

The Spiritual Diary of St. Ignatius

(February 2, 1544 to February 27, 1545)



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Spiritual Journal Of Ignatius Loyola

February 2, 1544 to February 27, 1545

Translated by William J. Young, S.J.

Introduction

In the *Spiritual Journal* we have a document which gives us a fuller introduction to the soul of St. Ignatius. It unrolls an impressive panorama of the peaks of the sublime mysticism. If these pages had not been preserved, a profound aspect of Ignatian spirituality would have remained hidden, and we should scarcely have guessed the heights to which our Lord had raised him.

This singular document offers us, besides, another advantage. It brings the interior life of Ignatius into focus, separating it from the external aspects, which, glorious and full of merit as they are, cast shadows which prevent our contemplating the life in its full light. This perhaps is one of the deeper reasons why, in spite of the abundance of testimony which we possess of the holiness of St. Ignatius, it has taken so long to trace his true profile. The magnificence of the works he achieved takes one by surprise. His gifts as organizer, as inspired strategist, demand recognition in the study of his character. In his *Autobiography*, in which the saint bares the secrets of his soul and reveals to us the principal graces which God granted him, among others his visions of the Trinity and his mystical gifts, he does not light up his interior with the flashes of the *Journal*. The great external enterprises of his life, which are narrated, do not allow the mind to fix its attention directly on the secret life of the saint. Here, however, we enter into the most hidden precinct of Ignatius' soul. We discover his most intimate relations with the Most Holy Trinity, without any external factor overshadowing the vision of his interior.

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In order to allow us to contemplate the soul of Ignatius with the clearest possible vision, God wished to transmit to us this treasure in its original form. Indeed, it is the only autograph writing of importance left by the saint. Outside of a very few letters and his deliberations on poverty, everything else has come down to us in a more or less perfect copy. Even the best copy of the *Exercises*, despite its bearing the title of autograph, is a copy made by a secretary, although used and even retouched in certain points by Ignatius himself.

The *Spiritual Journal* comprises two copybooks. The first, of fourteen folios, contains the account of the forty days, from February 2nd to March 12th, 1544, which he devoted to the election of the kind of poverty to be practiced by churches of the Society. The second embraces his spiritual experiences from the following day, March 13th, to February 27th, of the ensuing year, 1545.

St. Ignatius must have written many other fascicles like these two which providentially have been saved from destruction. There was the "rather large bundle of notes," which he showed to Father Gonzalves da Camara, from which he read a few paragraphs, but of which he was unwilling to let him have "even a little," as Father da Camara desired. It would be difficult to identify them with the twenty-five folios of our two copybooks.

The saint's contemporaries knew these precious manuscripts, and made use of them after the death of St. Ignatius. Father Ribadeneira, in his *Life* of the Founder of the Society, copied a few fragments. So did Bartoli and Lancicius. Other early biographers also speak of this document and transcribe a few short paragraphs, but they take them from the authors already mentioned. A priest of the diocese of Leija, John Viset, translated it into Italian. But in spite of this, the *Journal* continued unpublished until the end of the past century.

The first to publish it was Father Juan José de la Torre in 1892. But he published completely only the first book of the forty days. Of the second, he gave only a few brief fragments. In 1922, de la Torre's text was published in German translation by Father Alfred Feder, who added a valuable introduc-

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tory study and a good number of notes to his excellent translation.

The complete *Journal* was not published until 1934, when it was edited by Fater Codina with the help of Father Dionisius Fernandez Zapico, in the first volume of the *Constitutiones* in the *Monumenta Historica*. This critical and carefully worked out edition gives us an exact reproduction of the original text. In the critical apparatus are found a few paragraphs which were cancelled by St. Ignatius. It also points out various corrections.

Finally, Father Victoriano Larrañaga, in the *Biblioteca de Autores Cristianos*, published the precious codex in 1947, following in general the lines of the *Monumenta* edition. In his text, however, he includes the principal paragraphs deleted by St. Ignatius, without calling attention to this procedure in the notes or otherwise. On the other hand, he altogether omits the short lines, or single words, deleted by St. Ignatius himself on various occasions and not restored by any equivalent term in the definitive edition. In an ample introduction he studies the value and significance of the *Journal* and its character, which is especially mystical, collecting the main conclusions of the fundamental work of Father de Guibert, and completing it in detail from other sources. In long and learned notes he clarifies many other points, especially the relations of the *Spiritual Journal* with other writings of St. Ignatius, and with those of St. Teresa and St. John of the Cross.*

The work as a whole illumines, as few others do, the mystical features of the saint, and analyzes with great precision of detail the main problems connected with Ignatian spirituality.

Merely to enable the reader without further reference to inform himself of the meaning of the document, and to give direction to his reading, we are going to synthesize the principal characteristics of the *Spiritual Journal*, and to suggest the horizon it offers, especially in the field of mysticism.

* In this Introduction the translator has availed himself of the excellent *Edición Manual* of Father Ignacio Iparraguirre, in the same *Biblioteca de Autores Cristianos*. He has leaned so heavily on him, in fact, that some passages are practically translations.

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The Journal and the Asceticism of St. Ignatius

One of the aspects which become more evident is the identity between the general lines of the asceticism of St. Ignatius and these mystical elevations. Father de Guibert, in a few precious and profound lines, has been able to gather the principal points of agreement between the two fields of St. Ignatius's asceticism and mysticism.

"What is surprising from the very beginning is the complete convergence of the gratuitous favors granted to the Founder with the master lines of his asceticism; or, more exactly, since these favors, at least in part, at Manresa, preceded every formulation of ascetical principles, the fidelity of the ascetical teaching of Ignatius with the directions received from God in his contemplative life. In the *Journal*, as in the *Exercises*, there stands out the same desire to find and embrace God's will, to find it first through interior experiences, without in any way renouncing the use of reason enlightened by faith; the same desire of divine confirmation in the decisions taken; the same devotion to the Most Holy Trinity, and the same respect for the Divine Majesty; the same feeling of infinite distance between God and us in the midst of the most lively effusions of love. In both documents great importance is given to the mediators; in the first place to the humanity of Christ, our leader and model, our advocate with the Father, and after Him, to the Blessed Virgin and the saints, as can be found in the triple colloquies and the great compositions of place. In both writings there is given also the same importance, subordinate but beneficent and useful, to the imagination and the sensitive perception, which do not appear as an enemy that should be shaken off, but as a real, though secondary, help over which we must maintain, however, a constant watch. In both instances, we observe that the same value is given to tears, and that there exists the same power of attentive and penetrative introspection."¹

There is no purpose in accumulating arguments which are to be found in the use of the same words, and in many details of both documents. We prefer to fix the attention on the absolute identity of the substance. In a certain sense, the *Journal*

¹ *Revue d'Ascétique et de Mystique*, 19:133-34.

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is no more than the *Exercises* in action. Under the immediate direction of God, Ignatius has made a model election. He wished, as he himself directs in the *Exercises*, to offer it to the Lord, knowing no peace until he receives abundant signs that it has been favorably accepted. He makes use of the "three times" pointed out in the *Exercises*. It would be difficult to find a more reliable and authentic commentary on this central part of the *Exercises*, which the election is, than these mystical pages of the *Spiritual Journal*.

No less suggestive is another fundamental aspect of this document. In it is reflected the practical manner in which St. Ignatius adapted the essence of the *Exercises* to the concrete realities of life. He applies the principles and norms of the immortal little book, not in a time fixed and dedicated to a retreat and within the limits of the meditations made at such a time, but in the midst of the ordinary occupations of his life. During these very days he was attending to current business, making visits—in the *Journal* itself he speaks of the illustrations he had had in the house of Cardinal Cupis—writing letters, and directing the government of the Society.

Again, we should like to note here still another aspect within these same limits, that is, the projection of the *Exercises* to the terrain of the mystical. In the notes to the corresponding passages in the *Journal*, we shall point out how he twice applies the rule of the third mode of humility to the gift of tears (May 8th and 9th). Reflections are also given, although not so explicitly, of the Principle and Foundation, in his thoughts about respect, reverence and humility in the *Journal*. Moreover, a surprising parallel can be observed between the abhorrence for sin and disorder, in the First Week, and his eagerness for mystical purification and sentiments of shame and confusion before the imperceptible miseries which obscured his vision of the Most Holy Trinity. The liveliness of the Contemplation for Obtaining Love is perceived in his insistent feeling of the action of the Trinity in creatures. In a word, we conclude with Father de Guibert: "We may say that the graces granted to Ignatius, wholly gratuitous and infused as they are, are adapted to the same method already set up under divine inspiration, or that this method itself is no

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more than the echo and the practical translation, for the generality of souls, of similar graces received at Manresa."²

Reality and Characteristics of the Mysticism of the Journal

"We find ourselves," Father de Guibert finally admits, "in the presence of a mystical life in the strictest sense of the word, in the presence of a soul led by God along the ways of infused contemplation, in the same degree, if not in the same manner, as a St. Francis of Assisi, or a St. John of the Cross."³

And the same author writes in his oft quoted work on Ignatian mysticism: "While the *Exercises*, whatever may be the mystical horizons they open up and the adaptations of which they are capable, are in their very text first of all a book of supernatural asceticism, a method of personal effort to submit to the action of grace, the *Journal* places us from the beginning on the mystical level in the strictest sense of the word. The three principal features which theologians agree in considering the essential characteristics of infused prayer, here stand revealed on every page: simple and intuitive vision of divine things, without multiplicity of concepts or discourse; the presence and action of God experienced in the soul; complete passivity in infused knowledge and love, which are given and withdrawn by God with sovereign independence of all our efforts. All the details of the *Journal* are here fully set forth in these masterful lines of infused contemplation."⁴

The intimate friends of the saint saw him as we discover him through the sublime pages of this incomparable memorial. Two witnesses, who are as good as many, will suffice. Father Laynez passes on these confidences which the Founder himself had shared with him: "He told me other things concerning visitations which he had relating to the mysteries of the faith, as on the Eucharist, the Person of the Father especially, and for a certain time subsequently, I think, concerning the Person of the Word, and finally concerning the Person of the Holy Spirit. And I recall that he told me that in these things he was now rather passive than active, which those who are

² RAM 19:120.

³ *La Spiritualité de la Compagnie de Jésus*, p. 27.

⁴ RAM 19:134.

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given to contemplation, like Sagerus, place in the highest degree of contemplation."⁵

Father Nadal speaks even more explicitly: "Father Ignatius received from God the singular grace to contemplate freely all of the Most Holy Trinity, and to repose in this mystery. For, at times he was seized by the grace of contemplating the whole Trinity, and impelled towards It. He united himself with It wholeheartedly, with great feelings of devotion and spiritual relish. Sometimes he contemplated the Father, sometimes the Son, and sometimes the Holy Spirit. He always received the grace of this contemplation very frequently, but in an exceptional way during the last years of his earthly pilgrimage. He not only experienced this most excellent manner of prayer—a great privilege—but in all his works, actions and dealings, he felt, moreover, the presence of God and the relish for spiritual things, just as though he were in contemplation, being a contemplative in the thick of action. He used to explain this by saying that we must seek God in all things. We were able, to the great admiration of all and our great comfort, to see this grace and light of the soul reflected in a certain splendor, so to say, in his face, and in the clearness and certainty of his actions in Christ, from something or other of this grace which flowed upon ourselves."⁶

The mysticism of St. Ignatius is a mysticism that is pre-eminently Trinitarian. This note overtops all the others, so that it catches our attention at the first glance. There is scarcely a page in which he does not speak, in one way or another, of the Most Holy Trinity, the center of all his illuminations. How appositely Father Larrañaga writes: "The same visions of the Most Holy Trinity which will hold this deified soul suspended in contemplation, as though the veil had been withdrawn, will cause to pass before his astonished eyes the most unfathomable mysteries of the Divinity, such as the Divine Essence, the Three Divine Persons in a unity of nature and a distinction of persons, the divine processions, the circuminsession, and so many other mysteries of the life of the Trinity."⁷

⁵ *Fontes Narrativi* I, 139 f.

⁶ *Epist. Nadal* IV, 651 f.

⁷ V. Larrañaga, *Obras Completas* I, 635.

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The second typical note of the mysticism of St. Ignatius rightly observed by all who have studied his spirituality, is that it is a mysticism essentially eucharistic and liturgical, centered in the sacrifice of Jesus Christ. The daily Mass is the center of all graces. And even those which he receives during the course of the day always seem to be the prolongation and complement of those of the morning.⁸ Dr. Suquia, who with great diligence has examined this liturgical aspect, arrives at this conclusion: "For me, St. Ignatius forms part of the chorus of those holy priests who, like St. Vincent Ferrer, St. Vincent de Paul, the holy Curé of Ars, made their daily Mass the unique center of their whole spirituality."⁹ The mysticism of St. Ignatius is, to express it in the words of Father de Guibert, whom we are so closely following in this introduction, "a mysticism of service through love, more than a loving union, with regard to its general orientation, resulting in a divine action over the human life, total, intellectual and sensible, rather than a mysticism of introversion . . . What stands out in his relations with the Divine Persons and with Jesus Christ is the humble and loving attitude of the servant, the eagerness to discern the desired service in its least signs; generosity in the perfect fulfilment, cost what it may, in a delightful flight of love, but at the same time with a profound sense of the infinite Majesty of God and of His transcendent holiness . . . Towards this loving, magnanimous and humble service all the magnificent infused gifts with which God filled St. Ignatius are focussed and converge."¹⁰

Multiplicity of Mystical Gifts

Father Larrañaga has gathered into an interesting note the following list of infused gifts mentioned in the writings of St. Ignatius: tears, spiritual relish and repose; intense consolation; elevation of mind; divine impressions and illuminations; vehemence of faith, hope and charity; spiritual delights and understandings; spiritual intelligences and visitations; intense movements; visions; interior and exterior locutions; reverent respect; spiritual replies; touches; reminders; illumi-

⁸ RAM 19:118.

⁹ A. Suquia, *La santa Misa en la espiritualidad de San Ignacio*, p. 141.

¹⁰ *La Spiritualité*, pp. 33, 39, 41, 42.

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nation of the understanding by the divine power; inflammation of love; consolation without preceding cause; swelling devotion and intense love; interior joy which calls and attracts to heavenly things; quiet and peace of soul in his Creator and Lord; interior knowledge and divine inspirations.¹¹

We do not think that it would be easy to distinguish and define the special character of each of these graces. But no one will doubt the mystical nature of many of them, at least. It is surprising surely to come upon this flood of graces so intense and divided into so many channels of such exquisite variety and perfection.

One of the gifts which attracts greater attention because of its truly unusual frequency, even when we compare it with other saints who have enjoyed a similar grace, is the gift of tears. In this respect Father de Guibert writes: "I do not know the instance of any saint, man or woman, in whom tears have played so important a role."¹² According to a count made by Father de Guibert in the first forty days of the *Journal*, St. Ignatius speaks of shedding tears one hundred and seventy-five times, an average of four times a day. In the light of these pages, one feels the reality of the words of Laynez: "So tender are the tears of Ignatius in things eternal and abstract, that he told me that he ordinarily wept six or seven times a day."¹³

These tears were accompanied on various occasions—as often as twenty-six, according to the index¹⁴ with sobbing. So violent they are that there were occasions on which they interfered with his speech, and so intense and abundant that the saint feared for his eyesight.

This extraordinary infused gift of tears was for St. Ignatius an experience in communication between God and his soul. He felt himself intimately moved and annihilated before the might of the Divine greatness. This heavenly "infusion" was one of the most certain confirmations of the divine acceptance of his offering. Through them he felt as though by evidence

¹¹ *Obras Completas* I, 729.

¹² RAM 19:125 f.

¹³ *Fontes Narrativi* I, 140.

¹⁴ *MHSI, Const. I*, 429, s. v. *singulti*.

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the Divine complacency in his resolution. He felt the infinite satisfaction of God and the relish with which the Lord accepted and received his oblation. On these occasions the tears were as the echo of God's voice, the direct guarantee of His acceptance.

That gentle silver thread of his tears was the overflow produced by the cataract of special gifts of infused contemplation and other special gifts of an intimate character by means of which God "communicated Himself by showing His gifts and spiritual graces," as the saint himself wrote to St. Francis Borgia.

The translation has had the advantage of a thoroughgoing revision by Father Aloysius Kemper, S.J. He ought to be given great credit for his imaginative and scholarly treatment of several difficult passages.

For the sake of completeness we add St. Ignatius' "Election on Poverty."

Spiritual Journal

First Part

February 2, 1544 to March 12, 1544

Our Lady.¹

1. Saturday [February 2nd].—Deep devotion at Mass, with tears and increased confidence in Our Lady, and more inclination to complete poverty then and throughout the day.

2. Sunday [February 3rd].—The same, and more inclination to no revenue then and throughout the day.²

Our Lady.

3. Monday [February 4th].—The same, and with other feelings, and more inclined to no revenue throughout the day, and by night, a turning to Our Lady with deep affection and much confidence.

Our Lady.

4. Tuesday [February 5th].—An abundance of devotion before Mass, during it and after it, tears and eye-pains because of so many of them. I saw Mother and Son disposed to intercede with the Father, (V)³ and felt more inclined to perfect poverty at the time and throughout the day; in the evening I knew or saw as it were that our Lady was inclined to intercede.

¹ The saint is accustomed to put down at the beginning of each day some indication of the Mass he has celebrated, whether of Our Lady, or the Name of Jesus, or of the Holy Ghost, or the Blessed Trinity.

² The Mass will be that corresponding to the Sunday, as happens on the 17th and 24th.

³ (V) denotes a sign which St. Ignatius made in the text to indicate that he had had a vision of some kind. It was not used to indicate every vision, in fact only rarely.

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Our Lady.

5. Wednesday [February 6th].—Devotion before Mass and during it, not without tears, more inclined to perfect poverty. Later I thought with sufficient clearness, or change from the ordinary, that there would be some confusion in having a partial revenue, and a scandal in having a complete revenue, and an occasion for making little of the poverty which our Lord praises so highly.

The Most Holy Trinity.

6. Thursday [February 7th].—Before Mass with deep devotion and tears, and a notable warmth and devotion all through the day, being always moved more to perfect poverty. At the time of Mass, I thought there was a notable impulse with deep devotion and interior movement to ask the Father, as I thought my mediators had interceded for me, and I had some indication of seeing them.

The Name of Jesus.

7. Friday [February 8th].—After notable devotion and tears at prayer, beginning with preparation for Mass, and during it with deep devotion and tears also, holding my tongue when I could, with the decision for perfect poverty.

Soon after Mass, with devotion and not without tears, going through the elections for an hour and a half or more and making an offering of what seemed to be better supported by reason, and by a stronger inclination of will, that is, to have no revenue, wishing to present this to the Father through the mediation (*medio*) and prayers of the Mother and the Son, I prayed first to her to help me with her Son and the Father, and then prayed to the Son to help me with His Father in company with the Mother, I felt within me an impulse to go and betake myself to the Father, and in doing so my hair stood on end, with a most remarkable warmth in my whole body. Following on this, tears and the deepest devotion (V).

Reading this later, and thinking it was good to have written it out, a fresh devotion came upon me, not without water in my eyes, (V) and later, recalling these graces I had received, a fresh devotion.

In the evening, for an hour and a half or more, as I was going over the elections in the same way, and making the elec-

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tion for perfect poverty and experiencing devotion, I found myself with a certain elevation of soul and a deep peace, without the contradictory thought of possessing anything, and was relieved of the desire of proceeding any further with the election, as I had thought of doing a few days earlier.

The Annunciation of the Blessed Virgin.

8. Saturday [February 9th].—The preceding night I felt greatly weakened because of a bad sleep, but the morning prayer was quiet, with sufficient devotion and a warm spiritual movement and a tendency to tears.

After getting up, the feeling of weakness left me twice. Later, in going to Mass, there was devotion in prayer, and also in getting ready to vest, together with a desire to weep. During Mass continual devotion and weakness, with different spiritual movements and a tendency to weep. The same when Mass was finished, and always with the determination to perfect poverty.

The day was quite peaceful, and, whereas, at its beginning I thought of keeping on with the election, all desire left me, as I thought the matter was clear, that is, to keep poverty perfectly.

At night, I went through the elections with much peace and devotion, thinking after all that we should have neither partial nor complete revenue. It was not a matter worthy of further thought. I looked upon it as finished. With much peace of mind, I remained firm in the thought of perfect poverty.

Mass of the day.

9. Sunday [February 10th].—I went through the elections and made the offering of perfect poverty with great devotion and not without tears. Likewise earlier, in the customary prayer, before, during, and after Mass, with much devotion and many tears at the thought of perfect poverty. I was at peace when the offering was made, having understood very clearly when thinking about it, and later, certain feelings about my mediators accompanied by a certain vision (V).

At night, going over the elections between having complete or partial or no revenue, and making the oblation for perfect poverty, I felt a deep devotion, interior peace and quiet of

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soul, with a certain feeling of security that it was a good election.

Of the Holy Spirit.

10. Monday [February 11th].—In the midst of my ordinary prayer, with no further thought of the election, offering or asking God our Lord that the oblation made be accepted by His Divine Majesty, I felt an abundance of devotion and tears, and later, making a colloquy with the Holy Spirit before saying His Mass, with the same devotion and tears, I thought I saw Him, or felt Him, in a dense brightness, or in the color of a flame of fire. Quite unusual, and with all this, I felt satisfied with the election I made (V).

Later, in order to examine and discuss the election I had made, I took out the reasons I had written down to examine them. I prayed to our Lady, and then to the Son and to the Father, to give me their Spirit to examine and distinguish, although I was speaking of something already done, and felt a deep devotion and certain lights with some clearness of view, I sat down, considering, as it were in general, whether I should have complete or partial revenue, or nothing at all, and I lost all desire to see any reasons. At this moment other lights came to me, namely, how the Son first sent the Apostles to preach in poverty, and afterwards, the Holy Spirit, giving His Spirit and the gift of tongues, confirmed them, and thus the Father and the Son sending the Holy Spirit, all Three Persons confirmed the mission.

At this point, greater devotion came upon me, and all desire to consider the matter further left me. With tears and sobbing, I made the offering of perfect poverty on my knees, the tears flowing down my face, sobbing as I made the offering, and later I could hardly get up for the sobs and tears of devotion and the grace I received. At length, however, I got up, and even then the devotion with the sobbing followed me, coming upon me because I had made the offering of perfect poverty, holding it as ratified and valid, etc.

Shortly after this, as I walked and recalled what has taken place, I felt a fresh interior movement to devotion and tears.

Not much later, as I was going out to say Mass, coming to the short prayer, I felt intense devotion and tears at realizing or beholding in a certain manner the Holy Spirit, and the elec-

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tion as something finished, but I was not able to realize or behold either of the other two Divine Persons.

Later in the chapel, before Mass and during it, there was much devotion and many tears. Later, great peace and security of soul, like a tired man taking a good rest, neither being able to nor caring to seek anything, considering the matter finished, except to give thanks, [pay some] devotion to the Father, and say the Mass of the Holy Trinity, as I had earlier thought of doing on the morrow, Tuesday.

The Trinity.

11. Tuesday [February 12th].—After awaking and praying, I did not finish giving very fervent thanks to God our Lord, with lights and tears for so great a favor and so great a light I had received, which was beyond explanation. After getting up, the interior warmth and devotion continued. Remembering so great a benefit as I had received, I was moved to a fresh and increased devotion and tears. And also, while I went to D. Francisco, was with him and returned later, without any loss of warmth and intense love.⁴

Later, a point presented itself as a temptation⁵ about day-break, namely whether there should be some revenue only for the church. But with great clearness and light and deep devotion, I wanted to close the door to that temptation in much peace and knowledge and thanksgiving to the Divine Persons, and also with deep devotion. The occasion for my getting up from prayer was to see whether I could stop the racket in the room.⁶

Later, on the way to Mass, and during it, there was a feeling

⁴ This is thought to refer to D. Francisco Vanucci, almoner of Pope Paul III, a supporter of the charitable and apostolic works of Ignatius.

⁵ The temptation, that is, as appears clearly from the text, to admit some revenue for the church.

⁶ He means that the noise in the room disturbed him, and he went to see whether he could stop it. At this moment came the thought which he calls a temptation to admit some revenue for the church. It should be remembered that the house then occupied by St. Ignatius was about on the site where his body now reposes and was very small and rickety. The least noise could be heard all through it. As an effect of his broken health and his deep feeling for religious silence, the saint was peculiarly sensitive to noise.

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that the warmth within was resisting the wind without.⁷ I saw clearly what was good within and what was bad without. And so, in the middle of the Mass, with warmth and some devotion, but no coldness, and some disturbance from those in the room and those hearing Mass. I finished Mass, examined the matter, and remained seated with interior devotion.

Our Lady.

12. Wednesday [February 13th].—Conscious of having been much at fault in leaving the Divine Persons at the time of thanksgiving on the preceding day,⁸ and wishing to abstain from saying the Mass of the Trinity, which I had been thinking of saying, I took the Mother and the Son as my intercessors, in the hope of being forgiven and restored to my former grace, but I refrained from going to the Divine Persons directly for the graces and former gifts. I resolved not to say their Mass for the whole week, doing penance by thus absenting myself from Them. This brought me much devotion and an intense flow of tears, both in the prayer and while vesting, accompanied by sobbing. I knew the Mother and the Son would intercede for me, and I felt fully confident that the Heavenly Father would restore me to my former condition.

Later on, before, during and after Mass, there was an increase of devotion and a great abundance of tears. I saw my mediators with great confidence regain what I had lost, and in all these periods, both on Wednesday and Thursday, I held firm to the offering already made, and found nothing against it.

The Name of Jesus.

13. Thursday [February 14th].—In the customary prayer, I did not see my mediators, but had much devotion, elevation of mind with a remarkable tranquillity. Later, while preparing to leave the room, I was not without tears and interior movements.

Later, just before Mass, during it and after it, there was a great abundance of tears, devotion and heavy sobbing. I could not attempt to speak without losing the power to do so. I had many spiritual lights, free access to the Father when

⁷ Sensible images alluding to the disturbance in the next room or hall.

⁸ To stop the racket. Cf. note 6, *supra*.

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naming Him as He is named in the Mass, together with a great certainty or hope of regaining what I had lost, understanding that the Son was very disposed to intercede, and beholding the saints in such a way as cannot be written about, any more than the other things can be explained. There were no doubts of the first offering as made, etc.

Our Lady in the Temple. Simeon.

14. Friday [February 15th].—At the first prayer, when naming the Eternal Father, etc., a sensible interior sweetness came and lasted, not without a movement to tears, and later with deep devotion, which became much deeper at the end, without, however, revealing any mediators or persons.

Later, on going out to say Mass, when beginning the prayer, I saw a likeness of our Lady, and realized how serious had been my fault of the other day, not without some interior movement and tears, thinking that the Blessed Virgin felt ashamed at asking for me so often after my many failings, so much so, that our Lady hid herself from me, and I found no devotion either in her or from on high. After this, as I did not find our Lady, I sought comfort on high, and there came upon me a great movement of tears and sobbing with a certain assurance that the Heavenly Father was showing Himself favorable and kindly, so much so, that He gave a sign that it would be pleasing to Him to be asked through our Lady, whom I could not see.

While preparing the altar, and after vesting, and during the Mass, very intense interior movements, and many and intense tears and sobbing, with frequent loss of speech, and also after the end of Mass, and for long periods during the Mass, preparing and afterwards, the clear view of our Lady, very propitious before the Father, to such an extent, that in the prayers to the Father, to the Son, and at the consecration, I could not help feeling and seeing her, as though she were a part, or the doorway, of all the grace I felt in my soul. At the consecration she showed that her flesh was in that of her Son, with such great light that I cannot write about it. I had no doubt of the first oblation already made.

The Name of Jesus.

15. Saturday [February 16th].—In the customary prayer I did not perceive my mediators; no coolness or tepidity, but

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deep devotion, and for periods a wandering of the mind, but not in things that are wrong, and towards the end a deep serenity and a certain amount of sweetness.

I got up and dressed, with nothing remarkable either one way or the other. I wanted to get ready for Mass, but doubted to whom and how to commend myself first. In this doubt, I knelt down, and wondering how I should begin, I thought that the Father would reveal Himself more to me and draw me to His mercies, feeling that He was more favorable and readier to grant what I desired (not being able to apply to my mediators). This feeling kept growing, with a great flood of tears on my cheeks, and the greatest confidence in the Father, as though He were recalling me from my former exile.

Later, while on my way to Mass, preparing the altar and vesting, and beginning Mass, everywhere with intense tears which drew me to the Father, Who set in order the interests of the Son, while I experienced many remarkable intellectual lights, which were delightful and very spiritual.

After Mass, while going over the elections for an hour, examining the point and the revenue already given,⁹ I thought them to be snares and obstacles of the enemy. With much tranquillity and peace, I chose and offered to the Father the resolution of having nothing for the church. Recalling the former elections, I felt the same, not without an interior movement and tears.

At night I took out again the papers to examine them and consider the election, and having failed¹⁰ in the day, I was beset by fears to go ahead without delaying the election as before. Finally, I determined to go on as usual, but was in some doubt as to where I should begin to commend myself, feeling a certain shame, or something of the kind, before our Mother. At last, I examined, first my conscience, covering the entire day, and asked pardon, etc., and I felt that the

⁹ *Mirando la renta dada*, seems to refer to the revenue of the church of Our Lady of the Way, which by a second bull of Paul III, *Sacrosanctae Romanae Ecclesiae*, of 1541, remained applied to the sacristy of the same church when it came into the hands of the Society.

¹⁰ It is certainly the same fault of which he speaks later, when he says he felt some shame. His first companions call attention to this subtle perception of the slightest faults, the result of a higher illumination in the saint.

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Father was very favorable, so did not apply to my mediators, but shed a few tears.

Later, I soon very warmly begged Him to give me the grace to meditate with his Spirit, and to move me with the same. Before I got up, I thought that I should not examine the elections any more; and with this there came a flood of tears, and so intense a devotion, sobbings and spiritual gifts, that for a while I felt moved to make my offering of perfect poverty for the church, and to examine the matter no more, unless for the next two days to give thanks and to remake the same oblation, or make it in better form. This I am doing with excessive tears, warmth and interior devotion. Later, I did not think while this lasted, that I could get up, but desired to remain there with that interior consolation.

A moment later the thought came that during the next two days I could look over the elections, and as I had not determined on the contrary, I was struck and withdrawn from such intense devotion, although I wanted to repel the thought. Finally, I got up, sat down, and placing the matter in an election while examining some spiritual reasons, I began to weep a little, and thinking it a temptation, I got on my knees and offered to examine the elections in this matter no more, but taking the two days, that is until Monday, say Mass to give thanks and to repeat the offerings.

In this offering and oblation there was again such weeping and tears in such abundance, and so much sobbing and spiritual gifts, that after the oblation made to the Father in the presence of our Lady and the Angels, etc., the same weeping continuing, etc., I felt in me the desire not to get up but to remain there, in the experience I was so acutely undergoing. And so to the end, with great satisfaction, the same devotion and tears continuing, I got up with the determination to honor the oblation I had made and everything I had offered.

16. Sunday [February 17th].—In my customary prayer, without being aware of mediators or any other persons, I felt, as I ended, considerable pleasure and warmth, and from the middle of it on, I had great abundance of tears that were full of warmth and interior delight, without any intellectual lights, and I considered the matter as settled, as it seemed to me to be accepted by God our Lord.

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Getting up and turning to the preparation for Mass, I gave thanks to His Divine Majesty, and offered Him the oblation made, not without devotion and a movement of tears. There were plentiful tears on leaving for Mass, preparing the altar, vesting, and beginning Mass, a very intense feeling during Mass, with a great abundance of tears and a frequent loss of speech, especially through the whole of the long epistle from St. Paul, which begins: *libenter suffertis insipientes* (Sexagesima Sunday). I had no intellectual lights, nor did I see any distinction of Persons, but I felt an intense love, warmth, and great delight in divine things, and a growing satisfaction of soul. After finishing Mass, both in the chapel and later kneeling in my room, I wanted to thank God for such great graces which I had received, and I lost all desire to make further offerings concerning the oblation already made (although I always kept making it, and not without devotion), considering the matter closed. On the other hand, because of the great devotion I felt, I was drawn to remain there kneeling in the enjoyment of what I was undergoing.

Later, as I considered whether I should go out or not, I decided with great peace to go out, and feeling especially interior movements and tears, although I thought I could delay over them, I got up still weeping and with great satisfaction of soul left with the resolution of finishing tomorrow at least before dinner, give thanks, ask for strength, and repeat the oblation already made out of devotion for the Most Holy Trinity and say Its Mass.

The Trinity and end.¹¹

17. Monday [February 18th].—Last night, shortly before going to bed, I felt some warmth, devotion, and great confidence in finding the Three Persons, or grace in Them, as I ended. After retiring I felt a special consolation in thinking of Them embracing me¹² with interior rejoicing in my soul,

¹¹ St. Ignatius here wrote "*fin*", because he thought he saw so clearly what was God's will in his regard that he was thinking of finishing his election with this Mass of thanksgiving to the Holy Trinity. But as he did not receive the confirmation he desired in this Mass, he decided to say another six or more Masses in honor of the Most Holy Trinity.

¹² It is not clear whether Ignatius is speaking of embracing himself, or of an embrace by the Three Persons. He has something to say to St.

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and then falling to sleep. In the morning I awoke a little before daybreak, and later, as a result, came upon a period of heaviness and aridity in all spiritual things. But I made the customary prayer without any or very little relish until about halfway through. The result was a loss of confidence of finding favor with the Most Holy Trinity, so much so, that turning again to prayer, I thought I did it with great devotion, and towards the end with great sweetness and spiritual delight.

Later, wishing to get up with the thought of postponing my meal,¹³ and to take measures, however, that would not embarrass me until I found what I was looking for, I felt fresh warmth and devotion in tears, and dressed with the thought of fasting for three days until I found what I was seeking. The suggestion presented itself that even this thought came from God, and with it came fresh strength and warmth and spiritual devotion, both to move me and to an increase of tears. A moment later, thinking where I should begin, and recalling all the saints, I commended myself to them to ask our Lady and her Son to intercede for me with the Most Blessed Trinity, and with much devotion I found myself covered with tears. This I took as a confirmation of past offerings, meanwhile saying many things, beseeching and placing as intercessors the angels, the holy fathers, the apostles and disciples and all the saints, and so on, to intercede with our Lady and her Son, and again asking and begging them with long colloquies that my final confirmation and my thanks rise before the throne of the Most Holy Trinity; both at this moment and later with a great flood of tears, interior movements and sobbing. I thought that the very veins and members of my body made themselves sensibly felt, and I made the final confirmation to the Most Holy Trinity, in the presence of the whole heavenly court, giving thanks with great affection, first to the Divine Persons, then to our Lady and to her Son, then to the angels, the holy fathers, the apostles and

Francis Borgia of God embracing the soul by means of His gifts (*Epist.* II, 236). He also speaks of this embrace in the *Spiritual Exercises* (Fifteenth Annotation, *Mon. Ign.* ser. II, 238-40).

¹³ "*dilatar el comer*," may contain the thought of fasting, as he was known to do in similar circumstances, and as he suggests a few lines further on.

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disciples, and to all persons for the help they had given me in this matter.¹⁴

Later, while preparing the altar and vesting, I had a strong impulse to say: "Eternal Father, confirm me; Eternal Son, confirm me; Eternal Spirit, confirm me; Holy Trinity, confirm me; my only God, confirm me!" I said this with great earnestness and with much devotion and tears, very often repeated and very interiorly felt. Saying once, "Eternal Father, will You not confirm me?" understanding that He had, and the same to the Son and to the Holy Spirit.

I said Mass without tears, not the entire Mass without them, but with a certain warm devotion, as it were reddish with much heavy breathing and deep devotion. But there were some periods when I did not feel these things in any abundance, some thoughts without any shedding or abundance of tears, which pained me and robbed me of devotion, and moved me in some way or other not to be satisfied with the lack of confirmation in the last Mass of the Trinity.

After Mass, I regained quiet of mind, and comparing my own dignity with the greatness and wisdom of God, I continued for several hours until the thought came not to bother about saying more Masses, becoming impatient with the Trinity.¹⁵ I did not want to debate the matter any longer, feeling finished with the past, although some slight doubt still remained, which did not deprive me of devotion throughout the whole day. And yet this devotion was attacked in some minor points, and I remained fearful of making some mistake.

The Trinity, 1st.

18. Tuesday [February 19th].—Last night I went to bed with the thought of examining what I would do in celebrating

¹⁴ Father Larrañaga compares this passage with the great compositions of place and the great oblations in the *Spiritual Exercises*.

¹⁵ Father Larrañaga calls this a movement of impatience suggested by the enemy, when St. Ignatius saw that the final confirmation desired by him was not given. Two days later, February 20th, he is glad to recognize the passing of the evil spirit. Later still, on March 12th, he refers to the time when the tempter suggested thoughts against the Divine Persons and his mediators. Twice on February 24th, he asks Jesus to obtain pardon for him from the Most Holy Trinity, and even in the midst of the sublimest communications, continues to desire this pardon and reconciliation with the Three Divine Persons.

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Mass or how. On awaking in the morning and beginning my examination of conscience and prayer, with a great and abundant flood of tears, I felt much devotion with many intellectual lights and spiritual remembrances of the Most Holy Trinity, which quieted me and delighted me immensely, even to producing a pressure in my chest, because of the intense love I felt for the Most Holy Trinity. This gave me confidence, and I determined to say the Mass of the Most Holy Trinity, to see what I should do later. I had the same feelings while vesting, with lights from the Trinity. I got up and made a short meditation not without tears, and later much devotion and spiritual confidence to say successively six or more Masses of the Most Holy Trinity.

On the way to Mass and just before it, I was not without tears; an abundance of them during it, but very peacefully, with very many lights and spiritual memories concerning the Most Holy Trinity which served as a great illumination to my mind, so much so that I thought I could never learn so much by hard study, and later, as I examined the matter more closely, I felt and understood, I thought, more than if I had studied all my life.

I finished the Mass and spent a short time in vocal prayer: "Eternal Father, confirm me; Son, confirm me;" with a flood of tears spreading over my face and a growing determination to go on with their Masses (thinking of putting some limit to their number), with much heavy sobbing. I drew very near, and became assured in an increased love of His Divine Majesty.

In general, the intellectual lights of the Mass, and those preceding it, were with regard to choosing the proper orations of the Mass, when one speaks with God, with the Father or the Son, etc., or deals with the operations ad extra of the Divine Persons, or their processions more by feeling and seeing than by understanding. All these experiences corroborated what I had done and encouraged me to continue. Today, even as I walked through the city, with much joy of soul, I represented the Most Holy Trinity to myself, now when I met with three rational creatures, or three animals, or again, three other things, and so on.

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The Trinity, 2nd.

19. Wednesday [February 20th].—Before beginning my meditation, I felt a devout eagerness to do so, and, after having begun it, a great devotion that was warm, or light and sweet, but without any intellectual lights, tending rather to a feeling of security without terminating in any Divine Person.

Later, I felt confirmed about the past, in recognizing the evil spirit of the past, namely, the spirit who wished to make me doubt and caused me to be impatient with the Blessed Trinity, as I have said in paragraph 17. With this recognition, I felt a fresh interior movement to tears, and so later, before Mass, and during it with an increased quiet and tranquil devotion together with tears, and some lights, feeling and thinking both before and after, when the desire of going on left me, particularly later, with that great quiet or satisfaction of soul, as I thought that I should not go on with the Masses of the Most Holy Trinity, unless it were in thanksgiving, and for the completion of the matter but not out of any need of confirming what had passed.

The Most Holy Trinity, 3rd.

20. Thursday [February 21st].—In the meditation, I had on the whole very great and continuous devotion, a warm brightness and spiritual relish, drawing partly to a certain elevation. Later, while getting ready in my room, at the altar and while vesting, I felt a few interior movements and inclination to tears. In this state I finished Mass and remained in great spiritual repose. In the Mass there were tears in greater abundance than the day before, and for the most part with a loss of speech. Once or twice I also felt spiritual lights, to such an extent that I seemed thus to understand that there was nothing more to learn from the Most Holy Trinity in this matter. This took place because, as formerly I sought to find devotion in the Trinity in the prayers to the Father, I did not want, nor did I prepare myself, either to search for it or to find it, as it did not seem to me that consolation or illumination was to come from the Most Holy Trinity. But in this Mass I recognized, felt or saw, the Lord knows, that in speaking to the Father, in seeing that He was a Person of the Most Holy Trinity, I was moved to love the

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Trinity all the more that the other Persons were present in It essentially. I felt the same in the prayer to the Son, and the same in the prayer to the Holy Spirit, rejoicing in any One of Them and feeling consolations, attributing it to and rejoicing in the Being of all Three. In untying this knot,¹⁶ or something similar the fact seemed so great to me, that I never got through saying to myself: "Who are you? Where do you come from? etc. How did you deserve this? or whence did it come?" and so on.¹⁷

The Trinity, 4th.

21. Friday [February 22nd].—In the customary prayer I had much assistance on the whole from the warming grace, partly brilliant, and with much devotion, although for my part I found it easy a few times to lose the thread of my thought, in spite of the continual assistance of grace.

Later, while preparing the altar, there were certain movements to tears with a tendency to repeat over and over again to myself: "I am not worthy of invoking the Name of the Most Holy Trinity," which thought and multiplication moved me to greater interior devotion. On vesting, with this and other considerations, my soul opened wider to tears and sobbing. Beginning Mass and going on to the Gospel, I said it with deep devotion and a great assistance from a warming grace, which later seemed to struggle with some thoughts, as fire with water.

The Trinity, 5th.

22. Saturday [February 23rd].—In the customary prayer, at the beginning, nothing, but from midway to the end, I found much satisfaction of soul, with some indication of brilliant clearness.

While preparing the altar, the thought of Jesus occurring to me, I felt a movement to follow Him, it seemed to me interiorly, since He was the head of the Society, a greater argument to proceed in complete poverty than all the other human

¹⁶ The mystery of the circuminsession, or how the other Two Divine Persons are by the unity of their Essence present in each of the Three.

¹⁷ St. Teresa speaks of similar intellectual visions of the Trinity, with the twofold sense of the knowledge received and her own personal unworthiness (*Autobiography*, xxvii).

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reasons, although I thought that all the reasons of the past elections tended towards the same decision. This thought moved me to devotion and to tears, and to a firmness which, although I had no tears in the Mass, or Masses, etc., I thought that this feeling was enough to keep me firm in time of temptation or trial.

I went along with these thoughts and vested while they increased, and took them as a confirmation, although I received no consolations on this point, and thinking that the appearance of Jesus was in some way from the Most Holy Trinity, I recalled the day when the Father placed me with the Son.¹⁸ As I finished vesting with this intention of impressing on my mind the name of Jesus, and trying to think that a confirmation for the future, a fresh attack of tears and sobbing came upon me, as I began Mass helped with much grace and devotion, and with quiet tears for the most part, and even when I had finished, the great devotion and movement to tears lasted until I had unvested.

Throughout the Mass, I had various feelings in confirmation of what I had said, and, as I held the Blessed Sacrament in my hands, the word came to me with an intense interior movement never to leave Him for all heaven and earth, etc., while I felt fresh movements of devotion and spiritual joy. For my part, I added, doing as much as I could, and this last step was directed to the companions who had given their signatures.¹⁹ Later in the day, as often as I thought of Jesus, or remembered Him, I had a certain feeling, or saw with my understanding, with a continuous and confirming devotion.

Of the day.

23. Sunday [February 24th].—In the usual prayer, from beginning to end, I had the help of a very interior and gentle grace, full of warm devotion and very sweet. While preparing the altar and vesting, I saw a representation of the name of

¹⁸ A delicate allusion to the vision at La Storta.

¹⁹ He is speaking of his determination against having any revenue, as far as it depended on him. But he would have to submit the election to the judgment of his companions who, in the first draft of the *Constitutions*, had decided that the sacristies of our churches, as something distinct from the Society, might have a revenue.

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Jesus with much love, confirmation and increased desire to follow Him, accompanied by tears and sobs.

All through the Mass very great devotion, on the whole, with many tears, and several times loss of speech, all devotion and feeling being directed to Jesus. I could not apply myself to the other Persons, except to the First Person as Father of such a Son, with spiritual answers, How He is Father, How He is Son!

Having finished Mass, I had during the prayer that same feeling towards the Son, and how I would have desired the confirmation of the Most Holy Trinity, and felt that it was given to me through Jesus, when He showed Himself to me and gave me such interior strength and certainty of the confirmation, without any fear of the future. The thought suggested itself to me to beg Jesus to obtain pardon for me from the Most Holy Trinity. I felt an increased devotion, tears and sobs, and the hope of obtaining the grace, when I found myself so vigorous and strengthened concerning the future.

Later, at the fire,²⁰ there was a fresh representation of Jesus with great devotion and movement to tears. Later, as I walked through the street, I had a vivid representation of Jesus with interior movements and tears. After I had spoken with [Cardinal] Carpi, and was on the way home, I felt great devotion. After dinner, especially when I passed through the door of the Vicar, in the house of the Cardinal of Trani,²¹ I felt or saw Jesus, had many interior movements and many tears, begging and praying Jesus to obtain pardon for me from the Most Holy Trinity, while I felt remaining in me a great confidence of being heard.

At these times, when I sensed or saw Jesus, I felt so great a love within me that I thought that nothing could happen in the future that would separate me from Him, or cause me to doubt about the graces or confirmation I had received.

²⁰ The expression occurs a number of times between the 24th and 27th of February and the 5th and 7th of March. The saint appears to have had a brazier in his room at the time because of the extraordinary cold.

²¹ Cardinal Giandomenico Cupis, Archbishop of Trani and Dean of the Sacred College, protector of the house of catechumens, which had been opened by St. Ignatius. He died in 1553. The Vicar of Rome was Filippo Archinto (1500-1558) afterwards Bishop of Saluzzo.

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St. Matthias.

24. Monday [February 25th].—The first part of the prayer was with much devotion, and thereafter a warmth and an assisting grace, although on my part, and because of some obstacles I felt on the part of others to hold me back, I neither asked nor sought confirmation, but desired to be reconciled with the Three Divine Persons. Later on, vesting for Mass, not knowing to whom to commend myself, or where to begin, the thought came to me while Jesus was communicating Himself: "I want to go on," and with that I began the *Confiteor* "Confiteor Deo," as Jesus said in the Gospel for the day, "Confiteor tibi," etc.²²

However, I began the confession with fresh devotion, and not without movements to tears, entering on the Mass with much devotion, warmth and tears, and occasional loss of speech. I thought that Jesus presented the orations that were addressed to the Father, or that He was accompanying those which I was saying to the Father. I felt and saw this in a way that I cannot explain.

When the Mass was finished I wanted to be reconciled with the Most Holy Trinity, and I begged this of Jesus, not without tears and sobbing, assuring myself and not asking or feeling the need of any confirmation, or of saying Masses for this purpose, but only to be reconciled.
Of the Trinity, 6th.

25. Tuesday [February 26th].—The first prayer was without disturbance, nor did I withdraw from it. There was much devotion and from the middle on, devotion was much increased, although I felt in it, especially in the first part, some physical weakness or indisposition.

After dressing and while still in my room preparing with fresh and interior movements to tears, when I recalled Jesus, I felt much confidence in Him, and I thought He was ready to intercede for me; yet I did not seek or ask further confirmation concerning the past, remaining quiet and restful in this regard. But the thought came to ask and beg Jesus to make me conformable with the will of the Most Holy Trinity, in the way He thought best.

²² This passage is read in the Mass of St. Matthias (Matthew 11:25).

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Later, while vesting, as this representation of the love and help of Jesus grew, I began Mass, not without much quiet and restful devotion and with a slight inclination to tears, thinking that with even less I would be more satisfied and contented in allowing myself to be governed by the Divine Majesty, Who bestows and withdraws His graces as He thinks best.²³ After this I went to the fire, the contentment growing, with a fresh interior movement and love for Jesus. I noticed the absence of that former opposition regarding the Most Holy Trinity, and thus during the Mass I continued with great devotion towards It.

The beginning of Lent.²⁴

26. Wednesday [February 27th].—In the customary prayer I felt quite well, as I usually do, but towards the middle and then on to the end great devotion, spiritual quiet and sweetness, followed by a continuous devotion which remained. As I got ready in my room, asking Jesus, not in any way for a confirmation, but that He do me His best service in the presence of the Most Holy Trinity, etc., and by the most suitable manner, provided I find myself in His grace.

In this I received some light and strength, and going into the chapel and praying, I felt or rather saw beyond my natural strength the Most Holy Trinity and Jesus, presenting me, or placing me, or simply being the means of union in the midst of the Most Holy Trinity in order that this intellectual vision be communicated to me. With this knowledge and sight, I was deluged with tears and love, directing to Jesus and to the Most Holy Trinity a respectful worship which was more on the side of a reverential love than anything else.

Later, I thought of Jesus doing the same duty in thinking of praying to the Father, thinking and feeling interiorly that He was doing everything with the Father and the Most Holy Trinity. I began Mass with many tears, great devotion and tears continuing all through it. Likewise all of a sudden, I clearly saw the same vision of the Most Holy Trinity as before, with an ever increasing love for His Divine Majesty, and several times losing the power of speech.

²³ St. Ignatius wrote in this vein to the Duke of Gandia on September 20, 1548. (*Epistol.* II, 236).

²⁴ Ash Wednesday, which that year fell on February 27th.

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The Mass finished, in my prayer and later at the fire, several times I felt great and intense devotion, terminating in Jesus, and not without special movements to tears later. Even while writing this, I feel a drawing of my understanding to behold the Most Holy Trinity, and beholding, although not as distinctly as formerly, Three Persons; and at the time of Mass, at the prayer, "*Domine Jesu Christe, Fili Dei vivi*," etc.,²⁵ I thought in spirit that I saw just Jesus, that is, the humanity, and at this other time I felt it in my soul in another way, namely, not the humanity alone, but the whole Being of my God, etc., with a fresh flood of tears and great devotion, etc.

Of the Trinity, 7th.

27. Thursday [February 28th].—Through the whole of the customary prayer, much devotion and grace, warm and helpful, bright and loving. Entering the chapel, fresh devotion, and as I knelt a revelation or a vision of Jesus at the feet of the Most Holy Trinity, and with this, movements and tears. This vision did not last so long, nor was it so clear as that of Wednesday, although it seems to have taken place in the same way. Later, at Mass, tears with deep devotion and profitable thoughts, and some also after Mass.²⁶

Of the Wounds.²⁷

28. Friday [February 29th].—In the customary prayer, from beginning to end very great devotion, which was very bright, covered my sins and did not allow me to think of them. Outside the house, in the church,²⁸ before Mass, a sight of the heavenly fatherland,²⁹ or of its Lord, after the manner of an

²⁵ It is the beginning of the second of the three prayers said by the priest just before the communion.

²⁶ This exceptional and delicate representation of the one Mediator between God and men "at the foot of the Most Holy Trinity," scandalized P. M. Baumgarten, according to Father Larrañaga. It was also a source of scandal to some of the early opponents of the *Spiritual Exercises*, who looked with suspicion on the role given to the Son in the Triple Colloquy of Ignatius. But see St. Paul, 1. Tim. 2: 5-6.

²⁷ That is, the Mass of the Five Wounds, which was then celebrated the first Friday after Ash Wednesday.

²⁸ Apparently, the neighboring church of Our Lady of the Way, a step or two from the house.

²⁹ Twice this morning this vision of the heavenly country concentrated in the Trinity passed through his mind. St. Teresa speaks similarly of

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intellectual vision of the Three Persons, and in the Father the Second and the Third.

At times during the Mass great devotion, but without any lights or movements to tears. After it was over, a vision likewise of the fatherland, or of its Lord, indistinctly but clearly, as frequently happens at other times, sometimes more, sometimes less, and the whole day with special devotion.

Of the feria.³⁰

29. Saturday [March 1st].—In the customary prayer much help of grace and devotion. Saying Mass away from home with great peace and devotion, and a few movements to tears until noon, with much satisfaction of soul, from here on *ad utramque partem*.

Of the day.

30. Sunday [March 2nd].—Much help from grace in the customary prayer, and much devotion with a certain clearness mingled with warmth.

Later, going out (of my room) because of the noise, and also on my return, I was somewhat confused, either struggling with the thoughts about the noise, or being annoyed to such a point that even after vesting for Mass, the thought came not to say it.³¹

However, this was overcome, and not wanting to give cause to the others for talking to anyone, encouraged with the thought of Christ being tempted,³² I began Mass with great devotion, and this continued with a certain great help of grace and with tears at various times and almost continually, which I felt from the middle of Mass on. I finished without any lights, except at the end, at the prayer to the Most Holy Trinity,³³ with a certain movement to devotion and tears, I felt a certain

a vision of hers of heaven (*Life by Herself*, c. xxxviii).

³⁰ That is, the Mass for Saturday after Ash Wednesday.

³¹ He gives us to understand that he left his room to impose silence on those who by their loud talking or other noise were disturbing the recollection of the house.

³² He comforts himself with the thought of Christ tempted in the desert, a delicate recollection of the Gospel of the day, the first Sunday of Lent Matt. 4:1-11.

³³ The prayer *Placeat*, just before the last blessing.

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love which drew me to It, without any remaining bitterness for what had happened, but much peace and quiet.

Later, during my prayer after Mass, some fresh interior movements, sobs and tears, all for love of Jesus, telling Him that I would rather die with Him than live with another, feeling no fear, and receiving a certain confidence and love for the Most Holy Trinity. I wished to commend myself to It as to distinct Persons, but not finding what I sought, I felt something in the Father, as though feeling the other Persons in Him.

At this time, Mass being over, and the Masses of the Most Holy Trinity being all finished, I thought that I should end this part at once, or the very first time that I had any divine visitation, thinking that I should not decide the time for finishing, even if I found the visitation in the end; but then, or when His Divine Majesty found it better, by bestowing on me such visitation.

Of the Trinity, 8th.

31. Monday [March 3rd].—In the customary prayer at four o'clock,³⁴ with great devotion, without any movements or disturbances, and with some heaviness of the head. I did not venture to get up for Mass, but went back to sleep.

Getting up later at eight, feeling very dull, but neither ill nor well, with no one to commend myself to. Afterwards, turning rather to Jesus at the preparatory prayer in my room, I felt there a slight movement to devotion, and a desire to weep, with satisfaction of soul and great confidence in Jesus, being drawn to hope in the Most Holy Trinity. Entering the chapel and overwhelmed with a great devotion to the Most Holy Trinity, with very increased love and intense tears, without seeing the Persons distinctly, as in the last two days, but perceiving in one luminous clarity a single Essence, I was drawn entirely to Its love, and later, while preparing the altar and vesting, great devotion and tears, grace always assisting with much satisfaction of soul.

³⁴ St. Ignatius actually says, "*a las diez horas*," which is four o'clock in the morning. At that time, the first hour of the day was considered that which followed immediately after sunset, which at this season of the year in Italy, took place about six p. m.

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At the beginning of Mass, because of such great devotion, I was not able to start, finding it a great difficulty to pronounce the words, "*In nomine patris*," etc. Throughout all the Mass much love and devotion, and a great abundance of tears, and all the devotion and love was directed to the Most Holy Trinity, without a knowledge or distinct perception of the Three Persons, but a simple advertence to or representation of the Most Holy Trinity. Likewise, for some intervals, I felt the same, directed to Jesus, as though finding myself in His shadow, as though He were guide, but without lessening the grace from the Holy Trinity. Rather, I thought I was more closely joined to their Divine Majesty. In the prayers to the Father I was not able to find devotion, nor did I desire to find it, except for a few times when the other Persons were represented in Him, so that mediately or immediately, everything turned upon the Most Holy Trinity.

The Mass finished, I unvested, and in the prayer at the altar, found such intense love, sobbing and tears tending to Jesus and subsequently pausing in the Most Holy Trinity, with a certain reverent worship, that I thought that if it were not for the devotion of the Masses to be said, I was satisfied, and with this I had every confidence of finding an increased grace, love and satisfaction in His Divine Majesty.

Of the Trinity, 9th.

32. Tuesday [March 4th].—In the customary prayer much assistance of grace and devotion; if [you call it] clear, [I would rather say it was] more lucid,³⁵ with a suggestion of warmth, and on my part starting out into sallies of thought. With that assistance I got up. After dressing, I looked over the Introit of the Mass, all stirred to devotion and love, terminating in the Most Holy Trinity.

Later, coming to the preparatory prayer for Mass, and not knowing with whom to begin, I first noticed Jesus, thinking that He did not allow Himself to be seen or perceived clearly, but in some manner obscure to the sight. Noticing this, and thinking that the Most Blessed Trinity allowed Itself to be perceived or seen more clearly, I began, and later, thinking

³⁵ Father Larrañaga conjectures with Father Codina that the thought expressed here by the saint is of having produced in his soul a light greater than clarity considered in itself.

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about it in the presence of His Divine Majesty, a flood of tears overwhelmed me, with sobbing, and a love so intense that it seemed to join me most closely to His Love. This was so clear and sweet that I thought this intense consolation and love to be outstanding or excellent among all other consolations.

Later, I entered the chapel with fresh devotion and tears, always ending in the Most Holy Trinity; and also at the altar, after having vested, I was overcome with a much greater flood of tears, sobs and most intense love for the Most Holy Trinity.

When I wanted to begin Mass, I felt very great touches and intense devotion to the Most Holy Trinity.³⁶ After beginning with great devotion and tears which continued through the Mass, because of the very notable pain I felt in one eye, because of the weeping, the thought came to me that I would ruin my eyes by continuing these Masses, and that it would be better to preserve my eyes, etc. The tears stopped, with the assistance of much grace, but later during the greater part of the Mass, the help grew less, and because of the sound of the talking from the room, etc.

Later on, almost at the end, turning to Jesus, and recovering something of what was lost, at the prayer, "*Placeat tibi, Sancta Trinitas,*" etc., ending in His Divine Majesty, a great and excessive love covered me with intense tears, so that every time throughout the Mass and before I had special spiritual consolations, they all terminated in the Most Holy Trinity, bearing me on and drawing me to Its Love.

Finishing the Mass and unvesting, at the prayer at the altar, there was so much sobbing and such a downpour of tears, all ending in the love of the Most Holy Trinity, that I thought I did not want to rise for feeling so much love and so much spiritual sweetness.

Later, at various times, at the fire, with interior love for the Trinity and movements to tears, and later in the Burgos³⁷

³⁶ "*Tocamientos,*" this word appearing here for the first and last time in the *Journal*. Its best explanation and commentary, within the text of Ignatius, is that page of St. John of the Cross on "the substantial touches of God in the soul" (*Ascent of Mount Carmel*, c. ii).

³⁷ The Cardinal Juan Alvarez de Toledo (1488-1557), of the Order of Preachers, Bishop of Cordoba first, and then Archbishop of Burgos from 1538 to 1550—and consequently in this interval—in which he went to Santiago, and cardinal from 1538. As Inquisitor General, he examined

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house, and in the streets until three³⁸ in the afternoon, recalling the Most Holy Trinity with intense love, sometimes with movements to tears, and all these consolations ending in the Name and Essence of the Most Holy Trinity. I did not feel or see clearly distinct Persons, as I did on other occasions, as I said before. All of these drew me to great security, and not with the purpose of saying more Masses for greater reconciliation, but I wanted to fulfill them,³⁹ hoping to rejoice in Their Divine Majesty.

Of the Trinity, 10th.

33. Wednesday [March 5th].—In the customary prayer much assisting grace from beginning to end, without effort to seek it, with much lucid devotion and very clear, and with helping warmth. Even later, while dressing, I thought the grace, assistance and devotion to the Most Holy Trinity of the day before was still lasting. Then, as I began the prayer in preparation for Mass, and sought help to humble me, I began with Jesus. As the Most Holy Trinity presented itself to me a little more clearly, and as I turned to Their Divine Majesty to commend myself, etc., I felt a flood of tears, sobs and intense love for It, so much so that I thought I did not want to, or that I could not regard myself or recall the past, to reconcile myself with the Most Holy Trinity.

Later on, in the chapel, in a sweet and quiet prayer, I thought as the devotion began to terminate in the Most Holy Trinity, I brought myself to terminate it elsewhere, as to the Father, so that I felt in myself a desire to communicate in various ways, so much so that, as I advanced to the altar, I felt and said: "Where do you wish to take me, Lord?" And repeating it frequently, my devotion increased with a tendency to weep.

Later, at the prayer, while vesting with many movements and tears, I offered myself to be guided and led, etc., He being above me in these steps, wherever He would take me. After

by order of Paul III the *Spiritual Exercises*. He gave a very favorable judgment of them, and was always a friend of St. Ignatius and of the Society.

³⁸ "*Hasta veintiuna hora.*"

³⁹ That is, he wished to thank the Divine Persons with Masses of thanksgiving.

vesting, not knowing just where to begin, and after taking Jesus for guide, and appropriating the orations to each One, I went on to the third part of the Mass with a great assistance of grace and warm devotion, and great satisfaction of soul, without tears, and without, I think, an inordinate desire of having them, being satisfied with the Lord's will. Turning, however, to Jesus, I said: "Lord, where I go," "or where," etc., "following You, my Lord, I shall never be lost."⁴⁰

From here on, I continued the Mass with many tears, courage and spiritual vigor, the greater consolations terminating in the Most Holy Trinity, and less in Jesus, and much less in the Father; always, on the one hand, increasing in confidence regarding reconciliation with the Most Holy Trinity, so that when Mass was ended, I felt in the oration a tranquillity and repose. Wishing to examine in some way, I could not, or did not conform myself to seeing or perceiving any discord or worry in the past, being like one who rests after weariness, with his mind at peace, devout and consoled. Later, at the fire also, and on other occasions, I recall this repose,⁴¹ and at night, not finding in the prayer of the Father any revelation to fresh devotion and movements, I terminated everything with the Most Holy Trinity.

⁴⁰ St. Teresa speaks in similar vein in the later chapters of her *Interior Castle*, (Sixth Dwelling, c. vii).

⁴¹ *Spiritual repose* is one of the holiest gifts of prayer, "which is not in our power to control as we wish, but is a pure gift from Him Who gives it and can give every blessing," as St. Ignatius writes to St. Francis Borgia. With the infused gift of tears, spiritual relish and repose, intense consolation, elevation of mind, impressions, divine illuminations, intensity of faith, hope and charity, spiritual relishes, intense movements, visions, interior and exterior *loquela*, reverent respect, spiritual answers, touches and recollections, noted in the *Journal*, and the divine "inspirations," noted in his letter of June 1536 to Sister Teresa Rejadell, and the illumination of the understanding by the divine virtue, and the inflammation in love, and the consolation without preceding cause, the growing devotion and intense love, the interior joy which calls and draws to spiritual things, and the quiet and peace of the soul in its Creator and Lord, and the interior knowledge and inspirations pointed out in the *Spiritual Exercises*, we would have, perhaps, a complete catalogue of the infused graces of prayer, of which the saint speaks in his writings (Larrañaga, p. 729).

Of the Trinity, 11th.

34. Thursday [March 6th].—In the customary prayer without any effort to seek devotion, there was much of it, and further on, a great increase, with much sweetness and light mingled with color.⁴² After dressing with some fresh devotion and summons to it, I ended with the Most Holy Trinity. In the preparatory prayer, turning more to the Most Holy Trinity with greater spiritual calm and serenity, I was moved to greater devotion, and as it were to tears, wishing but not seeing anything of the past regarding my reconciliation.

In the chapel, much quiet devotion, and on approaching the altar an increase of certain feelings or fresh movements, as to tears, and thereafter, while vesting, and, I think in some parts of those of the past, thoughts and reflections as to what the Most Blessed Trinity wished to do with me, that is, the path by which to lead me, and as I reflected on where it might be, I thought with myself and conjectured that perhaps They wished to make me content without the consolation of tears, without being too eager or inordinate about them.

Beginning the Mass with an interior and humble satisfaction, and continuing as far as the *Te igitur* with great interior and sweet devotion which came several times with a slight interior sweetness as though to weep. At the *Te igitur*, I felt and saw, not obscurely, but clearly and very clearly the very Being or Essence of God, under the figure of a sphere, slightly larger than the appearance of the sun, and from this Essence the Father seemed to go forth or derive, in such a way that on saying "Te," that is, "Pater," the Divine Essence was represented to me before the Father, and in this vision, I saw represented the Being of the Most Holy Trinity without distinction or sight of the other Persons, and with intense devotion to what was represented to me, with many movements

⁴² This tendency to translate the more spiritual realities of the graces received in prayer by expressions of a sensible order, is, as Père de Guibert notes, remarkable. Here it is "clearness mixed with color," elsewhere it is "devotion as though red," February 18th. At other times, heat is joined with light, as on March 8th. This sensation of heat is especially frequent. In the index to the critical edition, there are as many as twenty-three instances, and the list is not complete. (Cf. *Mon. Ign.*, ser. III, tom. I, 425.)

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and shedding of tears. Thus I went through the Mass, considering, remembering and again seeing the same, with a great flood of tears and increase of intense love for the Being of the Most Holy Trinity, without seeing or distinguishing the Persons, except that they proceed from the Father, as I said.

Finishing Mass with so many tears and spiritual consolations, I could not see anything against my reconciliation, although I became aware with great certainty and beyond all possibility of doubt, of what I had seen represented. Rather, as I examined and considered it again, I felt new interior movements, bearing me wholly to the love of what I had seen, to the point that I thought I saw more clearly illumined beyond the heavens what I sought to consider here with the understanding, as I said.

After unvesting, in the prayer at the altar, the same spherical vision presented itself to my sight, and in some way I saw the Three Divine Persons, in the manner that the First, that is, the Father on the one hand, the Son on the other, and the Holy Spirit on the other, proceeded from the Divine Essence, without leaving the outlines of the sphere. With what I felt and saw there were fresh movements and tears.

Later, reaching the Basilica of St. Peter, and beginning my prayer at the "Corpus Domini," the same Divine Being presented Itself to me in the same lucid color, so that I could not help seeing it. Later as the Mass of Santa Cruz began, I saw the representation in the same manner, with fresh interior movements. Two hours later I came down to the same place of the Blessed Sacrament, wishing to find again the vision and seeking it, without success.

Later at night, several times, while I was writing this, I saw the same representation, with some understanding of the intellect, although to a great extent it was not so clear or so distinct, nor of such great size, but like a fairly large spark, appearing to the understanding, or drawing it to itself, and showing itself to be the same.

Of the Trinity, 12th.

35. Friday [March 7th].—I began the customary prayer with much devotion, and wishing to see something of the past day, I did not bother about increasing devotion, but looked higher. From the middle on, very great and continued devo-

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tion, with much lucid clarity, warm and sweet, lasting even beyond the time of the prayer; after the preparatory prayer, a calm and interior mind, and also in the chapel.

Later, while vesting, there were fresh movements to tears and to conformation with the Divine Will, praying It to be my guidance, etc. "Ego sum puer," etc.⁴³ Beginning Mass with great devotion and interior reverence, and movements to tears and to say "*Beata sit Sancta Trinitas*,"⁴⁴ and by a new knowledge, a new and greater devotion and to tears, not by elevating my attention to the Divine Persons, as far as they are distinct, nor for distinguishing Them, nor lowering it to the wording (in the Missal). But the interior consolation seemed to me to be between its place on high, and the words of the Missal. Continuing thus with many continuous tears, I did not think that it gave me leave to gaze higher, but midway; my devotion increased sharply with intense tears, and keeping and increasing my respect and reverence for the visions above, a certain confidence came to me, that permission would be given me, or that it would be made known at the proper time.

At these times I felt these consolations indifferently, as they terminated now to the Most Holy Trinity, now to the Father, now to the Son, now to our Lady, now to particular saints with many tears. Later, I paused at the middle or after the middle of Mass, that is about the *Hanc igitur oblationem*, and at times because of a conflict between consolation and desolation, in not finding the Sacrament.

As I wished to end the matter, I came to the fire after finishing Mass, not knowing what to decide for a good space of time, whether to bring the Masses to an end now, or when to do so. Later, the thought occurring to me that tomorrow I should say the Mass of the Most Holy Trinity, to determine what was to be done, or to end it altogether, many movements came upon me and tears, and from moment to moment over some space of time, great movements, sobs and floods of tears, drawing me entirely to the love of the Most Holy Trinity with many colloquies. I saw a disposition for greater and greater

⁴³ Jer. 1:6.

⁴⁴ "*Benedicta sit Sancta Trinitas*" are the words with which the Mass of the Most Holy Trinity begins. St. Ignatius is quoting from memory.

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enjoyment of these very intense consolations, if I cared to wait and humble myself. I thought that I should not place a limit for finishing with it, but where it should be revealed to me there to place all and bring it to an end, and be glad when I should find it.

The thought occurred to me: If God were to send me to hell, two choices were presented to me: the first, the pain I should suffer there; the second, how His name would be blasphemed there. As to the first, I was not able to feel or see the pain, and so it seemed to me that it would be more frightful to hear His holy Name blasphemed. Later, as I sat down to eat, my tears ceased, and there lasted all day as in a balance a very interior and warm devotion.

Of the Trinity, 13th.

36. Saturday [March 8th].—In the customary prayer, a great help of grace from beginning to end, although increasing with a very clear, lucid, warm devotion, to the great satisfaction of my soul. There was a deep contentment in the preparatory prayer and in the chapel. While vesting, I had fresh movements, lasting to the end, becoming greater, and with many tears, showing me a very great humility not to look even to the heavens, and the less I wished to look above, and humble and lower myself, the more I felt the relish and spiritual consolation.

I began Mass and went through all of it with much interior devotion and spiritual warmth, and not without tears, and with a continuation of the devotion and a disposition to weep. In these intervals of time, granting that I did not lift aloft the eyes of my understanding, in an effort to be content with everything, nay, even praying that, it being equal glory to God, I be not visited with tears, it sometimes happened that my understanding unwittingly went aloft, and I seemed to see something of the Divine Essence, which on other occasions when I want it is not within my power.

Of the day.⁴⁵

37. Sunday [March 9th].—Customary prayer like the past. After dressing, in the preparatory prayer, fresh devotion and

⁴⁵ Mass of the Second Sunday of Lent.

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movement to tears, terminating principally in the Most Holy Trinity and in Jesus. Entering the chapel, greater movements and tears, all terminating in the Most Holy Trinity, sometimes in Jesus, sometimes in all Three Persons together, or nearly so, in such a way that the termination in Jesus did not lessen the devotion to the Most Holy Trinity, nor contrariwise, and this devotion lasted until I vested, sometimes with tears.

Later, in the Mass, with an exterior warmth⁴⁶ as reason for devotion and cheerfulness of mind, with a few movements or inclination to tears, and yet without them, but more satisfied than having them sometimes in good measure. It seemed to me that in some way, even without lights, visions and tears, God our Lord wanted to show me some way or method of acting.

The whole day passed with great contentment of soul. At night I thought that I prepared myself for devotion, terminating in the Most Holy Trinity and Jesus, Which appeared to the understanding, letting Itself be seen in a certain way. Wishing to apply myself to the Father, the Holy Spirit and our Lady, I found neither devotion nor any vision, the understanding or vision of the Most Holy Trinity and of Jesus remaining for some time.

Of the Name of Jesus.

38. Monday [March 10th].—Great devotion in the customary prayer, especially from the middle of it on. A fresh devotion before the preparatory prayer, with the thought or judgment that I ought to live or be like an angel for the privilege of saying Mass, as gentle tears came into my eyes.

Later, in the chapel and at Mass, with devotion to the same, and conforming myself to what our Lord ordered, thinking that His Divine Majesty would provide, taking everything in good part, etc. In these intervals sometimes I saw in a certain way, the Being of the Father, that is, first the Being and then the Father, the devotion terminating first in the Essence and then in the Father, and sometimes in another way and without so much distinction.

⁴⁶ The agreeable warmth of the chapel moved him to devotion and spiritual rejoicing on a cold morning. He exemplifies the Seventh Addition in the Fourth Week of the *Exercises*.

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Of our Lady.

39. Tuesday [March 11th].—The whole of the customary prayer with much devotion, clear, lucid and warm. In the chapel, at the altar, and afterwards, with tears, directing my devotion to our Lady, but without seeing her.

Devotion through all the Mass, sometimes with movements to tears, and later with devotion. In these intervals I often partly saw the Divine Being, sometimes terminating in the Father, that is, first the Essence and then the Father.

In the chapel, before Mass, in the way of permission to look above, because the thought came to me that looking above would be a remedy for my being disturbed by low things, and with this, movements and tears. Later on, trying to look above, when I saw and when I did not see, I found devotion and the remedy to help me keep my attention more readily on what I had to do throughout Mass.

The Holy Spirit.

40. Wednesday [March 12th].—Great devotion in the customary prayer, and from midway on there was much of it, clear, lucid and as it were warm. In the chapel, because I looked down hurriedly, not preparing myself for the Mass, I returned to the room to prepare myself, and composing myself with tears, I went to the chapel, and later to Mass, having great devotion in part of it, sometimes with movements to tears. On the other hand, often with a struggle, which happened at the end, because I did not find what I was looking for. In these intervals there was no sign of visions or lights.

Finishing Mass, and afterwards in my room, I found myself alone and without help of any kind, without power to relish any of my mediators, or any of the Divine Persons, but so remote and separated, as if I had never felt anything of Them, or would never feel anything again. Rather, thoughts came to me sometimes against Jesus, sometimes against another,⁴⁷ being so confused with different thoughts, such as to quit the house and hire a room to get away from the noise, or to go without eating, or to begin the Masses over again,

⁴⁷ See the description which St. Ignatius gives of desolation in the *Spiritual Exercises*, n. 371.

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or to put the altar on a higher floor.⁴⁸ Nowhere finding peace, I had a desire to finish up at a time when my soul was consoled and completely at rest. Examining, however, whether I should proceed, I thought that I wanted to look for too many signs, both in time and in the Masses ended for my satisfaction, the matter being so clear in itself, without seeking certainty in it, but only that stopping it all would be much to my liking; on the other hand, I thought that if I gave up altogether in such distress, I would not be satisfied later on, etc.

Finally, I thought that since there was no difficulty in the matter itself, it would be more pleasing to God our Lord to end it, without waiting or looking for further proof, or saying more Masses for it. Placing it thus in an election, I felt that it would be more pleasing to God our Lord to bring it to an end, and I felt in myself the wish that the Lord would condescend to my desire, that is to finish at a time when I had a special consolation.

Realizing at once my inclination, and on the other hand, the will of God our Lord, I began at once to take notice and to wish to succeed in pleasing God our Lord. With this, the darkness began to leave me gradually, and the tears to come, and these increasing, I lost all desire to say more Masses for this purpose. And when the thought of saying three Masses of the Holy Trinity in thanksgiving came to me, I thought it came from the evil spirit, and, deciding that I would say none, I grew much in divine love, and had such tears and sobs and strength, kneeling for a long time, and walking about, and kneeling again, with many different reasonings, and with so much interior satisfaction. Although so great a consolation as this (which caused great pain in my eyes) lasted for the space of an hour, more or less, the tears stopped at last, and, doubting whether I should finish by night with such a flood, or now, the flood having stopped, it seemed better to do so now. To keep on seeking, or to wait for the evening, would still be wishing to seek, there being no reason to, and so I proposed in the presence of God our Lord, and all His court, etc., putting

⁴⁸ The chapel was evidently on a lower floor, with one or more floors above it. It might have been something of a sounding-box, considering the small dimensions of the house. This would account for the saint's "looking down hurriedly."

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an end to this point, not to proceed any further in this matter. Although in this last proposal, I experienced interior movements, sobbing and tears, even in the time of their great abundance, I considered everything concluded, with no further seeking, or Masses, or consolation of any kind, but that this day would see the end. Finished.⁴⁹

After the stroke of one,⁵⁰ as I sat down to eat, and for a good space, the tempter did nothing, but he sought to have me make some sign of hesitating, and answering at once, without any disturbance, rather as in the event of victory, "Down, where you belong!"⁵¹ I felt a confirmation with tears and every security concerning all that had been determined.

A quarter of an hour after this, I awoke to a knowledge or clear understanding of how during the time the tempter was suggesting thoughts against the Divine Persons and my mediators, he placed, or wanted to cause some hesitation in the matter, and, on the other hand, when I felt the consolations and visions of the Divine Persons and mediators, I had every firmness and confirmation of the matter and this with a feeling of spiritual relish, and my eyes filled with tears with great security of soul.

On saying grace at table, a partial revelation of the Being of the Father, and likewise of the Being of the Most Holy Trinity, with a certain spiritual movement to tears, something which all the day I had not felt or seen, although I looked for it often. The great consolations of this day did not terminate distinctly in any Person in particular, but in a general way in the Giver of graces.⁵²

⁴⁹ With this the saint ends his election on the poverty of the churches of the Society. It is something quite in keeping with Ignatian spirituality, always so rational even in its loftiest heights, this ending of the forty days in the third time of election, after having so often experienced the second and even the first, in the midst of the loftiest communications from God.

⁵⁰ "... das decinuevas horas . . ." that is nineteen hours after six of the preceding evening.

⁵¹ Words apparently spoken to the tempter, "Vade in locum tuum."

⁵² Thus a vision of the Trinity closes the first part of the *Journal*. It took place during the thanksgiving after supper. Father da Camara has preserved a precious memorial of the saint's recollection during the grace before and after meals (*Memoriale*, par. 183-84, p. 639).

Part Second

March 13, 1544 to February 27, 1545

During these four days, I determined to examine nothing concerning the Constitutions.

Of the day.

1. Thursday [March 13th].—In the Mass I felt a conformity with the Divine Will in not having tears, and as though this was to relieve me of some labor, or give me rest in not seeking, or examining whether to have an income, or not to have it. Later throughout the day contentment and peace of soul.

Of the Holy Spirit.

2. a. l. d.¹ [March 14th].—Before Mass, all through it and after it, I had many tears, sometimes directed to the Father, sometimes to the Son, sometimes, etc., and also to the saints, but without any vision, except in so far as devotion went, at intervals, ending now in one and now in another.

During all these times before, during and after Mass, I was penetrated with the thought of the deep reverence and respect with which, going to say Mass, I ought to pronounce the name of God our Lord, etc., and not look for tears, but for this respect and reverence, to such a degree, that exercising myself often in this respect, in my room before Mass, and in the chapel, and during Mass, if tears came, I at once

¹ Beginning with this 14th of March, the autograph of the saint scatters throughout the margin the following symbols, a. l. d., which refer to the infused gift of tears. Sometimes the three appear together, sometimes two, sometimes one. A study of the text has led to the conclusion that the letter *l* means tears during the Mass; the letter *a*, tears before Mass, and the letter *d*, tears after Mass. The letters serve the saint as a brief reminder of these graces.

Ignatius sometimes puts periods after these letters, sometimes before, sometimes before and after, often omits them. Occasionally he uses dashes. We print them as found in his text.

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repressed them, to turn my mind to the respect, which did not seem to be anything of my own. This respect presented itself to me, and always increased my devotion and tears. As a result, I persuaded myself that this was the way our Lord wished to show me, as I kept thinking for the past two days that He wanted to show me something, so that while saying Mass, I was persuaded that a higher value was placed on this grace and knowledge for the spiritual advantage of my soul, than on all those that went before.

Of Our Lady.

3. Saturday [March 15th].—In a part of the Mass, I felt a certain interior respect and reverence. In the greater part, no possibility of feeling this interior respect and reverence.

Of the day.

4. a. l. Sunday [March 16th].—Many tears before Mass and throughout it, the devotion and tears terminating now in one Person, now in another, without any clear or distinct visions.

Making my prayer in my room before Mass, I asked that respect, reverence and humility be given me, and that consolations or tears be not given, if it were for the equal service of His Divine Majesty, or that I would enjoy His graces and consolations purely and unselfishly. And so, from that time on, all these spiritual consolations came to represent for me respect, not only in naming or recalling the Divine Persons, but even in reverence for the altar and other things having to do with the Sacrifice. I resisted the tears or consolations when it occurred to me to notice them or desire them, and, so turning my attention first to the respect, the consolations came later. This was just the contrary to noticing the consolations before the respect. This I thought to be wrong, which was a confirmation of what I thought the previous Friday, and that it was by this way that I was to go directly to the service of God our Lord, esteeming this more than anything else.

Here I begin to prepare the first examination concerning missions.

Of Our Lady.

1. a. l. Monday [March 17th].—Tears before Mass, and many of them during it, to such an extent that several times I lost the power of speech. This whole consolation terminated,

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now with one Person, now with another Person, in the same manner and mode as on the preceding day, that is, concerning the respect and reverence as a confirmation of all the past, and of having found the way that was to be shown me, which I think to be the best of all and the one I should always take.

For some intervals before saying Mass, while I was recollecting myself in my room, I found no respect or reverence with any interior grace or relish; rather, I was completely unable to find it, and yet I desired to have it or find it.

A little after this, in the chapel, I thought that it was God's will that I make an effort to look for and find it, and even if I did not find it, I thought the search for it was good. As there was no possibility of my finding it of myself, the Giver of all graces provided such an abundance of knowledge, consolation and spiritual relish, as I said, with tears that were so continuous that I lost the power of speech, so that I thought that every time I named God, Lord, etc., I was penetrated through and through with a wonderful and reverential respect and humility, which cannot be explained.

Of Jesus.

2. a- l. d- Tuesday [March 18th].—In Mass tears, and not without them before and after, all terminating in respect and reverence.

Trinity.

3. l. d. Wednesday [March 19th].—In Mass, for the most part, great abundance of tears, and after it also. During it, I often lost the power of speech, ending in respect and reverence and many interior sentiments.

Lady.

4. a. l- Thursday [March 20th].—Not without tears before Mass and during it, and with different interior movements, ending in respect.

Of Jesus.

5. a- l- Friday [March 21st].—Not without some tears before Mass and during it, terminating in respect and some interior movements.

Holy Spirit.

6. l. d. Saturday [March 22nd].—In the Mass, as a rule,

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many soft tears, and after it also. Before it, some movement to tears, feeling or seeing the Holy Spirit Himself, all respect (Vision).²

Of the day.

7. a. l. Sunday [March 23].—Before Mass and during it, many and intense tears, all ending in respect.

Trinity.

8. l Monday [March 24th].—In the Mass, tears at different times, ending in respect.

Lady.

9. a l d Tuesday [March 25th].—Tears before Mass and after it, many during it, with a vision of the Divine Essence, terminating in the Father, in a circular figure several times, and all leading to respect (Vision).

Of Jesus.

10. a- l Wednesday [March 26th].—Tears at various times in Mass, and before it, not without movements to them. Until the Secret of the Mass I was not only unable to feel any interior respect, but not even able to find a disposition for helping me. From this I inferred and understood that I could do nothing to find respect. From the Secret on, a spiritual consolation ending in respect.

Holy Spirit.

11. a. l. Thursday [March 27th].—Tears before Mass, and many during it, all terminating in respect, and with a vision of the Divine Essence in spherical form, as on past occasions (Vision).

Trinity.

12. a- l. Friday [March 28th].—Tears during the Mass and not without them before it.

Lady.

13. Saturday [March 29th].—Not with tears or some sign of them before Mass or during it. But I found in the customary prayer especial or very especial grace, and in the Mass,

² In the Second Part St. Ignatius usually uses the word "Vision" and not the sign used in Part One. See note 3 of Part One.

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the greater part of it, much sweet devotion. I thought that it was greater perfection to find interior devotion and love, as do the angels, without tears, and partly not with less, or even with more satisfaction than the day past.³

Day.

14. a. l d. Sunday [March 30th].—Many tears before Mass, in my room, in the chapel during preparation, and great abundance of them in the Mass, continuing all through it. After it, many intense tears (Vision).

In this interval of time, I thought that humility, reverence and respect should not be fearful but loving, and this was so firmly established in my mind that I said confidently: "Give me a loving humility, and thus reverence and respect," receiving fresh consolations in these words. I also resisted tears to turn my attention to this loving humility, etc.

Later in the day, I had much joy in remembering this, and I thought that I should not stop there, but that the same would be true later of creatures, that is, loving humility;⁴ if it were not opportune, for the honor of God our Lord, as is said in today's Gospel, "I will be like to you, a liar."⁵ In these intervals, several times I had the vision of the Divine Essence in circular form, as before.⁶

Day.

15. l d. Monday [March 31st].—Tears at Mass and afterwards, terminating in loving reverence, etc. At times I thought that neither love, nor reverence was in my power.

³ In the last years of his life this grace must have been given him in its most ideal form. Because of the wearing away of his shattered strength by this continual sobbing and these tears, the doctor told him to stop the weeping, which he took as an obedience. The result was a greater consolation than formerly, and that without the weeping.

⁴ The saint gives us to understand that this loving humility, which has been so sovereignly given to him, should not be found in his relations with God only, but must be extended to all creatures, seeing in them doubtless the image of this same God. (Cf. *MHSI, Mon. Ign. ser. III, tom. II, 342-45*).

⁵ John 8:55. He recognizes that there can be exceptions, when the loving humility must be set aside, and the neighbor reprehended for God's glory, as exemplified in the text quoted.

⁶ Reference is made to the visions of March 6th and 27th.

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Day.

16. 1. Tuesday [April 1st].—Many tears at Mass, terminating in loving humility, etc. I thought that to find this in the Sacrifice it was necessary for me to use it throughout the day without distraction.

Day.

17. a. 1. Wednesday [April 2nd].—There were tears in the customary prayer, afterwards in my room, in the chapel and while vesting, and very abundantly at Mass (Vision). At intervals, a vision at different times of the Divine Essence, sometimes terminating in the Father in circular form, with much intellectual light and interior knowledge.

At times, when the knowledge or the consolations were greater, I thought I ought to be just as content as when I was not visited with tears, and to hold it better that our Lord do what He pleased, console me or not; and for some spaces of time, when I was not so consoled, I thought that this was such great perfection that I lost hope, or feared being unable to reach this grace.

Later, at another time, when much consoled, I thought I was satisfied, that is, with thinking it better that I should not be consoled on the part of God our Lord, because I was without the visit, or for not disposing myself or helping myself throughout the whole day, or in giving place to some thoughts that distracted me from His words in the Sacrifice and of His Divine Majesty,⁷ and so I thought it would be better not to be consoled in the time of my faults, and that God our Lord orders this (Who loves me more than I love myself), for my greater spiritual benefit, so that it is better for me to walk straight, not only in the Sacrifice, but throughout the day, in order to be visited. This corresponds to what dawned on me the other day⁸ about these and similar great and delicate intellectual lights, for which I have neither memory nor understanding competent to explain or declare.

⁷ Making a minute and rigorous examination of the reasons which explain the absence of the divine consolation in his soul one morning, he could find no more than these two: he did not practice this loving humility every moment of the day, and his thoughts strayed once from the words in the Mass and his dealing with His Divine Majesty.

⁸ An allusion to what took place Tuesday, April 1st.

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Day.

18. Thursday [April 3rd].—No tears either before Mass or during it or afterwards. I was more content without them, and I affectionately felt that God our Lord did this for my greater good.

Day.

19. a. 1. Friday [April 4th].—Tears before Mass, and an abundance of them during it, with many interior lights and feelings, and also before Mass. Not finding loving reverence or respect, I must seek fearful respect by examining my own faults so as to find that which is loving.

Day.

20. a. 1. Saturday [April 5th].—Tears before Mass and many during it.

21. a. 1. d. Sunday [April 6th].—Tears before Mass and during it, after the Passion,⁹ many and continued, ending with a conforming of my will to the Divine Will and likewise tears after Mass.

Day.

22. 1 Monday [April 7th].—Many tears for the most part during the Mass, drawing to conformity with God's will.

Day.

23. 1 Tuesday [April 8th].—Tears at Mass.

Day.

24. 1 Wednesday [April 9th].—Tears at Mass.

Day.

25. Thursday [April 10th].—No tears.

26. [April 11th].

27. [April 12th].¹⁰

Day.

28. 1. d. Easter Sunday [April 13th].—Many tears at Mass, and tears after it.

⁹ As Palm Sunday that year, 1544, fell on April 6th, St. Ignatius is speaking of the Passion read during Mass.

¹⁰ These two days in 1544 were Friday and Saturday of Holy Week, days on which no private Masses were celebrated.

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Day.

29. Monday [April 14th].—Much interior and exterior warmth, apparently more supernatural, but no tears.

Day.

30. Tuesday [April 15th].—No notable consolation or desolation. No tears.

Day.

31. .l d. Wednesday [April 16th].—Many tears at Mass, and tears after it.

Day.

32. a. l. d. Thursday [April 17th].—Before and after Mass tears, and many during it.

Day.

33. l Friday [April 18th].—Tears at Mass.

Day.

34. a. l. Saturday [April 19th].—Tears during Mass and before it.

35. a. l. Sunday [April 20th].—Tears at Mass and before it. Preparing.¹¹

Lady.

36. a. l. Monday [April 21st].—Tears at Mass and before it. Beginning, because I dropped it a few days ago.

Saints.

37. a. l d. Tuesday [April 22nd].—Tears before and after Mass, and during it many and continuous.

38. Wednesday [April 23rd].—No tears. Here they were put aside.¹²

¹¹ "Preparar," it is not easy to guess the thought of the saint in this infinitive. One thinks of the line, "Here I began to prepare and examine first concerning the missions," a note which precedes the entries for March 17th. The excessive use of infinitive and gerund forms of the verb has often been noticed and one scholar has even taken the trouble (P. Múgica) to count them in the *Spiritual Journal*. He has found that verbal forms amount to 1714, and of them 1245, that is, more than 72% of them are infinitives or gerunds!

¹² He is possibly referring to his work on the Constitutions.

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39. Thursday [April 24th].—No tears.

St. Mark.

40. .a l. Friday [April 25th].—Tears at Mass and before it.

Holy Spirit.

41. Saturday [April 26th].—No tears.

Day.

42. .a l. Sunday [April 27th].—Tears during Mass and before it.

Trinity.

43. .a. l. Monday [April 28th].—Tears at Mass and before it.

44. l Tuesday [April 29th].—With tears.

45. l Wednesday [April 30th].—With tears.

46. l Thursday [May 1].—With tears.

47. Friday [May 2nd].—No tears.

48. l Saturday [May 3rd].—Tears.

49. l Sunday [May 4th].—With tears.

50. l Monday [May 5th]. } Tears, I think.

51. l Tuesday [May 6th]. }

52. Wednesday [May 7th]. } No tears, I think.

53. Thursday [May 8th]. }

54. Friday [May 9th]. }

55. l Saturday [May 10th]. Many tears at Mass.

56. a. l Sunday [May 11th].—Tears before Mass and during it an abundance of them, and continued, together with the interior *loquela* during the Mass. It seems to me that it was given miraculously, as I had asked for it that same day, because in the whole week, I sometimes found the external *loquela*, and sometimes I did not, and the interior less, although last Saturday I was a little more purified.¹³

¹³ The meaning of the last phrase is not clear. The subject of the verb "hallaba" must be supplied, and it is not clear whether it is the saint himself, or something indefinite like "business" or "thing." If the latter the translation would be "... although last Saturday the matter was clearer."

Father Larrañaga repeats Père de Guibert's question as to whether these graces must be classed in the number of supernatural locutions,

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In the same way, in all the Masses of the week, although I was not granted tears, I felt greater peace and contentment throughout Mass because of the relish of the *loquelas*, together with the devotion I felt, than at other times when I shed tears in parts of the Mass. Those of today seemed to be much, much different from those of former days, as they came more slowly, more interiorly, gently without noise or notable movements, coming apparently from within without my knowing how to explain them. In the interior and exterior *loquela* everything moved me to divine love and to the gift of the *loquela* divinely bestowed, with so much interior harmony in the interior *loquela* that I cannot explain it.

This Sunday before Mass I began to think of taking up the Constitutions.

Of all the Saints.

57. .l. d. Monday [May 12th].—Many tears at Mass, and tears after it. All these were like those of the preceding day, and with so much relish of the interior *loquela*. It was like remembering the heavenly *loquela* or music, which increased my devotion with tears at the thought that I felt or apprehended it miraculously.

St. Sebastian.

58. .a. l. d. Tuesday [May 13th].—Tears before and after Mass, and a great abundance of them during it, and with a wonderful interior *loquela* greater than at other times.

Conception of our Lady.

59. .a. l. Wednesday [May 14th].—Tears before Mass, and many after it, the same interior *loquela* following.

Jesus.

60. Thursday [May 15th].—No tears but with some internal and external, of which the mystical writers speak from St. Teresa and St. John of the Cross down to Fathers de Maumigny, Poulain and Arintero. He answers with all respect to these writers, no; and reminds us that St. Ignatius had enough of his own experience and the experience of others, not to be taken by surprise by ordinary supernatural locutions, as we can see from a letter of his to Sister Rejadell (*Epist.* I, 105). Father Larrañaga does not think that it is possible to place this infused gift of the *loquela* in any of the divisions of the Reformer of Carmel. He has a long discussion on the matter, pages 648 and following.

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loquela, and disturbance of whistling, but not so annoying.¹⁴

Holy Spirit.

61. a. l. Friday [May 16th].—Tears before Mass, and many during it, with the *loquela*.

Trinity.

62. a. l. Saturday [May 17th].—Tears before Mass, and many and continuous during it, with a wonderful interior *loquela*.

Day.

63. Sunday [May 18th].—No tears, but some *loquela*. No bodily strength, or any disturbances.

Litanies.¹⁵

64. l. Monday [May 19th].—Tears and *loquela*.

All Saints.

65. Tuesday [May 20th].—No tears or disturbance. Some *loquela*.

Lady.

66. Wednesday [May 21st].—No tears and much *loquela*.

Ascension.

67. .a. l. Thursday [May 22nd].—Many tears before Mass in my room and in the chapel. In the greater part of the Mass, no tears, but much *loquela*, but I fell into some doubt about the relish and sweetness of the *loquela* for fear it might be from the evil spirit, thus causing the ceasing of the spiritual consolation of tears. Going on a little further, I thought that I took too much delight in the tone of the *loquela*, attending to the sound, without paying so much attention to the meaning of the words and of the *loquela*; and with this many tears, thinking that I was being taught how to proceed, with the hope of always finding further instruction as time went on.¹⁶

¹⁴ He alludes to the disturbance he felt at hearing someone whistling near his room, but without the annoyance he felt on February 12th.

¹⁵ During the triduum preceding the Ascension the Major Litanies were recited in the Church. The saint here refers to the Mass "In Litanis Maioribus."

¹⁶ It is to be noted that St. Ignatius' doubts have as their object not

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Ascension.

68. 1. Friday [May 23rd].—Tears.

Holy Spirit.

69. Saturday [May 24th].—No tears.

70. a. 1. Sunday [May 25].—Before Mass many tears, in my room, and tears in the chapel, and at Mass a great abundance of them continuing with wonderful *loquelas*.

Ascension.

71. 1. Monday [May 26th].—Tears at Mass and interior *loquela*.

72. a. 1. Tuesday [May 27th].—Tears before Mass, many during it together with an increasing interior *loquela*.

Ascension.

73. .a 1 d. Wednesday [May 28th].—Tears before and after Mass; during it many tears with a wonderful interior *loquela*.

Ascension.

74. .a 1 d. Thursday [May 29th].—Tears before, during, and after Mass.

75. Friday [May 30th].—No tears.

76. 1. Saturday [May 31st].—Tears.

77. 1. Sunday [June 1st].—Tears.

78. Monday [June 2nd].—No tears.

79. Tuesday [June 3rd].—No tears.

80. .1. Wednesday [June 4th].—Many and continued tears.

81. Thursday [June 5th].—No tears.

82. Friday [June 6th].—No tears.

83. Saturday [June 7th].—No tears.

Trinity.

84. a. 1. Sunday [June 8th].—Tears in my room and in the *loquela* itself, but its "relish and sweetness," the excessive delight "in the tone of the *loquela*, attending to the sound without paying so much attention to the meaning of the words and of the *loquela*." It is a disorder similar to the one already noted concerning the sweetness and the softness of his tears, and as then, so now, it seems to be teaching the method of proceeding for the future.

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chapel before Mass, and many and continued during Mass.

Trinitas.

85. .1. d. Monday [June 9th].—Continued tears during Mass, and tears after it.

Trinitas.

86. .1 d. Tuesday [June 10th].—The same.

Trinitas.

87. Wednesday [June 11th].—No tears.

Corpus Christi.

88. Thursday [June 12th].—No tears.

Corpus Christi.

89. Friday [June 13th].—No tears.

90. 1. Saturday [June 14th].—Tears.

Of the day.

91. Sunday [June 15th].—No tears.

Corpus Christi.

92. 1. Monday [June 16th].—Many and continued tears.

Corpus Christi.

93. .a. 1. Tuesday [June 17th].—Tears before Mass in my room and in the chapel, and during Mass many and continued.

Corpus Christi.

94. 1. Wednesday [June 18th].—Tears.

Corpus Christi.

95. .a. Thursday [June 19th].—Tears before Mass in my room and in the chapel, but none during the Mass.

Holy Spirit.

96. Friday [June 20th].—No tears.

Trinity.

97. 1. Saturday [June 21st].—Tears.

Of the day.

98. 1. Sunday [June 22nd].—Tears.

Trinity.

99. a. 1. Monday [June 23rd].—Many and continued tears at Mass, and tears before it in my room and in the chapel.

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Baptist.

100. a. l. Tuesday [June 24th].—Many tears before Mass in my room and in the chapel, and during it a great abundance of continued tears.

Baptist.

101. l. d. Wednesday [June 25th].—Many and continued tears during the Mass, and after it.

Baptist.

102. l. Thursday [June 26th].—Tears.

103. .a. Friday [June 27th].—Tears before Mass, and during it scarcely any.

104. .a. Saturday [June 28th].—Tears before Mass, and during it scarcely any.

105. .a. Sunday [June 29th].—Tears before Mass, and none during it.

Trinity.

106. a. l. d. Monday [June 30th].—Many tears before, during and after Mass.

Trinity.

107. a. l. Tuesday [July 1st].—Many tears before and during Mass.

Visitation Our Lady.

108. a. l. d. Wednesday [July 2nd].—Many tears before, during and after Mass.

Five Wounds.

109. .a. Thursday [July 3rd].—Many tears before Mass in my room and in the chapel, and none during Mass.

Trinity.

110. a. l. d. Friday [July 4th].—A great abundance of tears before Mass in my room and in the chapel, and also during the Mass, and after it.

111. l. Saturday [July 5th].—Tears.

112. Sunday [July 6th].—No tears.

113. Monday [July 7th].—No tears.

114. .a. l. Tuesday [July 8th].—Many tears before and during Mass.

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115. Wednesday [July 9th].—No tears.

116. Thursday [July 10th].—I do not know.

117. a. l. d. Friday [July 11th].—A great abundance of tears before and during Mass, and after it, endeavoring to take pleasure only in the Lord Himself.

118. .a. l. Saturday [July 12th].—Great abundance of tears before and during Mass, remaining in our Lord.

119. Sunday [July 13th].—No tears.

120. .a. l. Monday [July 14th].—Tears at Mass and before it.

121. l. Tuesday [July 15th].—Tears.

122. Wednesday [July 16th].—No tears.

123. Thursday [July 17th].—No tears.

124. l. Friday [July 18th].—Tears.

125. a. l. Saturday [July 19th].—Before and during Mass many and continuous tears.

126. a. l. Sunday [July 20th].—Many tears before and during Mass.

127. Monday [July 21st].—Scarcely any tears.

128. .a. Tuesday [July 22nd].—Tears before Mass, but scarcely any during it.

129. a. l. d. Wednesday [July 23rd].—Great abundance of tears before and during Mass, and tears after it.

130. .a. Thursday [July 24th].—Many tears before Mass, and none during it.

131. .a. Friday [July 25th].—Many tears before Mass, and none during it.

132. l. d. Saturday [July 26th].—Many tears during Mass and some after it.

133. a. l. d. Sunday [July 27th].—Many tears before, during, and after Mass.

134. a. l. Monday [July 28th].—Great abundance of tears before and during Mass.

135. a. l. d. Tuesday [July 29th].—Many tears before, during and after Mass.

136. a. Wednesday [July 30th].—Tears before Mass, and none during it.

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137. a. l. d. Thursday [July 31st].—Great abundance of tears before, during and after Mass.

138. a. Friday [August 1st].—Tears before Mass, none during it.

139. a. l. Saturday [August 2nd].—Many tears before and during Mass.

140. l. Sunday [August 3rd].—Many tears during Mass.

141. a. l. Monday [August 4th].—Tears before Mass, and during it a great abundance of them continuing, with frequent loss of speech.

142. a. l. Tuesday [August 5th].—Many tears before Mass and several times during it.

143. Wednesday [August 6th].—No tears.

144. a. l. Thursday [August 7th].—Tears before Mass and none during it.

145. .a. Friday [August 8th].—Tears before Mass, none during it.

146. l. Saturday [August 9th].—Many tears during Mass.

147. Sunday [August 10th].—I do not recall.

148. a. l. d. Monday [August 11th].—Many tears during Mass, and tears before and after it.

149. a. l. Tuesday [August 12th].—Many tears during Mass, and tears before it.

150. Wednesday [August 13th].—No tears.

151. Thursday [August 14th].—No tears.

152. Friday [August 15th].—No tears.

153. l. Saturday [August 16th].—Tears at Mass.

154. a. l. Sunday [August 17th].—Many tears before and during Mass.

155. Monday [August 18th].—No tears.

156. l. Tuesday [August 19th].—Tears at Mass.

157. a. l. Wednesday [August 20th].—Tears before Mass and many during it.

158. a. l. Thursday [August 21st].—Before Mass, in my room and out of it, a great abundance of tears, which were also continuous during Mass.

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159. a. l. Friday [August 22nd].—Many tears before and during Mass.

160. a. Saturday [August 23rd].—Before Mass many tears, but none during it.

During this interval I was ill and did not say Mass.

166. .a. l. Friday [August 29th].—Many tears before and during Mass.

167. .a. l. d. Saturday [August 30th].—Many tears before, after, and during Mass.

168. .a. l. d. Sunday [August 31st].—The same, continuous and very abundant.

169. .a. Monday [September 1st].—Before Mass many tears, but none in it.

170. .a. l. Tuesday [September 2nd].—Before Mass many tears, and a few in it.

171. .l. d. Wednesday [September 3rd].—Many tears during the Mass, and some after.

172. .a. l. d. Thursday [September 4th].—Great abundance of tears before Mass, after it, and during it.

173. Friday [September 5th].—No tears.

174. a. l. Saturday [September 6th].—Many tears before and during Mass.

175. Sunday [September 7th].—No tears.

176. a. l. Monday [September 8th].—Many tears before and during Mass.

177. l. Tuesday [September 9th].—A few tears.

178. .a. l. d. Wednesday [September 10th].—Many tears before, during and after Mass.

179. a. l. d. Thursday [September 11th].—Many tears before, during and after Mass.

180. .a. l. d. Friday [September 12th].—The same.

181. .a. l. Saturday [September 13th].—Many tears before and during it.

182. .a. l. Sunday [September 14th].—The same.

183. .a. l. Monday [September 15th].—The same.

184. a. l. Tuesday [September 16th].—The same.

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185. .l d. Wednesday [September 17th].—Many tears at Mass and after it.
186. .a l. Thursday [September 18th].—Many tears before and during Mass.
187. .a l d. Friday [September 19th].—Many tears before, during and after Mass.
188. .a l. Saturday [September 20th].—Many tears before and during Mass.
189. a Sunday [September 21st].—Many tears before Mass.
190. a. Monday [September 22nd].—Great abundance of tears before Mass.
191. .a l. Tuesday [September 23rd].—Before Mass a great abundance of tears, and tears several times during it.
192. .d. Wednesday, [September 24th].—Late tears after Mass.
193. .a. Thursday [September 25th].—Great abundance of tears before Mass.
194. a l d Friday [September 26th].—Many tears before and during Mass, and tears after it.
195. a l Saturday [September 27th].—Many tears before and during Mass.
196. a l Sunday [September 28th].—Many tears before and during Mass.
197. a l Monday [September 29th].—Many tears before and some during Mass.
198. a l Tuesday [September 30th].—Many tears before and during Mass.
1. a l Wednesday, first of October.—Many tears before and during Mass.
 2. a l Thursday.—Many tears before and during Mass.
 3. a l. Friday.—Many tears before and during Mass.
 4. a. l. d. Saturday.—Before .o. c. y. and in Mass great abundance of tears, and tears after it.¹⁷

¹⁷ From this day the already mentioned signs, a. l. d., are written with two three and four points above the *a*, the saint himself calling attention to this novelty: "Here begin the points, and the omission of those used heretofore." As we shall see, these points are engaged

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5. a l. d. Sunday.—Before o. c. y. and a great superabundance of tears at Mass, with frequent loss of speech, continuous tears, with fear of losing my sight, and tears following.
6. a l Monday.—Before o. c. y., with a great abundance of tears at Mass, with fear of losing my sight, and tears later.
7. a l Tuesday.—Before o. c. y., and a great abundance and continuance of tears in the Mass, together with a feeling of danger concerning my eyesight.
8. a l d. Wednesday.—Before .o. and during Mass, and after it with great abundance and continuance of tears, through all (the day).¹⁸
9. a. Thursday.—An abundance of tears before Mass o. c. y.
10. a. l Friday.—Many tears before .o., and a few during Mass.
11. .a l d. Saturday.—Tears before .o., during Mass, and many afterwards.
12. a l. d. t. Sunday.—Tears before .c. y., many during Mass, and many later.
13. l Monday.—Many tears at Mass.
14. a Tuesday.—Many tears (Before) .c. y.
15. l Wednesday.—Up to the middle of Mass warmth and

with the new signs, o. c. y. which the saint introduces into the text this very day. We shall omit the dots the Saint used above the *a*. They can be found in the *Monumenta* (Mon. Ign. ser. III, tom. I. pp. 149-158).

The signs o. c. y. are found right within the text. What do they mean? They refer to the three times of prayer before Mass, 1) *accustomed prayer, customary prayer, or first prayer*; 2) the *preparatory prayer for Mass*, which has nothing to do with the preparatory prayer of the meditations, and which was made after the saint had dressed, and was still in his room; 3) the third was made inside the chapel or the church, while the altar was being prepared or the saint vesting for Mass. Hence

o signifies the first customary prayer, usually made in bed before rising.

c signifies the prayer made in the room (chamber)

y signifies the prayer made in the church or chapel.

St. Ignatius usually spelled the Spanish word for Church, *iglesia*, with a "y", i.e., *yglesia*.

¹⁸ "En todo," seems to indicate that the great abundance of continuous tears accompanied the saint throughout the day. Cf. his letter to Borgia, *Epist.* II, 234.

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a desire for tears;¹⁹ afterwards, as a consequence to the thought and light that God was protecting me²⁰ in those desires, I began to weep and continued to do so through the Mass.

16. a l d Thursday.—Tears before .y., and in it, and later in abundance.

17. .a l d. Friday.—Tears before .c., and in it, and many afterwards.

18. a. l. Saturday.—Tears before c. and a few at Mass.

19. a l d Sunday.—Before c. y. and many at Mass.

20. a l d Monday.—Tears before c. y. at Mass, and a great abundance of them after it.

21. a l d Tuesday.—Tears [before] c. y., a great abundance and continuance of them in Mass, and some after, with fear for my eyes. I asked for contentment when tears did not come, without contrary thoughts, etc.

22. a l d Wednesday.—[Before] o. c. y., and a great abundance and continuance of them at Mass, and some afterwards.

23. a l d Thursday.—Tears before .o. c. y., and a great abundance and continuance at Mass, and tears afterwards.

24. .a l. Friday.—Before o., and many at Mass.

25. a l Saturday.—Tears before .o. c. y., and a few at Mass.

26. a l d Sunday.—Tears before .o. c. y., and many at Mass.

27. a l Monday.—Tears before .c. y., and many at Mass.

28. .a l d Tuesday.—Tears before .y., and many at Mass, and afterwards.

29. .a l d. Wednesday.—Tears before .o. c. y., many continuous at Mass and after it.

30. a l Thursday.—Tears before o c y., a great abundance and continuance of them at Mass.

31. .a. l. d. Friday.—Tears before .o. c. y., and a great

¹⁹ He thus practiced the teaching which four years later he set forth for St. Francis Borgia. See *Epist.* II, 235-36.

²⁰ The saint's thought in these lines seems to be the following: "And after thinking and seeing clearly that God with His divine spirit was in those desires and longings of Ignatius concerning the infused gift of tears, taking care that he be not misled, there were fresh tears which continued through the Mass."

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abundance and continuance of them at Mass, and afterward.

1. a l Saturday, First of November.—Tears .o. c. y., and a great superabundance and continuance of them at Mass.

2. a l Sunday.—Tears before .o. c. y., and a great abundance and continuance of them at Mass.

3. a. l. d. Monday.—Tears before .o. c. y., and a great abundance and continuance of them at Mass, and afterwards.

4. a l Tuesday.—Tears before .o. c., and many at Mass.

5. a l Wednesday.—Tears before .c. y., and at Mass.

6. a l d Thursday.—Tears before .o., at Mass, and many after.

7. a l Friday.—Tears before .o. y., and many and continuous tears at Mass.

8. a l d. Saturday.—Tears before .o. c. y., at Mass many and continued, and some afterwards.

9. a l Sunday.—Tears before .c. y., and many at Mass.

10. a l d Monday.—Tears before .o. c. y., and a great abundance at Mass and after.

11. a l Tuesday.—Tears [before] o c y., and a great abundance and continuance of them at Mass.

12. a l Wednesday.—Tears [before] .c. y., and some at Mass.

13. a Thursday.—Tears before o. c

14. a l d. Friday.—Tears before .o. c., and many at Mass, and after it.

15. a. l. d. Saturday.—Tears before .c. y., and a great abundance and continuance of them at Mass, and after it.

16. a l d Sunday.—Tears before o. c. y., and a great abundance and continuance of them at Mass, and after it.

17. a. l. Monday.—Tears before .o. y., and at Mass a great abundance and continuance of them.

18. .a. Tuesday.—Tears before .o.

19. a. l. Wednesday.—Tears before o., and many at Mass.

20. a l d Thursday.—Tears before .c., and many in and after Mass.

21. a l Friday.—Tears before .o. c. y., and at Mass, with loss of speech.

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22. a l d Saturday.—Tears before .o. c y., many at Mass and after it.

23. a l d Sunday.—Tears before .o. c y., and a superabundance of them at Mass, with frequent loss of speech, and tears after Mass.

24. a l Monday.—Tears before .o. c y., and many at Mass.

25. l d. Tuesday.—Many tears at Mass, and after some.

[26. Wednesday].—I did not say.²¹

27. a l d Thursday.—Tears before .c. y., many at Mass, and some after it.

28. a l d Friday.—Tears before .o. c y., and an abundance of them at Mass and afterward.

29. a l d Saturday.—Tears before .o. c y., and a great abundance of them at Mass and also afterward.

30. a l d. Sunday.—Tears before .o. c., at Mass, and late afterward.

1. a l d Monday, first of December.—Tears before .o. c y., and many during Mass, and late afterward.

2. a l d Tuesday.—Tears before .o. y., and a great abundance of them at Mass and also afterward.

3. a Wednesday.—Tears before .o.

4. a l d Thursday.—Tears before .o. y, and some at Mass, and afterward.

5. a l d Friday.—Tears before .o. y, some at Mass, and after it.

6. a l d Saturday.—Tears before .o. c y, at Mass, and many late afterward.

7. a l Sunday.—Tears before .c., and many at Mass.

8. a l d. Monday.—[Before] o. c., at Mass a great abundance, and afterward.

9. a l d Tuesday.—[Before] .c. y, many at Mass, afterward.

10. a l Wednesday.—Tears [before] .o. c y., a great abundance at Mass.

²¹ That is, Mass. Over and above his continual illness, these very divine communications, as Father Nadal notes, had something to do with his omitting Mass. (*Mon. Ign.*, ser. IV, tom. I, 472).

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11. a l d Thursday.—Tears [before] .o. c y., a great abundance at Mass and late afterwards.

12. a l d Friday.—Tears [before] .o. c y., a great abundance at Mass, afterward.

13. a l d Saturday.—Tears [before] .o. c y., a great abundance at Mass, afterward.

14. a l d Sunday.—Tears [before] .o. c y., a great abundance at Mass, afterward.

15. a l Monday.—Tears [before] c y., many at Mass.

16. a l Tuesday.—Tears [before] .c y, and at Mass.

17. a l Wednesday.—Tears [before] o c y, and at Mass.

18. a l d Thursday.—Tears [before] .c y., many at Mass, later.

19. a l Friday.—Tears [before] .c., a great abundance at Mass.

20. a l d Saturday.—Tears [before] c. y., a great abundance at Mass, afterward.

21. a l d Sunday.—Tears [before] c y., many at Mass, afterwards.

[22. a Monday].—[Before] c.

[23. a Tuesday].—[Before] c

24. a [Wednesday].—[Before] c

} I did not say Mass.²²

25. a ll. d Thursday.—[Before] .c. y., tears at Mass; c. y., many at Mass; and some in the third, and afterwards tears in my room.

26. a Friday.—Tears [before] .c. y.

27. a l d Saturday.—Tears [before] .o. c y, a great abundance and continuance at Mass, and afterward.

28. a l d Sunday.—Tears [before] c y. Many at Mass, and afterwards.

²² The omission of Mass in these days was at the advice of the doctors. They insisted on his rising later than the community. On rising he recited the *Ave Marias* in commutation of the Office, and that finished, he went to a chapel adjoining his room to hear Mass. After Mass he remained in prayer for two hours. Father da Camara, who was minister at the time, said that he often found him there with his face all alight, "something clearly heavenly and very extraordinary" (*Memorial de Camara*, 179, p. 637).

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29. a l d Monday.—Tears [before] .o. c. y., a great abundance and continuance at Mass, afterward.

30. a l d Tuesday.—Tears [before] .o. c. y., a great abundance and continuance at Mass, afterward.

31. a l d Wednesday.—Tears [before] .o. c. y., a great abundance and continuance at Mass, afterward.

1. a l First of January [1545] Thursday.—Tears (before) .o. c., and tears at Mass.

In this interval I did not say Mass, and except for one day, there were tears every day.²³

11. a l d Sunday.—Tears before o c y., a great abundance at Mass, and later.

12. a l d Monday.—Tears before o c y., a great abundance at Mass, and later.

I did not say Mass.²⁴

20. a l Tuesday.—Tears before o. c y., and a great abundance at Mass.

21. a l Wednesday.—Tears before .c y., and tears at Mass.

22. a l d Thursday.—Tears before c y., and a great abundance and continuance at Mass, and afterward.

23. l Friday.—A great abundance at Mass.

24. a l d Saturday.—Tears before o c y., a great abundance at Mass, afterward.

25. a l Sunday.—Tears before .c y., a great abundance at Mass.

I did not say Mass in this interval.²⁵

²³ This interruption of nine days, and that of seven which follows it, are the longest interruptions in Mass recorded in the *Journal*.

²⁴ It was during this illness, according to Ribadeneira, that St. Ignatius ventured to say that it would take him about a quarter of an hour to resign himself to the destruction of what he held most dear on earth, the Society.

²⁵ Father da Camara throws some further light on this picture of the infirmity of St. Ignatius, with regard to his feeling for sacred music: "Something which helped him very much towards prayer was the music and singing of sacred things, such as Vespers, Mass, and other services, and this to such an extent that he himself admitted to me that if he happened to enter a church where these services were being performed,

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1. a l d First of February, Sunday.—Tears before o c y., a great abundance and continuance at Mass, afterward.

2. a l d Monday.—Tears before o c y., a great abundance and continuance at Mass, afterward.

3. a l d Tuesday.—Tears before .o., a great abundance at Mass, afterward.

4. a l d Wednesday.—Tears before o c y., a great abundance at Mass, afterward.

5. a l d Thursday.—Tears before .o c y., a great abundance and continuance at Mass, afterward.

6. a l d Friday.—Tears before .o c y., many at Mass, afterward.

7. a l d Saturday.—Tears before o c y., a great abundance at Mass, afterward.

8. a l d Sunday.—Tears before c y., many at Mass, afterwards.

9. a l d Monday.—Tears before y., many at Mass, afterward.

10. a l d Tuesday.—Tears before o c, many at Mass, afterward.

11. a l d Wednesday.—Tears before .o c y., a great abundance at Mass, afterwards.

he was at once to all appearances wholly enraptured. This was not only a benefit to his soul, but also for his physical health. And so, when it was at low ebb, or he was afflicted with great weariness, there was no better way of getting rid of it, or nothing that gave him greater relief than to hear one of the brethren sing some piece of devout music. And what surprised me not a little was that notwithstanding their knowledge of this, those who attended him never called any of the students of the German College, where there were many good singers, to offer him this relief. The most I saw in this particular all the time that I was in Rome was that they called Father Frusius of the German College, when Father was down with nausea, to play the clavichord, without any singing, for even this was a help to him. There was also a very simple and virtuous coadjutor brother who sang many pious stanzas in the same tone and voice in which the blind intone them, and with such likeness that one would think he had been a beggar all his life. But this happened so rarely that in the almost two and a half years that I was in Rome, it was not done more than five or six times" (*Memorial*, 177-78, pp. 636-37).

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12. a l d Thursday.—Tears before o c y, a great abundance at Mass, late afterward.
13. a d Friday.—Tears before o c y, late afterwards.
14. a l Saturday.—Tears [before] .c y., many at Mass.
15. a l d Sunday.—Tears [before] c y, at Mass, afterward.
16. a l d Monday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
17. a l d Tuesday.—Tears [before] c y, a great abundance and continuance at Mass, afterward.
18. a l d Wednesday of Lent.²⁶—Tears [before] .o c. y, a great abundance and continuance at Mass, afterward.
19. a l d Thursday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
20. a l d Friday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
21. a l d Saturday.—Tears [before] o c y, a great abundance at Mass, afterward.
22. a l d Sunday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
23. a l d Monday.—Tears [before] o c y, at Mass, afterward.
24. a l d Tuesday.—Tears [before] o c y, many at Mass, afterward.
25. a l d Wednesday.—Tears [before] o c y, at Mass, afterward.
26. a l d Thursday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.
27. a l d Friday.—Tears [before] o c y, a great abundance and continuance at Mass, afterward.

²⁶ That is, Ash Wednesday, which that year, 1545, fell on February 18th.