

THE GENESIS OF A DICTIONARY OF IGNATIAN SPIRITUALITY

GOING ACROSS TOGETHER

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The publication of the “Diccionario de Espiritualidad Ignaciana”(DED), (Dictionary of Ignatian Spirituality), Edit. Mensajero-Sal Terrae, Colección MANRESA 37-38, Spain 2007, has followed a path that covers a history of seven years. It coincides with the birth, constitution and development of the “Grupo de Espiritualidad Ignaciana” (Group of Ignatian Spirituality (GEI)¹, formed by Pascual Cebollada, J.Carlos Coupeau, José García de Castro, Javier Melloni, Diego M. Molina and Rossano Zas Friz de Col , all of whom are members of the Jesuit Assistancy of Southern Europe. The objectives and the way of procedure of this group of Jesuits, experts in Ignatian Spirituality, in their work as a team, seemed to us inspirational and of great value for the whole Society of Jesus. This is what encouraged us to ask for a description of the path which our confreres followed and which is embodied in the DES.

The invitation

The idea of writing a dictionary has been recorded in the minutes of the meeting in which the Group of Ignatian Spirituality (GEI) was constituted. Beginning at that time (August of the year 2000), the *Dictionary of Ignatian Spirituality* would develop according to the

rhythm of the three meetings (Spring, Summer, Autumn) which the Group (GEI) continues to hold annually. The epigraphs of this article stress the Summer meetings, celebrated in communities or holiday houses owned by the Provinces to which the members belong. These Summer meetings lasted twice as long as the fleeting week-ends (Spring and Autumn); and were the motor of the *DEI*, because they were more stimulating. They benefited from the light and the breeze of three seas: the Bay of Biscay, (Comillas, Guetaria), the Mediterranean (Costa Brava-Manresa, Naples) and the Atlantic (Puerto de Santa Maria). This is why we use the image of the shipyard and the crossing and we speak about folding the sails and say to “slow down before entering the port”.

Isidro González Modroño convoked the GEI, for the first time, to an encounter in the University of Comillas (Cantabria). As Provincial of Spain he was convoking five professors of Spirituality and a scholastic to constitute a research community. Each one represented his own Province (the Province of Italy, with two representatives and Castille, Loyola, Tarraconense and Toledo, with one representative). The mission was not only one of research in Ignatian Spirituality. The group had been formed with the aim or intention to integrate itself in a community *ad dispersionem*, by means of spiritual communication of the respective experiences as formators, professors, researchers, writers, etc. Father Elías Royón, Assistant, came to bless that beginning and dialogued with us concerning the future challenges that the group would have to face. Together, we spoke about the state and the future of Ignatian Spirituality at the level of research and experience.

José García de Castro launched the idea of a dictionary and the idea was, initially, well received by the group. Encouraged by our reaction, during the second meeting of the GEI (Autumn 2000) he presented a “Proposal of a Draft for the Project of an Ignatian Dictionary” to be discussed by us. The GEI soon asked him, because of his competence and merit, for having conceived this project, to assume the direction of it. At that time we had in mind a small dictionary (only one volume), which would spread or diffuse the Ignatian Spirituality, containing terms which would include three types of epigraphs and a bibliography. As a starting point, each term would have to include the linguistic meaning (more proper of a philologist). And on this would be constructed the anthropological explanation and the theological-spiritual interpretation. If the presentation was aimed at reaching

a large public, we wanted each term to be accompanied by a selected bibliography on the theme, for specialists.

We discussed in order to choose one of the following formats: “pocket size”, “medium” or “large volume”. By that time, Ignacio Iglesias had already projected something similar to a “pocket size” dictionary. Michael Ivens was working, on his own, in a similar project. This information, influenced our decision somewhat. We thought it was reasonable to begin to think at least, on a “pocket size” dictionary. Even if lacking experience, all together we could make a worthy little manual. But in reality, I think we were afraid to launch ourselves and to try to make a more ambitious project. We feared, that a great dictionary would become more a burden than a stimulus. The shadow of the *Historical Dictionary of the Society of Jesus* which had taken so long to come out hung over us like a threat.

the DEI configured our mission and invited us to look forward with illusion towards the same objective

The dictionary offered the occasion to help us to begin as a group. It would ‘provide a serious framework to integrate ourselves as a working team and, above all, a wonderful access to the field to which we had been assigned. After the first moments of hesitation, we aimed at the intermediate model (*alforja*). We planned to ask for the collaboration of authors from our Assistancy and from some other Spanish speaking ones. This decision was a strategic one if we did not want to multiply the task of coordination, but here also we would change our mind. The minutes show that the group of collaborators was progressively growing. We wanted to count on the very best, to integrate non-Jesuits, to invite those of our generation, etc. We began by the professors and the companions whom we had known during our studies in France, Germany, Italy, the United States. The reception would be unbelievably positive, also regarding the fact that they would allow themselves to be coordinated (by some who were inexpert like ourselves!)

After that we drew up a draft of the method. First, we would choose or select the terms. García de Castro, who had defended his dissertation on the creation of the Ignatian language, had a specialized basis of data, which was the true origin of the project. Should we also be interested or concerned about traditions which have been given to us in terms which are not strictly

Ignatian, such as *faith and justice or solidarity*? We discussed concerning the convenience of opening the vocabulary in the written work of Ignatius to other terms which our contemporaries would spontaneously look for. This discussion would be clarified when we would think about the sources which we would offer to our collaborators.

Gueteria 2001: The Dictionary in its shipyard

In the meeting of the following Spring, we still referred to the *Dictionary of Ignatian Terms*. A list presented new terms together with those which we had already discussed in the previous meeting. The list of collaborators continued to grow.

We doubted if we should eliminate or omit more terms of the XVI century, and include contemporary terms. We had, especially, to discuss proper names (persons and places) and some terms of the last General Congregations. A list of terms to which we could “not renounce” was taking shape; because of their importance for the whole project, we would call them “terms one”. Together with them, other terms were qualified as “two” or “three”. We did not discuss the criteria for the selection of terms. I think that at that moment we selected them intuitively and that the consensus of the group was what confirmed them.

After working on the project for one year, we met in the summer house which the Province of Loyola has, in Gueteria. Those were days of intense work and also of good baths in the “Playa de los Jesuitas” (“Beach of the Jesuits”). There, we completed an advanced list of terms and we tried to assign to each one of them the more suitable or fit author. At the end some authors had concentrated on too many terms while some were missing for others.

We tried to balance the dictionary. We believed that each term required to be treated according to some discipline: if a Historian had to treat the term *Paris*, who would write on *Manresa* and *Rome*? We did not want the weight of Psychology to be greater to that of Anthropology, or that Canon Law would determine the image which a Dictionary of Spirituality was going to give of the Institute.

Father Ina Echarte, Provincial of Loyola, participated in some of the sessions in Gueteria and opened us to new projects. The result of the

meeting of that Summer was that we decided to ask for the collaboration of our authors by means of two letters and a dossier. An *introductory* letter would serve to give authority to the project; we had to commend it. A second letter would be *an explanatory one* signed by the director of the Dictionary; it would give the details of the brief list of terms for each collaborator, with its proper characteristics and extension.

Even though in this stage we already saw that it was convenient to hire a secretary and some students to carry out the more ordinary tasks, but the truth is that we never got the secretary and the latter only arrived as volunteers in the Summer of 2005. Concerning the expenses, the GEI which very soon would be able to count on an annual budget, began to cover these expenses; to begin, keeping them to the minimum as far as possible.

In May 2002, the project had not as yet gone into deep waters. The letter presenting the project was yet to be formulated. Robert Maryks, one of the two representatives of the Italian Province, had abandoned the Society: he would write his terms but would leave an important void in the coordination and, affectively, in the group. José was about to leave to Chile for the Tertianship, and therefore, opened a parenthesis in the work and in the coordination. His computer and his data base on which he worked would remain available, in a limited way, for the GEI. Finally, we realized that in the list of collaborators we had included less young people and many “*Seniors*”. We feared that this would weaken the project.

*157 authors had contributed
in 389 articles,
entrusted to 15 translators,
and edited by 11 volunteers*

Toño García accepted to be the one to address the introductory letter to the collaborators. As Director of the collection *Manresa* in which it would be published, he offered his unconditional support. Besides, he knew how to respect the initiative which we proposed to him and he made suggestions in a delicate way. On the other hand, as Director of the review *Manresa*, he shared the interest which his council expressed concerning the project. Once the collaborators would have answered the letter and accepted to write their part, we thought it would be good to give them a year and a half, the time in which they would have to hand them in. We

wanted to take advantage of the Summer, sending a first piece of news and asking for collaboration immediately after the beginning of the course.

Manresa 2002: A mare nostrum

In the Summer of 2002 we met in Manresa. In the minutes of the meeting of the third Summer it is already indicated which would be the definitive title of the *Dictionary of Ignatian Spirituality*. An indicative opinion or poll had shown that spirituality had a greater affinity with our collaborators. Now we had discussed very advanced lists of the terms and of the collaborators and the areas. Diaz Moreno, Urbano Valero and some others were enthusiastically collaborating. José had already contacted other collaborators by E-Mail (82 had responded affirmatively while only half a dozen had excused themselves). It was still necessary to complete the data base with the addresses. We had over 25 authors and we feared that they would not be enthusiastic with the terms which were available.

Manresa closed a year of marathon meetings during which turning around the project we finally had found its definitive form. Now, we were beginning our meetings dedicating a substantial quality time to *assign* the words which kept coming to our minds or which the authors suggested. Sometimes, the authors responded to our proposal by explaining their counter-proposals. Small “networks” spontaneously began to become active. A fact illustrates well the traffic of communication: The electronic mailbox of the director of the *DEI* registered more than 1800 messages. Some authors would ask for articles, which were similar, before writing their own. They wanted to improve their work or avoid repetitions. In general, we accepted and followed their counter-proposals. The project was becoming more “ours”. As new negative responses arrived, we looked for others who could assume them. We reserved some authors on whom we had more confidence for the end, because we supposed that there would be some unforeseen or unexpected things. In reality, those who were writing other terms, then showed “great courage and generosity” accepting other petitions for help.

An alternative way to give flexibility to the *DEI* at this stage consisted in redefining some terms through groupings of two or three terms which were close to one another, or by the distinction of aspects which would be convenient to entrust to different authors and perspectives or points of view. Immersed in the process of elaboration, now we were discovering more

authors whom we had not thought about at the beginning; the majority of them were foreigners. Their names appeared in the Ignatian bibliography which, since the year 2000, we had been drawing up and which enriched our knowledge regarding who was who from year to year.

In the Summer of 2003 we did not hold our meeting. We had enough to do with writing our own terms. We had received the first writings in the Spring and the more we reflected and read, the more we thought that we had to treat other terms. We, editors then began to burden ourselves with work. Terms which at the beginning we doubted to include remained while others were omitted from the list when they were rejected by the authors (*prudence, health, etc.*). We had begun with more than 550 words but we would end by concentrating on approximately 370. Thus, once we felt that the Ignatian vocabulary had been well defined, we began to open the DEI to other terms which we thought would interest our contemporaries (*Islam or Liturgy, etc.*).

The date to hand in the first work was approaching. The Director had not communicated again with some of the collaborators. What to think at the end of 2003? Others asked for an extension. Three of the collaborators of the first list had passed away. The first one, Father Joe Veal, had encouraged us to go ahead with the project and had given us the terms which he shuffled for his own project of a dictionary before becoming blind.

As we prepared to receive the massive consignment of writings, we foresaw the following tasks. First of all, we hoped, to read all the terms and to apply to them a homogeneous style. Little by little, time, and not our initial design, was showing us what format to adopt. We had to find translators, into five languages, for more than one hundred terms. And especially with these terms, we would have to revise the epigraphs verifying their consistency with the content and we would have to verify that the bibliographies included the titles in Spanish. Later we would have to establish the relationship among the terms. The system which indicates this relationship with an asterisk would cause strain on the sight of the reader. We opted to gather together the relationships in a section “*See*” at the end of each term.

The climate or atmosphere among the members of the GEI was very good. We participated of this atmosphere with our collaborators. Our enthusiasm grew as we received what they sent to us. To this moment of gratitude belongs the initiative which José advanced: we wanted to send

a copy to each collaborator. At this time we still thought that the work would fit in one volume.

Naples 2004: Tension in the Gulf

The minutes of this year reflect a growing anxiety, as the work of the edition intensified. The host that summer, Rossano, reminded us of this by bringing sweets (at that time he was writing the word (*Ignatian Mysticism*). Four listings (*terms, authors, areas and handed in /not handed in*) reflected the state of the DEI. One of our concerns was to find a simple but effective method to process hundreds of pages using a consistent style. We continued to omit terms which at one time had seemed to us proper for the DEI. Many of the terms which had been accepted were going to arrive late. We knew this because among those terms were some of those which we had assigned to ourselves!

The most important work of that encounter in Naples was the definition of the *norms of the edition*. We also discussed about the translations. The more personal work was now beginning for the editors on the so called *Text A*.

In order to transcribe in a homogeneous style all the texts which were arriving, we distributed the terms according to an old distribution of authors by pragmatic criteria. Each one would read what had been written by his friends, companions of Province, of ministries, or schools in the discipline, etc. We thought that this proximity would facilitate the contact, and if there were some doubts to clarify, we foresaw that these would appear when reading the text.

The terms that had been translated required revision. Certainly, when these were translated by our collaborators, and also when they were the authors themselves who sent the translation together with the original, but giving the references to the sources in the other languages, etc. We discussed on the selection of a team of translators. We desired that they would be Spanish speaking, familiarized with our spirituality, capable of producing texts in a digital format (it could not be presupposed). José redacted a new document entitled *To the translators of the DEI*. The translators worked “there and then” at the rhythm that the collaborations arrived. The majority of them were Jesuits who had experience. Ignacio Echániz, Francisco de Solís and Antonio Maldonado carried the greatest

burden with joy and the constant rhythm which allows to set dates in which to hand in the work to an editor.

We also proposed to draw up a calendar. Later this resulted to be very inadequate. Naples marked the beginning of personal work for each editor. We would have to return to the next summer meeting having completed the work (*text B*). In such a way that by the end of 2005 we hoped to have the terms edited for the first time and ready for one of us to revise them: If not all of us had read the *DEI*, at least all the *DEI* had to have been read." It was the *text C*, which we would send to the editorial.

In October, Father Elías Royón, as Provincial of Spain and as a friend, visited us. We were happy with the news that Father General accepted to have the *Presentation*. He also fixed the date desired for the publication of the *DEI*: the year of the Ignatian Jubilees (2006). Finally, he clarified some doubts regarding the permanence of Rosasano Zas Friz, the Italian member of the GEI, who would happily continue with us. Father Royón was interested in the quality of the contributions or collaboration received, pointing out, that as editors, we did not have the right to introduce substantial changes but urging us to direct ourselves to the author in case that some term would be out of place or did not fit. Because of the pressure of time, the work should not lose quality. One of the authors had decided to leave; then the term *Loyola* was pending. For other reasons, other terms were also pending: *service-serve*, *community discernment*, *conversion or companions*. On these and on other occasions, we turned around looking for those who had already responded with true generosity when we had contacted them on other occasions. We also asked those with whom a greater confidence united us, or, finally, we assumed those words ourselves. The time limit which we could offer was extremely short.

In that meeting, we also became adequately conscious that the names of some companions would not appear in the *DEI*... if we did not commit ourselves to convince them. Someone had not even accepted or had rejected the invitation several times and, because of this, we were not all in agreement with so much deference, but we decided to insist again and he accepted.

We contacted the representatives of the editorial *Sal Terrae* and *Mensajero* for this project, Jesús García Abril, Ángel Pérez Gómez and Josu Leguina. They were personally interested in the *DEI*. They took care of the details from the beginning and even to the point of obtaining the beautiful and dignified result which has become a reality. To face the more mechanical

tasks of the edition, we had recourse to a group of volunteers (where besides a majority of Jesuits, a religious sister and two lay persons collaborated). Once the GEI had read the text for the first time, they would reread it at the same time that they uniformed the style (July-August 2005). Among all of them, they read the whole Dictionary and almost completed a second turn (up to letter “P”). José coordinated them in this task which the Pontifical University of Comillas sponsored. The University allowed them to have access to the Library, powerful computers and an excellent room for this work. So ungrateful as well as detailed and useful, their task liberated the GEI so that it could go on improving the Dictionary.

In the Spring meeting, besides becoming updated on the state of what had been received and the terms still pending (about thirty), we expressed our first evaluation of what we had read (*text A*). Certainly, from this reading followed a more complete formulation of the *Norms of Edition*. We discussed on the convenience of establishing a “systematic” or order of appearance of the terms. The option was immediate, it was to place one word after another in alphabetical sequence.

We had lost contact with the authors of two of the more important terms. Javier Melloni accepted a third term at this moment, *History of the Exercises*. With his contagious enthusiasm, besides, he suggested to add even more terms at this moment (*subject, all, God*). God also? Yes, as it will then be understood. At this time, we were aware that the readers would go to look for terms which were not authentically Ignatian and that the GEI had decided to develop through more distinctly Ignatian expressions, such as *Divine Majesty, Trinity*, etc. At this moment we began to conceive a new idea: to provide or furnish the dictionary with a systematic reading guide and with conceptual maps.

We were unanimously satisfied. Every member of the GEI was of this opinion, having read large sections of the *DEI*. We were conscious of the great diversity of styles. In general, we appreciated the different ways of understanding spirituality of which the *DEI* gave witness.

Puerto de Santa Maria: into the open sea

At the end of the Summer 2005, José presented us the first copy of *text B*. It had just been improved by the work of the group of volunteers

who worked on this during six weeks. José presented the statistics. One hundred and fifty-seven authors had contributed in 389 articles, with translations entrusted to 15 translators, and edited by 11 volunteers. Only eleven articles remained to be handed in, otherwise we would continue to increase the number of terms. Because of the pressure of time, we would have to decide whether to renounce to some of these terms or to assume them ourselves or if we could solve the absences in some other way: leaving them as simple entries and refer the reader to other terms.

In the Autumn meeting, José began to say that the “sails were already folded and that the ship was entering the port”. The last terms which we had asked for had been handed in, the terms referred by the censors had been modified and some terms which had not as yet been handed in were promised for before Christmas. We estimated that the *DEI* could be edited in only one volume of 1,500 pages. In any case, we would not hand in the manuscript until the beginning of 2006. With this delay it was justified that we would not send the terms that had been translated to the authors; much less to those who had written them in Spanish.

In general, we were very satisfied. We felt that the *DEI* was already a notable contribution in the field of spirituality. Now, we were concerned that there would be the smallest number of typographical errors. Terms which remained at very specialized levels, normally historical, psychological, etc., were complemented somewhat.

We began to outline the campaign of publicity which would follow the publication of the *DEI*. We were also informed that this was awakening some interest; there was talk about translations into English and into French. Still at this time, Javier accepted to write the term *Mystagogy*, which we had forgotten and that, *in his absence*, the group had plotted to ask him (and he accepted!)

One day we received the introduction of Father General. We read it out loud and we all received it with gratitude. Afterwards, José handed out the draft of his own *Introduction*, which was still in process. The GEI thanked him, approving the text in general and making concrete comments. Carlos Coupeau, then explained a decimal proposal of a Reading Itinerary and three models of Conceptual Maps. The latter proceeded from three different points of view (theological, phenomenological and historical) on the data of the *DEI*.

Loyola 2006: "Folding the sails" and the First Proofs

At the end of the year 2005 we were conscious of the virtues which the *DEI* was going to have. It had involved a large number of experts at world level and because of this it was called to become a very useful instrument for the institutes of spirituality in which we work (Madrid, Naples and Rome). Its usefulness was not going to be less for those who direct the Exercises or are committed to pastoral work. On the other hand, it was being published in a relatively brief time being a work which had those characteristics. Even though we expected to see the *DEI* published the following Spring, in reality, we would not see it until a year later. We were becoming conscious that we would have desired to have more time: We began to formulate the first auto-criticism. We had desired that it be published just before, or at least, between the two great Congresses which were going to be celebrated in Loyola and Rome (August-October 2006).

Profiting of the delay, Pascual Cebollada dedicated himself to control, in a very detailed way, the correction of the bibliographies and José decided to read attentively all the *DEI*, complement some terms and even to write others, which were decidedly missing. The result of this work, the terms *Director and Exercitant or Retreatant came to light at the "eleventh hour"*.

The only thing lacking was the marketing. We spoke about the forthcoming International Congresses *Ite inflammate omnia*, on the occasion of the Ignatian centenaries and of the opportunity which they offered. In the Congress of Loyola (August 2006) in reality, we presented, some "first proofs" because the text was delayed. Among the over one-hundred participants there were some collaborators who besides showing themselves satisfied with the result which was already evident, they were grateful for the possibility of going over the text before it was definitively printed and they helped us identify misprints and gave us suggestions. In this text there were still three terms which were absent, one of them had been mysteriously lost. These proofs returned to the Printer's with approximately 15,000 additions and corrections.

We also discussed concerning the publicity in the news of the Provinces and in radio programs, in specialized reviews which we would contact and in organized presentations which would be celebrated in Madrid, Rome, Barcelona, Granada, Salamanca, etc. in order to make known the *DEI*. We were very well accepted in the *Review of Ignatian Spirituality* as

well as in *The Way, Manresa, and www.Ignaziana.org* and in other publications. We determined to send copies to more prestigious reviews in the different parts of the Society of Jesus. New collaborators offered themselves to draw up the first reviews which began to appear at the beginning of July.

Epilogue: a beautiful experience together

The *DEI* would still have to go through another proof-reading before the editorial policies would give their advice to publish it in the Spring of 2007. With introductions, indexes and annexes, the project almost had 2000 pages. Allowing ourselves to be led by reasons of esthetics and manageability, we decided to publish it in two volumes. The photographs of the case in which it was kept reached Internet in the middle of April and the distribution of the book began on the 23rd of that month. The Web pages of the Society rapidly announced it. As a witness of the academic acceptance which it received immediately, the reader may consult the presentations of the solemn Act organized by the Institute of Spirituality of the Gregorian University, immediately before the end of the academic year.²

The gestation or preparation of the *DEI* lasted seven years in its more immediate phase. But in a parallel way to that “crossing”, the Group of Ignatian Spirituality (GEI), which edits it, has become consolidated as a group. Frequently we had good times but things were not always easy. We discussed a lot: with freedom and flexibility, as those who are dedicated to a work. The logical fatigue favoured those tensions which made us know each other better. We may say that the *DEI* configured our mission and invited us to look forward with illusion towards the same objective. It also opened a track on the route of those who work in Ignatian Spirituality at different levels of publication. It is a homage to Ignatian Spirituality today, an occasion to thank God.

The intention of these pages has been to show the dynamic character which has marked the preparation of the *DEI*. The *DEI* was open when an expert such as Tomás Álvarez, *OCD*, confirmed our first steps by his good impression and the *DEI* continues to be open now, that it has come to light and that the healthy and lucid criticism began to arrive, through experienced reviews. The *DEI* remains as its *Introduction* affirms, as an open book. As

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we prepare to work on the second edition less than a hundred copies are still available

¹ From now on, this will be referred to as GEI and “Diccionario de Espiritualidad Ignaciana as DEI.

² Published in www.Ignaziana.org, 3 (2997) 113-134.