



**FACULTAD DE TEOLOGÍA
INSTITUTO DE ESPIRITUALIDAD**

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**THE PROCESS OF CONVERSION IN IGNATIUS
OF LOYOLA: FINDING HIS TRUE SELF**

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Fdo.

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Abbreviations

AB	<i>Autobiography</i> of Saint Ignatius of Loyola
AHSI	<i>Archivum Historicum Societatis Iesu</i> (Roma).
BAC	Biblioteca de Autores Cristianos, Madrid.
Const.	<i>The Constitutions</i> of the Society of Jesus
DEI	<i>Diccionario de Espiritualidad ignaciana</i> (2 vols.) (Grupo de Espiritualidad Ignaciana, ed.), Mensajero-Sal Terrae, Bilbao-Santander 2007.
DHCJ	<i>Diccionario histórico de la Compañía de Jesús</i> (O'NEIL, Ch. E./DOMÍNGUEZ, J. M ^a . dirs.) 4 vols. (Rome & Madrid: ISHI & Universidad Pontificia Comillas, 2001)
Epp	<i>Cartas. Sancti Ignatii de Loyola Societatis Iesu fundatoris epistolae et instructiones</i> (vol.1), Madrid 1903 (MHSI 22).
FD	<i>Fontes documentales de sancto Ignatio</i> (Cándido de Dalmases, ed.), IHSI, Roma, 1977 (MHSI 115).
FN	<i>Fontes narrativi de S. Ignatio de Loyola et de Societatis Iesu initiis</i> (4 vols.), Roma 1943-1965 (MHSI 66,73, 85,93).
IHSI	<i>Institutum Historicum Societatis Iesu</i> . Roma.
MHSI	<i>Monumenta Historica Societatis Iesu</i> .
SD	<i>Spiritual Diary</i> of Ignatius of Loyola.
SE	<i>Spiritual Exercises</i> of Ignatius of Loyola.
UP Comillas	Universidad Pontificia Comillas, Madrid.

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Introduction

“God created man in his own image; in the image of God he created him.”[Gen 1, 27]. The aim of this TFM intends to trace out a few spiritual paths through which Ignatius identified his true self through the grace of God, the Father and how he relished the mystery and the purpose of his creation [SE¹ 23] by being with Christ in his mission [AB² 96] and how under different God experiences, his life was moulded in the Holy Trinity to be submissive, humble and to be reverential [SD³ 159].

As the words of St. Paul goes, “In him we live and move, and have our being” [Acts 17, 28], this TFM seeks to show the life journey of Ignatius moving from the unwanted state to the acceptable state; from the unreal state to the real state; from the state of death to the state of everlasting life. Though Ignatius wrongly offered his life “to the follies of the world” [AB 1] “up to the age of twenty-six” [AB 1], at some point God [the Father] helped him to identify his true self in the process of opening his eyes [cf. AB 8.4]. However, the process he underwent was not so easy. And the price that he paid to identify his true image was enormous: leaving his knighthood [AB 17.5], leaving the lady whom he admired the most [cf. AB 6], above all, leaving the life of falsehood that the world values the important thing. Nevertheless, the fruits of his conversion or transformation were immeasurable than what he lost initially to find it.

The main purpose of this writing does not intend to talk about the details of the conversion of Ignatius [when and where], but it aims to dwell on the fruits that Ignatius reaped after he came in touch with his Creator, his Master, and his Lord. Like the Parable of the Prodigal and his brother in the Lukan gospel Chapter 15, verses 11-32, the younger

¹ The abbreviation SE denotes a number the *Spiritual Exercises* of St. Ignatius of Loyola and all the English translations are taken from (G.E. GANSS ed.), *The Spiritual Exercises of Saint Ignatius*, Grupo de Comunicación Loyola, Bilbao 2021.

² The abbreviation AB denotes a number the Autobiography of St. Ignatius of Loyola and all the English translations are taken from P.R. DIVARKAR, *A Pilgrim's Testament: The Memoirs of St. Ignatius of Loyola*, St. Louis, The Institute of Jesuit Resources 1995.

³ The abbreviation SD denotes a number of the *Spiritual Diary* of St. Ignatius of Loyola and all the English translations are taken from S. DECLoux, *Commentaries on the Letter and Spiritual Diary of St. Ignatius Loyola*, Centrum Ignatianum Spirituality, Roma 1980 and the English texts of Ignatius vision related in the Chapel of La Storta, is taken from H. RAHNER, *The vision of St. Ignatius in the chapel of La Storta*, Centrum Ignatium, Roma 1975.

son who ever since his birth, is loved by his father, yet he realises the true love of his father only when he forces himself to feed “on the pods that swine ate” [Lk 15,16]. And he sees the clarity in his life and wants to return to his father, to be his true state as sonhood. Similarly, Ignatius, though he was created in the image and likeness of God [Gen 1,27], he experienced his true self, his true identity (perhaps his greatest gift from the Father), only after he was injured in the war at Pamplona.

There are significant narratives in the chapters that explains how Ignatius found his true self, his true identity in and through and with God. The first chapter illustrates the life experience of Ignatius from the Pamplona up to Manresa. It highlights the two types of healings: The physical healing and the spiritual healing. Though Ignatius is miraculously healed physically [cf. AB 3-5] before leaving the castle, the spiritual healing continues in his life journey. This chapter also highlights how God is present there in his new life journey [cf. AB 12.8], accompanying him in his struggling moments of past [cf. AB 7 & 20-24], and counselling him to be hopeful for a bright future [cf. AB 25.7] and rewarding him the unconditional graces and blessings [cf. AB 28-30].

The second chapter, starting with the life experience of Ignatius from Jerusalem up to La Storta, gives the indication of how Ignatius grows in different aspects of life that is to be oriented for his service and mission. This also illustrates the fruits that Ignatius reaps during his sea journey by showing his dependency and providence in God alone. Ignatius learns to balance his life in showing strength in Christ at the same time the different experiences of being interrogated and spending time in jail become the moments and opportunity to grow in humility and “for the love of God” [AB 69]. Could it not be that the purpose of his stay at Paris and finding companions in the service and mission of God is nothing, but they are the fruits that the Lord desired to provide Ignatius? The highlighting factor of this chapter is about his experience at *La Storta* where the desire of the Father and the willingness of the Son towards Ignatius are nothing, but they are the affirmation and the strengthening moments of being with the Lord in serving and assisting in His mission.

While chapter one and two focus on the sequences of Ignatius identifying his true self under external circumstances and in different places [from Loyola to La Storta], chapter 3 focuses on Ignatius identifying true Self internally. Through the help of Spiritual

Diary, it is aimed to find that God wants Ignatius not only to serve Him through his actions and operations [SE 46] but also He wants him to offer his intentions [cf. SE 46] as well: that is to grow in “submission, reverence and humility” [SD 159].

The chapter three highlights how Ignatius, being a human, could be able to reach a space where not many could be. Moreover, this chapter has not failed to cull out the true human nature of Ignatius in the *Spiritual Diary* that includes consolation and desolation, spiritual gifts, and spiritual dryness. Nevertheless, the main focus of this chapter is to see the processes how Ignatius ends up surrendering his will to the Will of the Father and also is to see that the conversion and realization in the life of Ignatius is not a finished process at one point of his life but it is a slow and an on ongoing process. And it shows the price he has to pay to surrender himself to the will of the Father: that Ignatius has to give up his ego, his false pride, his forcing and pressing attitude of wanting God to act according to his intention.

Finally and most importantly, the findings of the writing culminate in seeing Ignatius as a transformed person who not only carries out the work of God but also as a person who surrenders and submissive to the will of God⁴ through fulfilling His desire, in resonance to the words of St. Paul, “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I alive by faith in the Son of God, who loved me and gave himself for me.”[Gal 2,20]. And therefore, could this not be considered as the last stage of his conversion process of finding the true Self in him by allowing God to work in him and surrendering himself to Him rather than holding on his own resistance and moving on his own way?

⁴ About this Ignatius says, “I became more convinced that I esteemed this grace and knowledge more highly for my soul’s spiritual advancement than all the other past graces.”: Cf. J.A. MUNITIZ, *The Spiritual Diary of St. Ignatius of Loyola*, Inigo Enterprises, London 1987, 64.

Chapter 1: The Footprints of Transformation in the Spiritual Path of Ignatius

All living beings naturally go through a period of change: seeds to plants and trees, eggs to animals, embryos to human beings, etc. While focusing on the change in the life of human beings, it is not just that he goes through the process of exterior self alone, but he is also molded internally. And the result of this inner change in him either could be positive or negative; helpful, or destructive. And this inner change could be called the conversion or the transformation of the heart. This transformation makes the person what he really is: to be productive or violent; to be graceful or vicious.

When does one know that the conversion or the transformation has occurred in the life of an individual? From centuries on, in the Catholic Church, there are a number of explanations on conversion contributed by different thinkers. Amidst all the definitions, there is a common thread that describes the transformed state of the person or inner change of the person. A converted or a transformed person, never remains the same and the transformation calls him to move on for a conversion of his life. According to the the traditional teaching of the Church that defines conversion as:

La conversión se describe como un paso de las tinieblas a la luz, del estado de ira al de gracia, del poder y esclavitud de Satán a Dios y a la libertad de sus verdaderos hijos, de la vida según la carne a la que es según el espíritu, del hombre viejo al hombre nuevo, de la muerte a la vida. Por eso la conversión es una resurrección, una regeneración, una nueva vida, que es feliz pertenencia al reino de Dios, inserción en la misma familia de Dios y participación real en su misma vida.”⁵

Another explanation⁶ by the teaching of the Vatican Council II holds that conversion is based on two fundamentals: to renounce sin and to believe and surrender to the obedience of faith.⁷ The state of renouncing the past life and surrendering oneself

⁵ B. MARCHETTI, “Conversión” in *Diccionario de Espiritualidad*, Herder, Barcelona 1975, 482.

⁶ For the better understanding of the English readers “to present them and to handle skilfully” [Const. 408], the Spanish original texts are either translated by me or from the English texts of the authors quoted in this TFM.

⁷ Cf. D.L. GELPI, “Conversión” in *Diccionario de Espiritualidad Ignaciana*, Grupo de Espiritualidad Ignaciana (ed.), Mensajero-Sal Terrae, Bilbao- Santander 2007,484.

takes a further step to commit oneself to “a social, moral consequences by culminating into the Sacramental incorporation into the Church.”⁸ The transformation in a person, not just limits him to work for his personal sanctity, it further leads him to realize what God wants of him. In this process, he finds ways and means that would help him to appropriate his thinking and doing.

The contemporary Theologians, while writing about conversion, unanimously agree upon one common element: change from the present state. While P. Siniscalco sees conversion as the conversion of heart and habits and personal religious experience⁹, B. Marchetti regards conversion as a passage from one place or state to another, then to turn to something to someone, and finally to change direction or path.¹⁰ The impact of conversion in one’s heart is that the convert is not only the one who leaves sin and returns to God, but also, he becomes a living and transparent image of Christ.¹¹ And he moves one step further to connect himself closer to God. And this process of change, the convert realizes his true self and as a result he experiences “a new way of being of man in relation to God, which affects the whole existence of the person and is linked to an action of God.”¹² The effect of the conversion or transformation in a person moves him “from a material to a moral and religious sense of change, from irreligiousness to religion or from one religion to another.”¹³

The process of conversion brings a big impact in the individual that the convert is not only one who leaves his sinful life and returns to God, but also, becomes a living and transparent image of Christ.¹⁴ And this process of change, the transformed person realizes his true self and as a result he experiences “a new way of being of man in relation to God, which affects the whole existence of the person and is linked to an action of God.”¹⁵ While pondering over the aspect of transformation in human beings, a question could be asked, “Is the transformation of an individual based on one’s own effort or he is helped by any external source?” B. Marchetti observes that in the process of conversion, the first step is

⁸ *Ibid.*, 484.

⁹ P. SINISCALCO, “Conversión” in *Diccionario Patristico*, Sigueme, Salamanca 1991, 492-493.

¹⁰ B. MARCHETTI, “Conversión”, 481.

¹¹ *Ibid.*, 482.

¹² P. SINISCALCO, “Conversión”, 492.

¹³ B. MARCHETTI, “Conversión”, 484.

¹⁴ *Ibid.*, 482.

¹⁵ P. SINISCALCO, “Conversión”, 492.

not from internal but an external force: a force from God. It is through the active participation of God; a person finds his conversion. He says: “la conversión es ante todo obra de Dios que ama y perdona, que crea un corazón nuevo e infunde un nuevo espíritu en el pecador y lo readmite a su propia intimidad.”¹⁶ God by taking the initial step through loving, forgiving, infusing a new heart and soul, He changes him into a new person. The word of God through prophet Ezekiel that says,

“I will sprinkle clean water upon you, and you shall be clean from all your uncleanness, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my struts and be careful to observe my ordinances”[Ez 36, 25-27],

is a confirmation that it is God who begins the process of conversion, and it is God who accompanies the transforms throughout his life: in times of desolation and consolation, failure, and success, in times of his weakness and accomplishment.

1.1 The process of transformation in Ignatius

While pondering over the transformation in the life of Ignatius, it could be assumed that his transformation process also had a similar pattern that was prescribed by the teaching of the Church and by different theologians on conversion. However, the experience of the transformation of Ignatius cannot be just diluted to the level that it was one among the other conversions in history. One of the first phases of transformations, as generally observed through the *Autobiography* of Ignatius, was when he began to read those two books: “un Vita Christi y un libro de la vida de los Santos en romance”¹⁷. The result of reading the book triggered a tremendous change in his whole being and his entire system. This change affected his intention, his devotion, his passion, his understanding, his attitude, and his belief system. The result in the change of his intention inspired him from serving the earthly king to the eternal king. The change in his devotion oriented him

¹⁶ B. MARCHETTI, “Conversión”, 482.

¹⁷ *Acta Patris Ignati Scripta* (1553/1555) in *FN I*, IHSI, Roma 1943 (MHSI 66), n.5, 370.

from loving the earthly princess to the Mother of God. The change in his passion moved him from reading the chivalrous books to the holy books. The change in his understanding helped him to set his priority from satisfying his natural beauty¹⁸ to finding and doing the will of God. The change in his attitude strengthened him from going after the unwanted things to the essential: God. The change in his will enriched him from trusting the worldly power to the divine providence of the Lord¹⁹. The change in his direction enhanced him from desiring the flesh to going the eternal grace to save oneself and save souls.²⁰ All his internal changes led Ignatius to make a choice in his life opting externally, “from [being] ambitious knight to penitent beggar”²¹ and finally offering himself totally in the hands of the Lord through interior submission and reverence [cf. SD 158].

Donald L. Gelpi, while arguing about the state of conversion, comments about the four fundamental transformation that occurs in a person.²² Firstly, it is the continual repentance from the state of sinfulness that prevents responding to the call of God. In this state, the sinner turns his focus from the state of one’s sinfulness to the mercy of God. He looks for those obstacles that hinders him from reaching God. Secondly, the repentant person shows a sense of generosity of heart to serve God and others. After having experienced the mercy of God in his life, the transformed person wants others to experience God’s mercy by being a channel or instrument of God through his action and his life. Thirdly, the state of freedom of heart allows him to serve the needy in all conditions even if the transformed person finds it very disgusting. Finally, the transformed person is inspired to take up the charismatic vocation to serve God through discernment and the demand of the vocation. The means like “the examination of

¹⁸ Cf. P.R. DIVARKAR, *A Pilgrim’s Testament: The Memoirs of St. Ignatius of Loyola*, St. Louis, The Institute of Jesuit Resources 1995, 38.

¹⁹ About this *Autobiography* says, “Inigo wanted to practice three virtues-charity, faith, and hope.” [AB 35.3].

²⁰ The experience of Ignatius is portrayed in the Spiritual Exercises, particularly the in the Principle and Foundation [SE 23] it says, “Man is created to praise, reverence, and serve God our Lord, and by this means of doing this to save their souls”. And in the Part four of the Constitutions of the Society of Jesus, Ignatius goes one step further to mention about the importance of the care to be given to the neighbours as well: “The objective of this Society is to help people, with the divine assistance, through preaching, hearing confessions, and any other available means, while moving across the world under orders from the sovereign Vicar of Christ our Lord or the superior of the Society.” [Const. 308]. The abbreviation Const. denotes a number of the Constitutions of the Society of Jesus. All the English Translations are taken from P.R. DIVARKAR (ed.), *The Constitutions of the Society of Jesus*, Gujarat Sahitya Prakash, Anand 1996.

²¹ P. CARBERRY, “Ignatius Loyola (1491-1556)”, in *Jesuits Lives through the Ages: Within Christ in service*, (Carberry, P., ed.), Messenger Publications, Dublin 2017, 9.

²² D.L. GELPI, “Conversion”, 483-84.

conscience, general and particular, and frequent confession and communion”²³, help to strengthen the vocation or the conversion or the transformation of the person.

Like the views of the four stages of transformation commented by Donald Gelpi, I would like to draw parallels in the transformation of Ignatius. Ignatius, having been purified for his sins through the act of repentance and his trust in the mercy of God, moves further to the second stage. In this state, Ignatius, the penitent, and the forgiven sinner shows his generosity in return to God by desiring to do something. The holy desire, like continuing the good deeds like Dominic and Francis, keeps motivating the pilgrim to do better [*Au* 7.3]. Besides this, there is a stability in his thinking as well as in his desire. Having accomplished the desire of going to Jerusalem, he desires to do something more: “to remain [there] in Jerusalem” [AB 45.3] and “to help souls” [AB 45.3]. And this inspiration (to remain in Jerusalem and to help souls) gives him a great “consolation” [AB 45.2], perhaps it makes him realize that he is progressing in his inner journey of seeking the Self. Ignatius, who once fought the lost battle neglecting everyone’s advice, now is being moulded in such a way that he cannot allow himself to let go of his dream of remaining in Jerusalem after hearing the order from the provincial [AB 46.6] to leave Jerusalem. However, the divine inspiration and the holy intention that Ignatius has, do not let them die, rather, he finds ways and means to accomplish it. He is “inclined to study for some time so he would be able to help souls” [AB 50.3]. Learning the grammar at a very ripe age, perhaps would have made Ignatius disgusting. Nevertheless, to accomplish his holy desire of helping the souls, he allows himself perhaps to be humiliated, moulded, and being helped in front of the little children²⁴.

Very similar to the observations by B. Marchetti on the active participation of God in the conversion of human beings, Ignatius too felt the voluntary participation of God in the process of his transformation. After his injury on his right knee by a cannonball at the Pamplona war [AB 2.1], the physically and spiritually wounded Ignatius is tossed between both good and bad thoughts [AB 6], and while he is struggling with distractions yet assisted by the Lord, he is resolved to have a particular desire to do good works like

²³ *Ibid.*, 484.

²⁴ “In the beginning, [Master] Ardévol gave Ignatius private instruction, but when the former accepted a position at the University of Barcelona, he invited Ignatius to sit in his class—a thirty-four-old sitting among the teenage boys.” Cf. N.J. TYLEND, *A Pilgrim’s journey: The Autobiography of Ignatius of Loyola*, Ignatius Press, San Francisco 2001, 108-109.

a few saints and he said to himself: “S. Domingo hizo esto; pues yo le tengo de hacer. S. Francisco hizo esto; pues yo le tengo de hacer.”²⁵ Though Ignatius has desire to do good works like the saints, yet probably he does not know how to proceed further in his spiritual journey. Because it is a new journey, and in this new life, he needs some help. This help is beyond human influence and control. And at this stage of life, he feels the active participation of the Lord at different stages of his life like a caretaker, a helper [cf. AB 7.1], a father and above all “a schoolmaster” [AB 27.4]. And the intervention of God in the life of Ignatius brings a series of transformation of heart. This transformation orients Ignatius to come closer to God and above all, this transformation becomes a medium for Ignatius to find his true self, his own identity in God.

1.2 The Experience of Ignatius at Loyola

While pondering over the first stage of spiritual transformation in the life of Ignatius (the repentance for his past sins and looking for the mercy of God), two places that cannot go without being observed: Loyola and Manresa. The early experience that Ignatius underwent in those places not only brought him the conversion of heart but also enhanced him to set his goal in his spiritual journey²⁶ and above all finding his true identity in God. The period of convalescence of Ignatius at Loyola was a significant phase of his life. The wounded and the broken moments after the war perhaps was an opportunity to reflect his life seriously. It was perhaps an occasion to search for his various queries as a human and as a Christian as Arturo Sosa, the 31st Superior General of the Society of Jesus, talks of the injuries of Ignatius that led him for a purpose.

“Thanks to the injuries that brought him [Ignatius] home, he saw his dreams for the future crumbling around him like a fragile house of cards. But when one door closes, another opens. Amid Iñigo’s injuries and fragility, he began to perceive a new horizon of unexpected meaning and purpose. A few pious readings were

²⁵ *Acta Patris Ignati Scripta* (1553/1555) in *FN I*, n.7, 372.

²⁶ The outcome of reading the holy books [“a Life Christ and a book of the lives of the saints” [AB 19] and the miraculous healings and different subtle intervention of God in his life [AB 3,5,7] inspires Ignatius to set his goal. Priority wise, he recalls three things to achieve. Firstly, it is “to do penance” [AB 9.1] “for his past life” [AB 9.1], secondly, it is “to imitate the saints” [AB 9.2] and thirdly it is “to go to Jerusalem.” [AB 9.3].

sufficient to unleash interior movements that culminated in what we call ‘conversion.’”²⁷

Therefore, I would like to analyse and draw the fruits of the experience of Ignatius at Loyola after the war at Pamplona under four phases. Firstly, it is the struggle that Ignatius faced to leave his unreal self. Secondly, it is the struggle that Ignatius had to accept his true self. Thirdly, it is the willingness to look for a new journey of his inner self and finally, it is the reward for his transformed self.

i)The struggle of Ignatius and his unreal self

After being defeated in the war at Pamplona “after twelve or fifteen days” [cf. AB 2.2] of his stay with his opponent party, Ignatius was brought to Loyola.²⁸ The long nine months of convalescing²⁹ in the bed at the Castle of Loyola, from June 1521 to February 1522³⁰, taught Ignatius a great lesson for his life. The pain and the agony in the process of breaking and resetting bones in the first operation could probably be the price that he had to pay for the sake of being a perfect knight. He felt the pain so much, yet he clenched only his fist to avoid and to control the pain [cf. AB 2.5]. He could not utter a single word or shout in agony because the perfect knight did not want to show his vulnerability, his weakness, his struggles. Because clenching fist was the “only manifestation of pain permitted by the code of chivalry.”³¹

When Ignatius saw that the bones were not so fitted well, and “it was found that a stump had been left protruding from the damaged leg”³², he therefore desired for another operation: the operation two. For Ignatius, the man who was still after the vain glory as Comerford describes, “a vain and overweening desire to win renown in the exercise of

²⁷ S. ARZUBIALDE / J. DE CASTRO, (eds.), *El Autógrafo de los Ejercicios espirituales*, Mensajero-Grupo de Comunicación Loyola, Bilbao 2022, 14.

²⁸ Cf. C. DE DALMASES / I. IPARRAGUIRRE / M. RUIZ JURADO, “Cronología de san Ignacio”, in *Obras de San Ignacio*, BAC, Madrid 2013, LXVII.

²⁹ Cf. *Summ. Hisp. Polanci* (1549/1551), in *FN I*, 157-158.

³⁰ Cf. B. COMERFORD, *The Pilgrim's Story*, Messenger Publication, Dublin 2017, 14.

³¹ *Ibid.*, 15.

³² *Ibid.*, 15.

arms”³³, he was ready to bargain for regaining his leg at the cost of his own life. Ignatius, who always wanted to keep himself best of his appearance, did not want to continue the rest of his life with the so-called deformed body. Thus, the unsatisfied Ignatius went one step further to undergo operation, probably in order to bring back his fallen beauty. He perhaps did not even know in his life that it was the last time that he would give care for his beauty, appearance, or even worry about his physical health.

Nevertheless, the price that he paid for resuming his beauty was only the agony and the torture that bore after the “bones were cut away” [AB 5.1] and his leg was “stretched continually with instruments” [AB 5.1]. However, the operation did not result in his favour. Though, the second attempt was a failure, “he [Ignatius] asked the surgeons if it [the protruded bone] to be cut away.” [AB 4.2]. Because the protruded bone not only would forbid him “from wearing the elegant, close-fitting knee boots of the hidalgo”³⁴ but also would bring him public humiliation. Therefore, Ignatius wanted to go for another foolish act: Operation three. And once again, he was willing to go through the torture: he wanted the disturbing bone to be cut off. He chose to suffer rather than facing humiliation, imperfection, on account of the extra bone. The insistent nature of Ignatius made the surgeons perform the horrifying work³⁵ again. And at last, Ignatius, got rid of his protruded bone but something else he got in return: that he was “left with a slight limp until the end of his days”³⁶ Thus the constant process of getting his foot operated lead him only to feel feeble and very broken physically and emotionally.

The incessant operations and the fear of not willing to accept his broken condition shows that Ignatius gave more importance to his false mental image than to his true self. He perhaps believed that having a good physical appearance and winning over the heart of the lady [cf. AB 6.5] whom he was serving was authentic and true. All his efforts such as opting to fight the lost battle at Pamplona or allowing his broken and operated leg to get back to the old self was like Ignatius was trying to beat the air before he found some help to realize his true nature.

³³ *Ibid.*, 15.

³⁴ *Ibid.*, 16.

³⁵ “...quedaba allí el hueso tan levantado, que era cosa fea; lo qual él no pudiendo sufrir, porque determinaba seguir el mundo, y juzgaba que aquello le afearía, se informó de los çurujanos si se podía aquello cortar”. Cf. *Acta Patris Ignati Scripta* (1553/1555), in *FNI*, n.4, 369.

³⁶ *Ibid.*, 16.

ii)The struggle of his unreal state to the unexpected call for a new life

After the operation, while recovering from his physical wound, there was a need for the recovery of Ignatius' spiritual wound as well. The two books, "a Life of Christ, and a book on the lives of the Saints"³⁷ [AB 5.4], not only helped him to spend the time fruitfully but also allowed the unknown spirit to enter in his heart. As a result, he was caught up between two strong feelings: "he found himself thinking about what he had just read [the inspirations from the books]"³⁸ and he found himself returning to his own personal concerns"³⁹ about his unfinished "those previous projects [service of a great lady]⁴⁰ that had occupied him before he asked for reading material"⁴¹

Was Ignatius bidding to achieve something unreal at this stage of his life? The imagination of Ignatius rendering his service to the lady and desiring and fantasizing about performing actions how he would please her and the imagination of trying to find out the possible ways and means to "reach her country"⁴² and the imagination of showing his achievement in her service, Ignatius could not have believed that still it was impossible for him. "His [Ignatius] presumptions were so great that he didn't see that the project was unrealizable, for the lady was of a rank of nobility even higher than that of duchess [cf. AB 6.5]. The truth was that the woman was an unattainable goal"⁴³ for Ignatius. And perhaps, this was the most important reason why he did not want to live with his perturbed leg. Moreover, this would be also the reason why he was eager to go under the knife and was daring for the operations at the cost of even risking his own life. Was it so easy for

³⁷ "It was possibly Ignatius' sister-in-law, Magdalena de Araoz, who introduced him to two classics of late medieval spirituality. One book was *The Life of Christ* by Ludolph of Saxony (d. 1377), who was also known as 'the Carthusian' in a Spanish Translation by the friar Ambrosio de Montesinos. The other was *The Flower of the Saints* by Jacobo de Varazze (d. 1298), a collection of lives of the saints that was very popular in Europe in the 15th and 16th centuries, also known as the Golden Legend." Cf. S. ARZUBIALDE / J. DE CASTRO, (eds.), *El Autógrafo de los Ejercicios espirituales*, 38. Cf. *Hieronymi Nadal, Adhortationes Complutenses* (1561), in *FN II*, IHSI, Roma 1951 (MHSI 73), n.4, 187.

³⁸ B. COMERFORD, *op.cit.*, 17.

³⁹ P. D. BRUL, *Ignatius: Sharing the Pilgrim Story*, Inigo enterprises, New Malden 1998, 26.

⁴⁰ According to studies, there are three women suggested by various biographers. The first one could be Queen Germaine de Foix. She was the niece of Louis XII of France and second wife of Ferdinand Catholic. The second lady could be Infanta Catalina. She was the youngest sister of Emperor Charles V. The third woman could be Leonor. She was the elder sister of Emperor Charles and Catalina. She was married to Manuel, the king of Portugal, at the time of the convalescence of Ignatius. Cf. Arzubialde S./ De Castro, J., (eds.), *op.cit.*, 46.

⁴¹ B. COMERFORD, *op.cit.*, 26.

⁴² *Ibid.*, 17.

⁴³ P. D. BRUL, *op.cit.*, 27.

him to be reconciled with his fragile, broken self? Probably not. At the same time, he probably was left with no other option but to accept his present state that was totally shattered with the false desires, false ambitions, false hopes.

Nevertheless, on the other hand, moved by the spirit, Ignatius slowly began to feel the unknown call from the Source⁴⁴ to which he had not been familiar with. Besides this, the eagerness (through the reading of those two holy books) kept motivating him to do good acts and thinking less about oneself. Was it a life transforming effort that Ignatius felt at this juncture of his lifetime? The intense feeling to imitate the good works of the saints [cf. AB 7] and the holy thoughts not only left him to ponder about doing good works but also enhanced him to put them into practice through discovering a new way, a search, a new journey in the interior self.

iii) A new voyage of looking within

The period of convalescence not only helped Ignatius to become aware of his true self but also enhanced his understanding about the movements of spirits with a better clarity that he pondered over “the distinction until the time when his eyes were opened a little” [AB 8.4]. However, the repeated fixations like “eating, sleeping, conversing, caring for himself and exercising”⁴⁵, led him to pay little attention to his spiritual progress that he himself was not even aware of. The momentum of his thinking patterns kept oscillating between the spiritual thoughts and the worldly pleasures. Though the on and off thoughts about his lady love gave him temporary happiness, in the long run, they made him feel “dry and dissatisfied” [AB 8.1]. Ignatius, with the help of God began to give a thought about the reason for his desolation. His openness and observations indeed bore fruits. While looking for the reasons for the consolation and the desolation, he began to feel the transformation within. And this resulted in him “to a greater degree of awareness”⁴⁶ and

⁴⁴ The Source here is considered God. “In Loyola, as the result of a purely natural turn of event, i.e., the injury at Pamplona on May 20, 1521, St. Ignatius stated that God took the initiative in a way that led to a radical and unexpected turn about his innermost hopes and dreams. During his recuperation at Loyola, looking forward, he recognized the variety of spirits that were stirring within him and the question that Christ was directing to him.”: Arzubialde S./ De Castro, J., (eds.), *op.cit.*, 46.

⁴⁵ Cf. P. D. BRUL, *op.cit.*, 28.

⁴⁶ *Ibid.*, 28.

consequently he “came to recognize the difference between the spirits” [AB 8.5]. As a result of it, his heart was inclined to look for the spiritual aspects in his life. Ignatius, who once was thinking and worrying about his physical appearance slowly began to entertain the spiritual thoughts: to achieve the state of saintliness. The sudden transformational observations like making a pilgrimage to Jerusalem barefoot, begging, etc., brought him a sense of joy. Having found the true sense of joy, he was willing to make a choice: to opt for those things that would make him “satisfied and joyful” [AB 8.3].

What might be the reason that Ignatius suddenly put away his thoughts about his past dreams and was happy to focus on doing something new and unexpected? Ignatius saw that the thought about doing good works not only gave him happiness but also, he observed that it was not momentary [cf. AB 8]. Whereas the thoughts about his past life, even though initially they gave him momentary happiness and the impact of the past thoughts were very damaging: they led him to feel desolation, feeling dry, bitter, and guilty. And therefore, Ignatius could clearly see the influence of the new thoughts and its lasting graces. Hence, he found a reason to continue his life to live it to the fullness. Could it be viewed that Ignatius already found a sense of discernment? Peter Du Brul, while evaluating about the inner journey of Ignatius, he says,

“He [Ignatius] discovered that he himself was a sort of fortress that was under siege. After this discovery, which expanded his sense of time in the present, and which revealed deeper dimensions or levels of present experience, he sank to a deeper truer level of himself; he began to reflect on his past life and his great need to do penance for it in order to be freed from the effects.”⁴⁷

What would have been the problem had Ignatius remained in Loyola? The decision to allow the new way of life to blossom and to restructure his existing life and to make repentance for his past life, Ignatius probably felt that Loyola was not an appropriate place to do so. To carry on his ongoing transformation, and finding his inner search, Ignatius needed to change his location as well⁴⁸. To avoid the external commotion

⁴⁷*Ibid.*, 29.

⁴⁸ In the Spiritual Exercises, annotation 20, while talking about the advantages of the seclusion from others, Ignatius writes, “First, by withdrawing from friends and acquaintances and likewise from various activities that are not well ordered, in order to serve and praise God our Lord, we gain much merit in the eyes of the Divine Majesty. Second, by being secluded in this way and not having our mind among many matters, but by concentrating instead all our attention on one alone, namely, the service of our Creator and our own

and the disorders and to focus his attention on his inner self with the Self, he probably felt that Loyola was not conducive. And so, Ignatius decided to take up a journey to fulfil his heartfelt desires. The decision to leave the Castle Loyola could be judged as the choice of cleansing his inner self through self-emptying externally his family honour and family inheritance.

iv) The reward for the transformation

The spiritual desires that Ignatius had in his mind, oriented him to set out to take a ride. Was that action an impulse to achieve something? Or could it be a divine call that encouraged him to visualize his future? Whatever transpired in his life, one thing was very sure that God was actively participating in the transformation of Ignatius on different occasions. Firstly, after Ignatius was brought back to Loyola, following the war at Pamplona with the broken leg and the protection from the series of deadly operations, it cannot be overlooked that Ignatius received the divine help through which he was saved in spite of having those unsuccessful operations. The effect of the operations brought Ignatius almost close to his death. Moreover, when everybody including the doctors who treated Ignatius gave up the hope about the possibility of his survival, and was advised to make his confession [cf. AB 3]. Could it not be that Ignatius was going to make his one last confession? Perhaps yes. However, the Lord had a different plan for Ignatius, and he was gracious enough to bring him back to the new life “on the eve of St. Peter and St. Paul.” [AB 3.2].

Secondly, the manifestation of Ignatius might give a witness about the divine assistance of God in his life. While Ignatius was convalescing on the bed, the vision about the “the image of Our Lady with the holy Child Jesus” [AB 10.2], appearing before him, not only gave him consolation but also, he was given a special grace from the Almighty: that after the vision, Ignatius never got “the slightest consent to the things of the flesh” [AB 10.4]. Probably, no saint on earth like Ignatius who had the special grace or favour from “the work of God” [AB 10.4]. If the detachment from the tendency of having sexual

spiritual progress, we enjoy a freer use of our natural faculties for seeking diligently what we so ardently desire.”: Cf. SE 20.

stimulation were not from God, would it have been possible for Ignatius not give even a slightest thought about the sexual impulses until the time Ignatius was sharing his experience to Da Camara⁴⁹? Peter Du Brul sees the about the particular vision of Ignatius that,

“The presence of ‘Our Lady with the Holy Child’ gave him such an insight that he experienced in himself a new order and peace. The vision was not simply spiritual, but had a physical effect: his body’s impulses and his soul’s aspirations were integrated in a new creative way, from another level of himself, which was his heart.”⁵⁰

This vision helped Ignatius to get rid of his thinking about natural beauty and becoming like a new being. Could not it be appropriate to say that this vision adheres the transformation of Ignatius in resonance with the words of St. Paul, “Put off the old man that belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new man, created after the likeness of God in true righteousness and holiness.”? [Eph 4, 22-24].

Thirdly, the transformed Ignatius seemingly received the different grace and gifts from the Lord. A few fruits of the Holy Spirit like Kindness, Goodness, Patience, Self-control [Gal 5, 22-23] were deigned to Ignatius and the family members of Ignatius were witness to it: “His brother and others at home suspected he was planning some drastic change”⁵¹. Paul Du Bru talks of the observation made by this family members:

“He [Ignatius] was less immediately impulsive now, and more present to himself and to other spirits inside him. He was less inclined to lunge into the future. It was this which made him more present to others, and it was of this that he conversed with others. Having learned to listen to himself, he was learning to listen to others, and to speak from a listening heart.”⁵²

Finally, the transformed Ignatius saw the whole thing with different perspectives. Like St. Paul’s writes about the inner clarity, “ For now we see in a mirror dimly, but then

⁴⁹ Based on the Autobiography of Ignatius, “until August 1553 [1553] when this was written, he never gave the slightest consent to the things of the flesh.”: Cf. AB 10. 4.

⁵⁰ P. D. BRUL, *op.cit.*, 29.

⁵¹ P.R. Divarkar, *op.cit.*, 23.

⁵² P. D. BRUL, *op.cit.*, 30.

face to face” [1Cor 13,12], the “gazing at the sky and the stars” [AB 11.6] brought Ignatius a certain attitudinal change in him: that he “began to speak to them [the family members] of the things of God.”⁵³ and perhaps this “was the beginning of what would be a central work or ministry for Ignatius in the future: “having spiritual conversations with people.”⁵⁴ However Martín, his elder brother, tried to persuade him not to leave his old self, probably not to let his family honour. And so, in the process of getting him back for the family,

“took him [Ignatius] to one room and then another, and with much feeling begged him not to throw himself away and consider what hopes had been placed in him by the people, and how much he could achieve-and other such words, all with the purpose of dissuading him from his good intention” [AB 12.7],

nevertheless, Ignatius found his transformed self as more convincing than the words of his own brother and the desire to serve the Lord was more satisfying than going back to the old self and offering his service for his family and for his people.

While associating the two initial steps in the life of Ignatius such as the preparation at Pamplona war and the preparation to leave the castle, a similar character strikes in both the events: his determination. At Pamplona, with great intensity and determination, Ignatius wanted to fight the lost battle amidst all kinds of discouragements⁵⁵. And in Loyola, after he was cured, he had a strong urge and the determination to leave the Castle for something good. The manner of having spiritual conversations with the family members while convalescing, he realized that it did help the listeners [cf. AB 11]. And so, he probably considered that the noble thought of helping the souls would be his next work. To do this, he might have to shed his old self as a knight and to forgo his noble lady and in return, he decided to let go of his fame and prestige only with the thought of serving the Lord, choosing the unknown path, a new journey, a new lifestyle.

⁵³ B. COMERFORD, *op.cit.*, 19.

⁵⁴ *Ibid.*, 19.

⁵⁵ Brendan Comerford while commenting on the Pamplona War says, “The city of Pamplona fell without a fight. Only the citadel remained to be taken. While his fellow officers were for surrender, Ignatius held out for defence. He was able to persuade the garrison commander to fight on in the hope of holding out until reinforcements arrived.”: Cf. B. COMERFORD, *op.cit.*, 14.

While analysing the occurrence where Ignatius “gazing at the sky and the stars” [AB 11.6], from the human point of view, could it be regarded as even strange if he was looking at the stars for the first time in his life? However, if looking through the eyes of Ignatius, it could make us awe and wonder like Ignatius, “Undoubtedly could it be the divine grace that Ignatius saw the sky and stars and wondered about the creativity of the Lord and willingness to serve Him?” In all likelihood, Ignatius was not aware that God was showing his manifestation in his life through nature itself. As Psalm says, “The heavens are telling the glory of God; and the firmament [sky] proclaims his handiwork.”[Ps 19,1], the experience that Ignatius had through the nature, especially the stars probably was the foundation of having wisdom in interpreting finding in all in things. The direct graces and gifts that Ignatius began to reap from the Lord “was no longer only the example of the saints which was leading him to respond to God, but nature itself- in this instance, the stars.”⁵⁶And so, to find his search in the nature through God, Ignatius embarked his spiritual journey to by leaving the Castle, Loyola.

1.3 The Experience of Ignatius at Manresa

While analysing the experience of Ignatius at Manresa⁵⁷, without a doubt it can be said that the duration of stay of Ignatius at Manresa left him with a big mark on his life. He experienced a tremendous consolation, order in his Spiritual life, clarity in his understanding, and close connectedness with his Master, etc. At the same time, the Manresa⁵⁸ experience also took his life to face the other extreme: desolation, oscillation between the spirits, scrupulous about his past sinful life, physical illness, etc. What I would like to ponder in this phase of life of Ignatius is how from his brokenness he was

⁵⁶ P. D. BRUL, *op.cit.*, 32.

⁵⁷ Laynez says that Ignatius spent ten months in Manresa: “esto creo [Lainez] fuse en Mannresa cerca de Barcelona, donde estuvo, si bien me acuerdo, obra de un año.”: Cf. *Epistola P. Laini*, in *FDI*, (Cándido de Dalmases, ed.) IHSI, Roma 1977 (MHSI 115), n.10, 80.

⁵⁸ “According to Fr. Nadal, Ignatius’ sojourn in Manresa can be divided into three spiritual phases. The first four months were marked by great enthusiasm and spiritual serenity. In the second phase, he passively endured great purification and temptations, and that sense, he experienced with himself the Exercises of the First Week. Hence, to this period also belongs purification from the past sins of his past life, compunction, and the spiritual experience contained within some of his later rules for discernment. The third phase involved great spiritual gifts, especially the ‘extraordinary illumination’ on the banks of the river Cardoner.” Cf. Arzubialde S./ De Castro, J., (eds.), *op.cit.*, 50.

transformed into a new being and how God was accompanying him in the process of journeying towards sanctity.

i) The dark nights in the soul of the newly converted knight

The first four months of the stay of Ignatius, who was also called “the holy man”⁵⁹ or “the sackcloth man”⁶⁰ at this stage of life in Manresa, “was in a constant state of happiness”⁶¹. However, the later days of his stay brought him the extreme sense of brokenness, and fragility through the opening of healed wounds in the form of scruples. He was stirred by the doubts about the confession he made in Montserrat for three days “whether he had confessed properly”⁶². The agony in the life of Ignatius was so excruciating that even his “seven hours’ prayer during the day”⁶³ remained fruitless. And his agony lasted for “several months”. Was there any thought at this time that he would return home and continue his past life? Probably not. Ignatius still held on to his conviction in his brokenness and in vulnerability. At this juncture of his life, he was left with two options: to adapt another approach to win over his scruples or to kill himself⁶⁴. As a Christian, Ignatius believed that killing oneself was a sin therefore, he gave up the second option saying: “Señor, no haré cosa que te ofenda”⁶⁵, and he focused on the first option as the only alternative that was to win over his scruples. The true humanness of Ignatius could be experienced at this point that he expressed his brokenness to his Master:

“Socórreme, Señor, que no hallo ningún remedio en los hombres, ni en ninguna criatura; que si yo pensase de poderlo hallar, ningún trabajo me sería grande. Muéstrame tú, Señor, dónde lo halle; que aunque sea menester ir en pos de un perillo para que me dé el remedio, yo lo haré.”⁶⁶

⁵⁹ B. COMERFORD, *op.cit.*, 23.

⁶⁰ *Ibid.*, 23.

⁶¹ *Ibid.*, 23.

⁶² *Ibid.*, 23.

⁶³ *Ibid.*, 23.

⁶⁴ *Ibid.*, 23.

⁶⁵ *Acta Patris Ignati Scripta* (1553/1555), in *FNI*, 397.

⁶⁶ *Ibid.*, n. 23, 396.

The cry of Ignatius in his brokenness and his willingness to hinge on the Lord for help reminds of the prayer and supplication of King David [Ps 142], who after committing sins waited eagerly for the Lord to deliver him.

Neither the imitation of a particular saint who fasted for “many days until he got it” [AB 24.3] nor his long hours of prayers came to help him to get rid of his scruples, but only through the divine intervention: “Relief came with a sudden illumination or inspiration, bringing with it a resolve never again to confess his past sins or to allow himself to be troubled by scruples”⁶⁷. How would have been the experience of Ignatius after having been relieved from his scruples about his past life? As the Scripture says on the state forgiven sinner, “Many are the pangs of the wicked; but steadfast love surrounds him who trusts in the Lord” [Ps 32,10], Ignatius felt the mercy of the Lord unconditionally through the “experience of the diversity of spirits from the lessons God had given him” [AB 25.7]:

“Mas en el fin destes pensamientos le vinieron unos desgustos de la vida que hacía, con algunos ímpetus de dexalla; y con esto quiso el Señor que despertó como de sueño. Y como ya tenía alguna experiencia de la diversidad de espíritus con las liciones que Dios le había dado, empeçó a mirar por los medios con que aquel espíritu era venido, y así se determinó con grande claridad de no confesar más ninguna cosa de las pasadas; y así de aquel día adelante quedó libre de aquellos escrúpulos, teniendo por cierto que nuestro Señor le había querido librar por su misericordia.”⁶⁸

ii) The new learnings

Having experienced a new sense of “deep serenity and peace”⁶⁹, Ignatius found his inner peace was “lasting”⁷⁰. Could it be that Ignatius was already possessed by the love of God, or was it a glimpse of what it meant to be in the presence of God? Gradually, Ignatius began to notice as a person who was freed from scruples, confusion, moreover,

⁶⁷ B. Comerford, *op.cit.*, 23.

⁶⁸ *Acta Patris Ignati Scripta* (1553/1555), in *FN I*, n.25, 398.

⁶⁹ B. COMERFORD, *op.cit.*, 23.

⁷⁰ *Ibid.*, 23.

as a person who was receptive to new learnings: he slowly began to understand how God was treating him “as a schoolmaster treats a child whom he is teaching” [AB 27.4]. As a fruit of his openness, the Lord taught him five great lessons⁷¹ that probably changed his way of thinking and his acting. Through the first lesson about the revelation and understanding about the Trinity brought him so many tears that “he could not control himself” [AB 28.3]. Was it the first revelation to Ignatius that drew him to set his “minds on things that are above”? [Col 3,2] Or was it the foundation and inspiration that drew Ignatius to shed tears while offering Eucharist, even while preparing before the Eucharist? In all the occurrences, Ignatius was receptive to the new teachings from his Master.

The second lesson about the creation of God drew Ignatius to feel the omnipotence of God [cf. AB 29]. Even though Ignatius “did not know how to explain it, nor did he remember too well the spiritual enlightenment that God was imprinting on his soul at that time, but he experienced a great spiritual pleasure.”⁷² Ignatius, while convalescing in Loyola looking at the sky and the stars, he had “a very great impulse to serve” [AB 11.7] the Lord. And now, the lesson about the creation of God probably took him one step further: that it “led further into the revelation of the Creator”⁷³ Even though, this unique experience occurred to him “only once”⁷⁴, he could remember it so well and how it affected his understanding and his soul. Even though he did not know “how to explain it”⁷⁵, his conviction was sure enough to believe in what he saw.

The third lesson was about the mystical Body of Jesus Christ in the Most Holy Sacrament, through his “interior eyes” [AB 29.4]. Ignatius saw “something like white rays coming from above.” [AB 29.4]. The significance of the Mystical Body Christ enhanced the understanding of Ignatius’ own body⁷⁶. He perhaps began to reassess the importance of his body as the creation of God and to care for God’s own creation [Ignatius

⁷¹ The concept of “lessons” is inspired from the book: P. D. BRUL, *op.cit.*, 63-72.

⁷² *Ibid.*, 64.

⁷³ *Ibid.*, 64.

⁷⁴ *Ibid.*, 64.

⁷⁵ *Ibid.*, 64.

⁷⁶ “[Ignatius’] experience of the creational event, in addition to Ignatius’ understanding of the human person as created ‘in His image’ constitute essential elements of his time in Manresa, and more specifically of his mystical illumination at the river Cardoner [AB 30]”. Cf. (Arzubialde S./ De Castro, J., eds.), *op.cit.*, 54.

himself]. In this process, he started valuing his body by giving up all kinds of physical practise and he cut his nails and hair in a symbolic way to care for “God’s temple”.⁷⁷

For Ignatius, the fourth lesson of seeing the humanity of Christ through the interior eyes, “strengthened him” [AB 29. 9] and “gave him strength in his faith” [AB 29.9]. What did he exactly see? Was it any kind of importance? Ignatius himself said, “The form [that] appeared to him was like a white body, neither very large nor very small, but did not see any distinction of members” [AB 29.7]. Even though the form “like a white body” [AB 29.6] was not so distinctive, for him it was sufficient to keep himself coming closer towards Christ. True to the words of St. Paul, “for we walk by faith, not by sight” [2 Cor 5.7], for Ignatius, it did not matter to him what he saw and how he saw. However, he did value his fourth lesson about the form of the humanity of Christ and Our Lady as one of the important learnings that he had and he said, if “he should say twenty or forty, he would not dare it a lie.” [AB 29.7]. The outcome of his fourth lesson was so powerful that he himself became the testament of faith: “Si no huviese Escriptura que nos enseñase estas cosas de la fe, él se determinaría a morir por ellas, solamente por lo que ha visto.”⁷⁸

The fifth lesson was the culmination of all his lessons. The learnings that Ignatius had while he was sitting and facing “toward the river [Cardoner]” [AB 30.1], was so immense that “both spiritual matters of faith and of scholarship and this with so great an enlightenment that everything seemed new to him” [AB 30.2]. So much learning Ignatius had that Diego Laínez, one of his first companions said of the particular experience: “in one hour Ignatius learned more from God than he could ever been taught by all the doctors of the world”⁷⁹ This particular experience was so special to Ignatius that Jerónimo Nadal shared his thoughts about river Cardoner:

“In almost all his decisions [he] customarily cited the outstanding illumination, even when he governed the Society in Rome, and he did so as though in Manresa he had seen the reasons for or causes for everything.”⁸⁰

⁷⁷ St. Paul refers human beings as God’s temple: “Do you not know that you are God’s temple and that God’s Spirit dwells in you?”: 1 Cor 3, 16.

⁷⁸ *Acta Patris Ignati Scripta* (1553/1555) in FN I, n.29, 404.

⁷⁹ B. COMERFORD, *op.cit.*, 24.

⁸⁰ *Ibid.*, 24.

Peter Du Brul sees the Cardoner experience as “more comprehensive than all the previous visions and all the succeeding graces, although it was not strictly speaking a ‘vision’ that he had seen with ‘interior eyes.’”⁸¹ The vision of Ignatius is also interpreted as “psychological, rather than sensory, visions.”⁸² Regardless of all these assumptions, the great five lessons were sufficient for Ignatius to stand for his faith and as a result of it, the Mother Church was fortunate enough to crown Her with pride by canonizing Ignatius as saint.

1.4 A comparative analysis between Ignatius and Moses

The spiritual transformation of Ignatius from Loyola up to Manresa could be compared with the experience of Moses at mount Sinai [cf. Ex 19, 16-25]. While drawing a parallel image of Moses with Ignatius, it could be seen that Moses, after fighting with the Egyptian, runs away to find a secured place [cf. Ex 2,1-13]. He lives his life in fear of pharaoh [cf. Ex 2,14-15]. Meanwhile, he accidentally notices the burning bush and therefore, out of curiosity, he undertakes a journey to climb up Mount Sinai [cf. Ex 3,1-3]. And at last, he encounters the Lord and goes back to the same Pharaoh as a transformed person to fight for His people, the Israelites [cf. Ex 4, 1-31]. Likewise, while comparing the initial days of Ignatius, after the Pamplona war, he injures his legs and he keenly desires to remain the same knight as he has been before. However, the three unsuccessful operations not only destroy his dream of continuing as a knight, but also from serving his noble lady. With all brokenness, he accidentally comes across the two holy books: “a Life of Christ, and a book on the Lives of the Saints” [AB 5.4].

In the process of reading the books, he is inspired to serve the Lord. And for this reason, he has to leave many things: his image as a knight, his family, his popularity, his passion, and he humbles himself by leaving everything that he thinks as hurdles in his spiritual progress and he refills his life with holy desires. Having overcome his extreme feelings of scruples, he begins to focus on “to please and placate God”⁸³. The great lessons from the Lord like Trinity, Eucharist, creation, Incarnation, and great illumination

⁸¹ P. D. BRUL, *op.cit.*, 71.

⁸² M. O. BOYLE, *Loyola's Acts*, University of California Press, London 1997, 92.

⁸³ M. O. BOYLE, *op.cit.*, 95.

transform him as a new person for His mission. The spiritual transformation in the life of Ignatius makes him worthy to serve in the vineyard of the Lord. From being a scrupulous sinner to a man of clarity, from being a man with uncontrollable temper to a man of thoughtfulness, from being vainglorious to a man with self-humiliation, from being a man of excessiveness to a man with moderation, from being a soldier to an earthly king to a soldier of Christ, in all situations and in all brokenness, God finds Ignatius as an obedient student to accompany him.

Though the call narratives of Moses and Ignatius do not give a similar pattern in a strict manner, yet there are a few subtle factors that are common in both of them. The Burning bush (for Moses) and reading books (for Ignatius)⁸⁴ are probably the turning point and a life changing moments for both of them. Both the events are accidental. Moses notices the burning bush on his way to lead his flock to the wilderness [cf. Ex 3,1] and Ignatius reads those books as there was no option he was left with⁸⁵. Nevertheless, the curiosity in both of them increases gradually: that Moses had the desire to see the burning bush⁸⁶ and Ignatius continues showing interest in reading those books⁸⁷.

Moses, through the burning bush experience, gets a breakthrough in his life having been wounded emotionally after the tragic event⁸⁸: that he is afraid of being killed by Pharaoh [Ex 2, 14-15]. Similarly, Ignatius, through reading the books⁸⁹, gets a breakthrough in his life after having been wounded physically and emotionally in Pamplona war: “nuestro Señor le socorría, hacienda que sucediesen a estos pensamientos otros, que nacían de las cosas que leía.”⁹⁰ Moses and Ignatius encounter the Lord in their

⁸⁴ “...un Vita Christi y un libro de la vida de los Santos en romance.”: *Acta Patris Ignati Scripta* (1553/1555), in *FN I*, n.5, 370.

⁸⁵ Tylanda while factually analysing the reason how Ignatius read the books of the Life of Christ and the life of saints, he says, “By the end of August, or perhaps in early September, he [Ignatius] felt sufficiently recovered to seek distraction, and this, he asked his sister-in-law if he had any chivalrous romances, his favourite type of reading, Novels dealing with knightly exploits were the best-sellers of the sixteenth century. The most famous of these was *Amádis de Gaula*, which Ignatius acknowledges to have read (no.17). Since such novels were unknown in the Loyola household, Magdalena offered him only books he had.”: Cf. N.J. TYLENDÁ, *op.cit.*, 43-44.

⁸⁶ “Moses said, ‘I will turn aside and see this great sight, why the bush is not burnt’.” Cf. Ex 3, 4.

⁸⁷ “As he [Ignatius] read them over many times [a Life of Christ and the Lives of Saints], he became rather fond of what he found written there.” [AB 6.1].

⁸⁸ The tragic event where Moses took a stand for the fellow Hebrew who was tortured by an Egyptian. He killed the latter and as a result he had to flee from Egypt: Cf. Ex 2, 15.

⁸⁹ “un Vita Christi y un libro de la vida de los Santos en romance.” *Acta Patris Ignati Scripta* (1553/1555), in *FN I*, n.5, 370.

⁹⁰ *Ibid.*, n.7, 372.

brokenness. And this encounter is rather spontaneous. And out of this spontaneity both of them respond to the call of God: that Moses decides to take a new journey of going to Egypt to do God's mission: to deliver the Israelites from the hands of pharaoh and Ignatius decides to take a new journey of searching for identity by taking a journey to find his true self⁹¹.

1.5 A critical analysis on life of Ignatius in Loyola and Manresa

The spiritual transformation in the life of Ignatius occurred at different phases of his life. Being a soldier, Ignatius was moved by his vice, vainglory. The attitude of his boastfulness did not allow him to look at the reality as it was⁹²: during the battlefield at Pamplona, he did not judge the situation correctly because he did not see it, even though all the other soldiers on the scene did. He did not see what every other man in the fortress saw because he was blinded by the vice to be seen.⁹³ As a young soldier, he was deceived by fame and popularity and as a result he was blindly dedicated his life “for the common benefit”⁹⁴ of his own city, his own people. Even though there was a good intention to fight for his people and to save them, this intention was maligned with other evil thoughts: pride, arrogance, vainglory.

Secondly, the psychological pressure from within⁹⁵ pushed Ignatius to carry forward to take the extreme step through which he might even get killed. The fear of “what will people say”⁹⁶ was deep down operating in his mind. The concepts like glory,

⁹¹ Ignatius wants to repent for his past life and to imitate the saints and to go to Jerusalem. [Cf. AB 9].

⁹² Before the war, “Since there were many French sympathizers in Pamplona, these convinced the citizenry that it would be better to welcome the French than to have their city destroyed in a siege. When the two Loyola brothers [Ignatius and Martín Garcia] and their forces arrived at the gates of Pamplona, they joined Pedro de Beaumont, leader of the Spanish garrison in the city, in trying to persuade the people to resist the French. They were unsuccessful, and seeing that the citizens were willing to capitulate to the French, Martín Garcia turned his back on Pamplona and returned home. Ignatius remained, but when learned that Pedro de Beaumont likewise favoured surrender, he took his men and rode to the fortress.”: Cf. N.J. TYLEND, *op.cit.*, 38.

⁹³ M. O. BOYLE, *op.cit.*, 24.

⁹⁴ *Ibid.*, 27.

⁹⁵ Ignatius, moved by the condition of winning over the heart of the lady and the fear of shame from the public, was unwilling to surrender himself rather he chose to fight it even though he was almost aware of the results of the battle: Cf. N.J. TYLEND, *op.cit.*, 38.

⁹⁶ M. O. BOYLE, *op.cit.*, 27.

honour and serving the king was so much in influence that Ignatius lost the sense of looking at the reality, but he was willing to remain as a great warrior in the people's memory "although he might lie in the grave"⁹⁷ As a result of obeying his psychological prompts, Ignatius found himself in the state of getting wounded in the battle at Pamplona.

Thirdly, the continual operations in the leg and the desire for being perfect knight led Ignatius to find himself in the state of being miserable. He suffered and endured all his excruciating pain for the sake of his determination: "to pursue the world"⁹⁸. To achieve this, he was ready "to martyr himself"⁹⁹. He did everything in order that he was not looked down upon by others on account of his gait, his uneven leg. For this reason, he silently bore all his pain. Allegorically, the uneven leg was symbolized the fallen nature of human condition:

"The analogy of walking was applied scholastically to the faculties of the soul: to the intellect as to the right foot, which struck out, while to the will as the left foot, which dragged behind. This limping symbolized the imbalance of intellect and will, in which humanity was disabled toward its divine destiny. From the original sin the right leg, or intellect, suffered the wound of ignorance; the left leg, or will, the wound of concupiscence."¹⁰⁰

The pain and the agony that Ignatius underwent on account of his repeated operations, everything was based on his deliberate will. He allowed all the painful torture in order that others might not have anything to comment about his gait. However, Ignatius could hardly realize that the injury, wound, convalescence was a path leading to his sanctity.

Fourthly, the state of sickness had some deeper significance and meaning in the life of individual:

"Illness played a prominent role in the lives of holy penitents, who turned its commonplace assault on society into a triumphant sign of personal election. They bore its burdens not with resignation but with joy, as a share in Christ's passion that would conform the human body to the divine will."¹⁰¹

⁹⁷ *Ibid.*, 27.

⁹⁸ *Ibid.*, 29.

⁹⁹ *Ibid.*, 29.

¹⁰⁰ *Ibid.*, 44

¹⁰¹ *Ibid.*, 30.

The moments of agony while Ignatius was convalescing had a great impact not only in his physical self but also “became internalized”¹⁰². And at this phase of time, he found inspiration to imitate the saints¹⁰³ through the holy books that he read. In the course of the day, he began to contemplate those accidentally emerging with seriousness. As a result, he found himself overshadowed by emotion of reaching the sanctity: “Personal conscious [of Ignatius] became the principal theme of the quest for holiness, and saints’ lives were enriched with such details of the inner discourse.”¹⁰⁴

Fifthly, the desire to perform good works, implicitly invited Ignatius to let go of his sinful life and to do penance. The family members of Ignatius noticed the changes that a normal soldier was not supposed to have:

“Although the sign of Loyola’s [Ignatius’] change is unspecified, it is not negligible, since sexual inactivity among the nobility was extraordinary. The rule was an aggression linked with the violence of the class. The necessary condition of an ascetic life, therefore, was sexual renunciation.”¹⁰⁵

At this phase of life, Ignatius had already given up the desire of sexual inclination. By the act of leaving the Castle¹⁰⁶, he was willing to let go of his property from the Loyola family as well as his own honour.¹⁰⁷ Choosing the mule for his journey had its significance of taking on yet another disgrace. Even though, according to the Spanish tradition, “only the rich afforded horses or mules”¹⁰⁸ for the journey, the “gentlemen in the sixteenth century did not ride mules”¹⁰⁹, because it was considered a “social disgrace”¹¹⁰. Even some of his other habits like vesting in sackcloth, and in Manresa, allowing the hair grow “without grooming it”¹¹¹, “letting his hair and nails grow freely”¹¹², the “decision not to cover his

¹⁰² *Ibid.*, 32.

¹⁰³ “It is not surprising, then, that Ignatius should want to dwell on the lives of Saint Dominic and Saint Francis, but what is noteworthy is that he did not merely conclude that their lives were imitable but that he saw himself obliged to imitate them—that he, too, had to accomplish for God what they have accomplished.”: N.J. TYLEND, *op.cit.*, 47.

¹⁰⁴ M. O. BOYLE, *op.cit.*, 36.

¹⁰⁵ *Ibid.*, 47.

¹⁰⁶ Ignatius decided to go to Seville because it was “in southern Spain, hundreds of miles from Guipúzcoa, Ignatius felt that he would be unknown there, and thus, in complete anonymity he could give himself to God.”: Cf. N.J. TYLEND, *op.cit.*, 53.

¹⁰⁷ Cf. M. O. BOYLE, *op.cit.*, 67.

¹⁰⁸ *Ibid.*, 53.

¹⁰⁹ *Ibid.*, 53.

¹¹⁰ *Ibid.*, 53.

¹¹¹ *Ibid.*, 70.

¹¹² *Ibid.*, 70.

head with anything”¹¹³ were a few instances where he chose to be “shameless”¹¹⁴. All these were of nothing but showed his “self-humiliation”¹¹⁵.

Finally, the desire of Ignatius to visit sanctuaries was a popular tradition of his time: “Pilgrims commonly made an itinerary of devotions by visiting the sanctuaries along the route to their final destination.”¹¹⁶ Ignatius, not having much idea about the new way of life, most likely decided to imitate the saints including his adoption of the traditional style of their journey. And therefore, the choice that he made to begin his journey to the shrine of Aránzazu was very significant in his life. The visit to Aránzazu was considered as the “primitive origins of his [Ignatius’] religious experience”¹¹⁷. Through the noble act of making the vow of chastity¹¹⁸ at this shrine¹¹⁹, Ignatius deliberately was ready and willing to accept the new way of life, leaving behind his past that was once apparently everything for him: his honour, vainglory, fame, and his power as a soldier. The dedication to the newly chosen path was so convincing to Ignatius that he did not allow even the slightest hurdle to affect its growth. The decision to accept this new life by keeping vigil at Madonna’s altar in Montserrat, surrendering his sword at her altar [cf. AB 17.5] signified not only renouncing his profession but also to defend and honour the Virgin.

1.5.1 The Shaping moments of the spiritual life of Ignatius

Ignatius, in the process of searching for a new way of life, also found the calming and consoling phases in his life. First, while on his way to Montserrat, he encountered the Moor and involved in rather avoidable argument about the perpetual virginity of Mother

¹¹³ *Ibid.*, 72.

¹¹⁴ *Ibid.*, 72.

¹¹⁵ *Ibid.*, 72.

¹¹⁶ *Ibid.*, 59.

¹¹⁷ *Ibid.*, 59.

¹¹⁸ “It was most probably at Aránzazu that Ignatius made a vow of chastity. In later years he acknowledged that had had made such a vow during his journey from Loyola to Montserrat, but never divulged the name of the place where he made it. His biographers think that the shrine of Aránzazu would have been a suitable place for such a vow.”: Cf. N.J. TYLENDÁ, *op.cit.*, 54.

¹¹⁹ “At the time of Ignatius’ visit, the shrine [Aránzazu] was only fifty years old and had been built on the site where a Basque shepherd boy had found a statue of our Lady nestled in a thorny bush.”: Cf. N.J. TYLENDÁ, *op.cit.*, 54.

Mary, that later led him feel guilty of failing to do his duty “to restore Virgin’s honour”¹²⁰ The guilt feeling of not punishing the Moor for his rude words bothered Ignatius and it did not allow him to proceed further in his new path. Tylanda, while narrating the dramatic event of the interaction of Ignatius with Moor, he says,

“The code of chivalry, with which Ignatius was brought up and according to whose tenets he had lived his life, told him that he had done grievous wrong in permitting an infidel to insult our Lady. Thus the Amadís in Ignatius urged him to use his dagger on the Moor, but the Ignatius who fell in love with the saints knew that those who took up the sword would die by the sword. Thus, he was torn by internal conflict. Unable to decide what to do, he determined to leave the matter in God’s hands.”¹²¹

Secondly, some of the habits of Ignatius and choosing the untidy practices like dressing in sackcloth, letting the nails and hairs grow long, was criticised by authors as “excessive carelessness”¹²². Even to the extreme, in the name of spiritual progress, Ignatius chose to abstain from meat and wine. Nevertheless, through his experiences and understanding he realized that those practices were not helping in his spiritual progress [cf. AB 24]: after Ignatius began to be consoled by God and to see fruits in the souls for whom he was caring, and the realization his own creation, he abandoned his ascetic ‘extremes’. He cuts his hairs and nails.¹²³ Thus like the prodigal son who “came to himself [his senses]” [Lk 15,17], Ignatius too began to experience the mystery of his own creation by identifying him as the image of God [cf. Gen 1,27].

Thirdly, Ignatius was terribly wounded by the scruples even after making the “sacramental confession”¹²⁴ in Manresa. He suffered so much that he was tempted to kill himself. Nevertheless, the clarity and the transformation in his soul did not let him succumb to those thoughts: “Lord, I shall do nothing to offend you” [AB 24.2]. The

¹²⁰ M. O. BOYLE, *op.cit.*, 60.

¹²¹ N.J. TYLEDA, *op.cit.*, 58-59.

¹²² M. O. BOYLE, *op.cit.*, 73.

¹²³ *Ibid.*, 73.

¹²⁴ M. O. BOYLE, *op.cit.*, 76; “mas en todos ellos no hallaba ningún remedio para sus escrúpulos, siendo pasado muchos meses que le atormentaban.”: Cf. *Acta Patris Ignati Scripta* (1553/1555), in *FN I*, n.24, 396.

realization and his understanding helped Ignatius to discern those thoughts and at last the Lord through His mercy delivered him to be free from his scruples.

Finally, the understanding that had through those five lessons¹²⁵ such as Trinity, Creation, Eucharist, Incarnation, and the great illuminations [cf. AB 28-30] made him perceive with clarity and with a better understanding:

“God flooded his soul with extraordinary light, giving him a profound insight into and a feeling for the mysteries of the faith. He now understood these truth with such a clarity that even though he had reflected on them in the past they were totally new to him.”¹²⁶

Was the new realization and new way thinking about oneself undoubtedly leading him to look at his own self as the image and the likeness of God?[cf. Gen 1,27]. And wouldn't it be that the act of cutting of the nails and hair and caring his body [cf. AB 29] a symbol of respect and the realization towards his body that it is the temple of God?

¹²⁵Cf. M. O. BOYLE, *op.cit.*, 94.

¹²⁶N.J. TYLEND, *op.cit.*, 78.

Chapter 2: The Last Purpose in the Spiritual Transformation of Ignatius: Receiving Mission from God.

2.1 Jerusalem: Ignatius grows in dependency on God

Ignatius, while spending his life in the process of spiritual purification in Loyola, he thought of spending his rest of life on three activities: 1. To do penance for his past life, 2. The desire to imitate the saints 3. To go to Jerusalem [cf. AB 9]¹²⁷. Even though the inspiration was spontaneous yet not so mature and probably, he did not know exactly how to actualize his deep longing of imitating Christ. And he realized that by impersonating the Lord, it would be possible to opt the “path of humiliation”¹²⁸ like that of Christ. With these thoughts he began his holy journey, and he encountered many consoling experiences, and the experiences not so pleasant and life changing experiences. Among many, there were two outstanding experiences that could draw one’s attention: firstly, he walked with Christ by putting his providence in God alone and growing in “deliberate passivity”¹²⁹, and secondly the choice that he made to stand for a common cause.

2.1.1 Providence in God alone

The series of events that were occurring in the life of Ignatius not only enhanced him to grow in the path of humility but also, helped him to rely on and to hope in the providence of God. The decision made by Ignatius to travel alone and not have any companion to accompany him on his way to Jerusalem even though “he did not know Italian or Latin”¹³⁰, was a sign that he decided to put his total trust in God alone. At different phases of his journey, Ignatius was tossed around intensely to trust in the Lord more. Before he started his journey from Venice to Jerusalem. he discovered that he had “six or seven ducats” [AB 40.4] with him. However, realizing that possessing those ducats

¹²⁷ Cf. J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, in *Ignis* 40, n.3 (2009), 21.

¹²⁸ *Ibid.*, 21.

¹²⁹ According to Peter du Brul, “The deliberate passivity is an attitude he [Ignatius] takes toward a decision to be made; not a decision between good and evil, but a decision between two actions that are equally good.”: Cf. P. D. BRUL, *op.cit.*, 80.

¹³⁰ *Ibid.*, 79.

would lead him not to trust in the Lord, he gave them away generously “to those who approached him” [AB 40.6] and he perhaps showed the sense of deliberate passivity by trusting the Lord and His encouraging words: “ Fear not , for I am with you, fear not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious hand.”[Is 41,10].

The trust in the Lord helped Ignatius to overcome the fear factor in his life. While landing the region of southern Rome¹³¹, Ignatius along with the other travelers had to encounter the problem of “the plague” [AB 41]. However, “his complete lack of fear of the plague”¹³², motivated him to continue the journey. Could it not be that the source of strength was from the Lord? Another instance, when Ignatius found that the gates of the town “closed” [AB 39.1] from letting him enter the town¹³³. However, it was the moment of the providence of God at that moment through “the Lady of the place”¹³⁴ [AB 39.4] by giving him permission to enter the city. It is not clear if Ignatius told the Lady about the purpose for which he wanted to enter the city besides telling her about his weakness of the body (due to travel) that “she readily granted” [AB 39.6] permission. Though there may be doubts and queries about the way he got permission to enter the city, yet one thing was very clear that the hand of the Lord was in it.

Ignatius remembered some of the consoling events that occurred in his life very clearly even after thirty years. Those events were not just trials for Ignatius but they were signs of God’s affirmation and God’s providence: that getting permission to enter through the gate of Padua without obtaining “a health certificate”¹³⁵ or not “being questioned by the guards”¹³⁶ in the entry gate, or the act of Ignatius being “overlooked”¹³⁷ by the police officials in the boat where he was travelling whereas all the other passengers were being

¹³¹ Cf. P. D. BRUL, *op. cit.*, 82.

¹³² *Ibid.*, 82.

¹³³ “Since the plague was of frequent occurrence in the sixteenth century, and because it brought many deaths with it, Italian cities were especially careful about admitting strangers within their walls without certificates attesting their good health”: Cf. N.J. TYLEND, *op.cit.*, 87.

¹³⁴ “Some authors think that because the lady in question understood Ignatius, she herself must have been Spanish, and thus they suggest that the lady was Juana of Aragón, wife of Ascanio Colonia, whose seat was in Palanio. On the other hand, it would not be altogether impossible for an educated Italian lady to understand the simple question that Ignatius had proposed her in Spanish, and hence other authors suggest that the lady was Baertrice Appiani, wife of Vespasiano Colona, whose seat was in Fondi.”: N.J. TYLEND, *op.cit.*, 87.

¹³⁵ P. D. BRUL, *op. cit.*, 85.

¹³⁶ *Ibid.*, 85.

¹³⁷ *Ibid.*, 87.

examined and surprising his own fellow travelers. [AB 41.6]. All experiences of “sufferings and difficulties”¹³⁸ were the moments of “the revelation of God’s love”¹³⁹ in the life of Ignatius as he discovered God’s providential care and protection in and through all kind of humiliation, he went through in different moments of his journey¹⁴⁰.

2.1.2 Taking a stand for the common cause

The couple of striking moments mentioned in the autobiography where Ignatius was actively involved in the social cause and the wellbeing of women. The defense of woman and her young daughter against “an attempt to violate” [AB 38.6] by the soldiers¹⁴¹ and on another occasion condemning “obscenities and indecencies that were practiced on the ship” [AB 43.8] were the glimpses of visible transformation of Ignatius as a human as well as a Christian. In doing so, he was not worried about his own safety rather perhaps, he was witnessing and obeying the command of the Lord: “learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow.” [Is 1,10].

What could be the reason that Ignatius went so strongly in defense of the women and not bothering about his own life? Based on the history and tradition, for the Loyola family, the crime against women was not acceptable. Marjorie, while critiquing the event of attempt to violation and the response of Ignatius, she sees:

“Rape was the severest shame to women in Loyola’s culture, and he [Ignatius] redresses the attempted affront, although now with the recourse to speech, not a poniard. The lustful soldiers are the shadows of his former self, in their symbolic location around the firelight like the mob in Plato’s cave. The mother and the daughter in boy’s clothing are like the Madonna with child. In a humble inversion they lodge in the inn, while Loyola retires to the stable. The scene is an imitation

¹³⁸ J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 22.

¹³⁹ *Ibid.*, 22.

¹⁴⁰ *Ibid.*, 22.

¹⁴¹ “The prosecution of cases of rape in renaissance Italy indicated a low evaluation of it as a crime. Rape was of little concern even to the nobility unless the elderly or children were victimized”. Cf. M. O. BOYLE, *op. cit.*, 161.

of the *presepio*. Loyola as the figure of St. Joseph leads them away protectively in the middle of the night, as if on flight to Egypt and security.”¹⁴²

Could the act of defending the women and the act of condemning the obscene words of the captain be a steppingstone for widening his mission in the future?¹⁴³ “Ignatius’ zeal to help souls by reforming private and social abuses is shown for the first time. Not only did he courageously dress down drunken soldiers’ intent on rape, but he also upbraided some in the ship’s crew for their lewdness and was almost thrown overboard”¹⁴⁴. Nevertheless, in all situations, the purified Ignatius opens his heart to all the possible ways to see how the Lord wanted him to serve Him.

2.1.3 The relishing and vision changing moments at Jerusalem

The intention of Ignatius making a passage to Jerusalem was “to remain” [AB 45.3] there “and to help souls” [AB 45.4]. Meanwhile, after having reached Jerusalem, he wanted to visit the holy places specially, the locations where the Lord spent his final days before his death¹⁴⁵. While visiting the places, Ignatius “paid strict attention to the least details of the mysteries of salvation, especially the mysteries of Christ’s life, death, and resurrection.”¹⁴⁶ On the other hand, unexpectedly, the purpose of staying in Jerusalem was shattered completely when the Provincial of the Franciscans judged that his stay “was not expedient” [AB 46.4]. Even though Ignatius was very keen with the decision of staying, he obeyed to the intention of the Provincial¹⁴⁷. The decision of Ignatius to leave

¹⁴² M. O. BOYLE, *op.cit.*, 160-161.

¹⁴³ One of the early Jesuit ministries where an “exclusive focus of efforts to provide” for the “Orphans and Daughters of Prostitutes”. Cf. J. W. O’MALLEY, *The First Jesuits*, 185-188.

¹⁴⁴ H. D. EGAN, *Loyola: The Mystic*, The Liturgical Press, Collegeville, Minnesota 1987, 47.

¹⁴⁵ Ignatius devotedly visited the places like “Mass in the Upper Room, where our Lord washed the feet of His disciples, Mount Sion, the column of flagellation, the Convent of the Dormition of Our Lady as well as the Church of the Holy Sepulchre” and visiting the other places “starting with the sepulchre and ending with the Pilates’ place and the “Ecce Homo” arch” and “the tomb of Absalom”, “Garden of Olives”, “the house of Simon the leper and the tomb of Lazarus”, “the chapel of Ascension”, “the Grotto of Gethsemane”, “the sites of Christ’s agony”, “the Basilica of Nativity”, at “Ain Karin, where Mary visited her cousin Elizabeth”, “the valley of Jehoshaphat”, “the brook Kedron”, “Sloe”, “the Garden of lives”, “the tomb of the Virgin”, “the residences of Caiaphas and Annas”, “the cave where David was said to have written and prayed the penitential psalms”, “the house of Zechariah”, and the places like “Jericho” and “Jordan”. Cf. N.J. TYLEND, *op. cit.*, 96-97.

¹⁴⁶ H. D. EGAN, *op. cit.*, 46.

¹⁴⁷ Probably the main why the Provincial did not want Ignatius to stay in Jerusalem was because the “tensions were high in that part of the world [Jerusalem], as they often have been, and pilgrims to the holy sites were in danger of abduction or worse. The obligation of ransoming captured pilgrims fell on the

Jerusalem was “not because he was afraid of Church authority¹⁴⁸, but because he experienced God’s will in and through it”¹⁴⁹

What would be the lesson that Ignatius learnt in Jerusalem? The sequence of obstacles in his firmness, taught him a great lesson of growing in passivity and strengthening his attitude of letting go. He came to Jerusalem to stay there “for his own devotion”¹⁵⁰. Perhaps, the Lord did not want him therefore through the Provincial he was made to realize that it was not the will of God. Secondly, he had a strong desire to visit the places where our Lord went and moved about especially, the stone on the Mount Olivet “from which Our Lord rose up to heaven.” [AB 47. 3]. The image of the footprints was so dear to Ignatius that he wanted to “see again” [AB 47.3] the position of the foot of Jesus [cf. AB 47.6]. Ignatius “wanted to imprint this image in his memory”¹⁵¹, however, the Lord wanted to teach Ignatius not to cling to the historicity rather to find Him in all things. This was affirmed when he ran over the belted Christian and remembered the image of Christ through him, and he was confirmed this image through his consolation and regarding this incident Peter Du Brul narrates: “To his [Ignatius’] surprise, once he was caught and trapped by the grasp of his hunter, he himself caught what he sought: Christ was with him, ‘above him’.”¹⁵² Even though Ignatius affirmed it being in Jerusalem, he [Ignatius] “would never forget what it meant to be near Christ in his historical existence”¹⁵³.

The image of the footprint of Jesus that Ignatius wanted to cherish in his heart perhaps took a leap from just restricting to the Jesus of historicity to the Jesus in the world. Like the mission command of Jesus to his disciples from mount Olives [cf. Lk 24, 44-49] Ignatius was also undoubtedly left with the purpose from the mount Olives: to do his mission. The symbolic image of coming down from the mountains like the disciples [cf.

Franciscans, who now ordered all Christian pilgrims to leave Jerusalem at once for their own safety”: B. COMERFORD, *op. cit.*, 28.

¹⁴⁸ “It was then that the Franciscan Provincial, Fr Marco de Salodio, said that he possessed papal bulls giving him the power to expel pilgrims or allow them to stay-and also the power to excommunicate those who did not obey him.”: Cf. B. COMERFORD, *op. cit.*, 29.

¹⁴⁹ H. D. EGAN, *op. cit.*, 46.

¹⁵⁰ Though Ignatius did not mention very clearly about his “more objective and interpersonal intention: to do good for the souls”, Brendon sees the devotion of Ignatius to go to Jerusalem “in order to convert the Muslims, dying for Christ.”: Cf. P. D. BRUL, *op. cit.*, 78; also see B. COMERFORD, *op. cit.*, 29.

¹⁵¹ B. COMERFORD, *op. cit.*, 29.

¹⁵² P. D. BRUL, *op. cit.*, 95.

¹⁵³ H. D. EGAN, *op. cit.*, 47.

Acts 1,12] perhaps confirmed him the purpose and the reason what he would be going to do further in his life once he left Jerusalem.

2.2 Barcelona: Ignatius learns to balance his life¹⁵⁴

Though the desire of Ignatius remaining in Jerusalem was not fulfilled, his passion to help souls did not die out. He began to look for opportunities in what way he could achieve his intention. At the age of 32¹⁵⁵, he began to learn Latin¹⁵⁶. Though, learning Latin was a small and an initial step, yet it was a model for a big project which was properly drawn to serve the Lord, in a better way or it was a stepping stone to begin his big mission concretely. His willingness and motivation to study was not to satisfy his desire or to have curiosity to know the things more and to increase the treasure of its theoretical knowledge. Rather, it emerged “from a deep desire to follow the Lord wholeheartedly and to be his true follower”¹⁵⁷ and “to help souls” [AB 45.4]. However, the initial day of his learning was not so easy for him: “he was wildly distracted¹⁵⁸ by powerful new insights¹⁵⁹ into spiritual things”¹⁶⁰ and was faced with obstacles through the evil spirit in the form of an angel of light [cf. SE 332]¹⁶¹ And he noticed that his life was, “more or less arranged by interrelating, in a juggling, rather clumsy way, [balancing with] his physical needs, his studies, and his spiritual life.”¹⁶² Nevertheless, he did not totally succumb to its negative influence. At this stage of life, what was supposed to be more

¹⁵⁴ Cf. P. D. BRUL, *op. cit.*, 107.

¹⁵⁵ While Joseph D’Mello mentions the age of Ignatius in Barcelona as 32, Joseph Tyenda says Ignatius was 34 years old when he began to study Latin along with the teenage students. Cf. J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 23; See also N.J. TYLEND, *op. cit.*, 109. About the anomaly of the age of Ignatius in the autobiography, Tyenda comes up with his explanation, “in the narrative [Autobiography] Ignatius twice mentions his age. Here he says that he was twenty-six years when injured at Pamplona, and since that occurred in 1521, it would indicate that he was born in 1495. Later he will state in no.30 that in 1555 he was sixty-two years old, and that would mean that he was born in 1493.” See N. J. TYLEND, *op. cit.*, 37.

¹⁵⁶ “Ignatius was accepted without charge as a pupil of Jerónimo Ardévol, a strict, able and inspiring teacher in the school of grammar.”: Cf. B. COMERFORD, *op. cit.*, 30.

¹⁵⁷ J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 23.

¹⁵⁸ “The rudiments of Latin did not come easily to Ignatius. When he tried to memorize its various declensions and conjugations, spiritual lights invaded his mind, pulling him away from his studies.”: See TYLEND, N.J., *op. cit.*, 111.

¹⁵⁹ “new insights into spiritual matters and fresh relish, to such an extent that he could not memorize, nor could he drive them away no matter how much he resisted” [AB 54.5].

¹⁶⁰ B. COMERFORD, *op. cit.*, 30.

¹⁶¹ Cf. J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 23.

¹⁶² P. D. BRUL, *op. cit.*, 105.

important for Ignatius was to study not of having many consolations. And thus there he drew the parallel between the consideration of study for mission just like having the spiritual experience. His decision and personal conviction¹⁶³ and the intention of his studies kept motivating him to continue his studies to be an instrument in the Lord's vineyard.

The promise that Ignatius made to his master enhanced him to dedicate his time for his studies with single mindedness [cf. AB 55.4]. At the same time, he did not totally keep himself away by uniting himself with his Master, Jesus. When the temptation from the evil spirit subsided after Ignatius made the promise, he also noticed that his stomach-ache too was not troubling him much. Therefore, he decided to draw benefit for his spiritual growth through prayer and penance [cf. AB 55.7]:

“He [Ignatius] continued to devote a specified amount of time to prayer, and he likewise continued his practice of penance. But to disguise this fact he made holes in his shoes so that he could feel the rough cobblestones as he made his way through the city.”¹⁶⁴

The important lesson that Ignatius learnt in Barcelona was that “he learned how to reach a balance in his new life, limiting his spiritual illuminations so that they did not interfere with his studies, calling on a witness to reinforce his decision, and yet increasing his physical penance.”¹⁶⁵ He also learnt in Barcelona to adjust with the “areas of interpersonal relations: helping souls¹⁶⁶, living with companions¹⁶⁷, and answering to

¹⁶³ Ignatius made a promise to his teacher saying, “I promise you never to fail to listen to you these two years, so long as I can find bread and water in Barcelona with which I might support myself.” [AB 55. 4]; Cf. *Acta Patris Ignati Scripta* (1553/1555) in *FN I*, n.55, 436.

¹⁶⁴ J.N. TYLEND, *op. cit.*, 111.

¹⁶⁵ P. D. BRUL, *op. cit.*, 107.

¹⁶⁶ “At the convent of Santa Clara in Barcelona, founded in 1233 for poor Clares but now following the Benedictine Rule, Ignatius may have met the saintly nun Teresa Rejadella for the first time. Teresa was to become the leader of a group of eleven sisters anxious for reform. Over the years, she became the recipient of some of Ignatius's finest letters of spiritual direction. His initial attempt to bring back the nuns in the convent to a regular life ended in a severe beating by young gallants who frequented the place to satisfy their lust.”: Cf. B. COMERFORD, *op. cit.*, 30.

¹⁶⁷ “During his stay in Barcelona Ignatius met three individuals who, like him, were interested in helping souls, and these three, Calixto de Sa Lope de Cáceres, and Juan de Arteaga.”: Cf. J.N. TYLEND, *op.cit.*, 111.

authorities”¹⁶⁸ who came to question him about the manner he was helping the souls and about his companions.¹⁶⁹

2.3 Alcala-Salamanca: Ignatius grows in humility

If Ignatius was troubled in Barcelona internally by evil spirit in his progress, in Alcala and Salamanca he was hurdled by the human beings: the Ecclesiastical leaders and the Church leaders [cf. AB 58-70]. With great enthusiasm, Ignatius came to study liberal arts¹⁷⁰ at the University of Alcalá¹⁷¹ after being trained by Master Ardévol in Barcelona [cf. AB 54]. He incorporated his time fruitfully in studies and in giving the Spiritual Exercises [AB 57]. However, on the account of teaching “Christian doctrine”¹⁷² and giving the *Spiritual Exercise*, (given the fact that he was not being fully qualified to teach doctrine), he had to pay the price for it: “He was summoned before the Inquisition to explain his teaching, but nothing reprehensible was found in either his conduct or his teaching.”¹⁷³ However, since Ignatius and his companions did not belong to any religious group and “their tunics resembled a religious habit, they were to give them up and wear the customary clothing of clerics or laymen.”¹⁷⁴ In spite of obeying all the orders¹⁷⁵ from the Ecclesiastical officials, the free movement of Ignatius did not last long. He was once again misunderstood by the Ecclesiastical authorities¹⁷⁶ and Church leaders¹⁷⁷ both in

¹⁶⁸ P. D. BRUL, *op. cit.*, 108.

¹⁶⁹ *Ibid.*, 108.

¹⁷⁰ Ignatius studied the logic of Soto. [AB 57.1]. It was the “natural philosophy of Albert the great, and the theology of Peter Lombard”: Cf. J.N. TYLEND, *op. cit.*, 113; see also B. COMERFORD, *op. cit.*, 34, 161.

¹⁷¹ Cf. J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 23; see also J.N. TYLEND, *op. cit.*, 125.

¹⁷² J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 23.

¹⁷³ B. COMERFORD, *op. cit.*, 33.

¹⁷⁴ J.N. TYLEND, *op. cit.*, 116.

¹⁷⁵ Ignatius and his companions “dyed their clothes different colours so as not to appear as a group set apart.”: Cf. J.N. TYLEND, *op. cit.*, 116.

¹⁷⁶ “The Archbishop of Toledo’s representative, Juan Rodríguez de Figueroa, heard reports of strange swoonings and convulsions that were taking place among the women associates of Ignatius.”: Cf. B. COMERFORD, *op. cit.*, 33.

¹⁷⁷ The prominent members were “Dominican Sub-prior, Nicolás de Santo Tomás”, “Martin Frías, Vicar-General of the Archbishop of Salamanca”: Cf. B. COMERFORD, *op. cit.*, 35; Cf. *Acta Patris Ignati Scripta* (1553/1555), in *FN I*, n.58, 443.

Alcalá as *alumbrados*¹⁷⁸ and in Salamanca¹⁷⁹ as “suspicious.”¹⁸⁰ And “while awaiting examination by the Inquisition, he was put in prison”¹⁸¹ in Alcalá for 42 days [cf. AB 60-62] and in Salamanca for 22 days [cf. AB 67, 70].

It was so unfortunate that Ignatius and his companions were morally ill-treated even before the conclusion of the investigation in Alcalá¹⁸². They were regarded as guilty, and they were not allowed “to receive weekly communion”¹⁸³. However, the constant care and the accompaniment of the Lord was always with him that “there was nothing wrong in his actions nor error¹⁸⁴ in his teaching”¹⁸⁵. And thus, Ignatius and his companions were left free only with conditions: that they were ordered to dress like other students and not speak “on the matters of the faith until they had pursued their studies.”¹⁸⁶

Though Ignatius came clean before the investigators, he realized that there was a hindrance in the purpose of his stay: “to help souls” [AB 45.4]. Without talking about faith matters, it could be difficult for him to continue his stay there. And so, in order to find a solution for it, he decided to present himself before the Archbishop of Toledo¹⁸⁷,

¹⁷⁸ “The *alumbrados* (illuminated ones) was a term used loosely to describe the practitioners of a mystical form of Christianity in Spain during the fifteenth and sixteenth centuries. They were firmly dealt with by the Spanish Inquisition. At their most extreme, the *alumbrados* held that human soul can reach such a degree of perfection that even in this life it can contemplate the essence of God and comprehend the mystery of Trinity. All external worship, they declared, is superfluous, and the reception of the sacraments useless. Sin is impossible in this state of complete union with God, and persons in this state of impeccability could indulge their sexual desires and commit other sinful acts freely without staining their souls”: B. COMERFORD, *op. cit.*, 161; see also J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 23; Cf. J.N. TYLEND, *op. cit.*, 115.

¹⁷⁹ Ignatius was warned “not to speak about matters of faith until they had studied for four more years, because they had no education.” [AB 62.5]. because he was also suspected of the group of *Alumbrados*. Cf. J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 23.

¹⁸⁰ B. COMERFORD, *op. cit.*, 35.

¹⁸¹ *Ibid.*, 33; Cf. S. PAVONE, “A Saint under Trial”, in *A companion to Ignatius of Loyola*, Robert A. Maryks (ed.), Brill-Boston 2014, 44-64.

¹⁸² Dr. Miguel Carrasco and Alonso Mejía were the two inquisitors in Alcalá. Cf. *Acta Patris Ignati Scripta* (1553/1555), in *FN I*, 443.

¹⁸³ J.N. TYLEND, *op. cit.*, 116.

¹⁸⁴ About the consequence of heresy, Figueroa who was the Archbishop of Toledo’s vicar general in Alcalá stated “if there were heresy in Ignatius’ teaching the inquisitors would certainly have discovered it and that they would have sentenced him to be burned. Knowing that the Inquisition was no respecter of a persons, he retorted that even if heresy were in the vicar’s teaching, he would suffer the same penalty.” Cf. J.N. TYLEND, *op. cit.*, 115-116; Cf. [AB 59].

¹⁸⁵ J.N. TYLEND, *op. cit.*, 116.

¹⁸⁶ Cf. [AB62-63]; Cf. *Acta Patris Ignati Scripta* (1553/1555), in *FN I*, 450; Cf. J.N. TYLEND, *op. cit.*, 121.

¹⁸⁷ Alonso de Fonseca became the Archbishop of Toledo between 1524 and 1534. He seemed to have a great acquaintance with Erasmus that the Archbishop “granted an annual pension of two hundred gold ducats” and in return, “Erasmus dedicated his edition of Augustine’s works to him.”: Cf. J.N. TYLEND, *op. cit.*, 116.

with a humble request that he would do anything whatever he had commanded him [cf. AB 63.2]. The modest stature and the genuineness of Ignatius moved the Archbishop to help him: “he was impressed by Ignatius’ sincerity, and sensing his genuine desire to help others, and to attend the University of Salamanca to pursue his studies further, the archbishop acquiesced.”¹⁸⁸ Ignatius gradually realized that it was the Lord who was guiding and leading him on his way. And therefore, he was not afraid of doing anything that was right because he knew that His Master could do anything for him even if all the doors were shut, the Lord would guide him to find a path for him. Perhaps he knew it for sure that the Lord “makes a way in the sea, a path in the mighty waters.”[Is 43,16].

The purpose for which Ignatius came to Salamanca, even though initially bore fruit yet it invited a needless attention: “the new and unheard activity”¹⁸⁹ of Ignatius like gathering children “for instruction and speaking to adults about God and prayer”¹⁹⁰, was noticed by the Dominican Friars.¹⁹¹ In the pretext of inviting him for a dinner, Ignatius was trapped and questioned on two observations: The first issue was about his educational background if he was qualified to teach theology and about “the subject matter of their [Ignatius and his companions] preaching”¹⁹². Secondly, he was questioned if he belonged to the “*alumbrados*”¹⁹³ or to “those of Desiderius Erasmus or to those of the Lutherans.”¹⁹⁴ Even though Ignatius, before going to meet the Dominicans, knew that there was trial and persecution waiting for him¹⁹⁵. He decided to go and present himself before them. Could it be out of respect for the Church authorities, or the honouring the status of Priesthood or out of obedience to his confessor¹⁹⁶? Leaving aside all the queries, one must agree with the fact that Ignatius that he had to go through the persecution like any other prisoner had

¹⁸⁸ *Ibid.*, 123.

¹⁸⁹ J.N. TYLEND, *op. cit.*, 125.

¹⁹⁰ *Ibid.*, 125.

¹⁹¹ Cf. *Ibid.*, 125.

¹⁹² *Ibid.*, 127; Cf. *Facultates Perpetuae Ignatio Eiusque Sociis Conceduntur Praedicandi et Exercendi Alia Sacra Ministeria Ubique Locorum* (3 Maii, 1538), in *FD. Doc.* 106, 537.

¹⁹³ The “*alumbrados*” was “condemned by the inquisition to Toledo on September 23, 1525.” Cf. J.N. TYLEND, *op. cit.*, 127.

¹⁹⁴ J.N. TYLEND, *op. cit.*, 127.

¹⁹⁵ The confessor of Ignatius already seemed to have warned Ignatius that “the friars would grill him on his [spiritual] activities.” Cf. J.N. TYLEND, *op. cit.*, 124.

¹⁹⁶ The confessor of Ignatius is identified as Guillermo de Pellarós: Cf. J.N. TYLEND, *op. cit.*, 124; Cf. *Acta Patris Ignati Scripta (1553/1555) in FN I*, 394: “Recentiores aliqui dixerunt fuisse fratrem Gulielmum de Pellarós.”

to: his legs were bound with a chain, he was made to sleep without mat moreover, mouse, rats were too moving in the prison freely, and he had a sleepless night on the first day¹⁹⁷.

What would have Ignatius thought that after having done many works with good intention and ended up being locked in prison? It was true that Ignatius was misunderstood by the Ecclesiastical authority and the church authorities for “teaching Christian doctrine”¹⁹⁸ without a degree. However, the Church authorities failed to understand the spiritual explanation of Ignatius and about the Source behind his wisdom: “though not trained in the schools, Ignatius had learned much from his various confessors, from the spiritual people with whom he spoke, from his reading, as well as from his own personal ordeal with scruples.”¹⁹⁹ Moreover, they did not comprehend that Ignatius did not need any quality for teaching because it was God, the Source of all learning, who taught him as a schoolmaster [cf. AB 27.4]. And during the interrogation by the “four judges” [AB 68.1], the way Ignatius responded to their questions perplexed them so much that they began to wonder how “someone as theologically uneducated as Ignatius should be capable of determining whether a thought is a mortal or a venial sin. Unable to condemn any portion of Ignatius’s explanation, the judges brought the interrogation to a close”²⁰⁰. True to the gospel, “A prophet is not without honor, except in his own country, and among his own kin, and in his own house”[Mk 6,4], even though, the judges marvelled at his knowledge about strong theological response, instead of appreciating his wisdom, they kept analysing and questioning Ignatius like the chief priests questioned Jesus, “by what authority are you doing these things, or who gave you this authority to do them?”[Mk 11,28].

¹⁹⁷ Cf. *Ibid.*, 128.

¹⁹⁸ J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 23; Cf. S. PASTORE, “Unwise Paths: Ignatius of Loyola and the years of Alcalá de Henares”, in *A companion to Ignatius of Loyola*, 24-43.

¹⁹⁹ J.N. TYLEND, *op. cit.*, 127.

²⁰⁰ *Ibid.*, 131.

2.3.1 Ignatius Chooses to suffer with Christ

The different unpleasant experiences of Ignatius in Alcalá and in Salamanca like “rumours and false reports”²⁰¹ about him meeting with “certain ladies”²⁰² and putting a hurdle in his pious practice such as not “to go around with bare foot”²⁰³ and summoning and examining by the officials were a moments of mortification in his life. During the interrogation at Alcalá, one of the harsh and demeaning questions to Ignatius if he “was a Jewish convert”²⁰⁴, would have terribly pierced his heart: not because of the false accusation but more than that of his devotion to Christ²⁰⁵. Regardless, it was a question aimed at Ignatius with suspicious eyes. Perhaps, it was more than a normal question to prove his own identity as Christian and thus very humbly Ignatius responded to his investigator that “there were no Jews²⁰⁶ living in Guipúzcoa, his homeland.”²⁰⁷ Ignatius, (though once as a knight was not answerable to anybody), was ready to be humiliated on account of following the values of Christ who “although he was a Son [of God], he learned obedience through what he suffered, and being made perfect he became the source of eternal salvation to all who obey him...”[Heb 5,8].

For Ignatius, being in the jail was a faith assuring moment and he regarded the confinement days as “days of praise to God”²⁰⁸ as he recalled his stay in the prison at Alcalá, “He for whose love I got in here will get me out if he is served thereby” [AB 60.6] and in Salamanca while humbly rejecting the offer of a visitor namely Don Francisco de Mendoza²⁰⁹: “Pues yo os digo que no hay tantos grillos ni cadenas en Salamanca, que yo

²⁰¹ B. COMERFORD, *op. cit.*, 34.

²⁰² “The woman who came at the down remains unknown. The three witnesses who came to Ignatius’ defence were the widow Mencia de Benavente, her sixteen-year-old daughter, Ana, and the sixteen-year-old Leonor, daughter of Ana de Mena.”: Cf. J.N. TYLEND, *op. cit.*, 117; see also B. COMERFORD, *op. cit.*, 34.

²⁰³ B. COMERFORD, *op. cit.*, 34.

²⁰⁴ J.N. TYLEND, *op. cit.*, 119.

²⁰⁵ In Spain, during Ignatius’ time “many Jews underwent forced conversion, and though they acted externally, they secretly practised their old religious rites [according to the Jewish way].”: Cf. J.N. TYLEND, *op. cit.*, 119.

²⁰⁶ “Al décimo séptimo día, comiéndole a examinar el vicario Figueroa, haciéndole, entre otras preguntas, ésta: si hacía guardar el sábado; y él respondió que el sábado tenía devoción a nuestra Señora; que no sabía otras fiestas, ni en su tierra había judíos.” Cf. *Summ. Hisp. Polanci (1549/1551)*, in *FN I*, 160.

²⁰⁷ J.N. TYLEND, *op. cit.*, 119; Cf. *Acta Patris Ignati Scripta (1553/1555)*, in *FN I*, n. 69, 460.

²⁰⁸ J.N. TYLEND, *op. cit.*, 133.

²⁰⁹ Don Francisco de Mendoza was a Greek teacher teaching in the University of Salamanca. Later he became a cardinal in 1545 and was transferred to the see of Burgos in 1550 and died in 1566. Cf. J.N. TYLEND, *op. cit.*, 133.

no deseo más por amor de Dios.”²¹⁰ This was reason why Ignatius preferred to remain in the prison in spite of the voluntary efforts²¹¹ from outside to assist him to be freed from prison or even during the jailbreak [AB 69.4]. This also a moment of grace from him to grow in dependency in God alone and growing in humility.

2.4 Paris: God shapes Ignatius to be Companion of Christ

The life in Paris for Ignatius was filled with many pleasant surprises. There were numerous incidents in Paris where “ God worked mysteriously”²¹² in the life of Ignatius. And as a response, he too was discerning and trying to know the will of God. First of all, Ignatius focused his goal that to help the souls [AB 45.4] (preach the good news), he needed to study well. And therefore, he put his heart and soul in studies with the disposition of single mindedness. About the disposition why Ignatius began his study, Diego Laínez²¹³, says, “Ignatius studied without aiming for honors or high positions, or any human reward at all.”²¹⁴ “Ignatius’ firm intention was to spend his time on his studies”²¹⁵ amidst all discomfort. He began his initial studies²¹⁶ in Paris at Collège de Montaigu. At the time of Ignatius, the college was not so appreciated by the fellow students:

“Two former students of the Montaigu, the Frenchman Rabelais and the Dutchman Erasmus, had a horrendous memory of the place. Rabelais branded the college a squalid hole where the students lived on rotten eggs, and if they chanced not to die, they emerged fools or invalids for life”²¹⁷

²¹⁰ Acta Patris Ignati Scripta (1553/1555), in *FNI*, n.69, 440.

²¹¹ In Alcalá, Doña Teresa Enríquez de Cárdenas “whose husband was the treasurer of Castile, and she was known for her charity and devotion to the Blessed Sacrament”; R. V. GARCÍA, *San Ignazio de Loyola: Nueva Biografía*. Madrid, Biblioteca de Autores Cristianos 1896, 286, “Among his friends were lawyers who offered to represent him.”: Cf. J.N. TYLENDÁ, *op. cit.*, 117.

²¹² J. A. D’MELLO, “Ignatius & his companions: Prophetic Audacity to be Poor Priests of Christ.” In *Ignis*, XLVII, n.3, 2017, 59.

²¹³ One of the first companions of Ignatius.

²¹⁴ B. COMERFORD, *op. cit.*, 36 & 161.

²¹⁵ J.N. TYLENDÁ, *op. cit.*, 148.

²¹⁶ Cf. P. LÉCRIVAIN, *Paris in the time of Ignatius of Loyola*, The Institute of Jesuit Source, St. Louis 2011, 55-66.

²¹⁷ B. COMERFORD, *op. cit.*, 36.

Nevertheless, Ignatius focused his studies without making any compromise²¹⁸. Secondly, through his “exemplary life”²¹⁹ and spiritual conversation, he won over many hearts²²⁰ for Christ to serve in His vineyard. Ignatius probably realized at this point of his life that serving Christ in His mission, it was not enough to be alone. Rather, His mission needed more laborers²²¹: “He intended to search out more disciples, but not during school year.”²²² Thus, in his life, there was “a gradual transformation from a solitary dimension to a communitarian dimension”²²³ This is an important element in the conversion of Ignatius that the paradigm shift changes from the individual to the communitarian approach: “men from different nationalities and cultures and of varied temperaments”²²⁴ were gathered together and later they were called as “friends in the Lord”²²⁵.

Thirdly, for Ignatius, being a companion of Jesus was like helping others who are in need. There are numerous incidents narrated in the *Autobiography* where Ignatius voluntarily found the possibilities to reach out. When Ignatius came to know that a Spaniard friend was sick, immediately he decided to attend to him. He felt that it was an opportunity to win him over for Christ. Therefore, he undertook a spiritual journey of penance: without food or drink²²⁶. Knowing it was the same friend who once squandered the “twenty-five *escudos*”²²⁷ from him on his arrival to Paris, he did not hesitate to serve him. By doing one such act, Ignatius not only preached the gospel, but also, he practised it: “Be merciful, even as your Father is merciful.” [Lk 6,36]. Moreover, Ignatius, consoling his companion, helped him to find his destination (in Christ.) [AB 79].

Fourthly, Ignatius was aware that his main purpose in Paris “was to spend his time on study”²²⁸, and so with sincerity and focus, he dedicated his time for the purpose. If it

²¹⁸ Cf. J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 24.

²¹⁹ *Ibid.*, 24.

²²⁰ “During his [Ignatius’] years at Saint-Barbe Ignatius gained six additional companions, though he did not go in search of them.”: Favre and Xavier, Simao Rodrigues, Diego Laínez and Alfonso Salmerón, and Nicolás Bobadilla: Cf. J.N. TYLEND, *op. cit.*, 149-150.

²²¹ Cf. J.N. TYLEND, *op. cit.*, 151.

²²² *Ibid.*, 151.

²²³ J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 24.

²²⁴ Pierre Favre, from Villaret, Savoy, France. Francisco de Jassu y Javier, from Navarre, Spain. Simao Rodrigues, from Vouzella, Portugal. Diego Laínez, from Almazán, Spain. Afonso Salmerón, from Toledo. Nicolás Bobadilla, from Spain. Cf. J.N. TYLEND, *op. cit.*, 149-150: Cf. J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 24.

²²⁵ J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 24.

²²⁶ J.N. TYLEND, *op. cit.*, 143.

²²⁷ *Ibid.*, 143.

²²⁸ *Ibid.*, 148.

was so, then how did he fulfill his intention of helping souls? Just like “the wind blows where it wills”[Jn 3,8], perhaps, the very intention of Ignatius and the impact of his spiritual life attracted many people including professors²²⁹ and students even though he did not deliberately act upon it. And unexpectedly, Ignatius had to pay the price for their conversion of heart. Since Professor Castro and student Peralta were very close to Ignatius, the latter was blamed for the discontinuity of their work in the college and for their sudden strange actions²³⁰: “Having made the *Spiritual Exercises*, they [Juan Castro, Pedro de Peralta, Amador de Elduayen] all made fundamental changes in their lives: they gave their books, to the poor, took to begging in the streets, and left their colleges to live in the hospice of St Jacques.”²³¹ Because of the conversion of the professors and the students, Ignatius, as a companion of Jesus, had to go through the agony in the name of his Master, Jesus. He was confronted with yet another Inquisition. When Ignatius heard about it on his return from Flanders²³², “he went directly to the Dominical monastery where Master Ory²³³ resided, presented himself, and requested that the investigation not to be postponed since the classes were soon to begin.”²³⁴ Such was the valor and fearlessness that now he could face the authority and he voluntarily asked them to initiate the process of investigation. Ignatius knew that he was not alone, and his Master was with him, and he was accompanying him constantly.

2.4.1 God had a plan in Ignatius’ life

As the word of God from Psalm affirms, “now my head shall be lifted up above my enemies round about me” [Ps 27,6], Ignatius, after having completed his initial studies, he went on to continue his philosophical studies at Collège de Sainte-Barbe. This was the same college that once criticised Ignatius on account of the strange behaviours of

²²⁹ Juan Castro, a professor in Sorbonne. Pedro de Peralta, basically from the diocese of Toledo and he was doing his master’s degree. Amador de Elduayen was a student at Collège de Sainte-Barbe. Cf. J.N. TYLEND, *op. cit.*, 141; see also [AB 77-79].

²³⁰ All the three were trying to imitate Ignatius by living “in the hospital where Ignatius lived and begged their food in the Paris streets.” Cf. J.N. TYLEND, *op. cit.*, 140.

²³¹ B. COMERFORD, *op. cit.*, 37.

²³² Ignatius went three times (in 1529- Lent, in 1530- August-September, in 1531- August- September) to Flanders to beg for his studies and substance: Cf. J.N. TYLEND, *op. cit.*, 195.

²³³ Master Ory was the professor of theology in the Dominican monastery: Cf. J.N. TYLEND, *op. cit.*, 147.

²³⁴ *Ibid.*, 147.

the professors and the student and as a result of it “he [Ignatius] had been brought before Inquisition”²³⁵. And the interrogation finished soon without causing many difficulties and this was the same college where without much effort he found his future companions: Pierre Favre and Francis Xavier [AB 82.6]. The spiritual life of Ignatius inspired many other students to serve the Lord through different paths: some “entered religious life and preserved in their vocations, some with the Franciscans, some with the Dominicans, some with the Carthusians.”²³⁶ Just like “each tree is known by its own fruits” [Lk 6, 44], the action of Ignatius in the college with his studies and through his behaviour was a witness and a testimony who Ignatius really was: A companion with Christ.

2.4.2 The First Deliberation in Paris: the moment of seeking God’s will together

Ignatius, after having won over the hearts of many zealous souls for God, he and his companions wanted to offer themselves to God in a worthy manner. Each one of them desired “to be a priest and to spend his [their] life in bringing spiritual benefit to other souls.”²³⁷ They had a desire to know God’s will individually and collectively through the ‘spiritual conversation’²³⁸, later known as “deliberative reunions”²³⁹ “between August 1534 and March 1539”²⁴⁰. The first of the thirteen reunions²⁴¹ took place in the Summer, “from March to June 1539”²⁴² at Paris. This spirit filling moment helped them to find

²³⁵ *Ibid.*, 147.

²³⁶ B. COMERFORD, *op. cit.*, 40.

²³⁷ J.N. TYLEND, *op. cit.*, 154; Cf. [AB 85-86].

²³⁸ The Spiritual Conversation is referred in the Spiritual Exercises between the one who gives the Exercises and the one who receives. And all those who give the exercises were collectively known as the “friends in the Lord.”, and apostolic body of the Society of Jesus. Ignatius while narrating about his first unsuccessful attempts in Alcalá and Salamanca, he defined his apostolate as a spiritual conversation mentioned in the Autobiography: “We do not preach, we preach, but we do speak the things about God; for example, after dinner with some people who invite us. We speak sometimes of one virtue, sometimes of another; and do so, praising it. sometimes of one vice, sometimes of another, condemning it.” Cf. [AB 65]; See also D. RESTREPO, “Conversación” in *Diccionario de Espiritualidad*, Grupo de Espiritualidad Ignatiana (ed.), Mensajero- Sal Terrae, Bilbao-Santander 2007, 475; Cf. T. H. CLANCY, “Conversación Espiritual” in *Diccionario de espiritualidad ignaciana* (O’NEILL, Ch. E/ DOMÍNGUEZ, J.M^a, dirs.) (vol.1), IHESI-UP Comillas, Roma-Madrid 2001, 938-939.

²³⁹ J. A. D’MELLO, “Spiritual Conversation in the Deliberations of the First Fathers (1534-1539)”, in *Ignis* 49, n.3 (2019), 14.

²⁴⁰ *Ibid.*, 14.

²⁴¹ Cf. J. A. D’MELLO, “Spiritual Conversation in the Deliberations of the First Fathers (1534-1539)”, 14.

²⁴² K. K. G. PANIKULAM, *The Problem of ‘Seeking Confirmation’ in the Spiritual Diary of St. Ignatius of Loyola*, Madrid 2004, 47; J. A. D’MELLO, “Spiritual Conversation in the Deliberations of the First Fathers (1534-1539)”, 14.

ways to serve the Lord. The two important decisions made during the deliberation that apparently showed some early signs of how the Society was about to be formed in the future. They discerned²⁴³ if they were to be linked and united as one body or, “whether they should profess obedience to one of the group, if they opted to remain.”²⁴⁴

Even though they did not know how to proceed in their mission activity. They were convinced of the end, the goal, their focus: “to help souls”[AB 45.4]. The Vows at Montmartre was a sign of conviction that “they decided to give greater firmness to their intentions by binding themselves with vows of poverty and chastity and to sail to Jerusalem²⁴⁵ to work strenuously for the salvation of others, whether believers or unbelievers, with the help of God”²⁴⁶. It was perhaps a sign of promising that Christ became “the centre of their life.”²⁴⁷:

“Early that morning, shortly after sunrise and unnoticed by the Parisians, the seven companions made their way up to the Montmartre section of the city. They met at a prearranged spot and together they advanced to the chapel of Saint-Denis.”²⁴⁸

And “they bound themselves to renounce all things, to care for the spiritual welfare of the neighbours and to sail for Jerusalem.”²⁴⁹ They took the matter as a genuine cause to pray and ponder over and after making the Spiritual Exercises Ignatius and his companions found that going to Jerusalem was a divine plan:

²⁴³ Joseph D’Mello brings up a few “unanimous conclusions” that were made during the first deliberation at Paris such as: “they were determined to consecrate their lives to the service of others,” “to do more study, giving about the three years of theology”, “no change in their external way of life [not to have special clothes]”, “that when faced with a sufficiently serious decision,...it is advisable for them first to commend it to God for the same.”, “that they will have to fortify themselves with the greater stock of virtue, in order to ‘go ahead’, to overcome impediments....”Cf. J. A. D’MELLO, “Spiritual Conversation in the Deliberations of the First Fathers (1534-1539)”, 15.

²⁴⁴ K. K. G. PANIKULAM, *op. cit.*, 46; Cf. *Summ. Hisp. Polanci* (1549/1551), in *FN I*, 204: “si entre sí tendrían algún vínculo de unión, ya que todos tenían voto al Sumo Pontífice, en manera que los unos tuviesen inteligencia y cuidado de los otros o no.”

²⁴⁵ “To go to Jerusalem to work for the conversion of the Turks.” And so far, Ignatius and his companions had not yet “thought of forming a religious congregations”: J.N. TYLENDÁ, *op. cit.*, 154-55.

²⁴⁶ J. A. D’MELLO, “Spiritual Conversation in the Deliberations of the First Fathers (1534-1539)”, 16.

²⁴⁷ *Ibid.*, 25.

²⁴⁸ “The chapel was under the care of Benedictine nuns and was believed to mark the spot where Saint Denis, the first Bishop of Paris, and his companions, Saints Rusticus and Eleutherius, were martyred in the third century.”: J.N. TYLENDÁ, *op. cit.*, 154; Cf. [AB 154].

²⁴⁹ *Ibid.*, 154.

“They [Ignatius and his companions] would go to Jerusalem, and there they would consider the matter anew, commending it to God, in order to discover which of the two plans [remaining in Jerusalem lifelong or only for some time] was the more pleasing to him, and hoping that he would communicate his will to them in his own time”²⁵⁰

Despite making the Spiritual Exercises to know the will of God whether to stay in Jerusalem for a long time or for a short period of time, and regardless of having “divergent views on the issue”²⁵¹, there was no intention to hurry the process to “arrive at conclusion.”²⁵² Rather, Ignatius and his companions wanted the intervention in this regard. They were neither moved by the majority of the votes, nor by the personal opinion. Rather, they continued their search to know the will of God and finding the possibilities of serving the Lord in a better way²⁵³. At last, “they made an important proviso”²⁵⁴ that if their intention of going to Jerusalem was possible, “they would offer themselves to the Pope in Rome for him to send them where he thought the best.”²⁵⁵

2.5 Azpeitia: God transforms Ignatius a “Prophet”²⁵⁶

Though the stay of Ignatius in Paris was pleasant in comparison with that of Alcalá and Salamanca, the final few months of his stay was not so bearable: that “the pain in his stomach²⁵⁷ returned”²⁵⁸. As the “medical remedies [for his stomach pain] proved ineffective”²⁵⁹, the obedient Ignatius listened to the advice of the physicians and his companions: to return to Azpeitia, hoping that the “native air might accomplish what

²⁵⁰ J. A. D’MELLO, “Spiritual Conversation in the Deliberations of the First Fathers (1534-1539)”, 15; Cf. *Simonis Rodrigues Commentarium*, in *FN III*, no. 7, 22; Cf. P. Ioannis de Polanco *Informatio de Instituto Societatis* (1564), in *FN II*, 310.

²⁵¹ J. A. D’MELLO, “Spiritual Conversation in the Deliberations of the First Fathers (1534-1539)”, 17.

²⁵² *Ibid.*, 17.

²⁵³ Cf. *Ibid.*, 17.

²⁵⁴ B. COMERFORD, *op. cit.*, 40.

²⁵⁵ *Ibid.*, 40.

²⁵⁶ Cf. J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 25.

²⁵⁷ The stomach pain could be of “biliary calculus, or chronic cholecystitis associated with the gall stones”. After the death of Ignatius, the surgeon stated that he removed from the Ignatius body “numerous stones of various colors found in the kidneys, lungs, liver, and portal vein.”: HUGO RAHNER, *Ignatius, Man and the Priest*, Rome: Centrum Ignatianum Spiritualitatis 1997, 99-105; see also J.N. TYLEND, *op. cit.*, 154.

²⁵⁸ J.N. TYLEND, *op. cit.*, 154.

²⁵⁹ *Ibid.*, 155.

medicine had failed to do”²⁶⁰. The visit of Ignatius to Loyola after 14 years²⁶¹ was an opportunity for him to notice his changed, transformed, and renewed self. Could this visit to Loyola be divinely planned to relish the magnanimity of God in his life and to note the interior changes? ²⁶² The arrival of Ignatius made the people astonished at him not just because of his external appearance but his internal self too. Once, Iñigo, a man who “was keen on conquering the world of glory and fame”²⁶³ had been transformed to be a person who was “in the process of conquering his interior self”²⁶⁴. His actions and the manner of involvement with the people was nothing less than that of a prophet²⁶⁵. After having reached Azpeitia and evaluating the place with the prophetic eyes, Ignatius found that the situation was rather miserable: “The faithful in Azpeitia were starving for the food of the soul; sermons were rarely heard in the parish church, though there were some dozen priests associated with it.”²⁶⁶

Like a prophet in action, Ignatius brought a number of changes in his own hometown. First of all, as a man who was detached from the world, Ignatius set himself away from others by choosing not to stay at home rather he decided to stay in the hospice²⁶⁷ and to live on alms [AB 87]. Secondly, teaching Christian doctrines to children, he inspired them to come closer to God. Thirdly, by condemning the evil practises like gambling and “concubines of priests” [AB 88.7], he brought reformation in his hometown. Fourthly, persuading the local officials to “get justice for the poor”²⁶⁸[AB 89.2], by doing this he fulfilled a role of a prophet who desires to provide justice the widow, poor and children: “Be like a father to the orphans, and instead of a husband to

²⁶⁰ *Ibid.*, 155.

²⁶¹ Tylanda notes 13 years while Joseph D’Mello notes as 14 years: Cf. J.N. TYLEND, *op. cit.*, 157; J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 25.

²⁶² Ignatius passed his youthhood “with ambitions for feats of arms and chivalry, interests in fine clothes and his personal appearance, and romantic episodes. He manifested certain characteristics: a desire for worldly praise and glory, eagerness to distinguish himself by daring or even reckless deeds against odds, and tenacity in reaching an objective once he had decided upon it.”: GANSS, E. GEORGE, (ed.), *The Spiritual Exercises and selected works*, Paulist Press, New York 1991, 14.

²⁶³ J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 25; Cf. [AB 1].

²⁶⁴ *Ibid.*, 25.

²⁶⁵ Cf. *Ibid.*, 25.

²⁶⁶ J.N. TYLEND, *op. cit.*, 160.

²⁶⁷ Ignatius decided “to stay in the humble Hospital de la Magdalena” and to lodge himself, he gave his horse in exchange. About the horse, Francis Borgia gave testimony that even after sixteen years that Ignatius left the hospital, the horse was regarded as ‘cuartago’ that means “very fat and in good condition”: B. COMERFORD, *op. cit.*, 37; Cf. *Acta Patris Ignati Scripta* (1553/1555), in *FN I*, n.87, 482; cf. J. S. PIJUAN, *Manresa y San Ignacio de Loyola*, Bausili, Manresa 1991 57-64.

²⁶⁸ J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 25.

their mother; you will be like a son of the Most High, and he will love you more than does your mother.”[Sir 4,10]. Finally, introducing Angelus Bells²⁶⁹ “morning, noon and evening” [AB 89.3] in his locality, he fulfilled the role of a prophet who leads the people towards God.

The return journey of Ignatius from his hometown indeed was a memory of realizing and relishing and being grateful to God for all His goodness in his life and while passing the battlefield of Pamplona were the moments of heart filled with gratitude:

Ignatius “before reaching Obanos he had to pass through Pamplona. Gazing at the city ramparts, he remembered what had happened there fourteen years before [about the battle at Pamplona in 1527] and thanked God, who always works in mysterious ways, calling him unto Himself.”²⁷⁰

What would be going on in the mind of Ignatius as he was leaving his hometown? Perhaps, he knew that he would not meet any of his family members again. It would be the peak moment of his detachment from his family members once and for all. A true companion of Christ, he left his family to be with Him. Like the similar pattern of how Elisha followed prophet Elijah (taking the oxen and slewing them, boiling their flesh, and giving them to the people and followed Prophet Elijah)[1Kg 19, 19-21], Ignatius followed his Master wholeheartedly leaving all his possessions behind once and for all.

2.6 *La Storta*: The heavenly Father confirms Ignatius’ being with Him

Ignatius and his companions after spending their time in doing devoted works at Venice²⁷¹ and after having the productive Roman visit to the Holy See²⁷², they found

²⁶⁹ “Ignatius’ brother Martín García left a legacy in his will for the bell ringers, so that the bells might continue to be rung daily for this intention” J.N. TYLEND, *op. cit.*, 161; Cf. *Acta Patris Ignati Scripta* (1553/1555), in FN I, 486.

²⁷⁰ J.N. TYLEND, *op. cit.*, 163.

²⁷¹ “The ten companions in Venice broke up into two groups and went to help in tow of Venice’s hospitals, that of Santi Giovanni e Paolo and that for the incurables. Ignatius, however, remained tied to his book, since he was eager to finish his studies in time to be ordained before leaving for the holy Land. The priests among them heard the confessions of the sick and prepared them for death, while non priests busied themselves in sweeping floors, making beds, washing patients and bedpans, digging raves, and burying the dead.” Cf. J.N. TYLEND, *op. cit.*, 171; Cf. *Simonis Rodrigues Commentarium*, in FN III, IHSI, Roma 1960 (MHSI 85), 104-105.

²⁷² Pope Paul III was “obviously impressed” by the presence of the companions, and he gave the blessing for their journey to Jerusalem and contributed some “sixty gold coins” for their journey. Cf. J.N. TYLEND, *op. cit.*, 171.

themselves in delight. The big moments like taking vows of poverty and chastity at the hands of the papal nuncio²⁷³ to Venice, Cardinal Veralli, and getting ordained²⁷⁴ (Ignatius, Xavier, Laínez, Rodrigues, Bobadilla, and Codure were ordained together) by Vincenzo Negusanti, Bishop of Arbe, on June the 24 of June 1537, on the solemn occasion on feast of St. John the Baptist, was indeed very special for Ignatius and his Companions²⁷⁵. Ignatius personally “decided to spend a year without saying Mass after he became a priest, preparing himself and praying Our Lady to deign to place him with her Son” [AB 96.3]. Besides this, he was still hoping that “he might celebrate it (his first mass) in the Holy Land [Jerusalem].”²⁷⁶ Nevertheless, the ordained Ignatius, along with his companions, made use of their sacerdotal power in mission by helping souls [AB 95] as the voyage to the Holy Land²⁷⁷ was not in their favour²⁷⁸. They spent their time in the “apostolate of preaching and teaching, hearing confession, and giving the Exercises, and so on.”²⁷⁹

Meanwhile the mysterious encounter with the Lord on the way to Rome at *La Storta* perhaps was a life changing moment for Ignatius. About the profound experience of Ignatius at the chapel of *La Storta*, Da Camara narrates:

“Haveva deliberato, dipoi che fosse sacerdote, di stare un’ anno senza dire mesa, preparandosi et pregando la Madonna lo volesse mettere col suo figliuolo. Et essendo un giorno, alcune miglia prima che arrivasse a Roma, in una chiesa, et ha visto tanto chiaramente che Iddio Padre lo metteva con Christo, suo figliuolo, che non gli basterebbe l’animo di dubitare di questo, senonché Iddio Padre lo metteva col suo filiuolo.”²⁸⁰

²⁷³ Cf. J. A. D’MELLO, “Journeying with Ignatius the Pilgrim”, 26; see also [AB 93.9]

²⁷⁴ Cf. *Facultas Pro Ministeriis* (1537) in *FD*, doc.104, 533-34; Cf. J.N. TYLEND, *op. cit.*, 173.

²⁷⁵ “On June 10 [1537] they [the ten companions] received the four minor orders, subdiaconate on the fifteenth, the diaconate on the seventeenth, with priesthood on the twenty fourth. Salmerón received up to diaconate, but he would have to wait a few more months for priesthood. All these orders were conferred in the bishop’s private chapel in Venice. The titles under which they were ordained were ‘adequate knowledge’ (sufficientis scientiae) and ‘voluntary poverty’ (voluntarie paupertatis)”: J.N. TYLEND, *op. cit.*, 173; see also B. COMERFORD, *op. cit.*, 44; Cf. *Titulus Pro Sacri Ordinibus Sancit Ignatii* (1537), in *FD*, doc.103, 529-532.

²⁷⁶ J.N. TYLEND, *op. cit.*, 177.

²⁷⁷ Cf. *Paulus III Socius Veniam Concedit Ad Ineundam peregrinationem Hierosolymitanam*, in *FD*, doc. 102, 527-529.

²⁷⁸ “Since Venice was preparing for war with the sultan, it became increasingly unlikely that a pilgrim ship would be going to the Holy Land that summer.” *Ibid.*, 173.

²⁷⁹ *Ibid.*, 173-77.

²⁸⁰ *Acta Patris Ignati Scripta* (1553/1555), in *FN I*, n.96, 496-498.

And further, Ribadeneira recalls that “the meek Jesus took him [Ignatius] under his protection. Still bearing his cross, he turned to Ignatius and, with smiling face and kind expression said to him: *Ego vobis Romae propitius ero.*”²⁸¹ Indeed, this was the affirmation that the God the “Father has heard his prayer and granted it and develops like a picture before Ignatius’ soul.”²⁸² Moreover, Laínez, a close companion of Ignatius, recalled the experience and gave testimony about it “on 2 July 1559, four years after the death of Ignatius when he addressed some 200 Jesuits gathered in Rome”²⁸³:

“Il primo fondamento di porre questo nome fu nostro Padre, per questo che io diró. Venendo noi a Roma per la via di Siena, nostro Padre, come quello che aveva molti sentimenti spirituali, et specialmente nella sanctissima Eucharistia, che egli ogni giorno pigliava, sendoli amministrata o da maestro Pietro Fabro, o da me, che ogni giorno dicevamo mesa, et egli no; mi disse che gli pareva che Dio Padre gl’imprimesse nel cuore queste parole:- Ego ero vobis Romae propitius-. Et non sapendo nostro Padre quel che volesseno significare, diceva:- Io non so che cosa sará di noi, forse che saremo crocifissi in Roma-. Poi un’altra volta disse che gli pareva di vedere Christo con la croce in spalla, et il Padre Eterno appresso che gli diceva:- Io voglio che Tu pigli questo per servitore tuo-. Et cosí Gesú lo pigliava, et diceva:- Io voglio che tu ci serva-. Et per questo, pigliando gran devotione a questo santissimo nome, volse nominare la congregazione: la Compagnia di Gesú.”²⁸⁴

What could be the significance of La *Storta* vision for Ignatius personally and the as for the Society of Jesus? Hugo Rahner while comprising the significant experiences of Ignatius in five points, he sees that

“1) it (*La Storta*) is the a vision of the two divine persons; 2) the mysterious inter-change between the two Persons consists in a commendation by the Father to the care of the Son; 3) the effect of this commendation is that the crucified Son takes them into his care and says to Ignatius the sentence: *Ego vobis propitius ero*; 4) the effect of the vision on Ignatius is an absolute certainly [certainty] about

²⁸¹ H. RAHNER, *The vision of St. Ignatius in the chapel of La Storta*, Centrum Ignatium, Roma 1975, 44. Cf. *Censura 4^a. S. Petri Canisii*, in *FN IV*, IHSI, Roma 1965 (MHSI 93), 946.

²⁸² H. RAHNER, *op. cit.*, 64.

²⁸³ K. K. G. PANIKULAM, *op. cit.*, 37.

²⁸⁴ *Didaci Lainez Adhortationes* (1559), in *FN II*, 133; Cf. H. RAHNER, *op. cit.*, 61.

the protection on the Crucified, but an uncertainty as to how this showing of favour will work out.”²⁸⁵

The vision for Ignatius was so special that along with his companions it attracted many theologians to give a serious thought about this particular experience. While some theologians consider that for Ignatius, the vision was the “climax of ever greater surrender to God”²⁸⁶, and some other consider that it was a vision through which the “fountainhead of coming into being of the Society.”²⁸⁷, “perhaps, this was the grace he had most ardently desired for his earthly journey, even from the very beginning.”²⁸⁸. Besides this, this was also perhaps the confirmation of grace that he was asking His mother: “to place him with her Son” [AB 96.3]. What would be the impact of the vision for Ignatius? The couple of impacts that could be seen concretely in the life of Ignatius. Firstly, *La Storta* vision strengthened his “priestly union with Christ”²⁸⁹ and secondly it invited him to grow in faithful union with the Church.

a) Strengthening “priestly union with Christ”²⁹⁰

First of all, through the experience, Ignatius felt the deep “spiritual enlightenment”²⁹¹ so much that this was considered as the “peak experience of his new mystical life after his ordination.”²⁹² The influence of the mystical experience enhanced his priestly union with Christ through daily communion and experiencing God in the Sacraments. Secondly, the experience gave Ignatius more clarity and “a visible realization of the prayer of the Meditation on the Two standards.”²⁹³:

“Xpo nuestro Señor haze a todos sus sieruos y amigos, que a tal jornada embía, encomendádoles que a todos quieren ayudar en traerlos, primero a suma pobreza

²⁸⁵ H. RAHNER, *op. cit.*, 47; Cf. *Didaci Lainez Adhortationes*, in *FN II*, 133.

²⁸⁶ D. MIRANDA, “*La Storta*- An Amazing grace and symbol of Communion” in *Ignis*, 32, n.4 (2003), 41.

²⁸⁷ P. DIVARKAR, “*La Storta* and the Jesuit Charism”, in *Ignis*, 3, n.9 (1985), 22-23; Cf. D. MIRANDA, *art. cit.*, 41.

²⁸⁸ D. MIRANDA, *art. cit.*, 41.

²⁸⁹ H. RAHNER, *op. cit.*, 98.

²⁹⁰ *Ibid.*, 98.

²⁹¹ *Ibid.*, 98.

²⁹² *Ibid.*, 98; Cf. *Litterae Dimissoriae Cardinalis Antonii Pucci*, in *FD*, doc. 101, 526-527.

²⁹³ *Ibid.*, 99.

spiritual y, si su diuina maiestad fuere seruida y los quisiere elegir, no menos a la pobreza actual; 20, a deseo de opprobrios y menosprecios, por que destas dos cosas se sigue la humildad.”²⁹⁴

Being confirmed by the call of Christ, perhaps, Ignatius was sure that the path he was journeying to be with Christ was the right one.

b) United with the hierarchical Church through service²⁹⁵

The *La Storta* experience confirmed Ignatius’ journeying with the Lord and perhaps it also gave him an insight into how he would be spending the rest of his life. This significant experience not only moulded his thinking, his understanding, and his vision for the Church but also it had a great influence in the mission of the Society of Jesus. This experience was for Ignatius a vocation or spiritual conversion within the Church. The never fading memory of Ignatius about the words uttered to him by Jesus, "I want you to serve us"²⁹⁶, was a sign of a responsibility of the Society of Jesus towards the Church, the bride of Christ [cf. Eph 5, 22-23]. Hugo Rahner while describing the internal feelings of Ignatius as a man with clarity and a man with responsibility. He says, “[after the vision at *La Storta*] Ignatius has no doubts left. A holy certitude flows over him: he and his companions, the little Society of Jesus, are placed forever with the Cross bearer [Jesus].”²⁹⁷ The invitation of Christ to Ignatius to serve Him was the affirmation of serving the Church through choosing the path of third degree of humility [SE 167] and offering oneself voluntarily²⁹⁸:

“Eterno Señor de todas las cosas, yo hago my oblación con vuestro fauor y ayuda, delante vuestra infinita bondad, y delante vuestra Madre gloriosa, y de todos los sanctos y sanctas de la corte çelestial, que yo quiero y deseo y es my determinación deliberada, sólo que sea vuestro mayor seruitio y alabanza, de ymitaros en pasar todas iniurias y todo vituperio y toda pobreza, así actual como

²⁹⁴ LOYOLA, IGNACIO DE, “Exercita Spiritualia” in *Monumenta Exercitiae* I, Roma 1969 (100), 248.

²⁹⁵ H. RAHNER, *op. cit.*, 98.

²⁹⁶ Cf. *Didaci Lainez Adhortationes* (1559), in *FN* II, 133.

²⁹⁷ H. RAHNER, *op. cit.*, 64.

²⁹⁸ Cf. H. RAHNER, *op. cit.*, 92.

spiritual, queriéndome vuestra sanctissima maniestad elegir y rescibir en tal vida y estado.”²⁹⁹

For Ignatius, the *La Storta* experience was an affirmation of participation in the Church and the strengthening of his spiritual root in the Church and the finding of his vocation or call to work with the Church. On this Arzubialde says,

"En la Storta, Ignacio es puesto por el Padre con el Hijo. Allí se concreta su servicio a Cristo en su prolongación histórica de misterio, su conversión definitiva a la iglesia, nueva Jerusalén y esposa Cristo, presidía por su Vicario en la tierra, así como su servicio concreto de muerte y resurrección, actualizado en la obediencia a la plenitud de Cristo en ella."³⁰⁰

Through the experience, perhaps, Ignatius had a clarity on how to love Christ. The grace that Ignatius received from was passed on³⁰¹ to his companions with the big responsibility: loving Christ through serving the Church. And Arzubialde confirms the real meaning of loving Christ:

“El verdadero amor a Cristo pasa necesariamente por el amor a la Iglesia. Ambos amores forman *en el Espíritu* una unidad de la que nace la Comunidad. Esa es precisamente la fundamentación teológica de la eclesiología del Espíritu y del discernimiento comunitario de los primeros compañeros”³⁰²

Moreover, Fr. Peter Hans Kolvenbach, the 29th Superior General of the Company of Jesus makes his point very clear: that people of the Church show fidelity to Christ by loving the Church. That loving Christ signifies loving the Church.³⁰³ And both these actions are reciprocal. This attitude involves participation and labouring in the growing post-Conciliar Church which focuses on liturgical renewal, new scriptures discoveries, new

²⁹⁹ LOYOLA, IGNACIO DE, “Exercita Spirituality” in *Monumenta Exercitiae* I, 220.

³⁰⁰ S. ARZUBIALDE (ed.), *Ejercicios Espirituales De S. Ignacio: Historia y Análisis*, Mensajero-Sal Terrae 1991, 949.

³⁰¹ “Right from the beginning of the Society, the early Fathers, especially Nadal, believed that the graces communicated to Ignatius, were the graces communicated to the whole Society and every individual member of his Body.” Cf. D. MIRANDA, *art. cit.*, 41.

³⁰² S. ARZUBIALDE, *op. cit.*, 925.

³⁰³ P.H. KOLVENBACH, “Pensar con la Iglesia después del Vaticano II”, in *Manresa* 77, n.1, 305 (2005), 404.

ecclesial movements, ecumenism, interreligious dialogue, options for the poor, the Exercises in the daily life, the promotion of the laity, synods, and a council.³⁰⁴

2.7 A comparative analysis between Ignatius and Paul, the Apostle³⁰⁵

Though the initial and early life of both the personalities, Paul, the apostle, and Ignatius de Loyola take different routes, yet after their encounter with the Lord, both of them were called for a same purpose: to live for Christ³⁰⁶. Paul, belonging to the “group of pharisees in Jewish religion”³⁰⁷ intends to be faithful to his religion. He thinks that the actions of the followers of Jesus have violated and damaged the faith of his religion³⁰⁸, and so he becomes the “arch persecutor of Christians.”³⁰⁹: That by entering “house after house [of Christians], he [Saul³¹⁰] dragged off men and women and committed them to prison”[Acts 8,3]. He goes on doing all the harm in his ignorance. Perhaps without judging his actions or hearing his conscience he continues persecuting the Christians not knowing the truth. However, once he encounters his Lord on the way to Damascus [cf. Acts 8, 3-6], there is a change in the previous life of Paul. His strong intention to uphold his true Jewish religion becomes feeble before the love for Christ. His priorities becomes topsy turvy. The conversion transforms the Saul who once has been persecuting now is ready and willing to be persecuted for his Lord and Master Jesus. To the extent he wants to be the instrument what the Lord also has wanted³¹¹ of him: to be His witness.

While comparing the initial life of Ignatius with Paul, the Apostle, though Ignatius is brought up by a different background, yet when he finds a purpose in his life, he stands firm to live out like that of Paul. Being a Pharisee, Saul values his Jewish religion as

³⁰⁴ *Ibid.*, 407.

³⁰⁵ Cf. S. RATHINAM, “Conversion of Paul and Ignatius of Loyola, A Comparative Study”, in *Ignis*, L, n. III (2020.3), 7-24.

³⁰⁶ Here it is not aimed to compare the style and manner of the call of both St. Paul and St. Ignatius. But it is aimed to see the fruit and the purpose of their call.

³⁰⁷ Cf. S. RATHINAM, *art.cit.*, 8.

³⁰⁸ “A hanged man is accursed by God.” [Deut 21, 23] and “The shameful death of Jesus upon the tree is quite opposite to the expectation of the glorious politico-spiritual Messiah of the Pharisees.”: S. RATHINAM, *art.cit.*, 9.

³⁰⁹ *Ibid.*, 9.

³¹⁰ “Saul, who is also called Paul”: Acts 13, 9.

³¹¹ Jesus says, “For he [Paul] is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for the sake of my name.”: Acts 9,15.

superior, likewise, being a knight, Iñigo de Loyola esteems his country so much that he is willing to give his life for it³¹². Saul, in his ignorance, persecutes the Christians, and Iñigo de Loyola fights a lost battle³¹³ without logic, without thinking much about the consequence. He is willing to sacrifice his life by forcing his army to fight against the French army [AB 2], to win over his lady love by offering himself [cf. AB 6.4]. Though the conversion Paul and Ignatius cannot be compared the same, yet the purpose of the conversion was the same: it is to be Jesus.

In Damascus, Paul is freed from his ignorance and from his false reasoning of persecuting the Christians. Similarly, after the Pamplona war and through God's grace, Ignatius is freed from his carnal life³¹⁴, and from then on, he is oriented to the spiritual life. For Paul, Damascus and the house of Judas³¹⁵ are the places of repentance and reconciliation with the Lord. And for Ignatius, after the war at Pamplona, the castle of Loyola [AB 2-12] and Manresa [AB 19-25] significantly becomes the places that orient him to initiate the process of finding his own identity. And finally, in both the cases, there is deep desire within to be united with Christ always. As Paul says, "It is no longer I who live, but Christ who lives in me". Similarly, the desire of Ignatius remains always to be placed with Him [cf. AB 96.3].

³¹² When the commander and other soldiers saw that "they could not offer resistance [to the French army]- he gave so many reasons to the commander that he actually persuaded him to resist, even against this view of all the officers, who drew courage from his spirit and determination." [AB 2-3].

³¹³ Cf. N.J. TYLEND, *op.cit.*, 38-39.

³¹⁴ "Up to the age of twenty-six he was a man given to the follies of the world; and what he enjoyed most was exercise with arms, having a great and foolish desire to win fame." [AB 1].

³¹⁵ After the fall in Damascus, Paul was brought to the house of Judas at the street named Straight. In the house of Judas, Paul stayed for three days without sight. Cf. Acts 9, 1-19.

Chapter 3: Submission to God's will: The ultimate process of Conversion

Is there any text that expresses the emotions of Ignatius more than the *Spiritual Diary*? With the intensity and the manner, the experiences that are jotted in the *Spiritual Diary*, it could be assumed that *Spiritual Diary* is “divinely endowed with special gifts”³¹⁶. Simon Decloux, while asserting his view on the *Spiritual Diary*³¹⁷, says that if the pages of the diary were not preserved, then the profound aspect of Ignatian spirituality would have remained hidden and perhaps it would have been a missed opportunity to guess how the Lord had raised Ignatius to grow in a height of spirituality³¹⁸ and the determination through which the great soul of Ignatius though was struggling yet was willing “to enter with determination on a hazardous journey.”³¹⁹

3.1 The Mystical Relationship between God and Ignatius

What happens to a person when he encounters the Lord? Though it is very difficult to explain, one thing is certain that the impact of the experience of God makes the individual's present life different from his past. Hugo Rahner, while analysing the changes in a person when he encounters with the Lord, says,

“In any form of experience of God, there is something really unspeakable, which non the less words are expected to convey: our senses and our intelligence are venturing into a new kind of world, and put in touch with a reality that exceeds the normal capacity or our faculties.”³²⁰

In the personal life of Ignatius, he too had the similar experience of God. And this experience or the mysteries of God “revealed to him were such that often he was left spell

³¹⁶ J.A. MUNITIZ, *The Spiritual Diary of Saint Ignatius of Loyola*, Inigo Enterprises, London 1987, 3.

³¹⁷ “The *Spiritual Journal* [or the *Spiritual Diary*] comprises two copybooks. The first, of fourteen folios, contains the account of the forty days, from February 2nd to March 12th, 1544, which he devoted to the election of the kind of poverty to be practised by churches of the Society. The second embraces his spiritual experiences from the following day, March 13th, to February 27th, of the ensuing year, 1545.” Cf. S. DECLoux, *op.cit.*, 10.

³¹⁸ *Ibid.*, 124.

³¹⁹ J.A. MUNITIZ, *op.cit.*, 6.

³²⁰ S. DECLoux, *op.cit.*, 106.

bound, utterly unable to translate them into the human idiom.”³²¹ Simon Decloux talks of such mystical experiences of Ignatius and how he lacked to mention it: “In his [Ignatius’] Diary, Ignatius tries to translate with the words at his command the unspeakable reality of God who gives himself to him and teaches him things without any effort at personal duty”³²². And Ignatius himself gives the testimony of his profound experience with God in the *Spiritual Diary*³²³ and through this he makes an attempt “to translate with the words at his command the unspeakable reality of God”³²⁴. The experiences of Ignatius, with the three different Persons jotted in the *Spiritual Diary*, could be perceived in four different manners: Firstly, it is the observation of the personal experiences of Ignatius with the Father, secondly, the experiences of Ignatius with the Son, thirdly the experiences of Ignatius with the Spirit, and finally, the experiences of Ignatius with the Most Holy Trinity.

Focusing largely the *Spiritual Diary*, this chapter attempts to depict the total surrender of Ignatius to the will of God, that is to say, his total conversion. And to understand the final process reaching the state of being in total “submission, reverence and humility” [SD 159] this chapter takes the readers to journey with Ignatius and to observe firstly the preliminary processes such as his closeness with the Father, Son, the Spirit and secondly, the gifts and the fruits that he gathered on account of his closeness with the Divine and thirdly to see the other inner turmoil like the spiritual and emotional brokenness of Ignatius, his inner shallowness, and finally to see the process of the purification of heart and surrendering his will to the Will of the Trinity.

i) The experience of Ignatius with the Father

In the *Spiritual Dairy*, based on his experience, Ignatius sees the Father as a helper: Ignatius, after “appealing for several days to the mediators”³²⁵, it was the Father

³²¹ K. K. G. PANIKULAM, *op.cit.*, 102.

³²² S. DECLoux, *op.cit.*, 106.

³²³ “The *Spiritual Diary*, as we have it now, was published in its entirety only in 1934, by P. Arturo Codina as part of the Constitutions of the Society of Jesus. It consists of two fascicles. According to Codina, of the 27 folios, 14 belong to the first fascicle, one is left blank and the second has 12 folios.” Cf. K. K. G. PANIKULAM, *op. cit.*, 74; see also S. DECLoux, *op.cit.*, 83.

³²⁴ S. DECLoux, *op. cit.*, 106.

³²⁵ *Ibid.*, 108.

who came to “show himself”³²⁶ [SD , 16 February 1544]. And Ignatius confirms this in the *Spiritual Diary*:

“queriendo prepararme para la misa dubitando a quién me encomendar primo y cómo; me puse de rodillas con este dubio, mirando por dónde comenzar, me parecía que más se me descubría del Padre y me atraía a sus misericordias, sintiendo en mí más propicio y más aparejado para impetrar lo que deseava”³²⁷

And Ignatius confirms that after this experience, his confidence in the Father grew. Perhaps, following the incident of great “flood of tears” [SD , 16 February 1544] was the sign of his confirmation, his confidence in the Father and trusting in His mercy.

ii) The experience of Ignatius with the Son

In the *Spiritual Diary*, Ignatius sees Jesus with different roles in his life. Firstly, Ignatius experiences Jesus as the mediator between the Trinity and himself. Simon Decloux sees the role of Jesus as a mediator, and he says:

“For, in Ignatius’s [*sic*] experience Jesus appears simultaneously as the mediator *par excellence* able to lead -- or lead back-- to the Trinity, and as the incarnate Second Person of the Holy Trinity. As mediator, he is somehow connected with the saints and the Blessed virgin; as the Second Person of the Trinity, he is the equal of the Father and the Holy Spirit.”³²⁸

Secondly, Ignatius sees Jesus as the good intercessor at the time of his whole brokenness and when he was tempted by Satan very badly. In *Spiritual Diary*, while narrating about his vulnerable self, he also jots down the experiences of consolation that he received through Jesus the intercessor [SD, 13 February 1544] :

“Conscious of having been much at fault in leaving the Divine Persons at the time of thanksgiving on the preceding day, and wishing to abstain from saying the Mass of the Trinity, which I had been thinking of saying, I took the Mother and the Son as my intercessors, in the hope of being forgiven and restored to my former grace.”

³²⁶ *Ibid.*,108.

³²⁷ *Ephemeris S. P. Ignatii* (1544/1545), in *Monumenta Constitutionum* (I Praevia), Roma, 1934 (63), 95.

³²⁸ *Ibid.*, 112.

Thirdly, there is a change in Ignatius about the “perception of Jesus”³²⁹ from being the role of mediator to that of Son of God [SD , 27 February 1544]. The mystical Ignatius sees Jesus in the human form as well as in the divine nature and perhaps the “flood of tears” [SD, 27 February 1544] was once again as the affirmation of his experience with Jesus:

“en el tiempo de 9r la misa, al decir de Domine Jesu Christe, Fili Dei uiui etc., me parecía en spiritu, viendo que primero había visto a Jesús, como dixe, blanco, id est, la humanidad, y en este otro tiempo sentía en mi ánima de otro modo, es a saber, no así l humanidad sola, mas ser todo mi Dios etc., con vna nueva efución de lágrimas y deuoción grande, etc.”³³⁰

The faith and the confidence of Ignatius in Jesus was so much that he could consider that Jesus was always available and was with him to make peace with His Father. And Ignatius himself testifies it in the *Spiritual Diary* on 14 February, 1544: “I had many spiritual lights, free access to the Father when naming him as he is named in the Mass, together with a great certainty or hope of regaining what I had lost, understanding that the Son was very disposed to intercede” [SD ,14 February 1544].

The experience of Ignatius with Christ inspired him and oriented him to follow Him. And in the *Spiritual Diary* he testifies:

“hallando mucho açeso al Padre en nombrarle como la misa le nombra, y con vna grande seguridad o esperança de alcançar lo perdido, sintiendo al Hijo muy propiçio para interpelar, y los sanctos en tal manera viendo, que escribir no se puede, como ni las otras cosas explicar.”³³¹

Furthermore, the relationship between Jesus and Ignatius was so close that he found no means that would separate from Him and Ignatius himself testifies this:

“en casa de Trana, sintiendo o viendo a Jesús, muchas moçiones interiors y con muchas lágrimas, rogando y suplicando a Jesús me alcançase perdón de la Sanctissima Trinidad, y quedando y sintiendo en mí vna confiança grande para inpetrar. En estos tiempos era en mí tanto amor, sentir o veer a Jesús. que me

³²⁹ *Ibid.*, 116.

³³⁰ *Ephemeris S. P. Ignatii* (1544/1545), in *Monumenta Constitutionum* (I Praevia), 109.

³³¹ *Ibid.*, 93.

parecía que adelante no podía venir cosa que pudiese apartar dé hi hazerme dudar cerca las graçias o confimaçión reçibida.”³³²

The Ignatius who once was so scrupulous about his past sins, to the extreme wanted to kill himself [AB 24.2], now he could see the mercy of God in Jesus that He will not fail him. This is perhaps the assurance that the Lord tells his disciples, “abide in me, and I in you.” [Jn 15,4]. Could this moment not to be considered that Ignatius was relishing the joy of being in the presence of God, the Son?

iii) The experience of Ignatius with the Holy Spirit

The *Spiritual Diary* mentions the unique experience shared by Ignatius with the Holy Spirit. Ignatius testifies, “I thought I saw him [he refers to the Holy Spirit], in a dense brightness, or in the colour of a flame of fire.” [SD , 11 February 1544]. He was so sure about his vision that he could identify that it was the Holy Spirit by recognizing the absence of the other two Persons.³³³ And he says:

“En medio de la oraçión aconstunbrada, sin electiones, en ofrecer o en rogar a Dios nuestro Señor, la oblaçión pasada fuese por la su diuina magestad aceptada, con asaz deuotión y lágrimas, y después vn rato adelante coloquendo con el Spíritu Sancto para dezir su misa, con la misma deuoçión o lágrimas me pareçia veerle o sentirle en claridad espesa o en color de flama ígnea modo insólito, con todo esto se me asentava la election echa.”³³⁴

Another instance, where Ignatius encountered the Holy Spirit, was at the time of confirmation of election regard to complete poverty. He saw that it was the Holy Spirit [cf. SD 15] that confirmed his election process³³⁵. According to some critics, “the text may then mean that Ignatius felt or saw the Holy Spirit confirming the election. The other two divine Persons he only felt, or at least did not see them confirming the election.”³³⁶

³³² *Ephemeris S. P. Ignatii* (1544/1545), in *Monumenta Constitutionum* (I Praevia), 106.

³³³ S. DECLoux, *op. cit.*, 115-116.

³³⁴ *Ephemeris S. P. Ignatii* (1544/1545), in *Monumenta Constitutionum* (I Praevia), 91.

³³⁵ A document, based on election regarding poverty, “written in 1544 by Ignatius, is found in MHSI, Const. I, 78-83.”: Cf. S. DECLoux, *op. cit.*, 79.

³³⁶ K. K. G. PANIKULAM, *op. cit.*, 286; Cf. IPARRAGUIRRE, I./ RUIZ JURADO, M/ DALMACES, C. DE., (eds.) *Obras*, 367-68.

iv) The experience of Ignatius with the Most Holy Trinity

The perception and the desire of Ignatius, in the process of coming closer to the Lord, looked rather transformed one. And it was “the Trinity [that] took initiative and revealed itself to him on various occasion.”³³⁷ The *Spiritual Diary* and the *Autobiography* reveal that after the conversion of Ignatius, he began to grow in a personal and intimate relationship with the Blessed Trinity.³³⁸ He was not looking for the external signs but rather he was desiring to grow through reverence to God. And so in the beginning of the second part of the *Spiritual Diary*, during the period March 14 to April 4, Ignatius prayed for the grace of “reverence”³³⁹. Because he regarded “the grace of reverence seems to be the principal grace”³⁴⁰:

“En todos estos tiempos, antes de la misa, en ella y después della, era en mi vn pensamiento que me penetraua dentro del ánima, con cuánta reuerençia y acatamiento yendo a la misa debía nombrar a Dios nuestro Señor etc. y no buscar lágrimas, mas este acatamiento y reuerençia, a tanto que frequentándome en este acatamiento, antes de la misa, en cámara, en capilla y en la misa y veniéndome lágrimas, las refutaua de presto, por aduertir al acatamiento, el qual sienpre me aumentaua en deuoción y en lágrimas.”³⁴¹

Though Ignatius underwent internal sufferings in the process of making election regard to poverty, the experiences of Ignatius confirm that God never let him be away from him. True to the word of God in Prophet Isaiah, “Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you.”[Is 49, 15], Ignatius relished an undoubtable and a significant relationship with God the Father, God the Son, God the Spirit and with the Most Holy Trinity. And perhaps this experience of consolation helped him to undertake any kind of trials and desolation³⁴² that was waiting for him to bear it.

³³⁷ K. K. G. PANIKULAM, *op. cit.*, 286.

³³⁸ Cf. *Ibid.*, 286.

³³⁹ S. DECLoux, *op. cit.*, 121.

³⁴⁰ *Ibid.*, 121.

³⁴¹ *Ephemeris S. P. Ignatii* (1544/1545), in *Monumenta Constitutionum* I, 127.

³⁴² “When we are in desolation we should think that the Lord has left us to our own powers in order to test us, so that we prove ourselves by resisting the various agitations and temptations of the enemy.” [SE 320]

3.2 The Mystical Gifts

Some of the significant moments and life changing events of Ignatius (Election with regard to poverty³⁴³ [SD 1-150], concerning the missions [SD 161-223] and the mystical experiences of Ignatius) are a few among many invaluable gifts manifested in the *Spiritual Diary*. Ignatius did not fail to jot down the mystical gifts and significant graces that he received: be it of the moments of consolation or desolations or as the outcome of all his decisions. These mystical gifts not only became a tool for Ignatius to discern on account of making decisions, but also it changed his life radically. A few mystical gifts and graces like *loquela*, *contentamiento-satisfacción*, *lágrimas*, *acatamiento-reverencia*, are worth mentioning in this chapter.

i) Loquela

*Loquela*³⁴⁴ is a “mystical vocabulary of Ignatius”³⁴⁵ in the *Spiritual Diary*³⁴⁶, which was “characterised by qualities of sonority”³⁴⁷ and brought a “great peace and joy”³⁴⁸ to the state of the soul of Ignatius. Iparraguirre describes *loquela* as a special mystical phenomenon³⁴⁹. Categorically seeing, in the *Spiritual Diary*, *loquela* is divided in two types: “interiorly and exteriorly”³⁵⁰. Comparatively, the interior *loquelas* (SD, 224, 225, 226, 229, 238, 239 and 240) are mentioned more than the external *loquelas* (SD 221, 222). There are also a few unidentified *loquelas* are mentioned too (SD

³⁴³“Ignatius wrote his Deliberation on Poverty either simultaneously with the first week of his *Spiritual Diary* or perhaps a little before it. Already on the seventh day of the Diary, February 8, 1544, he refers in [8] to ‘reading it’ and finding it well thought out (*bien escrito*).” Cf. G.E. GANSS (ed.), Ignatius of Loyola: *The Spiritual Exercises and Selected works*, 217-228.

³⁴⁴ “*Loquela* [is] mentioned [in the *Spiritual Diary*] all through the period May 11-28 [i.e. between SD 221-240]” S. DECLoux, *op. cit.*, 126; Cf. S. THIÓ, “Locuela” in *DEI*, Grupo de Espiritualidad Ignaciana (ed.), Mensajero-Sal Terrae, Bilbao- Santander 2007, 1141.

³⁴⁵ J.A. MUNITIZ, *Inigo Discernment Log-Book*, Inigo Enterprises 1987, 86.

³⁴⁶ The mysterious word *loquela* in Latin or Italian means “speech, discourse, talking”. Different commentators discuss about the implied meaning of the “classification among the mystic gifts mentioned by St. John of the Cross, and the editors of the *editio princeps* refer to the *Imitation of Christ* (III 1-3)”: J.A. MUNITIZ, *The Spiritual Diary of Saint Ignatius of Loyola*, 71.

³⁴⁷ J.A. MUNITIZ, *Inigo Discernment Log-Book*, 86.

³⁴⁸ *Ibid.*, 86.

³⁴⁹ Iparraguirre, I./ Ruiz Jurado, M/ Dalmaces, C. De., (eds.) *Obras*, 413; Cf. K. K. G. PANIKULAM, *op. cit.*, 159.

³⁵⁰ S. DECLoux, *op. cit.*, 126.

222,224,228,231,233,234)³⁵¹. While Santiago Thió views loquela as “a divine gift”³⁵² and “intrinsically associated with the Eucharist”³⁵³, Peter Hans Kolvenbach, the former Superior General of the Society of Jesus, points out the important role of loquela for writing the Formula of the Constitutions. He observes that the loquela and the spiritual visitation [SD 234] that descends in the formula are the only spiritual responses recorded in the *Spiritual Diary* of Ignatius³⁵⁴. Futrell, while specifying the word loquela, he says that it is a particular mystical experience that was characterized by sound qualities, sometimes internal and that descends to the depth of the soul. And Ignatius himself was aware of a process of his growing his own experience.³⁵⁵

Though the *loquela* is associated with “music of heaven” [SD 224], “a great harmony” [SD 222], “a source of divine teaching” [SD 224], “a method to follow” [SD 234], one thing was very clear that Ignatius himself could not explain it very well in the *Spiritual Diary*. And he recounts of this experience “I [Ignatius] felt within me a great harmony accompanying the internal *loquela*, but I cannot express it.” [SD 222.3]. Some mysterious things in true sense cannot be explained or they lack word to describe them. The popular hymn “Pange lingua”³⁵⁶ by Thomas Aquinas is one of the examples for the mystical expressions of the Mystical Presence of Divinity.

Adolf Hass describes the experience of Ignatius regarding loquela that it “caused him to perceive interiorly such rapturous harmony and music that he was unable to express it”³⁵⁷. Moreover, at some point, Ignatius began to doubt the source of loquela as well: “I [Ignatius] began to have doubts³⁵⁸ about the pleasure and delight caused by the *loquela* lest it were due to an evil spirit...” [SD 234]. Surprisingly, for Ignatius, whenever the doubt persisted in him about its source, he noticed that the spiritual visitation of tears

³⁵¹ Cf. K. K. G. PANIKULAM, *op. cit.*, 158.

³⁵² S. THIÓ, “Locuela”, 1141.

³⁵³ *Ibid.*, 1141.

³⁵⁴ “La loquela y la visita espiritual que descende en la formula son las únicas respuestas espirituales que constan en el Diario espiritual de Ignacio.” Cf. P. H. Kolvenbach, *Lenguaje y antropología, El Diario Espiritual de San Ignacio*, CIS, 1991,17; K. K. G. PANIKULAM, *op. cit.*, 159.

³⁵⁵ Cf. S. THIÓ, “Locuela”, 1142.

³⁵⁶ Cf. [Pange lingua - Wikipedia, la enciclopedia libre](#), consulted on 26 April, 2022.

³⁵⁷ A. HASS, “The mysticism of St. Ignatius according to his Spiritual Diary”, in Ignatius Loyola, His personality and Spiritual Heritage, 175.

³⁵⁸ Ignatius in the Spiritual Exercises writes about the nature of evil spirit: “It is the characteristic of the evil spirit to cause gnawing anxiety, to sadden, and to set up obstacles. In this way he unsettles these persons by false reasons aimed at preventing their progress.” [SE 315].

stopped coming [SD 234]. And he also observed the tears flowing again when he trusted the cause of loquela that it was from the Divine. As he confirms:

“trayéndome dubitaciones del gusto o suauidad de la loquela que no fuese a mlo spiritu en çesar la visitaçión spritual de lágrimas; vn poco pasando más adelante, pareçerme que demasiado me delectaua en el tono de la loquela quanto al sonido, sin tanto aduertir a la sinificaçion de las palabras y de la loquela; y con señado para el modo que avía de tener, esparando siempre mayor erudiçón para adelante.”³⁵⁹

Once Ignatius was sure of the source and origin of *Loquela*³⁶⁰ that it was from the Holy Trinity he trusted in the spiritual power and began to enjoy the fruit of *loquela*. And Ignatius himself acknowledges this: “During the internal and external *Loquela*, I [Ignatius] felt wholly moved to the divine love and to this gift of *Loquela* divinely granted.” [SD 222]. Thus, the mystical gift of loquela enabled Ignatius to progress in “a state of profound, passive tranquillity”³⁶¹. Moreover, he shared the fruit of this mystical gift with others in the form of spiritual direction. Sor Teresa Rajadell in 1536, in her testimony, explains how Ignatius wrote to her about the nature of loquela: that our Lord moves and forces our soul to one operation to another, by opening our soul, and to know, speaking within it without any noise, and raising all to his divine love.³⁶²

ii) Lágrimas

There are number of references about lágrimas³⁶³ (tears) mentioned in the Spiritual Diary. The contemporaries of Ignatius who made a great revelation about the gift of

³⁵⁹ *Ephemeris S. P. Ignatii* (1544/1545), in *Monumenta Constitutionum* (I Praevia), 139.

³⁶⁰ Most probably Ignatius discerned the time and the duration of the consolation through loquela. “One should distinguish the time when the consolation itself was present from the time after it, in which the soul remains still warm and favoured with the gifts and after effects of the consolation which has itself passed away.” [SE 336].

³⁶¹ J.A. MUNITIZ, *Inigo Discernment Log-Book*, 86.

³⁶² Cf. *Theresia Rejadellae* (18 Junii, 1536), in *Epp* I, Madrid 1903 (MHSI 22), 105; see also S. THIÓ, “Locuela”, 1142.

³⁶³ “In total of 370 entries in the *Diary*, there are only 43 in which tears are not mentioned. There are 326 entries where the word ‘lágrimas’[tears] occurs and another 30 times in which the verbal form ‘lacrimar’ [to shed tears] is used.” Cf. K. K. G. PANIKULAM, *op. cit.*, 155.

tears³⁶⁴ of Ignatius. The famous letter of Laínez in the year 1547 says about the nature of the tears that Ignatius had. He says that Ignatius is so tender in tears of eternal and abstract things, that he used to tell Laínez that he wept six or seven times a day.³⁶⁵ And Da Cámara would say about the tears of Ignatius that he used to have so much tears all the time, that when he did not cry three times at mass, he was considered to be desolated.³⁶⁶ Besides this, Father Joseph De Guibert says about the tears in *The Spiritual Diary* that approximately one thousand four hundred outpourings of tears are indicated. Spread over the thirteen months of its writing, an average of almost four times a day.³⁶⁷

The significance of tears in the life of Ignatius could be regarded as a means of communication and God's penetrating grace. The gift of tears in the *Spiritual Diary* for Ignatius perhaps could be "an experience in communication between God and his soul"³⁶⁸. During the process of decision making³⁶⁹, Ignatius felt the moments of consolation³⁷⁰, desolation and even at times moments of bitterness. At times he lacked words to communicate to the Trinity. However, the tears and his desire to weep was nothing but an expression of his communication with the Trinity [SD 27]. Generally, when life is faced with trials, difficulties, etc., at times, there may not be enough words to express one's feelings before God like that of the experience of Hannah in the Old Testament³⁷¹. However, the feeling like cry and weep before the Lord could be a medium and expression of one's brokenness, one's powerless situation before the Almighty. Ignatius perhaps used his tears as the medium of communication as he writes on 14th March, "Many tears before, all during and after Mass, sometimes out of devotion to the Father, at others out of devotion to the Son, at others, et.,;" [SD 156]. Moreover, the gift of tears in the life of Ignatius are the fluid of God's penetrating grace to human beings. "For Ignatius, tears evoke, in some symbolic way, the total passivity of his being, vis-à-vis the goodness, the

³⁶⁴ In the Spiritual Exercises, out of 370 entries, only 43 times the word tears are not mentioned. This is to say that there are 266 times directly or indirectly the word tears are jotted down by Ignatius. Cf. K. K. G. PANIKULAM, *op. cit.*, 155.

³⁶⁵ Cf. *Epistola Patris Laynez de P. Ignatio* (1547), in FN I, n.59, 140.

³⁶⁶ Cf. *Memoriale Seu Diarium P. Ludovici Gonzalez de Cámara*, in FN I, n. 182, 638-639.

³⁶⁷ Cf. S. THIÓ, "Lágrimas", in *DEI*, Grupo de Espiritualidad Ignaciana (ed.), Mensajero-Sal Terrae, Bilbao-Santander 2007, 1102.

³⁶⁸ S. DECLoux, *op. cit.*, 132

³⁶⁹ Cf. *Ibid.*, 125.

³⁷⁰ Ignatius calls at times his tears as "Spiritual visitation of tears" [SD 234].

³⁷¹ "As she [Hannah] continued praying before the Lord, Eli observed her mouth. Hannah was speaking in her heart; only her lips moved, and her voice was not heard; therefore Eli took her to be a drunken women": 1 Sam 1, 12-13.

sweetness, the force of God's love, a passivity whose effects the physical organism itself feels, thereby being actually invaded by a sentiment in which his complete being is submerged, without being able to prevent it."³⁷²

iii) Contentamiento y satisfacción

According to Ignatian vocabulary, both the terms, “*contentamiento y satisfacción*”³⁷³ refer the same meaning³⁷⁴. Both “*contentamiento*”³⁷⁵ and *satisfacción* play a key role in the election regarding complete poverty, as it is one of the signs of confirmation or of divine approval of a choice.”³⁷⁶ Futrell while highlighting the term *contentamiento* says, “the state of contentment [*contentamiento*] serves as a norm for judging the proper way of seeking and finding God”³⁷⁷. This mystical gift that Ignatius received led him to a realization and transformed his very approach towards process of election: “When God was teaching the interior poverty and detachment of not seeking consolation and tears, he discovered that he was ‘satisfied and content [SD 81] and that his contentment grew.” In other words, it was a process of growing without seeking anything or looking for nothing³⁷⁸. Moreover, through the gift of contentamiento, Ignatius showed a sense of maturity in his spiritual progress. That not only he was content with not having the spiritual visit of tears but also, he grew up to a point of not desiring as well.

Based on the experience of Ignatius, it could be analysed the level of contentment. There are two levels of contentment that could be observed in the *Spiritual Diary*. The first level is to be content even when the spiritual gift is not given from above as Ignatius writes, “I [Ignatius] was more content without tears than I had been at times with many tears” [SD 139] and another moment he writes, “I felt more content without them [tears]”

³⁷² S. DECLoux, *op. cit.*, 125.

³⁷³ “The term *satisfacción* is used 18 times in the [*Spiritual*] *Diary*, while *contentamiento* in its various forms is employed 15 times.”: K. K. G. PANIKULAM, *op. cit.*, 145.

³⁷⁴ Cf. K. K. G. PANIKULAM, *op. cit.*, 145.

³⁷⁵ Along with the term contentamiento, the terms that imply are tranquility (*tranquilidad*) [SD 26,115], quiet (*quietud*), peaceful (*reposada*), gentle (*suave*), repose (*reposito*), serenity (*serenidad*) [SD 118]: Cf. J.A. MUNITIZ, *Inigo Discernment Log-Book*, 87.

³⁷⁶ K. K. G. PANIKULAM, *op. cit.*, 146.

³⁷⁷ J. C. FUTRELL, *The Mystical Vocabulary of Ignatius in the Diary*, CIS, Rome, 1971, 168; J.A. MUNITIZ, *Inigo Discernment Log-Book*, 87.

³⁷⁸ Cf. J.A. MUNITIZ, *Inigo Discernment Log-Book*, 87.

[SD 186]. And the second level of contentment could be the very intention of not desiring to have tears at all. This level demands self-emptying (detach oneself from self-love, self-will, and self-interest) [*SpEx* 189]. Joseph Munitiz would compare this level with the third degree of humility³⁷⁹. And in the Spiritual Diary, Ignatius himself expresses his intention of not desiring for tears. And he writes, “I was imploring that if it were equally to God’s glory, He would not visit me with tears” [SD 136] and again another day, he continues “I recognized that I ought to be equally content if not visited with tears” [SD 184].³⁸⁰

Could this spiritual progress and the realization of being content and satisfied even in the absence of spiritual visitation to be considered as an important grace that Ignatius needed at this juncture of his life? “Step by step, the Lord led him [Ignatius] to discover a profound truth about God-man relationship, namely, that it is more important to learn to be content with what God wants and leave all to the divine initiative than to have visitations or tears to one’s own satisfaction and contentment.”³⁸¹ Though the impact of *contentamiento* and *satisfacción* is “intimately connected with the subjective feelings of devotion in prayer”³⁸² and is “very useful in discernment”³⁸³ though they may not be considered as an absolute affirmation from the “divine approval”³⁸⁴. Based on the experience of Ignatius and from his writing, the decision he took to complete the process of election not based on the “state of contentment and satisfaction.”³⁸⁵ Our way of thinking is not the way God thinks. Our way of acting is not the way God acts. The book of Deuteronomy confirms this, “The secret things belong to the Lord our God, but the revealed things belong to us and to our children for ever, to observe all the words of this law.” (cf. Deut 29:29). Therefore, the desire to know the secret of God at times may put one in the state of frustration and devastated.

³⁷⁹ Cf. J.A. MUNITIZ, *The Spiritual Diary of Saint Ignatius of Loyola*, 59.

³⁸⁰ Though Ignatius did not want to have any spiritual visit, he was tempted to have too many signs, and wanting them during periods or during Masses ending. And so, he was still finding difficult to remain in the second level of contentment that with the intention of not desiring the signs or spiritual visit: Cf. [SD 146]; see also J.A. MUNITIZ, *Inigo Discernment Log-Book*, 89.

³⁸¹ K. K. G. PANIKULAM, *op. cit.*, 146.

³⁸² J. C. FUTRELL, *op.cit.*, 171.

³⁸³ K. K. G. PANIKULAM, *op. cit.*, 147.

³⁸⁴ *Ibid.*, 147.

³⁸⁵ *Ibid.*, 147.

iv) *Acatamiento-Reverencia*

Though the meaning of *acatamiento*³⁸⁶ is translated in English as submission³⁸⁷, it could be interpreted with a broader and a better nuance such as “a loving and reverential attitude.”³⁸⁸ Rogelio García observes that *acatamiento* and *reverencia*³⁸⁹ are two very characteristic terms of Ignatian spirituality and in large part, with a coincident semantic field, which makes it convenient to treat them together³⁹⁰. Evidently, the term *acatamiento-reverencia* is referred a quite a few times in the *Spiritual Diary*³⁹¹. While Ignatius mentions about the *acatamiento amoroso* (submission of love) [SD 187], he does not fail to add *acatamiento temeroso* (submission of fear) [SD 187] as well. Nevertheless, the significant point here is to understand that the goal is not to have submission of fear. However, if it is not possible to achieve “a lover’s reverence and submission” [SD 187] and then only Ignatius suggests to “seek for the submission of the one who fears, considering one’s faults, in order to gain the submission of love.” [SD 187]³⁹².

Secondly, *acatamiento-reverencia* was a new mystical gift to Ignatius, and it was offered to him when he was struggling with the election process regard to choose complete poverty [SD 1-150]. During those moments, he was grappling and facing yet another and almost a parallel moment of crisis like Manresa. The painful narration of Ignatius in the autobiography describing his helplessness situation at Manresa in the year 1522. And Ignatius pleads the Lord:

³⁸⁶ *Acatamiento* was derived from the Latin verb *captare*, means "to try to catch". Originally, *acatamiento* meant "to look with attention, to admire, to contemplate. After the fourteenth century, it is also used with the sense of paying homage of submission: Cf. R. GARCÍA, “Acatamiento-Reverencia”, in *DEI*, Grupo de Espiritualidad Ignaciana (ed.), Mensajero-Sal Terrae, Bilbao- Santander 2007, 77.

³⁸⁷ Cf. K. K. G. PANIKULAM, *op. cit.*, 139.

³⁸⁸ *Ibid.*, 139.

³⁸⁹ *Reverencia*, derived from Latin as *reverentiare*, that signifies the action of reverence, respect, or veneration that one person has for another. *Reverencia* is also called the inclination of the body as a sign of respect and treatment of people of high religious or social dignity. Cf. R. GARCÍA, “Acatamiento-Reverencia”, 77.

³⁹⁰ Cf. *Ibid.*, 77.

³⁹¹ More than thirty times that the term *acatamiento* comes out in the *Spiritual Diary*, about twenty are accompanied by *reverencia*, *reverencial* or *reverenciar*. The term *humildad* (humility) is mentioned about eleven times and *amor* (love) comes about nine times. Although these terms are not strictly synonymous, they are found in the Ignatian texts with close relation. Cf. R. GARCÍA, “Acatamiento-Reverencia”, 78.

³⁹² Cf. J.A. MUNIZ, *Inigo Discernment Log-Book*, 81; see also R. GARCÍA, “Acatamiento-Reverencia”, 78.

“Socórreme, Señor, que no hallo ningún remedio en los hombres, ni en ninguna criatura; que si yo pensase de poderlo hallar, ningún trabajo me sería grande. Muéstrame tú, Señor, dónde lo halle; que aunque sea menester ir en pos de un perrillo para que me dé el remedio, yo lo haré.”³⁹³

Ignatius had the similar thought pattern and the temptation in the year 1544 as mentioned in the *Spiritual Diary*. The scrupulous and guilty feelings of Ignatius made him feel miserable. He felt that he was “gravely at fault in having left the Divine persons” [SD 23] or “putting Our Lady to shame” [SD 29] or feeling “angry with the Blessed Trinity” [SD 50]. These were a few instances that portray the mental and the psychological position of Ignatius before he received the gift of *acatamiento-reverencia*. However, there was a tremendous change experienced in his thought process when Ignatius began to feel the mystical gift. And he conforms this in his writing: “Later, when at prayer after Mass, more interior impulses, sobs and tears, all love for Jesus: words came and I desired to die with Him rather than live with anyone else.” [SD 95]. A remarkable point to be observed is that it was the same Ignatius who once wanted to kill himself by throwing “himself through a large hole in his room, next to the place where he was praying” [AB 24.1] due to the thoughts and temptation on account of which he was frustrated. For the transformed Ignatius, the words of St. Paul, “It is no longer I who live, but Christ who lives in me” [Gal 2,20] became true and real that he not only wants to live for Christ but he wants to die for Christ at this stage of his life. This was perhaps the transformation and change that Ignatius encountered in the presence of the Holy Trinity.

Thirdly, the mystical gift of *acatamiento-reverencia*, oriented Ignatius to do the will of God: “with this new gift [*acatamiento*], it began to strike him [Ignatius] more and more that what was more important was to conform himself to the Divine Will, rather than seek signs that would be to his liking and satisfaction.”³⁹⁴ *Acatamiento* could be viewed as a mystical gift that led Ignatius to be aware of the “new way”³⁹⁵ and how “God was guiding”³⁹⁶ him through this new direction³⁹⁷. This was “one of the greatest gift that Ignatius was favoured with”³⁹⁸. This mystical gift affected his manner of thinking and

³⁹³ *Acta Patris Ignati Scripta* (1553/1555), in FN I, n.23, 396.

³⁹⁴ K. K. G. PANIKULAM, *op. cit.*, 140.

³⁹⁵ *Ibid.*, 140.

³⁹⁶ *Ibid.*, 140.

³⁹⁷ Cf. *Ibid.*, 140.

³⁹⁸ *Ibid.*, 142.

behaving to such extreme that “it created him an attitudinal change, which lasted in him all his life.”³⁹⁹ Futrell calls this attitudinal change in Ignatius as an “interior testimony of the total orientation of all his desires to the service of God.”⁴⁰⁰ Moreover, as Panikulam observes, *acatamiento*, this mystical grace “that became a turning point in his [Ignatius’] search for seeking confirmation in the process of discernment, which finally helped him terminate its course [i.e. the process of election concerning complete poverty]”⁴⁰¹. And this *acatamiento*, reverence, is what contributes powerfully to the perfect and total conversion of Ignatius, which initiated in his convalescence at Loyola. Could it not be undoubtedly the greatest mystical gift that Ignatius received the Almighty?

3.3 The Volatile Moments in the Life of Ignatius

How could it be understood that Ignatius after having those renewed experiences near Cardoner and having clarity about on Trinity, creation, Eucharist, the humanity of Christ, and “the eyes of his understanding began to be opened” [AB 30.2] yet he was struggling with the election process on poverty? In the *Spiritual Diary*, it is not only portrayed about the mystical relation of Ignatius with the Trinity, but also it describes his true humanness. Though he had a close bond with the Trinity, yet he was vulnerable and susceptible and fragile. He experienced both extremes: consolation and desolation, joy and dryness, confusion and clarity, closeness with the Trinity and staying away from the Trinity, etc.

The series of moments of ups and downs jotted down in the *Spiritual Diary*, illustrates the internal nature of Ignatius how he was progressing in his spiritual life and the hurdles he was left with to face. At one point, during the hours of prayer, he felt abundance of tears that his eyes began to ache [cf. SD 4], and some other time he feels a very remarkable burning in every part of his body [cf. SD 9]. While offering Mass, he feels intense devotion [cf. SD 18] and feels a great tranquillity [cf. SD 19]. And suddenly, there is a change observed in his spiritual life that he was feeling gravely at fault in having left the Divine Persons [cf. SD 23]. He had perhaps no idea what was occurring to him?

³⁹⁹ *Ibid.*, 142.

⁴⁰⁰ J. C. FUTRELL, *op.cit.*, 155-156.

⁴⁰¹ K. K. G. PANIKULAM, *op. cit.*, 142.

Nevertheless, again he talks of the positive side: that he was feeling remarkable tranquillity [cf. SD 26]. Yet again he feels so down that he put Our Lady to shame [cf. SD 29]. The following few days, he continues with the positive experience of being filled with graces like interior sweetness [cf. SD 28], intense devotion and not to reconsider election process [cf. SD 36], and feeling peace and affirmative [cf. SD 42] and finding new strength, warmth, and spiritual devotion [cf. SD 46]. However, suddenly, he is forced to feel angry with the Blessed Trinity [cf. SD 50]. And surprisingly, on the following day, he feels at peace [cf. SD 51]. Moreover, he gets clarity for the reason of getting angry with the Trinity [cf. SD 57]. At this point, Ignatius blames the evil spirit as a cause for him getting angry with the Trinity. And still he was not aware of the reason that it was because of his approach of not allowing God to work in him he suffered more.

The moment of unsteadiness continues further after he assumably found a reason for the cause of getting angry with the Trinity, and experiencing “satisfaction” [SD 59] in his soul, and again he was left with negative thoughts. He repeatedly blamed himself saying, “I am not worthy to invoke the name of the Blessed Trinity.” [SD 64]. And again he found himself in the moment of consolation and he felt “interior strength and a sense of security that the confirmation was granted” [SD 73]. And with this state of mind he began to show his trust and strength in God: that he did not fear about his future [cf. SD 73] and that he “desired to die with Him rather than live with anyone else” [SD 95] and he “felt no fear but found a certain confidence in, and love for, the Blessed Trinity.” [SD 95]. Nevertheless, he was shadowed with doubts, and he had no clarity in which direction he needed to proceed. Through the conversation with the Father: “dónde me llevaría”⁴⁰² and with Jesus: “Señor, dónde voy o dónde etc.; siguiéndooos, mi Señor, yo no me podré perder.”⁴⁰³ and having conversation with oneself: “qué quería hazer la Sanctissima Trinidad de mí, es a saver, por qué vía llevarme,”⁴⁰⁴ he was pondering like any other ordinary human being. And to the extreme, his impulses drew him to cry out in order to confirm himself “with the Divine Will that He might guide and carry” him [SD 127]. Also there were a few signs of movements where the thought patterns of Ignatius helped him

⁴⁰² *Ephemeris S. P. Ignatii* (1544/1545), in *Monumenta Constitutionum* (I Praevia), 116.

⁴⁰³ *Ibid.*, 116.

⁴⁰⁴ *Ephemeris S. P. Ignatii* (1544/1545), in *Monumenta Constitutionum* (I Praevia), 116.

progress spiritually by lowering oneself and he asked himself, “What if God should put me in Hell?” [SD 132]⁴⁰⁵.

Though he did not have clarity or understanding about what was going on in his heart, he was trying to be content with everything [cf. SD 136]. While he mentioned about “devotion and light-heartedness” [SD 139], very soon he was put under a circumstance that he was “unable to find delight in the mediators, or in the Divine Persons” [SD 145] and as a result, nothing could satisfy him [cf. SD 145.3]. And so, he made a conscious efforts to “put an end to the affair with my soul [with the soul of Ignatius] in a state of consolation and complete satisfaction.” [SD 145.3]. Was Ignatius trying to create an atmosphere of consolation himself?⁴⁰⁶ Moreover, he was looking for “too many signs, and wanting them during certain periods or during Masses ending.” [SD 146]. And again, he moves in other extreme direction: he “became aware of his own inclination” [SD 147.2] and he wanted to “settle the matter” [SD 147] by not looking or “searching for further proof” [SD 147]. Though he says that the negative thoughts and the inclination to ask for proofs [cf. SD 132, 145, 146,] were the influence of the evil spirit [SD 148], Ignatius did not let go of the thoughts and die out. Rather, he continued in searching for proofs: He wanted to “seek further and wait for the evening was only to want further proof” [SD 149], though he himself testifies, that the proof “was not needed” [SD 149]. Again the question comes, “was it the work of the evil spirit that he was struggling with or not his own inclination too?”. However, ultimately it is the issue of Ignatius’ resistance to being totally converted to surrender to God’s will.

⁴⁰⁵ The question that Ignatius asks himself about the hell experience in the *Spiritual Diary* [SD 132] perhaps is the mirror image of the “Meditation on Hell” mentioned in the *Spiritual Exercises* [SE 65-72]. The colloquy of this meditation [SE71] confirms this spiritual progress of lowering oneself: “I will carry on a colloquy with Christ our Lord. I will call to mind the souls who are in hell. Some are there because they did not belief in Christ’s coming; and others who, according to his commandments. I will group these persons into three classes. First, those who lost before Christ came. Second, those condemned during his lifetime. Third, those lost after his life in the world.” [SE 71].

⁴⁰⁶ “Only God our Lord can give the soul consolation without a preceding cause. For it is the prerogative of the Creator alone to enter the soul, depart from it, and cause a motion in it which draws he whole person into the love of His Divine Majesty. By “without [a proceeding] cause” I mean without any previous perception or understanding of some object by means of which the consolation just mentioned might have been stimulated, through the intermediate activity of the person’s act of understanding and willing.” [SE 330].

3.4 A comparative Analysis of the Internal Agony of Job and Ignatius

Based on the Scripture, the inner changes that Job went through (right from the beginning of his misfortune to the day he met the Lord) are of progressive nature. The internal disposition that Job had, in spite of losing his properties and wealth, is very praiseworthy. Basically seeing, Job did not hurt anyone. He did not violate the principles and the nature of life. When God allowed the Satan to snatch the wealth and his children, Job remained optimistic towards God and he did not sin or charge God with wrongdoing and he says, “Naked I came from my mother’s womb, and naked shall I return there; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.”[Job 2,20]. Nevertheless, Job’s understanding about his suffering was very shallow. When Job began to experience the acute pain and misery due to infirmities of his body, he began to resist his suffering and he questioned God [cf. Job 10, 2-7]. The inability to accept the suffering of his physical self, led him from being a man of a composed and harmonic nature to a disturbed person. Because his friends had accused him and questioned his attitude, “Can a mortal man be righteous before God?”[Job 4, 17], Job questioned his own integrity. He was unable to be at peace. In brief, Job was not totally free within himself to allow God to do what He wanted of him.

Similar to the nature of Job, Ignatius though he experienced the abundant graces from the Lord as mentioned in the *Spiritual Diary*, he still seemed to be a disturbed person especially at the moment of making election regard to complete poverty [SD 1-150]. Though the *Spiritual Diary* affirms the deep and profound experiences of Ignatius to the Father, Son, the Holy Spirit, and the Most Holy Trinity, it has not failed to recount the broken self of Ignatius from the Divinity. In the process of seeking affirmation from the Trinity (election concerning poverty), Ignatius went through dry and agonising moments. The terrible feelings like being unworthy “to invoke the name of the Blessed Trinity”⁴⁰⁷, [SD 22 February, 1544] or on being interrupted by a noise during the prayer, or intending “to go out and to stop a noise that was being made in the adjacent room” [SD , 12 February 1544], or feeling guilty of “putting Our Lady to shame” [SD 15 February 1544] or feeling “angry with the Blessed Trinity [SD 20 February 1544], or feeling of unworthy before

⁴⁰⁷ S. DECLoux, *op. cit.*, 123.

the Trinity [SD 22 February 1544] were a few painful and shattered moments of Ignatius. He was so frustrated for not getting confirmation for which he was asking for. At some point, he even began to plead the Father: “Eternal Father, will You not confirm me?” [SD 18 February 1544]. Thus, like Job at one particular stage of his life, Ignatius was not so free within that God could work in him, rather, Ignatius wanted God to work in the way he thought: “Padre eterno, confirmame; Hijo eterno, con etc; Spíritu Sancto eterno, con etc.; Sancta Trinidad, con etc.; vn solo Dios mío, con etc.;

⁴⁰⁸ Like Job failed to see the will of God in his life, Ignatius failed to open himself that God may act freely in him.

3.5 The Final Surrender to the Divine Will

Having struggled even to the extreme sense of feeling cut-off from God’s love, Ignatius gradually realised that they were moments of temptation from the evil spirit [cf. SD, 18 February- 2 March 1544]. And further, on February 19, 1544 in the Spiritual Diary, Ignatius recognised that those unpleasant feelings that were bothering him were from the evil force and he writes: “Después confirmándome en lo pasado, con conoçer el mal espíritu pasado, es a sauer, en quererme hazer dudar y indignar contra la Sanctísima Trinidad.”⁴⁰⁹ Once Ignatius realised that he was tempted by evil forces, he became aware of his own inclination: that he began to grasp that the process of seeking confirmation also was in some way not appropriate. And he says: “avunque de mi parte y por algunos inpidimientos que sentía de otros, hallaua facilidad para me apartar, no demandando ni buscando confirmación, mas deseando reconciliación con las tres personas diuninas;”⁴¹⁰ The Ignatius who once prayed to the Father and Son to confirm his election process on poverty with the prayer “Eternal Father, confirm me; Son, confirm me” [SD, 19 February 1544], the same Ignatius was later transformed to be satisfied with God alone [SD 136, 184]. Ignatius perhaps felt that being with God was sufficient than any confirmation (signs from God [SD 146]). That he wanted to look for the giver of life [Jesus] and being content than looking for mere signs.

⁴⁰⁸*Ephemeris S. P. Ignatii* (1544/1545), in *Monumenta Constitutionum* (I Praevia), 99.

⁴⁰⁹ *Ibid.*, 101-102.

⁴¹⁰ *Ibid.*, 106.

Ignatius responded to the same situation in two different manners after he realized the cause for the problem [cf. Mt 12,41]. When Ignatius encountered the destruction of the noise the second time in the room [cf. SD, 2 March 1544], he was not disturbed like before. Besides this, after having learnt about the root cause of the noise, he changed his focus from the exterior self to interiority, and it was the one thing most important for him in his life and was the absolutely necessary: that having thoughts about being absorbed in God. And he says:

“Después, por rumor, yendo fuera y a la tornada asímismo con alguna ocasión me hallaua desbaratado, o combatiendo con los pensamientos cerca el rumor o estoruarme, a tanto que, después de vestido, me venía pensamiento de no dezir misa. Tamen éste seyendo vençido, y a los otros no queriendo dar lugar para hablar a ninguno, con algunos sentimientos de Christo tendado, seyendo animado, entré en la misa con asaz deuoción.”⁴¹¹

Ignatius learnt the art of overcoming the moments of temptations into the moments of grace and being with the Lord. On March 12, 1544, when he went to say Mass, the thought that he did not prepare himself well that he was hurrying or thought about being “separated” [SD , 12 March 1544] from the Divine Persons, and he was having confusion over quitting the house and hiring another house on account of noise, or to go without eating or to begin the Mass again or to put the altar on the higher floor [cf. SD , 12 March, 1544]. Nevertheless, his trust in God and the cherished moments of consolation at different phase of his life enhanced him firstly to feel comfortable with his closeness with the Lord, secondly, to observe the role of Satan and thirdly, to cherish the clarity in the election process on Poverty. And he narrates:

“De ay quarto de hora, vn despertarme con conoçimiento, o claridad cómo el tiempo que el tentador me traía pensamientos contra las personas diuinas y meditadores me ponía o quería poner dubitación en la cosa, y por el contrario quando sentía visitaciones y visiones de las personas diuinas y mediadores, toda firmeza y confirmación de la cosa, y este sentir con vn gusto spiritual, y como veniendo agua a los ojos con mucha seguridad de ánima.”⁴¹²

⁴¹¹ *Ibid.*,110- 111.

⁴¹² *Ibid.*, 125.

Though Ignatius had many different experiences and graces in his life as mentioned in the *Spiritual Diary*, he found the real happiness and satisfaction neither in the intellectual lights nor in vision of the Persons. What gave him more satisfaction was the “respect of submission more like reverential love” [cf. SD 84, SD 156, 157]. The realization of “submission and reverence” [SD 157], perhaps brought him the awareness of what he was lacking in him and what attitude he needed to let go off. Perhaps this was the moment that Ignatius realized internally the disposition that the Lord said to the rich young man, “One thing you still lack.” Ignatius took almost 23 years after the Pamplona war to understand the mystery of the thing that he was lacking and he testifies this: “no buscar lágrimas, mas este acatamiento y reuerençia, a tanto que frequentándome en este acatamiento, antes de la misa, en cámara, en capilla y en la misa y veniéndome lágrimas, las refutaua de presto, por aduertir al acatamiento, el qual sienpre me aumentaua en deuoción y en lágrimas.”⁴¹³ And the graces that he received on account of his submission, not only enhanced his understanding but also his will⁴¹⁴ to offer himself voluntarily and to abide in the love of the Trinity. This was perhaps the uttermost surrender in true sense by letting go off his everything and to possessed by only His love:

“Tomad, Señor, y recibid toda mi Libertad, my memoria, my entendimiento, y toda mi voluntad, todo my auer y my poseer; Vos me los distes, a Vos, Señor, lo torno; todo es vuestro, disponed a toda vuestra voluntad; dadme vuestro amor y gracia, que esta me basta.”⁴¹⁵

⁴¹³ *Ibid.*, 127.

⁴¹⁴ S. DECLoux, *op. cit.*, 119.

⁴¹⁵ (I. Calveras / C.De, Dalmases. eds.), in *Sancti Ignatii de Loyola Exercitia Spiritualia*, IHSI, Roma 1969, (MHSI 100), 308.

Conclusion

Just like a child that learns to walk step by step, likewise, it progressed the ongoing transformation of Ignatius in his spiritual journey in identifying his true self and in being with God, his Master. The studies of the manuscripts of Ignatius like *Autobiography*, *Spiritual Exercises*, *Spiritual Diary*, *The Constitutions*, etc., (though many assumably seem to have no trace of them⁴¹⁶) would confirm that it was the Lord who was guiding Ignatius and helping him to grow closer to Him.

Based on the *Autobiography*, it could be assumed that Ignatius had a slow and a gentle process of realizing his original self and his identity: that God created him in his own image [cf. Gen 1,27]. The places like Loyola and Manresa⁴¹⁷ put a strong foundation in him to realize an unformidable truth that it was “Our Lord”⁴¹⁸ who accompanied him and guided him like “a schoolmaster” [AB 27]. The big five lessons [cf. AB 28-30] from the schoolmaster [God] to His child [Ignatius] not only strengthened his faith in God but also helped him realize his creation as the image of God and inspired him to care his body [cf. AB 29], as God’s temple.

The Jerusalem experience was a big turning point in his life as for as his mission and his future was concerned. The intent and the devotion that Ignatius showed while visiting the holy places, could be evidence that he was totally absorbed by the Jesus of historicity: that he wanted to devote his life in the place where the Lord spent his final days before the ascension [cf. AB 45]. However, when the permission was rejected for him to stay in Jerusalem, all his hope of remaining there [cf. AB 45.3] and helping the souls [cf. AB 45.4] could have been shattered completely. Rather, it was a shifting moment for him from being with the historical Jesus to Jesus in the world amidst human

⁴¹⁶ One such text about which Ignatius says “he [Ignatius] submitted to the bachelor Frias ‘all his papers to be examined, which were the *Exercises*’ [AB 67]. Those papers have not been found in the various archives and libraries of Salamanca, despite repeated searches by different Jesuits.” Cf. S. Arzubialde/ J.G. De. Castro (eds.), *op.cit.*, 36.

⁴¹⁷ “Ignatius believed without doubt and has always believed that God treated him in this way [as a school master treats a child].” [AB 27.5].

⁴¹⁸ In the Chapter one of the *Autobiography* Ignatius describes God as “Our Lord”: [cf. AB 3,5, 7, 11]

beings⁴¹⁹. As a blessing in disguise, leaving Jerusalem was a redefining moment for Ignatius to understand his mission and his future and over and above to be with the Lord.

The journey of Ignatius from Barcelona to Alcalá and Salamanca with the purpose of enriching his mission through the means of studies [cf. AB 45.4] could not bear much fruit. That he was faced with more trials and interrogations than the real purpose of being there to study and to helping souls. The moments of hardships on account of interrogation never discouraged him. Rather, he found those moments as an opportunity to be with Him closer and to trust in His providence. Ignatius found himself in peace even when he was imprisoned, and he bore all the suffering cheerfully for the love of God. And so, he did not allow anyone to help him to be out of prison rather he rejected their offer for the love of God, as he manifested in Salamanca: “ I will tell you that there are not many fetters and chains in Salamanca that I do not want for the love of God.”[AB 69]. This was the close relationship Ignatius wanted to relish once he found Him. Does it not remind oneself of the words of St. Paul while comparing the life of Ignatius , “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”[Rom 8,35]. Ignatius was ready to bear any suffering for the love of God and to be with Him.

The chronology of the life of Ignatius in Paris, like finding his companions through the Lord and forming a group and serving the Lord through the Spiritual and corporal works⁴²⁰ and naming the group in the name of the Lord (Society of Jesus)⁴²¹, in everything undoubtedly Ignatius found that the hands of the Lord was with him and with his companions and the *La Storta* experience was one of the affirming moments⁴²² that the Lord was walking with them. Through this experience, Ignatius was convinced of one

⁴¹⁹ Jn 1, 14: “ And the Word became flesh and dwelt among us”.

⁴²⁰ Cf. J.N. TYLENDÁ, *op. cit.*, 175-76; Cf. J. DE CASTRO, “Ignatius of Loyola and His First Companions”, in *A Companion to Ignatius of Loyola*, 67-83.

⁴²¹ From Vicenza, before departing to Rome, “one final question had to be settled: If anyone should ask them to which congregation they belonged, or what they called themselves, what answer should they give? Ignatius suggested that they pray over it, and when the discussion was renewed, everyone acknowledged that since no one among them was their head, but only Jesus Christ, and since it was Jesus whom they desired to serve, they ought to carry His name. thus they decided to on call themselves *Compañía de Jesús*, but when it was rendered into Latin it became *Societas Jesu*, and when this is translated into English it becomes the familiar *Society of Jesus*.”: Cf. J.N. TYLENDÁ, *op. cit.*, 176.

⁴²² The ordination of Ignatius followed by vision at *La Storta* “made it [his future] all the more concrete, and the uncertain future of the group [that Ignatius and his companions] committed to service in the Church, made it all the more portent in his prayer.” Cf. D. MIRANDA, *op.cit.*, 41.

thing for sure that the Lord was with him and he was guiding him. Because this was the desire of Ignatius in all his thinking and his moving. And this was his prayer to Our Lady all the time: to be placed with her Son [AB 96.3].

The assurance of the Father at the chapel of *La Storta*, “*Ego ero vobis Romae propitius*”⁴²³, was a profound experience for him and this laid a strong foundation to his vocation trusting in the Most Holy Trinity. Indeed the *La Storta* experience for him and his companions was a special grace recommended by the heavenly Father to his Son [Jesus] to take the son [Ignatius]: “Io voglio che Tu pigli questo per servitore tuo”⁴²⁴. The mysterious statement Jesus to Ignatius “Io saró con voi”⁴²⁵, was a moment of dream coming true. Though Ignatius was not uncertain of his future in Rome,⁴²⁶ yet he was so convinced of one thing: that the Lord was with him, and he was guiding him on his way.

Though Ignatius received many graces (evidently from Loyola), he did not indeed have a total transformation at once. That he had to purify many aspects of his life starting from repenting and making penance for his past life. he had to learn and accept every new, different, and unknown circumstances in order to shape his crude life. And it was God who shaped him step by step like a schoolmaster [cf. AB 27.4] that throughout his life journey God walked with him and counselled him. One of the examples for such experience of his transforming moment is mentioned in the *Spiritual Diary*. Though Ignatius encountered the Lord long ago (in 1521-22), yet he had to face ups and downs in his life. Though in the *Spiritual Diary*, as Ignatius testified of his spiritual and mystical gifts that he received from the Most Holy Trinity, yet as human, he also had a failing and struggling and wavering moments.

The on and off moments of consolation and desolation, and the inner struggles that Ignatius underwent even after having intimate relationship with the Lord, and being in the advanced stage of his spiritual life, it could be an issue to be debated over. What could be the reason that the holy Ignatius was still struggling with himself? Perhaps he was still grappling with one thing: his inner freedom. That this lack of inner freedom, he

⁴²³ Cf. *Didaci Lainez Adhortationes* (1559), in *FN II*, n.7, 133.

⁴²⁴ Cf. H. RAHNER, *op. cit.*, 61-62. Cf. *Didaci Lainez Adhortationes* (1559), in *FN II*, n.7, 133.

⁴²⁵ Cf. *Censura Sancti Petri Canisii* (1573), in *FN IV*, 946-47; Cf. H. RAHNER, *op. cit.*, 48.

⁴²⁶ Ignatius told his companions, “I do not know what will happen to us, perhaps we will be crucified in Rome.” Cf. H. RAHNER, *op. cit.*, 61-62.

still wanted to hold on to his desire and conviction and to give them more importance than allowing God to govern his life. That he still remained spiritually closed by not allowing God to take initiative. That still he wanted his intention to be the primary focus than the desire of God. That he intended God to act according to his desire by confirming the election with regard to poverty. His resisting attitude did not allow him to see the reality and the truth. As a result, he found himself in the state of brokenness, spiritual dryness, desolation. Nevertheless, he held on to his own will: that God confirmed his decision. Ignatius did not allow God to decide for him rather he wanted to take the lead and wanted God to oblige to it. This is the typical character like that of the second type of person in the meditation on the three Classes of Men [SE 154]⁴²⁷ who wants God to make compromises for his desires and wants God to come where he wants. However, there was a change in the life of Ignatius. Like the prodigal son, when “he came to himself” [Lk 15,17], he did not stay back in the same state of life, rather, he returned to his father, Ignatius through the grace of God, could open his inner eye to see the reality in him that what he was lacking in him. The moment he felt what he was lacking he longed and prayed for one particular grace: “the interior submission and reverence” [SD 158]. This grace opened up the view of Ignatius. The experience of the grace not only let down the guard of his false approach like forcing God for confirmation, and not allowing God to take the lead but also made him to feel himself with the Him. This realization in him took place only when he stopped acting on his own will and allowing God to take initiative in his life. By surrendering himself in reverence, Ignatius offered himself totally to the will of God.

True to the words in the Scripture, “In him we live, and move and have our being” [Acts 17,27], Ignatius, after having witnessed different circumstances and experiences, is it not appropriate to say that he found his true identity and his real self through God? And would it not be proper to say that the desire of dedicating his life for God and His people in mission, he received one of the uppermost gifts from God, the Father: to be with His Son Jesus? [cf. AB 96.3] and finally, was not the submission and reverence to

⁴²⁷ The *Spiritual Exercises* gives clarity on this: “that thus God will come to where this person [the person typical of the Second Class] desires.” [Cf. SE 154].

the Trinity that led him to path of growing in inner freedom and offering voluntarily to the will of God and finding himself in the True Self? [cf. SD 159]

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