



Ignatius Loyola: Accompanied, Companion and in Companionship with Others

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Introduction

The verb “acompañar” (to accompany) allows for various definitions and nuances. Here we are going to concentrate on spiritual accompaniment which has been defined well by W. A. Barry and W. J. Connolly as “the help that one Christian gives to another in order to make him capable of listening to communication from God, of growing in familiarity with this God and of translating into his life the consequences of that relationship.”¹

We will attempt to see here that this is what Ignatius was looking for (he needed to be “accompanied”), what he offered (to accompany) and what he carried out with others (in companionship). As for his being accompanied, we will see how Ignatius looks for people who will help him objectivize and put a name to the things that he is living, all without trying to substitute for his own personal search but instead orienting him along the road. In that way he has an ever-greater clarity of the experience of being accompanied by God. That is exactly what Ignatius will do when he accompanies others: he will help identify and name what God Himself is working in the interior of the person accompanied. Also, we will see how Ignatius does this work more and more frequently in companionship, along with other people whose witness will help him to seek the will of God.

We will limit ourselves simply to the autobiographical story of the pilgrim which we will once again follow but from this particular perspective.

1. BARRY, W.A., CONNOLLY, W.J. (2011). *La práctica de la dirección espiritual* [The Practice of Spiritual Direction]. Salamanca: Sal Terrae.

There are many other sources that could bring important additional information to this question, but to include them would be to go beyond the scope of this Notebook. We will, however, make some references to the text of the Spiritual Exercises in so far as they contain some suggestive additions concerning the way of accompanying and of being accompanied which is desired by Ignatius.

Lastly, we wish to point out that the three dimensions which we want to touch on (accompanied, accompanying and doing so in companionship) are interwoven throughout the story of the pilgrim. For that reason, we have opted not to treat them separately but simply to go along teasing them out of the thread of the story of Ignatius himself in the Autobiography.

That cannon ball that severely wounded Ignatius while he was battling to defend the fortress of Pamplona would be the beginning of a radical change in the orientation of his life.

That man who had been “given over to the vanities of the world”² would be forced to spend a long time convalescing in his native Loyola. There would be long hours rethinking his past, present and future: the meaning of dishonor; the loss of honor and the struggles of power and ambition with which he had lived; his personal physical deterioration which placed before his eyes the uncertainty of his future. He spent months of solitude without anything special to do or that he could do. There would be a “space for time”, time to consider not only his outward activity, but also that of his interior world, including those moments which he had ignored or of which he was unaware. Without a minimal attitude of welcoming openness and interior receptivity it is with difficulty that the Spirit is able to work.³ In such situations, events rather than mere incidents are likely to happen. In the case of Ignatius, the

2. *Autobiography*, 1.

3. In the Exercises, Ignatius will recommend to the person who is making them to retire, to give space for time and time for interior space, to “withdraw from friends and acquaintances,” since that is the only way that anything can happen; “to approach and be united with your Creator and Lord” and thus “to dispose yourself to receive graces and gifts from His divine and highest goodness.” [SE 20] [*Translator’s note*: Quotations are taken from Puhl, Louis J, SJ, translator, *The Spiritual Exercises of St. Ignatius*, Loyola Press, Chicago (1952). Hereafter abbreviated SE.]

great event is the slow awakening of an interior life of the Spirit (spirituality) which to that point had remained unknown to him.

Also, a help in producing this event was the fact that in the house there were not any of the worldly books that Ignatius liked to read. “They gave him a *Life of Christ* and a book of the lives of the saints in the vernacular.”⁴ It is in that way that there begins to be planted in his mind a new horizon for his life which, at that moment, was concretized in following his new Lord, Jesus Christ, in a pilgrimage to the Holy Land and in the imitation of the saints. I believe that it can be said that the first people who accompanied him on the way of the spirit and in the following of the Lord Jesus are the “gentlemen servants” of this newly discovered King, the saints. They act on him like a spur or stimulus to guide the change that is being produced interiorly in him and which he characterizes as “a change of Lord.” The saints serve a Lord whom it really is worth serving, more than any of the lords of this world. In this sense, then, they accompany and stimulate his new life project; Ignatius feels the desire to imitate them and even outdo them. They are companions in that new prospective of life which he is motivated to undertake and which he had never considered until this moment.⁵

The saints, then, are going to be “companions on the road” who are going to help Ignatius to listen interiorly to what had stirred in him while meditating on the *Life of Christ*. It is a stirring in his depths that will lead him to ask who he is and who he is called to be. As he himself gives us to understand in his story, the task he had was not an easy one, given the thoughts, feelings and images that he found coming up out of his deepest self. However, from all of that, Ignatius would obtain great light for when he would accompany others on the way of the Spirit. Note how the first two rules of the *Exercises* for discernment in the First Week [SE 314-315], intended for a life of purification such as he was starting to live, reflect what was happening to him in that moment: “In the case of those who go from one mortal sin to another, the enemy is ordinarily accustomed to propose apparent pleasures. He fills their imagination with sensual delights and gratifications With such persons the

4. *Autobiography*, 5 [Translator’s note: Most religious books of the time were written in Latin, like the *Vita Christi*. It appears that the life of the saints was meant for a popular audience and written in Castilian.]

5. It is interesting to see how the accompanying presence of the saints will be gathered into some important moments of the Exercises. The oblation at the end of the exercise on the King takes place before the Virgin, the saints and the heavenly court [SE 98]. The composition of place of the Contemplation to Obtain Divine Love also takes place in front of “the saints interceding for me” [SE 232]. This marks an evolution because here the saints are no longer competitors for him to emulate in the divine service but intercessors to inspire him and help him in that service.

good spirit uses a method which is the reverse of the above. He will rouse the sting of conscience and fill them with remorse. In the case of those who go on earnestly striving to cleanse their souls from sin and who seek to rise in the service of God our Lord to greater perfection ... it is characteristic of the evil spirit to harass with anxiety, to inflict with sadness, to raise obstacles backed by fallacious reasoning that disturb the soul ... of the good spirit, however, to give courage and strength.”

Montserrat

The converted Ignatius who sets out from Loyola is beginning to take his first steps in the life of the Spirit. He is more or less conscious of the fact that he will need to be guided and accompanied in order to be oriented into the life that he is now starting. The proof of this is when he “put his foot in it” in the incident he narrates of his encounter on the road with the Moor.⁶ He was still so unoriented concerning matters of the spirit that he allowed himself to be accompanied and guided by a mule. He himself recognizes that in his story. In spite of his great desire to serve our Lord, his soul was still blind.⁷

Ignatius will find the accompaniment that he needs at Montserrat,⁸ concretely in the person of Fr. Chanon. He must have gained the confidence of Ignatius because he is “the first person to whom he revealed his intention.”⁹ It is not an easy thing to reveal to another one’s own interior movements; it is a humble recognition of knowing yourself in need of an orientation. The monk probably put into the hands of Ignatius his wisdom of how to help to lead him in the life of the Spirit (especially in taking his first steps). He would have put at his disposition the *Breve Compendio* with its practices of prayer and its

6. *Autobiography*, 15.

7. *Autobiography*, 14.

8. A Benedictine monastery which at that time was going through a period of growth and spiritual reform along the lines of the *devotio moderna*, represented by the work of Abbot Cisneros (*The Exercise of the Spiritual Life* [1500]). This book was part of the formation and the life of the 50 monks of the monastery and it contains an orderly collection of selected ancient and Medieval spiritual texts.

9. *Autobiography*, 17.

background in the *devotio moderna*.¹⁰ The general confession is the first practice that the *Breve Compendio* recommends for someone who wants to begin in the spiritual life. “The first thing that should be done by the person who wants to train himself in the spiritual life is to cleanse his heart of all mortal sin through confession as is usually done in religious orders by those who enter to serve God at the beginning of their conversion.”¹¹ Therefore, it is likely that it was this general confession of his past life that Ignatius prepared with great care and which he made during his stay of three days at Montserrat accompanied by Fr. Chanon.

Without doubt, all of this accompaniment received at Montserrat will help the pilgrim to impose a little “method and order”, a channel to regulate his desires to follow and serve Our Lord, which to that point had been as generous as they were reckless. It also helped him as a guide and with concrete exercises by which he could cultivate his interior fervor.

Along with the saints we also encounter the accompanying presence of the Virgin Mary from whom he had received a visitation while still at Loyola. From this vision “he received a great deal of consolation which caused him to have great revulsion of his past life, especially of those things of the flesh.”¹² It is not strange then that he should look for her as a companion on the road, stopping for a long time at the Marian sanctuaries that he encountered along the way (Arantzazu, Montserrat), trusting in her help for the new life that he was just beginning.¹³

10. The *Breve Compendio* is a summary of the most essential things in the “Manual”, adapted for the pilgrims and visitors who came to the monastery. In order to see the influence of this book on Ignatius, it would be useful to consult the book of MELLONI, Xavier, *La mistagogia de los Ejercicios*, Mensajero-Sal Terrae (Bilbao-Santander, 2001).

11. Cf. MELLONI, *Op. cit.*, p. 35, n. 20.

12. *Autobiography*, 10.

13. Cf. *Autobiography*, 17. Help through her intercession which is also evident in the Exercises (Cf. nn. 98, 109, 147.)

Manresa

It is with this baggage that Ignatius arrived at Manresa where he would remain for almost a year. During a first stage he kept to the project which he had conceived at Loyola of seeking his personal sanctity, a goal further designed at Montserrat. The *Breve Compendio* would become for him something like a companion for his spiritual exercises and practices. Seen from the perspective he would acquire with time, he recognized that at this moment his interior state was one of "great happiness" but "without having any knowledge of interior spiritual things."¹⁴

Ignatius carried on a style of life that tended toward the eremitic (prayers, fasts, penances) but also incorporated "other spiritual practices" like service in the hospital and inserting himself and allowing himself to be accompanied by the Christian community ("Every day I heard the principal Mass and Vespers and Compline.")¹⁵ Nevertheless, he lived all of this from a spirituality based on imitation of others and exterior conformity. It still had to mature greatly into an interior personalization of the spiritual life.

It was at this still very fragile stage of his spiritual life that he began to be harassed, first by a strong thought that concerned "the difficulty of his life", later by an experience of "great variations in his soul",¹⁶ and finally "by many kinds of scruples."¹⁷ Thus began a second Manresan period in which he

14. *Autobiography*, 20.

15. *Autobiography*, 20.

16. *Autobiography*, 21.

17. *Autobiography*, 22.

experienced a greater need for spiritual accompaniment, not purely for the “pleasure of the soul” but also to continue forward on the path of divine service along which he had begun to travel.

In the Autobiography, Ignatius mentions specifically some of the people with whom he sought spiritual conversation. He was greatly impacted in a special way by that woman “who had grown old in the service of God and was well known for that in many parts of Spain.”¹⁸ According to the historian Enrique Garcia¹⁹ he could be referring to Blessed Sor Maria de Santo Domingo, a visionary follower of the ideas of the Dominican friar Savonarola and who exercised notable influence in the Spanish spiritual reform movement of the 16th century. Among other things, she espoused the idea that it was not necessary to be learned in order to talk about the things of God and to help others on the spiritual path.

Ignatius also mentions being accompanied by a “doctor of the Seo, a very spiritual man”²⁰ to whom he confessed and from whom he tried to obtain a remedy for his scruples.²¹ It would not be surprising that being in such a turbulent inner state of things which he had not previously experienced Ignatius might have gone up from Manresa to Montserrat to converse with and allow himself to be accompanied by Fr. Chanon.²² However, at this stage for as much as he “began to search for some spiritual men,” “nothing helped him.”²³ For as much as he went to his companion saints,²⁴ as much as he was open and transparent (“to his confessor he used to say everything that he did down to the last detail”), and constant and tenacious in his spiritual practices (“not leaving off doing his accustomed exercises”²⁵), nothing at all helped him.

Later Ignatius will recognize that his moving away from this situation of internal criticism was due less to some spiritual companion than to “our Lord

18. *Autobiography*, 21.

19. GARCIA HERNAN, Enrique, *Ignacio de Loyola*, Taurus, Madrid (2013). The author does not treat the figure of Ignatius with excessive fineness or delicacy, but he does offer ample and well documented information about his historical context.

20. *Autobiography*, 22. [Translator’s note: The Seo was and is the largest church in the city of Manresa.]

21. GARCIA HERNAN, *Op. cit.* He also mentions as a confessor of Ignatius at this time the Dominican friar Galcerán Perelló.

22. So says, for example, Fr. Leturia in his *Estudios Ignacianos*, vol. I, *Estudios biograficos*, pp. 113-178. Institutum Historicum, S.I. Roma (1957). This was also attested by several monks from Montserrat in their narratives included in the process of canonization of Ignatius. In this regard consult ALBAREDA, Anselm Maria, *Sant Ignasi a Montserrat*, Publicacions de l’Abadia de Montserrat, Montserrat (1935).

23. *Autobiography*, 22.

24. *Autobiography*, 24.

25. *Autobiography*, 25.

who in His mercy wished to set him free.”²⁶ Thus the pilgrimage of Ignatius reaches the top of a hill with regard to the theme which we are following. “During this time God treated him in the same way that a school master treats a child.”²⁷ Beginning at this point, fundamentally the one who will accompany Ignatius on his spiritual journey will be God Himself revealed in his soul. He describes what he is experiencing and discovering as leaving him without any choice other than to surrender completely and lay down his arms before the ever more insistent eruption of God which tears him apart completely in order to put him back together again. The only thing he can do is to give space to God, to let Him do as He pleases, because it is God who is doing the teaching. From the moment that he allows himself to be guided by God, Ignatius begins to discover that he is being flooded with gifts²⁸ that give him strength and accompany him in his weakness at exactly the moment when he begins to recognize that weakness!

Without doubt that which Ignatius lived through here, by the mercy of his “new companion”, will be of help to him in accompanying others, especially in times of desolation.²⁹ In fact, we will see how beginning from this time, even here in Manresa, Ignatius starts to accompany other people. He does this after having crossed through his own areas of darkness and having clarified and accepted the shadows in his own life. He has also experienced himself as being loved unconditionally by God the Father precisely in the midst of the ambiguity that he recognizes (that is, his idealized ego confronted more and more with the morbid recollection of his past sins and limitations), and of having experienced that love as liberating and therefore as a source of never-ending joy. This is a joy which we, too, can discover as the action of the Spirit of God that accompanies us further in our journeying and with more depth than any other companion.

It is possible to place the culmination of this personal conviction in the vision at the Cardoner. The narration of the vision is preceded in the autobiography by an unequivocal and dangerous affirmation: “even if there were no Scripture teaching us those points of faith, he [Ignatius] would be determined to die for them, based solely on what he had seen.”³⁰ Later, after attempting to describe soberly what had happened to him, he concluded that “he received

26. *Autobiography*, 25.

27. *Autobiography*, 27.

28. Cf. *Autobiography*, 28–30.

29. See, for example, the 5th and 8th rules for discernment of the First Week [SE 318–321] that express very well something which is not theoretical, but lived personally by Ignatius at Manresa.

30. *Autobiography*, 29.

such a great clarity of understanding so that in all the course of his life, if he put together all of the helps that he had received from God, it seems to him that they would not be as many as in that one time.”³¹ He perceives, then, that God Himself has given him the grace of experiencing His Mystery and that he wished to communicate that to him directly. From that point onward, Ignatius will maintain the conviction that it is God Himself who is guiding and accompanying him. It is this conviction that he will express in the Exercises, affirming that it is proper only to God “to come into a soul, to leave it, and to act upon it.” [SE 330]³² For that reason, the person who is accompanying the process, who is necessary to facilitate the encounter with Grace but becomes superfluous when this encounter takes place, should allow that “the Creator and Lord in person communicate Himself to the devout soul [of the exercitant]”. [SE 15]³³ The person who is being accompanied is invited “to approach and be united with his Creator and Lord; and the more closely that he is united with Him, the more he disposes himself to receive graces and gifts from the infinite goodness of his God.” [SE 20]

We can find this Ignatian conviction expressed in Biblical categories by St. John: “The anointing which you have received from the Spirit remains in you and you have no need of anyone to teach you.” (1 Jn 2:27) The essential thing, then, is to allow yourself to be moved (taught, guided, accompanied) by the Spirit. The result of it will not be arbitrariness but discernment. With the interiorized conviction of “being personally accompanied by God” a source of communication revealed in the deepest part of his soul, we enter into a complex and marginal area which will give life to the pilgrim. From this point forward on his pilgrimage there will exist a difficult tension. He will

31. *Autobiography*, 30.

32. The context of this affirmation is found in the rules of discernment for the Second Week, concretely the second one, where he refers to the controversial “consolation without previous cause.” This is a personal conviction. It is really what happened to him in the vision on the Cardoner. Although it does not refer to “an ordinary grace”, he believes that neither is it “an extraordinary grace reserved for ‘special souls’.” That is, it can happen to other people. In any case, this type of consolations which can only come from God, do not presume to be the goal in the journey of the pilgrim (or of the exercitant) but rather a new starting point which calls for attention and discernment in order to continue to be accompanied by the desire of God Himself.

33. It is interesting to see how Ignatius proposes to the companion in the *Exercises* to accompany perhaps in a way that no one knew how to accompany Ignatius himself, that is, offering attentive listening, paths to follow, advise, in short, “methods and order” to make possible the immediate communication of God with His creature. From that moment onward God Himself should be the first and principal companion. The companion of the process should prudently step back while still remaining at the ready in case the pilgrimage of the person accompanied – always threatened with falling again into vanity or pure subjectivity – should require an objective contrast from outside.

not renounce his personal experience (subjectivity), but it is that very thing which will not close him in, but open him to accept the concrete interventions of the Church (objectivity). The accompaniment of the Church will help him to objectivize, and even to make possible his untransferable personal experience, but it will not be a substitute for that experience.³⁴ We will see, then, how the affirmation of the “personal accompaniment by God” does not lead the pilgrim to do whatever he pleases but instead to look for confirmation in “reality or situations which accompany the experience which either mediate it or are mediated by it”, in order that the personal experience can be validated, assumed, confirmed through the mediation or accompaniment of the ecclesial community. In other words, Ignatius was convinced of the necessity of allowing himself to be guided on the path of the Spirit, but he knew that the content of the guidance or accompaniment was not the pointing out of the experience of God but the creation of the conditions which would make the experience possible.

We see that especially in the last period of his time at Manresa, Ignatius begins to accompany other persons in the Spirit, to converse with them about the things of God. He calls it “helping souls.” The experience of having been helped and guided by God leads him to help by guiding others toward God. It is like the fruit of the interior transformation which he has experienced. From this point on, “helping souls” (accompanying) is a constant which appears and reappears in the course of his life.³⁵ He does it with twofold intent. He wants to help the other to encounter an intimate God (as the bearer of Good News) and at the same time help that person to understand and do His Will. This double intent will be expressed in the first annotation of the book of the Exercises where he presents their goal. It refers to help in “preparing and disposing the soul” for that encounter, getting rid of all the disordered affections that disturb it, in order also “to find the Divine Will in the disposition of his life.”³⁶ This same insight will be expressed much later in the way that

34. As said by GARCIA HIRSHFELD, Carlos, *Revista Manresa*, vol.76, p.123 (2004): “What is it that we accompany when we accompany in an Ignatian way? God is irreplaceable. In the language of Ignatius, it is the Principle and Foundation. That should become a constant reference in the mind and awareness of the person who accompanies.”

35. An elegant expression of what Ignatius means by “helping souls” is found at the beginning of a letter by Ignatius addressed to Sor Teresa Rajadell who came to him to ask him to take over her spiritual direction and accompaniment. “It is certainly true that for many years now, without my deserving it, His Divine Majesty has given me the desire to give all the pleasure that I can to all those who walk in His good and kind will. It is the same desire I have to serve all those who work in His divine service.” *Obras completas de San Ignacio de Loyola*, Biblioteca de Autores Cristianos [BAC], 2nd ed., p. 624.

36. SE, 1.

Ignatius will conclude many of his letters: “I finish, praying to the Most Holy Trinity that through His infinite and great goodness He gives us the grace so that we can be aware of His Most Holy Will and to fulfill it completely.”

What the Lord gave him to live and experience at Manresa presumes an accompaniment and spiritual apprenticeship of great depth that will help Ignatius to be able to accompany others in the way of the Spirit and to help them understand God’s action in them. I believe that this is very clear in the letter cited above written to Sor Teresa Rajadell from Venice in 1536. She is afflicted with temptations and scruples and Ignatius, in so many words, comes to tell her what he himself lived through at Manresa and what the Lord had taught him. He is now ready to accompany others in the way that God has accompanied him. He tells her: “In general, the course that the enemy takes with those who desire and begin to serve God is to place impediments and obstacles along the way ... such as, how are you going to live all of your life doing so much penance, without being able to enjoy relatives, friends, possessions? And how will you endure such a solitary life?”³⁷ “If the enemy finds a person with a delicate conscience, ... he manages to hamper that good conscience by making sinful something that isn’t, by pointing out defects where there is really perfection, with the result that we are discouraged and afflicted.”³⁸ Our old enemy annoys us greatly by suggesting to us all the possible reasons for leaving the path we have begun ... often making us sad without knowing the reason why we are sad. We cannot pray with devotion, contemplate nor even speak or hear of the things of God with any interior relish or enthusiasm.³⁹

37. Compare this to what is narrated in *Autobiography*, 20.

38. Compare this to what is narrated in *Autobiography*, 22.

39. Compare this to what is narrated in *Autobiography*, 21. The cited texts from the letter to Teresa Rajadell are found in *Obras completas de San Ignacio de Loyola, Op. cit.*, p. 624-627.

Jerusalem

Ignatius leaves Manresa with that inner resource that has unexpectedly risen up to meet him and accompanies him. Given that, the goal of his pilgrimage remains something exclusively his own: Jerusalem,⁴⁰ the land of his Lord Jesus Christ. Even though many others offered themselves as his companions along the way, "it was his intention to have only God as a refuge."⁴¹ After he left Barcelona, he completely lost his desire to look for spiritual persons.⁴² He trusts and he wants to trust only God who is his inner companion. He does not want any other objects in which to place his confidence such as money, other persons, etc.⁴³

We mention briefly three significant things about this trip that are related to the theme with which we are concerned. First, the constant and comforting living presence of Jesus Christ who accompanies him on his ups and downs.⁴⁴ Second, he takes advantage of the situations where he has the possibility of

40. In this respect, one of the things that stands out in his narrative is his struggle against wind and heavy seas, in spite of various difficulties and hindrances that appear along the way, to get to Jerusalem and remain there. *Autobiography*, 38-48.

41. *Autobiography*, 35.

42. *Autobiography*, 37.

43. It is no wonder that Ignatius, companion of others in the Exercises, asks them at the beginning of the process to have the intent to enter into them "with magnanimity and generosity toward his Creator and Lord, and to offer Him his entire will and liberty, that His Divine Majesty may dispose of him and all he possesses according to His most holy will." SE, 5.

44. *Autobiography*, 41, 44.

helping souls by talking about the things of God.⁴⁵ Third, he is willing to be helped/accompanied by others when he has to discern some decision that he is not able to see clearly. In situations where he does not perceive clearly, when he is beset with perplexity, where things get twisted, he allows himself to be accompanied. Such is the case of the inner conflict that he feels between the need to embark with some food to maintain himself, because otherwise he won't be allowed on board the ship, and the idea that to do so means that he is not placing all of his confidence in God. Not seeing a clear solution, he decides the matter by allowing himself to be accompanied by a confessor.⁴⁶ In the same way he will look for help concerning the way of proceeding when he becomes aware that he cannot remain in the Holy Land. The members of the Franciscan Order perceive it and assume that it is the "will of God" (Ignatius in no way wants to disobey and be excommunicated for as much as his own desire would be to disobey and remain!) Mediations, and concretely those of the Church, are not to be disdained nor are they a direct contradiction of his allowing himself to be accompanied by God. Instead he reads them as the way which God Himself has to express His will.⁴⁷

45. *Autobiography*, 42.

46. Cf. *Autobiography*, 35.

47. *Autobiography*, 47, 50.

Student Years

The accompaniment by God had been clear for Ignatius. "He understood that it was the will of God that he not remain in Jerusalem." Confused and thinking about what to do, with the clear insight that he wanted to accompany others ("to help souls"), he decided that he should begin to study.⁴⁸ As in previous situations when he had to seek and discern, he thought that he would allow himself to be accompanied by some person of "spiritual renown" who would be deserving of his confidence. Concretely, he thought about the prior of the monastery of San Pablo in Manresa as the person who could accompany him in the studies that he was about to undertake and in the spiritual life. If he had been alive, perhaps Ignatius would have remained in Manresa. However, when he found out that the prior had died, Ignatius determined to study in Barcelona.⁴⁹

We do know that it was at this time that Ignatius developed in a broad way his goal of accompanying various persons following his determination to help them experience an encounter with God. He would do this by offering them the Exercises which little by little he was stitching together. Along this same line, he also proposed the reform of some convents of women religious in the city. We also know that Ignatius continued looking for someone to accompany him to help him resist the enemy. This was especially at times when he would perceive threatening temptations which appeared "under the cloak of

48. *Autobiography*, 50.

49. Cf. *Autobiography*, 54.

being something good” and which could divert him from his desire for God. A significant temptation was to give in to his desire to pray when what he had set out to do, i.e., study, was harder for him. As soon as he came to recognize it as a temptation, he applied what later would be codified in the Exercises:⁵⁰ face it, uncover it for what it is, and do the diametrical opposite of the inclination. He did this by availing himself of accompaniment which in this case was that of Master Ardévol to whom “he declared everything that was going on in his soul.”⁵¹

Also, we can date to this time the beginning of another of the dimensions discussed in this article: Ignatius in companionship. In spite of the fact that many of his biographers emphasize the introspective character of Ignatius’s personality, it is also true that wherever he goes he begins relationships and friendships. He both provokes others and draws them together. He creates community. Already in Barcelona there are those who follow and accompany him, drawn in by his life and his spiritual plan of helping souls.

Ignatius will continue his studies in Alcalá and Salamanca where his way of proceeding, along with his first four companions from Barcelona, will be the cause of surprises, suspicions, inquiries by the Inquisition and persecutions. It was really in Alcalá that he put into practice what was already clear to him: accompanying people⁵² to help them enjoy the things of the Spirit, to overcome temptations, to remove impediments to that enjoyment, etc. It is possible that he offered some of the Exercises accommodated and adapted along the lines of Annotation 18 of the book of the Exercises.⁵³ His way of accompanying and of expounding the things of God had a following but it also aroused suspicions that came to the attention of the Inquisition. Since he didn’t have an education, he accompanied others and “he spoke about the things of God”, he was taken for one of the Illuminati.⁵⁴ As much as in some ways Ignatius deserved such suspicions (he continued to attract attention as a pilgrim of a certain age, a student, dressed in sackcloth, accompanied by four young men, living in a hospital, capable of speaking at great length on

50. Cf. Rules of discernment for the First Week, especially SE nn. 325-327.

51. *Autobiography*, 54.

52. “He occupied himself in giving spiritual exercises and in expounding Christian doctrine.” *Autobiography*, 57.

53. Cf. SE 18.

54. The common characteristics of the heterodox movement of the Illuminati, who were strongly persecuted at that time, were: an atmosphere that emphasized devotion over the intellect, interiority over outward practices, had “closed” meetings in small groups, rejected the life of the sacraments and/or the Church, and were convinced that an interior God lived in them, illuminated them and guided them.

spiritual questions, etc.), later on he himself would confess that he “had never known or talked with” “schismatics, Lutherans or Illuminati”.⁵⁵

The same conflicts and persecutions appear again in Salamanca. What can serve to illustrate this is the dialog that Ignatius had with his accusers, the Dominican friars, with regard to his method of accompaniment.⁵⁶ This does not consist as much in preaching as in conversing in a friendly way about the things of God. Ignatius was not a great preacher, but he was a good conversationalist. He was capable of listening with depth, of saying few words, just using the most appropriate, the ones which would open the way for growth in the persons with whom he was speaking. We could say that his style of conversation and accompaniment is “discreet intimacy”, neither invasive nor cold, not given to vain chatter but very directed toward helping the other “to savor and feel”.⁵⁷

In addition, Ignatius affirms in his dialog that the conversations that he has frequently revolve around the theme of the virtues and vices, of mortal and venial sin, just as he has written about them in “all of his papers that were the Exercises.”⁵⁸ It should be noted that in these papers, as opposed to the concerns of the Dominicans, the question of sin is approached not from a “moral” perspective but from a “spiritual” one. The purpose of the conversation is to help to discover that which damages venially or mortally one’s life and the will of God at the same time. It is necessary to have a “shrewd companion” who is able to pose these questions in the area of spirituality (something which is not as necessary if they are only seen from a moral perspective). On the other hand, formal studies are not as necessary to do this (it is enough to have an experience and then to have reflected on what happened). He poses a viewpoint different from that of the Dominicans. In his spiritual conversations and offers to guide the exercises the central question is not one of theological teaching nor moral exhortation, but rather one of mystagogical accompaniment that is helpful to someone who is in the process of introducing themselves into the intimate Mystery of God. More than just listening to talks, this introduction requires an active participation in making oneself docile to the Word that comes directly to the person. The goal of this kind of

55. In a letter written to Juan III, king of Portugal.

56. Cf. *Autobiography*, 65.

57. Fr. Luis Gonsalves de Camara commented the following about him: “The way of speaking of Father [Ignatius] is with very few words, without making any reflection on things, but with simple narration. In this way he allows the ones who hear him to make their own reflection.” *Memorial*, 227. In this same direction go some of the annotations in the Exercises that are intended for the person who gives them. (Cf. SE 2, 6, 13)

58. *Autobiography*, 67.

accompaniment is not as much a “correct orthodoxy” as a “healthy orthopraxis”. What it offers is not as much a recipe to “arrive at perfection” as a pathway that helps the person to be aware of and interpret the music of the Spirit that is playing in their soul and to allow themselves to be motivated by it. The Dominicans of Salamanca are correct in asserting that if one has not studied the only way to talk about these things is through the Holy Spirit. However, in the context of the dialog Ignatius was not able to corroborate that, given the trap that they had laid for him.

In this whole process what should be pointed out is the ever-firmer conviction of Ignatius that it is God who is accompanying him and that he has to obey what he has discovered as His will, that is, what he calls “helping” souls and accompanying them. This is based on his own personal experience and it is not something that he can renounce. At the same time, he did not want this to devolve into a rupture with the mediation of the Church. Thus, he was willing to endure being in jail until everything was clarified because he knew on whom he was relying.⁵⁹ He could then look for new ways in which to help souls (to obey God) and another place where he could really study because the situation “imposed” that on him (to obey reality).

So, we find Ignatius in Paris where he will be able to study seriously for seven years. That does not stop him from maintaining his determination to accompany others by offering the Exercises in a personalized way.⁶⁰ This is an accompaniment that would result in important transformations in the persons who were accompanied and it would again bring him certain problems. As Ignatius expressed it, when he did not dedicate himself to accompanying, there were no conflicts or persecutions. These things only happened when the changes that were produced in the persons that he accompanied were confirmed.⁶¹ In the same way he would offer personalized Exercises to his first classmates and housemates.⁶² In those cases, they were now Exercises to help to find the will of God and so also with the goal of making an election.⁶³

59. “The One for whose love I came here, will get me out, if He is served by it.” (*Autobiography*, 60); “there are not so many shackles and chains in Salamanca that I would not desire more for the love of God.” (*Autobiography*, 69)

60. “He gave almost at the same time exercises to three persons ... and they made great changes in their lives.” (*Autobiography*, 77)

61. Cf. *Autobiography*, 82,

62. Cf. *Autobiography*, 82.

63. Ignatius has experienced in his own body that “although it is usual for God to enter, leave and cause movement in the soul,” he does it without force or violence, respecting the rhythms and situations of the persons. Therefore, when Ignatius offered the Exercises, he was very aware of the real situation of the persons. He knew that he could offer more to his companions than, for example, to the women of Manresa. (Cf. SE 18)

In Paris it is worth underscoring the figure of Ignatius the companion, in companionship. In effect, Ignatius creates a group of friends and companions which, little by little, forges the idea of a common life, in companionship. On the basis of sharing living space, teachers, the rhythm of the academic year, and the context of the university, of having conversations that were increasingly more about things of the soul, a solid friendship was built up (spending free time together, sharing meals and frugality of expenses, accompanying each other to help and to keep up the spirits of one another, also helping one another with temporalities). In a special way, because they had all been accompanied by Ignatius in the experience of the Exercises, there began to grow the idea of a life in common. As it would be expressed later by Fr. Ribadeneira: “Having experienced the friendship with which the Lord had gifted them and which had interwoven them in such a surprising communion, they learned a unique way of proceeding.”⁶⁴

Ignatius might have been the personal companion in spiritual growth of all the members of the group, but he had also allowed himself to be accompanied by them in facing some situations of doubt. However, more and more he was also recognized as the companion of the group who was the means and foundation of their union and their vocation. The group was ever more conscious of the fact that the only companion of all of them was God Our Lord and that all of them were companions in work and mission. As they would say later, they were the “company” of Jesus and not of Ignatius. As expressed by Maurice Giuliani, “Once converted into companions of Jesus, they enter into that circle of eternal love by which the Father gives to the Son everything that He is and by which the Son hands over to the Father everything that He receives. To create a community of love in an unbreakable companionship is to allow yourself to be led and carried along by a movement in which the source and the end are only in God. ... In that way the reciprocal love of the Father and Son is made manifest in the love of the companions; in their apostolic ideal is manifested the plan of the Trinity who desires to save the world.”⁶⁵

The ideal of the group was expressed in the vows that the companions took in August, 1534 in the chapel of Montmartre.⁶⁶ For our purposes it is appropriate to point out that, in the first place, we are dealing with vows “in companionship”, formulated by each one and at the same time by all of them

64. *Fontes Narrativi*, IV, p. 233.

65. M. GIULIANI, *Acoger el tiempo que viene*, Mensajero-Sal Terrae, (Bilbao-Santander, 2006), n. 36, pp. 49-50.

66. Cf. *Autobiography*, 85.

together.⁶⁷ Secondly, it is possible to understand from the vow the fundamental goal of the “accompanying”: they were going to spend their lives for the good of souls. Thirdly, they knew that they were accompanied. Their desire is to live centered in Jesus Christ (hence the vow to go to Jerusalem), but they also had the desire – in case the first one was impossible to fulfill – to place themselves in the hands of the Vicar of Christ (allowing themselves to be accompanied by him) so that he could employ them “wherever he might consider to be for the greater glory of God and the good of souls.”⁶⁸ The experience of Ignatius of being accompanied by God widens. It acquires both a group (“accompanying in companionship”) and an ecclesial dimension (“accompanying accompanied in the Church.”)

The commitment is both radical and firm. One thing testifies to this. Ignatius has to leave before the others for his native land because of his health. All the companions are to come together in Venice at the end of a year and a half. And all of them came!

67. This is indicated by the expressions in the plural: “they had decided”, “what they were going to do”, “they would return to Rome”, “they would wait a year”, etc. Cf. *Autobiography*, 85.

68. *Autobiography*, 85.

Final Period: Venice And Rome

After a brief stay in Azpeitia, Ignatius would spend a year in Venice waiting for the reunion of the companions who arrived in January, 1537. He took advantage of his time during this year to continue studying on his own, accompanying some persons spiritually, and more concretely offering them the Exercises, which he is gradually making completer and more orderly using his accumulated lived experience.⁶⁹

During the year that passes while they are waiting to sail for Jerusalem, the group expresses what it means to live in companionship with one another by working at the plan for their life and apostolate which they had designed on Montmartre. They come down from the level of studies and Parisian theological disputes to the accompaniment and concrete help of souls, sometimes by offering them the Exercises and sometimes by serving them in the hospitals. They know that they are accompanied by the One who has brought them together and who has become the reference point and north star of their existence. It is the One from whom they take their name: we are companions of Jesus. For his part, Ignatius during this time feels himself especially visited, consoled and spiritually accompanied by the Lord.⁷⁰ This is an accompaniment that is leading him to make some concrete decisions using the interior movements and inspirations from God (“he had many and almost ordinary

69. Cf. *Autobiography*, 92.

70. Cf. *Autobiography*, 95.

consolations”),⁷¹ and from external events (“that year there was no ship which left for Jerusalem”).⁷²

Thus, the accompaniment by God was leading Ignatius and his companions (in companionship) to exercise the “office” of helping souls (accompanying), allowing themselves to be guided by the Vicar of Christ in Rome. This is what was finally confirmed in Ignatius by the famous experience at La Storta, once he was near to Rome.⁷³ Fr. Lainez, a witness to this experience, recounts it in more detail, backed up by Ignatius himself. The voice of God which accompanied the vision was heard internally to say: “I will be propitious to you (plural) in Rome.” This was meant not only for Ignatius, but for all of the companions. In this way the pilgrimage in companionship was confirmed as well as the accompaniment by the Church (Rome). Secondly, Ignatius feels internally that “God the Father is placing him with the Son”. Lainez adds that the Son is carrying the cross and that the voice that was heard tells Ignatius: “I wish that you (singular) serve us”. By this was meant that he should follow the Son who carries the cross, the true and fundamental companion on the pilgrimage, Lord and Servant, serving Him in the world, that is, helping and accompanying souls to encounter Him in the most intimate part of their being and their lives. In other words, they were to be companions of the Lord Jesus in the Church and accompanied in the Church by the Lord Jesus in order to serve Him by helping and accompanying souls toward Him. This is what it is all about.

The external pilgrimage of Ignatius ends in Rome. He will live there for 17 years. The pilgrim’s own narrative tells us practically nothing about this time except for a few brief references. Therefore, we will not spend much time on it here either. I will simply offer some short clarifications that confirm what has been recorded to this point.

- Ignatius says nothing in the *Autobiography* about the deliberations that the first companions had in 1539.⁷⁴ This was when they saw that their putting themselves at the disposition of the Pope to be sent wherever it would be most necessary for the greater glory of God and the good of souls would mean very quickly the dispersion of the group. Beside the final decision to form a religious congregation with a vow of obedience to one of them,

71. *Autobiography*, 95.

72. *Autobiography*, 54.

73. Cf. *Autobiography*, 96. For the account by Lainez, see *Fontes Narrativi*, II, 133.

74. Read the complete text of the deliberation in *Monumenta Ignaciana*, serie Tertia, pp. 1-7.

what is significant for the theme that concerns us here is their desire to seek the will of God and, in order to do that, “place on to the Lord all of our plans, putting our confidence in Him.” He is the one who guides and accompanies. He is also the one who has joined the group together into companionship. Hence, they see clearly that they have to continue on as one body: “We ought not break the union and congregation formed by God, but should confirm it and make it firmer each day, having care and understanding for one another.” All of this should be done “for the greater fruit of souls”, that is, to care for them and accompany them in a thousand possible ways.⁷⁵

- With respect to the person of Ignatius, I simply want to point out that in the middle of his many different works helping souls (teaching the exercises, creating “social works” such as the House of Santa Marta for prostitutes, accompanying vocations who wanted to join the Company, teaching catechism to children, beginning to edit the Constitutions, etc.), as he himself says, he was “continually growing in devotion, that is in ease in finding God ... he had many visions, above all those of seeing Christ as the sun. ...”⁷⁶ This was an Ignatius deeply rooted in a solid rock and accompanied by a living fountain, in the midst of the many different apostolic tasks of accompaniment whose common goal was to bring persons closer to that Rock and that Fountain. This did not prevent him from looking for mediators (companions) who would help him to discern the will of God in moments of doubt or confusion. To cite a significant example of this, we have his attempted rejection of being chosen as the Superior General of the Company by his own companions. They all voted for Ignatius for that office. He did not see it clearly and he went to his confessor, the Franciscan, Teodosio de Lodi, to confirm that the matter was really what God wanted.
- Lastly, I simply want to mention the importance given by Ignatius to the correspondence among the group of companions which grew steadily and became more and more scattered throughout the wide world. Ignatius saw

75. It is interesting to note that in this process of deliberation Ignatius did not take on any special leadership role. The one who leads, guides and accompanies is the Spirit. The thing they are discussing is something which belongs to God. The method of deliberation is also significant. Without stopping their daily tasks (accompanying souls), they give themselves more time for prayer in order to hear more clearly God who is accompanying them inwardly until they come across the music which is common to all of them and is beyond all of them, which makes them experience and feel that they are companions in companionship. These three dimensions – accompanying, being accompanied and in companionship – feed off of each other.

76. *Autobiography*, 99.

the correspondence as a necessary means to maintain the affective bonds (“friends in the Lord”) of companions (to know about each other) and to share how they were fulfilling the mission in diverse places. It is a useful instrument to maintain communion in the mission in order that everyone would know that they are missioned in companionship. One of the first companions, Francis Xavier, expressed it this way from India: “I read your letters so frequently that it seems to me that I am there where you are or that you, my dear brothers, are here where I am, if not in body at least in spirit.”⁷⁷

77. *Monumenta Xaveriani*, I, p. 388.

On Balance

Retrieving some guiding principles from the journey that we have made with Ignatius the pilgrim, we would point out the following as a final summary.

- a) For as much as some have underscored the image of Ignatius as a pilgrim who – to use the title of the well-known book of I. Tellechea – roams “alone and on foot” avoiding being recognized (he sets out alone from Loyola for Navarrete; he leaves Montserrat so as not to be recognized by anyone; he did not want to go to Barcelona except by himself; he didn’t want anyone to accompany him to Jerusalem so that all of his trust could be placed in God; he leaves alone for Paris and later from Paris to Azpeitia, taking the most solitary route since he was trying not to be recognized; he sails by himself for Genoa and from there to Venice, again alone ...), Ignatius is not someone who is self-sufficient or unsociable nor is he an introvert. The road traveled shows us how, from the very beginning of his pilgrimage, Ignatius is looking for spiritual accompaniment because he feels the necessity of it. Later he is found by the Companion par excellence to whom he is drawn with ever greater intensity and depth. It is He who leads him to accompany others on their own interior pilgrimage toward the Source and to do it more and more frequently with others in a companionship that will be apostolic and missionary.
- b) At a key moment on his journey (the vision on the Cardoner) his personal experience is that of a direct self-communication by God without media-

tors. More and more his “companions”, while never disappearing entirely, give up ground to the Companion or source of all other accompaniment. However, this experience is not an end point, but rather a starting point. It drives him to look for and pursue the will of God, letting his personal experience be known (“helping souls”) in the world, within a concrete reality, in the midst of things that mediated that experience. He is led to “drink the chalice of reality.” Searching for God, he found himself accompanying the world, and in the world, he finds that he is sent back to search for the accompaniment of God in order to accompany others toward Him.

Is it possible to live in this unique accompaniment by God without any other mediation? We would have to say yes. However, we have to take into consideration that this accompaniment by God has a name -the Spirit- and that the accompaniment of the Spirit always asks to be discerned. Therefore, something additional is required to mediate in order for the Spirit to be perceived in all of its depth. Ignatius both believed that and lived it. The immanence of the accompaniment by God does not imply a rejection of mediation through the accompaniment by the Church. It simply implies a recognition that the mediation by the Church is called upon to withdraw when God appears because neither God nor His Spirit are the property of the Church.⁷⁸

- c) Ignatius hints at all of his lived personal experience in the way that he has of accompanying others in the mystagogy that is the *Exercises*. Among other things, he asks the person who accompanies others in the *Exercises* to offer the points with “a short or summary explanation” because the object is for the exercitant to be able to achieve “greater spiritual relish and fruit” (SE 2). The person should intervene when he perceives that the “relish” or the movements are not happening (SE 6), and he ought to be informed when they do happen so as to be able to collaborate and help by proposing some appropriate spiritual exercises (SE 17). The director should “not urge” the exercitant more to one state of life of another, because that belongs to God and should permit “the Creator to deal directly with the creature and the creature directly with his Creator and Lord” (Cf. SE 15). There is no doubt that the task of the companion in the *Exercises* is

78. Especially significant in this respect is the episode which we have seen of Ignatius in Salamanca in dialog with the Dominicans. On the one hand, he refuses to accept that he cannot help souls, accompanying others in the interiorization of the Mystery of God, based on the mere fact of not having “sufficient education.” At the same time, he makes the decision to study seriously in Paris as a way to qualify for the accompanying, exactly in the way that if required by the ecclesiastical authorities.

to facilitate a direct experience of God by the exercitant, giving “method and order” to help in the “interior knowledge.”

However, on the mystagogical road of the *Exercises*, the direct encounter with God calls for discernment and/or mediation (by the one who accompanies, by Jesus the Word, by the Church, etc.). In that sense one can consider the Rules for Thinking with the Church placed at the end of the process: the greatest personal experience will result in the greatest communion with the Church, the one guaranteeing the truth of the other. Without the communal or external verification, personal experience can degenerate into multiple deceits like that of pride or self-sufficiency.

In any case, the process of the method, wisely and discretely accompanied, leads on to an election which, at its root, is less of a choice and more of an embrace: an embrace of life in the communion that God offers to us and an embrace of His accompaniment.⁷⁹

- d) Along the way on our journey we have uncovered the why and wherefore of Ignatius’s accompaniment of others. I believe that it has been made clear that his starting point is his personal encounter with God. Ignatius accompanies others so that they can live that same experience of encounter with God in their own lives. At root, that is in large part what he means by “helping souls”. In addition, Ignatius accompanies in order to help the other to look for and find the will of that God whom he encounters, to decode what that encounter means for his own life, both in what refers to its direction or orientation and in what refers to the necessary concrete steps that are called for by ongoing discernment. Thus, his accompaniment shows a twofold desire that is interconnected: life in communion with God that is inevitably made real in the exercise of one’s proper mission which is always discerned in fulfillment of His will.⁸⁰ We have also seen how that accompaniment by Ignatius generated in some people the living out of that communion and mission “in companionship”, as a body in friendship.

79. Precisely because Ignatius is conscious of being here before a transcendental question, like agreeing to live one’s life accompanied by God, he understands that it is very necessary to have the accompaniment of a guide who helps to bring out in the soul of the person accompanied the deepest truths, so that he can be more authentic and live attentive to what is happening interiorly (movements and thoughts) and to be able to name it. In other words, it is about helping to drink at the interior fountain in order for the God that one carries inside to flower and be seen on the outside. Or, if you prefer, it is about allowing yourself to be helped by another to understand the language of the One who speaks (accompanies) on the inside leading toward the outside.

80. Something similar to what Jesus does when he calls His disciples: “so that they might be with Him and to send them out to preach.” (Mk. 3:14.)

e) Finally, perhaps it can help us to resort to the Ignatian synthesis expressed in the famous phrase “to look for and find God in all things.” Ignatius begins his journey “searching” for the One who has really searched for him first. Still clumsy in those interior struggles and the life of the Spirit, he needs and searches out companions who will help and orient him concerning what is going on internally. Because of that search “he finds”, or more accurately, he is found by the One who without doubt will be his primordial Companion and before whom the other companions recede. Therefore, it is not the end of the road but the beginning of a new life “listening to the Companion” who sends him out to “all things”. That is, he is sent out into that ambiguous reality where it will be necessary – by making use of mediating things and companions – to continue searching for and finding the will of God in the practical exercise of helping souls and of accompanying persons in their own encounter. That process, also, will end up involving him in a search with others, in communion, in companionship.

For Personal Reflection And Group Sharing

The three dimensions that have been the focus of our Notebook – to accompany, be accompanied and to be in companionship – are fundamental in the process of the maturation of our faith, in the pilgrimage of our hope and in the strengthening of our love. They are, therefore, dimensions to keep present before us and to cultivate, not only personally, but also in the groups and ecclesial communities of which we form a part.

Perhaps the following questions can help our groups and communities – and us as a part of them – so that we can make progress along with the pilgrim Ignatius in the search for the will of God and in putting it into practice.

- a) Sometimes we find ourselves in communities that are very outwardly focused, toward the mission, but are not very “careful” about looking inwardly and with little real capacity to care for their members, to get to know their internal struggles, their spiritual development, their joys, sorrows, hopes and doubts. What is your experience in your community of feeling and knowing yourself to be cared for by others and of caring for them? What is the level of spiritual communication in the community, of frankness in the relationships, of willingness to correct or inspire or to be corrected or inspired? What is the consciousness of the community about living and celebrating one’s faith with others, in companionship, building each other up and supporting one another? In the community, how is the verb “to care” conjugated?

- b) At other times the communities which we encounter suffer from the opposite. They are “suffocating” communities, closed and turned in on themselves, but not very oriented toward mission, not very inclined to accompany others from outside of the community neither in the workplace, in apostolic service, in the family, in volunteer organizations, in neighborhood relationships, nor in a thousand possible areas. They are communities that forget about the dimension of “helping souls,” of accompanying either by assuming a collective mission or by accompanying and helping its members to discern their different missions. How do you accompany one another when faced with the exercise and concretization of the mission? What are the ways in which you “help souls”? Do you exercise some type of discernment when trying to prioritize that help? Does the mission form a part of the common goal?
- c) Lastly, it is important to remember that both the internal and external vigor of the community depends largely on the quality of the spiritual life of its members, on the capacity of each one of them to allow him or herself to be accompanied, illuminated and guided by the God who lives in us, to know that they are on a pilgrimage through Him, with Him and in Him, and to know how to face what He inspires through the gaze and help of others. Do you have the personal experience of knowing yourself to be accompanied by God? Do you speak inwardly with Him about what is going on outwardly (events, situations, encounters, work ...)? Do you take note of the movements that are produced interiorly? Do you share them and bring them before an accompanying person or community?

'Guides', with this word Ignatius Loyola modestly expresses his great desire to help others. It is under this motto connoting service and simplicity that Cristianisme i Justícia and its Escuela Ignaciana de Espiritualidad-EIDES (Ignatian School of Spirituality) offers this series of materials.

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