THE SEMINAR ON JESUIT SPIRITUALITY

A group of Jesuits appointed from their provinces in the United States.

The Seminar studies topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and communicates the results to the members of the provinces. This is done in the spirit of Vatican II’s recommendation to religious institutes to recapture the original inspiration of their founders and to adapt it to the circumstances of modern times. The Seminar welcomes reactions or comments in regard to the material which it publishes.

The Seminar focuses its direct attention on the life and work of the Jesuits of the United States. The issues treated may be common also to Jesuits of other regions, to other priests, religious, and laity, to both men and women. Hence the Studies, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

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A Bibliography on St. Ignatius's 

Spiritual Exercises

Paul Begheyn, S.J., 
and
Kenneth Bogart, S.J.

Studies in the Spirituality of Jesuits 
23/3: May 1991
A Bibliography on St. Augustine

St. Augustinian

and

Kendall Knight P.T.

Studies in the Sociology of Religion

27.4. 2014
This issue of Studies in the Spirituality of Jesuits is meant to be the special tribute of Studies and of the Seminar on Jesuit Spirituality to the 450th anniversary of the founding of the Society of Jesus and the 500th anniversary of the birth of St. Ignatius of Loyola. The Spiritual Exercises are the great gift that Ignatius left both to the Society, of which in so many ways it is the animating principle, and to the whole Church. We thought that an issue of Studies which would make easily available a bibliography of as much as possible of the literature in English on the Exercises would simultaneously be the best such special tribute and the most helpful remembrance of the anniversaries that we could give to our readers. Hence this Bibliography on St. Ignatius's Spiritual Exercises.

It ranges from a listing of the very first English translation of the Exercises in 1736 to notices of books published up into 1990. Such a bibliography, of course, could go on indefinitely, as newer articles and books come from the press. We decided to stop with 1990 because we wanted you to receive this issue during the Ignatian year and because that year adds a decade of new entries to the first such bibliography compiled by Paul Begheyn and published by Studies ten years ago.

To Father Begheyn English-reading Jesuits owe a great debt of gratitude for that original bibliography of 467 entries. It gave us all a "working-tool" for the study and understanding of the Spiritual Exercises and has proved wonderfully useful over the last ten years. Since then, Kenneth Bogart has carefully collected material both on new publications and on additional works from the past that have come to light through his research. To Father Bogart we owe thanks for the expansion and enhancement of this bibliography to the 750 entries it now contains and which make it a continuingly useful tool for the future.

Without the work of yet one other person, this issue of Studies would not exist. It takes imagination and patience and brains to master all the details in such a bibliography, to prepare and program the computer to combine, integrate, and index correctly multiple separate listings, and then to choose the typefaces and design the pages on which it will appear. Father John L. McCarthy, S.J., of the editorial staff at the Institute of Jesuit Sources, is responsible for this finished product. To him, too,
my thanks as editor and, I am sure, your thanks as readers and users of this issue.

As you will notice in this issue, we received two very thoughtful letters about Father Frank Houdek's article on formation printed in *Studies* 23/1 (January 1991). We welcome your views on that subject or on any others that appear in *Studies*. Keep the letters coming.

Our next issue, in September, may well stimulate such letters. It is entitled *Reflections on the Mental Health of Jesuits*. Its author is Father Charles M. Shelton, S.J., a member of the faculty at Regis College, soon to be Regis University, in Denver, Colorado.

*John W. Padberg, S.J.*
*Editor*
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INTRODUCTION

This issue of *Studies in the Spirituality of Jesuits* expands the Ignatian bibliography compiled by Father Paul Begheyn, S.J., which originally appeared in the March 1981 issue of *Studies*. It is meant to complete and update to 1990 the central part of that work, namely, writings on the *Spiritual Exercises* published in English. The idea for this came after seeing how helpful the original bibliography could be for knowing what has been recently written in English on the *Exercises* or on a related topic.

Both the completion and the updating have as almost their sole source the monumental work of Fr. László Polgár, S.J. His bibliography of Ignatian writings from 1901 to 1980 (see below no. 7) has been the source of the new entries; and his yearly updating of the bibliography, published in the July issue of the *Archivum Historicum Societatis Iesu* (AHSI), has made it possible to make this listing fairly current as of the closing months of 1990. It may be of interest to researchers to note that only twenty percent of Polgár’s entries on the *Exercises* over the past ten years have referred to works in English.

As the preface to the original bibliography noted, it is proper also to mention several of the highly qualified periodicals which often carry articles pertaining to the *Exercises*. In addition to the AHSI, there are CIS (the publication of the Centrum Ignatianum Spiritualitatis) from Rome, Christus from Paris, Geist und Leben from Munich, Manresa from Madrid, The Way from London, Cahiers de Spiritualité Ignatienne from Quebec, and both Review for Religious and *Studies in the Spirituality of Jesuits* from St. Louis.

In addition to increasing the usefulness of the original bibliography, this new edition has other reasons for its existence. First of all, there is the 1990–91 Ignatian year, a time of memorial and renewal for all who feel spiritually indebted to Ignatius. Secondly, young Jesuits (and others) today seem to want not only a deeper
experience of Ignatian spirituality but also a better understanding of it. Thirdly and most recently, Father General Kolvenbach has asked that Jesuits throughout the world learn, in addition to their native tongue, either English or Spanish. For many that second language may well be English, and this bibliography will then be useful to those whose native language is not English.

A final note about using the indexes and keeping this supplement up to date. With the availability of issues of AHSI, at least in the libraries of Jesuit provincialates and scholasticates, most librarians can find a ready source for a periodic updating. Moreover, facilities for reproducing such materials are becoming increasingly available in most places.

Kenneth Bogart, S.J.

Paul Begheyn, S.J., a member of the Netherlands Province and author of the original bibliography on the Spiritual Exercises published in Studies in March 1981 (13/2), produced that work in 1979-80 while he was residing, studying, and doing tertianship in the United States. He is at present an editor of the journals De Heraut and Cardoner, a writer, and a director of the Spiritual Exercises. His address is Canisiushaus, Pater Brugmanstraat 1, 6522 E. G. Nijmegen, The Netherlands.

Kenneth Bogart, S.J., a member of the Philippines Province and the compiler-author over the last several years of the material that went into the expanded version of this bibliography, is a director of the Spiritual Exercises at Cebu City. His address is Jesuit Retreat House, Banawa Hills, P. O. Box 256, 6000 Cebu City, Philippines.
ABBREVIATIONS

CIS  Centrum Ignatianum Spiritualitatis, Borgo S. Spirito 5, C. P. 6139, 00100 Rome.


PASE  Program to Adapt the Spiritual Exercises. Also known as Program to Promote the Spiritual Exercises. Books and brochures. Jersey City, New Jersey.


experience at Jordan to give a better understanding of it. Thirdly and most recently, Father General Kolvenbach has asked that Jesuits throughout the world learn, in addition to their native language, either French or Spanish. For many that speak a language may not be able to, or in many cases will then be unable to make a significant contribution. The Jesuits of the United States have already given the situation serious consideration. A new program of language instruction is being developed in the preparatory course of the provincial seminary. The program of preparation for the major order is also being re-examined. The Jesuits have always been aware of the importance of language skills. The recent growth of Asian consciousness and the increasing availability of works in that language has made the study of Asian languages even more important. The Jesuits have always been committed to the study of languages, and the recent growth of Asian consciousness has made this commitment even more urgent.

Joan C. Polo
Chair

Department of Classics

TAS

Nov. 1970
A BIBLIOGRAPHY ON ST. IGNATIUS'S
SPIRITUAL EXERCISES

A Working-Tool for American and English-reading Students

1. Bibliographies

A current bibliography is published each year by László Polgár in the periodical Archivum Historicum Societatis Iesu, issued by the Jesuit Historical Institute, Rome.


**A. ST. IGNATIUS OF LOYOLA**

**2. His Life and Times**

   The most comprehensive single-volume history of the Society of Jesus in English. Both reliable and insightful.

13. Becher, Hubert. ""Ignatius as Seen by His Contemporaries."" In Wulf, 69-96.

   A popular and fascinating account of the beginnings of the Society of Jesus.

   Written with Brodrick’s brilliant style, the book follows Ignatius until he finally arrives in Rome just before the confirmation of the Society of Jesus (1538).


   A delightful and insightful introduction to the foundations of the Jesuits, with emphasis upon the Constitutions and their subsequent history.


   "An excellent historical work" (Clancy).

   Scholarly and reliable. Large amount of background. Defects: polemically unecumenical, pietistic vocabulary.


Traces the history of the development of religious orders from the Desert Fathers to the emergence of the Society of Jesus.


Leturia is one of the greatest of the modern scholars in Ignatiana. His very scholarly work details the formative influences on Ignatius and the literary traditions which contextualized his writings.


Splendid, both in the pictures of Ignatiana and in the commentary by Hugo Rahner. The best short life of Ignatius.


On community life in the early Society, with use of all sources.


   Carefully researched and very readable. A revised edition is forthcoming from Loyola University Press, Chicago.

   Locates each year of Ignatius's life within the history of events in Europe. As the Society begins to evolve, a similar correlation is made among the actions of Jesuits in Europe, the Indies, and the missions. There are excellent maps and a dictionary of the major terms which would figure in Jesuit history. The work concludes with a psychological profile of Ignatius and each of his companions. A very useful work, it was translated into English after 1981.

   Reconstruction of the daily life of Ignatius. Important insights into his government.

   Reprint of an early English translation of a summary life of Ignatius by Ribadeneira.


   This volume of 791 pages is the first of four done in German by Schurhammer and takes Francis to 1541 and his departure from Lisbon for the Indies. Pedro de Leturia and Hugo Rahner, both superior Ignatian scholars, describe this volume as the definitive history of the origins of the Society of Jesus. There is no better place to discover what it meant for Ignatius and his companions to live within the ambit of the University of Paris. Father Costelloe has translated and published all four of these volumes as of 1983.


   A thoroughly sympathetic account of Ignatius's life by a non-Catholic.

3. His Spirituality


    The classical work on Ignatian spirituality in its development through the histories and the writings of subsequent Jesuits. Chapter 3 is especially helpful on the Exercises.
    An outstanding examination of the concept of spiritual guidance in the Christian tradition.
    The original work, more accessible, is Le gouvernement spirituel selon saint Ignace de Loyola. Montreal: Desclée de Brouwer, 1961.

A summary of this article is in Ignatiana 6 (1956): 121-23.


The place of Ignatian contemplation in the Western tradition of contemplative prayer. This study helps to clarify the contemplation of Christ’s life within the Exercises themselves.


Attempts to extract the essence of Ignatian spirituality and to present it in solid and profound formulas. Spirituality based on total instrumentality and unconditional flexibility in the hands of God, by means of which one is able to reflect on his being.

A classic study on Ignatian spirituality.

89. ——. “God in All Things.” Sursum Corda 12 (1972): 154-64.


91. ——. “Ignatius and the Ascetic Tradition of the Fathers.” In Ignatius the Theologian, 32-52.
A digest of this article is in Wulf, 272-79.

A profound and influential study of the influences surrounding Ignatius's spiritual formation and his mystical transformation into a man of the Church.


Summary by Robert C. Collins.


A brilliant translation of Ignatian spirituality into the contemporary idiom, together with an elegant series of photographs which capture the historical events of his life.

98. Restrepo, Darío. "'Spiritual Conversation' According to St. Ignatius of Loyola." *Communications* 6 (1976): 2-23 (see entry 70).


4. His Writings

I. Critical Editions


On the *Spiritual Exercises*, pp. 47-56; on the Directories, pp. 57-72. The best introduction to the writings of the early Jesuits, with references to all the modern-language translations.


A description of the first one hundred volumes of the Monumenta Historica. The Monumenta Historica Societatis Iesu are the historical records or sources of the Society of Jesus in critically edited texts. This scholarly series, which in 1980 contained 137 volumes, was begun in Madrid in 1894. The project was transferred to Rome in 1929. An important subdivision is entitled the Monumenta Ignatiana. It contains the writings, correspondence, early *vitae*, and so forth, of Ignatius. It is divided into four series, consisting of the correspondence (see below, section B-3), the *Constitutions* and Rules (see below, sections B-1 and B-2), and early writings about Ignatius (see below, section A-1).

The Monumenta Historica have four subdivisions:

A. *History of the Foundation of the Society of Jesus and its First Years*

1. Ignatius of Loyola: Letters and Introductions, 1524-56 (12 vols.). Documents about Ignatius, his family, and first companions; among them the classical life of Ignatius by Pedro de Ribadeneira (7 vols.)

2. First companions of Ignatius: Jean Codure, 1537-47; Claude Jay, 1540-52; Paschase Broët, 1541-62; Simão Rodrigues, 1541-74 (all in one volume); Pierre Favre, 1534-47 (1 vol.); Francis Xavier, 1535-52 (4 vols.); Alonso Salmerón, 1536-84 (2 vols.); Nicolás Alonso de Bobadilla, 1537-90 (1 vol.)
3. Immediate colleagues of Ignatius: Juan Alonso de Polanco, 1491-76 (8 vols.); Jerónimo Nadal, 1546-77 (6 vols.); Pedro de Ribadeneira, 1545-1611 (2 vols.)

4. Successors to Ignatius: Diego Laínz, 1536-64 (7 vols.); Francisco Borgia, 1530-72 (5 vols.)


B. Constitutive and Normative Documents
   1. Constitutions (3 vols.)
   2. Rules, 1540–56 (1 vol.)
   3. Spiritual Exercises and Directories, 1540–99 (3 vols.)
      N.B. For more extensive description of these volumes, see below, nos. 126 and 388.
   4. Pedagogy, 1540–72 (4 vols.)
   5. General Congregations (in preparation)

C. History of the Society of Jesus in Europe
   1. Hungary, 1550-1592 (3 vols.)
   2. Austria, 1551-1600 (1 vol.)

D. Missions
   1. India, 1540–88 (14 vols.)
   2. Moluccas, 1542–1605 (2 vols.)
   3. Japan, 1549–1654 (1 vol.)
   4. Brazil, 1538–68 (5 vols.)
   5. Peru, 1565–1604 (7 vols.)
   6. Florida, 1566–72 (1 vol.)
   7. Mexico, 1570–1603 (7 vols.)
   8. Canada, 1602–34 (2 vols.)
   9. Paraguay (in preparation)
   10. Chile (in preparation)
   11. Africa (in preparation)

II. English Translations
   See also 244. For the Spiritual Exercises, see 130-52.

Already a classic in its field, Ganss's translation has made the text of the *Constitutions* available together with a perceptive commentary and an introduction which situates Ignatius within the context of his time. It points out (p. 33) that both the *Exercises* and the *Constitutions* are applications of Ignatius's same theological worldview to different purposes: respectively, guidance of individuals and government of an apostolic religious order. This is briefly updated in *Jesuit Religious Life Today* to show that the *Constitutions*, much like the *Exercises*, are a manual of discernment for discovering the choices more to God's glory among the options which arise before a person.


Both the translation and the notes are well done, with a helpful bibliography in the back. Unfortunately the paragraph numbers from the Monumenta have been omitted.


This translation of the Autobiography has very copious up-to-date footnotes on the text and its background.


An important and useful selection of 228 letters from the first series of the Monumenta Ignatiana. These letters give a fairly adequate picture of the complexity of Ignatius's interests and of the flexibility and depth of his religious insight.


B. THE SPIRITUAL EXERCISES: THE TEXT

5. Original Text

Ipparraguirre, Ignacio: see 176.


This volume is a revision of the edition of 1919. It contains the principal Ignatian texts of the Spiritual Exercises in parallel columns for comparison:

“A” • The Spanish Autograph (1544)

“PI” • Versio Prima—Latin translation, probably done by Ignatius (1541)

“P2” • Versio Prima altera—Latin translation, with marginal notes and corrections of “PI” done by Polanco (1547)

“V” • Versio Vulgata—a more polished Latin translation done by André des Freux (Frusius), secretary of Ignatius in 1546-47

“P2” and “V” were submitted to Paul III and approved in the Brief Pastoralis officii on July 31, 1548. This volume also contains the texts of the Exercises as they were given and adapted in the early Society. Especially noteworthy are the three which come from Pierre Favre who, Ignatius thought, gave the Exercises better than anyone else in the Society.

This edition has a very useful lexicon with all the words from the Spanish autograph, by José Calveras.


A concordance of the Spanish words and an indication of their location in the text of the Exercises. There is also a concordance, compiled by José Calveras, in the Monumenta Historica 100:733-89.
6. English Translations

We again publish here a list of all the English translations of the Spiritual Exercises, in chronological order. Only the first editions are mentioned.


With a preface by Nicholas Wiseman, who in 1850 became the first Catholic archbishop of Westminster since the Reformation. In 1849 this translation was published in the U.S., thus becoming the first American edition of the Exercises (Louisville: Webb, M'Gill & Co).


See also no. 149 below. A very accurate version.


C. STUDIES OF THE TEXT

7. Introduction and General Commentaries

Ignatius as founder of "a language of divine address." A linguistic analysis of the Exercises.


A complete and reliable commentary on the complete text of the Exercises, following it topic by topic.


See also 270.

A summary by Anthony S. Aracich.


From his experience of individual direction in the Exercises, the author
delineates with both psychological and religious insight the movement of the
exercitant through the Exercises.

164. Erhart, Joseph F. X. “‘Doctrine of Father Jerome Nadal on the Spiritual
165. Espinosa, Clemente. “‘Problematique of the Spiritual Exercises Today:
The Results of an International Enquiry.’” In manuscript. Rome: Borgo
S. Spirito 5, 1966.
166. Evennet, H. Outram. “‘St. Ignatius and the Spiritual Exercises.’” In
Spirit of the Counter-Reformation, 43–66. Cambridge: University Press,
1968.
167. Fessard, Gaston. La dialectique des Exercices Spirituels de saint Ignace de
a metaphysical explication of the intimate substratum of Ignatian procedure in
the process of liberation. The appendix of this volume presents a commentary
on the Rules for Discernment of Spirits and on Ignatian dicta. Vol. 2 studies the
problems related to the Ignatian Principle and Foundation, to the meditation on
sin, and the presupposition of and Rules for Thinking with the Church. See also
169. Gill, Henry V. Jesuit Spirituality: Leading Ideas of the Spiritual Exercises of
St. Ignatius. 2nd ed. Dublin: M. H. Gill & Son, Ltd., 1938.
170. Goodier, Alban. St. Ignatius Loyola and Prayer, as Seen in the Book of the
171. Hochhaus, Raphael H. Some Notes to Facilitate the Personal Study of the
172. Howard, Peter. “‘Leading Ideas of the Spiritual Exercises of St.
of Loyola, from the “‘Puncta meditationum et contemplationum S. P. Ignatii.’”
Indicates the essential lines of the Ignatian method. Very useful intro-
duction, based upon the ideas and the experience of the great masters. Is in a
translation by Catalino Arevalo published under the title “‘Introduction to the
An expert’s study of Ignatius’s varying personal meanings and nuances, usually not given in other Spanish dictionaries, for twenty-six words which are important keys to his thought in the Exercises, Constitutions, and other writings.


An insightful, if brief, work.

Summary by John T. Carmody.


A collection of papal documents dealing with the Exercises.


A reading of the text of the Exercises which places the principal focus upon the "contemplatio ad amorem" rather than the election.


195. ——. "Meditation or Contemplation?" Fordham Study 1964, 9-13.

A critical analysis and exposition of the actual text of the autograph copy of the Exercises.

A standard work. The retreats from the second and third volumes have been translated into English by Sister Mary Patrick. 3 vols. Quezon City: Mission Band, 1966.

Pousset published his La vie dans la foi et la liberté . . . in 1971. In it he presents the substance of Fessard’s interpretation of the Exercises in a manner more readily understandable by readers who might otherwise be deterred by the density and Hegelian terminology of Fessard’s own two volumes existing only in French. Fessard in a letter of presentation praises the fidelity to his own thought in Pousset’s book.

Spiritual interpretation of underlying theological-philosophical currents which the author discovers in the internal logic of the Exercises.


Very helpful series of brief notes on the Exercises by one of the greatest authorities in the contemporary Society.


Translation of De ratione meditandi and explanation of the once most commonly used method of prayer proposed in the Exercises.


Discuss the study of Gaston Fessard.


212. Wall, Joseph B. “Lectures on the Spiritual Exercises.” In mimeograph form.
Lectures delivered during the summer of 1960. Unfortunately still unpublished. Brilliant presentation of the Spiritual Exercises, perhaps the most insightful single commentary in English.


8. Comparative Studies
See also 71, 72, 81, 330, 344, 366, 386, 495, 676.


The first ninety-four pages, difficult reading for a novice in semeiotics, describe what "imaging" meant for Ignatius, whose psyche was molded by an oral/audile culture and its difference from that of an exercitant formed by a writing/reading culture. Then nearly three hundred pages present a new translation of the Exercises, Journal, Autobiography and selected letters.


This issue contains several experiential accounts of Protestants with the Exercises as well as some theoretical articles on the Exercises and non-Catholic spiritual traditions. Among the latter are articles on the Quakers, Buddhism, and Hinduism.


9. Historical Studies

See also 79, 91, 95, 164, 238, 523, 612, 614, 637, 650, 669, 674.


Limited to Jesuit commentaries on the Exercises, providing principal dates of the biography of each author and a summary description of their work.


Detailed study of the origin of the Exercises. Six stages up to the present text are distinguished.


Clear synthesis of the present state of the investigation of the stages of the composition of the Exercises, literary or cultural sources, and supernatural influences.


A classically important study of the development of the text of the Spiritual Exercises.


268. Tade, George T. "Rhetorical Aspects of the Spiritual Exercises in the Medieval Tradition of Preaching." Quarterly Journal of Speech 51 (1965): 409–18; also from PASE.

Analyzes the applications of medieval rhetoric found in the Exercises, and suggests that Ignatius could have been aware of such rhetorical methods.

10. Bible and Exercises

See also 208, 309, 443, 483, 484, 509, 544, 545, 570, 572, 650.


An English translation of this work has been published by the Institute of Jesuit Sources, St. Louis (see 271).


This is a translation of Cusson’s *Pedagogie...* “It is a biblical interpretation of the Exercises and a commentary on them in that light. In many respects it is the most extensive and best-documented commentary on the Exercises presently available in English” (George Ganss, editor).


This book surveys the history of retreats in daily life, takes up techniques useful in directing or making an open retreat, presents the Spiritual Exercises in the light of biblical theology, and suggests means for prolonging the retreat experience into the future.


A collection of passages from Scripture for the central themes of the Exercises.


   Dalton, William J. "How to Use the Bible in the Exercises," pp. 7-23.

   Mollat, Donatien. "The Use of Scripture in the Exercises according to Modern Exegesis," pp. 25-34.


11. Theology of the Exercises

See also 29, 76, 81, 90, 511, 569, 629.


294. Doyle, James J. "Modern Christology and the Spiritual Exercises." In Harvanek, 26-34.


An important study, summarizing the findings of modern scholars such as Przywara, Fessard, Karl Rahner, Hugo Rahner, Marxer, Cusson, Gil, Bakker, and Gonzales de Mendoza and presenting its own new viewpoint on Ignatius's mystical horizon. The author takes up consolation without previous cause, the three times of election, intellectual and affective discernment, the trinitarian dimension of the Exercises, and other important Ignatian themes.


Summary by J. Barber.


Hardon quotes particularly from St. Thomas, Suarez, Roothaan, and the Monumenta Ignatiana, as well as from St. Augustine, St. Francis de Sales, and St. Alphonsus Liguori. The commentary is uniformly instructive and solid. Particularly full are his explanations of the value of abiding sorrow for sin, temptations, merit, the need of holiness in apostolic workers, the place of the cross in the apostolate, love of God, desolation and consolation.
Summary by Robert C. Collins.


Summary by Raymond A. Adams.


This book finds Christ absent from the Foundation and barely present in the First Week, but present in the Kingdom and following Weeks principally as
a model for personal imitation; it maintains that the societal dimension of Christ's mission is neglected.


12. Pedagogy and Psychology

See also 168, 494, 515, 610, 659.


This whole book contains many references to the Spiritual Exercises. Other references to the Exercises are in the first volume of this series, Socrates of Athens: Exemplar for Christian Educators, especially pp. 81-102.


Using a phenomenological hermeneutic of "living symbols," in the first article the author analyzes the anachronic, synchronic, and diachronic cycles of the Exercises experience. In the second article he fills out the analysis of these three cycles of the experience.


He points out the analogy between the Exercises of St. Ignatius and the thought of Freud.


13. Social Implications

See also 55, 207, 439, 459, 624, 727, 743.


### 14. Directories


An invaluable collection of the directories which were used by St. Ignatius and by the early Jesuits until the definitive directory of 1599. This edition revises the one of 1919.
   Translation of the Directory of 1599.

   With an index to the main themes.


   With the translation of the Exercises by Mullan, and a comment on the Directory translated by W. H. Longridge.


   Contents: (1) Ignacio Iparraguirre, Autograph Directory of the Exercises. Introduction; (2) The Autograph Directory of St. Ignatius; (3) Notes on what Saint Ignatius said about how to give the Exercises, with an Introduction by Ignacio Iparraguirre; (4) Directory based on notes dictated by St. Ignatius to Juan Alonso de Vitoria.

   Contents: (1) Autograph Directory of St. Ignatius; (2) St. Ignatius, Some Things to Be Kept in Mind; (3) Another directory handed down by St. Ignatius; (4) The Directory of Father Juan Alonso de Vitoria, dictated by St. Ignatius.

### 15. The Practice of the Exercises

See also 53, 163, 184, 197, 256, 724.


   This five-volume work provides material for a privately made retreat. Each volume introduces an overview of the variety of ways to pray and offers printed scripture passages that guide the exercitant for six weeks.


   A central theme in this book is God's creative love for us as we are. The author expresses his shared experience and his conviction that a life-style emphasizing faith differs vitally from one focusing on morals. The ideal he proposes is a strong faith incorporating and controlling a vigorous moral endeavor. This faith can be defined in the words "We know and believe the love God has for us (1 John 4:16). We can be as certain of this love as we are of the dawn.


   The authors present a practical and full handbook for a director and even for educated retreatants (outside the retreat). Besides giving the dynamics of the Spiritual Exercises, it adds reflections on their social dimensions and on important Ignatian "rules." The appendices provide further practical helps for directors and directees.

This book surveys the history of retreats in daily life, takes up techniques useful in directing or making an open retreat, presents the Spiritual Exercises in the light of biblical theology, and suggests means for prolonging the retreat experience into the future.


413. ———. The Path of Interior Knowledge: Reflections on the Spiritual Exercises of St. Ignatius Loyola. Anand: Gujarat Sahitya Prakash; and CIS, 1983. This is a revised and enlarged version of an earlier work, Alive to God, by the same author. Its introduction and conclusion speak of the personality of Ignatius himself. The intervening five chapters annotate the retreat stages outlined in the Spiritual Exercises. These annotations draw largely on insights of modern psychology into human development and on interpretations of New Testament texts as aids to prayer.


421. Goyoaga, Juan Antonio. An Experience of the Spiritual Exercises. 2nd ed. Manila: Cardinal Bea Institute, 1985. This practical manual, translated from the Spanish, is directed at the educated retreatant looking for a helpful guide through the contents and process of
the Exercises. Each of the ten themes is covered under several aspects: Scripture, the Exercises, reflections, and directions.


Originally on tape, the contents have been carefully edited to be suitable for a retreat made privately, with suggestions for one having a director. The eight-day themes follow the Exercises; they are presented in a clear way that is also close to the Exercises.


The author facilitates a retreatant’s prayer after the completion of the retreat. He proposes six weeks of suggestions and topics for prayer during this time of transition.


This retreat/reflection book, while following the same Christian “journey" as the Exercises, guides one along that way in a manner suited to help both Catholics and other Christians. The author’s simple expression of his personal experience and convictions is an added attraction.


Autograph Spanish text with the Latin Vulgate text at the foot of the page. Spanish concordance of text of Exercises. Complete bibliography. Index of authors. Thousands of suggested conferences.


   This volume and its two companion volumes, *Decision* and *Journey*, are designed to lead adults or youth through an adapted form on the Nineteenth-Annotation retreat. In addition to its presenting cross-cultural one-page stories, one each day for thirteen weeks, it gives guidelines for the book's use individually and guide questions for optional weekly sharing sessions in groups.


   The author has composed prayerful reflections for each day based on the Exercises, and gives suggestions for Scripture and approaches to God in prayer.

   Originally spoken to Jesuit retreatants, these conferences were transcribed, translated, and printed by them to make Martini's rich ideas more available for readers. Most of those ideas present the Gospel of John as illuminating the Exercises; others deal with more specific concerns of religious today.


   The author aims to teach interested readers how to pray, through a series of practices drawn from the Church's tradition, the *Spiritual Exercises*, oriental techniques, and modern psychology.

The author emphasizes the need for guidance of the Holy Spirit and for awareness of God’s design in the retreant’s life. This book is the result of long experience in directing thirty-day Ignatian retreats for candidates for priestly ordination. It incorporates contemporary advances in biblical studies and the Church’s renewed understanding of itself expressed in the documents of the Vatican II.


This workbook was composed originally for a Jesuit province’s Exercises according to the Nineteenth Annotation. Besides its day-by-day guidance to the Exercises and its references to Sacred Scripture and to Jesuit documents, it is helpful for its artistic layout and suitable poems. This second edition is adapted for a wider audience and use.


From the foreword: “I have attempted to give these meditations on the Spiritual Exercises the kind of theological foundation that my listeners had the right to expect, without falling into the kind of theological investigations that have nothing directly to contribute to the purpose of spiritual exercises.”


Twenty-four chapters based on presentations of the Exercises given by Rahner in 1961 to ordinands. The author considers just as valid today the demands expressed in the Exercises regarding Christian life and the priesthood.


454. Religious of the Cenacle. *A Retreat*. Jersey City, PASE.


Stanley adapts the Spiritual Exercises to the Marcan Gospel with its omissions, proposes the Marcan portrait of Jesus for contemplation, and interprets Ignatian spirituality as a "vocation-spirituality." This work is intended for those who already have had an appreciative experience of the Exercises.


Fr. Stanley takes passages from John's Gospel and uses the methods of present-day biblical interpretation to apply them in an Ignatian retreat. His aim is to introduce the reader to affective prayer based on the similar approach taken by John and Ignatius in their portrayal of Jesus. An appendix outlines the history of lectio divina and proposes a way of using it in contemplation.

465. Stuyt, J. A. N. "Blessed Peter Favre, Reformer of Catholics: An Inquiry as to How He Passed on the Spiritual Exercises of St. Ignatius of


On facing pages prepared for each of thirty-six weeks, this handbook provides material for the director of a retreat in daily life and for the retreatant, including passages from Scripture for each day’s prayer. Adaptable at every point to the progress of each retreatant, the book also contains separate material for the director and for the retreatant on topics such as discernment, making choices, and various ways of praying.


The two works by this author contain a two-year plan for an experience of the Spiritual Exercises in a group setting. The Common Faith lays the experience’s foundations, a kind of "Week Zero" (K. Rahner), particularly for those in a North American context; this volume can also be used independently of the Exercises experience.

The Communal Exercises is for those groups desiring to deepen their faith through the Exercises, with emphasis on their communal aspect and with adaptations to persons in America today. Added helpful features are the informative diagrams, the workbook character of the volumes, and the adapted guidelines for the discernment of spirits in the final weeks of the Exercises.
D. SPECIAL COMMENTARIES ON THE MEDITATIONS

16. Principle and Foundation


Considers that legitimate "self-interest" is the governing ground in the "Principle and Foundation" and of the First Week, whereas the meditation on the Kingdom governs "self dedication" to Christ, and is like the Principle and Foundation for the Second Week and that which follows. Implications for election.


A theological and not purely philosophical representation.


484. Lyonnnet, Stanislas. "'A Scriptural Presentation of the Principle and Foundation.'" Ignis, Special Issue 6 (1973), 24–32.
Presents the possibility of explaining Ignatian ideas about the First Principle and Foundation in its biblical foundations.

Analysis of the Principle and Foundation in itself and in relation to the rest of the Exercises. Emphasis on Christian perfection in realizing the Exercises, not as much on the function of election.


17. The First Week


18. The Kingdom


Hoël, Marc: see 497.


Apropos of the compositio loci in the Kingdom.


See also 521, 565.


By the same author is "The Christ-Experience and Relationship Fostered in the Spiritual Exercises of St. Ignatius of Loyola." Studies in the Spirituality of Jesuits, 6/5 (October 1974).


19. Election

This short work presents "the discernment and living out of that deepest core of being that is a person’s truest self,” one’s uniquely personal vocation from God, a calling that gives unity and integration to one’s inner life.


Rahner’s interpretation of the Ignatian Election. See also 556, 557.


On Ignatius’s decision-making process. Summary by David S. Toolan.


A summary of this article, epitomized by Harold E. Weidman, is in Wulf, 280-89, under the title "The Ignatian Process for Discovering the Will of God in an Existential Situation: Some Theological Problems in the Rules for Election and Discernment of Spirits in St. Ignatius' Spiritual Exercises."

557. ——. "Comments on Questions Raised by Avery Dulles." In *Wulf,* 290-93.

Referring to Dulles's article 533).
    Summary by Edmund F. Clyne.

    Very serious work, taking issue with Peters's opinions about the minor importance of the election in the Exercises, and about the idea that the Third Week is the climax.


    "In order to do God's will we must find out, discern, what He wills." In the history of teaching on Christian discernment, Ignatius of Loyola is a central figure and his *Spiritual Exercises* a central text. This book sets out the basic problems, describes the divergent positions, and analyzes the Ignatian texts.


## 20. The Second Week

    What is the point of contemplating the life and teachings of Christ as portrayed in the Gospels?
    Barry, William: see 489 above.

    Schmitt, Robert L. "Presenting the Call of the King," 19-29.
    Aschenbrenner, George. "Becoming Whom We Contemplate," 30-42.


### 21. The Third and Fourth Weeks


584. Magaña, José. The Spiritual Exercises and the Paschal Mystery. PASE.


22. Contemplation for Attaining Love


E. SPECIAL COMMENTARIES ON THE RULES AND ANNOTATIONS

23. Rules for the Discernment of Spirits

See also 552


An excellent article on the relationship between growth in the experience of Christian faith and the art of discernment.


A psychological phenomenology of the consolation typified by an infused passion in the spirit. Implies a special and exclusive action of God in the soul: thematic actuation of a priori supernatural dynamism of the elevated human transcendence to the supernatural order.
A brief presentation of some of the Ignatian rules for discernment and of their relationship to the mainstream of Scripture and Tradition.


Ignatius’s method of discerning a state of life in the Exercises.


A diagrammed guide on this subject.


Clarke, Thomas: see 157.

Studies the foundations of discernment and the corresponding situation in the individual and ecclesial life.
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<td>This book discusses, chiefly on a biblical basis, the problematic, possibility, criteria, and verification of virtually all forms of discernment. Hence discernment of spirits, as one of these forms, falls within its scope, and the discussion offers many insights helpful toward understanding St. Ignatius’s Rules.</td>
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<td>This work expounds the theory of spiritual discernment and exemplifies its practice, especially for community decisions.</td>
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<td>Study of the corresponding text of the Exercises [330], not based on scholastic categories of causality, but on the hermeneutical function of the text as a key to its religious value. Rejects Karl Rahner’s interpretation. Finds the sign of divine exclusivity, not in non-objectivized experience, but in independence of spirit to attain it.</td>
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An exposition and practical commentary on the Rules for the Discernment of Spirits in the Spiritual Exercises. Reportedly among the best commentaries, and up to date.


   Analyzes the value of Ignatian discernment of spirits on the basis of phenomenological and existential conceptions of transcendence in Heidegger.


   A commentary on the first series of rules for discernment contained in the Spiritual Exercises.


   Study on the "consolation to the soul without previous cause."


   This work focuses on explaining Ignatius' rules for discernment in language and with examples appealing to lay persons and religious alike. An epilogue treats community discernment, and an appendix gives "practicum questions" for reflection on and discussion of each chapter.


   Translation of the article "Discernement des Esprits" in Dictionnaire de Spiritualité, with the following chapters: "Sacred Scripture" by Jacques Guillet; "The Patristic Period" by Gustave Bardy; "The Medieval Period" by François Vandenbroucke; "The Modern Period" by Joseph Pegon; "Discernment of Spirits and Spiritual Direction" by Henri Martin.


Recent study on discernment in general.


A clear statement of the nature and need for discernment and its relationship to Christian maturity.


Letemendia and Croft: see 347.


The subtitle of this book denotes its emphases. The author points out the spiritual purification and analysis of the historical situation preparatory for all discernment. He describes the "three times" (SE 175) for making an election as applicable to contemporary communal discernment, and from the political dimension of human nature argues for a political content in such discernment.


The experience of consolation with particular reference to the Election and the Rules for the Discernment of Spirits.


Excellent case study about one of Ignatius’s first companions and his theory and practice of discernment.

   On the Rules for Discernment.


675. ———. “The Discernment of Spirits.” In Ignatius the Theologian, 136-80.


   Delineates the role of the Holy Spirit in discernment.

This book, the result of long years of theological study and practical experience in spiritual counseling and lecturing connected with its topic, is a penetrating exposition. It is based chiefly on exegetical study of Ignatius’s text of his Rules for the Discernment of Spirits, which it explains and interprets one by one, with a view to being helpful to retreat directors and their retreatants.

See also 304.


24. Rules for Thinking with the Church


A series of reflections on the meaning, the history, and the contemporary application of the Rules for Thinking with the Church.
25. Examen of Conscience


After descriptively defining Christian spirituality in general and then Ignatian spirituality, the author proceeds to analyze the five points of the General Examen as formative of "caritas discreta." He then points out the relation which the examen should have to Ignatian discernment.


Hughes, Gerard W.: see 498 above.

Hughes, Lachlan M.: see 537 above.


26. The Role of the Director

See also 36, 47, 73, 109, 255, 256, 258, 368, 373, 377, 384, 459, 626, 628, 637, 650, 682.


   Concerns difficulties with directed retreats encountered in the United States.


   Prefers personal retreat, but proposes that one balance it with some days of communal experience.


   Summary by David S. Tooian.


27. Other Rules and Annotations


Declaration on the twenty annotations.


An excellent methodological study of the Spiritual Exercises, using the hermeneutics of Hans-Georg Gadamer, in an effort to develop the social-justice dimension. Focus is upon the Annotations with some suggestions for other sections of the Spiritual Exercises.


Rieman, Nicholas: see 203 above.

744. Santiago, Juan J. *The Ignatian Composition of Place*. Jersey City: PASE, n.d.


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The names of translators and summarizers have usually been omitted, except for nos. 114–125 and 130–152. The numbers listed below refer to the numbers printed to the left of the entries in the bibliography.

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LETTERS TO THE EDITOR

Editor,

From my own involvement in Jesuit formation at nearly every level over the past twenty years, I find many of Fr. Frank Houdek’s criticisms of the formational “Road Too Often Traveled” (Studies 23/1 [Jan. 1991]) well taken.

Why do we cling to formation procedures that are no longer adequate? I don’t think the answer is far to seek. It is our present practical impossibility of reaching any broad and stable consensus on how to do things differently.

This is because we Jesuits increasingly belong to the class of Andrew Greeley’s “communal Catholics,” people who consider themselves members of the Church but reserve the right to define for themselves the terms of their membership—to accept, suspend, or interpret particular elements of Catholicism as they think best. Within prudential limits more of tone than of substance, Jesuits today can be found holding and acting upon every position in moral theology, Christology, and ecclesiology that has any currency today among persons who consider themselves Catholics.

But since our Jesuit vocation is a function of our Christian faith, we end up being “communal Jesuits” also, individually deciding for ourselves (again, within certain merely pragmatic limits) the terms of our membership in the Society, the meaning of our vows, the rationale and goals of our activity, etc.

This produces institutional—and formational—disarray. Like it or not, there are positions current in moral theology and ecclesiology, for instance, that render our second and fourth vows meaningless. There are views on the human personality that make the third vow immoral unless interpreted to mean nearly the opposite of what St. Ignatius meant by it. There are views on the role of Christianity in the world that render the whole idea of an apostolic-evangelical vocation questionable (which may help explain why we now use the term “apostolate” to denote any socially worthwhile activity).

One might expect that we could look to the Society’s official documents for guidance. But at key points the documents often turn elusive and too blandly unexceptionable to settle anything. This is not surprising: they represent compromises between proponents of divergent views who themselves did not always grasp the depth of
the issues at stake. (At times, though, it is hard to avoid suspecting a subtle disingenuousness behind some of the silences in our documents: are certain crucial things left unsaid because we are to suppose them too obvious to need stating—or because they are really too controverted to risk bringing up?) Even when apparently unambiguous, the documents have often not been practically implemented by the Society’s government in the face of theologically grounded objections.

The time is past when practical people (a general congregation, for instance) could just go about their business, leaving “theological niceties” to the academic theologians. Today’s Church is faced not with “theological niceties” but with deep divergences over the very substance of Christian faith and life, divergences with wide individual and institutional consequences. To pretend that as a Society we can ignore these divergences is to delude ourselves.

My experience has been that the main obstacle to improvement in our formation is the absence of strong operational consensus—among formation personnel as among Jesuits at large—on basic issues of Christian and Jesuit life. When I was engaged in formation work, I knew what I personally thought about the Jesuit vocation, about poverty, chastity, obedience, etc. But too often I did not know, and felt I had no way of telling the scholastics, what the Society as such thought—because the Society as such was just not addressing the issues with sufficient depth, decisiveness, or candor.

In the sixteenth century, the Jesuits infused new dynamism into the Church. In the heavily pluralistic Church of today, this dynamism comes increasingly from the new ecclesial movements and institutes (more visibly elsewhere than in the U.S.). These movements achieve concerted action and strong formation programs in part because they do not shrink, where their own charism requires it, from definite corporate stands on controverted issues of the Christian faith.

The upcoming GC 34 may be our last opportunity to define our own stance in present-day Christianity with at least enough clarity to give our Jesuit life and formation the coherence and direction they need. It would be sad if we got only another “reaffirmation” of GC 31 and 32, which, as events have shown, were unable to respond at sufficient depth to the real crisis of the Society within the Church.

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Editor,

I am in agreement with the main thrust of Fr. Houdek’s essay “The Road Too Often Traveled,” namely, that “much of contemporary Jesuit formation is no longer relevant to the needs of the contemporary American Church”; but I don’t agree with how he gets there.

First, he presents a view of Ignatius who loves “etc.” But there is another side of Ignatius, the side which loves rules. The Spiritual Exercises are full of them, and there is a thick volume of the Monumenta also full of them for which Ignatius was mostly responsible. One of the main themes of Ignatius’s life was a never-ending struggle against confusion. He fought confusion with method. And method means rules.

Secondly, I would not agree that Aquaviva is to blame for congealing the Jesuit spirit. The truth is that there was mass confusion in the Society consequent on the rapid growth which started when we got into education around 1548. There was a hemorrhage of defections from the Society from 1555 to 1575, as well as an excessive number of early deaths from illness. Mercurian said that what the Society needed was “form, not reform,” and he put some order into things. The perseverance (and survival) rate of scholastics increased under him and his successor, Claudio Aquaviva.

Houdek’s ideal is “individuated formation”. (Could he find a less ugly term?) That usually means shorter formation, such as in the early Society. Most of the Englishmen who entered the Society before 1586 were priests, but we have data on thirty of those who were not; the median time it took for them to go from entrance to ordination was five years. (See my 1988 article in Archivum Historicum S. I.)

But we don’t have to go that far back for a time when shorter formation was the norm. We have the example of the first Jesuits in the Missouri and New Orleans missions in the middle third of the nineteenth century. At least before 1860 in New Orleans, most of the Jesuits were ordained within ten years of entrance, and most of that time was spent teaching.

Finally I don’t think it is exactly true to say that “this formation program had no life of its own” (p. 4). It should read “This formation program should have no life of its own.” Unfortunately, formation as it now exists with its resources of men and money is an institution; like all institutions it has vested interests and aggrandizing instincts. How else could it keep growing in inverse ration to the number of subjects involved in it?

That’s the real problem. And it has nothing to do with Aquaviva.

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