



I Alone, What Can I Be?

A Commentary on the
Five Exercises of the First
Week

Carles Marcet

Publisher: CRISTIANISME I JUSTÍCIA
Roger de Llúria, 13
08010 Barcelona (Spain)
+34 93 317 23 38
info@fespinal.com
www.cristianismeijusticia.net

ISSN: 2014-6558
April 2023
Editor: Santi Torres Rocaginé
Translated by Anne-Marie Stott
Layout: Pilar Rubio Tugas

“I ALONE, WHAT CAN I BE?” [SE 58]

A COMMENTARY ON THE FIVE EXERCISES OF THE FIRST WEEK

Carles Marcet

Presentation	5
The Path of the First Week	6
1. The Framework of the First Week of Exercises. What Is Expected of Us? ...	8
2. The First Exercise: Meditation on Sin With the Three Faculties of the Spirit [SE 45-54]	11
3. The Second Exercise: Meditation on Personal Sins [SE 55-61]	16
4. The Third Exercise Is a Repetition [SE 62-63]	22
5. The Fourth Exercise Is “Summing Up” [SE 64]	26
6. The Fifth Exercise Is the Meditation On Hell [SE 65-71]	27
7. Involvement, Humility and Joy	32

Carles Marcet. Jesuit. He has a degree in Theology, and for a number of years has been Parish Priest of Bellvitge (L'Hospitalet del Llobregat), whilst also giving the Spiritual Exercises to groups of ordinary lay people. He has been, also, a team member of the International Spirituality Centre attached to the Cave of Manresa. In this series, he has also published *Re-reading our own lives. In the steps of St Ignatius's Autobiography* (no. 7), *Ignatius Loyola: A Life Journey* (no. 11) and *Ignatius Loyola: Accompanied, Companion and in Companionship with Others* (no. 16).

Presentation

The title of the present notebook –“I alone, what can I be?”– is an expression which appears in number 58 of the text of the Spiritual Exercises. Such an expression is placed in the neuralgic centre, in the architectural heart of the text of these five exercises in the first week as if, somehow or other, there we might find the key to interpret the whole.

What could that key come to tell us? The “I alone” not only alludes to physical solitude (“I’m on my own”) or a psychological one (“I feel alone”) but instead to a vital choice: “By and with my own strength,” “without needing God for anything.” A wilful and arrogant choice characteristic of those who believe they are capable of making progress along their spiritual path all by themselves.

Well then, by means of the exercises in the first week, Ignatius will try to help the exercitant detect the lie hidden in such arrogance. He draws from his own experience of having discovered that without God nothing can and nothing is, because everything has been created/loved precisely so as to live their relationship to God in all things. In this way, such presumption and such arrogance end up turning into the root of sin (personal and structural) and its own turmoil. A root which could well be expressed in the words *covetousness* and *pride*. At heart, in ways that are either more open or more camouflaged, “they want to be gods.” And turmoil and all evil stem from this. We shall try to go on seeing this throughout our journey.

The Path of the First Week

The following layout can help to follow this small commentary on the five exercises of the first week, by giving an overall and structural view of the entire process that we shall be covering here:

0. Introduction: the Experience We Go on Seeking

- Internal (tasted) understanding of sin and mercy
- Bent on deifying ourselves (pride), called to divinise ourselves (truth, humility)
- «Where sin increased, grace abounded all the more»

1. The Method: Meditation Bringing the Whole of Ourselves Into Play (Three Powers)

- Preparatory prayer: that my entire being is orientated towards...
- First preamble: composition of place (prison and exile)
- Second preamble: plea (shame, turmoil, abhorrence, tears)
- Body of prayer
- Colloquy

2. The Five Exercises

First exercise: go over the process of the mystery of iniquity (structured sin)

1. Cosmic level: the angels' sin ("stemming from pride")
2. Historic level: Adam's and Eve's sin
3. Particular level: an impetus that wafts around us and sucks us in

Second exercise: the history of sin in me (personal sin)

1. Recall the procedure of the sins
2. Ponder its hideousness and malevolence

3. Consider Who I Am in Each Situation:
 - a) in comparison with others
 - b) in comparison with the angels and saints
 - c) in comparison with God
 - d) considering my corruption and hideousness
 - e) looking on myself like an ulcer and abscess
4. Contemplate who God is, against whom I have sinned
5. Bursting out in admiration: "He has kept me alive!"
6. Colloquy of mercy

Third exercise: repetition. «Dwelling on occurrences of greater spiritual feeling»

Fourth exercise: overview. «The reminiscence of things»

Fifth exercise: meditation on hell (applying the senses)¹

1. Here we present a few Biblical texts which can accompany and support the process: Is 5,1-4 (the vineyard which yields only bad fruit; Eze 16 or Jer 2,1-12 (we go after idols); Ro 1,17-23 (the sin of the Jew and the sin of the pagan); 2Sam 11-12,15 together with Ps 50 (the concealing and revealing of sin; the case of David); Gn 3 ("You will be like gods," the sin of Adam and Eve); Gn 4,1-16 ("Your brother's blood cries out to me from the ground": Cain's sin); Gn 11,1-9 (confusion and turmoil: the tower of Babel); Ez 11,17-21 ("I will give them a heart of flesh"); Mk 6,17-29 (complicity in evil: the murder of the Baptist); Ro 7,15-25 (the inner law of sin); Jn 21,15-19 (allow ourselves to be won over by mercy "Peter, do you love me?"); Lk 15 (the parables of mercy); Lk 18,9-14 (the Pharisee and the tax collector). Also some healing encounters with Jesus, the incarnation of God's mercy: the paralytic (Jn 5,1-21); the adulterous woman (Jn 8,1-11); Zaccaheus (Lk 19,1-10); the woman subject to bleeding (Lk 8,42-48); the woman who had lived a sinful life (Lk 7,36-50).

1. The Framework of the First Week of Exercises. What Is Expected of Us?

At the beginning of the Exercises proceedings, in the text centred around the Principle and Foundation [23] we are reminded of something as simple and fundamental as the fact that we are created by God for God, that He is our Beginning and our End, that we have received and constantly go on receiving our existence from Him. When we acknowledge this Source and this primordial Gift is when we can begin to think in terms of our existence “for”. To acknowledge that we are creatures “for” service and praise is what saves us, that is to say, what enables us to unfold in the plenitude of what we already are. To save means to obtain salvation, and the salvation that Ignatius proposes us is the recovery of that which we were created for, that is to say, the full introduction into the mystery of communion and of intra-Trinitarian reciprocity.

The rest of things in their origin are not a screen, but instead a mediation to put this vocation of praising and serving into practice. The danger lies in wanting to possess them, because then they cease to be transparent and become opaque. We need to grow indifferent to things (that is, free of them) to be able to choose what leads us best to the purpose for which we were created (to praise and serve). What Ignatius proposes, then, is an unfolding of an interior freedom that does not feel caught up in anything.² He is obviously not suggesting we deny our capacity to love, but rather we attain freedom by being able to love each time with more purity and plenitude, without clinging to any kind of dependence which might paralyse love.

2. Neither for bodily health, nor for economic prosperity, nor for social recognition, nor for a lengthy life...

As we enter the first week, without drifting away from this purpose of walking towards a communion in God, Ignatius understands that it is best to cultivate a visceral abhorrence of everything that tears us away from the Source of Life and to realise that this is only possible thanks to God himself. This can imply delving into the depths of our own shadows, because we can have no awareness of salvation without developing a consciousness of the forces of death that close off the path towards Life.

So much so that, in contrast to the Principle and Foundation, in parallel we could formulate what living letting yourself be swept away by these dark forces of sin actually implies. He would pray more or less like this: “The human being has proclaimed himself lord and master of all things, so that his life consists of making most use of these things to magnify his own conceit. He has to make use of them so they can help him develop fame, success, honour and wealth, and he is to spurn them whenever they prevent him from doing so. To this effect, he needs to be free to be able to use them as he sees fit.” This wording helps us to understand that the root of our ranting and wandering astray from what Life offers us lies in pride and greed. Having been created, loved and invited to discover a path of divinisation, we dig our heels in, confined to our own fortresses, locked into our own deification.³

From this perspective, throughout the first week, Ignatius goes on to propose a double purpose for us:

- A profound knowledge of our specific reality – global and personal – scarred by the evil of pride and greed; that is, an internal knowledge of the nature of sin.
- And a profound knowledge of God’s merciful response, who goes on searching for a relationship – made up of praise, reverence and service – that goes on to become ever more important for us and for me in this particular context. His love for us and for me is so out of all proportion that our Creator went on to become man, man humiliated as far as the depths of hell.

Both of these profound instances of knowledge can end up generating a desire for a relationship and a much more intimate and generous response with God, after experiencing the feelings of shame and turmoil faced with the reality of personal and social sin. A reality which implies breaking with this relationship, and becomes clearer in a face to face with the Crucified (colloquy). Before Him the exercitant – as we shall see – is invited to experience the motion of the divinity which is descent and kenosis, which clashes head on with his own desire of ascent and appropriation. In

3. To grasp the difference between becoming divine and deification, it might also be helpful here to draw a parallel with what happened at Pentecost (Acts 2,1-13), where the divine gift of the Holy Spirit floods their hearts, creating a community of praise and service among the crowd, and what happens in the construction of the tower of Babel (Gn 11,1-9). Here presumptuous, human aspiration seeks to “tear the skies,” that is, “to occupy divine space,” and they end up in a clash of humanity.

this face to face with the Crucified, the exercitant might perhaps sense the depth of God's merciful love, which alights on us to renew, reinvent and strengthen our relationship and communion in Him.⁴

Having presented the scope and purpose of the first week, we shall take a closer look at the proceedings and steps which Ignatius goes on proposing for us to reach his objectives.

4. Expressing this with an image, we could say that this week the exercitant, facing his own personal and collective demons – has to learn to climb into the tunnel of shame and confusion confronted with all of this, but he also has to learn to climb out – hopefully he does not stay inside! – to enjoy the embrace that is waiting for him at the end of the tunnel.

2. The First Exercise: Meditation on Sin With the Three Faculties of the Spirit [SE 45-54]

In the first place, it is appropriate to consider that what he proposes us is a meditation, or namely a way of praying which seeks to fathom and absorb a mystery by means of a deliberate and healing approach.⁵

In etymological terms, meditate comes from *medior*, which means something along the lines of going to cure, or going several times to cures; it is something like going to the doctor's to ask him or her: "help me to recover because it hurts!"; it is searching for healing words, images or thoughts in reference to the mystery which is proposed to us and which here is that of how sin and evil came into the world.

2.1. The Three Faculties of the Spirit

In this meditation, Ignatius suggests that the exercitant put into play three faculties of the spirit (memory, understanding and will), as well as imagination [47]. This is a way of expressing that it is the whole person –with all of their capacities and internal depths– that is called upon to follow these exercises: their entrails, expression of their passions; their heart, expression of their feelings; their head, expression of their reason and wisdom.

We would say that memory opens us up to the mystery of God's revelations in history, in this case through the memory of sin, evil, etc. Understanding opens us up

5. Unamuno defined meditating like this: "Going deeper emotionally into a Mystery until you reach its enlivening essence."

to the recognition of its meaning/significance, in this case to the causes that provoked the evil. And the will, to the confirmation and active expansion of all of that, that is, to the knowledge of its consequences.

2.2. Preparatory Prayer and Preambles

The basic mystery that needs to be meditated and considered is, then, the history of sin, of which my own sin forms a part like yet another link in a long chain, and in which my own story dwells, solidly inserted.

In order to enter into this, Ignatius invites the exercitant in a preparatory prayer [46] to ask that everything in his life and his whole person be ordered and orientated towards serving and praising God.⁶ This is the vital orientation that the exercitant needed to discover as healing in the Principle and Foundation.

He then proposes a place composition as an environment in which to meditate. Here he invites the exercitant to put into play the imagination [47] to help compose the encounter with the Lord. In this case, the encounter takes place in the individual's existential state which is not bodily visible, but instead internally perceived as a breaking with and remoteness from God which goes on seeking a new relationship with Him. To help the exercitant experience this vital state of breaking and remoteness as an alienating state, Ignatius offers two images: "the soul shut in the prison of the body," that is the prison (without freedom), and "the banishment among brutal animals," that is, exile (uprooted and alone) as out of place, among brutal animals. These images can transport the exercitant, almost intuitively, to the first part of the parable of the Prodigal Son (Lk 15,11-16), alongside that beloved son who "has killed the Father"⁷ and now finds himself alone and in a foreign country, a strange place for him.

If the first preamble is a place composition, the second is "to ask what I want and desire" [48], in this case to feel shame and bewilderment for the state in which I find myself, characterised by that feeling of having fallen very low, and of having drifted far astray. We cannot reach this feeling through will alone, but rather by our own openness to grace, and for this we need to ask for it. Further on we shall see that this grace we ask and yearn for can only reach us if we place ourselves in the gaze of the Crucified.

6. He specifically mentions intentions (all of the immersed world of desires), operations (the psychological-emotional processes through which intentions emerge) and actions (specific actions).
7. We receive inheritance after the decease of the head of the family. To ask inheritance of one's father is like killing him, like telling him "You no longer mean anything in my life."

2.3. The Points or Material to Consider for the Substance of the Prayer [50-52]

a) The first point is what Ignatius –with the theology available in his era– calls “the sin of the angels.”⁸ We could translate it as the “mystery of iniquity” whose darkness needs to be unmasked, or the cosmic or global dimension of the workings by which sin goes on entering the world. Something like a wound that we carry within us, which we tend to hide or ignore, but which we need to air so that Love can thereby really cure it.

In the root of this mystery dwells a kind of obstinate rigidity in not wanting to observe obedience and reverence, in not wanting to abide by a healthy but radical dependence on the Creator, stemming from pride. That is to say, a refusal of the vital orientation presented in the Principle and Foundation. This would be like the root or fount of all other sin, like original sin: the proud refusal of the offer of a relationship of communion. The sin of the angels is rooted in the fact that they wanted to be godlike (deified) when God was suggesting that they become divine; they wanted to ascend when God is love that descends. What is grace (becoming divine) becomes perverted by their converting it into conquest (deification).

b) The second point, which Ignatius calls “the sin of Adam and Eve,” refers to the historical dimension of sin, which has us living in a history of evil and which ends up leading us to living without original justice, that is, once again on the margins of the plan of the Principle and Foundation, separated from the replenishing vocation to which God calls each human being. From the origins of humanity sin has consisted of wanting to usurp the place of God and to decide what is good or bad in an autonomous way – that deified pride once again! This unleashes a force which severs relationships and solidarity, allegiance and brotherhood: to return the sword to God only leads to isolation, hatred and exile. This generates a solidarity in evil in which we all form part and in which we are all living nowadays.⁹

8. It is best to remember that Biblical language concerning angels is poetic. Biblical authors are not so much interested in the reality of things as in their meaning; because of this, to speak of angels is to speak of a “reflection of God in human existence,” of the friendly closeness of the Transcendent through mediations or mediators. When therefore Tradition speaks of the “sin of the angels” it projects the experience of a human problem on the angelic world: when all mediation rejects the offer of communion with God, light becomes darkness and grace becomes evil. And Tradition attributes this sin to the “free will of angels,” with which the root of this – pride – is singled out. As Augustine says: “lit up by the light that created them, they became light again and were called day [...] if the angel turns away from Him [...] it is no longer light in the Lord but instead darkness in itself” (*De civitate Dei Libro XI*, chapter 23, no. 28-32). This is what happens with humans.

9. It might be useful here to draw a parallel with the tree in paradise which provokes a predatory and possessive lust, and the tree of the cross, the greatest expression of all that is opposite: a loving commitment in service for communion.

c) The third point, which Ignatius calls “particular sins,” becomes a presentation of the socio-structural dimension of sin which has taken root in our structures and contaminates, seduces and drags us all along with it, converting us into executioners and victims at once. The idea is that this itinerary of structural evil reaches the exercitant with such strength that he cannot stop saying and feeling: “I too am made of this human paste” (weak, petty, blind, self-deceiving...) capable of disowning the Love received. It would be best for the exercitant to tell himself something along the lines of: “The messy momentum of pride and deification also reaches me: I participate in this momentum which ensures that my life – humped over myself – my living – locked into myself – and the life of others comes to be a hell.” It is the recognition that a structure of evil and sin contaminates us and that, in turn, we contaminate the structures that we come into contact with.

2.4. In the End, Create a Colloquy [53-54]

At the end of the meditative prayer, Ignatius suggests we dwell on a colloquy that he defines as such: “We do this properly by talking, like a friend talks to another or a servant talks to his master” [54].

It seems, then, that he is requesting a double disposition: on the one hand, reverence, as we are not before anyone, but instead before our Lord, and, on the other hand, friendly trust, given that we are not before a powerful dictator, but instead before a great Friend. In other words, we are before a closeness which transcends us or a close and intimate Transcendence.

From these provisions, it is about communicating with our Lord and Friend, with affection and from the heart, what we have felt internally and in depth in the meditations, “whether it be asking for grace, blaming ourselves, communicating our affairs, wanting advice...” [54].

The place of the colloquy is before our Lord crucified for me. This is where I may express the shame and turmoil felt in the meditations, with the secret hope that there, where the Lord Jesus appears in kenotic obedience to the Father’s Love, a rift may open that illuminates the way to confront and break away from evil and sin.¹⁰

Then, our gaze turns from the Crucified to ourselves. This is not about a gaze centred on our own ego which had not measured up, or on our own self-blame. Rath-

10. The framework of this shame and confusion seems like a dead end, and reflects what Ignatius lived through in Manresa and that led him to cry out to God: “Help me, Lord, for I find no remedy in men nor in any creature [...] You show me, Lord, where it lies, and even if I have to go in pursuit of danger so that you give me the remedy, I shall do so” (*Autobiography*, 23). This was the desperate state that Ignatius’s good found itself in.

er it is desirable that in this moment, as we look at ourselves, we feel ashamed and confused at sensing the disproportion between what I have done and what the Lord has done for me, and that I do not feel paralysed by this, but rather encouraged to reply: What have I done, what do I do, what am I going to do for Christ?

It should be noted that this is not about doing what the redeemed do, but rather doing what those who have felt themselves welcomed and embraced do; this is not the action of those who go about the world striding and saving, but the action of those who are humbly grateful. It is going about our business as one who has known how to receive, who has sensed in Jesus's cross the merciful offer of God the Father and who has allowed himself to be reached by this offer. Because he who goes about his business without having received usually does so badly, usually only gives to impose himself, to assert himself or reach the pinnacles of power, to establish his circle of admirers. In contrast, he who prepares himself to go about his business, knowing that he is irrigated and blessed with mercy, will know how to act and give without offending, because what he will put on the line first is his own weakness, this recognised weakness, but also a weakness he has discovered is accepted and loved by God the Father.

Ultimately, in this colloquy before the Crucified he reveals as much of what we are capable of doing – and with grave consequences – when we live deified in pride as what the unfathomable love of God is capable of doing: coming to search for us in a loving and merciful swoop, in spite of everything. And this for us is a grace which is only explicable from the point of view of an absolute Love, which Paul formulated in an outstanding way: “Where sin increased, grace increased all the more” (Ro 5,20). In other words, the cross reveals sin and also reveals mercy because it is the Word of God for our life, not for our condemnation.

It is best to insist, as a last point, that the colloquy that Ignatius proposes should take place face to face with Jesus on the cross...for my sins. It is not a monologue with our narcissistic wounded ego, nor a sociological debate over structural sin. This would lead at best to an unfolding of very superficial and transitory emotional feelings. It is a dialogue face to face with the Lord, where it will possibly cost us quite an effort to look in his eyes, but which, if we can do so humbly, will perhaps reveal something of his deepest mystery.

3. The Second Exercise: Meditation on Personal Sins [SE 55-61]

If in the first exercise the exercitant was led to plunge into the history and momentum of sin – in which he is involved – now, in this second exercise, he is introduced into a more personal experience – his own sin – and a subtler one, because we tend to occult our own sin by means of the mechanisms of projection and self-justification.¹¹

It is, then, about pondering the malice of personal sin openly and emotionally, so that I can position myself in the world, relate to others, work, see to the things of life [56],¹² and this up to the point of being able, because of this, to experience “increased and intense pain and tears” [55].

The structure and process of meditation is the same as that of the first exercise.

-
11. We have a few Biblical tales that illustrate this reality very well. “Concealment by projection” is suggested by the tale of David, Uriah and the prophet Nathan (2Sa 12,1-24): David sees the sin in the other very clearly, but ignores his own completely; he needs someone from outside to reveal it to him. “Concealment by self-justification” is found in the tale of the Pharisee and the tax collector (Lk 18,9-14): prayer is to the Pharisee not only the excuse to reward himself before God, but also arrogantly to condemn all those who have not fulfilled their duties, putting himself above them and breaking fraternal ties.
 12. In this no. 56 of the Exercises, to help “ponder the evil of personal sin,” Ignatius invites the exercitant to focus on himself and conjure, that is, to see “the place and home I have lived in,” and with that, the relationships that developed therein, “the conversations I have had with others,” and, therefore, my way of speaking perceiving, feeling, and “the office I have performed,” and thereby my way of working, filling time, being productive...

3.1. Preparatory Prayer and Preambles

The preparatory prayer that Ignatius proposes is also the same as that of the first exercise. The same applies to the composition of place.

The second preamble is “to ask what I want.” Here this will be “increased and intense pain and tears for my sins” [55]. We ask for this because Ignatius is aware that this is about a gift, or hopefully a gift of quality (not only “pain,” but also “increased and intense”). At heart, we ask for the gift of consolation: “I call consolation [...] the experience of tears shed for love of his Lord, either for the pain of his sins, or for the passion of the Lord” [316]. And consolation is a gift: we cannot force it by wilful strokes: “it comes from above.” Only the experience of “love that comes from above” is capable of shedding light on other messy loves that keep us enchained and which are the cause of our undoing, and to bring about tears of admiration and gratitude in us for such overwhelming mercy. For this, in the discernment rules, Ignatius says again: “I call consolation the moment when there is some interior motion in the soul, with which the soul is ignited in love of their Creator and Lord, and consequently, when nothing created on the face of the earth can love in and of itself, but instead in the Creator of all things” [316].¹³

No bitter tears are thereby called for. Bitter tears proceed from living our sins (or whatever) centred in ourselves and they do not reflect an internal situation of consolation, but rather desolation. Sweet tears arise when we live our sins (or whatever) in relation to the Lord. So yes they can be the expression of an inner consolation that can gain access even in the breast of sin and pain.

In our desire to experience tears and pain regarding our Lord, an element insinuates itself into this petition which will go on to become a constant throughout the exercise: the contrast between my sinful pettiness and the overabundance of God’s mercy. A contrast which invites us to delve into not only the quantity of my sins but also, emotionally, into their quality.

13. Saint John of the Cross expresses something similar in chapter I of *The Ascent of Mount Carmel* (I, 14.2): “For in order to conquer all the desires and to deny itself the pleasure which it has in everything, and for which its love and affection are wont to enkindle the will that it may enjoy them, it would need to experience another and a greater enkindling by another and a better love [...] to the end that, having its pleasure set upon Him and deriving from Him its strength, it should have courage and constancy to deny itself all other things with ease.”

3.2. The Points or Material to Take Into Consideration for the Body of the Prayer [56-60]

a) The first point [56] invites us to consider the process of sins. A process is not the same as book-keeping: it refers to roots or fundamental attitudes that go on developing and that, later on, will spill over into specific actions. It is not, therefore, inviting us to prepare ourselves for confession or for a thorough and detailed remembrance of our own sins. It is simply inviting us to remember, not in morbid, scrupulous, detailed or narcissistic retreat, hunched over ourselves, but rather by coming to sense the seriousness and malice in our existing background and that can go on destroying our own lives.

On the other hand, Ignatius seems to present the process of sins as something that has more to do with our relations to others than our relationship to ourselves; for this reason, he invites the exercitant, as we have already said before, to frame it in a historical-social context: places, time, relationships, work or professional life...

b) The second point [57] consists of pondering how in sin there is “hideousness and malice [...] even when it was not prohibited.” That is to say: something can be legal, but not moral and thereby evil and hideous; it can be permitted, but go on being evil and hideous.

Hideousness is opposite to beauty and evil opposite to goodness. This way, he is leading us to understand that what is at play in matters of sin is the attack against the image of God (Beautiful and Good) that exists in our person and which leads – as far as it refuses to be capable of loving – to corruption and self-destruction.

c) The third point [58] invites the exercitant to look at who I am, reducing myself. This is a whole imaginative exercise that leads the exercitant to go diving into the knowledge of his own insignificance, feeling ridiculous and misplaced in this sinful environment which snares him inside.

This imaginative exercise goes on progressing through different examples, in which a comparison is always offered:

- First it is about looking at who I am (the exercitant) in comparison with others. From there his feelings of security and grandeur can be dismantled, and a calling and desire to live in humility, in other words to live more in truth, can be activated. At heart, this is the comparison that Jesus offers Simon the Pharisee in his home when that sinful woman bursts in: she – Jesus goes on to tell him – expressed much more love than you because she also knew herself much more pardoned and loved than you do (cf. Lk 7,36-50).
- In the second viewpoint, what is compared is human reality with heavenly reality. To grasp this, it is possible to highlight the distance there is between what we believe we are and what we really are, which, in turn, can dismantle our desire

for self-importance which is so often arrogant. This is the comparison that Jesus proposes Peter when the latter dares rebuke him for announcing the possibility of the passion: “You do not have in mind the things of God, but the things of men,” (Mk 8,33) he tells him.

- In the third place, he suggests we look at all of creation in comparison with God, concluding with a question: “I alone, what can I do?” As we said in the presentation of this booklet, we are touching the neuralgic point of the five exercises of the first week, and for this I am going to dwell a little longer on this point. We are not referring here to a solitude of a psychological nature (feeling ourselves abandoned, companionless...), but instead it could only be translated here as something similar on my own, with my own strength, without depending on anyone else, on the sidelines of God, etc. This vital attitude ends up leading to a lane with no way out where we end up shouting: “Separated and on the sidelines of my Creator and Lord, abandoned to my own strength, my life ends up not being anything, and my desolation is total!”

And here we are touching on what we go looking for this week on behalf of the exercitant: the experience of recognising plainly that we are fragile, limited and sinful, that we need God’s loving mercy. Because approaching the reality of our own sin from pride and arrogance and our own wound only leads to the desperate sensation of always stumbling over the same old stone, with a sort of internal temper tantrum of not being able to reach wherever we wanted to or overcome whatever we claimed we would overcome: ultimately, to the sensation of impotence and despair. On the contrary, if we consider our own sin with the merciful look of God, the same look that is reflected in Jesus on the cross, the same that reveals that true love does not opt for punishing or condemning when it is cheated or offended, but rather it seeks to reconquer the sinner by rebuilding him within, it mobilises and moves him to conversion. In the first case, there is no real pain for our own sins, but rather wounded pride from our failure for not shaping up. In the second case, the desired and desirable pain is purer and more sincere because it knows that it is not self-love that is wounded, but rather true love.

This difference is well expressed in the reactions of Judas and Peter after the arrest of Jesus in the olive grove. Judas is aware of the evil he has committed and returns the money they had paid him for his betrayal, but this evil only has him confront his own wounded pride alone, he feels that “not even God could forgive that” and ends up committing suicide (Mt 27,3-10). Peter, for his part, is also conscious of the evil he has committed, but he allows himself to be watched over by Jesus (Lk 22,61). This being watched over reveals to him that “alone, nothing can come about,” that his claims of following Jesus even unto death (Lk 22,33) were no more than an absurd arrogance

that masked a tremendous fragility. However, it is also revealed to him that “Where sin increased, grace increased all the more.” Embraced and transformed by this, in time he will be capable of, not taking his life, but of giving it in earnest.

Finally, there exists a third watching over ourselves and a fourth. From the experience of having grasped that alone, without Mercy, I am nothing, we cannot thereby scrutinise ourselves with the harsh words of the Ignatian text: “My bodily ugliness [...] like a wound and abscess [...] poisons so very foully” [58]. And it is right that he feels this way because then he can come to taste and feel more radically the loving overflowing of the merciful Love that is God.

a) The fourth point [59]: Given that alone I can be nothing, it is best that the exercitant also considers who it is who shows me this infinite mercy, who is God against whom I have sinned, and considers how absurd it is trying to compare ourselves with Him, trying to usurp His place, or come into existence by oneself in the centre of the universe. Such a claim is turning what is eligible in the Principle and Foundation upside down, and considered carefully, converts the subject into someone ridiculous in their conceit, before which he does not know whether to laugh or cry.

b) The fifth point [60]: The result of what was meditated in the previous points is this kind of astonished cry or admiring exclamation with an increasing emotion on realising that, in spite of all of my claims to deification (sin), God preserves me so that I can experience in everything a relationship to myself in order to become divine (mercy).

So the exercitant, if he allows himself to gather and embrace this mercy experienced in the same core as his sinful reality, gives free rein to his gratitude and falls on his knees before the Incomprehensible Mystery of Mercy: I am a sinner and yet God loves me without me deserving it! This is the attitude of that Roman centurion who tends to Jesus with faith and whose words we remember at every Eucharist before Communion: “Lord, I am not worthy [...] but only say the word [...] and I shall be healed (cf Mt 8,5-13).

3.3. The Colloquy [61]

The logic of this procedure flows into the “colloquy of mercy” giving thanks because God has preserved my life up until now. It is to be noted that Ignatius does not dedicate any particular exercise to meditating on God’s mercy, but noted also that this same mercy has been present, like a kind of connecting thread, in the whole process.

The exercitant is invited to consider how he who was crucified reveals how God does accept the human condition. Whilst I live my stupid desire to be god, what God desires is the plenitude of my humanity, and this way he saves me and liberates me

from the lie in which I am pledged to living. And he looks on me like a promise. This is how Ferran Manresa explains it beautifully in a text that could well be a good synthesis of what has been worked on throughout this second exercise: “To feel and accept oneself as a promise: loved by God including in our own ambiguity, even as this reveals the weakness that we are and that can be strengthened by the Lord’s action, that his Spirit has poured out into our heart, knowing our weakness, our deficiencies and our evil. This is what allows us to live without ignoring our evil but without letting ourselves be beaten by it. He allows us to live in hope: God has wanted to love our reality.”¹⁴

14. MANRESA, Ferran (1989). *Una larga marcha. (A long walk)*. Santander: Sal Terrae, p. 86.

4. The Third Exercise Is a Repetition [SE 62-63]

The transient does not usually leave any trace; only that which we cherish more deliberately and that we come to love leaves a trace. For this Ignatius now invites the exercitant to come back to harmonising with those motions and thoughts that throughout the two previous exercises left the joy and peace of consolation in his soul, or the restlessness and dismay of desolation, tears shed in self-centred rage, or tears shed in the feelings of shame, confusion and pain for injuring love, and nevertheless knowing that his mercy has reached us.

4.1. The Repetition

To repeat is to come back to these felt experiences in order to recognise them, accept them and incorporate them at the deepest level. It is to venture forth along the path of “tasting and feeling” [2]. And for this it is best to pause, to rest in these interior movements we have received, to go on assimilating the Word that they carry from God himself.

In this moment of the process, it is about calmly going back to the previous exercises, trying to perceive what turned out to be essential for each individual and returning to reconsider this through a way of praying that is more simplified and centred in what is crucial; at a more leisurely and unhurried pace concerning the imaginative meditation of the previous points (which were more hectic). This is not, therefore, a going over old ground, exactly the same as the first time. It is not so much about returning to the meditated material as returning to the feelings which that material aroused.

To understand what is expected from this repetition we can provide another instance by comparing the prayer method process of the *lectio divina*. This method be-

gins with a reading¹⁵ with which the individual receives the form and smell of a solid meal. Then he goes on to meditate, chewing, mashing, incorporating this meal in himself. Up to this point this is what the exercitant has basically achieved in the exercises. The following steps are those of prayer, where the digested element is savoured by the palate, and contemplation, where his whole being revels in the experience. Well then, after the first two steps undertaken in the previous exercises, here, in their repetition, it is more about experiencing the phase of the oratio and, later, as we shall see, the *contemplatio* which would correspond to the following exercise proposed by Ignatius and that he calls “the overview.”

Therefore, it is about going on to acquire a taste and a sensitivity for the Gospel which will empower the exercitant in distinguishing between good and evil, what helps and what hinders, what enables him to grow and what blocks him on his path experiencing the depth of sin and mercy. It is to be noted that this is about acquiring a sensitivity, a taste, not a concept or theoretical knowledge: nobody has ever got drunk on thinking about alcohol, only on tasting it!

4.2. The Triple Colloquy

What is novel in this third exercise which is repeated is the form that is proposed for addressing the triple colloquy. More specifically, the exercitant is invited to ask for three things:

- First: “Internal knowledge of my sins.” Internal refers to tasting, with our senses and within our bowels, the roots of my sins, roots which destroy the worthy creative work of God and pervert his original plan of plenitude in life for each and every one of us. Precisely for this reason the sins are hideousness ad malice, because they involve a serious, frontal and conscious deterioration of our relations with ourselves, with others, with nature and the cosmos, and with God.
- Second: “Internal knowledge of the turmoil of my operations,” that is, of those attitudes or tendencies which, without being sin, are not evangelical and lead me to weave alliances with them instead of aligning myself in an evangelical direction. Consider, for example, that inertia that drags us into a growing selfishness, or towards a generalised laziness before any proposition or change, or towards a way of living, thinking, feeling and acting superficially, or towards a rushing into things in the thick of the moment to express opinions and judgements, or towards a zeal to be efficient at whatever cost, or towards an unconfessed search

15. Normally, we refer to a prayerful reading of a text, but today we could also refer to the prayerful reading of an image, of a piece of music...

for the limelight as a way of placing ourselves in life, or... The list could be very long. Whatever the case, it is also important to savour delicately what these tendencies can become within us – which might well have appeared in some form in the previous exercises. And to develop greater awareness of how, dragged into these operations, we grow more and more displaced, at times almost imperceptibly, from our vocation of becoming divine towards deification. Many times our life resembles an unbridled horse, which, left free to roam, is as much capable of leading us to the right path as it is to the precipice. In this way, realities which in principle are noble and good, such as having a strong personality or being a peaceful character, if they fall into disorder can degenerate into personalities which, in the first case, go through life stomping on others or, in the second case, end up ambiguous personalities which are incapable of committing themselves to any just cause.

- Third: “Knowledge of the world, of mundane and vain things,” that is, the anti-evangelical which swarms in the world, in the environment in which we move around, in the socio-economic criteria that prevail, in the ideological and cultural trends that hold sway, in the political practices that take a stand... It is good to know and experience all this sensitively, which the exercitant will also have realised in the previous exercises, and which become more specific: the mundane spirit appreciates efficiency, whatever the cost; he often prefers to steer activity towards business more than offering a service; so many times he desperately searches for prestige and fame, even at the expense of respecting others; he tends to appreciate others for their image and for the status gained through them, etc. These criteria convey an anti-evangelical flavour even as they go on generating a global structuring which heads in the opposite direction to that proposed by the Principle and Foundation. What is more, they have considerable capacity to contaminate us from within and drag us down.

This “internal knowing,” in its triple dimension, that we go on seeking would be the equivalent of something like a profound perception and sense of smell to discover or unmask what in ourselves can wander off the path and turn us away from God’s wish. And, once we know this, it is about going on to feel:

- Confusion: because we face a reality – that of sin and turmoil – that we know only too well. It is best to allow ourselves to be troubled by this. It is best for us, as it was for David (2Sam 11-12,15), to be taken aback by the grace and mercy of God, who can appear in the shape of Nathan, who allows us to open our eyes and to savour the reality ostensibly known.
- Shame: because we face a reality that is very much our own, very human. It does not only belong to them, to other people, to others. It also belongs to me. If we

are honest, we have to recognise that our inertia leads us to disguise our sin and turmoil, or to justify it or excuse it with a thousand pretexts.

- Abhorrence: because we are before a reality that is not theoretical, but which instead is alive and active. It reaches us through our senses, not through ideology. To feel abhorrence is to awaken our senses and emotions and to let them become evangelised and transformed. Likewise, as sin and turmoil are not abstractions, but instead something quite real, which harms and causes pain. And we should not consent to allowing it to dull our sensitivity in the face of it.¹⁶

16. In the 1980s, in the Bellvitge district of L'Hospitalet de Llobregat (Barcelona), there was a cinema called Lumière, a typical local cinema with continuous screenings. You only had to enter the hall, the general stench had you take a step back and it was quite a challenge to the senses to take in that delapidated hall, with its floor full of pipe remains, popcorn bags, etc. But above all in the cold winter afternoons, when outside it was already dark, inside that hall you gradually discovered you were more and more comfortable and even at ease: it was the warmth of a shelter, they put on another film, you were enjoying yourself...and soon enough you forgot the dinginess of the place. With sin and turmoil something similar takes place: how easy it is for us to dull our own sensitivity!

5. The Fourth Exercise Is “Summing Up” [SE 64]

To develop the image that we introduced in the previous exercise, here it is about “tasting the food received.” Said in other words, it is about delving into the most hushed over and intimate regions in the mystery of evil and mercy, in which we have been making progress through the exercises. The aim would be to acquire a kind of global vision of our experience (findings, goals, fears, illuminations, directions...).

Here what is important is not scope, but depth; it is not speech, but rather an admiring silence. Ignatius refers to this when he defines this summary as an “assiduous flowing into the reminiscence of contemplated things.” And it is suggestive to take note that “reminiscence” is singular and “contemplated things” are plural: we are looking for unity in the dispersed, condensation, not adding anything but rather eliminating until we are left with the substantial, with that in which we have found substance, the word for daily living. For that matter, in human life the substantial, vital elements are usually few and simple, but they are those which really constitute the individual.

So then, the summary proposed here is a method of praying where a kind of gentle rain –not that of a downfall!– drips gently inside and gradually comes to permeate our heart.

6. The Fifth Exercise Is the Meditation On Hell [SE 65-71]¹⁷

We need to recognise that today certain problematic issues accompany this exercise. Up until now Ignatius has gone on leading us – actively or passively – in our experience of the reality of sin – structural and personal – without camouflaging it and placing it open and exposed before the outstretched arms of the Crucified, which is the clearest expression of the Father’s loving Mercy for us, a mercy which is not flabby and obsolete, but vigorous and rallying. This being as it is, it now seems puzzling that Ignatius should place the exercitant in front of a meditation on hell, among other things because the possibility of this hell would seem to call into question precisely the same mercy of God and the Good News of salvation offered for everyone in Jesus.

6.1. The Expected Result

In our collective imagination, the effects also exist of a pastoral practice that was not so distant in which abusive use was made of hell to generate fear. These problematic issues become more complicated with the fact that we are faced with a text whose language and theology date back to the XVI century, so that today they can seem out-dated.

Perhaps the easy option here would be to simply leave out this exercise. In this moment of the spiritual proceedings this would also be the easy option for those who accompany the exercitants. Avoiding this option and respecting the text, I believe that we can try not to leave the exercise out, but instead to adapt it: an adaptation that

17. To provide a commentary on this exercise, I shall follow the excellent publication by Josep Giménez that appeared in no. 52 of the same collection: *El mal y la misericordia. La meditación del infierno* (June 2008). (*Evil and mercy. A Meditation on Hell*)

does not subtract either the text's vigour or its internal impetus, an adaptation that, in the first place, presupposes that when we speak of hell we are not trying to draw up an anticipatory report of something that will take place one day, after death, but that we are revealing a very present reality and situation, which we often encounter. Considering what happens in our world and considering the frequent murkiness of our own hearts, this adaptation is not especially complicated, as there are many hells that we go on creating and that do not allow us to go on living in a kind of spiritual innocence, nor do they allow us definitively to wipe from the map the possibility that humankind, openly implacable, chooses to live his life alone and distanced from God in a definitive way.

Seen from this perspective, we can perhaps discover a basic insight in this exercise that Ignatius can only present us with the language and theology of his era. At heart, this is about an invitation to preserve a responsible faithfulness to the Love received and to the experience of Mercy which, as the exercitant might possibly have perceived, were offered him precisely when he delved into the heart of these infernal shades and that he himself and his world created.

Furthermore, as our Credo points out, this Love and Mercy descended and carry on descending into those hells through the Crucified. Hells, then, that we are not to place only in the hereafter, but rather above all in the here and now of our present, an infernal here and now that creates victims. The victims that sin, turmoil and evil produce are caringly borne and mercifully embraced by the Crucified in descending to the lowest state, to the most detestable and abhorrent in order to save everything from the rock bottom. He is the victim par excellence, the Lamb of God that takes away the sin of the world (Jn 1,29). His cross allows us to sense the depths to which our evil descends and into which reach God's merciful Love. Only by descending to the bottom of everything (hell) can Jesus bear everything (beginning by the lowest) and save everything (beginning by the last).

So the exercitant can grasp all of this, Ignatius proposes this meditation which has a markedly sensitive character, as he invites all the senses to enter into play. Beyond any discussion of whether this is about applying the senses (a practice which is more a characteristic of the second week [120-126]), we need to salvage Ignatius's intention: to help us to educate our sensitivity so as not to confine ourselves to mere intellectual musings and so as to allow our emotions to enter into play in our prayers.

6.2. The Preambles

Implying the usual preparatory prayer that has gone on accompanying all of the meditations along the journey, Ignatius presents two preambles:

The first is the composition of place [65]. By inviting the exercitant's imagination into play, he suggests he place himself in hell, in one of those places where you can experience your loneliness and your distance from God the Father in a radical and absolute way, and consider its abysmal immensity: its length, its breadth, its depth.¹⁸ These words that Saint Teresa composed also express this place very well: "I understood it to be the Lord's great mercy that the Lord wanted me to see with my own eyes where he had delivered me from, in his compassion." (*The Book of Life*, chapter 32, no. 3).

The second is to ask what I want [65]. What is asked for here is the grace to preserve the fidelity of my love before the Love of God ("so that he does not forget me.") I think that we could translate this petition faithfully like this: "So that he does not forget me in the Lord's mercy, because I am weak and a sinner." It is a whole exercise in humility which reveals an awareness that we cannot "forget so much good received." I believe that this desire and this conscience is what our Risen Lord is trying to awaken in Peter in the lake, when he asks him three times, "Do you love me?" (Jn 21,15-17). On the one hand, he is reminded of the hell that he experienced and the bitterness of his weeping when he denied the Lord and distanced himself from Him to an extreme. He also recalls Jesus's gaze in that moment, a compassionate, unreproachful one, in spite of everything. A gaze that comes back to him now and that inspires him and offers him confidence in spite of everything ("feed my sheep"). Behind Peter's reply – "Lord, you know that I love you" – we get a sense of what he really wants, is looking for and needs: "Lord, you know me and you know my weakness and sin; you know that I am as capable of loving you as of denying you, do not allow me to forget your mercy or to go back and fall into my old hells again."

6.3. The Five Points or Material to Take Into Consideration for the Body of the Prayer [66-70]

In the clear knowledge of what he is looking for, Ignatius encourages the exercitant to work and put the five internal senses of the imagination into play, so as to be able to experience properly what perdition must feel like. This perdition is no other than "turning our back on God," refusing his offer of communion and opting to live all alone as we see fit. An option that ends up generating in oneself and everyone around us infernal situations and realities. A situation and reality which Saint John describes very well ("Anyone who does not love remains in death," 1Jn 3,14) and that can be

18. These features can be read in contrast to Eph 3,14-19, where Paul speaks of the breadth, length, height and depth of God's love manifested in Jesus Christ. In this sense, hell would be that state of maximum distance from the Love of the Father offered (and delivered) in the Crucified.

highlighted by comparing and contrasting it with the reality derived from our openness to God's mercy and love for which we were created, and which was expressed so well in the Principle and Foundation.

In all, it is about helping the exercitant to develop an awareness of what may happen when we live in the refusal of this love of God, to put ourselves in the shoes of those of someone who is not saved and to be able to ask ourselves: "What would I be if from obstinacy and conceit I should be excluded from the love of God?"

Ignatius introduces this with sensitive and tremendous words: "To see great fires," "to hear weeping and screaming," "to smell putrid things," "to taste bitterness," "to touch the fire that scorches." Dorothy Day introduces this in an up-to-date but suggestive way, in a text that I believe is worth reproducing here:

"Let those who talk of mildness and sentimentality come and live with us in the cold, unheated houses of the suburbs. Let them come and live like criminals, drunkards, the degraded and the perverts. Let them come and live with the rats, the bedbugs, the beetles, the fleas. Let their skin freeze from the cold, rot from dirt; let their eyes grow mortified at the sight of human excrement, or of eyes, nostrils and mouths mutilated [...]. Let their sense of smell lose all keenness at the stench of waste, degradation, rotten flesh. Yes, this stench of sweat, blood and tears which so many well-off people speak of so lightly without having come near it.

Let their sense of hearing be deafened from listening to so many harsh voices, those screeches of people who are continuously coming and going, and who live piled on top of each other with no hint of privacy. Let their sense of taste seize up from that food that is not enough, cooked in huge quantities for hundreds of people, from those rough plates whose smell of food is so often so repugnant [...].

[...] Because all of these realities speak to us of the wounded Body of Christ. Truly, they speak of the wounded Body of Christ: the torture, the domestic violence against women, the death corridors, the sexual abuse against minors, abortion, anorexia, bulimia, violations, adolescent pregnancies. The Body of Christ embraces the drug addicts who pass by, their bodies infected with AIDS, wandering through the city streets; it embraces those children with their bellies swollen from hunger and thirst; it embraces those bodies torn apart by mines or bombs, those wounded bodies of workers in the underground economy; those bodies of beggars lying down on street benches and those of convicts imprisoned in obscure jails [...]."¹⁹

19. DAY, Dorothy. *Catholic Worker*. February 1942.

6.4. The Colloquy [71]

Ignatius suggests we end this exercise of a meditation on hell by inviting the exercitant to give thanks for the experience lived in the unconditional mercy of the Father offered in Jesus Christ, which generates freedom and salvation in us. It is a colloquy before God's justice. But in God justice is not like our own; it is synonymous with mercy.

6.5. The Necessary Adaptation [72]

This section ends with a note [72] in which Ignatius offers an essential rule: the adaptation of the Exercises to the condition and personal situation of the exercitant. Here the skill of the person who accompanies the exercitant is fundamental. He will see if it is best for the exercitant to spend more or less time on the exercises of this first week. And it is best to do this by letting himself be guided by the expected result: to feel that our own life is only enabled by the mercy of God, to whom the exercitant wishes to conform in gratitude.

7. Involvement, Humility and Joy

To conclude it is best to highlight three main strands that run through the five exercises of the first week.

7.1. An Ever-Increasing Involvement

I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you. (Jn 15,15-16).

These exercises urge us to delve into the reality of personal and structural sin from a deeper premise, which is our involvement in an increasing communion that the Lord seeks in us. He seeks us because he loves us. And because he loves us, he wants to support us along the way on our vital pilgrimage, in an involvement that is ever-increasing and ever more liberating, consisting of service and praise (Principle and Foundation).

It is from this premise that we seek to help the exercitant to feel internally how worldly sin and his own personal sin frustrate him in this invigorating involvement. And also how the Lord is calling him, again and again, to rework and realign this involvement that comes from afar. This is what we call mercy.

7.2. The Humble Avowal of Our Own Evil and Turmoil

I do not understand what I do. For what I want to do I do not do, but what I hate I do [...] Who will rescue me from this body of death? Thanks be to God – through Jesus Christ our Lord! (Ro 7,15.24-25).

Here is the humble avowal – that masks nothing – expressed so well in Paul’s words. In this week the exercitant can grow in humility and also in truth. His truth is that he is ambiguous, fragile, limited, like Peter, as capable of loving as of denying his Lord. His humility is the peaceful recognition that he will not break out from his wickedness through the strokes of his own will, that his fortress is not his own fortresses, but rather the love of God as manifested in Jesus Christ and pledged to support and free him.

From this perspective, when we confront our own evil, we feel capable of transcending the desperate guilt that confines, blocks and paralyses us, transcending the arrogant pride that in such moments feels dejected and wounded in its own self-love, wallowing in the impossibility of breaking away from this evil with our own strength. Beyond all that, we shall be able to live our turmoil and our sin from the basis of a hopeful realism: God continues in his pledge, in spite of everything, to go on sustaining this loving involvement with him in all things.

This is what we also call mercy.

7.3. A Deep-Rooted, Rallying Joy

I have told you this so that my joy may be in you, and that your joy may be complete.
(Jn 15,11).

The experience of this mercy from God for us, when it is felt with depth and sincerity, is capable of rallying the exercitant’s energies and emotions. The exercitant could end up saying: “In spite of everything, I am very much loved; in spite of everything, I can go back to working on how to take care of this involvement and reconciliation with God, with myself and with all of reality.”

What is more, this experience is a bearer of great joy, comparable to that of the man who found a treasure (Mt 13, 44). The happiness at discovering that the involvement that God seeks from each of us is not of a contractual nature, and so, it is not so much about us having to “list our sins and good deeds,” but rather about a loving relationship, where love tends to go on overflowing in ever more bountiful ways, delights our heart and urges us to communicate and reveal the mercy we experience, like streams, rivers or channels of the same mercy.

'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.

Guides Collection

10. *The Art of Friendship in Saint Ignatius of Loyola*. Josep M. Rambla
11. *Ignatius Loyola: A Life Journey*. Carles Marcet
12. *Attracted By God: 49 Spiritual Practices*. David Guindulain
13. *Apostolic Discernment in Common*. Josep M. Rambla and Josep M. Lozano (eds.)
14. *The Fullness of Time*. Josep M. Lozano
15. *The Contemplative Phase of the Ignatian Exercises*. Franz Jalics
16. *Ignatius Loyola: Accompanied, Companion and in Companionship with Others*. Carles Marcet
17. *Living in the Spirit*. Fernando Manresa
18. *"Born in the Likeness of Men" (Ph 2:7)*. Josep M. Rambla
19. *I Alone, What Can I Be?* Carles Marcet

All booklets can be downloaded from internet:
www.cristianismeijusticia.net/en/guides

Cristianisme i Justícia
Roger de Llúria, 13. 08010 Barcelona
(+34) 93 317 23 38 • info@fespinal.com
www.cristianismeijusticia.net

