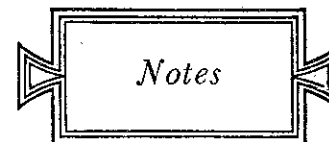


present time, is carrying His Cross in the Church militant. We are to come after Him bearing our own cross; it is for this purpose that the Eternal Father has made us His servants." ²⁴⁶

The spirit in which such service is to be rendered "for the greater glory of God" is love, a love which manifests itself more in deeds than in words (no. 230), a love that at the greatest height of total immolation permits itself in all holy sobriety to formulate the petition: "Give me thy love and thy grace, for this is sufficient for me" (no. 234). This is the "discreet love" of the nobleman, the manly loyal sense of the soldier of Christ, that was first formed in the soul of Ignatius and is now to be impressed upon those who are forming themselves in the school of perfection: love of discipline, reverence, and self-forgetfulness. It is that love for which Ignatius, again and again, earnestly prays in his mystical journal: "Give me loving humility and loving reverence." ²⁴⁷

In his directions on how to give the Spiritual Exercises, Ignatius has summed up in one succinct phrase the attitude of soul in which the Spiritual Exercises should be made. The phrase is, as it were, the distilled essence of his whole personality and, consequently, of the ideal of perfection in his Company; it is a ringing challenge to the best souls of our age, souls who feel called to give their whole service to the Church "like noble knights of Christ!" ²⁴⁸

Como noble caballero de Christo!



Abbreviations and Notes on Primary Sources

MH = *Monumenta Historica Societatis Jesu*, a collection of all the sources on the origins of the Society of Jesus in seventy-one volumes, published at Madrid and Rome from 1894 to 1948.

Certain sections of this collection have been used in the present volume:

MH Chron. Pol. = *Chronicon Joannis Alphonsi de Polanco*, a chronological six-volume history of the Society of Jesus. We cite mainly the first volume on the life of Ignatius (*Vita Ignatii Loyolae et rerum Societatis Jesu historia*, Madrid, 1894).

MH Nadal = *Monumenta Patris Hieronymi Nadal*, his letters, instructions, and a journal of his confidential dealings with Ignatius, Madrid, 1898-1905.

MI = *Monumenta Ignatiana*. This is the original text of St. Ignatius' writings. It is divided into four parts, to each of which we append a number:

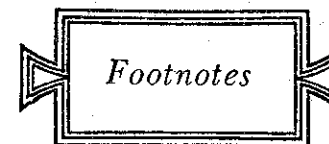
*MI*¹ = Twelve volumes of Ignatian letters, Madrid, 1903-1912.

*MI*² = The critical text of the book of the *Spiritual Exercises* and its first commentaries, one volume, Madrid, 1919. We use the translation of the Exercises by Louis J. Puhl, S.J., The Newman Press, Westminster, Maryland, 1951.

*MI*³ = The critical Latin and Spanish text of the *Constitutions* of the Society of Jesus, three volumes, Rome, 1934-1938.

*MI*² = Two volumes bringing together various memoirs, documents, evaluations of the times, and the acts of the canonization of St. Ignatius. A new edition in three volumes is now in preparation; the first tome was published at Rome in 1944.

AB = The memoirs or so-called "autobiography" of St. Ignatius, which he dictated to Father Louis Gonzales de Camara. The original text can be found in the *Monumenta Ignatiana, I*, which is Volume 66 of the *Monumenta Historica Societatis Jesu*, Rome, 1943. An English rendering was done by J. F. X. O'Connor, S.J., and published as *The Autobiography of St. Ignatius Loyola*, New York, 1900. Although references are made to Father O'Connor's translation, we have not followed his work verbatim.



Chapter I

- ¹ *MH Chron. Pol.*, I, 516, Appendix II, *De S. Ignatii genealogia*.
- ² *MH Chron. Pol.*, II, 267; I, 517. Leturia, *El Gentilhombre*, p. 47. (Owen, *Iñigo de Loyola*, p. 31.)
- ³ *MH Nadal*, IV, 825.
- ⁴ *MI*², II, 192 f.; *MH Chron. Pol.*, VI, 44. Leturia, *El Gentilhombre*, pp. 30 f. (Owen, *Iñigo de Loyola*, pp. 18–19.)
- ⁵ Leturia, *Gentilhombre*, p. 33. (Owen, *Iñigo*, p. 20. We have not followed Father Owen's translation, since the order of certain sentences and paragraphs from Father Leturia's work have been altered by Father Rahner for purposes of condensation.)
- ⁶ Huonder, *Ignatius von Loyola*, p. 33.
- ⁷ Leturia, *Gentilhombre*, pp. 35 f. (Owen, *Iñigo*, pp. 20 ff.)
- ⁸ *Dialogi Patris Natalis*, folio 47 v. (*Archivum Romanum Societatis Jesu*); in Leturia, *Gentilhombre*, p. 38. (Owen, *Iñigo*, p. 35.)
- ⁹ *AB*, VI (O'Connor, *The Autobiography of St. Ignatius*, p. 25). Cf. Leturia, *Gentilhombre*, pp. 56 and 149. (Owen, *Iñigo*, pp. 59–60 and 100.) F. de Llanos y Torriglia, "El capitán Inigo de Loyola y la dama de sus pensamientos," in *Razon y Fe*, CXXIV (1941), 33–69.

- ¹⁰ Leturia, "Notas criticas sobre la Dama del Capitán Loyola," in *Archivum historicum Societatis Jesu*, V (1936), 84-92. (Owen, *Iñigo*, p. 53, 59-60.) The castle was gloomy because of Joanna; actually it was one of the most beautiful in Spain.
- ¹¹ Leturia, *Gentilhombre*, p. 57, note 54. (Owen, *Iñigo*, p. 38, note 55.)
- ¹² Polanco, *Sumario (Archivum Romanum Societatis Jesu)* cf. *Fontes Narr.*, I, 154; Leturia, *Gentilhombre*, p. 70 (Owen, *Iñigo*, p. 42-43); Paul Dudon, *St. Ignatius of Loyola*, translated by William J. Young, Milwaukee, 1949, pp. 37-38.
- ¹³ *AB*, I (O'Connor, p. 19).
- ¹⁴ *MI*⁴, I, 37 and 101.
- ^{14a} These numbers in parentheses which will occur frequently refer to the marginal numbers in *The Spiritual Exercises of St. Ignatius*, translated by Louis J. Puhl.
- ¹⁵ Compare Erik Przywara, *Crucis Mysterium* (Paderborn, 1939), pp. 202-214, "The Idea of the Jesuit in the Liturgy."
- ¹⁶ From the so-called "Maxims of Our Holy Father Ignatius," *MI*¹, XII, 679. Cf. H. Rahner, *Ignatius von Loyola, Geistliche Briefe* (Spiritual Letters of St. Ignatius), Einsiedeln, 1942, p. 283.
- ¹⁷ Huonder, *Ignatius*, p. 99.
- ¹⁸ *Ibid.*, pp. 298 f.
- ¹⁹ Text in Tacchi-Venturi, *Storia della Compagnia di Gesu* (Rome, 1922), I, 615.

Chapter II

- ²⁰ *AB*, V (O'Connor, p. 24).
- ²¹ Cf. W. Kreiten, "Zur Entstehung des Exerzitenbüchleins

- (Origin of the book of the Exercises)," in *Stimmen aus Maria Laach*, XXIII (1882), 39.
- ²² *MH Chron. Pol.*, I, 37.
- ²³ *MH Nadal*, IV, 825 f.
- ²⁴ *AB*, XIII (O'Connor, p. 31).
- ²⁵ Leturia, *Gentilhombre*, p. 61. (Owen, *Iñigo*, p. 39; cf. also Appendix I.) While Inigo was still a young boy, his sister (his cousin, according to Leturia) entered the convent of San Pedro de Elormendi under Franciscan reform, where she took the name "Isabelita"; Leturia, pp. 28 f. (Owen, *Iñigo*, p. 13, says it was Inigo's aunt.)
- ²⁶ *Historia de la Compania de Jesus*, I, 18.
- ²⁷ *MH Chron. Pol.*, I, 13.
- ²⁸ *AB*, III (O'Connor, p. 22).
- ²⁹ *AB*, XII (O'Connor, pp. 27 and 32); Feder, pp. 29 and 125, note 19.
- ³⁰ *MI*⁴, I, 726.
- ³¹ *AB*, XV (O'Connor, p. 34).
- ³² *AB*, XIV (O'Connor, p. 31).
- ³³ *MH Chron. Pol.*, I, 14 f.
- ³⁴ *MH Chron. Pol.*, I, 13: "Minus utique contra Deum verbum ullum blasphemiae fuit ab ipso umquam auditum, licet aliquando in afflictiones et labores multos incidisset."
- ³⁵ *AB*, XII (O'Connor, p. 24).
- ³⁶ *MH Chron. Pol.*, I, 13.
- ³⁷ *Ibid.*, p. 10: "Erant in illo quaedam naturalia Dei dona non vulgaria; nam in primis animosus valde ad res arduas aggradiendas, et constans ad persequendas et prudens ad easdem dirigendas exstitit."
- ³⁸ *MI*⁴, I, 200.

- ³⁹ *AB*, XI (O'Connor, p. 29); Dudon-Young, p. 46.
- ⁴⁰ *AB*, VII (O'Connor, p. 25).
- ⁴¹ Text of *Cod. Instit. Soc. Jesu*, 98, folio, 140 v., first published by Leturia in his article, "El influjo de San Onofre in San Ignacio," *Manresa*, II (1926), 229.
- ⁴² *AB*, VII (O'Connor, p. 25).
- ⁴³ There is a facsimile of the text from the Preface to the Spanish *Vita Christi* in Leturia's *Gentilhombre*, p. 137.
- ⁴⁴ *AB*, IX (O'Connor, p. 28).
- ⁴⁵ Text in Leturia, *Gentilhombre*, pp. 160-161.
- ⁴⁶ *Legenda aurea Sanctorum* (Madrid, 1688), p. 435. *Flos Sanctorum*, no. 124 (112), "Vita Augustini," Latin edition by Thomas Graesse, third edition (Breslau, 1890), p. 558. French edition, *La Légende dorée*, translated by Theodore de Wyzewa, Paris, 1935, p. 466. English edition, *The Golden Legend*, translated by Granger Ryan and Helmut Ripperger, 2 Vols., London, 1941—C. A. Kneller was the first to call attention to this text in *Zeitschrift für katholische Theologie*, XLIX (1925), 164, note 5.
- ⁴⁷ *AB*, XI (O'Connor, p. 29).
- ⁴⁸ The text of the *Flos Sanctorum* is taken from St. Augustine's *De Civitate Dei*, vol. XIV, chap. 28 (*PL* 41, 436); also *Enarrationes in Psalmos*, 61, 6, and 64, 2 (*PL* 36, 733-734 and 773).
- ⁴⁹ *AB*, VIII and IX (O'Connor, pp. 26-27).
- ⁵⁰ *MI*², I (Volume on the *Exercises*), p. 80.
- ⁵¹ *AB*, XII.
- ⁵² In the introduction to the Spanish edition of the *Flos Sanctorum* the saints are called "Caballeros de Dios." Cf. Leturia, *Gentilhombre*, p. 161.
- ⁵³ *AB*, XII and XVI (O'Connor, pp. 27 and 32).
- ⁵⁴ See the Spanish text in Leturia, *Gentilhombre*, p. 156 (Owen,

- Iñigo*, p. 174.) The Latin original can be found in the life of St. Onuphrius by St. Paphnutius, *Vitae Patrum (PL* 73, 213-222).
- ⁵⁵ The text of this hymn to St. Francis is contained in "Cancionero" of Fray Ambrosio Montesino, in Leturia, *Gentilhombre*, p. 61. (Owen, *Iñigo*, p. 168-9.)
- ⁵⁶ *Flos Sanctorum*, pp. 112-3, "Vita Dominici."
- ⁵⁷ *Flos Sanctorum*, pp. 147-9, "Vita Francisci." English translation, II, 597.
- ⁵⁸ *AB*, VII (O'Connor, p. 26).
- ⁵⁹ Oliver Manare, *Exhortationes* (Brussels edition, 1912, p. 344). Cf. A. Codina, *Entstehung der Exerzitien, Studien zu den Exerzitien des hl. Ignatius (Contributions to the History of the Spiritual Exercises)*, Vol. I, edited by G. Harasarr, Innsbruck, 1925, p. 39, note 25.
- ⁶⁰ *AB*, XVII (O'Connor, p. 36).
- ⁶¹ *Dialogi de Instituto* (as yet not published as a whole; cited by A. Codina, *Entstehung der Exerzitien*, p. 38, note 5): "Hic Manresae Deus illi Exercitia communicavit, qua via illum ita gubernavit, ut se totum Dei gloriae et hominum salutis manciparet. Quam rem Ignatius duobus exercitiis, Regis et Vexillorum, maxime intellexit."
- ⁶² *AB*, XI (O'Connor, p. 24); Dudon-Young, pp. 43-44.
- ⁶³ See the *Directoria Antiquissima*, especially the *Directoria ignatiana autographa*, *MI*², I, 779-780, 784, 789-790.
- ⁶⁴ *MI*², I, 784.
- ⁶⁵ On this subject compare J. A. Otto, "Werden und Wesen des Ignatianischen Missionwillens" in *Missionswissenschaft und Religionswissenschaft*, III (1940), 112-113. P. Kellerwessel, "Geschichtliches zur Königsbetrachtung der Exerzitien," in *Zeitschrift für Ascese und Mystik*, VIII (1932), 70-79. W. Sierp, "Einige Gedanken zur Christkönigsbetrachtung der Ignat. Exerzitien," in the same review, V (1930), 324-334.

A. Huonder, "Ein Flottenplan des hl. Ignatius," in the *Katholische Missionen*, XLIII (1915), 49-53.

⁶⁶ *MI*², I, 786.

⁶⁷ *Constitutiones* I, 2, 6 (*MI*³, III, 49); I, 3, 12, p. 54. Cf. also the letter of Ignatius to Father Le Jay, dated December 15, 1551 (*MI*¹, IV, 37).

⁶⁸ *Constitutiones* IX, 2, 6 (p. 246).

⁶⁹ *MI*⁴, I, 263.

⁷⁰ *Examen Generale* I, 6 (*MI*³, III, 4).

⁷¹ *Constitutiones* III, 1, 25 (p. 91).

⁷² Cf. Karl Rahner, "Die Ignatianische Mystik der Weltfreudigkeit," in *Zeitschrift für Ascese und Mystik*, XII (1937), 121-137.

Chapter III

⁷³ *AB*, XVIII (O'Connor, p. 38).

⁷⁴ *AB*, XXI (O'Connor, p. 44).

⁷⁵ *AB*, XXVII (O'Connor, p. 52).

⁷⁶ *MH Nadal*, IV, 666.

⁷⁷ *MH Chron. Pol.*, I, 25.

⁷⁸ *MI*¹, I, 105.

⁷⁹ *AB*, XXXI (O'Connor, p. 57).

⁸⁰ *AB*, XXI (O'Connor, p. 43).

⁸¹ *AB*, XX (O'Connor, p. 41).

⁸² *AB*, XIX (O'Connor, pp. 40-41).

⁸³ *AB*, XXVI (O'Connor, p. 51).

⁸⁴ *AB*, XXV (O'Connor, p. 50).

⁸⁵ *AB*, XXVIII (O'Connor, p. 53).

⁸⁶ *AB*, XXIX (O'Connor, pp. 54-55). Cf. Hugo Rahner, in the *Zeitschrift für Ascese und Mystik*, X (1925), 206 ff. *MH Chron. Pol.*, I, 22: "Miras a Domino illustrationes circa mysterium Sanctissimae Trinitatis et mundi creationem et alia fidei mysteria eo tempore, quo Manresae versatus est, accepit."

⁸⁷ *AB*, XXX (O'Connor, p. 57).

⁸⁸ *MI*⁴, I, 473.

⁸⁹ "Genesis de los Ejercicios," in the *Archivum historicum Societatis Jesu*, X (1941), 26.

⁹⁰ *MH Chron. Pol.*, I, 20.

⁹¹ An hitherto unpublished sermon of Father Nadal at Salamanca, 1554, *Archivum historicum Societatis Jesu*, XCVIII, folio 102; Father Leturia has published extracts in his "Genesis de los Ejercicios," pp. 54-55. Cf. also *Monumenta Historica Fontes*, "Narrativi" (Rome, 1943), I, 307-308, for photostatic reproduction.

⁹² Leturia, "Genesis de los Ejercicios," p. 26. Cf. J. A. Otto, *Werden und Wesen des Ignatianischen Missionwillens*, pp. 115-117.

⁹³ *AB*, XXIX (O'Connor, p. 55).

⁹⁴ Leturia, "Genesis de los Ejercicios," p. 28.

⁹⁵ *AB*, XXXIV (O'Connor, p. 61).

⁹⁶ *AB*, XLV (O'Connor, p. 73).

⁹⁷ *MI*⁴, I, 104.

⁹⁸ *Sumario* of the year 1548 (as yet unpublished); extracts are in Leturia, "Genesis de los Ejercicios," p. 53.

⁹⁹ *MH Nadal*, IV, 826.

¹⁰⁰ *MI*¹, I, 106, in a letter to Sister Teresa Rejadella, June 18, 1536.

- ¹⁰¹ *The Spiritual Exercises*, no. 365.
- ¹⁰² *MH*¹, I, 529, a letter to Francis Borgia. Cf. Hugo Rahner, "Woher stammt der Name Ignatius?" in *Mitteilungen* of the German Province, CIV (1936), 13-18.
- ¹⁰³ *MI*¹, XII, 678. These maxims of St. Ignatius, headed by "My love is crucified," have been edited and published in a German translation by Hugo Rahner: *Ignatius von Loyola, Geistliche Briefe (Spiritual Letters)*, Einsiedeln, 1942, pp. 282 ff. St. Ignatius words the statement, "Jesus, my love is crucified." This gives a different sense to the apothegm from that given to it by Ignatius of Antioch, who confessed in his letter to the Romans, VII, 2, "My love is crucified," that is, my love for the world is nailed to the cross (*The Epistles of St. Ignatius of Antioch*, translated by James A. Kleist, The Newman Press, Westminster, 1946, p. 83). St. Ignatius saw this saying for the first time in the *Flos Sanctorum*, life of St. Ignatius of Antioch, given as a citation from Pseudo-Dionysius, *De divinis Nominibus*, IV, 12 (PG 3, 709 B).
- ¹⁰⁴ *Didache*, XI, 8 (James A. Kleist, *The Didache*, 1948, p. 22).
- ¹⁰⁵ Pastor Hermas, *Mandatum*, XI, 7-8 (Joseph Marique, "The Shepherd of Hermas," in *The Apostolic Fathers*, New York, 1947).
- ¹⁰⁶ Cf. Ignatius of Antioch's *To the Smyrnaeans*, V, 2 (Kleist, p. 92). Cf. also *Trallians*, X (Kleist, p. 78).
- ¹⁰⁷ *To the Ephesians*, V, 2-3 (Kleist, p. 62); *Trallians*, VII, 2 (p. 77); *Smyrnaeans*, VII, 1-2 (p. 92); *Philadelphians*, IV, 1 (p. 85).
- ¹⁰⁸ *Smyrnaeans*, VI, 2 (p. 92).
- ¹⁰⁹ *MI*⁴, I, 100. This "natural fire" is then transferred into spiritual and mystical regions, from the "generous heart, inflamed by love of God" of his days of conversion (*AB*, IX; O'Connor, p. 28), to the "inner fire" of the mystic ardor (*Spiritual Diary*, *MI*³, I; O'Connor, p. 59). Tradition tells

- us both men were called "Fire-men"—a play upon their names deriving from *ignis*—but this is not wholly correct. The Emperor Severus called Ignatius of Antioch "the fiery one," because he burned with the "glow of divine love"; Romanos in a hymn to the Saint styled him the "*Pyropoloumenos*," that is, "one who fights with fire." Ignatius of Loyola sent out his *Compagna* with these words: "Ite omnia incendite et inflamate." (Bartoli, *Vita Ignatii*, IV, 14.)
- ¹¹⁰ *Trallians*, V, 2 (p. 76).
- ¹¹¹ *Philadelphians*, VII, 2 (pp. 87-88); *Romans*, VII, 2 (p. 83).
- ¹¹² *Trallians*, IV, 2 (p. 76). Here is explicit reference to the "discretion of urging love" (*caritas Christi urget nos*), by means of which the battle of Satan is characterized: "What I need is equanimity (discreet moderation), by which the Prince of this world is undone." *Trallians*, V, 1 (p. 76), measures the genuineness of mystical knowledge almost entirely by its usefulness in pastoral care.
- ¹¹³ *Smyrnaeans*, VI, 2 (p. 92).
- ¹¹⁴ *Romans*, VI, 3 (p. 83).
- ¹¹⁵ *Ephesians*, X, 3 (p. 64).
- ¹¹⁶ *Philadelphians*, III, 1 (p. 86).
- ¹¹⁷ *Ephesians*, V, 3 (p. 62).
- ¹¹⁸ *Trallians*, XI, 1-2 (p. 78).
- ¹¹⁹ *Philadelphians*, VII, 1-2 (pp. 87-88).
- ¹²⁰ *Ephesians*, XX, 1-2 (pp. 67-68).
- ¹²¹ *Ephesians*, XIII (p. 65).
- ¹²² *Ephesians*, XVII, 1 (p. 66).
- ¹²³ *Mysticism and Obedience to the Church According to Ignatius Loyola*, *MI*⁴, I, 305-306 and 407; II, 76; *MI*¹, I, 105; XII, 632 ff.
- ¹²⁴ *Polycarp*, VI, 1-2 (p. 98).

- ¹²⁵ *Ephesians*, XIX, 3 (p. 67).
- ¹²⁶ Cf. note 103 above. We find the saying "My Love is crucified" also in the Directory of Father Aegidius Gonzales (*MI*², I, 933), used there in connection with the devotion to the Sacred Heart cultivated even in the earliest days of the Society.
- ¹²⁷ *Flos Sanctorum*, 36, "The Life of St. Ignatius, Martyr." Cf. also Ch. Clair, *La Vie de Saint Ignace de Loyola* (Paris, 1891), p. 220. Th. Dombart, "Das Monogramm IHS," *Die Christliche Kunst*, XI (1914-15), 257-269.
- ¹²⁸ Compare with this the essay "Del nombre de Jesús y sellos de San Ignacio," in *Cartas de San Ignacio*, I (Madrid, 1874), 416 ff. Ignatius' constant ejaculation was, "Ay Jesús" (*MI*⁴, I, 341, 345, 402). He desired that the houses of his Order should bear the monogram IHS (*MI*¹, II, 326 and 329; Epist. Mixt., II, 87).
- ¹²⁹ Ribadeneira, *De Ratione Instituti Societatis Jesu* (Rome, 1864), p. 49.
- ¹³⁰ *MI*³, I, 275-294. Cf. Hugo Rahner, *Zeitschrift für Aszese und Mystik*, XVII (1942), 69.
- ¹³¹ *Epistola* 223, 2 (*PG* 32, 824 A-B). Cf. *St. Basil, Letters*, Loeb edition, translated by Roy J. Deferrari, 4 volumes, London, 1926-1934.
- ¹³² Cf. M. Viller and Karl Rahner, *Aszese und Mystik in der Väterzeit* (Freiburg, 1939), pp. 123-133.
- ¹³³ Hans Urs von Balthasar, "Metaphysik und Mystik des Evagrius Pontikus," in *Zeitschrift für Aszese und Mystik*, XIV (1939), 31-47. On the incalculable importance of Evagrius in the teaching of the Orient on perfection, see Viller-Rahner, *Aszese und Mystik in der Väterzeit*, pp. 108 ff.
- ¹³⁴ *Homily on Psalm 28*, 3 (*PG* 29, 288 B). Cf. B. Jackson, *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, Vol. 8, series 2, New York, 1895.
- ¹³⁵ *On the Holy Spirit*, XVI, 39 (*PG* 32, 140 f.; Jackson, *Nicene and Post-Nicene Fathers*).

- ¹³⁶ *On the Holy Spirit*, VIII, 18 (*PG* 32, 100 A-B).
- ¹³⁷ *Letter* 261, 2 (*PG* 32, 969 B; Loeb edition, Vol. 3).
- ¹³⁸ *Letter* 243, 1 (*PG* 32, 904 A; Loeb edition, Vol. 3).
- ¹³⁹ "The Long Rules, Question 7, 2" (*PG* 31, 929 f.; Sister M. M. Wagner, *Saint Basil Ascetical Works*, New York, 1950, *The Fathers of the Church*, pp. 247-252).
- ¹⁴⁰ "The Long Rules, Question 43, 1, 2" (*PG* 31, 1028 BC; Wagner, *Saint Basil*, pp. 318-320).
- ¹⁴¹ "The Long Rules, Question 28, 2" (*PG* 31, 989 B; Wagner, pp. 289-291).—"The Shorter Rules, Question 116" (*PG*, 31, 1161 B; W. K. L. Clarke, *The Ascetic Works of Saint Basil*, New York, 1925, p. 273).
- ¹⁴² "The Long Rules, Question 26" (*PG* 31, 985 D; Wagner, pp. 288-289).
- ¹⁴³ "The Long Rules, Question 17, 1, 2" (*PG* 31, 961 f.; Wagner, pp. 271-273).
- ¹⁴⁴ "The Long Rules, Question 19, 1" (*PG* 31, 968 B; Wagner, pp. 275-277). Discretion in the amount and kind of bodily penances taken up. In Greek this "discretio" means "oikonomia," that is, "prudent previous calculation and provident distribution." "The Shorter Rules, Question 139" (*PG* 31, 1176 A; Clarke, p. 281) answers the same question briefly. Here "discretion" in Greek means "logos oikeios tes eusebeias," that is, "a reasonableness, working in our interior, which comes from our intimate union with God." For use of the discerning of spirits in time of prayer and work see "The Long Rules, Question 37, 1-2," (*PG* 31, 1009 ff.; Wagner, pp. 306-311). For its use during times of consolation and desolation see "The Shorter Rules, Question 16," (*PG* 31, 1092 f.; Clarke, p. 236).
- ¹⁴⁵ Cf. also *Letter* 139, 1 (*PG* 32, 581 C; Loeb edition, Vol. 2, pp. 325-331); *Letter* 45, 2 (*PG* 32, 368 B; Loeb, Vol. 2, pp. 23-27).
- ¹⁴⁶ "An Introduction to the Ascetical Life" (*PG* 31, 620 f.; Wagner, pp. 9-13).

- ¹⁴⁷ "Long Rules, Question 20, 2" (PG 31, 1080 A; Wagner, pp. 277-280).
- ¹⁴⁸ Letter 277, 1 (PG 32, 1013 A; Loeb, Vol. 3).
- ¹⁴⁹ AB, XCVIII (O'Connor, p. 141). Cf. Hugo Rahner, "From Montserrat to St. Paul: the Relation Between Benedict and Ignatius," in *Maria Einsiedeln*, a Benedictine monthly magazine, November, 1941.
- ¹⁵⁰ *MI*³, I, cxc ff., and ccxii ff. See also *Zeitschrift für Aszese und Mystik*, XVII (1942), 69.
- ¹⁵¹ H. G. Mallinckrodt, "Die Stellung des Abtes in der Regel des hl. Benedict und die alte Bischofsidee bei Ignatius von Antiochien," in *Liturgische Zeitschrift*, II (1930), 14-20.
- ¹⁵² Rule 73 (PL 66, 930 A; *The Holy Rule of St. Benedict*, St. Meinrad, Indiana, 1937, p. 109). Here St. Benedict states expressly that the Rule of St. Basil is a guide to the highest perfection. See also St. Hilpisch, "Die Quellen zum Charakterbild des hl. Benedikt," in *Zeitschrift für katholische Theologie*, XLIX (1925), 365.
- ¹⁵³ Rule 1 (PL 66, 246 B; St. Meinrad edition, p. 12).
- ¹⁵⁴ Cf. the excellent summary in St. Hilpisch, *loc. cit.*, p. 369: "Free monasticism, led by the spirit alone, is replaced by rule-bound monasticism. Pachomius, although he regulated all external details of monastic life, left free choice in the ascetical life. Not so, however, St. Benedict: for him, the Rule is the norm and next to it the Abbot, to whom all teaching and authority belongs. The strict enforcement of this principle everywhere prepares the way for a new type of monasticism."
- ¹⁵⁵ Rule 7 (PL 66, 373 A; St. Meinrad edition, pp. 26-34). This text is cited by Benedict as coming from Holy Scripture, but is actually taken from the Acts of the Martyrs of Saints Agape and Chionia. The words are: "*Voluntas poenam habet, necessitas parit coronam.*"
- ¹⁵⁶ Rule, Prologue (PL 66, 218 C; St. Meinrad edition, pp. 7-11). "We have, therefore, to establish a school of the Lord's

- service . . . and if we wish to dwell in the tabernacle of His kingdom, we can never attain to it unless we run thither by the practice of good works."
- ¹⁵⁷ Rule, Prologue (PL 66, 218 D; St. Meinrad edition, pp. 7-11).
- ¹⁵⁸ *Ibid.* (PL 66, 215 D; St. Meinrad, p. 8).
- ¹⁵⁹ Cf. E. von Hippel, *Die Krieger Gottes, Die Regel Benedikts als Ausdruck frühchristlicher Gemeinschaftshildung* (Halle, 1936).
- ¹⁶⁰ Rule, Prologue (PL 66, 218 B; St. Meinrad edition, p. 11). "Therefore, our hearts and our bodies must be prepared to fight under holy obedience to His commands."
- ¹⁶¹ Cf. St. Hilpisch, *Zeitschrift für katholische Theologie*, XLIX (1925), 372-375, where the particular details of Benedictine "discretion," as against those of ancient monasticism, are well summed up.
- ¹⁶² *Dialogi*, II, 36 (PL 66, 200 D). "Discretionem praecipua, sermone luculenta."
- ¹⁶³ Rule, Prologue (PL 66, 218 C; St. Meinrad edition, p. 11).
- ¹⁶⁴ Rule 73 (PL 66, 929 f.; St. Meinrad edition, p. 109).
- ¹⁶⁵ Cf. Nicolas Orlandini, *Historia Societatis Jesu* (Coloniae, 1621), I, 38 ff.
- ¹⁶⁶ *MH Nadal*, IV, 651 ff.
- ¹⁶⁷ Gregory the Great, *Dialogi*, II, 35 (PL 66, 200 AB).
- ¹⁶⁸ St. Augustine, *Confessions*, V, 9 (PL 32, 713 C). From the Manichaean viewpoint, he considers "the death of the flesh of Christ senseless"; V, 10 (PL 32, 715 B); "he doubts whether the truth of the Eternal God should be enclosed in the Church"; VII, 9 (PL 32, 740 f.): he describes from a Platonic standpoint his failure to understand the humility, cross, and death of the man Jesus.
- ¹⁶⁹ Sermon 339, 4 (G. Morin, *Sermones S. Augustini post*

- Maurinos reperti*, Romae, 1930, p. 193). Cf. also F. Hofmann, *Der Kirchenbegriff des hl. Augustinus* (München, 1933), pp. 76-77. See H. Urs von Balthasar, *Augustinus, Das Antlitz der Kirche* (Einsiedeln, 1942).
- ¹⁷⁰ *MI*³, II, ccvi f., 64.—Cf. *Zeitschrift für Ascese und Mystik*, XVII (1942), 69 f.
- ¹⁷¹ *Adventuale de inspirationibus, Sermon 2* (*Opera Omnia*, Venice, 1745, III, 138 B).
- ¹⁷² Wessel Gransfort, who died in 1489, was a disciple of the Brothers of the Common Life. For his ascetical doctrine and his influence on Luther, see Nicolaus Paulus in *Katholik*, II (1900), 11, 138, 226-228.
- ¹⁷³ Cf. C. A. Kneller, *Zeitschrift für katholische Theologie*, Vol. 49 (1925), 170 ff.
- ¹⁷⁴ Gerson, *De distinctione verarum visionum a falsis* (*Opera Omnia*, Antwerp, 1706), I, 44-45.
- ¹⁷⁵ *To the Magnesians*, V (Kleist, p. 70).
- ¹⁷⁶ Cassian, *Collationes* I, 20 (*PL* 49, 510 B). Here is found an indication of the ancient use of this remarkable saying.
- ¹⁷⁷ *MI*², I, 927.
- ¹⁷⁸ *Dialogo*, chap. 72 (edited at Venice, 1611, pp. 228-229). A citation is also taken from C. A. Kneller, *Zeitschrift für katholische Theologie*, XLIX (1925), 178. Cf. also the new edition of her letters, *Katharina von Siena, Politische Briefe*, translated by Ferdinand Strobel (Einsiedeln, 1945).
- ¹⁷⁹ *De praxi divinae praesentiae* XXI, 13 (Cracow edition, 1889, p. 346).
- ¹⁸⁰ Cf. also his series of sermons, *De pugna spirituali* (*Opera Omnia*, Venice, 1745, III, 69-113). On p. 78 he mentions the "Babylonian camp"; on p. 80 he speaks of the peasant and the noble in battle, that is, of the ordinary man and the knight in the service of Christ; on p. 83 he describes the Church as "*acies ordinata*"; on p. 80 he says Christ the

King is the "*Capitaneus Ecclesiae*." See also his sermon, *De exercitu spirituum malignorum* (III, 407-413).

- ¹⁸¹ In his *Sermon 2, on Adventuale de inspirationibus* (*Opera Omnia*, III, 125-139).
- ¹⁸² *MI*¹, I, 505. An English translation of the letter to the scholastics of Coimbra appears in *Renovation Reading* (Woodstock College, 1931), pp. 11-22. The text cited here by St. Ignatius is from Pseudo-Bernard, *De vita solitaria* (*PL* 184, 238 C): "*Omnibus in rebus res est discretio summa*."
- ¹⁸³ *MI*⁴, I, 219-220.
- ¹⁸⁴ Bernardine of Siena, *Opera*, III, 134 AB.
- ¹⁸⁵ Thus he is called by Enea Silvio de' Piccolomini, later Pope Pius II. Cf. Pastor, *History of the Popes* (Freiburg, 1901), I, 37.
- ¹⁸⁶ *Ibid.*, Vol. 1.
- ¹⁸⁷ *MH Chron. Pol.*, I, 72-73.
- ¹⁸⁸ Text from the "Summario Castellano" of Father Polanco, of 1548, which has not been completely published as yet. Excerpts have been published in Leturia's "Genesis de los Ejercicios," p. 53. Now in the *MH Fontes Narrativi* (Rome, 1943), I, 185.
- ¹⁸⁹ *MI*⁴, II, 75. The whole text in a German translation by Hugo Rahner appears in *Zeitschrift für Ascese und Mystik*, X (1935), 135.
- ¹⁹⁰ Ribadeneira, *Vita Ignatii Loyolae*, I, 13 (Coloniae, 1602), pp. 83 ff. See also *MI*¹, V, 95.
- ¹⁹¹ *MH Chron. Pol.*, III, 24. Cf. *MI*¹, IV, 106 and 309.
- ¹⁹² *MI*³, I, 26.
- ¹⁹³ *MI*², I, 218 and 150. *Directorium*, 1599, prooemium 2, *MI*², I, 1116.
- ¹⁹⁴ *AB*, XXIX (O'Connor, p. 56).

- ¹⁹⁵ *AB*, XXX (O'Connor, p. 57). Cf. *MI*⁴, I, 473 and 337, where Ignatius states that all the teachers the world has known could not have the influence God had on his mind at Manresa.
- ¹⁹⁶ *MH Chron. Pol.*, III, 530.
- ¹⁹⁷ *MI*², I, 216.
- ¹⁹⁸ *MI*², I, 663.
- ¹⁹⁹ *MI*², I, 667.
- ²⁰⁰ *Constitutiones*, IV, 8, 5; *MI*³, III, 133.
- ²⁰¹ This is the statement of Polanco in his Preface to the Vulgate edition of the Exercises, *MI*², I, 218. The same was said by the anonymous writer of the Directory, *MI*², I, 883.
- ²⁰² *MI*², I, 666. Cf. *ibid.*, pp. 846, 898, 972, 1126.
- ²⁰³ *MI*², I, 667. This knowledge served Dr. Torres well when he was elevated from his professorship to the episcopacy. As one source whimsically puts it, "*a pulvere scholastico in praesulem translatus*," "He was lifted from the classroom's dust to the bishop's palace." (*MI*², I, 574.)
- ²⁰⁴ *MI*², I, 883.
- ²⁰⁵ *MH Nadal*, IV, p. 678.
- ²⁰⁶ *MI*², I, 949.
- ²⁰⁷ *MI*², I, 933. Cf. P. Sinthern, "Die Direktorien zum Exerzitiënbüchlein, ihre Geschichte und ihr Inhalt," in *Studien zu den Exerzitiën des hlgen Ignatius von Loyola* (Innsbruck, 1925), I, 71 ff.
- ²⁰⁸ Father Fabius de Fabiis especially adverts to this point in his Directory, with particular reference to the theology of sin in the First Week. "With regard to the meditations on sin and likewise in the other fundamental questions which are laid down in the Spiritual Exercises, it is certainly not sufficient merely to give the bare wording and an approximate meaning of the text, but a deep knowledge and diligent

- study is needed." (*MI*², I, 947.) Cf. also the insistent warning of the learned Dr. Ortiz, who made the Exercises under Ignatius at Monte Cassino in 1538, against theological dilettantism in regard to the Exercises (*MI*², I, 699 f.).
- ²⁰⁹ Cf. *MI*¹, I, 278, note 3.
- ²¹⁰ Cf. the description of primitive Christian theology on this renunciation of the devil and the promise of adherence to Christ, by Hugo Rahner in "Pompa diaboli," *Zeitschrift für katholische Theologie*, LV (1931), 239-273.
- ²¹¹ *MI*², I, 861: "Notandum quod contemplatio de Rege . . . est velut fundamentum omnium meditationum vitae Domini N. Jesu Chr."
- ²¹² This incorporation is true at any rate for the final redaction of the text, however much the content itself, according to Ignatius' own testimony, is a part of the original draft of the Exercises based on his own experience (*AB*, IX and XCIX; O'Connor, pp. 27 and 122). We may cite as an example the quotation from St. Thomas (I-II, q. 9, a. 1; q. 10, a. 4) which Ignatius added to the second rule for the discernment of spirits for the Second Week, in the *Versio Prima*, *MI*², I, 529; 49, note 1. For the theological tradition of the first rule of the Second Week, cf. *MI*², I, 89, note 1. The cautious Father Kneller holds that an influence of the *Dialogo* of St. Catherine of Siena cannot be altogether excluded: *Zeitschrift für katholische Theologie*, XLIX (1925), 183.
- ²¹³ *MI*², I, 779 and 781 f.
- ²¹⁴ *De Religione Societatis Jesu*, IX, 5, 30-41 (*Opera Omnia*, Paris, 1857, XVI, 1028-1033).
- ²¹⁵ Jac. Alvarez de Paz, *De inquisitione pacis sive studio orationis*, V, 4 (*Opera Omnia*, Paris, 1876, VI, 624-677).
- ²¹⁶ J. B. Scaramelli, *Discernimento de' Spiriti* (Venice, 1753). In the German edition (*Die Unterscheidung der Geister*, Ratisbonne, 1888), there is an extract from Cardinal John Bona's *De discretionem spirituum* (*Opera*, Antwerp, 1739). Both of these works provide an insight into the patristic and scholastic tradition in regard to the discernment of spirits.

- ²¹⁷ Father Leturia recently treated this question in his "Genesis de los Ejercicios," pp. 29-31. A number of authors have already studied it at length; cf. Dudon-Young, *St. Ignatius of Loyola*, Appendix VI, pp. 452-455. J. Criexell, "Explicacion de una cuestion hagiografica," *Razon y Fe*, XX (1908), 217 ff. Father Van Ortroy, "Manrèse et les origines de la Compagnie de Jésus," *Analecta bollandiana*, XXVII (1908), 393-418. Hugo Rahner in *Zeitschrift für Ascese und Mystik*, X (1935), 273 ff. Huonder, *Ignatius*, pp. 65-70.
- ²¹⁸ *AB*, L (O'Connor, p. 80).
- ²¹⁹ *AB*, LXX (O'Connor, p. 108).
- ²²⁰ Cf. *MI*¹, I, 199 (Letter of July, 1537): "What God's designs are in regard to my future life, I do not know." The plan of founding a "Company" was first concretely envisaged in the deliberations held during the Lent of 1539. (Text in *MI*³, I, 1-14.) Cf. Hugo Rahner, "From Montmartre to St. Paul," in *Mitteilungen* of the German Province, CIII (1935), 389-398. Leturia, "Importancia del año 1538 en el cumplimiento del voto de Montmartre," in *Archivum historicum Societatis Jesu*, IX (1940), 188-207.
- ²²¹ *AB*, XLV (O'Connor, p. 73): "... his purpose of helping others save their souls" in Jerusalem. *AB*, L (O'Connor, p. 80): "... to study in order to be better fitted to save souls." *AB*, LIV (O'Connor, p. 85): "... at Manresa, there was a holy monk ... with whom Ignatius wished to remain, as well for his own personal guidance as to prepare himself to direct others."
- ²²² *MH* Ribadeneira, II, 903 f.
- ²²³ Published by Father Leturia, "Genesis de los Ejercicios," pp. 56-57.
- ²²⁴ *MI*⁴, I, 220.
- ²²⁵ *MH* Nadal, IV, 652.
- ²²⁶ A. Astrain, *Historia de la Compañia de Jesus* (Madrid, 1902), I, 106, note 1.

- ²²⁷ Leturia, "Genesis de los Ejercicios," p. 56.
- ²²⁸ *Ibid.*, p. 30, note 53.
- ²²⁹ Sacchini in the Preface to *Historia Societatis Jesu* by Nicolas Orlandini (Cologne, 1621), p. 2.
- ²³⁰ N. Orlandini, *Historia Societatis Jesu*, p. 28.
- ²³¹ Cf. Hugo Rahner, *Zeitschrift für Ascese und Mystik*, X (1935), 273 f.
- ²³² *Camino espiritual*, Book V, Chapter 2 (Madrid, 1860, II, 301).
- ²³³ *De praestantia Instituti Societatis Jesu* (published at Cracow, 1890), pp. 12 f. Cf. Father Van Ortroy, *Manrèse et les origines de la Compagnie de Jésus*, p. 413.
- ²³⁴ Oliver Manare, *De vita et moribus Everardi Mercuriani* (Brussels, 1882), pp. 77-87; Appendix: *Exhortationes Mercuriani*.
- ²³⁵ Cf. Hugo Rahner, *Zeitschrift für Ascese und Mystik*, X (1935), 127-129.
- ²³⁶ *Spiritual Diary*, *MI*³, I, 104.
- ²³⁷ Suarez, *De Religione Societatis Jesu*, I, 2, no. 10 (*Opera Omnia*, Paris, 1860, XVI, 565).
- ²³⁸ *MI*¹, IV, 671 (in the "Letter on Obedience").
- ²³⁹ E. Przywara, "Deus semper major," *Theologie der Exerzitzen*, (Freiburg, 1940), III, 337.
- ²⁴⁰ *Directorium*, I, 8 (*MI*², I, 799).
- ²⁴¹ *To the Trallians*, IX, 1 (Kleist, p. 77).
- ²⁴² The formulation of the Jesuit way of life as that of an "honestus sacerdos" originates from Ignatius himself. This expression is an explicit addition to the Formula "Quicumque." It is found for the first time in the Bull of Julius III, *Exposcit debitum*, of 1550; the wording is "Honestorum sacerdotum communem et approbatum usum sequantur."

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The expression is not found in the first draft of the Formula found in the Bull *Regimini* of 1540. *Institutum Societatis Jesu* (Florence, 1892), I, 26.

²⁴³ Suarez, *De Religione Societatis Jesu*, Preface and Chapter 1 (XVI, 554-560).

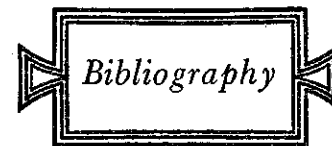
²⁴⁴ *Ibid.*, I, 13 (p. 560).

²⁴⁵ *Examen Generale*, IV, 44-45 (*MI*³, III, 29).

²⁴⁶ *MH Nadal*, IV, 678.

²⁴⁷ *Spiritual Diary*, *MI*³, I, 131: "Dadme humildad amorosa y asi de reverencia y acatamiento."

²⁴⁸ *MI*², I, 789.



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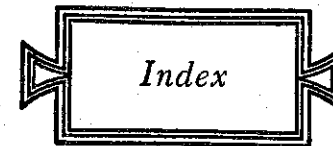
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