “St Francis did this, so I must do it; St Dominic did this, so I must do it [Au 7]”. Soon, he also developed a desire to go to Jerusalem, most probably due to his increasing desire to be close to Christ and to imitate Him and also for his penitence, but the details of the pilgrimage seemed to be inspired more as an imitation of saints; “[...] about going to Jerusalem barefoot, and about not eating except herbs, and about doing all the other rigours he was seeing the saints had done [...] [Au 8]”; and “all he wanted to do, once he was better, was the journey to Jerusalem as mentioned above, with all the acts of discipline and all the acts of self-denial [Au 9]”. Among his desires, it can be traced that going barefoot reminds of St. Francisco, eating only herbs of St. Onuphrius, and the other rigours and disciplines of St. Dominic³⁸.

At last, he set out from Loyola to Jerusalem, but he ended up staying in Manresa longer than he had initially expected³⁹. Perhaps he initially went to Montserrat in order to prepare himself for the pilgrimage to Jerusalem⁴⁰, but then, during his subsequent stay in Manresa, he unexpectedly went through a deeply profound conversion with significant spiritual and mystical experiences. His spiritual growth was due to the guidance of God like a schoolteacher [Au 27] and through it, his initial idea of pilgrimage gradually evolved. Interestingly, one encounter with a lady in Barcelona reveals the current criticism of pilgrimage at the time; “it’s to Rome you’re wanting to go? Well, those who go there come back in I don’t know what state (meaning that in Rome they didn’t get much from things of the Spirit) [Au 36]”. However, Ignatius was not a pilgrim who was simply seeking indulgences, per the heavily criticised ritual of that time period. His pilgrimage involved the true sign of an inner spiritual *camino*, that is, a profound transformation underneath the physical *camino* he took. In addition, going to Jerusalem was not just to visit a place of Jesus but he also carried a sense of apostolate, “to help the souls” in Jerusalem [Au 45].

³⁸ Maurice Gilbert, “La peregrinación de Iñigo a Jerusalén en 1523”, *Man* 63 (1991): 35.

³⁹ *Ibid.*, 40.

⁴⁰ Cf. [Au 17].

1.3.2. The Meaning of Jerusalem to Ignatius

Jerusalem as a destination of physical journeying had a very significant role in the life of Ignatius of Loyola. It led him to leave his home and family to embark on an unknown and uncertain journey after his conversion. It was associated with his desire to help the souls, the apostolate works in a way of following Jesus Christ. Later, even after accepting the circumstances that he was not allowed passage to Jerusalem for his second visit, he still longed to go to Jerusalem, wishing and waiting for a considerable time to celebrate his first mass there. What was it about Jerusalem that truly meant so much to Ignatius and moved him so much, even over great distances and through various challenges and difficulties?

a) The world of chivalry in the culture of Amadís

To begin, the context in which Ignatius was born and raised, especially prior to his conversion in Loyola, shall be considered in order to better understand the context of his world. Although there may be an exhaustive amount of content that could be considered, this section will focus on investigating one of the more impactful aspects of his early life. A noteworthy historic and social context of Ignatius' youth was that he lived in the Medieval chivalry.

Ignatius lost his mother soon after his birth and was cared for by his sister-in-law Magdalena de Araoz, who was the wife of Martín García and had been a lady in the court of Isabel la Católica⁴¹. Within this caretaking family, he was raised with exposure to the larger society of Basque country. He therefore grew learning and absorbing the ideals and customs of the gentlemen and chivalry society. Later on, around age fourteen or fifteen, he moved to Arévalo and stayed at the house of Don Juan Velázquez de Cuéllar who was the Senior Account of the Kingdom of Castilla at the time. Being close to the Court, physically and culturally, and living and working with noble families, he would have learnt a great deal about the life of the Royals and Nobles, their culture and customs, and perhaps most formatively, the fundamental, chivalrous ideals of that Medieval Era⁴².

⁴¹ Rogelio García Mateo, *Ignacio de Loyola: Su Espiritualidad y Su Mundo Cultural* (Bilbao: Mensajero, 2000), 31.

⁴² *Ibid.*, 32.

The greatest influence on this understanding of chivalry and its ideals in culture and society was found in novels. The books that Ignatius initially looked for at his sickbed in Loyola should not be dismissed as merely “worldly and false books, which they normally call ‘tales of chivalry’ [Au 5]” but rather as a part of the basic foundation from which he began his *camino* to God. The evidence can be seen in his offering of his arms and clothes at Montserrat on his early days of the pilgrimage out of Loyola. This customary practice originated from the kind of the world he was living in before his conversion; “because he had his whole mind full of those things from *Amadis de Gaula* and books of the sort, he was getting some thoughts in his head of a similar kind [Au 17]”. That led to “the vigil of arms for a whole night, without sitting or lying down, but sometimes standing up, sometimes on his knees, before the altar of Our Lady of Montserrat, where he had resolved to abandon his clothes and clothe himself in the armour of Christ [Au 17]”. In addition, the chivalrous literature genre had influence on the devotional literature. In interesting turn of events, instead of his preferred tales of chivalry, Ignatius received two books, one of which was *Flos Sanctorum*. *Flos Sanctorum* was also written in the chivalrous perspective, in which the biography of the saints was more from the edificant sense and heroic action of the faith rather the actual spiritual biography⁴³.

From the end of the fifteenth century, the social class of chivalry became focused more on social life than actual war; this transition in application also invoked changes ideals in the time of humanism and the Renaissance, while maintaining a level of religious fervour. In turn, the ideal chivalrous gentleman evolved into an armed yet cultured courtier, which does not necessarily belong to a particular social class⁴⁴. This characterisation turned into a literary archetype and was found in these kinds of tales of chivalry⁴⁵. *Amadis de Gaula*, the book Ignatius mentioned himself, is considered the best of those novels⁴⁶, and illustrated the new ideals of knighthood in the time of the Renaissance through its narration of the adventures of *Amadis* and, later, his son *Esplandián*⁴⁷. It was also considered the manual for chivalry and the Court in Spain⁴⁸. Indeed, it is precisely in the books of *Amadis* and *Esplandián* that the

⁴³ Eduard López Hortelano, «Imaginando...» (Ej 53) *Sobre el ojo de la imaginación ignaciana* (Bilbao-Santander: Mensajero-Sal Terrae, 2020), 54. Cf. Rogelio García Mateo, “Flos Sanctorum”, in *DEI I*, 886.

⁴⁴ Rogelio García Mateo, “La peregrinación”, in *Ignacio de Loyola, magister artium en París 1528-1535*, ed. J. Caro Baroja, A. Beristain (San Sebastian: Kutxa, 1991), 294.

⁴⁵ Enrique García Hernán, *Ignacio de Loyola* (Madrid: Taurus, 2013), 32.

⁴⁶ García Mateo, “La peregrinación”, 296.

⁴⁷ Cf. For a brief summary of *Amadis de Gaula*, look García Mateo, “La peregrinación”, 294-297.

⁴⁸ García Mateo, “La peregrinación”, 295.

customary practice above of Ignatius in Monserrat can be found⁴⁹. To parallel an initiation to knighthood, Ignatius sought to emulate ritual of initiation in which one puts on his armour and takes on his sword; Ignatius took on a pilgrim's robe as the "armour of Christ"⁵⁰ and the pilgrim's staff as his sword. Furthermore, his desire to go to Jerusalem to help the souls can be found in the characteristics of *Amadís*, who not only sought honour and fame but also sought to help the needy, the helpless and the poor⁵¹.

b) *Religious and devotional sensibility*

As people in community, an individual is impacted by his society's culture(s) and religion(s), and the respective value systems that suggest ideals that each member should obey or follow. The political and social structure of a society plays an important role in one's understanding of the world as well. All these various aspects of a world that form the understanding of our life cannot be separated and ignored in some parts when we investigate a particular aspect of life. This dynamic is so apparent when assessing the societal of Jerusalem. Jerusalem captured the imagination and fascination of many as a holy and sacred place related to Jesus. It might have begun from religious elements, but there were also political, social and cultural aspects that impacted the societal view or understanding of Jerusalem⁵². Thus, it must have been natural for one to think of and to dream of going to Jerusalem, especially for those that were noble or rich enough to afford the journey. It should be noted, therefore, that it was not necessarily surprising that Ignatius suddenly desired to go to Jerusalem, considering his upbringing and social status. Indeed, there definitely was a religious and spiritual aspect to his intentions, but then it was also a very plausible thing for him in his world of sixteenth century Spain.

After he set out from Loyola, he referred to himself as *pilgrim* [Au 15] in his narration, and as a *pilgrim*, he demonstrates many common religious and devotional traits of the era. Firstly, the sense of penitence in pilgrimage is often expressed in the *Autobiography*. The *Autobiography* does not contain his early days before the incident in Pamplona, but he seemed

⁴⁹ *Ibid.*, 298. See the quoted verses of the ritual that reminds of the ritual that Ignatius did at the Altar of Our Lady of Montserrat. Cf. [Au 18].

⁵⁰ Cf. Eph 6:10.

⁵¹ García Mateo, "La peregrinación", 298.

⁵² Cf. Chris Stabb, "Natural and necessary Ignatius of Loyola's relationship to Jerusalem". (unpublished work).

to have committed some serious offence⁵³. His time in Manresa, especially his episode of scruples [Au 21-25], also signals his sinful history. In addition, while in Manresa, he prepared himself and took general confessions as he did in Montserrat. It was a common ritual to have a general confession before heading off for a long pilgrimage such as to Jerusalem.

Secondly, his growing desire to imitate the life of saints in Loyola demonstrates the cult of saints in the life of Christians at the time, especially through the reading of devotional literature. He apparently also had a great devotion for St. Peter [Au 3]. Thirdly, his devotion to the Virgin Mary is very apparent and frequent in his early *camino*. While on the way to Manresa where he did not intend to stay as long as he actually ended up staying, he visited two Marian shrines: Aránzazu [Au 13] and Montserrat [Au 17-18]. In both places, he took a vigil, and in Montserrat, he symbolically offered his sword and dagger to the Black Madonna, which showed a great act of self-renunciation as a knight because without sword nor dagger, one could not be a knight. Thus, as mentioned earlier, he has now become a pilgrim in the armour of Christ. The subsequent act of giving his clothes to a poor could have also been an imitation of a saint, possibly St. Martin.

Finally, but most importantly, in his pilgrimage he demonstrated his deep desire for Christ. The pilgrimage to Jerusalem was very much rooted in his desire to be where Jesus was born, lived, preached, and did performed his apostolate works of healing, and casting out demons. Perhaps, as it is in the *Exercises*, in his imagination, the composition of the place of his desire to “help the souls” must have been always Jerusalem. This desire to go to Jerusalem and to work for the salvation of souls in Jerusalem was still very much alive in his later life. He was ordained as a priest on 24 June 1537 in Venice and waited to celebrate his first mass with the hope of celebrating it in Jerusalem. This desire did not materialise and he finally celebrated his first mass on Christmas of 1538 at the Crib chapel of the Basilica of Santa Maria Maggiore in Rome⁵⁴. That is to say, he waited one year and a half prior to celebrating his first mass. In comparison, he had asked the other companions to prepare themselves to celebrate their first mass within about the first three months of their presbyteral ordinations.

⁵³ Cf. Josep M. Rambla Blanch, *El Peregrino: Autobiografía de san Ignacio de Loyola*, 2^a ed. (Bilbao-Santander: Mensajero-Sal Terrae, 2015), 35. Especially of the footnote 52 on an alleged child of Ignatius; For some of the reasons for the lack of the early years of Ignatius in the *Autobiography*, see *Ibid.*, 24-25, footnote 23.

⁵⁴ Pedro de Leturia, *Estudios Ignacianos: I Estudios Biográficos* (Roma: Institutum Historicum S.I., 1957), 223.

However, his waiting, given that context, seems profoundly different, and the extended time appears to perhaps be more than just a period of preparation. Ignatius seems to have waited and longed to go to Jerusalem even after coming to Rome, only to fail to find a way to Jerusalem, due to the political situation at the time and also due to the now changed direction of life for himself and the first companions. Perhaps he had realised that the pilgrimage to Jerusalem was no longer the will of God for him, and he must seek God's will again in his new circumstances. In the Crib chapel where Ignatius celebrated his first mass, some wooden boards of the actual crib that Jesus laid in can be found, and it might have signified for him that it was as close as he could get to the physical element of Jerusalem, to Jesus, and its significance of Jerusalem in his understanding of the apostolate with Christ. Through celebrating the long awaited first mass in Rome instead of Jerusalem, he seems to renounce his dream of the pilgrimage to Jerusalem and to begin another kind of pilgrimage, *camino*, in Rome.

1.3.3. The Spiritual *Camino*

We set out on a pilgrimage not only to reach a sacred place as a physical destination but also to go on a spiritual journey through that physical journeying in a mysterious way. In Manresa, Ignatius experienced God as “a schoolteacher deals with a child, teaching him [*Au* 27]”. God was teaching and guiding him through his external and physical journey, along with the inner journey through which he was able to deepen his relationship with God. Through both physical and spiritual journeying, he began to live out a certain spirituality, a way of life, that he had gathered from these experiences, especially of the spiritual nature, from his *camino*.

In this journey, Ignatius exhibited a distinct evolution from his simpler devotions to deeper spiritual and mystical experiences. A good example may be his devotion to the Virgin Mary. As noted above, Ignatius would conduct some of his vigils in front of the Virgin Mary, consistent with his adherence to chivalry and upbringing as a gentleman. While this is a devotional act, during such a devotion in Manresa, he had the mystical experience regarding Mary. In his vision, he saw her as a white body, similar to how he saw in prayer the humanity of Christ [*Au* 29]⁵⁵. At the beginning of his *camino*, he might have conducted Marian devotions following the historical, cultural and religious context and formation of his time. However, as

⁵⁵ “Often, and for a long time, as he was in prayer, he used to see with his interior eyes the humanity of Christ. As for the form that used to appear to him, it was like a white body, not very big nor very small, but he did not see any distinction of limbs. ... Our Lady too he has seen in a similar form, without distinguishing the parts.”

he increasingly experienced spiritual growth through his interior *camino* with God, he developed a mystical and spiritual connection to Mary.

Olin finds that there are two fundamental ideas of Ignatius' pilgrimage from Loyola that influenced the foundation of the Society. He locates them in two meditations of the *Spiritual Exercises*; namely, the meditation on *the Call of Christ* and *the Two Standards*⁵⁶. Ignatius invites the faithful to use imagination in prayer, and in *the Call of Christ*, we are invited “to see with the eyes of the imagination synagogues, towns and villages where Christ Our Lord went preaching [*Au* 91]” and to follow Jesus Christ as King, responding to His call. In *the Two Standards*, we are to imagine the field of Jerusalem against Babylon while two commanders, Satan and Jesus, gather and send out their followers. Then, Olin draws the following conclusions. Firstly, Jerusalem is no longer only a place important for being a destination of pilgrimage but also a place from which Jesus calls his followers and sends them out to the world. The pilgrimage has led Ignatius to take “a new commitment and a new life of activity and apostolic service”⁵⁷. Secondly, Olin thinks that, for Ignatius, prayer itself has become a kind of pilgrimage, made possible through following the journey of Jesus Christ, using one's imagination and senses. It is “a mental journey to the Holy Land”⁵⁸ and an inner spiritual journey to the Holy Land.

As such, the notion of pilgrimage for Ignatius changed over time and through his own personal *camino*. While his destination was always Jerusalem, his spiritual *camino* and resultant experiences led him to find companions who desired the same way of life as well as a pilgrimage to Jerusalem. He went on to Rome with his so-called *friends in the Lord*⁵⁹, with whom he would eventually found the Society of Jesus. When he called himself a *pilgrim* while dictating his *Autobiography*, it may indicate the notion of the spiritual inner journey that he had with God, teaching and leading him like a schoolteacher. In fact, the *Autobiography* of Ignatius can appear more like a story of *God* leading a man on *camino*, a pilgrimage, rather than the usual autobiography, that is a tale of what *a person* did and how *he* lived.

⁵⁶ John C. Olin, “The Idea of Pilgrimage in the Experience of Ignatius Loyola”, *Church History* 48 (1979): 93.

⁵⁷ *Ibid.*, 94.

⁵⁸ *Ibid.*

⁵⁹ *Infra.*, 27, footnote 72.

The physical destination had originally always been Jerusalem for Ignatius, but through his *camino*, it appears that both the meaning and conceptualisation of “destination” and “*camino*” changed over time. At the end, the actual geographical destination changed along the *camino* to Rome. At first, the desired purpose of the pilgrimage was penitential, and he sought to follow the examples of the saints. His original approach to pilgrimage also demonstrated the typical devotions of his medieval time. However, for Ignatius, Jesus Christ seems to grow at the centre of the reason for the pilgrimage, that is, Ignatius’ desire to be where Jesus was born, lived, and actively preached and performed his apostolate works. Later at Manresa, with more spiritual experiences and in turn, spiritual growth and progress, the pilgrimage to Jerusalem had the additional purpose of helping other souls. This development also places Jesus at the centre of his intentions, but also indicates a more mature idea of pilgrimage attributable to his spiritual progress. Following Jesus inevitably leads Ignatius to be sent forth as an apostolate by Christ.

Moreover, when his deep desire of pilgrimage to Jerusalem could not be materialised, the notion of Jerusalem changed from a geographical place to any place to which God calls and sends, in this case, Rome. This new approach maintained the same purpose of helping other souls by being apostolate. Therefore, his notion of pilgrimage broadened and progressed from personal endeavours to communitarian organisation in the Society of Jesus. In conclusion, when Ignatius decided to call himself a *pilgrim*, he seemed to imply the spiritual, inner journey that, through the discernment of spirits, he journeyed with God, seeking and willing to do God’s will, and searching ways to help the souls. Even though the narration of the *Autobiography* ended with his arrival in Rome, it is obvious that he continued to journey on his *camino* as a *pilgrim*.

1.4. Shared Pilgrimage with Companions

Upon returning from his first and last pilgrimage to Jerusalem, Ignatius found himself back in Barcelona where he began to study with the intention of better helping the souls [Au 50]. This decision to study was heavily influenced by the religious and historical context of the

Inquisition at the time of the Reformation and the *Alumbrados*⁶⁰. Without any qualified study in theology, one was not allowed to teach or preach about faith and spiritual life. Ignatius normally would engage in spiritual conversations with the intent of helping the souls⁶¹, but regardless of his intent, even during his studies, he would be reprimanded by the Inquisition due to his lack of study, that is, his lack of qualifications to engage people in such conversations. Therefore, it appears logical that Ignatius sought further education to be able and capable to achieve his desire of helping the souls.

1.4.1. First Companions in Paris

After two years of study in Barcelona (1525), he moved to Alcalá (1526) and then to Salamanca (1527). One of the major differences in this period from his previous *camino* is that he began to search for companions. While the relationships from these three places did not come to bear the type of fruits as seen in the permanent and lasting companions Ignatius develops later in life, one can assume that he learnt through these experiences how to form a group of companions in the future. Therefore, when he arrived in Paris, he perhaps had more experience and knowledge that he could leverage regarding how to hold companions together and upon what foundation companionship can be built⁶².

Due to the continuing inquisitions against him in Spain and also his realisation of the need for further studies [*Au* 70-71], he moved to Paris and arrived on 2 February 1528. He studied the Humanities at first and later the Arts. He first met and shared a room with Pierre Fabre⁶³ (1506 – 1546) and Francisco Xavier⁶⁴ (1506-1552) at the Collège Sainte-Barbe⁶⁵. Fabre soon became a very close friend of Ignatius. Xavier resisted him initially and took more

⁶⁰ Cf. Rafael María Sanz de Diego, “Alumbrados”, in *DEI* I, 130-132; García Hernán, *op. cit.*, 101-112.

⁶¹ He even used to have the spiritual conversation as a way of helping other souls in Manresa [*Au* 26]. Cf. Mark A. Lewis, “Ayudar a las ánimas”, in *DEI* I, 203-206.

⁶² Cf. Barton T. Geger, “The First First Companions: The Continuing Impact of the Men Who Left Ignatius”, *SSJ* 44-2 (2012): 1-38. This article recounts the stories of the companions that did not last with Ignatius in Barcelona, Alcalá and Salamanca, namely, Calisto de Sa and Lope de Cáceres of Segovia and Juan de Arteaga of Estépa, and subsequently, presumes the difference between them and the first companions of Paris is whether they had received the *Exercices*.

⁶³ *Fabri Monumenta: Beati Petri Fabri Epistulae, Memoriale et Processus*, Madrid, 1914 [repr. 1972] (MHSI 48); Antonio Albuquerque, “Fabro, Pedro”, in *DEI* I, 863-868; J. P. Donnelly, “Fabro (Faber, Favre, Le Rèvre), Pierre”, in *DHCJ* II, 1369-1370; Sommervogel, “Lefebvre, Pierre”, in *Sommervogel* IV, 1657-1658.

⁶⁴ *Monumenta Xaveriana*, 2 vols., Madrid, 1912 (MHSI 67, 68); Eduardo Javier Alonso Romo, “Javier, Francisco”, in *DEI* II, 1051-1054; J. López Gay, “Javier, Francisco”, in *DHCJ* III, 2140-2141; Sommervogel, “Xavier, Saint François”, in *Sommervogel* VIII, 1326-1336.

⁶⁵ Also with a regent Juan de Peña. Cf. [*Memoriale* 7-8]; *FN* I, 32.

time in becoming a companion. Soon Ignatius would also meet other companions; in 1533, Diego Laínez⁶⁶ (1512-1565) and Alfonso Salmerón⁶⁷ (1515-1585), and then in 1534, Nicolás de Bobadilla⁶⁸ (1509 – 1590) and Simão Rodrigues⁶⁹ (1510-1579)⁷⁰. The term “*First Companions*” are not found in the Ignatian texts even though the relationship they shared is mentioned with a sense of “companions/companionship”⁷¹.

In Paris, the first companions called themselves “*Amigos en el Señor*”, meaning friends in the Lord⁷². At the heart of their friendship and fraternity was Ignatius and the *Spiritual Exercises*⁷³. Indeed, it is Ignatius himself who drew together the others as a group and to each other, but through the *Exercises*, Ignatius shared the gift of God that he had received through his *camino*. They followed the way that Ignatius lived and desired to do so together. Moreover, it is interesting to find that all of them would dream the same dream as Ignatius; namely, to go to Jerusalem and to help the souls/neighbours⁷⁴. It is uncertain as to whether Ignatius would have directly suggested the pilgrimage to Jerusalem to them during the *Exercises*⁷⁵. He was

⁶⁶ Diego Laínez, *Monumenta Lainii, Epistolae et acta Patris Iacobi Lainii* (8 vols.), Madrid, 1912 - 1917 (MHSI 44, 45, 47, 49, 50, 51, 53, 55); Antonio Alburquerque, “Laínez, Diego”, in *DEI* II, 1109-1115; M. Scaduto, “Laínez, Diego”, in *DHCJ* II, 1601-1605; Sommervogel, “Layneze, Jacques”, in *Sommervogel* IV, 1596-1600.

⁶⁷ *Monumenta Salmeronis*, 2 vols., Madrid, 1906-1907 (MHSI 30, 32); Ulderico Parente, “Salmerón, Alfonso”, in *DEI* II, 1598-1603; M. Scaduto, “Salmerón, Alfonso”, in *DHCJ* IV, 3474-3476; Sommervogel, “Salmerón, Alphonse”, in *Sommervogel* VII, 478-483.

⁶⁸ *Monumenta Bobadillae*, Madrid, 1913 [repr. 1970] (MHSI 46); Ulderico Parente, “Bobadilla, Alonso N.”, in *DEI* I, 238-241; Cándido de Dalmases, “Bobadilla, Nicolás”, in *DHCJ* I, 463-465; Sommervogel, “Bobadilla, Nicolás”, in *Sommervogel* I, 1553-1555.

⁶⁹ *Monumenta PP. Broeti, Claudii Jaii, Roderici Joannis Coduri, Simonis Rodericii Societatis Iesu*, Madrid, 1903 [repr. 1971] (MHSI 24), 451-517; Eduardo Javier Alonso Romo, “Rodríguez, Simón”, in *DEI* II, 1574-1577; J. Vaz de Carvalho, “Rodrigues, Simão R. de Azevedo”, in *DHCJ* IV, 3390-3392; Sommervogel, “Rodriguez, Simon”, in *Sommervogel* VI, 1979-1980.

⁷⁰ For details of their relationship, see Du Hyun Kim, “The *Deliberatio Primorum Patrum*, The Pneumatological Process For The Ignatian Charism: Yesterday And Today” (Master de la Espiritualidad Ignaciana, Universidad de Comillas, 2019), 10-14.

⁷¹ José García de Castro Valdés, “Primeros Compañeros”, in *DEI* II, 1481.

⁷² Cf. *Epp* I, 119 (24 July 1537); *Obras*, 8: a letter to Mosén Juan de Verdolay from Venecia; Javier Osuna, “Amigos en el Señor”, in *DEI* I, 143-148; José García de Castro Val, “Comunidad”, in *DEI* I, 364.

⁷³ It should be noted that Xavier did the *Exercises* after the vows at Montmartre, in September 1534 because of his obligatory studies beforehand but he was already converted to follow living the way of Ignatius. Cf. [*Memoriale* 15]; Eduardo Javier Alonso Romo, *Simón Rodrigues: Origen y Progreso de la Compañía de Jesús* (Bilbao-Santander: Mensajero-Sal Terrae, 2005), 51, footnote 25. In addition, having received the *Exercises* did not mean to become companions in the way of Ignatius. Many received the *Exercises* from Ignatius and some even joined the Franciscan. Cf. García Hernán, *op. cit.*, 219; [*Epistola* 29]; [*Summ. Hisp.* 54].

⁷⁴ Rodrigues describes this as each one of them had this same desire after doing the *Exercises* but without knowing the others were having the same desire. Thus, it gave them a great consolation when it was revealed that they all shared the same desire: “Depués que cada uno se había determinado con Dios y consigo mismo, entonces se le decía cómo los otros tenían ya la miasma determinación, lo cual era para cada uno de ellos una indecible alegría, consolación y confirmación para llevar adelante sus santos deseos.” [*Origine* 9].

⁷⁵ “The giver of the Exercises should not be swayed or show a preference for one side rather than the other, but remaining in the middle like the pointer of a balance, should leave the Creator to work directly with the creature, and the creature with the Creator and Lord.” [*Sp. Ex.* 15].

clearly an influential figure among them⁷⁶ and surely had a profound impact on them as they must have heard very often of his great desire to go to Jerusalem and to help the souls. Furthermore, Jerusalem is often presented in the composition of place in the *Exercises*, especially some fundamental exercises such as the *Call of the King* and the *Two Standards*. Those exercises are also heavily associated with Jesus. Regarding the helping the souls, this objective might have been the fruit of the desire to follow Jesus as a disciple.

As the personal *camino* of Ignatius now became a communal *camino* with the companions, there were two major moments that determined and set the course of the foundation of the Society of Jesus: namely, the vows at Montmartre in 1534 and the Deliberations in 1539. While both events were integral in the foundation of the Society perhaps more important is the way in which the companions journeyed together, collectively discerning and taking both figurative and literal steps at a time towards the Society's foundation.

1.4.2. The Vows at Montmartre in 1534⁷⁷

The seven companions shared the same desires and goals, and ultimately decided to take a set of vows together in Montmartre⁷⁸ on 15 August 1534. The vows were not an act of actually founding a religious order, but they certainly served to sow the seeds for the eventual foundation of the Society⁷⁹. Unfortunately, there is no known written formula of the vows taken at Montmartre. However, there are four sources of the first companions which illustrate the event and the commitment made; Ignatius through the pen of Câmara, Laínez, Fabre, and Rodrigues. Some additional details by Polanco and Ribadeneira have also been recorded. Lamentably, varying details between the sources regarding this important occasion make it very difficult to grasp what was actually promised, and through what process said commitments came to be. Nonetheless, a certain understanding of the vows at Montmartre can be traced.

⁷⁶ Rodrigues remembers Ignatius as a father and a guide of everything; “los otros compañeros siempre lo veneraron como padre y lo siguieron como guía en todas las cosas.” [*Origine* 3].

⁷⁷ Cf. [*Au* 85]. Interestingly enough, Ignatius (or Câmara) does not mention the place nor the date.

⁷⁸ The chapel belonged to the Benedictine monastery nearby. The current location of this antique chapel is indicated in the Church of the Help, in Rue. Antoinette, no 9, de Paris. Cf. Alonso Romo, *Origine*, 58, footnote 47.

⁷⁹ In the chapel in Montmartre, there is an inscription dedicated to Ignatius from a century ago, saying: *Societas Iesu quae sanctum Ignatium Loyolam patrem agnoscit lutetian matrem... hic nata est*. Cf. Javier Osuna, *Amigos en el Señor: Unidos para la dispersión* (Bilbao-Santander: Mensajero-Sal Terrae, 1998), 88, footnote 37.

Having decided to make vows together, the seven companions, namely, Ignatius, Fabre, Xavier, Laínez, Salmerón, Bobadilla and Rodrigues, prepared by fasting, prayer, confession, and some physical penitence⁸⁰. Fabre, the only priest of the group at the time⁸¹, celebrated the mass for the vows;

“Father Faber celebrated Mass, and before he gave Communion to his companions, he turned to them and held the sacred host in his hands. They were kneeling on the floor with their minds fixed on God, and each in his own turn pronounced the vows in a clear voice that was audible to all. Then they all received holy communion together. Turning to the altar, Father, in the same way, before consuming the life-giving bread, pronounced his vows so distinctly and clearly that he was heard by everyone”⁸².

The aspects the vows are consistent across the four sources consist of the following: first, go to Jerusalem; second, if unable to go to Jerusalem or upon return, offer themselves to the Pope; they will wait up to one year, and if even then, they cannot travel to Jerusalem, the vow of going to Jerusalem will be annulled; third, help the souls; fourth, preach and give sacraments of confession and the Eucharist; fifth, the vow of poverty, doing the apostolate works without receiving stipends.

However, the decision regarding the nature of the pilgrimage to Jerusalem was not commonly understood by all companions. The point of contention was as to whether going to Jerusalem and helping the souls were two components of one singular idea or two separate, independent ideas. On one hand, Ignatius and Laínez seem to indicate that they form one singular idea with two facets; the plan was always to go to Jerusalem and to stay there to help the souls. The *Autobiography* states:

“Already at this time they were all resolved on what they were to do, namely, to go to Venice and Jerusalem and to spend their lives in what was beneficial to souls. And if permission was not given them *to remain in Jerusalem*, they were to return to Rome and present themselves to

⁸⁰ [*Origine* 15].

⁸¹ Fabre was ordained as a subdeacon on 28th February 1533, as a deacon on 4th April 1534 and then as a priest on 30th May 1534. His first mass was celebrated on the feast day of St. Mary Magdalene, 22nd July 1534. Cf. *MFab*, 1-4; [*Memoriale* 14].

⁸² [*Origine* 16].

Christ's vicar, so that he could employ them wherever he judged to be more for the glory of God and the good of souls [Au 85]"⁸³.

Láinez seems to agree on this point of staying in Jerusalem, "quedar allá"⁸⁴.

On the other hand, Fabre and Rodrigues express differently, seeming to say that going to Jerusalem and helping the souls were two separate ideas, which do not necessarily need to take place together. Fabre clearly states that "there each took a vow to set out for Jerusalem at the time decided and, on his return, to place himself under obedience to the Roman pontiff"⁸⁵. Here, Fabre does not even mention the familiar "helping the souls/neighbours" but talks about offering themselves to the Pope on return. He seems to feel that going to Jerusalem is literally a pilgrimage, going and returning, without an intent of staying there. In addition, Rodrigues is the clearest among the others regarding this issue. He describes the details of their vows as follows:

"Their vows, moreover, of propagating the faith of Christ, by unanimous agreement were tempered in such a way that all would sail for Jerusalem and there they would commend the matter once more to God. If at the time, they said, this decision is confirmed by a majority, we shall seize the opportunity divinely offered to us. For what better or more proper thing can be offered? But if the majority reject the decision, then *all of us will return without breaking up the group*. It was also decided that if within the course of a year after their arrival in Venice they could not sail to Jerusalem after making every effort to do so, they would be released from that vow and would make their way to Rome (which is what they would have done if they came back from Jerusalem), throw themselves at the feet of the Supreme Pontiff, share with him their thoughts and declare that their lives were consecrated to the salvation of the human race, and finally suppliantly implore him what advice he would give in this matter as Pontiff"⁸⁶.

⁸³ "Por este tiempo ya habían decidido lo que iban a hacer: ir a Venecia y a Jerusalén y *allí* gastar su vida en provecho de las almas, y si no obtuvieran el permiso para permanecer en Jerusalén, volverían a Roma y se presentarían ante el vicario de Cristo para que los emplease donde considerase que fuese mayor gloria de Dios y provecho de las almas". Emphasis is mine.

⁸⁴ "Y si hubiese oportunidad, para *quedar allá* aprovechándonos, si nuestro w Señor fuese servido, y a otros fieles o infieles; y si no hubiese oportunidad de ir allá a Hierusalem dentro de un año, o yendo, de *quedar allá*, explicamos en el voto que no era nuestra intención obligarnos más a ir, sino tornar al Papa y hacer su obediencia, andando donde nos mandase", [Epistola 36]. Emphasis is mine.

⁸⁵ "Cada uno de nosotros hicimos voto de ir, a su debido tiempo, a Jerusalén, y *a la vuelta*, do someternos a la obediencia del Romano Pontífice", [Memoriale 15]. Emphasis is mine.

⁸⁶ [Origine 14]. Emphasis is mine.

From the sources outside of the first companions, Ribadeneira mentions the intention of going to Jerusalem and staying there⁸⁷. Polanco also states as follows:

“As to what they seemed most inclined toward, it was to travel to Jerusalem, and then to preach, if there be a place for it, to the infidels, or to die among them for their faith in Jesus Christ. And so they all made a vow to go to Jerusalem (if within a year they could find passage there), where *they planned to commend themselves to God in order to determine what they should do. Not knowing what God wished of them, whether to return or to stay, they were inclined to the latter.* In case they could not find passage, they vowed to appear before the Pope, as Vicar of Christ, so that his Holiness might send them wherever God would be best served”⁸⁸.

Polanco seems to agree with Rodrigues regarding they would decide the will of God upon arriving in Jerusalem whether to stay or to return. But he also hints at the fact that they were more inclined towards staying in Jerusalem. This may mean that there were definitely varying opinions regarding the nature of the pilgrimage to Jerusalem but a greater number of the companions or perhaps a stronger influence among them was inclined towards staying there.

Is it possible, then, to conclude whether or not the first companions reached a consensus regarding this topic? It is very clear that the companions all wanted to go to Jerusalem *together* even though they might differ in further implications regarding the voyage. This is especially obvious in the account of Rodrigues. It is also clear that offering themselves to the Vicar of Christ was considered an eventual next step, regardless of the timing or attainability of the trip to Jerusalem. If Jerusalem represents a physical reality or place of Jesus Christ, the Vicar of Christ represents the *substitute*⁸⁹ of Christ on the earth in the person of the Pope. In essence, both ideas embody the centrality of Christ in their desired destination. In addition, helping the souls, as a way of preaching and exercising sacraments of confession and Eucharist in poverty, was a very important way of living for them. These apostolate works and the plan to carry them

⁸⁷ “Hizieron voto de emplearse en el aprovechamiento espiritual de los próximos y de ir en peregrinación a Jerusalén, con tal condición que llegados a Venecia, un año entero esperassen la navegación y, hallando en este año passage, *fuessen a Jerusalén, e idos procurassen de quedarse y vivir siempre en aquellos santos lugares.* Mas, si no pudiesen en un año pasar, o aviendo visitado los santos lugares no pudiesen quedarse en Jerusalén, que en tal caso se viniessen a Roma, y prostrados a los pies del Sumo Pontífice, Vicario de Christo nuestro Señor, se le ofreciesen, para que Su Santidad dispusiesse libremente donde quisiesse, para bien y salud de las almas”, *FN IV*, 233. Emphasis is mine.

⁸⁸ [*Summ. Hisp.* 57]. Emphasis is mine.

⁸⁹ Vicar is from Latin word *vicarius*, which means substitute. *OED*.

out point to a life as a follower of Christ. Thus, all the aspects of their vows are connected in Christ.

However, it seems clear that going to Jerusalem and helping the souls did not necessarily comprise one unified commitment for at least some of the companions. For Ignatius, at least clearly on his first visit to Jerusalem, those two desires were combined as a singular desire and he most likely would have wanted a similar approach in second attempt to reach Jerusalem⁹⁰. In contrast, at least two companions did not fully embrace the unified vision of the two separate desires but rather saw going to Jerusalem as a pilgrimage in which one embarks and then returns. These different opinions may be indicative of how differences in social, cultural and religious influences for each individual in their understanding of Jerusalem and pilgrimage, was as described regarding the impact of these influences for Ignatius⁹¹. That is, Jerusalem was a common and natural destination that a devoted Catholic, especially on a deepening spiritual *camino*, would aspire to reach. In other words, some of the companions viewed Jerusalem more as the destination of the devoted pilgrimage. In addition, Polanco mentions that “it was to travel to Jerusalem, and then to preach, if there be a place for it, to the infidels, or to die among them for their faith in Jesus Christ”⁹² and this excerpt points to the crusade mentality at the time in a more spiritual way. This also draws a picture of the companions as men of their time and presents that all different aspects of life and understanding of the world were mixed in the notion of the pilgrimage to Jerusalem.

The evident differences in opinion concerning Jerusalem offer two thoughts. Firstly, the influence of Ignatius was not overly controlling and authoritarian. The companions appear to hold and postulate different ideas, even ideas potentially conflicting with those of Ignatius. Earlier, the influence of Ignatius over the companions, especially of their shared desires such as going to Jerusalem and to help the souls or neighbours, was discussed. The recorded difference in opinion seems to imply that while Ignatius’ influence was considerable, but he did not seek to control his companions, but rather, was respectful of their thoughts and contributions

⁹⁰ As noted early, he would wait one and a half years in order to celebrate his first mass in Jerusalem but at the end, he celebrated in a place at least close to the spirit of the place, on a day of the birth of Christ, on Christmas of 1538 at the Crib chapel of the Basilica of Santa Maria Maggiore in Rome. Cf. *Supra.*, 22.

⁹¹ *Supra.*, 19-23. 1.3.3. The Meaning of Jerusalem for Ignatius.

⁹² [*Summ. Hisp.* 57]. Cf. [*Origine* 14].

This leads to the second thought: the companions, including Ignatius, sought to discern together the will of God. They strongly wished to achieve things together as a group and as a result, certain decisions must have been more difficult due to potential for differing opinions. Nonetheless, they went on their communal *camino* of discerning together, living the communitarian life and journeying together to different places. Indeed, Ignatius appears to have embodied the role of father and guide while seeking to avoid traits of a tyrant or judge. He was admired and the companions sought to follow his way. Especially, through the *Exercises*, they followed and shared the same spiritual dynamics.

The most vital undercurrent of the visible desires such as going to Jerusalem and helping the souls was to search the will of God and to dispose oneself to realise that will while doing it together as a group as *friends in the Lord* and *companions of Jesus*. It was a personal search at the beginning for Ignatius but then it became a communal search that they came to discern together about how to realise the will of God in their desire to go to Jerusalem and to help the souls. The vows at Montmartre explicitly revealed the consequences of the *Exercises*, not only of individual and personal but also social and communitarian⁹³.

1.4.3. From the Abandoned Pilgrimage to Jerusalem to Rome

Soon afterward, Ignatius went back to his hometown because of his health. His doctors recommended his return, and his companions insisted on his return, suggesting that I may be good to breathe the air of your hometown [*Au* 85]⁹⁴. As he left⁹⁵, the companions promised to meet each other in Venice in two years, when the other companions would complete their studies⁹⁶. This is according to the vows that they took at Montmartre, to complete their studies first before leaving for Jerusalem⁹⁷.

Even without Ignatius, the group continued to manifest their deep fraternity and the firm commitment to their way of life, per the vows taken at Montmartre⁹⁸. Before leaving for

⁹³ Cf. García Hernán, *op. cit.*, 219.

⁹⁴ Cf. [*Origine* 21].

⁹⁵ Ignatius left Paris in April of 1535 and arrived in Venice in January of 1536, waiting for his companions to arrive. Cf. Alonso Romo, *Origen*, 61, footnote 59.

⁹⁶ Cf. [*Origine* 12].

⁹⁷ Cf. [*Origine* 12, 22].

⁹⁸ “Los compañeros, aunque sintieron mucho su ausencia, no por eso aflojaron en sus santos propósitos - pues toda su esperanza y fortaleza estaban puestas en Dios -. Así cada uno de ellos, igual que se había determinado en

Spain, Ignatius asked Fabre to be in charge of the group as the older brother (*el hermano mayor*)⁹⁹. During Ignatius' absence, Fabre would receive three new companions into the group, namely, Paschase Broët¹⁰⁰ (ca. 1500-1562), Jean Codure¹⁰¹ (1508-1541), and Claude Jay¹⁰² (ca. 1504-1552), and gave each of them the *Exercises* himself¹⁰³. Fabre might have substituted Ignatius as the older brother and the rest of the first companions were left to their own, but they continued to live out their way of proceeding, that is, of the Ignatian life. They continued with their studies while carrying out the apostolate works. In 1535, they renewed their vows in Montmartre with the newly incorporated Jay and then, in 1536, again with the other additional members, Broët and Codure¹⁰⁴.

Most impressively, their *camino* without Ignatius from Paris to Venice demonstrates discernment in common as their way of proceeding. The nine companions left Paris a bit earlier than initially planned because of expected difficulties¹⁰⁵. France and Spain were at war with each other¹⁰⁶, and being a group consisting of both French and Spanish members made the journey through countries, especially through France to reach Venice, very complicated and challenging. The journey especially would submit the Spanish companions to danger, given the geographical route in France. Thus, they devised a plan such that the Spanish companions would not speak, and if required to speak, they were only to say that they were students from Paris¹⁰⁷.

su vocación independientemente de la decisión de los otros, así también cada uno de ellos había decidido en su corazón con gran firmeza ‘poner la mano en el arado, sin mirar atrás’, aunque todos los otros faltasen”, [*Origine* 21].

⁹⁹ Cf. [*Epistola* 31].

¹⁰⁰ *Monumenta PP. Broeti, Claudii Jaii, Roderici Joannis Coduri, Simonis Rodericii Societatis Iesu*, Madrid, 1903 [repr. 1971] (MHSI 24), 22-54; José García de Castro Valdés, “Broët, Paschasio”, in *DEI* I, 246-250; J. P. Donnelly, “Broët (Brouay), Paschase”, in *DHCJI*, 552; Sommervogel, “Broet, Pascase”, in *Sommervogel* II, 200.

¹⁰¹ *Monumenta PP. Broeti, Claudii Jaii, Roderici Joannis Coduri, Simonis Rodericii Societatis Iesu*, Madrid, 1903 [repr. 1971] (MHSI 24), 415-433; José García de Castro Valdés, “Codure, J.”, in *DEI* I, 329-331; Cándido de Dalmases, “Coduri (codure), Jean”, in *DHCJI*, 833.

¹⁰² *Monumenta PP. Broeti, Claudii Jaii, Roderici Joannis Coduri, Simonis Rodericii Societatis Iesu*, Madrid, 1903 [repr. 1971] (MHSI 24), 255-405; José García de Castro Valdés, “Jayo, Claudio”, in *DEI* II, 1054-1061; Cándido de Dalmases, “Jay (Le Jay, Jayo), Claude”, in *DHCJ* III, 2142-2143; Sommervogel, “Jay, Claude Le”, in *Sommervogel* IV, 765.

¹⁰³ Fabre was considered by Ignatius as the best one to give the *Exercises*. “Hablando de los ejercicios decía que de los que conocía en la Compañía, el primer lugar en darlos tuvo el P. Fabro, el segundo Salmerón, y después ponía a Francisco de Villanueva y a Jerónimo Doménech”, *MEx II*, 113.

¹⁰⁴ *FN I*, 39; [*Origine* 15]; [*Memoriale* 15].

¹⁰⁵ They intended to leave on the feast day of the Conversion of St Paul (25 January) in 1537 but left on 15 November 1536. Cf. [*Epistola* 30]; [*Origine* 22].

¹⁰⁶ The war is the Italian war (1536-1538) between Carlos V of Habsburg and François I of France, fundamentally over the control of the Duchy of Milan. Cf. [*Origine* 22]; Alonso Romo, *Origen*, 61, footnote 61.

¹⁰⁷ Cf. [*Origine* 25, 30].

Throughout the *camino*, they had to confront some unfavourable and troublesome incidents but whether they had to consider difficult preventative measures or respond to immediate challenges, the companions consistently made decisions together¹⁰⁸. As an example of the discernment in common at Meaux demonstrates¹⁰⁹, when they faced a new situation and reality, they would put issues into a communitarian discernment, offering the issues to God and preparing by doing confession and receiving the Eucharist. Afterwards, they would come to decisions and went on the *camino* together according to the deliberated decision.

Meanwhile, Ignatius arrived in Venice about a year earlier than his companions. While waiting for them, he continued his studies¹¹⁰, gave the *Exercises* and had the spiritual conversations with others [Au 92]. He also received one more member, Diego de Hoces¹¹¹ (c.1490-1537), through giving him the *Exercises* [Au 92]. Unfortunately, he would die young as the first deceased member of the Society in 1538 [Au 92, 98]¹¹². The other nine companions arrived in Venice on 8 January 1537¹¹³, and on 25 January 1537, they finally met with Ignatius¹¹⁴. While waiting for possible passage to Jerusalem, they went in small groups to various cities and towns nearby Venice and continued their apostolate works.

On 24 June 1537, seven of them, namely Ignacio, Xavier, Laínez, Rodríguez, Bobadilla, Codure and Jayo, were ordained by Vincenzo Nigusanti, Bishop of Arbe. Salmerón was still too young to be ordained, under 22 years old, and the other three companions were already priests by then; Favre (24 of May 1534), Broët (12 of March 1524) and Hoces (before 1536)¹¹⁵. In Venice, they started to call themselves, “*Societas Jesus*”, which would be translated into “*Compañía de Jesús*”¹¹⁶. While they were not a religious group, they were held together by the common love of Jesus formed in the *Exercises* and shared profound friendship.

¹⁰⁸ Rodriguez presents the camino from Paris to Venice in his *Origine*. While he is considered to recount the history of the origin of the Society in the perspective of co-founders in the first companions rather than a single founder in Ignatius, he provides interesting perspective into what the camino might have been for them in that time and place. Cf. [Origine 25-41].

¹⁰⁹ Cf. [Origine 30].

¹¹⁰ Cf. Alonso Romo, *Origen*, 61, footnote 59.

¹¹¹ Cándido de Dalmases, “Hoce (Hozes), Diego”, in *DHCJ* II, 1929.

¹¹² Cf. [Origine 68]; Cf. Georg Schurhammer, *Francisco Javier: su vida y su tiempo*, vol. I (Bilbao: Mensajero, 1992), 505; García de Castro, “Primeros Compañeros”, 1483.

¹¹³ Cf. [Epistola 35].

¹¹⁴ J. Iturrioz, “Íñigo de Loyola, universitario”, in *Ignacio de Loyola, Magister Artium en París 1528-1535*, dirs. J. Caro Baroja and A. Beristain (San Sebastián: Kutxa, 1991), 394.

¹¹⁵ *Ibid.*, 1486. Cf. Rambla Blanch, *op. cit.*, 141, footnote 7.

¹¹⁶ John W. O'Malley, *The First Jesuits* (Cambridge: Harvard University Press, 1993), 34.

They were led by the leadership and charisma of Ignatius and lived an active apostolic life helping the souls in various ministries.

1.4.4. The *Deliberaciones* in 1539

Ultimately, their plan of going to Jerusalem did not materialise as the alliance between Venice and Turkey was broken and it was clear that it would be impossible to sail across to the Holy Land in the summer of 1537¹¹⁷. Following their initial decision at Montmartre, Ignatius, Favre, and Laínez, as representatives of the companions, went to offer themselves to Pope Paul III, arriving in Rome at the end of November in 1537. It was done with the understanding that the Pope, being the vicar of Christ on earth, would have better knowledge of where the needs were in the Church, that is, better able to help other souls in this manner. Indeed, Rome became a second Jerusalem for them, as Pope Paul III apparently told them; “For what are you so eager to go to Jerusalem? Good and true Jerusalem is Italia”¹¹⁸. Now, the geographical destination might have changed from Jerusalem to Rome, but seeking to be with Jesus Christ – now perhaps more in the spirit of prayer rather than being at the actual physical place of Jerusalem – and being apostolate and serving to other souls continued on. Pope Paul III accepted them with delight at the time during where the Reformation brought much trouble and difficulties in the Church, and such educated and respectable priests were rare at the time.

However, the group soon realised that they were to be dispersed by missions from the Pope; In 1539, Paschase Broët and Simão Rodrigues were to be sent to Siena, Pierre Favre and Diego Laínez to Parma, Nicolás Bobadilla to Naples, and Claude Jay to Brescia; and in the following year, in 1540, Simão Rodrigues again to Portugal, and Francis Xavier to Portugal en route to India. This meant that they now would be dispersed in separate ways to carry out their own individual missions from the Pope. This realisation led them to make a communal discernment that would seek God’s will for them given these new circumstances. From the end of Lent in 1539¹¹⁹ to the feast of John the Baptist, 24 June 1539, they vigorously went through the process of communal discernment. The first chief concern was whether it was more advantageous to be joined and united into one body, or if they could manage to maintain the

¹¹⁷ Maurizio Costa, “Venecia”, in *DEI* II, 1764.

¹¹⁸ Leturia, *op. cit.*, 198: “¿A qué ansiáis tanto ir a Jerusalén? Buena y verdadera Jerusalén es Italia.”

¹¹⁹ That year the Easter was celebrated on 9 April. Joseph Cornwell argues that the date must have been before 25 March 1539; Joseph Conwell, “Deliberaciones 1539”, in *DEI* II, 550.

friendship in the Lord while being dispersed physically, as “one spiritual body with apostolic dispersion”. They all by now shared the same way of life, *the way of Ignatius*, and more importantly, they found from each other companionship and friendship in their vocation. Certainly, they felt that it was a common vocation for all of them¹²⁰.

This deliberation and its process was written as a document called *Deliberatio Primorum Patrum*¹²¹. It has a special importance because it contains a detailed record of the process of discernment at various stages; first deciding on the matter to be the subject of discernment in common, then deciding on how to prepare for the discernment and its methodology, and finally, the conclusion of the deliberation. This record of the methodology and the process of the discernment in common continues to be valuable for the Society and for the Church at large. The document itself is a historical account on the discerning process of the first companions and it contains an honest and frank account of the process they undertook.

It manifests the difference and variety of opinions and ideas that contradicted with each other and thus, the struggle of coming to a common conclusion: “we found ourselves divided. [...] since we too were of diverse opinion, we were anxious to find some course clearly indicated as the path to follow in offering ourselves as a holocaust to God to whose praise, honor, and glory all our actions might be dedicated”¹²². However, at the end, what united them at the first place and continued to the point of this deliberation is to seek the will of God: “With the singleness of purpose and intent, [...] to discover the gracious design of God’s will within the scope of our vocation”¹²³.

Given this context, the magnitude of the Ignatius’ influence over the other companions may again be brought into question. There is a debate as to whether the *Deliberatio*, the discernment in common among the first companions about remaining as one group of fraternity and taking on obedience, was truly realised as a discernment *in common*. The argument is that Ignatius would have naturally had a greater influence over the companions in the process because of his charism and his role of leadership, authority and inspiration on the others’ lives so far through the *camino*, and thus, during the discerning process, it might be plausible that

¹²⁰ [*Deliberatio* 1].

¹²¹ This document is preserved in the handwriting of either Jean Codure or Pierre Favre, while more likely the later. Dominic Maruca, “The Deliberation of Our First Fathers”, *Woodstock Letters* 95 (1966): 326.

¹²² [*Deliberatio* 1]. The last part reminds of the end for which we are created in *Fundamento*.

¹²³ [*Deliberatio* 1].

not everyone could have contributed at the same level as each other. In addition, the other crucial question is that Ignatius might have already known personally beforehand that it was the will of God to found a religious group with his companions.

Firstly, Toner¹²⁴ disagrees with these two arguments, especially of Ladislav Orsy¹²⁵. He believes that Ignatius might have had a significant influence over the companions for obvious reasons such as with his charisma and his way of life, and that he had attracted the others to join his way of life. He also gave them the *Exercises*, initiating them into its unique spiritual dynamic. However, Toner claims:

“For Ignatius’ charism was first to raise in individuals a desire to find and to do God’s will, then to give them in the Spiritual Exercises a way of finding his will *for themselves*, not swayed one way or the other by Ignatius or by anyone else while searching for the right decision. By the same charism, he prepared and led the whole group to search for and to find God’s will for the group, he with them in the search”¹²⁶.

This excerpt describes reasonably what may have been the relationship between Ignatius and the others. Through the *Exercises*, the companions were introduced to the way of Ignatius and his spirituality, especially of the discernment of the spirits and of the constant search to find the will of God and the willingness and disposition to realise it in life. This attitude was clearly present ever since the group began their *camino*, particularly in the decisions made around the vows at Montmartre.

Furthermore, Toner points out an important aspect in the process of the *Deliberatio*: while the contribution would not be equal across all members, the method in the *Deliberatio* demonstrates “equal opportunity to contribute and equal responsibility to contribute whatever one can”¹²⁷. It means that everyone can raise their voice and give opinion and share their *mociones* regarding the issues. Even so, Toner thinks favourably of a potentially prophetic role of Ignatius in the discernment process:

¹²⁴ Cf. Jules J. Toner, “Deliberation that started the Jesuits”, *SSJ* 6 (1974): 179-212.

¹²⁵ Cf. Ladislav Orsy, “Toward a Theological Evaluation of Communal Discernment”, *SSJ* 5 (1973): 139-188.

¹²⁶ Toner, *art. cit.*, 183.

¹²⁷ *Ibid.*, 210.

“If he played a prophetic role, it was as the prophet who calls others to cleanse their hearts to pray for light, and through religious experience, through use of their reason guided by faith, to find out for themselves what God wants them to do with their lives and to act with freedom in accord with what they find”¹²⁸.

Conclusively, it could be said that Ignatius was indeed like a father and guide for the companions and thus exerted a certain level of influence over them. However, using the spiritual conversation and the *Exercises*, and by the living example of his way, it seems that Ignatius guided them to search the will of God, and that they were inspired to search for God’s will together at every opportunity. Especially, against the outset of a new reality of being dispersed, their discernment of God’s will for the group eventually led to the foundation of the Society of Jesus, through the *Deliberatio*.

* * *

Through the physical action of journeying to a sacred place, one not only passes through the physical places but also goes through spiritual and interior journey. One may start *camino* with more of the influence of the cultural, social, political and historical context that one lives in, just like Ignatius. However, it becomes or transforms into the interior and spiritual, and if God willing, even mystical, *camino*. It is the search for God, particularly for the will of God. It is also the encounter with God, through which one goes through a conversion and a transformation. Passing through the places as *camino*, one dies of the past self at the beginning and is born anew as one goes on *camino*¹²⁹. One goes out of his comfort zone.

In the case of Ignatius, the beginning of his *camino* out of Loyola towards Jerusalem was also inevitably influenced by his upbringing in his time and environment. However, through his *camino*, God walked with him and guided him like a schoolteacher into a deeper conversion and spiritual life. The *Spiritual Exercises*, which is a collection of what he found

¹²⁸ *Ibid.*, 183-184.

¹²⁹ Cf. “El viaje te hace descubrir de una manera muy active esta pluralidad de yoes. Mueres y resucitas. Mueres y resucitas sin cesar. Y te ves desde ópticas distintas: destruyes tu identidad, la reconstruyes, destruyes tu patria, la reconstruyes”, Rafael Argullol and Mercedes Monmany, *Humanismo Cosmopolita* (Barcelona: Gedisa, 2020), 83.

useful in his spiritual *camino* and what he thought would be also helpful for others [Au 99], is indeed the fruit of his interior *camino*. This fruit, in turn, when shared with others, gathered companions around him sharing the same dreams, living the same way of life, and the personal *camino* of Ignatius, paved the way for the communitarian *camino* with the first companions. Within all of these layers of *camino*, there was a deep undercurrent of searching for God's will through the discernment of spirits, which was then followed by realising them communally. Hence, we shall look into the dynamic of the *Spiritual Exercises*, especially about *mociones* and the discernment of them because it is the foundation upon which the discernment of the will of God becomes possible.

Chapter 2. The *Spiritual Exercises* as the School of Discernment of *Mociones*

From experiencing and recognising different *mociones* from his sickbed in Loyola, Ignatius received the grace of being able to discern them and make a decision, that is, an election. With this grace, he went on his pilgrimage to Jerusalem. His pilgrimage imparted upon him a deeper, spiritual conversion along the *camino* with mystical experiences and significant spiritual growth. He sought to share the experiences and all those that had helped him in his spiritual *camino* and compiled them into a book, that is the *Spiritual Exercises*. The *Exercises* can be understood as the fruit of the encounter between the grace of God and Ignatius. Ruiz Pérez adds an anthropological and theological approach to this encounter of Ignatius in his book *Teología del Camino* and presents a theological elaboration on this metaphor of *camino*. Through the *camino* of the *Exercises*, the exercitant follows its *modo y orden* and experiences *mociones* from which one is led to discern and to elect. That is to say, through the *Exercises* a person learns to experience and understand inner *mociones* within oneself and this understanding enables the person to discern and to make an election. This principle is not what the *Exercises* is all about, but it is a very important element that allows an exercitant to undergo the whole *camino* of the *Exercises*.

This chapter will examine the *Spiritual Exercises* from the perspective of the theology of *camino* and its progressive dynamic. Moreover, its important elements will be considered as parts of a dynamic process through which one learns to sense and recognise inner *mociones* and based on that, comes to discern the will of God and to make an election.

2.1. Theology of *Camino*

As mentioned earlier, the *Spiritual Exercises* is a collection of the spiritual exercises that Ignatius found useful for himself and wrote and put aside thinking that it would also be helpful to others [Au 18]. It had been gathered over time, especially during his *camino* from his inner conversion in Loyola to Rome, and the compiled work was later published officially in Rome¹. Some of the more important elements might have been based on his experiences in Manresa², but overall, the work is an accumulation of the spiritual experiences of his *camino* throughout which God guided him like a schoolteacher [Au 27]. In a way, the *Exercises* invites the exercitant into the dynamic and *camino* of experiences designated by its *modo y orden*³, and in turn, can bring many life-changing spiritual fruits related to how one views and understands the components of and the relationships between self, the world, and God. It is indeed not simply a book to be read, but rather a book to put into practice, just like any regimen of physical exercises, whose benefits you would not gain by merely reading, but would require your proactive and diligent physical participation⁴.

2.1.1. The Purpose of the *Spiritual Exercises*

Thus, the dynamic of the *Exercises* continues its *camino* of Ignatius in those who receive it. The first companions indeed shared and adopted the style of life of Ignatius after having received the *Exercises* from either Ignatius himself or Fabre. Through the experience of the *Exercises* itself and of the *Exercises* incarnated in the person of Ignatius, one of the

¹ Among many versions, three versions are considered to be more authoritative. The *Autografo* is in Spanish and while it is obviously not written by Ignatius himself, it contains 33 corrections and edits made by his hand, therefore the name. The other two versions, *Versio Prima* (1541, the first translation into Latin, conserved in two copies, P1 and P2) and *Vulgata* (1546-1547) are in Latin. The *Vulgata* is the version that was translated by Andrés des Freux, a known classist, in order to be submitted for official and thus, is considered to be not a close translation of the original text but more refined and elegant version. Cf. Javier Melloni, “Ejercicios Espirituales: el texto”, *DEI I*, 685-689; J. A. Munitiz, and P. Endean, eds., *Saint Ignatius of Loyola: Personal Writings* (London: Penguin Books, 1996) [repr. 2004], 281.

² Melloni, *art. cit.*, 686-688.

³ Cf. Jaime Emilio González Magaña, “Modo y Orden”, in *DEI II*, 1274-1278.

⁴ Ignatius explains that it is called the *spiritual exercises* because it is like physical exercises in which through the spiritual exercises such as “examining one’s conscience, of meditating, contemplating, praying vocally and mentally, and other spiritual activities [*Sp. Ex. 1*]”, one can achieve the purpose of the *Spiritual Exercises*. In one of the contemporary adaptations on the *Exercises*, Tim Muldon literally develops this correspondence connecting with the present enthusiasm of “working out” and “exercises” in the gym and applying that aspect of activity for health and growth into the spiritual life and the spiritual exercises. Cf. Tim Muldon, *The Ignatian Workout: daily spiritual exercises for a healthy faith* (Chicago: Loyola Press, 2004).

central driving forces that they came to share was the desire to seek and do the will of God and the means to do so was through the discernment of spirits. Indeed, the *Exercises* is truly a *school of discernment of spirits*. However, this is not to dispute the aim and purpose of the *Exercises*. Ignatius describes the aim of the *Exercises* within the book itself: “preparing and disposing one’s soul to rid herself of all disordered attachments⁵, so that once rid of them one might seek and find the divine will in regard to the disposition of one’s life for the good of the soul [*Sp. Ex.* 1]” and “the overcoming of self and the ordering of one’s life on the basis of a decision made in freedom from any ill-ordered attachment [*Sp. Ex.* 21]”⁶. There are three elements: namely, the overcoming and ordering of oneself from the disordered attachments, seeking and finding God’s will, and deciding and disposing one’s life for the good of the soul. The key of being “ordered” to the end of being created, can be found in *the Principle and Foundation*, which states “The human person is created to praise, reverence and serve God Our Lord, and by so doing to save his or her soul [*Sp. Ex.* 23]”.

However, while Ignatius seems to have stated the aim and purpose clearly enough, there have been numerous discussions and debates about interpreting the intended purpose of the *Exercises*⁷. There are three major groups. First is a group referred to as *electionists* such as Grandmaison, Hummelauer and Iglesias who claim that the *Exercises*’ purpose is to prepare a person spiritually in order to make an election on the state of life. Second are the *perfectionists*, such as Peeters, who thinks that a more intimate union with God is the aim of the *Exercises*. Lastly, third are those, such as Casanovas and Calveras, who considers the *Exercises* to be a system that prepares the soul to be ordered properly, all for the love and service to God. Historically speaking, the *Exercises* has often been used to make an election on the state of life, such as for the first companions who seemed to have decided their state of life after receiving the *Exercises*⁸. However, as Ganss notes, to see the *Exercises* only for making an election is a very narrow perspective and there have been cases in which the *Exercises* were given to those who already had decided on their state of life, such as Fabre and Xavier among others. In the case of those already in the established state of life, that is, there is no possibility of change,

⁵ The word attachment is preferred in place of affection because the word affection in English has lost the meaning of *afección*. Cf. Munitiz and Endean, *op. cit.*, xiv.

⁶ Note that in the Spanish version there is no word “freedom” while it may have been implied: “para vencer a sí mismo y ordenar su vida sin determinarse por afección alguna que desordenada sea”.

⁷ Cf. *Obras*, 154, footnote 25; George E. Ganss, *The Spiritual Exercises of Saint Ignatius* (Saint Louis: The Institute of Jesuit Source, 1992), 147.

⁸ García de Castro considers the vocation of the first companions was sacerdotal and the vows at Montmartre already implicated it. Cf. José García de Castro, “Sacerdocio en ejercicio: Los primeros sacerdotes jesuitas”, *Man* 74 (2002): 341-359.

Ignatius asks them, instead of an election, to seek to improve and reform one's life and to stay in tune with the end for which human being is created, namely for the glory and praise of God our Lord and the salvation of their own soul, and to search and consider relevant details to achieve that reality [*Sp. Ex.* 189].

In conclusion, all three perspectives on the purpose of the *Exercises* should be considered in unison; that is to say, all three point out important aspects of the *Exercises*, and no one aspect can be neglected. In order to make an election, one's soul should be prepared and orientated towards the end for which one is created, for the love and service of God our Lord and the salvation of one's own soul, through ordering oneself and abnegation. That inevitably calls for a more intimate and perfect union with God, especially through the internal knowledge of Jesus Christ and the mysteries of his life. Through this process, or *camino*, one can truly approach the election in its proper sense, which in turn, after the election, assists the person to be closer to God as well as realising the ordered life for the service and love for God and for others. Therefore, all purposes come together as the dynamic of the *Exercises*, putting a person into this particular spiritual momentum.

2.1.2. Ruiz Pérez's Perspective of *Camino* in the *Spiritual Exercises*

Knowing the purpose of the *Spiritual Exercises* provides a good base for the understanding of the *Exercises* and how to approach it, but Ruiz Pérez may provide an insightful perspective into the understanding the *Exercises* through his theological approach to *camino*⁹. With a paradigm of the process, that is, *camino*, he elaborates on the dynamic of the Ignatian spirituality. The Ignatian spirituality is seen as an encounter between the Creator and creature in which active, complex and constant movements of grace and the person take place. The *Fundamento* expresses this active dynamic by using active language, such as the use of *for (para)* to describe human being and the world in relation to God, as opposed to using more passive language such as *that* or *what (ques)*. In its relational structure to reality, the human being is considered in *directionality*, that is to say, having a particular orientation, “[...] more towards the end for which we are created [*Sp. Ex.* 23]”. This is not about something instant but something prolonged without end, and it reveals the instability that human beings have in their

⁹ Cf. Francisco José Ruiz Pérez, “Camino”, in *DEI I*, 260-267; Francisco José Ruiz Pérez, *Teología del Camino: Una aproximación antropológico-teológica a Ignacio de Loyola*, (Bilbao-Santander: Mensajero-Sal Terrae, 2000).

relation with God. One follows a continuing revision in the unending dilemma of upholding between the end and the means according to the *Fundamento*.

Therefore, the *Exercises* produces the experience that consequently proceeds to a rhythm of searching and finding the will of God, while also preparing (letting go of) oneself and receiving. This is the fruit of the spiritual tension intrinsic to the human reality, to which it is required to respond as an obligation of placing oneself *always* in front of the transcendental end. Furthermore, Ruiz Pérez notes that the *Exercises* places a person in a centrifugal action, that is, an action of moving away from the centre of himself/herself¹⁰. The exercitant is displaced, out of himself/herself, and is put into movement towards search for the will of God, with which upon finding it, one is required to comply. In such a way, the *Exercises* asks for a radical openness to a grace that always invites to the sense of search, that is, to a movement, *camino*. This will constantly lead closer to the will of God.

Through this metaphor of *camino* that is distinctly present in the Ignatian spirituality, Ruiz Pérez investigates the use of *camino* and pilgrimage within the Ignatian sources and argues that the internal coherence and consistency of the language used among the sources allows for the theology of *camino* in the Ignatian spirituality¹¹. This metaphor permits us to discuss the Ignatian spirituality in a more elaborative theological way.

Ruiz Pérez observes in the *camino* of the life of Ignatius the encounter between God and person. In the encounter with a person, God demonstrates himself more clearly in a way that shows that God is the one that moves¹². It is truly God who moves one's heart, one's soul¹³, which can be also considered God's grace. Thus, one who accepts such grace becomes one who enters into the offered path (*camino*). This grace, according to Ignatius, is generative. For him, the grace always has a starting point, *comienza*, and then, it continues and grows. It leads to something "more" and "greater". At the end, the grace moves us forward. In this way, the

¹⁰ Cf. "[E]veryone must bear in mind that one will make progress in spiritual things in the measure in which one shall have put off self-love, self-will and self-interest", [*Sp. Ex.* 189].

¹¹ Ruiz Pérez, "Camino", 261-262.

¹² Dios "es el que mueve" [*Epp* IX, 701].

¹³ Examples that Ruiz Pérez offers are rich in such expressions: "mouer eficazmente el corazón" [*Epp* VIII, 18]; "Dios le dé gracia de hazer lo que le inspira y mueue á desear", [*Epp* VII, 137]; "Dios N. S. le mueua á lo que ha de ser más seruicio suyo", [*Epp* XI, 29]. Also: *Epp* VI, 721; VII, 308; VIII, 106; X, 130; XI, 88; XI, 296; XII, 121; XII, 332. Cf. Ruiz Pérez, "Camino", 263.

grace initiates in a person a process, converting him or her into a traveller on *camino*, *caminante*.

Then, according to Ruiz Pérez, in the Ignatian sources, the grace is associated with the desire as the condition of possibility by being on *camino*¹⁴. The desire plays a role of being a bridge between the here and now of today versus a time and place of the. Consequently, a person with a desire is put into movement (*moción*). The desire is considered a requisite of the exercitant in order to have the experience of the *Exercises* activated and developed. As quoted “to desire and choose [*Sp. Ex. 23*]”, the desire plays crucial part in the election, to choose freely according to the desire of “one thing alone, namely, serving one’s Creator and doing good to one’s soul [*Sp. Ex. 20*]”. Ruiz Pérez further notes the importance of maintaining the tension in the *Exercises* between the rationality and the affectivity because at the end, it is the affectivity that is the source of energy that propels the exercitant onto and in the *camino*. However, through the *camino*, one’s affectivity goes through a transformation in oneself, in a way of purification and being put into an order from the disorderedness. The desire that God puts into a person animates and moves the person into *camino* and continues to move and guide him or her, who requires freedom and discernment¹⁵.

Indeed, when a person opens up to the grace and accepts it, the person is naturally animated into an action and a movement. It also involves a task of an active disposition and of discernment according to the end described in the *Fundamento*. Along with “to desire *desear*”, “to choose *elegir*” is an essential activity in order to realise that end in the reality. In the freedom of election, grace and desire find a mutual communication between themselves. Therefore, Ruiz Pérez argues that the election is inevitable for those who have been put on the *camino* by God. One must assess one’s desire and choose how one will respond to God’s grace revealed in their encounter¹⁶. In other words, a person is asked to respond with obedience in this encounter between the grace and person. In addition, on *camino*, as one’s reality changes, one is asked continuously for different, appropriate responses. Ruiz Pérez touches on how Ignatius, in the *Autobiography*, journeyed on his *camino* and met the changing realities and

¹⁴ *Ibid.*

¹⁵ *Ibid.*, 264.

¹⁶ *Ibid.*, 265.

how he transformed in his way of responding to each reality, that is, his way of living in response to the changing circumstances¹⁷.

Furthermore, Ruiz Pérez illustrates God as also one on *camino*, coming closer to the person. In the encounter between the grace and person, on the one hand, there is the centrifugal movement away from ourselves, towards God and His will in the future and unknown situations. On the other hand, there is also a centripetal movement of God who is always present and active in the here and now, as found in the *Contemplation for Attaining Love* [*Sp. Ex.* 230-237]. In a sense, God is also on *camino* towards human being. Ruiz Pérez beautifully summarises the encounter between God and a person as a mutual encounter of two pilgrims in which the mystery of God and the mystery of a person are revealed more and more as the *camino* continues¹⁸.

2.2. *Mociones* and Discernment

The *camino* of Ignatius of Loyola precisely began with his encounter with God and His grace, to which Ignatius his human response with the help of discernment. The first conversion of Ignatius happened on his sickbed in his castle home in Loyola after he was gravely injured in the battle of Pamplona (1521)¹⁹. That conversion was inspired from reading two books, namely *la Vita Christi* by Ludolf of Saxony and *Flos Sanctorum* by Jacopo of Varazze who was a Dominican Archbishop of Genoa in the thirteenth century²⁰ [*Au* 5]. Ignatius initially wanted to read more worldly books on “tales of chivalry” but could not get access to them. Instead, these two books were given to him. Upon his reading, he soon experienced different thoughts, specifically two distinctive thoughts, that he was left “dry and discontent” or “content and happy” [*Au* 8]. He was not aware of them much “[...] until one time when *his eyes were*

¹⁷ *Ibid.*, 266.

¹⁸ *Ibid.*, 267.

¹⁹ Cf. [*Au* 1-2].

²⁰ Apparently, both books in Spanish translations were available from the early sixteenth century. Cf. Munitiz and Endean, *op. cit.*, 361.

opened a little²¹, and he began to marvel at this difference in kind [...] [Au 8]²²” and he realised the difference between them as one from the devil and the other from God. Following this passage, Câmara notes about this experience of Ignatius that “this was the first reflection he made on the things of God; and later, when he produced the *Exercises*, it was from here that he began to get clarity regarding the matter of the differences in kind of spirits [Au 8]”. It is truly the grace of God that initiated this conversion, from which Ignatius first began seeing the world anew by recognising the things of God²³.

Later, with these new eyes through which he could distinguish between the two different spirits, Ignatius desired to renounce his worldly life and chivalrous dreams in order to follow the ways of saints of whom he was reading. Cusson notes that this conversion brought “a double fruit”: the first fundamental election was the total re-orientation in the new style of life in God, while the second aspect is more open-ended and less definitive than the first choice²⁴. Ignatius was torn between two options; first, joining the Carthusians’ life of cloister and obedience, an idea especially influenced by *Vita Christi*, which was written by a Carthusian monk (thus called “*el cartujano*” in Spanish), or second, following examples of the saints in the *Flos Sanctorum*, especially of Sts. Francis and Dominic, in the life of pilgrimage, in penance and poverty²⁵. Leturia finds that Ignatius seemed to prefer the second choice following Sts. Francis and Dominic, but he notes that it was not for the apostolic ideal²⁶.

Therefore, after receiving the grace of an ability to distinguish the spirits, Ignatius began to have within himself certain desires for action and accordingly made the elections, firstly of a definite change in his style of life and secondly of a more open-ended decision to do pilgrimage in penance and poverty. This demonstrates perfectly what Câmara says of the experience of Ignatius in Loyola regarding the election and the discernment of spirits; “As for the elections, he told me specifically that he had drawn them from that variety of spirit and

²¹ Cf. “little by little during his convalescence he became resolved to serve God, even though at the time divine providence gave him more a good intention and will than *any light* of understanding about divine things”, [*Summ. Hisp.* 9]; “with the grace of the Lord and by a simple intention of good will that *enkindled* his understanding of divine things, day by day during his convalescence he began to change”, [*Epistola* 3]. Both use the noun *lumbre*.
²² The emphasis is mine.

²³ Cf. Tomáš Špidlík, *Ignacio de Loyola y la Espiritualidad Oriental: Guía apara la lectura de los Ejercicios Espirituales*, (Bilbao-Santander: Mensajero-Sal Terrae, 2008), 74.

²⁴ Gilles Cusson, *Biblical Theology and The Spiritual Exercises*, trans. Mary Angela Roduit and George E. Ganss, (Saint Louis: The Institute of Jesuit Sources, 1994), 9. Cf. Leturia, *op. cit.*, 98.

²⁵ *Ibid.*, 97. Cf. [Au 7].

²⁶ Cf. Leturia, *op. cit.*, 101.

thoughts which he had had when he was in Loyola, when he was still ill from his leg [*Sp. Ex.* 99]”. This also more importantly demonstrates that the discernment of the spirits and the discernment of God’s will, that is, the election, are distinctive things and that the discernment of the spirits is the prerequisite to making an election, to discern the will of God²⁷.

As noted earlier, the conversion of Ignatius in Loyola was far from a total conversion into a profound spiritual life, as he still bore much of the culture and formation that he had received as gentleman, knight and courtier of his time. However, it was a start, and he began his pilgrimage to Jerusalem with the gift of discernment of spirits and consequently of election, which allowed him to journey through an open road, responding to emerging new. Most of all, through this *camino*, he would learn more about the discernment of spirits and the election, and master them more and more while growing deeper in his spiritual life and especially in relationship with Christ, under the guidance of God as “schoolteacher [*Au* 27]”.

2.2.1. *Mociones*

As was obvious in the case of Ignatius’ conversion in Loyola, *moción*, that is, movement, plays one of the most important parts in the Ignatian spirituality in general and especially in the *Exercises*. Along with it naturally comes the discernment of *mociones*: what are they? Where do they come from? To where do they lead us? Thus, it is fitting that Ignatius titled the first set of rules on the discernment of spirits as “Reglas para en alguna manera *sentir*²⁸ y *conocer*²⁹ las varias *mociones* que en la ánima se causan: las buenas para recibir y las malas para lanzar (Rules by which to *perceive* and *understand* to some extent the various *movements* produced in the soul: The good that they may be accepted and the bad that they may be rejected) [*Sp. Ex.* 313]”³⁰. It is to experience and to understand those movements in the soul in order to distinguish the good and the bad, and to accept the good ones while rejecting the bad ones. Therefore, the understanding of *moción* is the foundation from which one can relate with God

²⁷ Cf. Jules J. Toner, *A Commentary on Saint Ignatius’ Rules for the Discernment of Spirits: A Guide to the Principles and Practice*, (Saint Louis: The Institute of Jesuit Sources, 1982), 12-13;

²⁸ “Notorio es a todos llamados los cinco sentidos corporales, la vista, el oído, el gusto, el olfato, y el tacto, y muchas veces sentir, se pone por entender”, *TLC* II, 26. Melloni suggests to translate *sentir* in modern sense as “experienciar” or “hacer experiencia de algo”, that is, “to experience”. As for the definition of *sentir* in its use in the Ignatian texts, it is about “a unifying resonance of the sensitive, affective and cognitive realm that also includes the intangible plane of the spirit”. He emphasises that it has inner and spiritual nature. Cf. Javier Melloni, “Sentir”, in *DEI* II, 1631-1637.

²⁹ “Tener noticia de alguna cosa”, *TLC* I, 233.

³⁰ Emphasis is mine.

in a dialogical way in which one experiences and knows inner movements and discerns and makes decisions in response to them. Indeed, Ignatius' concept of *moción* is central to the understanding of discernment and then later of making the election.

Moción is not a common term among the spiritual authors of Spanish language and even *TLC* does not contain an entry in its work³¹. *DCECH* defines it as “movement”³² and *DiccAut* as “Metaphorically it means the alteration of the spirit, that moves or inclines to some species to which they have persuaded him. It is frequently said of the devout things” and “the inner inspiration that God causes in the soul in the view to the spiritual things”³³. It is considered to be a word unique to and actually created by Ignatius. Its origin is from Latin *motio* which then in his typical manner, Ignatius changed it into a Spanish noun with suffix *-cion*, which was the linguistic tendency at his time, and made it as one of his lexicon³⁴. The term *moción* in Spanish can be found 74 times in the Ignatian texts according to *la Concordancia ignaciana*³⁵ and in the *Exercises*, total 9 times: 6, 182 (twice), 227, 313, 316, 317, 329 and 330. It is also mentioned 10 and 6 times in the letters written by Ignatius and by commission respectively³⁶.

In the study by García Domínguez about the Latin texts of the *Exercises*, of those that would have been known by Ignatius and/or would have been considered to be Ignatian or at least very close to him, *mociones* are translated as *motiones* but very often it is translated into other expressions. In *Versio Prima*, he finds the Latin translations to be movement, inner movement of the soul, movement of the reason or of the affectivity, or spirit that stirs up the soul while in *Vulgata*, movement of the soul, shock, ruling or judgement of the reason, appetite of the flesh, and something that tends to move, attract and change³⁷. Meanwhile, in two texts of the so-called “adapted” *Exercises* (*Exercitia Magistri Ioannis* and *Textus Coloniensis*), it is

³¹ José García de Castro Valdés, “Moción”, in *DEI* II, 1265.

³² “Mover”, *DCECH* IV, 170.

³³ “Metaphoricamente significa la alteración del ánimo, que se mueve o inclina a alguna especie a que le han persuadido. Dícese frecuentemente de las cosas devotas”, “Se toma también por la inspiración interior que Dios ocasiona en el alma, en orden a las cosas espirituales”, *DiccAut* IV, “Diccionario de Autoridades (1726-1739)”, la Real Academia Española, accessed 20 Oct 2020, <http://web.frl.es/DA.html>.

³⁴ Luis María García Domínguez, “La moción en los textos ignacianos”, (Loyola: International Symposium on Psychology and Spiritual Exercises, 2019) (In print), 2, footnote 2.

³⁵ 60 times in the *Spiritual Diary*, 9 times in the *Exercises*, 3 times in the *Constitutions*, once in the *Autobiography* and also once in the *Deliberation about the poverty* (L2). Cf. “Moción”, in *Concordancia*, 383-385. García Domínguez also includes the only incident of *motiones* in the *Latin Directorio* (D3). García Domínguez, *art. cit.*, 3.

³⁶ *Ibid.*

³⁷ *Ibid.*, 5.

translated as inner movement of the soul and spirit that stirs up the soul and moves the mind³⁸. Therefore, if the Latin translations give some indications, *moción* is an inner movement of the soul and the mind that is stirred up by spirit, via the reason or the affectivity.

However, there is a certain different understanding of *moción*. García de Castro defines it as mainly consisting of thoughts (*pensamientos*), but in a wider semantic spectrum in the usage of Ignatius than the narrow rationality that is of the elaboration of ideas. It includes the imagination, the fantasy or other contents recalled through memory, as shown in the *Autobiography*, where he occasionally uses those terms interchangeably³⁹. According to him, *moción* is an agitation and a movement within the spirit of the person but not an agent of movement itself. It does not move towards something but rather, passes through a person and moves him/her towards perception, understanding, desire, or towards the world of his/her intentions and desires. It is primarily about the way of knowing and sensing in a more truthful way, which on one hand, is the consolation like of Jesus, and on the other hand, in more limited way, which is desolation. Thus, he also calls *moción* “a sentient intelligence of the world (una inteligencia sentiente del mundo)”⁴⁰.

On the other hand, while García Domínguez agrees with the definition of *moción* being of thoughts, he adds that there is an important aspect of emotion; “the Ignatian *moción* is an emotion that remembers and imagines, that causes/provokes thoughts and reflections, that make us inclined to a decision and move us to act, and that is caused by God or by one’s own psychism”⁴¹. His reason is that *moción* was heavily used in the *Spiritual Diary* with much greater frequency than used in all other Ignatian texts, which points to the emotional rather than the cognitive⁴². Meanwhile, Eduard thinks that the *mociones* are desolation and consolation, which are objects of discernment, and emphasises the spiritual aspect by saying that the

³⁸ *Ibid.*

³⁹ García de Castro, “Moción”, 1265.

⁴⁰ José García de Castro Valdés, *El Dios Emergente: Sobre la «consolación sin causa»*, (Bilbao-Santander: Mensajero-Sal Terrae, 2001), 119.

⁴¹ García Domínguez, *art. cit.*, 15. He then develops further about the understanding of the evil spirit in the present day and this opens up a very different but interesting discussion, which may put a different light on the understanding of *moción*, with considerable implications on the understanding of the Ignatian spirituality itself. However, that is beyond the scope of the current work. Cf. *Ibid.*, 7-8.

⁴² To obtain a better grasp of the definition, it may require a further thorough study on the use of *pensamientos* in the Ignatian texts as well as *espíritus* in the context of discernment, along with *mociones*. The study on *deseo* and *voluntad* in relation to them also is necessary.

discernment of *mociones* requires the grace of God⁴³. He seems to indicate that the inner *mociones* are caused by various kinds of spirits that come from outside⁴⁴. Conclusively, while it is still debateable which comes first, the thoughts or the emotions⁴⁵, the Ignatian texts seem to indicate that *moción* holds both cognitive and emotional qualities.

According to Ignatius, the *mociones* can originate from three distinctive ways [*Sp. Ex.* 32]. Firstly, from our own will, as he writes, “arises simply from my free will”. In contrast, the other two come from outside: from the good spirits and from the bad spirits. As noted earlier, Ignatius distinguishes them into two categories; consolation and desolation, and they become the foundation in the search for the will of God. For the purpose of learning how to distinguish and respond to the consolations and desolations, Ignatius proposes two sets of rules on discernment of spirits [*Sp. Ex.* 313-327, 328-336], each designated to the First Week and the Second Week of the *Exercises*. However, while most of the rules are about discernment of spirits itself, in the first set, eight out of twelve rules [*Sp. Ex.* 318-327] focus more on how to respond in times of consolation and desolation. These rules seem more like instructions on how to live through times of consolation and desolation⁴⁶.

These two sets of rules are intended for the distinctive stages of the *Exercises* and thus the different stages and levels of the spiritual life. Špidlík takes note of the spiritual progress between the two sets of rules, while acknowledging that there is more spectrum of stages in the progress than two⁴⁷. It is also interesting to compare the different words used in the titles for each set of rules. The first set uses “to experience and understand (*sentir y conocer*)” the spirits of the good and the bad in order to take or reject accordingly, as if to say that the first step is about being able to sense and recognise the *mociones* and their differences. Then, the second set mentions discerning/discernment (*discreción*⁴⁸) of the spirits in order to better discern the

⁴³ Eduard López Hortelano, “Los ejercicios espirituales de san Ignacio. Análisis del texto como proceso helicoidal y especular”, *Estudios Eclesiásticos* 93 (2018): 141.

⁴⁴ *Ibid.*, 142, footnote 28.

⁴⁵ Cf. *Ibid.*, 15, footnote 48. Most likely they are interconnected in such a way that they mutually influence each other, in a holistic view of human being.

⁴⁶ Cf. Toner, *A Commentary*, 14. For this reason, he proposes their titles to be “rules or instructions for discerning and opening oneself to the Holy Spirit in light and darkness” or “for listening and responding to the Holy Spirit”.

⁴⁷ Špidlík, *op. cit.*, 74.

⁴⁸ “Prudence, judgment and knowledge with which things are distinguished and recognized as they are, and it serves to govern the actions and way of proceeding, choosing those that are the most on purpose (Prudencia, juicio y conocimiento con que se distinguen y reconocen las cosas como son, y sirve para el gobierno de las acciones y modo de proceder, eligiendo las más a propósito)”. The Latin word *discretio* is mentioned as its origin, *DiccAut* III. *TLC* only notes an adjective form discrete saying that it derives from *discernir*, *TLC* I, 322. Seemingly an

mociones of consolation and desolation in a more complex and nuanced reality, which is for more experienced and mature persons on the spiritual *camino*.

In fact, in the *Annotations* at the beginning of the *Exercises*, Ignatius advises to introduce the two rules of the discernment of spirits to the exercitants if the particular need arises regarding the consolations and desolations [*Sp. Ex.* 8]. However, he distinguishes the two rules to be given according to the stage of the *Exercises* as well as the stage of the spiritual life of the exercitant. If one is a beginner without experience of spiritual life and is in the First Week, while the rules of the First Week would be helpful, the rules of the Second Week should not be given because it will do more harm than profitable [*Sp. Ex.* 9].

2.2.2. Consolation and Desolation: The Rules for the First Week

In the first set of rules, Ignatius defines consolation as “when any interior movement is produced in the soul that leads her to become inflamed with the love of her Creator and Lord, and when, as a consequence, there is no created thing on the face of the earth that we can love in itself, but we love it only in the Creator of all things [*Sp. Ex.* 316]”. It gives “true gladness and spiritual joy [*Sp. Ex.* 329]”. It is also “when one sheds tears that lead to love of one’s Lord” because of “grief over one’s sins, or over the Passion of Christ Our Lord, or “over other things expressly directed towards His service and praise [*Sp. Ex.* 316]”. Last but not least, it is “every increase of hope, faith and charity”, “all interior happiness that calls and attracts a person towards heavenly things” and “the soul’s salvation, leaving the soul quiet and at peace in her Creator and Lord [*Sp. Ex.* 316]”. It is worth noticing that in the *Exercises*, consolation is mentioned much more often than desolation and thus, it may lead to a conclusion that consolation is much more important to Ignatius than desolation⁴⁹. It is fitting, therefore, that Ignatius frequently expresses his spiritual and religious experiences in terms of consolation. Consolation (in tandem with its opposite, desolation) is therefore the key to understand the process of discernment, and through it, the process of election⁵⁰.

important term in the Ignatian Spirituality, *Discreción* is only mentioned twice in the *Exercises* [176, 328] and the adjective *discreto* is never used in it. However, *discreto* is found 12 times in the *Constitutions*.

⁴⁹ García Domínguez, *art. cit.*, 7. According to *Concordancia*, the words *consolación* and *consolar* appear 93 times in comparison to 35 times of *desolación* and *desolar*. García Domínguez further states that in the twelve volumes of letters and writings, the word with root in *consol* is found 896 times and the word of *desol* 14 times.

⁵⁰ García de Castro, *El Dios Emergente*, 111-123.

On the other hand, desolation describes the total opposite of consolation; “darkness and disturbance in the soul, attraction towards what is love and of the earth, anxiety arising from various agitations and temptations [*Sp. Ex.* 317]” and it fills with “the sadness and distress inspired by the enemy [*Sp. Ex.* 329]”. This leads to “a lack of confidence in which the soul is without hope and without love”, and “thoroughly lazy, lukewarm, sad, and as though cut off from one’s Creator and Lord [*Sp. Ex.* 317]”.

Ignatius then offers some rules and ways to respond to consolation and desolation. He says that “as consolation is contrary to desolation, the thoughts born of consolation are contrary to the thoughts born of desolation [*Sp. Ex.* 317]”. Thus, in consolation, the good spirit is the guide and counsel while in desolation, the bad spirit takes the lead. Therefore, in desolation, one should not change but stay “firm and constant in the resolutions and decision” [*Sp. Ex.* 318], and should strive to go opposed to desolation [*Sp. Ex.* 319] and to be patient [*Sp. Ex.* 321], believing that God “has still left them a grace which is sufficient for their eternal salvation [*Sp. Ex.* 320]” and that from Him, “one has great power (if grace is enough) to resist every enemy [*Sp. Ex.* 324]”. On the other hand, in consolation, one should “humble and lower oneself [*Sp. Ex.* 324]” and should prepare for the time of desolation [*Sp. Ex.* 323].

Moreover, Ignatius offers three images to illustrate the manners in which “the enemy of human nature” attacks a person. Firstly, one undertaking an active spiritual life is to confront boldly with courage and to act directly opposed to the enemy of the human nature. He notes, like a woman in a fight with a man⁵¹, “the rage, vengeance and ferocity of the woman overflow and know no bounds”, and “no beast on the face of the earth is as ferocious as the enemy of human nature in the intense malice” [*Sp. Ex.* 325]. Secondly, the enemy is like a false lover who wishes to be hidden and not discovered and wants his deceitful and dishonest words and plans to be kept as secret in order to fulfill his malicious purpose [*Sp. Ex.* 326]. Therefore, it is important to open up honestly all the motions within oneself to the one who gives the *Exercises* and it is essential to have an expert in the discernment as a guide in the *Exercises*⁵². Lastly, as the last rule of the first set, Ignatius represents the enemy as a military leader who inspects the fortification and defence of a castle seeking to find its weakest point in order to

⁵¹ This image may not be very appropriate and suitable for the present-day sensitivity and it asks for a decent alternative.

⁵² Cf. Špidlík, *op. cit.*, 78.

attack it [*Sp. Ex.* 327] and thus, we should be aware of our spiritual, moral, virtuous, and theological weak points in our life and be vigilant.

2.2.3. The Rules for the Second Week

In the second set of the rules, which are to be given to those who are more advanced in their spiritual *camino* in the Second Week of the *Exercises*, Ignatius first reminds the exercitant of the characteristics of God and angels against the enemy: God and the angels work against the effects of desolation and vice versa, that is, they fill a person with “true gladness and spiritual joy” while expelling “the sadness and distress inspired by the enemy” who “fight[s] against this joy and spiritual consolation by bringing forward specious arguments, subtleties and one fallacy after another” [*Sp. Ex.* 329].

Consolation can come to a person with or without cause. If it is without cause, which means that “without any previous perception or understanding of some object due to which consolation could come about through the mediation of the person’s own acts of understanding and will”, it can only be from God because only He can “enter the soul, and to leave her, and to arouse movements which draw her entirely into love of His Divine Majesty” [*Sp. Ex.* 330]. However, one who has received the consolation without cause should “scrutinize the experience carefully and attentively” in order to distinguish (*discernir*⁵³) the exact moment of the consolation from the time immediately proceeding it. This is because during this following period after the consolation, “it often happens, owing either to thinking based on conclusions drawn from the relations between our own concepts and judgements, or to the agency of the good or bad spirit, that we form various plans and opinions that are not directly given to us by God Our Lord” [*Sp. Ex.* 336].

On the other hand, consolation with cause can be from the good or the bad angel and hence it requires discernment [*Sp. Ex.* 331]. Here, Ignatius warns of “an angel of light”⁵⁴, a disguise of the bad angel who “enter[s] the devoted soul in her own way and [...] leave[s] with

⁵³ “To use to commonly distinguish a thing from the other and to make judgement of them (vale vulgarmente distinguir vna cosa de otra,y hazer juyzio dellas)”, *TLC* I, 321. Interestingly, contrary to its significant importance in the *Exercises* and in the Ignatian spirituality in general, its noun form *discernimiento* cannot be found in any of Ignatian texts. Its verb form *discernir* is used only here in the *Exercises* [336]. Cf. Michael J. Buckley, “Discernment”, in *DEI* I, 607-611.

⁵⁴ Cf. 2 Cor 11:14.

his own profit”. In another words, by offering “good and holy thoughts well adapted to such a just soul”, the bad angel leads the person little by little “into his hidden snares and his perverted purposes” [*Sp. Ex.* 332].

Therefore, Ignatius suggests strongly to be extremely attentive to the whole course of the *mociones*, that is, the beginning, middle and end of the course of the *mociones*. If the entire course of the beginning, middle and end are good and lead towards to God, that means that it is from the good angel. However, even though the beginning is good, if the middle and especially the end lead us to “bad, or distracting, or less good than what one had previously intended to do, or if in the end the person is weakened, upset or distressed, losing the peace, tranquillity and quiet previously experienced”, this is from the bad angel, “the enemy of our progress and eternal well-being” [*Sp. Ex.* 333]. This invites the more seasoned traveller on the spiritual *camino* to be always attentive to the course of the *mociones* and especially when one finds, at the end, to be in a place to which the enemy has led, one should reflect on the course of the *mociones* to find the origin or where the course went astray. From that reflective process, one can recognise how one was led little by little away from “the state of gentleness and spiritual joy” to “his depraved intentions”. Here Ignatius recommends taking note from this reflection on the experience in order to “put on one’s guard in the future against his habitual deceits”⁵⁵ [*Sp. Ex.* 334].

Moreover, Ignatius illustrates how to notice the good angel or the bad angel entering into our soul. The logic is this; when the disposition of a person is similar to the spirits entering, the spirits enter in peace and quietly “as someone comes into one’s own home opening the door”. However, when the disposition is contrary to the spirits entering, “the spirits enter with noise and disturbance”. That means that when a person is moving from good to better, the good angel would touch “sweetly, lightly and gently, like a drop of water going into a sponge” while the bad angel would touch the soul “with noise and disturbance, as when a drop of water falls on a stone” [*Sp. Ex.* 335] and vice versa.

⁵⁵ This can be connected with the general examen of consciousness [*Sp. Ex.* 32-43], especially with the particular daily examen [*Sp. Ex.* 24-31], reflecting on a particular sin into which one is prone to fall, especially as a preparation to receive the *Exercises*. Cf. Cusson, *op. cit.*, 48-49. In addition, the image of a castle [*Sp. Ex.* 327] with the enemy scrutinising and attacking its weakness resonates here.

2.2.4. Discernment of the *Mociones* on *Camino*

From the very beginning, the sensing and recognising the inner *mociones* is the key to the *Exercises*. Even after the first prayer, while following points directed by the one who gives the *Exercises*, the exercitant is to conduct an examen on prayers especially noting how the *mociones* have felt within the prayers, and to talk about them to the one who gives the *Exercises*. Without it, that is, if there is no *moción* within the exercitant, there cannot be any guidance to be given to him/her but only to ask whether the instructions are being followed and whether the exercitant is actually praying at all [*Sp. Ex.* 6]. The existence of the *mociones* is the basis of the *Exercises* as spiritual exercises. That means that the sensing and recognising the *mociones* is essential to making progress in the exercises. Therefore, these rules are of great importance in realising the *Exercises* as a spiritual experience. Furthermore, as we will see later, the *mociones* and the discernment of them are the essential elements to make the election through what is known as the First Time and the Second Time.

However, the most significant value of them is after the *Exercises*. The discernment of the *mociones*, learnt through the *Exercises*, does not stop at the end of the *Exercises*, but rather, as the fruit of the *Exercises*, one must continue in daily life to be in touch with the *mociones* to discern the will of God⁵⁶. It can be realised with another prayer that is learnt in the *Exercises*, the examen. Together with it, the discernment of the *mociones* is one of the greatest fruits of the *Exercises*, which one shall continue in one's *camino* of life, enabling one to experience, understand and discern God's presence and will.

2.3. The Elements of Discernment in the *Spiritual Exercises*

In order to discern God's will, there needs to be more elements to consider than just discerning the *mociones*. In this section, some of the main elements of the *Exercises*, which provides the foundation to discern the will of God shall be considered, namely, the Principle and Foundation, and the meditations of the Call of the Earthly King, of the Two Standards, of Three Classes of Persons and of Three Kinds of Humility.

⁵⁶ Cf. Toner, *A Commentary*, 14-15.

2.3.1. The Principle and Foundation

The Principle and Foundation is something at odds with the other elements in the *Exercises*. It stands by itself, without any preamble or explanation as to when and how to use it to pray or meditate, nor are there any instructions regarding duration or frequency, unlike the other exercises. There is no “*modo y orden*” given with the text. The text itself is believed to have first formulated in Manresa and then developed through time in Paris and then in Rome to the text that we know today⁵⁷. At first, it was understood to be a statement that is to be declared (*declarar*) as a reminder after the long preparation for the *Exercises*. But later when the preparation could not be as long as Ignatius had wished, it became a part of the *Exercises*, as a preparation of three to four days with the consideration on the *Fundamento*, and on the particular and general examens⁵⁸. Thus, it was given as points for meditation and was divided into three points: the end of man, the means and the difficulty⁵⁹.

Nonetheless, consistent with its title, it holds literally a very essential foundation for the experience of the whole *Exercises*, if not also for the spiritual life that comes afterwards: “To attain the goal of the Exercises, a thoroughly complete and many-sided penetration of the Foundation is of capital importance”⁶⁰. As a dedicated meditation, it would prepare an exercitant to open the mind and kindle the generosity and disposition required to conduct the *Exercises* by introducing “an inspiring perspective” and a vision of the whole⁶¹. In addition, while it may take some time on the part of exercitant to fully grasp the meaning of the *Fundamento*, it establishes the framework of the whole scheme, by which the exercitant can understand the foundation and enter into the *Exercises*⁶².

The *Fundamento* first describes the relationship between God the Creator and human beings as creature, and the mission that human beings are created and called for, namely “to

⁵⁷ Cf. Santiago Arzubialde, *Ejercicios Espirituales de S. Ignacio: Historia y Análisis*, 2ª ed. (Bilbao-Santander: Mensajero-Sal Terrae, 2009), 113. Cusson believes that it was first composed in Alcalá but as noted by the editor of his book, Coathalem’s claim that the main substance of the *Fundamento* is from Manresa but the literary style comes from Paris sounds reasonable. Cusson, *op. cit.*, 47, footnote 12.

⁵⁸ *Ibid.*, 48-49.

⁵⁹ Cf. *Ibid.*, 49. On footnote 17, Cusson mentions some examples of different divisions of points; into three by Canisius and into four by Polanco; “creation and the end of man, the end of creatures, the use of creatures, indifference”.

⁶⁰ *Ibid.*, 49.

⁶¹ Cf. *Ibid.*, 50-51; Elías Royón, “Principio y fundamento”, in *DEI* II, 1491-1498; [*Sp. Ex.* 5]

⁶² Cusson, *op. cit.*, 51.

praise, reverence and serve God Our Lord, and by so doing to save his or her soul [*Sp. Ex. 23*]”. This is the end, purpose of the three points: It states that human beings are created and receive life from God for a reason, with a purpose. Royón finds that human beings, as the creation of God, have a vocational sense, created for a mission, and each one of those who make the *Exercises* are called very specifically by God into his/her own personal and unique vocation with his/her freedom and identity⁶³.

Then, the *Fundamento* describes the relationship between other creatures and human beings. It is the second of the three points about the means. The purpose of the creatures is noted as “created for human beings in order to help them pursue the end for which they are created [*Sp. Ex. 23*]”. Human beings are to see God in the creatures and thus recognise them as gifts of God, according to the later meditation of the *contemplatio*. Therefore, human beings can love the creatures in God and can love God in them⁶⁴.

Finally, the *Fundamento* addresses the attitude and disposition in relation to the creatures, particularly what he calls indifference. This is the difficulty in the three points. Royón understands indifference as used in this context to mean “placing oneself entirely in the hands of God”; the indifference, surrendering to God’s hands, is integral to balancing the end and the means out of love and inner freedom from the disordered attachments⁶⁵. This use of the word “indifference” is not drawing upon the meaning of being uninterested or apathetic, but rather, challenges the exercitant to surrender to the transcendental God while seeking and finding Him in the immanence of the creatures⁶⁶. In addition, the four fundamental elements that Ignatius mentions, namely, health, riches, honour, and life, are more concerned with the human existence and concern for security, that is, in the relation with the own biological life, the relation with the things, the relation with the people, and the overall relation with the existence. The indifference thus challenges the exercitant to abandon one’s dependence on security related to the creatures and to rely solely on God⁶⁷.

⁶³ Royón, *art. cit.*, 1492.

⁶⁴ Cf. *Ibid.*, 1492. “Loving him in all creatures and all creatures in him [*Co 288*]”.

⁶⁵ *Ibid.*, 1493.

⁶⁶ *Ibid.*

⁶⁷ Cf. *Ibid.*; Javier Melloni, *La Mistagogía de los Ejercicios*, (Bilbao-Santander: Mensajero-Sal Terrae, 2019), 127.

Royón sees the indifference as not a fruit of our own action but states rather that, “God put us in indifference as a fruit of all the process of grace of the four Weeks of the experience of the Exercises”⁶⁸ That is to say, in the words of Arrupe, “[s]uch an attitude is necessarily a result of the purifying and liberating action of the Spirit impelling whoever possesses it to seek God in all things, to make himself available, to place himself, in Ignatius' expression, «entirely at the disposition of the divine will»”⁶⁹. It is about recognizing the relative nature of the created things against the view of the absolute nature of God⁷⁰.

With regards to discernment, this indifference most importantly fosters the proper attitude for discernment and then election. The aim of the *Exercises* is about preparing and disposing one's soul in order to seek and find the divine will while ordering one's life from all the disordered attachments [*Sp. Ex.* 1, 21]. This attitude and disposition of indifference permits the exercitant to enter into such dynamic of the *Exercises*, involving discernment of spirits and then the election of the will of God for him/herself. There are many elements of the *Exercises* inevitably connected with the *Fundamento*. These connections shall be noted as they are addressed in the following sections.

2.3.2. The Call of the Earthly King

The Call of the Earthly King [*Sp. Ex.* 91-100] is situated between the end of the First Week and the first full day of the Second Week [*Sp. Ex.* 101], as if intended to serve as a bridge⁷¹. It is called “the second Foundation” because it functions as the groundwork for the following contemplations and because Jesus Christ is presented as the realisation of the ideal, the incarnated ideal⁷². It may appear more like a consideration, similar to the *Fundamento* or Three Kinds of Humility [*Sp. Ex.* 165-168], but in contrast to those meditations, the Call of the Earthly King specifically asks for the following grace: “not to be deaf to His call but to alert to fulfil His most holy will to the best of my ability [*Sp. Ex.* 91]”. It, however, lacks the colloquy, which makes it less like a prayer and more like a consideration⁷³.

⁶⁸ Royón, *art. cit.*, 1493.

⁶⁹ Pedro Arrupe, “On Apostolic Availability (19 October, 1977)”, *Acta Romana* XVII (1980), 137.

⁷⁰ *Ibid.* Cf. [*Sp. Ex.* 234].

⁷¹ David L. Fleming, “Reino”, in *DEI* II, 1564.

⁷² Cf. *Ibid.*, 1562; *Obras*, 174.

⁷³ Fleming, *art. cit.*, 1562-1563.

It is divided into two parts: the first part of the human, earthly king and the second part of Christ Our Lord. Both “kings” call to the world to join them in their works and ask for a response. The Call of the Earthly King is often considered a parable because it seems to juxtapose the earthly king and Jesus in order to meditate better on the call of Christ. The human king is one of the medieval era, who remains of the call of the king for the Crusades and the responses of his noble knights to it⁷⁴.

The second part consists of three points; the call of Christ Our Lord to all the world and two kinds of responses. The call of Christ utilises the interpersonal tone and language of the call of the human king. In the call of the human king, the word “with me (*conmigo*)” is used three times in describing the manner of following the king and living and working with him and “like me⁷⁵ (*como yo*)” is used once [*Sp. Ex.* 93]⁷⁶. “Like me” is used to indicate the manner of living, namely, to eat (*comer*), to drink and to clothe (*beber y vestir*), and “with me” is used for “to come (*venir*)”, “to work (*trabajar*)”, and “to take part (*tener parte*)”, in a sense of sharing and accompanying together. Then, in the call of Christ, “with me (*conmigo*)” is used twice [*Sp. Ex.* 95] and is used for “to come (*venir*)” and “to work (*trabajar*)”. These repeated expressions manifest important elements in the followership of Jesus and His disciples: the personal relationship with Christ, the call of Christ and the apostolic service shown in working together with Christ⁷⁷. With evident weight and importance, the language continues to state that, “by following me in my suffering, they may also follow me into glory”. This *camino* that Christ invites us on demands that we follow Christ and participate in His mission, even through the Passion and the death so that we may join Him into the glory of the Resurrection.

In the second point, the response of “all who have judgement and reason” is “to offer themselves completely for the task” [*Sp. Ex.* 96]. Here, the rationality seems to contribute a point of emphasis in that, after making sense of such a call, reasonable listeners responded accordingly. However, the third point demonstrates what could be considered a more ideal response from a group described as “those who will want to respond in a spirit of love, and to distinguish themselves by the thoroughness of their commitment to their eternal King and universal Lord (los que más se querrán afectar y señalar en todo servicio de su rey eterno y

⁷⁴ *Ibid.*, 1563.

⁷⁵ The English translation is “as I” in the translation of Munitiz and Endean.

⁷⁶ The second “conmigo” may have been “como yo”. This may have meant “to work like me or as I do”. Cf. *Obras*, 175, footnote 83.

⁷⁷ Fleming, *art. cit.*, 1564.

señor universal) [*Sp. Ex. 97*]⁷⁸”. The response definitely conveys a stronger sense of affection, generosity and loyalty, in addition to the rationality displayed by the first response⁷⁹.

Therefore, the consequent oblation [*Sp. Ex. 98*] can be regarded as a colloquy of the ideal of a generous person because such a response would not be possible for the exercitant at this moment of the *Exercises*. However, it offers a sense of direction and a goal with which the exercitant can prepare for the following contemplations and Weeks, desiring the same desire as the oblation⁸⁰. Indeed, it is the dream of Christ to which we are invited as disciples, and it is our dream that our life and action can be in accordance with the dream of Christ⁸¹.

The Call of the Earthly King clearly builds upon the *Fundamento* for the following Weeks. It can be understood as the meditation of mercy that helps to conclude the First Week with the experience of God as the Saviour and the forgiver. Being forgiven from sins, the exercitant is then invited and called by Christ to work together. In such a way, it is not only the experience of being a recipient, but also of being called as collaborators in God’s salvific action and sharing in this mission. Hence, the Call of the Earthly King builds upon the *Fundamento*, joining the gift of Christ with the cooperation and participation of the exercitant in the redeeming work of God. It provides the flesh to the *Fundamento* in reality, as if incarnated, in the Incarnated Word.

2.3.3. The Two Standards

In the *Exercises*, the meditation of the Two Standards [*Sp. Ex. 136-148*] is to be introduced on the fourth day of the Second Week [*Sp. Ex. 136*], which is followed by the Preamble for the Consideration of States of Life [*Sp. Ex. 135*]. The Two Standards, Three Classes of Persons [*Sp. Ex. 149-157*] and Three Kinds of Humility [*Sp. Ex. 165-168*] are presented in order to engage exercitant in the process of preparation before the Election. The two Standards is intended for better understanding, Classes of Persons is more about the will and Kinds of Humility focuses more on the affectivity. All three of these meditations should

⁷⁸ Cf. Ganss, *op. cit.*, 54. “Those who desire to show greater devotion and to distinguish themselves in total service to their eternal King and universal Lord”.

⁷⁹ Dalmases notes that these two kinds of [*Sp. Ex. 96 and 97*] do not represent two states of life but two grades of generosity to respond to the call of Christ. The states of life come from [*Sp. Ex. 135*] onwards. Cf. Cándido de Dalmases, *Ejercicios Espirituales Ignacio de Loyola*, (Santander: Sal Terrae, 2019), 89.

⁸⁰ Fleming, *art. cit.*, 1564.

⁸¹ *Ibid.*, 1565.

help one to become interiorly prepared and disposed to know the way to choose well while being free to do so⁸². At the end of the Preamble, it states that “[w]e shall also think about how we *ought to dispose ourselves* in order to come to perfection in whatsoever state or way of life God our Lord may grant us to elect [*Sp. Ex. 135*]”⁸³.

The Two Standards is the first among the meditations of election in the strict sense and provides very valuable criteria to make election, as a true realisation of the Rules of Discernment of Spirits⁸⁴. It illustrates two camps, one of Satan in Babylon and the other of Jesus in Jerusalem. Interestingly, they do not seek to eliminate the other, but rather, to win over the world and people to their own sides [*Sp. Ex. 141, 145*]. In other words, it provides the understanding of the inner workings of Satan and Jesus, as each seeks to grow their following. As Satan does in his way, Jesus sends his followers forward to help in his mission: “He recommends them to be ready to help everyone [*Sp. Ex. 146*]”⁸⁵.

In addition, this division of camps is not restricted to the physical, tangible world but continues spiritually within our own hearts. Ignatius seems to emphasise how both sides are mutually spread in our heart⁸⁶. He asks us to realise and accept the reality of sin and evil in the world and in our heart, and that we should be careful not to associate a person categorically with sin or evil, suggesting that such an absolute or unforgiving approach inappropriately oversimplifies a matter as complex as the nature of the human soul⁸⁷. That also does not mean that the Standard of Christ is equated with the Church and the Standard of Satan with the extra-ecclesial world because even the Catholic Church, representing the Kingdom of God on earth, is not perfect and not without sin⁸⁸. That is, “there is no shelter to escape from [impulse of evil], nor any security that they will not bother us”⁸⁹. Thus, we live in a world where both God and Satan are influencing us especially in our every decision making so we should be attentive and mindful of the *mociones* that lead us.

⁸² Jesús Corella, “Dos banderas y maneras de humildad como experiencia unitaria de pobreza de espíritu”, in *Ejercicios Espirituales y mundo de hoy*, ed. Juan Manuel García-Lomas, (Bilbao-Santander: Mensajero-Sal Terrae, 1992), 155.

⁸³ Ganss, *op. cit.*, 64. Ganss’ translation is closer to the *Autografo* than Munitiz and Endean; “cómo nos debemos disponer para venir en perfección ...”. Emphasis is mine.

⁸⁴ Karl Rahner, *Meditaciones sobre los Ejercicios de san Ignacio*, (Barcelona: Herder, 2014), 164-165.

⁸⁵ Corella, *art. cit.*, 157.

⁸⁶ Rahner, *op. cit.*, 166.

⁸⁷ *Ibid.*, 167.

⁸⁸ *Ibid.*, 166.

⁸⁹ *Ibid.*, 167.

Furthermore, Ignatius explains how the temptations of Satan and the saving guidance of Jesus are employed towards us. Both of them have three steps, perhaps better expressed and understood as “a gradation of intensity”⁹⁰. Satan first tempts with riches, then to honours of the world, and finally to pride, and from these three, originate all other vices [*Sp. Ex.* 142]. Rahner sees that it is less about the objectivity of things but more about the manner of personal development in relation with such things, and he suggests each step of temptations as follow: riches – *desire to possess*, honour – *desire to be worthy*, and pride – *desire to be*⁹¹. Riches are not only physical, economical things but also of spiritual and mental nature such as success, honour and cultural prestige. The temptations of the desire to possess leads to the desire to be worthy by the fact that the person identifies oneself with the things that he/she possesses. Finally, the desire to be worthy results in the desire to be, in a way that the person identifies oneself with what he/she has and can do; thus, one finds oneself believing that he/she is sufficient and does not need God as the existential foundation of his/her being⁹².

On the other side, Jesus calls for the opposite three steps that lead to all other virtues; spiritual and if God willing, actual, poverty, the desire for insults and contempt, and humility [*Sp. Ex.* 146]. The poverty here means the ability to empty oneself and to put all trust in God alone as well as actual and material poverty if God desires it; as seen with the riches, poverty is against also the spiritual and mental riches. If someone truly follows such an understanding of poverty and has God in the centre of one’s life, he/she will naturally be considered foolish, incapable, useless, and weak⁹³. Thus, the poverty is connected to the desire for insults and contempt, which in this way and further on, leads to humility, with which comes the openness and freedom of heart, walking the *camino* without being centred on oneself nor thinking of rewards. This person in turn becomes rich in God⁹⁴. It is very obvious that we find that model in Jesus, who in this meditation, we seek to imitate in the third preamble; “grace to imitate him [*Sp. Ex.* 129]”.

⁹⁰ *Ibid.*, 168.

⁹¹ *Ibid.*, 169.

⁹² *Ibid.*, 169-170.

⁹³ *Ibid.*, 171.

⁹⁴ *Ibid.*, 172.

2.3.4. Three Classes of Persons

Many commentaries argue that the use of the word *binario* in Spanish and *binarius* in Latin in the title is from the term used during the fifteenth and sixteenth century in Paris in the moral “cases” to indicate a singular person or a pair of people⁹⁵. However, Albuquerque reasonably states that *binario* points to a person divided and split, in the sense of being torn within⁹⁶. It follows the meditation of the Two Standards, which is conducted twice and then twice more as repetition and becomes the fifth meditation of the fourth day of the Second Week.

This meditation of a parable of Three Classes of Persons starts with “a history” [*Sp. Ex.* 150]; each of them has gained ten thousand ducats, which might have been close to an annual salary for an earl or duke at the time of Ignatius⁹⁷, but the parable notes that the ducats were “not purely or properly for the love of God”⁹⁸. All desire to be saved and to find peace in God so they wish to be free from “the burden and obstacle arising from the attachment they feel to the thing they have acquired”. While the money did not originate in line with love for God, they all desire what the exercitant would desire at this point after the meditation of the Two Standards. Now, the exercitant faces a real and concrete case and through this parable, one can find where he/she truly stands in relation with the three examples described⁹⁹.

In the composition of the place, one is to imagine standing in front of God and the saints “in order to desire and to know whatever is more pleasing to His Divine Goodness [*Sp. Ex.* 151]”. This desire goes with the title “we may embrace whatever is the better [*Sp. Ex.* 149]” and then the grace to ask in the meditation, “to choose what is more for the glory of His Divine Majesty and for the salvation of my soul [*Sp. Ex.* 152]”¹⁰⁰. This reminds us of the *Fundamento*, of its spirit of *magis*, and the end of human being.

⁹⁵ Cf. Antonio Albuquerque, “Binarios”, in *DEII*, 230-231; Munitiz and Edean, *op. cit.*, 403, note 22; Ganss, *op. cit.*, 170-171. Ganss translates it into English as class or kind because he believes that it stands for a person or a group or class of them.

⁹⁶ Albuquerque, “Binarios”, 231.

⁹⁷ *Ibid.* 231.

⁹⁸ Ganss, *op. cit.*, 68.

⁹⁹ Albuquerque, “Binarios”, 232.

¹⁰⁰ *Ibid.*; Ganss, *op. cit.*, 171-172, note 78.

The person of the first class would like to get rid of the attachment, but then does not take any means to achieve this until his death. Albuquerque notes the use of the past tense, “would like (*querría*)”, as the person may have thought of it before, but at this moment, he/she does not like to take the means to change it¹⁰¹. Next, the person of the second class would also like to be rid of the attachment itself to the money, but only in a way to be able to keep the money. In a way, he/she wants that “God will come to where [he/she] desires [*Sp. Ex. 154*]”¹⁰². The person is not free and disposed to go where God is but rather desires for God to come where he/she is and desires to be. Indeed, the person has fallen into a deception that begins when he/she presumes that God blesses keeping the money as His will while he/she is attempting to paint his/her will as God’s will. Albuquerque notes how the exercitant will face this person of the second class after praying the meditations of the Call of the King and of the Two Standards, especially asking for the grace of “insight into the deceits of the evil leader [*Sp. Ex. 139*]”, and the exercitant would find within him/herself the subtle and cunning deceptions¹⁰³.

The person of the third class is the main actor, a prime example of realising a concrete case in the spirit of the *Fundamento*, especially being indifferent as to the end of human being. This person demonstrates the disposition of indifference that he/she has “no inclination to retain their acquisition or not to retain it” and “they draw upon all their powers to want neither this particular thing nor anything else” [*Sp. Ex. 155*]¹⁰⁴. Then, the person desires the end for which we are created, “according to what God our Lord will move one’s will to choose”, “more for the service and praise of His Divine Majesty”, and for “the service of God Our Lord that moves them”¹⁰⁵. “It is the desire to be better able to serve God Our Lord that will move them [*Sp. Ex. 155*]”¹⁰⁶. Now for the exercitant, the *Fundamento* is not only as an intellectual principle to accept but also affectively to take in¹⁰⁷.

The Note for this meditation also points to the *Annotation 16*: “when we are not indifferent towards poverty or riches, it is a great help towards extinguishing such a disordered

¹⁰¹ Albuquerque, “Binarios”, 232-233.

¹⁰² Ganss, *op. cit.*, 68.

¹⁰³ Albuquerque, “Binarios”, 233.

¹⁰⁴ Cf. “To make ourselves indifferent to all created things” [*Sp. Ex. 23*].

¹⁰⁵ Ganss, *op. cit.*, 69.

¹⁰⁶ Cf. “We should desire and choose only what helps us more towards the end for which we are created”, “The human person is created to praise, reverence and serve God Our Lord, and by so doing to save his or her soul” [*Sp. Ex. 23*].

¹⁰⁷ Albuquerque, “Binarios”, 235.

attachment to ask in the colloquies (even though it goes against our natural inclination) [*Sp. Ex. 157*]”. This section describes perfectly what this *Annotation* describes regarding how to deal with not being indifferent about something because of the disordered attachment/inclination: “it is very useful for her to do all in her power to bring herself round to the contrary of that wrong attachment [*Sp. Ex. 16*]”. It is indeed about the will to create the freedom and disposition within one’s soul, that is to say, to be indifferent towards a definite object.

2.3.5. Three Kinds¹⁰⁸ of Humility

Just before entering into the election, Ignatius presents this consideration on Three Kinds of Humility. It is not given as a meditation and the exercitant is to spend “time occasionally during the whole day turning them over [*Sp. Ex. 164*]” and to make the three colloquies, like Three Classes of Persons¹⁰⁹ [*Sp. Ex. 168*]. It offers, as its title suggests, three kinds of humility. Cusson makes an interesting point that according to the *Exercises* that Ignatius gave to Dr. Pedro Ortiz, the title of this Three Kinds of Humility was “three manners and degrees of love for God and of desire to obey, imitate, and serve his Divine Majesty”¹¹⁰. There are three manners expressed in obeying, imitating and serving, which come out of love for God.

The first kind of humility is the fundamental attitude for salvation, that is, humbling oneself as much as possible and obeying the law of God in everything [*Sp. Ex. 165*]. The message is very direct and prepares a person for the second kind. The second kind of humility is “more perfect than the first” and it is being indifferent as shown in the *Fundamento*, for the service of God and the good of my soul, by overcoming the disordered attachments [*Sp. Ex. 166*]. This second kind mirrors the attitude of indifference in the third class of person. According to *Autografo Directory* of Ignatius, this kind of humility is thought to be the minimum degree required to make an election while the third kind of humility is preferred and

¹⁰⁸ Varying terminologies are used across the texts of the *Exercises* such as *Autografo*, *Versio prima*, and *Vulgata* as well as in the *Directories*; manners (*maneras*), kinds or modes (*modos*), species (*species*) or degrees (*grados*). Cusson, *op. cit.*, 263.

¹⁰⁹ Cf. [*Sp. Ex. 156, 147*].

¹¹⁰ “Tres maneras y grados de amor de Dios y deseos de obedecer e imitar y servir a su divina Majestad”. Dr. Ortiz, legate of Charles V to Paul III, made the Exercises under Ignatius at Monte Cassino in 1538 and he made some notes of his experiences and organised them. In it, he uses this expression eight times. Cf. Cusson, *op. cit.*, 264-265, note 91.

“[a]nyone who is not in the indifference of the second degree is not suited to enter upon the elections, and it is better to occupy him with other exercises until he reaches it”¹¹¹. This indifference is essential for the election because it establishes the foundation to dispose oneself to the will of God, and this indifference of the second kind is what the *Exercises* demanded through the Call of King, the Two Standards and Three Classes¹¹².

The third kind is very distinctive from the other two and it is “the most perfect humility” and includes the first two kinds; “in order to imitate Christ Our Lord and to be more like him here and now, I desire and choose poverty with Christ poor rather than wealth; contempt with Christ laden with it rather than honors” [*Sp. Ex.* 167]¹¹³. It seems to demand to let go of the indifference and choose poverty, dishonour and contempt in order to imitate Christ who is poor, hidden and disregarded, which will be presented in the Third Week of the Passion¹¹⁴. It is more than just a desire, and rather an elected decision and choosing this imitation of Christ will result in becoming like him at the end¹¹⁵. This is not an easy task, and there are indeed social consequences to possessing such humility, being “thought a fool and an idiot for Christ, who first was taken to be such, rather than to be thought wise and prudent in this world [*Sp. Ex.* 167]”¹¹⁶.

Moreover, there is a shift in attention from the second kind to the third kind. The person of the second kind of humility may have adopted a perfect indifference, but in turn, the person is still attached to one thing, and that is being indifferent. On the other hand, the person of the third kind has totally changed, all focus on Christ alone, Christ who is poor and suffers contempt’s and indignity. The attention towards Christ is truly of an undivided heart with perfect love¹¹⁷. Christ is genuinely the model of the perfect human, living in the world with self-emptying (kenosis) love of God and human being¹¹⁸. In addition, this shift of focus may

¹¹¹ [D1 17]. It is interesting to find that the word “indifference” is used in the place of “humility”. Cusson notes that “[Ignatius] presents [indifference] as an indispensable disposition for the election, because indifference is a disposition of being open to the divine will which is preferred over all other inclinations”. Cusson, *op. cit.*, 266.

¹¹² Cf. *Ibid.*, 268.

¹¹³ Ganss, *op. cit.*, 73.

¹¹⁴ Lisa A. Fullam, “Humildad”, in *DEI* II, 960. Cf. Cusson, *op. cit.*, 269.

¹¹⁵ Fullam, *art. cit.*, 961.

¹¹⁶ Cf. Cusson, *op. cit.*, 270.

¹¹⁷ Fullam, *art. cit.*, 964.

¹¹⁸ *Ibid.*, 965.

reveal itself as one being freed from oneself and one that can move that attention towards others, thereby growing humility and potentially being able to lower oneself to serve others¹¹⁹.

Furthermore, the desire does not end in just the imitation of Christ, but leads to a desire to serve Him; “asking that Our Lord may be pleased to choose one for this third higher and best level of humility so as the better to imitate and serve Him [*Sp. Ex.* 168]”. This grace that to be asked within the three colloquies is only for those who “desire[s] to obtain this third kind of humility”. That means that, it is through grace that one will receive such humility. To gain the third kind of humility, it is not through one’s wilful effort, but through the increasing perfection of love, deepening the self-renunciation and the fruit of grace. While the exercitant is to desire it and is advancing towards that direction, and responding to the demand of grace with generosity and self-renunciation, he/she will enter more fully into the disposition and openness to discover God’s will for them in the process of making the election¹²⁰.

2.4. The Election

Following the preparatory meditations of the Call of the Earthly King, the Two Standards, Three Classes of Persons, and Three Kinds of Humility, the exercitant arrives at the Election on the fifth day of the *Exercises*¹²¹. However, the Election is to be followed throughout the Second Week while meditating on the Mystery of the life of Jesus Christ following his poverty and humility¹²². To do so, one must “seek and find the divine will [*Sp. Ex.* 1]” and offers the instructions that consists of the Preamble, Directives of four points and one note, instruction to make elections in Three Times, and note on amendment and reform of life.

The Preamble describes the condition to make elections. There is a great emphasis in this section on the confusion between the end and the means. This calls to mind the Second Class of Person who wishes that the will of God would follow his/her own will [*Sp. Ex.* 171].

¹¹⁹ *Ibid.*, 964-965.

¹²⁰ Cusson, *op. cit.*, 269.

¹²¹ Cf. “Before beginning on Elections”. [*Sp. Ex.* 164].

¹²² Alfredo Sampaio Costa, “Elección”, in *DEI I*, 726. Cf. [D1 18]: “[...] as he continues with his meditations on Christ our Lord [...]”.

The end that our eyes should constantly seek and follow is clearly stated again, “the service and praise of God Our Lord and the eternal salvation of my soul [*Sp. Ex.* 169]”. While it is not included within the Preamble, the Ignatian indifference is essential for making elections, and as mentioned earlier¹²³, in order to make elections, at least the Second Kind of Humility is necessary while the Third Kind is recommended¹²⁴.

The *Directories* (*Directorios*) provide the list of the possible discernable objects. Firstly, they should be morally indifferent and good in and of itself, and should comply with the Church [*Sp. Ex.* 170]. Secondly, some things are unchangeable choices, while others are changeable ones [*Sp. Ex.* 171]. If a person has already made the unchangeable choice, he/she should not make another election but should try to live a good life within the life already chosen [*Sp. Ex.* 172]. In his note for the amendment and reform of life, Ignatius further proposes to those who have made the unchangeable choices, and are not in a disposition to make election on changeable choices, “to be given a framework and method by which to amend and reform themselves in their personal lives and states [*Sp. Ex.* 189]”. Thirdly, when elections on the changeable choices were made properly in an ordered way, there is no need for another election but “one should try to become perfect to the best of one’s ability in the way of that choice” [*Sp. Ex.* 173]. However, if the changeable choices were not made properly, it is better to make it again properly [*Sp. Ex.* 174].

Ignatius offers three Times to make “a sound and good election”. Here “Times” stands for situations, occasions, and modes of spiritual experiences to make an election, and does not mean “time” only in the chronological sense¹²⁵. The First Time is when a person experiences a strong will that is moved and initiated by God, without any doubt that it comes from God [*Sp. Ex.* 175]. It is a direct action of God towards a person who experiences a great degree of certainty. Indeed, the experience is that of being chosen by Christ such as of St. Paul and St. Matthew, who Ignatius mentions as specific examples¹²⁶. It is wise not to identify the

¹²³ *Sufra.*, 67-69. 2.3.5. Three Kinds of Humility.

¹²⁴ Cf. [D1 17]: “it must be insisted that a person entering upon the elections do so with total resignation of his will; and, if possible, that he reaches the third degree of humility [...] Anyone who is not in the indifference of the second degree is not suited to enter upon the elections”.

¹²⁵ Cf. Sampaio Costa, *art. cit.*, 727; Ganss, *op. cit.*, 177, note 95; “They are called “times” because when the soul experiences movements described in them, it is then the right and proper time for making the election”, [D99 187].

¹²⁶ *Ibid.*, 728.

consolation without cause with the experience of the First Time because not all consolation without cause leads to making an election¹²⁷.

The Second Time is when the will of God reveals itself through inner *mociones*, namely consolations and desolations. Thus, one can make elections “through experience of consolations and desolations, and through experience of the discernment of different spirits [*Sp. Ex.* 176]”. Therefore, the foundation of this Time is the discernment of the *mociones* within, especially as the exercitant meditates about the Mystery of the Life of Christ Our Lord¹²⁸. It is also essential to have a spiritual guide in this Second Time, as it is for the whole process of the *Exercises*, in order to examine thoroughly the origin and the process of the *mociones*¹²⁹. As seen in the Rules of the Discernment of Spirits for the Second Week, there are various, potential dangers in deceptions of the *mociones*, especially of the bad spirits disguised as “the angel of light”¹³⁰, therefore more prudent, experienced attention and discernment are required to better avoid such deceptions.

The Third Time is a time of tranquillity, meaning that “the soul is not disturbed by different spirits and can use her natural powers freely and calmly [*Sp. Ex.* 177]”. Ignatius notes that it is to be used when “the election is not made in the first and second times [*Sp. Ex.* 178]. He offers two modes to make elections in this Time. The first mode consists of six points and is a more rational approach in which one considers the advantages and the disadvantages of the matter in the election. Firstly, one should make a clear subject for election [*Sp. Ex.* 178]. Secondly, one should keep “the end for which I was created, viz. to praise God Our Lord and save my soul” as the objective of the election. The attitude of indifference, being “free from any disordered attachment”, is also essential, being like “at the centre of a pair of scales” [*Sp. Ex.* 179]. Thirdly, one should ask God for grace “to move my will and bring to my mind what I ought to do that is most for His praise and glory [...] while I use the powers of my understanding well and faithfully, and choose in conformity with His most holy will and good pleasure” [*Sp. Ex.* 180]. Fourthly, one is to consider the advantages and then disadvantages of the object of the election and then to “do the same with the alternative”, that is, the opposite of

¹²⁷ *Ibid.*

¹²⁸ Cf. “[I]f God does not move him in the first he ought to dwell on the second, that of recognizing his vocation by the experience of consolations and desolations. Then, as he continues with his meditations on Christ our Lord, he should examine, when he finds himself in consolation, in which direction God is moving him; similarly in desolation”, [D1 18].

¹²⁹ Sampaio Costa, *art. cit.*, 728.

¹³⁰ Cf. [*Sp. Ex.* 332]; Sampaio Costa, *art. cit.*, 731-732.

the initial object of the election, and its advantages and disadvantages [*Sp. Ex.* 181]. Fifthly, now one should think and reflect on things of the fourth point “from every point of view” and then notice how the reason inclines but not through sensual inclinations¹³¹. To where the more powerful inclination of reason leads, one should make the election. Finally, when such election is made, one should turn to prayer, offering God the election made, “so that His Divine Majesty may be pleased to accept and confirm it, if it is to His greater service and praise” [*Sp. Ex.* 183].

The Second mode is more intuitional and involves a great deal of imagination in its considerations and meditations. It has four rules and a note. According to the first rule, one should remember in making elections “that the love which moves me and makes me choose something has to descend from above, from the love of God”¹³². The election is to be made “solely for the sake of one’s Creator and Lord” [*Sp. Ex.* 184]. The following three rules provides three kinds of imagination to help to make elections. Firstly, one imagines a third person with the same object of election to make and offers advice to this imagined stranger “for the greater glory of God Our Lord and the greater perfection of that person’s soul”. One should do the same to oneself giving the advice [*Sp. Ex.* 185]. The second imagination is of being at the point of death and to reflect on what one believes he/she would have chosen in the past for that election. According to that reflection, one can make election [*Sp. Ex.* 186]. The third imagination is similar, this time of being at the day of judgement, and to “think how at that moment I would have wanted to have chosen in the present matter”. One then makes the election accordingly. Finally, Ignatius notes that after making elections, one should offer it to God as in the first mode¹³³ [*Sp. Ex.* 188].

Ignatius suggests to attempt to make an election in the First Time, and if it is not possible, then in the Second Time¹³⁴. If that does not work, move on to make it in the Third Time¹³⁵. However, in the *Spiritual Diary*, it is evident that Ignatius had been using the Second and Third Time together.

¹³¹ Cf. Ganss, *op. cit.*, 178, note 100. Ganss notes that two *mociones* here, intellectual and sensual, are both from the exercitant him/herself, that is, from human nature. This is to be distinguished from *mociones* caused from outside, one from good spirits and the other from bad spirits [*Sp. Ex.* 32].

¹³² It reminds us of the fourth point of the *contemplatio* [*Sp. Ex.* 237].

¹³³ Cf. [*Sp. Ex.* 183].

¹³⁴ Cf. “If God does not move him in the first he ought to dwell on the second, that of recognizing his vocation by the experience of consolations and desolations” [D1 18].

¹³⁵ Cf. “When no decision has been reached in the second mode, or one that is not good in the judgment of the one giving the Exercises, whose task it is to help discern the effects of the good and evil spirit, then the third manner should be resorted to – that of the discursive intellect by means of the six points.” [D1 19].

Regarding the certainty at the end of the election, Sampaio Costa says that the certainty that Ignatius talks about is the certainty of faith: “The entire process of the Election is marked by the assurance that if we dispose ourselves to seek the will of God with a right heart, God will make us know and fulfill his will, in any possible way, that we cannot choose but only accept the one that God wants to use with each person”¹³⁶. In the understanding of the theology of the *camino*, the process within the *Exercises* is described as the encounter of the grace and person, and that encounter leads to discernment. It is God who initiates this relationship and encounter, and having faith in God is the foundation and certainty to which one can respond with discernment of what God reveals to us. In that certainty of faith, we can continue to walk while discerning God’s presence and will.

Another way to define this discernment may be “the intimate collaboration with the grace”¹³⁷. The success of that collaboration can certainly depend on the spiritual condition of that person, and the degree to which he/she is open to the action of the Holy Spirit. Kövecses describes three facets of a strong spiritual condition¹³⁸; 1. Total availability to God that is demonstrated in the indifference [*Sp. Ex.* 23, 46, 169] and the generosity [*Sp. Ex.* 5]; 2. Perfect readiness of soul to follow Christ in all things [*Sp. Ex.* 98, 147], through the gift of the intelligence [*Sp. Ex.* 136, 147], by the offering of the will [*Sp. Ex.* 149-157], and through the offering of the heart [*Sp. Ex.* 164, 168]; 3. The sense of the Church, faithful submission to the Church [*Sp. Ex.* 170].

Having said that, being of that certain condition, especially reached through the process of the *Exercises*, is of great importance to make a proper election to discern the will of God. It is inevitable to return to God and accept that God is first of all the one who initiates this election;

“The Election is not, then, exclusively mine, but primarily of God; It is God's particular mission for me, which He makes known to me and I make mine. Thus, upon reaching my union with God in the *Exercises*, I contemplate both God and the way in which I am in Him associated

¹³⁶ Sampaio Costa, *art. cit.*, 733. “Así que todo el proceso de la Elección es marcado por la seguridad de que si nos disponemos a buscar la voluntad de Dios con un corazón recto, Dios nos dará a conocer y cumplir su voluntad, en cualquiera de los modos posibles, que no nos cabe elegir pero sólo aceptar el que Dios quiera usar con cada persona”.

¹³⁷ Clemente Espinosa, ed., *Los Ejercicios de San Ignacio a la luz del Vaticano II* (Madrid: BAC, 1968), 329.

¹³⁸ *Ibid.*

with the Son, that is, my concrete vocation; I discover God's Election and make it my Election”¹³⁹.

Bearing this in mind, the discernment of the *mociones*, that is, being sensible to the presence of the Holy Spirit in our lives, plays an important role in the election of the will of God for us. Moreover, while there are now 7.8 billions people on earth, God calls and invites each one of us in a very unique and personal way, desiring us to listen to Him and to follow Christ¹⁴⁰, forming us into the body of Christ in the Holy Spirit¹⁴¹ and sending us to mission according to our personal vocation¹⁴².

* * *

Ignatius walked his *camino* while having the encounter with God and discerning the *mociones* and the will of God as his response. The *Spiritual Exercises* as a fruit of his *camino* bears in those experiences the intimacy with God achieved through his spiritual exercises. As it was in his *camino*, experiencing and understanding (*sentir y conocer*) the *mociones* is a foundational element of this experience as a whole, enabling the exercitant to discern how and to where God is guiding and leading him/her and to prepare oneself in indifference and desire to “praise, reverence and serve God Our Lord, and by so doing to save his or her soul [*Sp. Ex.* 23]”. As the exercitant enters deeper into the *camino* of the *Exercises*, he/she shall grow in desire to imitate and serve Jesus Christ in poverty and humility through various meditations such as the Call of the King, the Two Standards, Three Classes of Persons and Three Kinds of Humility. One learns to discern the will of God in a more concrete matter with guidelines and elements that are incorporated into his/her spiritual life through those meditations. He/she also cultivates the desire and disposition to seek and find the will of God for him/her, being indifferent to the created things while being focused and not losing sight of the end for which

¹³⁹ *Ibid.*, 356. “La Elección no es, pues, exclusivamente mía, sino primariamente de Dios; es la misión particular de Dios para mí, que El me da a conocer y yo hago mía. Así, al alcanzar mi unión con Dios en los Ejercicios, contemplo a la vez a Dios y la manera como estoy en El asociado al Hijo, esto es, mi vocación concreta; descubro la Elección de Dios y la hago Elección mía”.

¹⁴⁰ “To inquire and ask in which life or state the Divine Majesty wishes to use us” [*Sp. Ex.* 135].

¹⁴¹ Cf. 1 Cor 12:12-27.

¹⁴² Cf. Herbert Alphonso, *The personal vocation: transformation in depth through the spiritual exercises*, 6th ed. (Anand: Gujarat Sahitya Prakash, 1993).

he/she is created, without confusion between the end and the means. In such a way, the exercitant can truly collaborate with God in His will for him/her, or in other words, His dream for him/her, a personal vocation.

The first companions all received the *Exercises* and grew in this spirituality of Ignatius and the style of life that it envisioned. That *camino* may have been personal initially but as time went by, there was a growing sense of *Amigos en el Señor* and *Compañía de Jesús* among them. The discernment of *mociones* and of the will of God played a very significant part in their way of proceeding because their personal discernments had now grown into a communal discernment, searching and finding together the will of God for their small *compañía*.

Chapter 3. Walking on *camino* together

discerning together

Through the *camino* of the *Spiritual Exercises*, one learns to experience, understand and discern the inner *mociones* and in turn, to be able to discern the will of God with other important elements of the *Exercises*. One grows in his/her disposition to search and do the will of God, following the example of Jesus. The close imitation of Jesus comes with a greater union with God, especially in undertaking one's own personal vocation. After the *Exercises*, one continues on his/her *camino*, incorporating those elements that one has experienced and learnt, into his/her reality. In it, the discernment of *mociones* plays a key role.

If the points established above apply to a personal life, a group of such kind of people, like the first companions, can come to discern together the will of God for them as a group. Indeed, the *Exercises* and all its elements, all the experiences and the *internal knowledge*, which are acquired through the *Exercises*, become a foundation for each individual to make discernment in common. However, discernment in common requires a different communal dynamic, and steps of a process, in order to achieve discernment while the spiritual disposition and the experiences of the *Exercises* will provide each individual the spiritual capacities required for the communal discerning process. There have been various suggestions and methodologies regarding the process of the discernment in common.

In this chapter, the process of discernment in common will be examined from three different sources among many: the *Deliberaciones* of the first companions in 1539, the letter "On Apostolic Discernment in Common" by Peter Kolvenbach, and the letter "On Discernment

in Common” by Arturo Sosa. The hope is that by comparing the three examples, a possible template for discernment in common can be formed. Moreover, along with the steps of that process, some important requirements and recommendations shall be discussed, and such commentary may offer possible implications for the Society of Jesus and the Church in general in terms of living out such discernment in common.

3.1. Realisation of Discernment in Common

Discernment in common has its foundation in individual discernment, but it has its own dynamic and process as a group of individuals that is discerning. The *Deliberaciones* of 1539 provides an excellent example of said process; many elements are based on the *Exercises* and the historical journey of the first companions facilitates the continued growth in fraternity. The personal discernment learnt through the *Exercises* can be put in use in discernment in common while the elements in the *Exercises*, especially about election, can also be used for personal as well as communal discernment. Here, by investigating these three documents, the main elements for discernment in common will be discussed, and by identifying and incorporating the distinctive elements, the overall process will be enriched.

3.1.1. Discernment in Common or Deliberation in Common

Before the details of the methodologies are investigated, the differences in the terms, discernment and deliberation, will be clarified. As the context for “discernment” has been addressed¹, the following will examine the definition and usage of deliberation in the *Exercises* only.

“To deliberate (*deliberar*)” means “to determine (*determinar*)” according to *TLC*². *DCECH* defines it as “to consider the pro and the con (*considerar el pro y el contra*)” and “to resolve (*resolver*)”³, a definition that seems to be very close to the First Method of the Third

¹ *Supra.*, 55, footnote 53.

² *TLC* I, 303.

³ *DCECH* II, 440.

Time of the Election. In addition, *DiccAut* states “to discover, consider, premeditate (*discurrir, considerar, premeditar*)” as well as “to determine, to resolve something with discourse and advice (*determinar, resolver alguna cosa con discurso y advertencia*)”⁴.

Meanwhile, in the *Exercises*, according to *Concordancia*⁵, the noun form of *deliberación* appears twice in the First Method of the Third Time of the Election [*Sp. Ex.* 182, 183] while the verb form *deliberar* appears five times; once in the third point of the second part in the Call of the King [*Sp. Ex.* 98], twice in Three Kinds of Humility [*Sp. Ex.* 165, 166], once in the fourth rule of the Second Method of the Third Time of Election [*Sp. Ex.* 187], and finally once in the Rules Regarding Scruples [*Sp. Ex.* 349]. It is applied three times to the Third Time of Election, especially as the last point of each of the two methods suggested. It indicates a process of a prayerful and earnest consideration of all matters given in the First Method [*Sp. Ex.* 181] and also of various meditated situations in the Second Method [*Sp. Ex.* 184-186] in order to arrive at a decision or resolution. If to make an election means to make a decision, deliberation is more of a particular *process* of consideration in making such decision⁶.

On the one hand, while deliberation can be conducted personally, when it is applied to the setting of a community, *deliberación* may consider the entire communal process of election, which is attentive to reason and opinions and considers the theme of election from all the points of view that the natural and supernatural reasons offer⁷. On the other hand, *discernimiento* is a process of experiencing and understanding the cognitive and affective *mociones* through which the will of God is distinguished.

This *discernimiento* of the *mociones* is very personal and intimate and therefore, some claim that discernment cannot be done in common, that is, as a group, but only individually. Thus, they differentiate between discernment as something personal and individual and deliberation as something that can be both personal and communitarian. What this differentiation means is that perhaps it should be called deliberation in common, but not discernment in common, and that deliberation in common is to deliberate together the fruits of

⁴ *DiccAut* III.

⁵ *Concordancia*, 343.

⁶ Cf. “hecha la tal elección o deliberación”, [*Sp. Ex.* 183]. Both election and deliberation are used as if two things are same or similar.

⁷ Jesuitas Argentina, “La Vida de Comunidad a La Luz de Los Documentos Ignacianos (Argentina)”, in *Dossier “Deliberatio” A*, ed. CIS, (Roma: CIS, 1972), 63.

personal discernments in order to make a decision. In this usage of deliberation in common, the focus is on a communal process of *making a decision*.

However, in such usage, it may lack the general sense of searching for the will of God. When discernment is used in the context of the *Exercises*, it is about *mociones* and the will of God. As Kolvenbach puts it: “This implies more than merely gathering together the separate discernments made by individuals; in a discernment *in common*, the group itself becomes the subject of the act of discernment”⁸. Thus, discernment in common indicates the whole communal process of *searching for the will of God together*, which has the group as the subject of such discernment, while deliberation in common points to the communal process of *making a decision in the concrete reality*. Therefore, in this work, while deliberation in common will be used to indicate a certain communal process of making a decision, discernment in common will be used to describe the general, whole communal process involved in the search of the will of God, which effectively includes within it deliberation in common.

3.1.2. The *Deliberaciones* in 1539

The *Deliberaciones* in 1539 of the first companions provides a good framework of discernment in common, especially based on the *Spiritual Exercises*. Its historical context was covered earlier⁹ in Chapter 1, so here, the subject of attention will be its methodology. This deliberation was raised because the first companions realised that they would be dispersed to various places, according to the missions given by the Pope, to whom they had offered themselves. They were clear about the end, that is, to do God’s will within their vocation, but struggled to come to a conclusion. The document actually covers two deliberations: first on joining and being united in one body and second on taking a vow of obedience to one of the group. Both deliberations provide steps of process in discernment in common, which is the context we intent to focus on.

⁸ Peter-Hans Kolvenbach, “On Apostolic Discernment in Common (5 November 1986)”, *AR* XIX (1988), n.22. Emphasis is of the author.

⁹ *Supra.*, 36-39. 1.4.4. The *Deliberaciones* in 1539.

a) *Preparation, object, and ways*

The first companions prepared themselves by devoting themselves to prayer, the Eucharist, and meditations while seeking God more fervently and disposing themselves and trusting God more¹⁰. Earlier, their disposition was already seemingly at indifference¹¹. As they continued to grow, they manifested “a magnanimous spirit and [...] great liberality towards one’s Creator and Lord”, that is, the generous disposition towards God, which was demanded as part of the preparation of the *Exercises* [*Sp. Ex.* 5]. In addition, they intended to defy natural attachments to power by disposing “himself that he would rather obey than command [*Deliberatio* 6]” and it echoes the disposition made by working against the attachments in the *Annotations* [*Sp. Ex.* 16].

The objects of their two deliberations are very clear and can be assessed as deliberations that can be discussed separately in pros and cons: “would it be more advantageous for us to be so joined and united into one body that no physical separation of our persons, be it ever so great, could divide our hearts?”¹² and “would it be expedient for us to pronounce a third vow, namely that of obedience to one of our number?”¹³. Surely, the object also needs to comply with the rules of the Election in the *Exercises*; “be morally indifferent or good in themselves, and that they are on the side of our holy mother, the hierarchical Church [*Sp. Ex.* 170] and a currently “changeable” choice [*Sp. Ex.* 171].

When the second deliberation on obedience faced difficulty in coming to fruition, *Deliberatio* offers three options of how to bring about deliberation. Firstly, all would go away from the city and their apostolate works to a deserted and silent place to realise the deliberation¹⁴. Secondly, all would continue to stay where they were and to perform their apostolate works while dedicating time to carry on the deliberation¹⁵. Thirdly, a variant of the

¹⁰ “[W]e decided and resolved unanimously to devote ourselves to prayer, the celebration of the Holy Sacrifice and meditation, in a manner even more fervent than usual; and after we had diligently expended all human effort, we would then cast all our cares upon the Lord, trusting in Him who is so good and generous [*Deliberatio* 1]”; “each should so dispose himself, so devote himself to prayer, the Holy Sacrifice, and meditation, that he make every effort to find peace and joy in the Holy Spirit concerning the vow of obedience. Each must strive, insofar as it depends on his personal efforts, so to dispose himself that he would rather obey than command, whenever glory to God and praise to His Majesty would follow in equal measure”, [*Deliberatio* 6].

¹¹ Cf. [*Sp. Ex.* 23]; *Supra.*, 50-53. 2.3.1. Principle and Foundation.

¹² [*Deliberatio* 3].

¹³ [*Deliberatio* 4].

¹⁴ Cf. [*Sp. Ex.* 20]. Just like the complete *Exercises* in a retreated and deserted place.

¹⁵ Cf. [*Sp. Ex.* 19]. The model of the *Exercises* in daily life.

first option, some selected few of the group, three to four, would go to a deserted place to make the deliberation as representatives of the group. While they settled for the second option, all three options provide examples of possible ways to realise a deliberation.

b) Methods of deliberation and Making a decision

The following steps of the deliberation are essentially from the Third Time of Election. As a preparation for the communal deliberation, they decided to consider the issue personally in prayer and meditation first without talking to each other about it [*Deliberatio* 6]. This approach would help to discern both cognitive and affective *mociones* within oneself in the personal relationship with God, rather than those influenced by others. In addition, they would consider themselves as a third person, “unrelated to our company, into which he never expected to be received [*Deliberatio* 6]”. This is found in the second point of the Second Method of the Third Time [*Sp. Ex.* 185].

Then, after spending a day with the usual apostolate works and the spiritual preparation for disposition of heart and mind, they gathered to propose all the disadvantages regarding the matter to be discerned. Each of them took turn to share what they individually discerned, but they did not engage in discussion. The next day, they gathered and spoke only about the advantages, again without discussion. They continued for several days sharing both advantages and disadvantages in this manner, “analyzing and weighting the relative merits and cogency of each argument [*Deliberatio* 8]”. This method echoes the First Method of the Third Time, in which one considers pros and cons about an issue to come to a decision, but here it is done in a group setting not alone. The important foundation of this deliberation is that an aspect of personal discernment is protected by not talking with each other but by praying and reflecting alone without having any interaction with others in the process of personal discernment. When they shared what *mociones* and reflections each experienced, it was also limited to each person’s sharing ; they did not yet discuss, debate, or otherwise try to convince or compel each other.

Regarding the way to finalise the deliberations, on one hand, the first deliberation does not provide how the decision was made except saying “after much discussion we came to a decision in the affirmative [*Deliberatio* 3]”. On the other hand, the second deliberation came to a conclusion unanimously: “We concluded, not only by a majority vote but indeed without

a single dissenting voice [*Deliberatio* 8]”. The mention of majority vote may indicate that they would have accepted a majority vote as a conclusion of the deliberation.

c) Some notable points

One of the most prominent aspects that the document reveals is the deep sense of fraternity that the first companions shared with each other and the strong desire to find the will of God for them as a group. There seemingly already existed a great sense of community within them. Yet, after the first deliberation regarding maintaining the fraternal bond, they desired to know each other better and to care for each other more: “with each passing day we ought to confirm and strengthen the bond of union, forming ourselves into a single body. Each should have a knowledge of and a concern for the others, leading to a richer harvest of souls [*Deliberatio* 3]”. Furthermore, the sense of deliberation *in common* can be found in its literal expressions via the usage of the first plural pronoun in the documents¹⁶. We can read and hear the voice and experiences of the group, not of a particular individual. Interestingly, the voice of Ignatius is notably absent¹⁷.

In their general approach to the deliberations, there is a sense of the examen, that is, the evaluation of the process of deliberation and its methodology. If a need arose, they sought more appropriate and suitable alternatives and implemented adjustments accordingly. It is very apparent that the main framework of the methodology of deliberation is based on the *Exercises*, especially of the Election. Within that framework, they continued to seek better ways of deliberation, reviewing, and evaluating together the process and progress as needed, and they were free to make changes accordingly.

In addition, in the process of the deliberations, they shared a deep sense of confidence and trust in God and were very much aware of the fact that it is God who initiates and

¹⁶ “*Decrevimus, nostra vocatione, scindebatur, offerremus, intelligimus, coepimus, convenimus*”, José García de Castro Valdés, “Ignatius of Loyola and His First Companions”, in *A Companion to Ignatius of Loyola: Life, Writings, Spirituality, Influence*, ed. Maryks, Robert Aleksander (Boston: Leiden, 2014), 73-74.

¹⁷ In most of the biographies and documents of pre-foundation days, Ignatius of Loyola often takes centre stage. In comparison, it seems that the *Deliberaciones* of 1539 and *Origine* by Rodrigues narrates from the perspective of the first companions as a group. Rodrigues uses the third person plural instead of the first person plural in his narration. E.g. “After long discussion, then, *they decided* that to give greater solidity to their determination, they would all bind themselves by a vow of poverty, of chastity, of sailing to Jerusalem, and on their return, with God's help, of working with all their might for the salvation of their neighbor, faithful and infidels alike [...]”, [*Origine* 13]. Emphasis is mine. Cf. García de Castro, “Ignatius of Loyola and His First Companions”, 69-77.

completes: “We were confident that He would in no way fail us, but since His kindness is without measure, He would assist us beyond our fondest hopes and expectations [*Deliberatio* 1]”. Their constant effort to maintain the indifference and disposition open to God provides an indication of their confidence and trust in God. Therefore, it was not only the human reason, but also the reason inspired by God that led this deliberation: “[W]e simply assented to whatever the Lord inspired and the Apostolic See subsequently confirmed and approved [*Deliberatio* 3]”. Faith and confidence in God may be the most fundamental requirement for any discernment, either personal or in common.

This divine inspiration and the trust and confidence in it are also shown in the main framework of the *Deliberaciones*. The first companions apparently followed the Third Time of the Election, which mainly utilises reason to make a decision. However, there are also signs of the *mociones* within the document¹⁸; “what God inspired [*Deliberatio* 3]”, “nothing that satisfied our minds [*Deliberatio* 5]”, “God deigns to set our minds on the solution to the problem [*Deliberatio* 5]” and “he makes every effort to find peace and joy in the Holy Spirit [*Deliberatio* 6]”. It is apparent that the Second Time of Election was used along with the Third Time.

Their attitude of constantly searching the will of God in their ever-changing reality led the process of their deliberations, and in turn, deliberated decisions along their *camino* together. After they decided to offer themselves to the Pope as their pilgrimage to Jerusalem did not materialise, they were to be sent on missions by the Pope and to be dispersed. This change raised the question of the union, whether to maintain it or not. Later, the question of the mission and the union brought forth the question of obedience¹⁹. Their discerning attitude or way of proceeding continued on even after the decision regarding obedience, onto the *camino* of the foundation of the Society of Jesus.

¹⁸ Luis González, “La Deliberación de los Primeros Compañeros: A los 450 años de la determinación de fundar la Compañía de Jesús (1539-1989)”, *Man* 61 (1989): 245. The points are of my translation.

¹⁹ Conwell, *art. cit.*, 552.

3.1.3. The Letter of Kolvenbach “On Apostolic Discernment in Common” (5th Nov 1986)

Ever since Vatican II and its call for the renewal of the Charism of the Religious orders²⁰, the Society of Jesus has responded promptly and conscientiously. One could say the response began with GC31 in 1965, amid Vatican II, with the newly elected Father General Pedro Arrupe. It was Arrupe who brought to the Society a great enthusiasm of the return to the original spirit of the Charism in Ignatius as well as in the first companions. He proposed using discernment in common for the preparation of GC32²¹, and the decree 11 of the same GC points to the importance of discernment in common in more details²². Since then, all Fathers General, namely, Kolvenbach, Nicolas and the current Father General, Sosa, have written and talked about discernment in common²³.

Among them, the letter by Kolvenbach provides a complete overview of the discernment in common especially about its practice. The letter was a response to the annual letters of 1986, which had a theme, proposed by Father General himself, about the apostolic discernment in common. Reading the experiences about the discernment in common from the letters, he highlights some positive and negative aspects. Then, he provides some reflections on the theory of discernment in common and also offers some guidelines and ideals for the discernment in common to be valid and meaningfully achieved. At the end of the letter as an appendix, he also presents possible steps for a process of discernment in common.

a) Steps for a process of deliberation in common²⁴

Firstly, it is imperative to define the question as precisely as possible. The question should be of sufficient importance to deserve such a deliberation. In addition, an appropriate analysis of

²⁰ *Perfectae Caritatis*, n.2: “The adaptation and renewal of the religious life includes both the constant return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time”.

²¹ Pedro Arrupe, “Sobre el discernimiento espiritual comunitario (25. XII. 1971)”, in *La identidad del jesuita en nuestros tiempos*, Pedro Arrupe (Santander: Sal Terrae, 1981), 247-252.

²² Among many, GC32, D.11, n.21: “We can go further and say that community spiritual interchange can, under certain conditions, become communitarian discernment. This is something quite distinct from the usual community dialogue. It is «a corporate search for the will of God by means of a shared reflection on the signs which point where the Spirit of Christ is leading» (Fr. Arrupe, “De Nostrorum in spiritu institutione”, *AR XV*, 1967, 123-4), and the method to follow in such communitarian discernment is analogous to that which St. Ignatius teaches for the making of a personal decision on a matter of importance (*Sp. Ex.* 169-189)”.

²³ For the details of letters by each of the Fathers General, see “3.2. Discernment in Common in the Letters of the Fathers General”, in Kim, “The *Deliberatio Primorum Patrum*”, 67-84.

²⁴ See Appendix 2 in Kolvenbach, *art. cit.*, 27-28.

the reality around the question to be discerned should be followed and its character such as length and grade of professionalism can be adjusted depending on the nature of the question²⁵.

Secondly, at the beginning of the process, as a preparation, all members of the group should attempt to have a true indifference and to dispose themselves to the presence of God, personally and as a member of the community. This demands personal and communitarian prayers, in order to be free from the disordered affections.

Thirdly, along with personal engagement, the community should try to be open to God in the evangelical spirit, according to the criteria of the *Exercises*, especially of the Two Standards and Three Kinds of Humility.

Fourthly, the community can then start the discussion about the question, that is, the object of the deliberation. The question is reformulated as needed. It is important to remember that it is not a debate and each one manifest one's own reason (rational) and *mociones* (affective) while others listen in a prayerful atmosphere. Later, there can be a conversation about the various contributions from the members of the community. This is also carried out in the ambience of silence and prayer, listening to capture the sense of the shared reasons and *mociones*.

Finally, to end the process of the deliberation, the deliberation is subject to a time of confirmation. Here, as directed to the Society, the community entrusts the decision to be made by a competent superior, integrates the process of the deliberation; the community can then grow in unity in accepting the decision made by the superior. Otherwise, it may take a form of vote²⁶.

b) Other instructions

Kolvenbach recommends making discernment in common in various group sizes, according to the circumstances and needs. Examples of group sizes or combinations include: an entire community or a part of a community, a group of Jesuits working together in the same apostolate, a group of Jesuits and lay persons collaborating in an apostolate. The object of

²⁵ *Ibid.*, n.43.

²⁶ Cf. *Ibid.*, n.23.

discernment in common may differ as well, from a local community or a local apostolate to a province to the whole Society²⁷. However, he points out that the object of discernment is not limited to decisions regarding an institutional type. In the apostolic discernment in common, a specific object, which is of apostolate, concerns to the experience of the apostolate and how best to manage it, “always looking for more suitable ‘means’ to accomplish faithfully and effectively the mission received”²⁸.

In addition, emphasis is given that, the more important a matter is, the wider and greater consultation should be while also asking for more prayer²⁹. Ignatius proved the suggestion of Polanco on this matter: “the greater a particular difficulty, the more consultation should be sought – perhaps of all those that live in the same house”³⁰. Kolvenbach notes that in this age and time of complex situations, various perspectives and every inspirations are needed to make a decision and discernment in common can provide a way to bring all such diverse perspectives and thoughts into consideration in the process of deliberation, searching for the will of God³¹.

He also emphasises the importance of the process of preparation. While deliberation in common usually is understood as the Third Time of Election and as such, as a rational process, he warns us that discernment is not only of “the sphere of human wisdom” but also beyond us in God. He suggests the following steps of election in the *Exercises*: namely, the indifference [*Sp. Ex.* 179], ask for the light of the Holy Spirit [*Sp. Ex.* 180], weighing motives according to criteria derived from the Gospel, the *Constitutions* (in case of the Jesuits) and other important documents and directives such as GCs, and finally asking for confirmation from God on the decision made [*Sp. Ex.* 183]³². In addition, even in discernment in common, a decision can be made in the First and Second Times. He interestingly notes that “the community itself, in its process of discernment in common, can experience consolation and desolation traceable to different spirits and their motions”³³, as in the Second Time of Election. On the other hand, he also warns of “the active presence of opposing spirits” in a community in discernment, quoting

²⁷ *Ibid.*, n.22.

²⁸ *Ibid.*, n.32.

²⁹ *Ibid.*, n.28.

³⁰ *Ibid.* Cf. *MCo* 1, 128s.

³¹ *Ibid.*, n.31.

³² *Ibid.*, n.23.

³³ *Ibid.*

Arrupe of his letter³⁴. Thus, discernment in common also demands the attention and care in the personal as well as communal *mociones*.

Furthermore, Kolvenbach provides some additional guidelines to the personal and communitarian preparation that GC32 describes³⁵. He rightly recommends that the participants involved in discernment in common should have and can maintain “the spiritual disposition proper to the first two weeks of the Spiritual Exercises”³⁶. Moreover, the participant should have “a consciousness and historical awareness of the human and social reality”³⁷ that is the context of the apostolate work. Lastly, no one should have serious psychological problems that impede on their mental freedom. In the perspective of community, Kolvenbach recommends a sense of belonging to a particular apostolate or the whole apostolic work of the Society³⁸.

The other important aspect of preparation is not a preparation *per se* for a deliberation in common, but a way of living or a culture of a community, that can be described as *our way of proceeding*. It creates and nurtures a communitarian atmosphere to facilitate and assist the community in discernment in common: “*ways of communal expression*, certain efforts to develop its capacity for responding to the grace and the call of God [...] ways of progressive preparation for this style of community life”³⁹. Kolvenbach acknowledges that not all the communities of Jesuits will be able to practice discernment in common, but recommends making an effort to grow by offering some community practices: shared community prayer, faith-sharing in common, sharing in community of personal spiritual discernment, review of life, and evaluation of apostolic work.

³⁴ *Ibid.*

³⁵ GC32, D.11, n.22: “There are prerequisites for a valid communitarian discernment. On the part of the individual member of the community, a certain familiarity with the Ignatian rules for the discernment of spirits, derived from actual use (*Sp. Ex.* 313-336); a determined resolution to find the will of God for the community whatever it may cost; and, in general, the dispositions of mind and heart called for and cultivated in the First and Second Weeks of the Exercises. On the part of the community as such, a clear definition of the matter to be discerned, sufficient information regarding it, and «a capacity to convey to one another what each one really thinks and feels»”.

³⁶ Kolvenbach, *art. cit.*, n.34.

³⁷ *Ibid.*

³⁸ *Ibid.*

³⁹ *Ibid.*, n.37. Emphasis is of the author.

c) Notable points

As Kolvenbach begins his letter, he answers a question regarding the transition between the Generalates in this manner: “The Society’s spiritual and apostolic dynamism does not depend only on superiors but *on creative participation, generous collaboration and multifarious consultation among Jesuits*. It is as *an apostolic body*, that is, all together, that the Society incessantly scrutinizes, in and for the Church, the signs of the times”⁴⁰. It is not only for such a transition, but also in the perspective of the whole Society and its communities as *an apostolic body*, that the discernment in common also invites its members for such “creative participation, generous collaboration and multifarious consultation”.

As positive aspects of the annual letters of 1986, Kolvenbach emphasises growth in the following areas: growth in the awareness of discernment in common itself, of its importance for the vitality of the communities, and of the considerable demands on individuals as well as on communities⁴¹; growth in mutual respect and trust, in attentiveness to each other, leading to a deeper unity⁴²; growth in the “recognition of a need for ‘being together’, for progress toward mutual relationship lived in the communality of vocation and mission”, with emphasis on the personal growth as well as on the communal growth⁴³; growth in the incorporation of and sharing with other non-Jesuits in our mission⁴⁴.

The negative, that is, difficult aspects of discernment in common appears to point at the lack of understanding and experience and the practical issues in the reality of the Society, such as: the questions regarding the notion and understanding of discernment in common⁴⁵ and its authenticity as the Jesuit Charism⁴⁶; the lack of personal and communitarian experience of spiritual discernment⁴⁷ and of the proper and essential attitudes and capacities to make such

⁴⁰ *Ibid.*, n.1. Emphasis is mine.

⁴¹ *Ibid.*, n.3.

⁴² *Ibid.*, n.4.

⁴³ *Ibid.*, n.5.

⁴⁴ *Ibid.*, n.9.

⁴⁵ *Ibid.*, n.11, 13.

⁴⁶ *Ibid.*, n.2.

⁴⁷ *Ibid.*, n.14.

discernment⁴⁸; the lack of formation on discernment in common and the practical issues of realising it⁴⁹, especially with non-Jesuits⁵⁰.

However, throughout the letter, as a matter more applicable to the Society of Jesus, the constant issue of concern in realising discernment in common seems to be the role of the superior. One deep concern and source of confusion in this time and age is that discernment in common is falsely understood as a democratic process, and thus, when against the majority and their opinion, the authority of the superior can be questioned or undermined. However, the authority of the superior is based on the Ignatian concept of authority and obedience⁵¹. Thus, the letter often points to a superior of a community or a group as the one who makes a decision based on the discernment made by the members of the community or group⁵². In the Society, discernment in common is normally consultative and its purpose is “to give the superior help in searching for the will of God”⁵³. On the other hand, there may be a danger of pressure tactics or manipulation from a superior to his community.

Another qualification of discernment in common, which the title of the letter already indicates, is apostolic. Kolvenbach did so in order to “indicate that the apostolate, because it is essential to the scope of our vocation, also has a part in specifying our common effort at searching for the will of God”⁵⁴. That is, we, as a community, try to find the will of God who also has called us to the mission in the world and in the Church, conforming to our vocation and Charism. Therefore, apostolic discernment in common helps us vitalise the dynamic with which the mission is carried out⁵⁵.

⁴⁸ *Ibid.*, n.15.

⁴⁹ *Ibid.*, n.16.

⁵⁰ *Ibid.*, n.17.

⁵¹ Cf. *Ibid.*, n.18: “[A]ccording to the Ignatian concept of authority, decision is rooted in a hierarchical principle”; *Ibid.*, n.7: “[D]iscernment in common with a democratic process no compatible with an Ignatian concept of obedience”.

⁵² Cf. *Ibid.*, n.23: “[D]iscernment in common in the Society is normally consultative, because the responsibility for taking decisions is reserved to the superior”; *Ibid.*, n.31: “[...] the decision to be made by a competent superior”; *Ibid.*, n.33: “When there is question of a community of the Society or a particular group of Jesuits, there will always be a corresponding superior to take an appropriate part in the process of discernment, actively accompanying the effort of seeking the will of God. Responsibility for taking decisions belongs to him”; *Ibid.*, n.43: Relationship between the superior of a community and the director of an apostolic work.

⁵³ *Ibid.*, n.23.

⁵⁴ *Ibid.*, n.24.

⁵⁵ *Ibid.*

The Spiritual conversation is only mentioned briefly in terms of government: “the government proper to the Society ought to be carried on habitually by means of *a spiritual dialogue which embodies a common search for the will of God*”⁵⁶. Nonetheless, it is through this means of the spiritual conversation that a community can have a continuing communal attitude of searching for fidelity to the will of God⁵⁷ and can enter into a much easier process of discernment⁵⁸. The attitude of constant searching for the will of God is indeed a response to the ever-changing situation and context⁵⁹.

Finally, Kolvenbach confirms that the discernment in common is an “even necessary expression of our charism”⁶⁰ in the renewal of the Charism by returning to the spiritual sources and emphasises the communion and the participation through it. As he offers some ideals of discernment in common, he wishes “to stimulate each of us to walk in hope”⁶¹, realising this Charism of the Society. At the conclusion of the letter, he provides a quotation from the *Constitutions*, emphasising the union in the apostolic body:

“The more difficult it is for the members of this congregation to be united with their head and among themselves, since they are so scattered among the faithful and among the unbelievers in diverse regions of the world, the more ought means to be sought for that union. For the Society cannot be preserved, or governed, or, consequently, attain the end it seeks for the greater glory of God unless its members are united among themselves and with their head [Const. 655]”.

He finds in discernment in common the means to achieve such unity as one apostolic body: “a very important means for realising and fostering this vital unity in the Society is, for us today, apostolic discernment in common”⁶².

3.1.3. Universal Apostolic Preferences 2019 – 2029

Recent GCs have presented the importance of the community life and of discernment in common. GC35 firstly put a significant importance on the life of community by introducing

⁵⁶ *Ibid.*, n.28. Emphasis is mine.

⁵⁷ *Ibid.*, n.35.

⁵⁸ *Ibid.*, n.36

⁵⁹ *Ibid.*, n.32.

⁶⁰ *Ibid.*, n.29.

⁶¹ *Ibid.*, n.38.

⁶² *Ibid.*, n.44.

a seemingly new understanding of the Jesuit community and mission: “Jesuit community is not just for mission: it is itself mission”⁶³. Later, GC36 brought up discernment in common with the first companions in Venice as a central image of the document and emphasised the intimate relationship between community, life and mission through discernment⁶⁴.

Building upon GC36, the newly elected Father General Arturo Sosa produced two letters to the whole Society, which led to a long process of discernment in common within the Society on the matter of the universal apostolic preference (UAP). The first one was “Our life is mission, mission is our life”⁶⁵ about the personal and communal conversion, discernment in common, and apostolic planning, and the second was “On Discernment in Common”⁶⁶, which dealt with discernment in common with a focus on apostolic planning. Eventually, that led to a letter on “Discernment of universal apostolic preferences”⁶⁷ on 3 October 2017, that initiated a long process of discernment in common of five steps. Finally, the fruit of that discernment made by the whole Society, was announced via the letter, “Universal Apostolic Preferences of the Society of Jesus (19 February 2019)”⁶⁸, declaring the four UAP for 2019-2029⁶⁹.

While it would be an intriguing analysis to examine the whole process of discernment in common used to arrive at the conclusive UAP, such an endeavour is far outside scope of this modest work, and we will instead consider the key points from the letter of Sosa, “On Discernment in Common”, and methodology from the webpage of *Discernment and Apostolic Planning*⁷⁰, an office of the General Curia of the Society of Jesus.

Primarily, Sosa points out that the Society is asked by GC36 to actively partake in discernment in common. It is necessary to implement the decisions of GC36, namely, to

⁶³ GC 35, D.3, n.41. Cf. Urbano Valero, “Identity, Community, Mission: Reflections around ‘a kind of Triptych’”, *RIS* 125 (2010): 54–66.

⁶⁴ “For the First Companions, life and mission, rooted in a discerning community, were profoundly inter-related”, GC 36, D.1, n.5.

⁶⁵ Arturo Sosa, “Our life is mission, mission is our life (10 July 2017)”, *AR* XXVI (2018): 635-641.

⁶⁶ Arturo Sosa, “On Discernment in Common (27 September 2017)”, *AR* XXVI (2018): 738-746.

⁶⁷ Arturo Sosa, “Discernment of universal apostolic preferences (3 October 2017)”, *AR* XXVI (2018): 766-774.

⁶⁸ Arturo Sosa, “Universal Apostolic Preferences of the Society of Jesus (19 February 2019)”, *AR* XXVII (2020): 411-422.

⁶⁹ Four UAPs are; 1. To show the way to God through the Spiritual Exercises and discernment; 2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice; 3. To accompany young people in the creation of a hope-filled future; 4. To collaborate in the care of our Common Home.

⁷⁰ Discernment and Apostolic Planning, General Homepage, accessed on 1 December 2020, <https://www.discernmentandplanning.org>; Discernment and Apostolic Planning, On Resources of Discernment in Common, accessed on 1 December 2020, <https://www.ignatianresources.org/home/discernment-in-common>.

determine the universal apostolic preferences⁷¹. He reiterates GC36’s message “that discernment in common is inherent to the way of proceeding of the Society of Jesus”⁷². It also demands “to improve our ability to discern in common”⁷³.

The most distinguishing element of his letter, compared to the other previous letters of the other Fathers General regarding discernment in common, is the connection he makes between discernment in common and apostolic planning. He suggests that they must work together, saying, “discernment in common is the prior condition for *apostolic planning* at all levels of the Society’s organizational structure”⁷⁴. In other words, decisions must be made in light of spiritual experiences of God, such that those decisions are then put into practice. Overall, it is the second part, to put into practice the decisions made by discernment in common, especially through practical planning, that seems to be the true focus of the letter, rather than discernment in common itself.

a) Steps for a process of deliberation in common

Instead of offering particular steps of a process, Sosa only offers some principal properties of discernment in common. Thus, the steps offered by *Discernment and Apostolic Planning* shall be presented here instead.

The first step is to prepare the group for deliberation⁷⁵. The question or issue to be discussed should be clarified. The key stakeholders should be gathered and be given a quick formation on the process. Then, the group objectives and expectations can be established. Finally, it should be clarified who will make the final decision, be it the group or a single person. The second step is data gathering⁷⁶. The relevant information should be gathered, followed by analysis, reflection, and personal prayer.

⁷¹ Sosa, “On Discernment in Common”, 738.

⁷² *Ibid.*

⁷³ *Ibid.*

⁷⁴ *Ibid.*, 739.

⁷⁵ “Preparing the Group”, *Discernment and Apostolic Planning*, 17 Nov 2020, <https://www.ignatianresources.org/home/discernment-in-common/preparing-the-group>

⁷⁶ “Data Gathering”, *Discernment and Apostolic Planning*, 17 Nov 2020, <https://www.ignatianresources.org/home/discernment-in-common/data-gathering>

The third step is discussion and provisional decision⁷⁷. The group will gather together and share the fruits of prayer. For each option, that is, the matter at hand, the whole group looks at the advantages and disadvantages compared to the objective. This step is followed by more personal prayer. Then, the group can seek emerging consensus and have some time for confirmation. Finally, the fourth step is making a decision and taking action⁷⁸. The group now should make a final decision and implement their corresponding actions. The group should evaluate ongoing process as appropriate.

The steps seem to be more detailed than the other documents, and the webpage offers even more detailed instruction on each step. The most notable aspect is the incorporation of language more often used in management strategy, such as “data gathering” or “stakeholders”, as opposed to using only traditional, spiritual language.

b) Other instructions

Before beginning a deliberation in common, Sosa emphasises fittingly the ability of how to choose well the matter or matters that need an election through discernment in common. He interestingly also points out the importance of “full information, of good quality and accessible to all”⁷⁹ explaining that good discernment depends on “having a precise knowledge about the matter to be decided and about the result that is to be expected from such a complex and demanding process”⁸⁰. This point is true, not only throughout the process of discernment in common but also particularly at the beginning, when the process is relying on the correct information and data in order to select the correct matters for deliberation. One of the most important things to establish before the discernment in common begins is to determine how the final decision shall be settled. In the Society, the final decision is made by a local superior or a Major Superior of a Province or Region, while in other institutions, their own acceptable norms should be followed⁸¹.

⁷⁷ “Discussion and Provisional Decision”, Discernment and Apostolic Planning, 17 Nov 2020, <https://www.ignatianresources.org/home/discernment-in-common/discussion-and-provisional-decision>

⁷⁸ “Decision and Action”, Discernment and Apostolic Planning, 17 Nov 2020, <https://www.ignatianresources.org/home/discernment-in-common/decision-and-action>

⁷⁹ Sosa, “On Discernment in Common”, 741.

⁸⁰ *Ibid.*

⁸¹ *Ibid.*, 745-746.

Another emphasis is on the participants of the process of discernment in common: which persons will participate and why and under what conditions they do so. The matter at hand will determine the participants in the process. Considering the group, the matter at hand and other conditions, Sosa recommends to have other persons invited to accompany or to provide expertise on the process and matters at hand⁸². In addition, the group in the process of deliberation in common should have personal and communal prayer. Sosa notes that prayers that connect a person to God and to one's community will especially lead to a sense of being in mission as a body. The Eucharist is recognised as the privileged way of communal prayer⁸³.

Following GC36, Sosa again emphasises the importance of the spiritual conversations for discernment in common⁸⁴. It goes both ways: on one hand, the ability to present the inner *mociones* with simplicity and on the other hand, the disposition to listen to others respectfully. One interesting point here is that such listening “can produce a spiritual echo or new spiritual movements in the person listening, giving rise to a fresh way of perceiving things”⁸⁵. Thus, there is a sense of *mociones* within the group, which can be experienced and understood and can be discerned in common. Moreover, this capacity of the spiritual conversation cannot be achieved overnight, but needs to be nurtured as “custom” and “habit”. Its fruits will be manifested in the good discernment in common. Sosa observes that spiritual conversation provides discernment with the experience of spiritual *mociones*, which is the key difference from business or political discussions.

Moreover, Sosa highlights the practice of the examen: “The *examen* helps us to perceive the true nature of spiritual movements and to confirm that we are on the right path”⁸⁶. He believes that when personal examen is done well and goes with the examen of the group, the *mociones* within the group can be sensed and can point to which direction the *mociones* are

⁸² *Ibid.*, 741.

⁸³ *Ibid.*, 744.

⁸⁴ Sosa quotes following: “An essential tool that can animate apostolic communal discernment is spiritual conversation. Spiritual conversation involves an exchange marked by active and receptive listening and a desire to speak of that which touches us most deeply. It tries to take account of spiritual movements, individual and communal, with the objective of choosing the path of consolation that fortifies our faith, hope and love. Spiritual conversation creates an atmosphere of trust and welcome for ourselves and others. We ought not to deprive ourselves of such conversation in the community and in all other occasions for decision-making in the Society.” (GC36, D.1, n.12), *Ibid.*, 744, footnote 17.

⁸⁵ *Ibid.*, 745.

⁸⁶ *Ibid.*

moving in the group and also to the confirmation of discernment. Discernment in common requires such sensitivity to the spiritual *mociones* of the group.

c) Notable points

As always, the Ignatian indifference is essential for discernment in common and is understood as “the fruit of an authentic spiritual life in which life and mission are inseparable”⁸⁷. Here, Sosa presents the possibility of incorporating the participants of non-Christians who share the same mission with Jesuits. They need “to acquire that interior freedom which enables them to divest themselves of *self-love, self-will, and self-interests*”⁸⁸. It is a challenge to use some creativity and freedom as sons and daughters of God to find “respectful and genuine ways to making them participants in the process of discernment in common”⁸⁹.

In the group that discerns together, the union of hearts and minds is required, which comes from the sense of purpose that everyone in the group shares because the matters at hand in discernment have a direct consequence to everyone involved. A mutual knowledge of each other that fosters trust and encourages more comfortable and active participation from its members should be nurtured⁹⁰.

Furthermore, Sosa offers an explanation about the Times of Election in the *Exercises* and distinguishes the Second Time and the Third Time in terms of participants⁹¹. The Second Time is for people who already have experience in the discernment of spirits and can discern *mociones* in the search of the will of God. He emphasises that spiritual *mociones* are not states of the soul, such as being happy or sad, good or bad but rather, have very real effects of the spirits that move a person and one’s will towards one direction or the other. It is interesting that he mentions the rules of discernment of spirits for both the First Week and the Second Week because *mociones* are more complex and demands a deeper sensibility of and prudent attention according to the rules proper to the Second Week. On contrary, Sosa recommends the Third Time, especially its First mode, depending on the conditions of the participants. He seems to indicate that this may be for people without the experience of discerning *mociones* or

⁸⁷ *Ibid.*, 742.

⁸⁸ *Ibid.*

⁸⁹ *Ibid.*, footnote 4.

⁹⁰ *Ibid.*

⁹¹ *Ibid.*, 742-744.

for people who do not have *mociones*. This distinction means that the Third Time, especially the First mode will be used most of time when the participants involved do not have the capacity and/or experience of discernment of spirits.

3.2. *Camino en Común, Discernimiento en Común*

The three documents of the first companions, Kolvenbach and Sosa offer us a very rich and quite comprehensive perspective into discernment in common. There are many other books and articles about discernment in common itself and many propose various methodologies to realise it. However, the comparison and analysis of the aforementioned three documents, especially in the perspective of *camino* will provide a helpful, foundational lens with which to explore discernment in common.

3.2.1. Before and After Deliberation

Firstly, the perspective of *camino* means that it is a way of life and an on-going process rather than one-time occurrence or something static. Discernment in common is also not a methodology to be used for just one instance for a particular group that needs to make an isolated decision. Rather, it is a way of living a spiritual life. Discernment is an essential and crucial part of the Ignatian spirituality for individuals, as well as for a communal spirituality, and communal ways of life. Moreover, the *camino* of life is personal, but simultaneously communal, if one belongs to a community or group⁹². Thus, one walks *camino* together with others while living out this approach to spiritual life, in a way of discernment: *camino en común, discernimiento en común*.

As mentioned earlier, discernment in common means a process of discerning together the will of God for the community or group involved while deliberation in common is a particular process of making a decision. Thus, deliberation in common is a part of discernment in common. This discernment in common does not terminate but continues on as a community or group lives together the spirituality of discernment, searching for the will of God. In their

⁹² Meanwhile, all Christians walk together in the pilgrim Church. Cf. *Lumen Gentium*, Ch. 7.

camino of communal life, a number of deliberations in common will be made as the need arises. Therefore, this temporal context around a deliberation, that is, the preparation and conditioning before a deliberation and the realisation of the decision into reality after the deliberation concludes should be noted.

Something distinct about this set of three documents is that each document seems to address the elements before the deliberation, the deliberation itself and after the deliberation. The *Deliberaciones* of 1539 provides the sense of a continuing *camino* of this group, living the particular way of life led by Ignatius, especially in the way of discerning together the will of God for the group as a whole. There is a deep sense of fraternity shared by all and a common, intense desire to do the will of God. The most important part is that they were willing to search and commit to the will of God together. That sense of togetherness and belonging cannot be nurtured overnight for any community or group to make a deliberation in common and it requires time and effort to grow such a dynamic. It requires walking together and living together while continuing to discern together the will of God, so that, when the moment arrives to make a deliberation in common, the members have laid enough spiritual and relationship groundwork to be able to smoothly enter into the deliberation together, prepared as a community. This also means that each one of them is walking their personal *camino* with God and everyone maintains his/her spiritual disposition, that is, indifference by personal and communal prayers. This element of preparation that the first companions demonstrates in the *Deliberaciones* is about the “before” context of a deliberation.

On the other hand, Sosa’s letter, “On Discernment in Common” has a distinctive character compared to the others, in that it deals with realising the decision that is deliberated communally into a concrete reality, especially how to do so. He uses the word *apostolic planning* as an inseparable part of implementing discernment. The language used and found in the webpage of *Discernment and Apostolic Planning* incorporates a significant amount of business management terminology and thought processes, to the point that it seems almost overwhelm the spiritual aspect of discernment in common. However, it points to the fact that more often than not, the decision that has been made through deliberation in common has not been effectively implemented and realised in apostolate works. Therefore, it seems that Sosa is approaching discernment in common with this more modern-day, business strategy or logistics type approach, so that a deliberation in common and the fruit of its decision can be more actionable and thereby realised and implemented properly. Even though it may appear to

be too secular and losing the spiritual aspect of discernment, it also indicates to the fact that the hard work put into deliberating a decision should translate into the desired, concrete action in the real world.

Therefore, the *Deliberaciones* of 1539 and Sosa's letter on discernment in common offer the temporal context, that is, before and after a deliberation. Meanwhile, Kolvenbach's letter "On Apostolic Discernment in Common" presents a very clear and balanced picture of discernment in common, more specifically how a deliberation in common can be made. While suggesting a detailed series of steps applicable to discernment in common, Kolvenbach also highlights important elements of theory, especially ideals of discernment in common. In addition, since it is a response to the annual letters, it reflects the reality of difficulties and challenges faced by Jesuits around the world trying to implement discernment in common. He thus provides a balance of experiences and reality on one side and theory and ideals on the other, while suggesting a practical guide.

While there are the distinctive elements between the three documents, there are more elements in common. Such common ground may indicate the importance of those elements in discernment in common. With all that in mind, a possible list of suggestions can be drawn.

3.2.2. A Suggested Itinerary of Discernment in Common

Taking the important elements from the three documents and the elements from the previous two chapters, a possible itinerary of discernment in common can be proposed. It will be in a perspective of *camino* into a deliberation. The elements of before deliberation, deliberation itself, and after deliberation can provide a framework through which we can assess key points regarding discernment in common. This approach can be considered a culture of discernment in common, which should ideally strengthen to become a habit or custom.

a) Preparation

First of all, it is essential to remind ourselves that it all begins with God who initiates the encounter with us, plants His Will in us and provides us with enough grace so that we can

search and find that personal and communal will for us. Therefore, it is fundamental to have a profound faith and trust in God as one discerns the will of God.

Furthermore, that faith and trust in God should be part of a continual attitude of searching for fidelity to the will of God⁹³ as Kolvenbach emphasises. God who is actively present and labouring in the world while outpouring grace and love upon us [Sp. Ex. 235-237] also reveals Himself to us and this demands us to continue to seek and search His presence in our life, especially His Will for us.

While it is impossible to treat the biblical spirituality of *camino* in a greater scope, it is still worthy to mention briefly the biblical figure of Abraham, the first believer. Upon the calling of God, Abraham left everything, never to return, and opened himself up to the unknown future and *camino* to follow God. He represents a biblical model of believer, not of the fulfillment but of following⁹⁴. Ska puts it beautifully:

“Abraham is the man of the leap into the void, of the departure without return and of an act of faith that projects him towards an unknown and entirely undiscovered place. This fundamental experience takes him out of the cycle of the eternal return of which the history of religions speaks and frees the human soul from the natural tendency to seek the way of salvation only in the known world of its past [...] Abraham is the witness of a faith that creates its present and opens unknown paths into the future. It is the one that makes the religious experience an adventure and a discovery. The religion of Abraham is not intended to provide infallible means of assuring one's own salvation; for Abraham, salvation is beyond, much earlier, on the journey to a land whose name only God knows.”⁹⁵.

With faith in God, one can be free from everything and follow God's guidance. In other words, one must get out of his/her comfort zone in order to discern the will of God and to

⁹³ Kolvenbach, *art. cit.*, n. 35.

⁹⁴ Marta García Fernández, “¿A dónde iremos?”, *CONFER* 57 (2017): 536.

⁹⁵ Jean Louis Ska, *Abrahán y sus huéspedes. El patriarca y los creyentes en el Dios único* (Estella: Verbo Divino, 2004), 95: «Abraham es el hombre del salto en el vacío, de la partida sin retorno y de un acto de fe que le proyecta hacia un lugar desconocido y enteramente por descubrir. Esta experiencia fundamental le hace salir del ciclo del eterno retorno del que habla la historia de las religiones y libera al alma humana de la tendencia natural a buscar el camino de la salvación únicamente en el mundo conocido de su pasado (...) Abraham es el testigo de una fe que crea su presente y abre caminos desconocidos hacia el futuro. Es el que hace de la experiencia religiosa una aventura y un descubrimiento. La religión de Abraham no tiene como finalidad proporcionar medios infalibles de asegurarse la propia salvación; para Abraham, la salvación está más allá, mucho antes, en el viaje hacia una tierra cuyo nombre sólo Dios conoce».

follow Him accordingly and realise the result of the discernment⁹⁶. The *camino* of Ignatius also reflects such leaving everything behind into an adventure in God, especially with the gift of discernment of *mociones* and of the will of God.

In order to make such discernment of the will of God, one should have and nurture the personal capacity to discern inner *mociones* within oneself. Through the *Exercises*, one will learn more precisely about how to experience and understand these inner *mociones*. It is important that one should have gone through at least the first two Weeks of the *Exercises* in order to have the necessary spiritual disposition and indifference appropriate to discern *mociones* and the will of God⁹⁷. It also means that one would have learnt to discern *mociones* according to the rules of discernment of spirits for the Second Week. This points to the fact that discerning *mociones* is not as simple and easy as happy and sad, light and dark, light and heavy, but it calls for a greater sensibility and genuine attention to the whole chain of *mociones*, as well as to an issue like the disguised angle of light [*Sp. Ex.* 332]. It is important to note that Kolvenbach warns of the presence of opposing spirits in the midst of community⁹⁸. This means that bad spirits can act not only on a personal level, but also the communal level. Therefore, one involved in discernment in common should be able to discern such spirits within oneself in order to sense and discern them within the community or group to which one belongs.

The utmost importance of the perspective of *camino* in discernment in common is that as the first companions showed in their *camino* together from Paris to the foundation of the Society, they desired *to seek and do the will of God together as a group*. If they wished to seek and do the will of God personally, they could all do that individually in the way that they were already capable to do so after receiving the *Exercises* and the guide of Ignatius. However, in the fraternity shared as *amigos del Señor* and *compañía de Jesús*, they discerned the will of God together for themselves *as a group*. That is to say, it was discernment in common truly to seek the will of God for themselves in order to accomplish it together as a group. This perspective of *camino en común* cannot be emphasised enough in the whole process of discernment in common.

⁹⁶ Cf. Eduard López Hortelano, “Discernir: salir de la zona de confort”, *Misión Joven* 525 (2020): 5-13.

⁹⁷ Cf. GC32, D.11, n.22; Kolvenbach, *art. cit.*, n.34; Sosa, “On Discernment in Common”, 742-744.

⁹⁸ Kolvenbach, *art. cit.*, n.23.

Furthermore, it was already a part of their way of life. The *Deliberaciones* of 1539 was not a particular event out of ordinary in which they came together to do discernment in common in a special new methodology. Even though it was indeed for a very important decision, they had already been practicing it all along their *camino en común*⁹⁹. Therefore, the first deliberation regarding whether to maintain the fraternal union or not was achieved with a relative ease because the fraternal bond that they shared was so important and precious to them and was understood as the gift of God¹⁰⁰. Discernment in common was already a familiar and integral way to the group.

As a way to grow in such fraternal bond, the spiritual conversation can enrich and help create the spiritual ambience in a community or group. Ever since GC36 an increasing amount of attention has been paid to the spiritual conversation as a foundational and essential component of discernment in common¹⁰¹. Here, the approach to it should also be of *camino*. A community or group cannot gather together for an instance without previous engagement or a sense of walking together and starting a spiritual conversion. There are many elements that need to be addressed and prepared before a proper spiritual conversation can take place. First of all, there should be a sense of fraternity and community between members of a community or group. While living and working together as they walk their *camino* of life together in God, they should grow in such fraternity and the sense of belonging to the community as well as to each other¹⁰². This can only happen if each individual lives a genuine spiritual life and lives out the Christian virtues. That communal relationship would cultivate trust and transparency between members, and in due time, all involved should ideally feel safe and secure to open and share their most inner *mociones*. All these elements are indispensable as foundations for a proper spiritual conversation that can actually change an individual or community's way of life. However, it does not happen on the first day, but requires time and nurturing in order to be able to grow and be cultivated in a more ideal form of the spiritual conversation.

On the practical side of the spiritual conversation, one needs a practical skill and attitude to share and listen. When one discerns of the inner *mociones*, one should now find a

⁹⁹ Cf. González, *art. cit.*, 234.

¹⁰⁰ Cf. "Since our most merciful and affectionate Lord had seen fit to assemble and bind us to one another – we who are so frail and from such diverse national and cultural backgrounds – *we ought not to sever what God has united and bound together*. Rather with each passing day we ought to confirm and strengthen the bond of union, forming ourselves into a single body", [*Deliberatio* 3]. Emphasis is mine.

¹⁰¹ Cf. GC36, D.1, n.12.

¹⁰² "*Amigos en el señor*", Cf. *Supra.*, 27, footnote 72.

way to express those *mociones* simply and clearly in order to convey what was experienced and learned to others. At the same time, one should be able to listen to others with a genuine, loving heart and open mind, without prejudices and narrowed mindedness. It is as if to contemplate how God is working within the person who shares.

b) Process of deliberation

At the initial stage of a deliberation, as all documents indicate, it is of the utmost importance to properly define the matter to be discerned in a precise way. Firstly, it should be considered whether it is worthy to involve such a deliberation. Then, according to the nature of the matter, the ways of deliberation can be determined: involving everyone or having representatives, conducting the deliberation in an everyday environment or going away to more deserted place.

The other vital factor to decide is the way in which the final decision will be made at the end of deliberation. Firstly, it will be about how the deliberation itself will end such as by majority vote or unanimous agreement. Then, it is about how that deliberated decision will put into effect. In the Society of Jesus, quite often, deliberation in common will take a form of consultive to a superior who will make a final decision with the consideration of the result of the deliberation and will execute the decision into action. If the community or group involved in deliberation in common is not of Jesuits or religious orders, they may have to decide how the final decision will be made and how it will be carried out.

The information about the matter and its context should be gathered thoroughly and shared to all participants involved. Today, we are faced with the difficulty of having to distinguish genuine information from a trustworthy source with a reliable authority versus disinformation, fake news, and cancel culture movements. Such unreliable contributors to information make it more difficult to gather the proper information to be used in deliberation. In addition, the social media bubble and the so-called echo chamber lead to the self-reinforcement of a personal taste, interests, especially political and social inclination. As a result, there are increasingly polarised opinions and this does not help create a healthy and open

forum to share and discuss important issues¹⁰³. The situation at the initial stage of the coronavirus is a great example of not having a proper and decent information to make deliberations in crucial moments. Therefore, there should be every effort to have decent and true “full information”¹⁰⁴, especially from the professionals of the related fields, about the matters to be deliberated before the process begins.

Moreover, discernment in common with the perspective of *camino* can develop a communitarian environment and atmosphere, which is especially needed in this polarised world. Recently, there has been a growing polarisation and an increasing inequality in many aspects of life; politically, economically, socially, and racially. It has become very difficult to have a logical and reasonable argument between two poles, let alone coming to a decision. There is a sense of black and white in their perspectives into matters and they are all right and correct while those on the other side are bad and wrong. The politicians who have lost election just plan to win back next time in order to bring back all the changes that the current government makes. Meanwhile, they do not cooperate nor assist the elected government. All that indicates is that there is a loss of sense of the common good. The perspective of seeing that we are all in this world together has been lost and each side or party is seeking for their own power and right while neglecting and disregarding the others. It is fascinating to see the difficulty for many nations to come to an agreement to tackle the impact of the climate change, which seems to get worse and has impacts everyone on earth, in a more serious and sincere manner. That is why the sense of walking together and discernment in common are so important in today’s world by maintaining together to have the common good as the main concern for all while discerning the various ideas, perspectives and realities. The Society and the Church as on pilgrimage should be living this out and should bring that sense of community that responsively walks in the guidance of God.

When the matter is decided, each member should pray personally and reflect on it. While they should have a certain spiritual disposition coming into the deliberation, one can

¹⁰³ There is an increasing awareness of how social media can influence and generate a worrying tendency and echo chamber of self-reinforcement and of how particular political powers can manipulate social media through misinformation. The recent documentary on Netflix, *The Social Dilemma* (2020), deals with the issues of social media. On the political influences: Cf. The Economist, “Do social media threaten democracy?”, 2 November, 2017, accessed on 1 December 2020, https://medium.com/@the_economist/do-social-media-threaten-democracy-7cc541e462

¹⁰⁴ Sosa, “On Discernment in Common”, 741.

make a greater effort to become more indifferent¹⁰⁵ regarding the matter at hand. The other aspect of this personal discernment is that it is indeed personal discernment of the will of God. It is advised not to talk with others about the matter, which means that one should put one's mind and soul in search of the will of God, from God Himself alone, prior to hearing and potentially being impacted by others.

The Third Time of Election will be used to make the actual deliberation in common. After personal discernment, the participants will gather together to share pros and cons of the matter. First, only pros will be shared and then at another time, cons will be shared. There is initially no discussion nor interaction with each other while each shares their reflections and thoughts. However, one should note that the considerations of pros and cons are not just from human reasoning but it should be based on the element of faith that it is under the light of God. When the participants involved have the experience of discerning *mociones* and are in good spiritual disposition, they can follow the Second Time of Election. Following the same step, they can take turn to share their consolations and desolations instead of pros and cons¹⁰⁶. It is important to also take into account that after the round of pros and cons or consolations and desolations, there could be another round of sharing of the *mociones* or reflections that have been caused by listening to the sharing of others.

When this process of sharing seems to lead to a decision, the participants can make a final decision according to the way they have agreed upon at the beginning. When the decision is made, there should be some time allowed for seeking confirmation.

While in the process of deliberation, one may be required to make an examen and evaluation about process and progress regularly. It would be firstly an individual and personal examen but when that is shared and the examen is made together, there will be a certain consensus about how the group progress and process are faring. If and when a change or adjustment is required, the participants can make a decision and apply it accordingly¹⁰⁷. As

¹⁰⁵ Cf. [*Sp. Ex.* 16]. A good example is the first companions went against a natural desire by making effort to have a disposition more to obey rather than to command [*Deliberatio* 6].

¹⁰⁶ During GC36, when the congregation could not come to an agreement, a Jesuit suggested this method which finally worked to produce an agreement. Cf. Members of General Congregation 36, "The Moment of GC 36 For Its Members", *SSJ* 43 (2017): 28-32.

¹⁰⁷ Cf. The first companions made such changes and alterations on the process and methodology when things did not work out.

much as the examen is important in daily life and after a prayer, it can also play an essential part in the whole process of deliberation in common¹⁰⁸.

c) Turning a decision into reality

While there can be so much information on how to implement a decision in reality in terms of management, here the attention will be given on creating a culture and way of life, which nurtures and builds a sense of the continuation of discernment in common. First of all, it is important that all participants should have applied themselves to the deliberation in common as if the resultant decisions or outcomes apply to their lives personally. That is to say, after the deliberation is made, the participants cannot be detached from the deliberated decision, as if the deliberation and its deliberated decision is now out of their hands and they have finished their parts and the responsibility belongs to the superior or other assigned individual. They should now apply themselves fully into realising that decision in their reality. That is because each of them has sought the will of God for themselves, personally and communally, and now, through the deliberation, the will of God is revealed to them in the form of the deliberated decision. Then, naturally, that decision, as the will of God, should be fulfilled by them.

Most of all, the perspective of *camino* is important in the realisation of discernment in common. As a community or group, all the members involved walk together and discern together. While it is desirable that everyone should have all the ideal elements to realise discernment in common, however, in reality, that is highly unlikely, and it may never be possible to have a perfectly prepared and disposed group of people to make discernment in common although a very serious matter may ask for more profound and proper deliberation. Thus, it is important that all those involved know the ideals and *work together towards them*. That is why Kolvenbach gives much hope and inspiration when he talks about growth¹⁰⁹. When he offers ideals for discernment in common, he says that it is “to stimulate each of us to walk in hope”¹¹⁰. Indeed, the ideals present us with a sense of direction towards where we should be walking and also it gives us hope and consolation in a sense that we can grow in our communal *camino*, hopefully getting better at realising discernment in common as we go. When a new

¹⁰⁸ Sosa has often used the examen and its steps in his letters regarding the process of discernment of UAP.

¹⁰⁹ Kolvenbach, *art. cit.*, n.3, 4, 5.

¹¹⁰ *Ibid.*, n.38.

reality asks for another deliberation, the community or group would be better equipped and prepared to make deliberation in common than the previous time. They would continue on walking their *camino* with the process of discernment in common, each time growing in the experience of making deliberations.

Kolvenbach claims that discernment in common is a “necessary expression of our charism”¹¹¹ for the Jesuits. That is to say, it is *our mode of proceeding*, the way of living for the Jesuits. It asks for a change of culture, habit, and custom, in order to realise discernment in common in a more proper and decent way. This change asks for a spiritual conversion, personal and communal. It demands the changes in how we pray, examen, and relate with God, how we sense and discern inner *mociones*, how we communicate, talk and listen, and how we share our life together communally and fraternally. It is a new spirit. And a new spirit may require a new culture, structure and/or way of organisation¹¹² in order to fully realise its potential. Meanwhile, the new structure or way of organisation will provide a foundation for the new spirit to grow in its vitality. When it is applied to the Church in general, the emphasis of synodality by Pope Francis may signal the contribution that we can make with discernment in common. In this regard, the synodality in the perspective of discernment in common and the consequential understanding of the local authority in the Church in relation to the Pope, the bishop of Rome, may be another interesting topic to be explored.

* * *

The three documents on discernment in common, through their differences and similarities, demonstrate the important elements and possible steps of a process of discernment in common. With the perspective of *camino*, the temporal context of before, middle and after of a deliberation in common is understood in the continuing process of discernment in common as a culture, habit or custom. To live discernment in common fully of its potential, it asks of

¹¹¹ *Ibid.*, n.29.

¹¹² Cf. Mt 9:17: “New wine is put into fresh wineskins, and so both are preserved”. Elías López suggests three images of the synodal Church as a new form of being the Church: the Church on a mission (*la Iglesia en salida*), the field hospital Church (*la Iglesia hospital en campaña*), and the Church of communion (*la Iglesia de comunión*). Elías López, “Fidelidad nueva en odres sinodales: Liderazgo de discernimiento para ser iglesia en salida(s)”, *CONFER*. (in print).

further personal and communal conversion and changes in the way we live and relate with each other. It is very obvious that it is a part of the Charism of the Society of Jesus, which is not lived out properly in reality. However, it is in this perspective of *camino*, we can hope to walk together towards the ideals of discernment in common, ever so growing in it as the experiences are gathered on the *camino*.

Discernment in common can be shared with others as a spiritual contribution of the Society of Jesus, especially to the Church. Pope Francis has been emphasising the discernment for individual Christians as well as for the Church in general. The synodality, which literally means to walk together in Greek, is also another aspect of the Church that Pope Francis has emphasised and has been developing through various synods. It is out of the scope of this work but the synodality can be investigated in the perspective of the discernment in common, which demands a new structural and understanding of the Church itself.

Conclusion

The *camino* that set out by Ignatius from Loyola with the gift of discernment of *mociones* began a profound spiritual journey within the physical pilgrimage. Through the personal encounter between the grace of God and the fervent response of Ignatius, the *Spiritual Exercises* came about as a fruit of the spiritual and mystical experiences of Ignatius in his inner *camino*, enabled by that gift of discernment of *mociones* and of the will of God. That fruit was not only for Ignatius himself but also to be shared with others, in a way to help the souls. Interestingly, the personal *camino* of Ignatius attracted the others to join him and they began to walk together and to discern together according to what they learnt through the *Exercises*. Their deliberations and deliberated decisions in Montmartre and in *Deliberaciones* in 1539 demonstrate the deep sense of discernment in common of the will of God for the group. That sense of discernment in common, which was the way of proceeding for them, inevitably led to the foundation of the Society.

Ruiz Pérez provides a valuable perspective of the *Exercises* in the theology of *camino*. Such understanding and perspective reflect the personal and communal reality of Ignatius and the first companions living out the spirituality based on the *Exercises*. Their continuing physical *camino* together incorporated the spiritual *camino*, not only individual but also communal. The discernment in common should be understood in such dynamic of *camino* in common. Discernment in common means the whole process of discernment the will of God for the group involved in it. It is distinguished from a deliberation, which is understood as a particular process of making a decision and therefore it is considered as a part of discernment in common. Thus, in the *camino* of discernment in common, there may be various deliberations in common responding to reality and circumstances.

A certain anthropological approach to discernment in common may help to understand ourselves as a community or a group and in turn, to apply ourselves better at it. As psychology has been helping along with spirituality in a personal manner, there are certain studies that may and can enrich the process of discernment in common. It seems that the study of business management has already been applied to discernment in common extensively, especially in the process of discernment of UAP. However, it can be expanded to wider studies such as social psychology, cultural sociology, political science, and information technology for the better understanding of the group dynamic and interaction, and the influence of the culture of a group¹. Still, it must be reminded that there are more to human being than the psychological, social and biological conditions² and above all, the mystery of God in the world should not be overlooked. The ever-present God who is active and labours in all things yet who is also beyond all things is the foremost origin and end (*alpha* and *omega*) of all, especially in discernment in common. It is God who first puts us in *moción* and guides and leads us if we are responsibly responding to Him.

One may wonder, why has the discernment in common gained such interest and attention in our time and age? Within the Society, it began with GC31 and especially with Pedro Arrupe as Father General. José García notes that the present projection onto the past personality of Ignatius has changed from the rigid and strict militant image to the passionate pilgrim image³. This projection reminds of the use of the Bible. Through the help of the Holy Spirit, we get to read the Bible in order to search for answers to our present situation and world. In a similar way, we seem to be seeking the solution or response to our present situation through re-reading the history, with the help of the Holy Spirit, in order to re-ignite the Charism of the Society. In the process of the sanctification of Ignatius of Loyola as the “holy founder” of the Society of Jesus, the historical context and the roles of the first companions in the foundation

¹ A recent book by Rutger Bregman offers an interesting study into the understanding of the human nature and its consequential influence in a society. He believes that the human nature is inherently good especially in contrast to the idea of self-seeking and egocentric nature according to the popular authors like Richard Dawkins of *The Selfish Gene* (1976) and Yuval Noah Harari of *Sapiens: A Brief History of Humankind* (2014). And such understanding leads to a distinctive culture of relating with each other in a society, of resolving issues and of approaching life, especially in politics and economics. Cf. Rutger Bregman, *Humankind: A Hopeful History* (New York: Little, Brown and Company, 2020), Kindle.

² Cf. “[T]here is a danger inherent in the teaching of man’s “nothingbutness,” the theory that man is nothing but the result of biological, psychological and sociological conditions, or the product of heredity and environment. [...] This neurotic fatalism is fostered and strengthened by a psychotherapy which denies that man is free. To be sure, a human being is a finite thing, and his freedom is restricted. It is not freedom from conditions, but it *is* freedom to take a stand toward the conditions”, Viktor E Frankl, *Man's Search for Meaning* (Boston: Beacon Press, 2006), 130, Kindle. Emphasis is of the author.

³ García de Castro, “Ignatius of Loyola and His First Companions”, 76, footnote 50.

of the Society may have been neglected⁴. Perhaps, following the renewal of the charism according to the *Perfectae Caritatis* of Vatican II, the Society is perhaps finding the true spirit of the co-founders of the Society. As a result, their way of proceeding, albeit it might have been before the foundation of the Society, is investigated and brings a new light to the understanding about them for us in the present. In that light, discernment in common, which seemingly was a great part of how the first companions lived, seems to talk to us in the present day something very important, especially for the Jesuits as the Charism.

Furthermore, the possible study can further enrich the understanding of discernment in common in the Church by looking at the synodality that is gaining more attention due to the Pope Francis' greater acceptance of the synods in the process of the Church. The listening takes a crucial role in the synodal Church:

“A synodal Church is a Church of listening. It is a mutual listening in which everyone has something to learn: the faithful, the College of Bishops, [and the] Bishop of Rome; each listening to the others; and all listening to the Holy Spirit, the “Spirit of truth” (Jn 14, 17), to know what he ‘says to the Churches’ (Rev 2: 7)”⁵.

Such listening leads to discernment from what we have listened from others and from God, and the Pope has been emphasising discernment for all Christians and for the Church. As the theme of this work is “walking together as discerning together”, the image and meaning of *synodos*, which means to *walk together* in Greek, goes with discernment in common.

* * *

Ignatius went out of his comfort zone and left behind his past and onto a *camino* towards unknown future with desire to follow God. That *camino* led to an unbelievable and wonderful *camino*, as if a beautiful dance between Ignatius and God, through which at the end of the

⁴ Cf. *Ibid.*, 76-77.

⁵ Pope Francis, *Ceremony Commemorating the 50th Anniversary of the Institution of the Synod of Bishops*, 17 October 2015, accessed on 1 December, [http://www.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151017_50-anniversario-sinodo.html]

camino, he got ever closer to seek God's presence and to find and do the will of God. However, it should be noted that from the start, his personal *camino* was not an individual one only with God but it involved many others helping him and accompanying him. He was never alone in his *camino*, even in his ascetic time in Manresa⁶. Even though we personally relate with God, God accompanies us and reveals himself in diverse ways, especially through the encounter with people around us.

In the *camino* of life, we hope to see and understand the mystery of God better as we journey on while seeking and realising the will of God. It is true not only individually but also communally. We will get to understand and grow communally as the mystery of ourselves as the people of God is also revealed along the *camino*. In that *camino*, personal discernment is actually discernment in common, growing in faith as the people of God. It shall lead not only till the end of this life but beyond death as the eschatological *camino*. We will continue to walk together and discern together into the eternity, seeking ever closer to the union with God because the will of God shall be revealed in its fullness when the kingdom of God arrives.

⁶ Ignatius apparently had help from a Cistercian monk nearby as well as other confessors. The people around, especially of women, also helped him. Cf. Javier Melloni, "Manresa", in *DEI* II, 1192-1195.

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