

SOCIETAS IESU ANGLICANA

Leading an Individual in Spiritual Direction

*The Practice of an Anglican Jesuit**Goals, Method, and Process in the Direction Relationship**Ad Majorem Dei Gloriam**Ut Omnes Unum Sint*

Anno Domini MMXXVI

PROEM

The director must be impartial, like the balance of a scale, allowing the Creator to deal directly with the creature and the creature with the Creator.

— *St. Ignatius Loyola, Spiritual Exercises, Fifteenth Annotation*

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee.

— *Book of Common Prayer, Collect for Purity*

What follows is an account of what an Anglican Jesuit — a member of the Anglican Society of Jesus, formed by its Spiritual Exercises and governed by its Constitution — actually does when they sit with another person in spiritual direction. It is written from the inside of that formation: not as an abstract description of a method but as a portrait of a practitioner, one whose manner of accompanying another soul before God is the distilled expression of two great spiritual traditions meeting in a single person.

The Anglican Jesuit who leads another in direction is, simultaneously, a person who has made the full Spiritual Exercises and been made by them; who prays the Daily Office of the Book of Common Prayer morning and evening and has been formed by its rhythms for years; who receives direction themselves, keeps the Daily Examen, attends an annual retreat, and belongs to a community of practice that supervises and sustains their work. They are not simply applying a technique they have learned. They are offering, in the direction relationship, what they themselves have received — and trusting that the God who has directed their own soul will also direct the soul of the person before them.

I. WHO THE ANGLICAN JESUIT DIRECTOR IS

A Person Who Has Been Through the Fire

Before anything else, the Anglican Jesuit director has made the full Spiritual Exercises — ideally in the thirty-day form, at minimum in the Nineteenth Annotation form over several months with close accompaniment by a trained director. This is not an optional credential; it is the non-negotiable foundation of everything else. No theological degree, no pastoral experience, no reading in the Ignatian tradition can substitute for the knowledge that comes only from having personally experienced what the Foundation's indifference feels like when it is real, what the First Week's mercy does to a defended soul, what the Second Week's election demands, what the Third Week's compassion costs, and what the Fourth Week's joy is like when it arrives after all that has preceded it.

The director who has been through the Exercises carries a specific interior knowledge: they have been in the terrain they are guiding the directee through. They know the characteristic temptations of each Week not from a book but from their body. They know what the Colloquy before the Crucifix feels like when it is entered honestly. They know the quality of the desolation that the enemy introduces in the First Week's third day, and the quality of the consolation that follows the sacrament of Reconciliation. They know, in their bones rather than their head, the difference between consolation with a preceding cause and consolation without one. This embodied knowledge is what makes them trustworthy. The directee can sense whether the director has been in the territory or only read the map.

Beyond the Exercises themselves, the Anglican Jesuit director has been formed through the Society's structured training programme (Article 22): supervised practice giving abbreviated forms of the Exercises, mentored accompaniment of retreatants through the full Exercises under an experienced director, ongoing formation through annual retreat, regular supervision by a more senior director, and membership in the Society's community of practice. Formation has no graduation; the director's training is never complete. They receive direction themselves — monthly, from their own director — and they are supervised in their direction of others. The Vicar for Spiritual Direction (Article 17) holds institutional responsibility for maintaining the quality and continuity of this formation across the Society.

A Person Formed by Two Inheritances

The Anglican Jesuit director is equally formed by the Book of Common Prayer. They have prayed Morning and Evening Prayer for years — not as a professional discipline but as the daily framework of their own life before God. They know the Psalter's emotional range from the inside, having prayed through it in its entirety many times. They know which Collect is appointed for which season, and what those Collects actually pray, because they have prayed them in their own voice and found them true. They have celebrated the Eucharist and received it with their body, week after week, and have learned what it means to say 'Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice' as if it were their own sentence and not merely a text.

This liturgical formation shapes everything about how the Anglican Jesuit director practises direction. When a directee reports what happened in their prayer, the director hears it against the background of the whole Anglican liturgical inheritance: they notice when a directee's experience resonates with a particular Psalm, or when a specific Collect illuminates what the directee has been unable to name, or when the pattern of the directee's spiritual life maps onto the rhythm of the liturgical year. The director does not impose these connections; they notice them and, when the moment is right, offer them as gifts from the tradition the directee already inhabits. Often the directee recognises something they already knew but had not yet been able to name.

These two formations — the Exercises and the Office — do not sit side by side in the Anglican Jesuit director. They have been integrated, through years of practice and prayer, into a single way of attending to God and to the soul. The director who prays the Magnificat at Evening Prayer and who has also made the Second Week's Contemplation of the Annunciation does not experience these as two separate things; they experience them as two forms of the same encounter with the same God, each illuminating and deepening the other. This integration is what the Society exists to embody and to transmit.

A Person of Specific Virtues

The Exercises describe the director's role in terms that are as specific about what the director must not be as about what they must be. The director is not a teacher imparting information, not a therapist processing psychological material, not a spiritual authority prescribing the content of the directee's prayer. The director is an accompanist: a trained and faithful witness who creates the conditions in which God can act directly upon the soul and who removes obstacles to that action without substituting their own preferences for the Spirit's movement.

The virtues this requires are specific. Attentiveness: the capacity to receive what the directee brings without premature interpretation, without the impatience that closes down what needs to remain open. Patience: the willingness to wait for the Spirit's timing rather than imposing the director's schedule on God's work. Freedom: the capacity to let the directee's life be theirs and not the director's, to refrain from investing one's own spiritual preferences in the directee's choices. Theological formation: sufficient familiarity with both the Ignatian discernment tradition and the Anglican theological inheritance to name what the directee is experiencing in terms that allow it to be worked with. And humility: the constant remembrance that the real director of every soul who genuinely seeks God is God, and that the human director serves this primary agency without ever substituting for it.

These virtues are not natural gifts. They are the fruits of the director's own formation — of having made the Exercises and been freed by them, of having received direction and been accompanied in difficulty, of having practised the Examen and developed the capacity for honest interior observation, of having been supervised in their direction of others and had their blind spots named by someone who could see what they could not. The Anglican Jesuit director is virtuous in these ways not because they are naturally patient and free, but because they have been formed toward patience and freedom by a tradition that knows how to form them.

II. THE GOALS OF THE DIRECTION RELATIONSHIP

The Single, Encompassing Goal

The Anglican Jesuit director holds, beneath all particular goals, a single encompassing one: the freedom of the directee to seek and find the will of God in the ordering of their life. This is Ignatius's own formulation of the Exercises' purpose, and it is the purpose of every direction relationship that flows from the Exercises. Everything else the director does is in service of this single end: the cultivation of the interior freedom through which the particular soul can hear what God is saying to it and respond without the distortion of disordered attachment.

The Anglican tradition names this same goal in the language of the Collect for Purity: 'that we may perfectly love thee and worthily magnify thy holy Name.' Direction exists to form people who love God with the whole of themselves — with their liberty, their memory, their understanding, their will — because everything obstructing that love has been seen, named, and brought to God. The Society's Constitution points the same goal outward: the freedom for seeking and finding God's will is freedom for apostolic mission, for showing the way to God, for walking with the poor, for journeying with youth, for caring for the Common Home (Article 21). The director who holds this outward dimension before the directee throughout the relationship is serving not only their interior life but their vocation.

Seven Specific Goals

Within the encompassing goal, the Anglican Jesuit director pursues seven specific goals in the direction relationship, attending to each in proportion to the directee's current stage and need.

The first goal is the deepening of the directee's personal prayer — not by replacing what they already do but by helping it grow in depth, range, and honesty. The Ignatian prayer forms introduced in the Exercises — Gospel Contemplation, the Examen, the colloquy, the application of the senses — do not displace the Anglican liturgical prayer; they personalise and intensify what the Office and the Eucharist have been forming. The director attends to the directee's prayer life as the primary evidence of how the Spirit is moving, and provides appropriate material and guidance to sustain its growth.

The second goal is the formation of the capacity for honest interior observation. The directee must learn to notice what is actually happening in their interior life — what moves, what resists, where consolation arises and where desolation enters — and to report this honestly to the director. Most people, particularly those formed in a tradition that values theological sobriety, systematically underreport their interior life. The director teaches the art of honest noticing, above all through the Daily Examen, and receives the fruits of that noticing in each direction session.

The third goal is the liberation of the directee from disordered attachments — the desires, fears, compulsions, and self-deceptions that stand between the directee and the freedom God desires for

them. This is Ignatian indifference in its practical form: the progressive freeing of the will from compulsive attachment to health or illness, wealth or poverty, honour or dishonour, so that the directee can choose with increasing clarity whatever most fully serves God's glory. The Anglican Jesuit director is patient with this liberation — it does not happen quickly — and attentive to the specific attachments that characterise this particular soul.

The fourth goal is the clarification and, over time, the confirmation of the directee's vocation — their particular call from God in the ordering of their life. The Constitution makes this explicit: the Society's ministry of discernment extends to 'individual discernment of vocation, including to Holy Orders, to the religious life, and to Holy Matrimony; personal discernment of significant life decisions; and preparation for the sacraments' (Article 14). The director accompanies the directee through the specific discernment that each of these requires, using the full apparatus of the Ignatian election methodology — the three times of election, the Two Standards, the Three Degrees of Humility, and the weighing of reasons in prayer.

The fifth goal is the formation of the directee's capacity for compassion — the specific apostolic virtue, formed above all in the Third Week, that enables the directee to be present to the suffering of others without flinching, without resolving, without offering false consolation. The director who has accompanied a directee through the Third Week has participated in the formation of this capacity; the ongoing direction relationship sustains it as the apostolic life brings the directee into contact with the suffering they have been sent to accompany.

The sixth goal is the integration of the directee's interior life with the communal liturgical life of the Church. The Anglican Jesuit director consistently holds before the directee the inseparability of personal prayer and common prayer: the Examen and the Office, the Gospel Contemplation and the Eucharist, the direction session and the community of the Society. The directee who understands their interior life as continuous with rather than separate from the liturgical life of the Church is a directee whose spiritual life is rooted in something larger than themselves.

The seventh goal — and the one that distinguishes the Society's practice from forms of direction that serve primarily the directee's personal well-being — is the ordering of the directee's life toward apostolic mission. Direction does not end with the directee's interior freedom; it ends with the directee's being sent. The Anglican Jesuit director keeps the outward horizon before the directee throughout the relationship: the Four Apostolic Preferences, the call of the eternal King, the commission of the risen Christ — 'As the Father has sent me, so I am sending you.' The free person is the sent person.

III. THE METHOD: HOW THE ANGLICAN JESUIT DIRECTOR ATTENDS

The Primary Posture: Impartial Presence

The Exercises name the director's primary posture with unusual precision: impartial presence, 'like the balance of a scale.' This is not passivity; it is the active discipline of remaining centred, attentive, and available without imposing the director's own direction on the encounter. The Anglican Jesuit director who sits with a directee is doing something that looks, from outside, like listening. From inside, it is much more: it is the simultaneous holding of three attentions — attentiveness to what the directee is saying and what they are not saying; attentiveness to the director's own interior resonance with what is being shared; and attentiveness to the God before whom the whole conversation is occurring.

The Anglican tradition contributes to this posture its characteristic theological reticence — the *via media* instinct that holds questions open rather than forcing premature resolution, that trusts the Spirit's freedom rather than prescribing its form. The Anglican Jesuit director does not need the direction session to produce a dramatic conclusion. They can sit with ambiguity. They can stay with the directee in confusion. They can allow the silence to do its work without filling it with counsel. This reticence is not incompetence; it is theological wisdom: the God who is the real director of the directee's soul does not always work in the session. Sometimes the session plants a seed that will take weeks to germinate.

Listening: What the Director Actually Hears

When the directee speaks, the Anglican Jesuit director listens for several things at once. They listen for the surface content of what is being reported — the specific experiences from prayer since the last session, the events of the directee's life, the movements of the interior life that the Examen has surfaced. But they listen simultaneously for what is below the surface: the emotional register of the directee's report, the places where something is alive and the places where something is guarded, the words that come easily and the words that come with difficulty or not at all.

Above all, the Anglican Jesuit director listens for the movements of consolation and desolation that the Ignatian tradition identifies as the primary data of spiritual direction. Consolation: the interior movement toward God, toward love, toward creative peace, toward increasing faith, hope, and love — felt in the specific quality of the directee's prayer, in their growing freedom, in their capacity to give themselves generously to the apostolic life. Desolation: the movement away from God, toward self-enclosure, toward fear, joylessness, and spiritual aridity. The director does not impose these categories on what they hear; they receive what is reported and then ask themselves: where is this tending? Where is the Spirit in this, and where is the enemy? What is this movement asking for by way of response?

The Anglican formation of the director enriches this listening. The director who has prayed through the Psalter many times knows the grammar of consolation and desolation in the tradition's most ancient form. Psalm 22's movement from 'My God, my God, why have you forsaken me' to 'they will come and proclaim his righteousness' is the grammar of the spiritual life in miniature, and the director who knows it in their bones can hear a directee's report against that background and recognise the pattern even when the directee cannot name it. The Caroline Divines — particularly Taylor's account of the soul's

alternation between feasts and fasting days, and Underhill's description of the rhythm between illumination and darkness — give the Anglican Jesuit director additional layers of interpretive vocabulary.

The Interior Resonance: The Director's Own Prayer in the Session

As the directee speaks, the Anglican Jesuit director attends not only to what is being said but to their own interior resonance with it. This resonance — the specific movements of consolation or unease, of recognition or puzzlement, of warmth or caution that arise in the director as they listen — is itself data. Not infallible data; the director must test their own interior movements against the criteria of the tradition just as rigorously as they test the directee's. But it is the director's most immediate access to what is happening in the encounter beyond the surface of the words.

The director formed by the Exercises has developed, through years of practice with the Examen and through the experience of having their own direction supervised, the capacity to attend to these interior movements in real time without being swept away by them. They notice: there is something I am feeling drawn toward in what the directee is sharing, and I need to test whether that is a genuine intuition about the Spirit's movement or my own projection. Or: there is something I am feeling uneasy about in what is being reported, and I need to hold that unease and discern whether it is the Spirit's warning or my own anxiety. This capacity for real-time interior attention is not natural; it is formed, slowly, through a practice of interior attentiveness that the Exercises initiate and the ongoing direction relationship sustains.

Questions: The Director's Primary Instrument

The Anglican Jesuit director primarily speaks in questions. Not questions designed to produce a particular answer — that is direction disguised as inquiry — but questions genuinely open to whatever the directee's experience actually is. The questions tend to be simple and specific rather than complex and general. Not 'How has your prayer been going this week?' — that invites a general summary — but 'What happened in the prayer period on Tuesday? Where did you feel most alive in it? Where did you feel resistance? What stayed with you?' These questions invite the directee to return to the specific texture of a specific experience rather than offering a general assessment of it.

The director also asks questions that the directee has not thought to ask themselves: questions that gently push below the surface of what has been reported. 'You describe that as a consolation — what was the quality of it? Was it the kind of consolation that left you feeling light and generous, or the kind that left you feeling warm but self-enclosed?' Or: 'You say the prayer felt dry — but you used the word waiting to describe it. Those feel different to me. Was there something in the dryness that had the quality of expectancy?' These questions are the director's way of bringing the discernment tradition to bear on what the directee has experienced, without imposing a predetermined interpretation.

The director also knows when not to ask questions. There are moments in the direction session — particularly in the Third Week or in any direction conversation that touches the directee's deepest

wound — when the most important thing the director can do is to stay present in silence. The directee who is sitting with the crucified Christ in prayer does not need interpretive questions; they need a director who can be silent beside them. The Anglican tradition's theology of silence — silence as the medium of God's speech, as the form of the creature's most attentive listening — gives the director permission for the silences that the Ignatian method sometimes requires.

Interpretation: Naming What the Directee Has Experienced

At the appropriate moment — not before, and not with the weight of certainty — the Anglican Jesuit director offers an interpretation of what the directee has brought. This interpretation draws on the discernment tradition: the two sets of Rules for the Discernment of Spirits, the understanding of consolation and desolation in their various forms, the knowledge of how the Spirit typically works at each stage of the Exercises, the awareness of the specific patterns of movement that characterise this particular directee.

The interpretation is always offered tentatively, in a form that invites the directee's own testing of it: 'I wonder whether what you are describing has the quality of desolation in the Ignatian sense — not because God is absent, but because the enemy is working on your discouragement about the direction you have been moving in. Does that resonate?' The directee's response to this is itself data. If they say 'Yes — that's exactly it,' the director receives this as confirmation and proceeds accordingly. If they say 'No, it doesn't quite fit,' the director receives this too: either the interpretation missed the mark and needs to be revised, or the directee is resisting a naming that is accurate, and that resistance itself needs to be worked with.

The Anglican Jesuit director is careful not to over-interpret — not to turn every movement of the directee's interior life into a decisive spiritual indicator. The Exercises teach the director to distinguish between the fundamental orientation of the soul and the fluctuating surface of its felt experience. A single prayer period of dryness does not indicate desolation; a consistent pattern of dryness, withdrawal from the Examen, and reluctance to come to direction sessions may. A single moment of felt warmth in prayer does not indicate the kind of consolation that warrants a major decision; a sustained pattern of consolation that consistently points in the same direction across many prayer periods may. The director develops the art of reading the pattern rather than the moment.

IV. THE PROCESS: HOW THE RELATIONSHIP UNFOLDS

Before the Relationship Formally Begins: Assessment and Preparation

The Anglican Jesuit director does not begin a direction relationship without first spending time — typically at least three months, if the Exercises are what is being contemplated — assessing the

directee's readiness and preparing the ground. During this preparation period, the director meets with the prospective directee at least monthly and uses these meetings to accomplish several things simultaneously.

First, the director listens to the directee's spiritual history: where they have come from, what their prayer life currently looks like, what significant movements of God or experiences of spiritual dryness they have encountered, what they understand themselves to be seeking in a direction relationship. This listening is not merely information-gathering; it is itself the beginning of the director's formation of an impression of this particular soul — its characteristic movements, its habitual resistances, its specific gifts and vulnerabilities.

Second, the director assesses the directee's current interior awareness — their capacity to notice what actually happens in prayer and to report it honestly. This capacity varies enormously among directees. Those formed in a contemplative tradition, or who have practised the Examen for some time, arrive with considerable interior attentiveness. Those who are new to structured prayer, or who have been formed primarily in an intellectual or liturgical tradition that emphasises communal over personal prayer, may need significant preparation before they can provide the director with the honest reporting that direction requires. The director does not demand more than the directee can give; but they do help the directee develop the capacity that direction needs.

Third, the director establishes or strengthens the daily prayer practices that will be the direction relationship's foundation: Morning and Evening Prayer from the BCP; the Daily Examen; regular reception of the Eucharist; and regular reading in the Anglican and Ignatian devotional tradition. These are not prerequisites to be completed before direction can begin; they are the ongoing framework within which direction occurs. If the directee is not currently practising the Examen, the director teaches it and gives the directee several weeks to establish the practice before the formal direction relationship begins.

Fourth, and with care, the director assesses whether there are any significant psychological difficulties — untreated depression, active trauma, serious relationship distress — that might be exacerbated rather than helped by the intensity of the Exercises. The director is not a therapist and should not attempt to provide therapeutic support; but they need to know whether appropriate professional support is in place and whether referral resources are available if the direction relationship surfaces material that goes beyond its scope.

The Shape of the Individual Direction Session

Every direction session the Anglican Jesuit leads, whether in the context of a formal retreat or in the ongoing monthly relationship, follows a consistent shape — not as a rigid programme but as a faithful form that has been refined by five centuries of practice.

Opening in Prayer

The session begins in prayer. A brief invocation of the Holy Spirit — perhaps the traditional *Veni, Sancte Spiritus* — or a moment of shared silence, or a Collect chosen from the day's Office: any of these serves. The opening prayer is not a formality; it is the act that names the theological reality of what is about to happen. Both director and directee are being placed before the God who is the real director of the encounter. The Anglican Jesuit director who begins a session without prayer has signalled, however unintentionally, that what follows is a human conversation about spiritual matters rather than a human conversation conducted within the divine presence.

The Collect for Purity is a natural choice, precisely because it names the conditions of direction so exactly: the God to whom all hearts are open, all desires known, from whom no secrets are hid. The directee who prays this at the opening of a direction session is consenting, explicitly, to bring their whole interior life — not just the curated version — into the session. The director who prays it is reminding themselves of their own role: not to substitute their knowledge for God's, but to serve the directee's encounter with the God who already knows everything.

Receiving What the Directee Brings

After the opening prayer, the director invites the directee to report on their prayer and interior life since the last session. The invitation is simple and open: 'Tell me what happened in your prayer this week.' Or, if the directee has been working with specific material: 'How did the Contemplation of the Nativity go?' The director does not prompt; they wait. The directee's choice of where to begin — what they lead with, what they hold back, what they find easy to name and what they circle around — is itself information.

The director listens without interrupting, except for brief clarifying questions that help them understand the specific texture of what is being reported. They are attending to all three levels simultaneously: the surface content of the report, the emotional register beneath it, and their own interior resonance with it. They are not yet forming a response; they are receiving.

When the directee has reported, the director may ask questions that help draw out what has been left implicit: 'You mentioned the prayer felt different on Thursday — what was different about it?' Or: 'You said there was a moment when something opened. Can you describe what that was like in the body?' These questions are not interrogative; they are invitations to greater specificity, to a more honest and particular account of what actually happened.

Naming and Interpreting the Movements

When the director has received what the directee has brought and has asked the clarifying questions that the report invites, they turn to interpretation: naming what they observe in the light of the discernment tradition and offering it tentatively for the directee's testing.

The director's primary interpretive task is to identify the movements of consolation and desolation in what has been reported and to help the directee understand their significance. This is not a mechanical application of categories; it requires the full exercise of the director's formed judgment, attentiveness to this particular soul, and prayerful awareness of what the Spirit appears to be doing at this stage of the

directee's life. The director who identifies a movement as consolation and finds the directee saying 'Yes, but it has a quality I'm not sure about' has learned something important: either the interpretation needs refinement, or the directee has noticed something about the consolation that the director should attend to more carefully.

The Anglican Jesuit director brings two interpretive frameworks to this work: the two sets of Ignatian Rules for the Discernment of Spirits, and the Anglican tradition's own vocabulary for the interior life — Taylor's feasts and fasting days, Underhill's illuminative and dark periods, the Psalmist's movements of praise and lament. These frameworks are not alternatives; they are complementary lenses. The director who can move fluently between them serves the Anglican directee better than the director who knows only one, because the directee's native vocabulary is often more Anglican than Ignatian, and the director who speaks that vocabulary can bridge the gap.

Providing Prayer Material and Guidance

Having received what the directee brings and offered an interpretation of its significance, the Anglican Jesuit director provides the material for the directee's prayer in the coming period. This material is chosen specifically for this directee at this moment in their life — not a generic prescription but a particular provision.

In the context of the Exercises, the material is the specific Scripture text, Anglican liturgical amplification, Ignatian preludes and points, and suggested colloquy that the relevant document provides — adapted according to the director's reading of where the directee is and what the Spirit appears to be doing. In the ongoing direction relationship outside the Exercises, the material may be a specific Gospel passage for Contemplation, a particular psalm to work with in the Examen, a Collect to carry through the week as a prayer for a specific grace, or simply an invitation to remain in the prayer the directee is already in rather than moving to new material.

The director gives the minimum material needed for the next period of prayer, not the maximum possible. Giving too much overwhelms the directee and drives them into a busy surface engagement with material rather than a deep encounter with God. The Exercises' own instruction is to give what is needed for the next prayer period and no more, trusting that the Spirit will work with what has been given and that the next session will reveal what further provision is required. The Anglican tradition's own economy — the Office gives exactly what is needed for each day, neither more nor less — models this principle.

Closing in Prayer

The session closes with a prayer that marks the transition from the specific intensity of the direction encounter back to the ordinary life that the session has been serving. A Collect from the day's Office, or the Ignatian prayer of offering, or a brief shared silence: any of these serves. The director may also, if the moment calls for it, offer a specific blessing — the BCP's forms for blessing at the conclusion of a pastoral encounter provide natural resources.

The director briefly indicates what the directee is taking away from the session: the specific grace to pray for, the Gospel scene to enter, the question to hold, the consolation to savour or the desolation to name and resist. The direction session that ends without this practical orientation has done good interior work but has not fully served the apostolic life the work is designed to form. The directee should leave knowing clearly what they are going to do in prayer before the next session.

V. THE PROCESS THROUGH SPECIFIC STAGES

Leading Through the Foundation

When the direction relationship takes the specific form of the Exercises, the Anglican Jesuit director begins by presenting the Foundation and First Principles — not as a theological prologue to the real work but as the first and most foundational contemplative threshold. They do not lecture on the Foundation; they open it, creating the space in which the directee can dwell in its convictions and feel their weight. 'The human person is created to praise, reverence, and serve God our Lord, and by this means to save his soul.' The director presents this not as a proposition to be assented to but as an invitation to sit with: What does it feel like in your body to receive your existence as a gift? Where in your life do you most naturally praise? Where is the praise blocked?

The director presents the Foundation across at least two distinct movements, with adequate silence between them. The first movement — creation and end — the directee typically finds accessible; the second — indifference and the ordering of desire — the directee typically finds demanding. The director does not rush toward the second or hurry through its difficulty. Ignatius intended the Foundation's demand for indifference to work slowly, like water finding the shape of the ground. The Anglican Jesuit director is patient with this slowness. They know that the places where the indifference is hardest to enter are the places where the attachments that most need examination are operating. They invite the directee to bring those places to God without forcing a resolution.

The director draws on both traditions throughout the Foundation: the General Thanksgiving's lyrical account of creaturely gratitude to give the First Movement its liturgical voice; the Collect for Purity as the most precise Anglican expression of what the second movement is asking for; Herbert's 'Pulley' as the meditation on restlessness and divine attraction that gives the Foundation its Anglican poetic form; and the Magnificat at Evening Prayer as the daily liturgical enactment of the elective posture — the creature's freedom held lightly enough to be offered back.

Leading Through the First Week

The First Week is the one that most tests the director's art. Its purpose is mercy, not terror — but the path to mercy runs through honest self-knowledge, and that path is frequently painful and frequently resisted. The Anglican Jesuit director holds open the space between honest reckoning and consoling

mercy with careful pastoral attention, moving neither too quickly past the pain of self-knowledge nor leaving the directee stranded in it without the turn toward mercy that the Week's proper grace requires.

The director prepares the directee for the Five Additions — the disciplines of the manner of life that support the First Week's prayer — in their Anglican equivalents: rising with the Office, attending the Eucharist with the full weight of the Week's material, keeping the daily Examen twice, maintaining the quietness and gravity appropriate to a week of penitential self-examination. These are not external rules; they are the outer form of the inner disposition that the Week is cultivating.

As the directee moves through the meditations on the sin of the angels, the sin of Adam and Eve, and the history of their own soul, the director attends closely to the daily sessions. They are watching for several things: the genuine grief and compunction that is the Week's first grace; the scrupulosity that is the enemy's counterfeit of compunction and that produces paralysis rather than conversion; the defensiveness that keeps the honest self-knowledge at a safe distance; and the first signs of the consolation of mercy that indicate the Week has done its work.

At the Colloquy before the Crucifix — the Week's central encounter — the director does not interpret. They prepare the directee: 'You are going to imagine Christ fixed to the cross before you, and there are three questions you are going to ask him. Take your time with each. Don't rush toward an answer. Let the question be the prayer.' And then they receive the directee's report from this encounter with the full weight it deserves, recognising it as the moment the Week has been building toward.

The director prepares the directee for the Sacrament of Reconciliation at the Week's conclusion — gently, explaining its significance in the context of the Week, offering the directee the choice of using it, and ensuring that a confessor is available. The director and the confessor are generally different persons; the director accompanies the interior movements of the prayer, the confessor pronounces the absolution that seals the Week's movement of contrition and mercy. After absolution, the Eucharist; and in that Eucharist, the director helps the directee notice the Comfortable Words as if for the first time: 'Come unto me, all ye that travail and are heavy laden, and I will refresh you.'

Leading Through the Second Week

In the Second Week, the director's art shifts. The First Week required active pastoral accompaniment and close attention to the directee's vulnerability. The Second Week requires something different: the disciplined restraint of the director who knows that the teacher in this Week is Jesus himself, and whose task is to ensure the directee is truly sitting at his feet and not merely thinking about sitting at his feet.

The director teaches the Gospel Contemplation method explicitly at the beginning of the Second Week, and gives the directee permission for the imaginative freedom it requires. Many Anglican directees, formed in a tradition that values precise reading of texts, are initially uncomfortable with the latitude Ignatius gives for the imagination. The director reassures them: the imagination operating under the influence of grace is a reliable — if not infallible — medium for encountering Christ. And they note the continuity with the directee's Anglican formation: the turning toward the Gospel reader at the

Eucharist, the dramatic Passion readings on Palm Sunday, the Easter Vigil's enactment of salvation history — all these have been enacting the same principle for years. The Second Week simply makes it explicit and intensive.

The director holds the Contemplations and the election as one continuous movement throughout the Week. From the first day, the directee is invited to bring their discernment question into every Contemplation: 'As you contemplate the poverty of the stable today, bring your question with you. What does the scene of God's lowly arrival say to the choice you are holding?' The director monitors the ripening of the election carefully — attending to the movements of consolation and desolation as the directee draws closer to the choice, and using the full apparatus of the Ignatian election methodology when the moment for it arrives.

The director is alert to two opposite errors in their own accompaniment of the Second Week: lingering too long in the Contemplations out of pastoral sympathy with the directee's consolation, thus avoiding the uncomfortable movement toward election; and pressing too quickly toward the election before the Contemplations have formed the ground in which it can take root. The timing of the Second Week's movement toward election is one of the most delicate judgments in the director's practice, and it cannot be made from a schedule. It is made by attending to the specific directee, the specific Spirit, and the specific moment.

Leading Through the Third Week

The Third Week asks of the director a specific discipline: more silence than at any other stage. The directee does not need the director's theological help in the Third Week; they need the director's presence. The director who can sit in silence with a weeping directee for ten minutes without moving to reassurance is providing exactly what the Week requires: a witness to the suffering, a Simon of Cyrene who shares the weight without taking it over.

The director prepares the directee at the beginning of the Third Week by naming what the Week is and is not. It is not a spiritual exercise designed to produce good feelings. It is the Week in which the directee sits with the Passion of the one they have just chosen to follow, and sees, without flinching, where following leads. The grace to ask for is grief, compassion, and confusion because the Lord goes to his suffering for our sins. The director does not promise that this grace will feel like a grace. It will often feel like the opposite. That is not a sign that the grace is absent; it is the form the grace takes in this Week.

The director's central diagnostic throughout the Third Week is orientation rather than intensity: not 'Are you feeling something difficult?' but 'Where is what you are feeling taking you — toward Christ or away from him?' The directee who is weeping is not necessarily in desolation; they may be receiving the Week's characteristic grace. The directee who is dry and unmoved is not necessarily in consolation; they may have unconsciously protected themselves from the Passion's impact. The director holds this diagnostic steadily and returns to it whenever the directee presents their experience.

The director also holds the most important structural principle of the Third Week: the Week must end with the burial, not the Resurrection. The directee who has passed through the Passion arrives at the sealed stone and waits. The director does not move them past the stone by introducing Fourth Week material prematurely, however strong the temptation to offer relief. The capacity to remain beside the sealed stone without demanding that it open is one of the Third Week's most important apostolic formations. The director who has never allowed themselves to sit in Holy Saturday's silence without rushing toward Easter has not been formed in what they are asking the directee to undergo.

Leading Through the Fourth Week

The Fourth Week is the Week in which the director most practises the art of getting out of the way. The risen Christ is doing the work; the director's task is to protect the conditions in which it can be received. The specific grace being cultivated is intense rejoicing at the great glory and joy of Christ our Lord — and the director must be a person in whom that joy is present as a lived reality, not a theological concept, if they are to create the conditions for the directee to receive it.

The director modifies their accompaniment of the Fourth Week according to Ignatius's instruction about the manner of life: the penitential austerity of the Third Week gives way to a different quality of attention. The director encourages the directee to receive the ordinary goods of creation — good food, pleasant company, the beauty of the natural world, music, rest — as sacramental expressions of the Resurrection's claim that matter is good. The Anglican tradition's characteristic hospitality and its sacramental cosmology are Fourth Week resources; the director draws on them.

The director introduces the *Contemplatio ad Amorem* across its four Points with care and without haste. This is the crown of the Exercises — the meditation that is designed not to produce a specific interior experience but to form a permanent orientation: the capacity to find God in all things, to receive all things as gifts flowing from God's self-giving, to see God laboring in all created things and descending into all things. The director helps the directee to see that this is not a new spiritual achievement but the full interiorisation of what the Anglican sacramental life has been forming in them throughout their liturgical existence: the world is charged with the grandeur of God.

The *Suscipe* — 'Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will' — the director presents as the Exercises' final act and as the Foundation's indifference in its fullest form. Not the freedom of one who has not yet chosen, but the freedom of one who has chosen everything and holds it lightly, because the Giver is greater than any gift. The director prays it with the directee, not merely directs the directee to pray it. 'Give me thy love and thy grace, for this is sufficient for me.' This is the Collect for Purity's desire — 'that we may perfectly love thee' — finally and fully answered.

VI. AFTER THE EXERCISES: THE ONGOING RELATIONSHIP

The Sending Forth: The Most Delicate Moment

The transition from the formal Exercises to the ordinary life is one of the director's most delicate moments. The directee who has been through thirty days of intensive interior work is in a condition of unusual openness and sensitivity. They carry the grace of the Fourth Week in a form that is genuinely fragile — not weak, but tender, capable of being damaged by the wrong kind of re-entry into the demands of ordinary life. The director attends carefully to this transition.

The final session of the formal Exercises has a specific shape. The director reviews the election that was made, confirming its substance and identifying the concrete next steps it implies. They present the Daily Examen as the primary practice for sustaining the Fourth Week's orientation in ordinary life — not as a discipline to be added to the directee's existing spiritual programme but as the daily form of the *Contemplatio ad Amorem*: the specific practice through which the directee will continue, every day, the work of finding God in all things. They name the specific form of apostolic service that the election points toward, placing it within the horizon of the Society's Four Apostolic Preferences. And they schedule the ongoing direction relationship — the monthly meetings that the Rule of Life prescribes — so that the directee does not leave the Exercises without the continuing accompaniment that the Exercises' formation requires to take root.

The director's final word to the directee is a word of gratitude: not the director's gratitude for the privilege of having accompanied the directee — though that gratitude is real — but a word that names what has been given in the retreat. 'For the gifts given in the retreat, for the grace of the Exercises themselves, for the God who met you in the Foundation and in the First Week's mercy and in the Second Week's election and in the Third Week's darkness and in the Fourth Week's light — all of it has been gift. All of it has been sufficient. Go now and give it away.'

The Monthly Direction Session: Direction in Ordinary Time

The ongoing monthly direction session, outside the formal structure of the Exercises, follows the same basic shape as the session within the Exercises — opening prayer, receiving what the directee brings, naming and interpreting the movements, providing prayer material and guidance, closing prayer — but its pace and focus adapt to the different rhythm of the ordinary apostolic life.

The directee arrives at the monthly session carrying a month of interior experience: the movements of the daily Examen, the fruits and resistances of the morning and evening prayer, the specific encounters with God and the specific moments of closure and evasion that the apostolic life has brought. The director receives all of this with the same attentive listening they bring to the retreat session, but with a different temporal perspective: they are reading a month, not a day.

The director attends, in the monthly session, to the directee's overall trajectory as well as to the specific movements of the past month. Is the directee growing in freedom from the specific disordered attachments that the Exercises surfaced? Is the election confirmed and being lived out, or is it being eroded by the accumulation of small compromises? Is the apostolic life bearing the fruit that the *Contemplatio ad Amorem* described, or is it becoming disconnected from the interior life that should be sustaining it? These larger questions frame the director's interpretation of the specific movements the directee brings to each session.

The Annual Retreat: Renewing the Formation

The Rule of Life prescribes an annual retreat of not less than five days (Article 12). The director who knows the directee well — who has accompanied them through the full Exercises and has been their director for months or years — is the person best placed to accompany this annual retreat. The director and the directee together discern, in the months before the retreat, which of the Exercises' four Weeks is most calling for renewed attention in the current season of the directee's life.

In one year it may be the Foundation's indifference, which has been eroded by a year of accumulating attachment to a role or a relationship or a vision of the future. In another year it may be the First Week's mercy, which needs to be re-received after a period of failure or loss. In another it may be the Second Week's election, which has been obscured by the small compromises of the ordinary life and needs to be seen again with fresh eyes. In another it may be the Third Week's compassion, which the demands of the apostolic life have hardened, and which needs the specific renewal that the Passion's contemplation provides.

The director's art in the annual retreat is to offer the material that most serves this renewal without replicating the full Exercises in miniature. The annual retreat is not a repetition of the original formation; it is a return to the specific movement most alive in the current season, a deepening of the wound that is becoming a wisdom, a refreshment of the *Contemplatio*'s orientation from which the apostolic life will draw sustenance in the year ahead.

Accompanying Significant Discernment

The ongoing direction relationship also serves as the context for any significant discernment the directee undertakes: discernment of vocation to Holy Orders, to the religious life, or to Holy Matrimony; discernment of major decisions about work, location, and commitment; discernment in the face of significant loss or significant new possibility. The director accompanies each of these discernments using the full methodology of the Ignatian election, adapted to the specific form of discernment and the specific person undertaking it.

The Anglican Jesuit director holds the communal dimension of this discernment before the directee throughout the process. No significant discernment in the Society's life is merely individual. The election made in the direction relationship is a personal discernment; its confirmation comes through the communal structures of the Society — the Vicar for Formation, the Council, the Superior General

— and, for vocational discernments, through the Episcopal Church's own structures of discernment. The director helps the directee understand that bringing their personal discernment to the community is not a bureaucratic requirement to be navigated but a theological gift: the Body of Christ's participation in the individual soul's encounter with God.

VII. WHAT HOLDS IT ALL TOGETHER

The Anglican Jesuit who leads another person in spiritual direction is not applying a method they have learned to a soul they are managing. They are offering, in the specific form of one attentive human presence before another, the whole synthesis of two great traditions that has been formed in them through years of prayer and practice and formation and failure and renewal.

They offer it from within a community that sustains and supervises and corrects them: a community whose members meet for common prayer, who share the Office and the Eucharist, who practise the Examen and attend the annual retreat and receive direction themselves, who are supervised in their direction of others by the Vicar for Spiritual Direction, and who are held together by the Society's Constitution and three vows of Simplicity, Fidelity, and Obedience (Article 8). The director is not a lone spiritual expert; they are a member of a community of practice, receiving what they give and giving what they have received.

The direction relationship the Anglican Jesuit leads is, at its heart, a participation in the life of the God who directed Ignatius at Manresa and has directed every soul who genuinely sought him since. The director has not invented this work; they have entered an unbroken lineage of accompaniment stretching from Ignatius through Peter Faber through five centuries of Jesuit directors, now received into the Anglican inheritance and shaped by Cranmer and Andrewes and Herbert and Taylor and Underhill and Ramsey and Williams. The directee sits not only with the Anglican Jesuit before them but, through them, with the whole cloud of witnesses whose formation has made this moment possible.

What holds all of this together, at the deepest level, is the conviction that both traditions share and that the direction relationship embodies in its most intimate form: that the God who made each soul has not finished making it, that God's engagement with each particular life is active and continuing and specific, and that a trained and faithful human companion is an irreplaceable — if always secondary — instrument of that engagement. The Anglican Jesuit director sits with the directee in confidence: not the confidence of one who knows what God will say, but the confidence of one who trusts that God will speak, and that what God says will be more than sufficient.

The retreatant should not leave the Exercises without these specific resources in hand. The director's final word should be a word of gratitude. All of it has been gift. All of it has been sufficient. Go now and give it away.

— *The Spiritual Exercises of the Anglican Society of Jesus, Conclusion*

*Ad Majorem Dei Gloriam
Ut Omnes Unum Sint*