

# IGNATIAN SPIRITUALITY PUBLICATIONS SINCE 1999

Carlos Coupeau, S.J.  
*Prof. Inst. Spirituality*  
*Gregorian University, Rome*  
*Ignatian Spirituality Team (GEI)*  
*South European Assistancy*

## *Introduction*

The following pages intend to present an updated overview of Ignatian publications printed in the last ten years. We will refer to a very limited selection of themes, in view of the almost 3,000 titles identified and partially available in yearly bibliographies, such as those compiled by *Manresa*, *www.Ignaziana.org*, *Archivum Historicum Societatis Iesu* or *Itaici*. For each separate section our opinions are open to challenge but they intend to provide a contribution in two ways. First of all they offer a diachronic interpretation of data which seems excessively fragmented in the annual bibliographies. Secondly they situate the reader within the current panorama in order to promote reflection. For reasons of space, we have decided to eliminate most of the footnotes. Neither will we present here information relative to the authors and to more academic types of research (theses and dissertations).

## *Books, articles and "others": a classification*

Together with almost a thousand books and twice that number of articles or sections in books, we can identify circa fifty "others" in the bibliographies available. Starting first with these "others" (CDs and DVDs), we highlight a digital

edition of the writings of Ignatius (*The Writings of Saint Ignatius of Loyola*)<sup>1</sup> and a PDF version of the articles published in the British journal *The Way* between 1961-2000 and associated **supplements** *The Way Supplement* (some of which are available on the internet).<sup>2</sup> Furthermore we note the audiovisual presentations 1) *Ignatius Loyola: The Story of the Pilgrim*, 2) *Xavier: Missionary & Saint*, 3) *Arrupe: Ikuskizun Musikala / Musical recorded live from the Palacio Euskalduna*, 4) *The Ignatian Project: Understanding Ignatian Spirituality*, as well as the PDF reproduction of the recordings of the *Historia Evangelicae Imagines* edited by Jerónimo Nadal in *Annotations and Meditations on the Gospels: The Infancy Narratives*, or the recordings of the *Vita Beati Patris Ignatii Loiolae (The Life of Blessed Father Ignatius Loyola 1609-1622)*", ed. Michael Hansen).

### 1. Books

We will begin by presenting books according to the publishing houses, continue with the collections and finally consider authors and translations without lingering unduly on the introductory aspect.

US production is significant with the most powerful marketing and distribution networks. The English language enables the great reach of these publications representing 12 percent of all titles published. Both the following publishing houses have produced **over twenty titles** each - Loyola Press (Chicago) and the Institute of Jesuit Sources (St. Louis). In their wake are Paulist Press (New York and Mahwah, NJ), Orbis (New York), Ave Maria Press (Notre Dame), Crossroad (New York), Ashgate (Burlington and Aldershot), Ignatius (San Francisco) and Review for Religious (St. Louis) with almost ten each. In addition to the hundred or so titles produced by the above houses, we note a further fifteen or so titles printed in the universities as indicated below.

These are not, however, the editing houses with the most markedly *Ignatian* collections. In Spanish and Portuguese these are - Edições Loyola (São Paulo), which has published circa fifty titles, Mensajero (Bilbao) and Sal Terrae (Santander) all three very well known in the Hispano-Latin American world. In Italian, the Apostolato della Preghiera AdP (Roma) has published more than thirty titles and San Paolo (Cinisello Balsamo) more than fifteen. In the German speaking world Echter (Würzburg) has published more than twenty titles followed by Herder (Freiburg) with a smaller number.

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In French, Desclée de Brouwer, Fidélité and Lessius have each produced about thirty titles. They are followed at a distance by Editions Facultés Jésumites and Bayard (Paris). In English the Way (London) and Gracewing, in Polish Wydawnictwo WAM and in Portuguese Editorial A.O. (Braga) have printed each a half dozen titles or slightly more. In Gujerat Sahitya Prakash (Anand) have about twenty Ignatian titles in their catalogue.

*Universities.* A series of university publishers complete the above list, despite the fact that none have published more than ten titles each. In

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the US, Fordham University Press (New York) and Saint Joseph's University (Philadelphia), have specialised in historic thematic and historic artistic studies. In Spain, the Pontifical Comillas University (Madrid), has published valuable volumes such as the *Historic Dictionary*<sup>3</sup> in collaboration with

the Institutum Historicum Societatis Iesu (Roma). The Deusto University (Bilbao-S. Sebastián), through its Ignatius of Loyola University Institute has published a series of monographs on Ignatius of Loyola, as well as a yearly report. The Pontifical Gregorian University, the Rafael Landívar University (Guatemala) and the Ibero-americana University (Mexico) complete the picture with an average of a dozen titles each.

The book collections provide good service to Ignatian Spirituality. The dynamic of subscriptions ensures a certain distribution. The Ignatian/Jesuit collections are the secret behind the production of some of the publishing houses already mentioned. The collections impose a certain rhythm on publications, which in turn encourage translations. These will be presented later on.

### 2. Collections

We will consider the Ignatian collections according to size. On a **large** scale the *Monumenta Historica Societatis Iesu* (Madrid: 1898- ) is the oldest work. Even though it is not specialised in Ignatian spirituality, it provides researchers with the Ignatian sources. Since 2005, the “*Nova Series*”

has published three volumes. The third one is the edition of the *History of the Saints* which Ignatius himself may have read.<sup>4</sup>

The pocket and paperback edition collections are significant in more general cultural areas. Many libraries do not subscribe to these collections, which are more orientated to communities of religious and lay readers with an Ignatian life experience, but who are not necessarily specialised. They provide a language and horizon for spirituality at local linguistic levels.

*a. French.*

Three notable collections are published in the French-speaking world. The *Christus* collection is produced in a French-Canadian context (Desclée de Brouwer-Bellamine. In the last ten years they have addressed the Exercises, the rediscovery of sources from early Jesuits (P. Fabro and F. Javier), the French mystics (Surin, Caussade) and Yves de Montcheuil. The *Spiritualité Ignatienne* collection, on the contrary, is published in Namur (Fidélité). Fidélité has given us the Exercises of Simon Decloux sourced in the Gospels of Mark and Matthew, as well as the method of Exercises in daily life by André de Jaer and his commentary on the *Constitutions* (translated into both Spanish and English). Also Belgian, the Louvain *Au singulier* collection (Lessius) has published a series of monographs. These include a critical edition of the *Spiritual Diary* by Pierre-Antoine Favre, translations of works on Ignatius (T. Spidlik and W. Meissner), the biography of P. Fabro by D. Bertrand, a phenomenological study of the Exercises, and others on Teilhard de Chardin, Alberto Hurtado and Albert Chapelle.

*b. Italian.*

The publishing house Apostolato della Preghiera (AdP) maintains four collections. Each one is specialised in a particular area and these are *Spiritual Exercises*, *Ignatian Spirituality*, the first companions (*Travelling companions*) and *Profiles of Jesuits today*, illustrating significant spiritual figures in the Society today (Rupert Mayer, Alberto Hurtado and other Italian Jesuits - G. Cordaro, S. Nobile, A. Sacchetti, M. Pesce, etc). Leaving aside the last two collections, we will take a look at the first two.

Giovanni Arledler is the director of the *Spiritual Exercises* collection specialising in the text and practice of the Spiritual Exercises at a highly popular level. He has just issued a collection of articles by P.-H. Kolvenbach. These include monographs on the structure of the text, the practice of the Exercises and, in particular, methods in daily life and the inherent pedagogy.

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Other works look at discernment and the Trinitarian inspiration in the Exercises or translate classic works from the last century. The *Ignatian Spirituality* collection adopts a more popular format, made up of pocket editions of no more than a hundred pages, which attempt to maintain a balance between fidelity to secular Ignatian spirituality and the cultural sensibility of our times.

*c. Spanish.*

The *Manresa* collection (Bilbao: Mensajero - Santander: Sal Terrae; 1991) whose new director is José García de Castro, numbers 41 titles which we will group into the following sections: a) reference works (*Ignatian Concordance, the Dictionary of Ignatian Spirituality, Directories of the Exercises, Commentary on the Exercises*), b) primary sources (*Spiritual Diary* of Ignatius, the *Autobiography* and the *Memorial* by L. Gonçalves da Câmara), c) texts with introductory biographies of the companions, d) degree dissertations and theses, e) monographs on current issues (mission, psychology and experiencing the Church), f) translations of contemporary works.

*d. Portuguese.*

Edições Loyola has already published four books in its *Escritos de Santo Inácio* collection (the Exercises, the *Autobiography*, a selection of letters and a new edition of the *Spiritual Diary*). Moreover they maintain a further five collections, with books of different lengths, more difficult to classify. Here is the total list of titles: *Exercícios Inacianos* (17) *Leituras e Releituras* (15), *Ser jesuíta* (12), *Esperiência inaciana* (2) and *Ignatiana* (6).

*e. German*

In the pocket edition category (approximately eighty pages in length) we note the very successful German *Ignatianische Impulse* collection. Founded only six years ago it already offers a range of more than 39 titles including translations from other languages, especially English. Some of them have even reached the fifth edition. The directors, Stefan Kiechle and Willi Lambert, aim at a priest, religious or lay reader with a certain maturity of interests. An important decision was made to entrust each work to a specialist with the result that the quality is very high as is the level of popularisation. The size of the books, inexpensive and in a distinct

format (hard-backed to reflect the consistency within) is very attractive to the buyer.

*f. Polish.*

The *Duchowość ignacjańska* collection offers an rich contribution with the translation of Ignatian sources (*Exercises* (3 editions), *Constitutions*, the *Memories of Cãmara*, the *Accorgimenti* by Acquaviva), and contemporary works (J. O'Malley, W. Barry, T. Spidlik).

### **3. Journals and sections in books**

At the *Ignatian Synergies'09* meeting Father Edward Mercieca presented a comparative report on the status and specialisation of 22 Ignatian spirituality journals. While *Christus* celebrated its fiftieth anniversary with a special edition (1954-2004), another two weekly journals were launched in the period under review. They are *Polanco* (Ryssby: Sweden) and [www.Ignaziana.org](http://www.Ignaziana.org) (Naples: Italia). Fredrik Heiding and Rossano Zas-Friz are the chief editors of the former and while *Polanco* is aimed at an ecumenical and not exclusively Catholic Sweden-speaking reader, *Ignaziana* is the first totally electronic Ignatian journal, publishing studies and research in the original language.

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On the other hand, the almost two thousand titles (between articles and sections in books) and the great diversity of level between one journal and another makes it difficult to classify the contents. We have decided therefore to follow the thread of translations.

### **4. Translations**

We will not take into consideration here publications of an institutional kind which are systematically translated into official languages, such as *Ignatian Spirituality*.

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### *a. Translations from other languages (articles)*

We will first consider the *systematic translations* of titles appearing originally in other languages and published by certain editorial houses and journals in order to complete their files and collections. We will begin with some books before proceeding to the journals.

Among all the publishing houses, we note the work of Brazilian publishers **Edições Loyola** (Sao Paulo). Loyola has translated fragments of Jesuit sources (ancient and contemporary: Ignatius of Loyola, Francisco Javier, Jerónimo Nadal, Alberto Hurtado), the biographies of Ignatius and saints of the Society (edited by R. García Villoslada, I. Tellechea Idígoras, M. Puncel, I. Echániz) as well as books by contemporary authors (W. Barry, T. Green, D. Lonsdale, F. Houdek, J. Tetlow, P. Van Breemen, C. Cabarrús, B. González Buelta, F. Jalics, F. Marty, A. Nazé, etc). Most of the originals are in English or Spanish, but some are in French. In Poland also, *Źycie Duchowe* is making great efforts to acquaint the Polish reader with foreign authors (García Mateo, Ruiz Jurado, Giuliani, Lauras, Poggi, Ćpidlik).

As for the articles, we have studied those “borrowed”, translations of articles published in other journals. In reality, the overall figures regarding the number of translations per journal reveals that the importation (about fifty articles) is relatively limited, as is the origin of the articles (taken from approximately twenty “source” journals). The borrowings, unfortunately, are not always recognised, which has made identification difficult and causes us to assume our information is imperfect.

Among the “donating” journals are *Manresa* (16), *Christus* (5), *Revista de Espiritualidad ignaciana* (4), *The Way* (3) and *Itaici* (2) which seem to be the most widely read by the other journals. Among the “receiving” journals, on the other hand are *The Way* (11), *Cuadernos de Espiritualidad* (9), *Itaici* and *Boletín de Espiritualidad* (5), *Cahiers* and *Christus* (4), *Manresa* (3), which seem to be most open to what is being published elsewhere.

The limited information available does not permit the drawing of conclusions since articles have appeared in more than one language. We believe that editing committees (where they exist), are vital in identifying what is being published in other parts of the world. It must also be recognised that the translations we refer to, in fact, often appear in the space of a year from publication in the original language. In addition we believe we can state that journals such as *Ignis* or *Appunti di Spiritualità* do not request

borrowings from other journals. We wonder if, consequentially, their articles are not borrowed either by other journals. Finally journals such as *Cardoner* and *Życie Duchowe* do not seem to have great influence and are little known outside their own circles.

### ***b. Translations into other languages (books)***

We can look at translations from another perspective however. Which are the books which have had the greatest success internationally? What languages are which books translated into?

The most translated **history** of the Society of Jesus in the last decade is *The First Jesuits* by John O'Malley (into Spanish and German (1995), French, Polish and Italian (1999) Portuguese (2004)).<sup>5</sup> This history presents Ignatius, his companions and the first generation of Jesuits. He uses a **pastoral approach** to spirituality, wondering what they did in order to attain knowledge and what impelled them.

Among the **lives of Saint Ignatius**, we draw attention to *Alone and on foot*, by Ignacio Tellechea Idígoras, which in a shortened version is due to be translated into English, Portuguese and Italian.<sup>6</sup> Among the many presentations of Saint Ignatius we highlight the work of Cardinal Tomás Spidlik on the use of Oriental spirituality as a key, already available in Spanish, French and Polish.<sup>7</sup> Ignacio Echániz saw his work, first published in Spanish and English, later translated into Portuguese before he died. He presents **profiles of Jesuits** of the Original, Suppressed, Restored and Contemporary Society.<sup>8</sup>

With regard to **prayer**, the work which has been translated most in the last ten years is probably *Kontemplative Exerzitien*, by Franz Jalics.<sup>9</sup> This book has been republished three times in two years and was already translated into Hungarian, Spanish and Dutch before the end of the last century. New editions have been issued in English and Spanish and also in Italian, French and Polish. Another example is Herbert Alphonso who has seen his *Discovering Your Personal Vocation* translated into at least French, Spanish, Dutch and Portuguese.<sup>10</sup>

In the world of the **Exercises** a truly practical book which is probably the secret of its success is *Choosing Christ in the World*, by Joseph Tetlow, translated into Spanish (available on Internet), Portuguese and Italian (we have no information about other translations into Polish, Korean and



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Mandarin). In the context of discernment, Marko I. Rupnik's the book has been translated into Spanish, Portuguese and English in a very short space of time.<sup>11</sup> The book begins with a clear anthropological premise and is easy to read.

### *Authors*

#### *a) Late.*

We would like to begin this section by commemorating authors who passed away during the period under consideration, because we have lost at least ten illustrious figures. In the order of their passing away we remember the director of the Journal *Ignis*, Parmananda Divarkar (2000), Institute of Spirituality professor Charles-André Bernard (2001), Britons Joe Veale (2002)<sup>12</sup> and Michael Ivens (2005)<sup>13</sup> contributors to *The Way*. In 2003 alone, we lost Italian Sergio Rendina (2003),<sup>14</sup> Canadian Gilles Cusson, founder of the Manrèse Spirituality Centre, professor at the Gregorian and missionary in Tegucigalpa<sup>15</sup> and the former director of Christus, Maurice Giuliani, author of numerous articles, some of which have now been published in two compilations and have been already translated into Italian and Spanish. Among the Spaniards we remember Jesús Corella (2004), Antonio Alburquerque (2009)<sup>16</sup> and Ignacio Iglesias (1925-2009), Assistant of Spain, collaborator of P. Arrupe (whose notes on the Exercises he edited), director of the journal *Manresa* and author of numerous Ignatian articles.<sup>17</sup>

#### *b) Spanish.*

**Manuel Ruiz Jurado** is one of the best known experts on Ignatian sources and, in particular, the Exercises and discernment. On these themes he has an ample bibliography in the past. We will refer to his work in the section dedicated to doctoral theses, and in the "Ignatius" section. As far as the Exercises are concerned, he has written a treatise on discernment and has seen his "Ignatian retreat" translated into English. Furthermore he is the author of numerous Ignatian entries in the *Historic Dictionary of the Society of Jesus*, the *Dictionary of Ignatian Spirituality*, the *Dictionary of Mysticism*, etc. **Urbano Valero** is a great expert on the Institute of the Society of Jesus. He has written extensively on his experience with P. Arrupe,<sup>18</sup> and on specific issues of the Society of Jesus, such as its vow of poverty.<sup>19</sup> He has provided

his vision of the situation faced by the Society at the end of the Generalate of P. H. Kolvenbach and on collaboration with lay partners in mission.

Among the authors of the following generation, we note the work of Carlos Cabarrús, Emilio González Magaña, Rossano Zas Friz, Herman Rodríguez Osorio, Javier Melloni and José García de Castro. **Carlos Cabarrús** (Guatemala) has published various books on the issue of discernment (classified below in the corresponding section), Ignatian spirituality for lay people, individual human development and spiritual constitution of the “apostolic subject”. **Emilio González Magaña** is the director of Formation Studies (CIFS) at the Pontifical Gregorian University. He has published material from his doctoral thesis which he will defend at the Pontifical Comillas University under the title *The Exercises: An offering from Ignatius of Loyola for young people*.<sup>20</sup> He has also published a monograph on the first three companions in Paris, and among others, articles dedicated to Fabro and Nadal. **Rossano Zas Friz** directs the journal [www.ignaziana.org](http://www.ignaziana.org) and has written in particular about mysticism and religious priesthood in the Society of Jesus. Both themes will receive particular attention later on in this report. **Hermann Rodríguez Osorio** has just left the directorship of *Apuntes Ignacianos* to become Dean of the Faculty of Theology in the Universidad Javeriana in Bogotá (Colombia). We will refer to his work below in the *Discernment* section. **Javier Melloni** is an anthropologist and specialist in mysticism and inter-religious dialogue. Deeply based in the Spiritual Exercises (theory and practice), he knows the sources Ignatius was inspired by. His essay on the roots of the Exercises has already been translated into English and Italian. Furthermore, Melloni is interested in the mystagogy which catalyses spiritual transformation, following an itinerary from internal consciousness through the senses to a mystic state.

Finally, **José García de Castro**, Director of the Institute of Spirituality at the Pontifical Comillas University, has published *Emerging God*, on “consolation without cause.” He has identified more than one hundred exercises during the Exercises, working also on discernment. We will refer to his publications on Ignatian mysticism in the corresponding section and leave much for a future article. He directed the editorial team which really made the *Dictionary of Ignatian Spirituality* possible and is the main contributor to the *DIS*, with around twenty very descriptive entries regarding his interests, such as *Broët*, *Letters*, *Coduri*, *Community*, *Consolation without cause*, *Exerciser*, *Polanco*, *Jayo*, *First Companions*, *Theology (stage of formation)* and *Entanglement*.

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c) *Portuguese.*

We will consider the work of **Maria Clara Lucchetti Bingemer** (below in the section *Women*) and Luis González-Quevedo. **Luis González-Quevedo** has been published widely in the journal *Itaici*, of which he recently became director. He writes on the Spiritual Exercises, prayer and religious life. With regard to the Exercises, he adopts a pastoral approach in relating his methodology to the great linkages running through them and with the construction of a life project according to the will of God.<sup>21</sup> He has published articles introducing the Principle and Foundation, and the Third and Fourth weeks. As well as the characteristic themes of the Second Week, he has reflected on the experience of sin, consolation, Mary and humility. Finally his reflection has been contextualised pastorally for Brazil.<sup>22</sup>

d) *English.*

Among the most productive authors in English we note the work of D. Fleming, P. Endean, B. Barry and J. Tetlow. **David Fleming**, director of the *Review for Religious* for many years, has put his name to circa thirty publications during the decade under consideration. These include four of his own books which present Ignatian spirituality and the dynamic of the Exercises as well as offering material for retreats on the theme of service and discipleship.<sup>23</sup> He has edited, furthermore, another collection of essays where his participation is more limited (on the spirituality of the Exercises). Fleming is a champion of the divulgation of Ignatian Spirituality and a frequent collaborator with the journal *Ignis*. His work is greatly appreciated both within and outside the US.

**Philip Endean**, new director of *The Way* and co-editor of an English version of the works of Ignatius of Loyola (1996), published his dissertation on Karl Rahner in relation to Ignatian spirituality and, in particular, the mysticism of daily life.<sup>24</sup> Furthermore, he has edited a volume of the spiritual writings of the German theologian. From this viewpoint he has also written approximately ten articles reflecting on the Exercises and their reforming potential according to a double concern – both in the practice of the early years (Ignatius, Jerónimo Nadal, the official reaction against Baltasar Álvarez and A. Cordeses and the directories), as well as in terms of the “application” of Ignatian Spirituality today.<sup>25</sup>

**William Barry**, psychologist and Third Probation instructor in New England, is a specialist in discernment and spiritual accompaniment. In collaboration with Robert G. Doherty, his co-instructor, he has written a

presentation of the spirituality of the Society of Jesus (translated into Polish and Spanish).<sup>26</sup> Even though he explains certain concepts which are also common to Ignatian spirituality, this book aims to present Jesuit spirituality to a wider audience. In a second book recently published, *A Friendship Like no Other*, Barry provides prayer exercises for overcoming resistance and succeeding in opening oneself to the presence of God as a friend. Barry has revised a further two books on spiritual direction (on which he is a specialist)<sup>27</sup> and on the Exercises (translated into Polish).<sup>28</sup> Besides these books, he has published approximately ten articles. We have already mentioned the translations of **Joseph Telow's** *Choosing Christ in the World*. Furthermore, as Director of the Secretariat for Ignatian Spirituality until 2004, he has left an appreciation of the same<sup>29</sup> and has presented the state of the practice of the Exercises in the last century. He is the author of many books, already translated, and seminal articles.

e) *German.*

In German we note the works of Rita Haub, archivist of the Society in Munich, and Willi Lambert, co-director of the collection *Impulse*. **Rita Haub** uses historic methodology in her seven books on the history of the Society of Jesus,<sup>30</sup> the Exercises, the figure of Ignatius himself<sup>31</sup> and other early Jesuits and German Jesuits in the XX century (Francisco Javier, Pedro Fabro, Rupert Mayer, Alfred Delp). **Willi Lambert**, on the other hand, adopts a pastoral and vitalist attitude in three books, already translated into other languages – a dictionary of Ignatian terminology,<sup>32</sup> a reflection on resources of Ignatian spirituality for communication,<sup>33</sup> and a positive assessment of the deepest desires of humans. Furthermore, he has written circa fifteen articles exploring such themes as Ignatius, the Exercises, Ignatian spirituality and the use of the Scriptures, demonstrating the potential Ignatian spirituality has in the daily life of many people.

f) *French.*

**Dominique Bertrand** is a renowned expert on the letters of Ignatius of Loyola. He defended his State thesis with the dissertation *The politics of Saint Ignatius*.<sup>34</sup> He has developed the difference between personal and social relationships, spirituality and politics. Later he wrote some applications of this to discernment in politics. In other books he has presented the three companions of Paris, and especially the profile of Pedro Fabro based on his writings and the fact that the Reformation took place during his lifetime.<sup>35</sup>

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g) *Polish.*

**Wacław Królikowski** wrote his doctoral thesis on the place that Contemplation to attain divine love occupies within the framework of the Exercises. He defended this thesis at the Pontifical Gregorian University, under the direction of M. Ruiz Jurado.<sup>36</sup> Królikowski based his study on the letters and instructions of Ignatius, the writings of Fabro and Nadal and the directories. He orients his current interpretation in line with works by I. Casanovas, J. Calveras and G. Fessard, G. Cusson, J. Lewis, McCloskey, among others. He has edited a book which considers the Rules to *experience with the Church* from the perspective of love for the Church. Other issues he has approached include the life of Ignatius as an example of fidelity in Jesus Christ and the Exercises as the school of this fidelity. Or from relations between Ignatian spirituality and the process of personal development, growth in friendship with God and in love.

### *San Ignatius*

a. *Biographies.*

There has been an abundance of biographies or lives both new and old of Ignatius. For obviously fundamental reasons, the figure of Ignatius of Loyola constitutes an essential aspect of literary works in the area of Ignatian spirituality. **Special** aspects contemplated over these last years include: a) the *linguistic* dimension of Ignatius, b) the *house* of his birth and the “lives of the saints” he read there, c) debate on the theory that he could have fathered *a daughter* before he converted,<sup>37</sup> d) relationships with the cities of *Barcelona and Paris*, e) his *studies* and their theological importance, f) the financing regime, g) each and every one of the trials against Ignatius in the *Monumenta* sources, and Ignatius seen by his companions.<sup>38</sup>

In a critical essay, we wanted to introduce the distinction between the five dimensions in the figure of Ignatius of Loyola based on the sources which inform us of him. The five maintain a certain correlation with the dimensions which literary criticism considers in every author. We cannot dispense with them but spirituality has not drawn conclusions however.

John O'Malley has written a well documented essay to present not only the images but also the “vision” presented in the illustrated *Life* of Ignatius of Loyola by Ribadeneira.<sup>39</sup>

Among the biographies, Manuel Ruiz Jurado has written the first “spiritual biography” of Ignatius.<sup>40</sup> The mystic episodes merit special attention. Also dedicating special attention to the spiritual element, Francisco J. Arnáiz has written a monograph which, unfortunately, has not enjoyed the popularity it deserves.<sup>41</sup> From a different perspective, Gottfried Maron has written a substantial volume presenting Ignatius as the founder of “practical Catholic theology”.

L. Müller, R. Haub and J. P. Donnelly<sup>42</sup> have preferred a shorter introduction and Donnelly presents the context of Ignatius in the Europe of the sixteenth century wars. In a shorter format we note the biography by Albert Longchamp. Furthermore, new abridged editions of the book by José I. Tellechea Idígoras (*Alone and on foot*, 1987) have been printed, now also in Italian and English. Other studies present him before the failure, or in terms of his spiritual struggle.

b. **Collections of essays** by the same author have been edited by experts such as Rogelio García Mateo,<sup>43</sup> in view of the loss of Maurice Giuliani and Michael Ivens. Peter-Hans Kolvenbach has left us the collection of homilies he gave on the occasion of the feast of Saint Ignatius.<sup>44</sup>

The interest in the **mystic** aspect of Ignatius is recent, but no less fruitful.<sup>45</sup> In particular, the *Spiritual Diary* enlightens us regarding his relationship with the Holy Trinity. Linked into this, other titles study the thaumaturgical dimension of Ignatius and the representation of his miracles.

Cardinal Tomás Špidlík's *Ignatius of Loyola and Oriental Spirituality*, already referred to among the most translated works, opens us to the sapiential dimension of the “spiritual father”. Other authors compare or associate Ignatius with Dante, Emperor Carlos V or Gaston Fessard.

### ***Introductions to Ignatian spirituality***

We will begin with the dictionaries (from the Institutum Historicum,<sup>46</sup> and the Ignatian Spirituality Group)<sup>47</sup> and the guide to the archives of the Society.<sup>48</sup>

With regard to useful introductions to the significance of Ignatian spirituality, we note the translation of classical presentations in French and English (Jean-Claude Dhôtel and David Lonsdale). David Fleming has just brought out another. The master of novices in the Philippines, Luza Bautista,

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has just written an original presentation in catechism form with questions and answers on the great issues of Ignatian spirituality. From Singapore, the master of novices Philip Heng offers this *primer*, *An Appreciation of Ignatian Spirituality & a Glimpse of Jesuit Spirituality*. The intention of Margaret Silf should be situated among “others” which inspire us. Recently published, Sylvie Robert’s book, *Les Chemins de Dieu avec Ignace de Loyola*, may also be considered a presentation of Ignatian spirituality based not only on the Exercises, beginning with the experience and centring on discernment, where the author’s expertise lies. Among detailed studies, we note those of P. Kolvenbach, with the advantage of being already translated into several languages.

### *Some themes*

In this section we intend to identify some themes to be followed up on in the immediate future. We will refer to discernment, relations between Ignatian spirituality and historic discipline, Ignatian mysticism, the emerging theme of leadership, the Bible, the Eucharist and Ignatian spirituality, the priesthood and the role of women.

#### *a) Discernment.*

The most recurring theme in Ignatian spirituality is probably discernment. To resume what has been said when we count circa 200 titles referring to this concept, considering the rules, accompaniment or consolation/desolation, is impossible. The doctoral thesis of H. Zollner, *Trost-Zunahme an Hoffnung, Glaube, und Liebe*, includes a good index of titles to begin with. In Portuguese the bibliography has been published in *Itaici* (1998-2002).

Hermann Rodríguez Osorio defended a thesis entitled *La dimensión comunitaria del discernimiento* under the direction of Juan Manuel García Lomas in the Pontifical Comillas University.<sup>49</sup> In this he studied community discernment based on the practice of Ignatius and the first companions, the deliberations of 1539 and General Congregations 31-34. He offers certain criteria and concludes with some pages of pastoral applications. Consequent to this research other articles consider prayer and, in particular, discernment. Some of these have merited transcriptions in various journals. They approach

discernment in general, or as exemplified by Pedro Fabro, insofar as communitarian, as the essence of accompaniment, in conflict.

Among books of an introductory nature, we note several by Carlos Cabarrús,<sup>50</sup> also those by T. M. Gallagher, oblate.<sup>51</sup> On the other hand, at study level, we note Election and ethics by T. Lievens, D. Spanu on the exam, L. Falque and B. Bougon,<sup>52</sup> D. Brackley,<sup>53</sup> on election (A. Sampaio (2004)<sup>54</sup>, the fourth edition of the *Direzione spirituale e discernimento* by M. Costa,<sup>55</sup> and the comparison between Ignatius and Paul by F. Pieri, translated in 2005.<sup>56</sup>

b) *History.*

From historic discipline, John W. O'Malley, whose *The First Jesuits* we have already referred to when considering translations, has published in collaboration with other Jesuit and lay historians, two big richly illustrated volumes: *The Jesuits II: Cultures, Sciences, And The Arts, 1540-1773*, and *The Jesuits and the Arts 1540-1773*. These works offer a solid historic reference in order to reflect on the development of spirituality after Ignatius.

In his essay "Reflections on Jesuit spirituality: civic and cultural dimensions" published in this journal (2004), O'Malley posed an inevitable critical question.<sup>57</sup> He wonders if the written discourse on Jesuit spirituality can continue to be based exclusively, as J. de Guibert did now 70 years ago, on the study of writings, whether by Ignatius or other Jesuits. As a historian, O'Malley misses reflection on how those men lived their spirituality and what they did. In another article published in *Studies*, O'Malley returns to the theme of Mission, identifying five missions for the Society (Pastoral-Spiritual, Ecclesial, Social, Cultural and Civic).<sup>58</sup>

c) *Ignatian mysticism.*

Mysticism has become a very contemporary issue. An important section of Ignatian studies concentrates on aspects of the mystic prayer of Ignatius. "Ignatian mysticism" is a concept frequently used today.<sup>59</sup> It attempts to be loyal to the charismatic moment, not just from specific experiences such as the illustration of Cardoner or la Storta, but more a way of being and living in the world.<sup>60</sup> After the death of Ignatius and during the Generalate of Everardo Mercuriano there followed a period marked by asceticism. Repetition was more useful at the time of the consolidation of the spirituality of the Exercises.<sup>61</sup> On the other hand, the spiritual writings of Karl Rahner are all based on this approach. The Exercises<sup>62</sup> or the spiritual process is



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interpreted from the mystic key. Other studies present the mystic tradition of the Society which developed from Ignatian mysticism, or its main features – incarnational, not intimist or solipsist, but relational, and oriented to action.<sup>63</sup>

*d) Priesthood.*

The priesthood is a theme we would like to linger over, as a consequence of the invitation issued by Father General Adolfo de Nicolás to the entire Society a few months ago. Rossano Zas Friz is, without doubt, the author who has reflected and published on the priesthood in the Society most consistently over the last ten years. His work begins with an analysis of the state of the matter of publications on the priesthood,<sup>64</sup> to evolve later and study the situation of the religious priest<sup>65</sup> and of the Jesuit in particular<sup>66</sup>, and identify a problem of deficit in ecclesial identity. Towards a theology interested in ecclesial identity, Zas Friz wonders what is the place to be filled by the charism of the founder.<sup>67</sup> His work evolves separately from the Ignatian Spirituality Group which approaches this theme in a *Manresa* file. Articles in this file include a presentation of six considerations or notes,<sup>68</sup> of a historical nature,<sup>69</sup> a spirituality consequent with GC34,<sup>70</sup> an anthropological reflection on the prophetic and mystagogical dimensions of the priesthood in the Society.<sup>71</sup>

Among the titles we have consulted, those of F. Taborda also seemed interesting, the energetic presentation by M. Buckley which readopts the positions of the author<sup>72</sup> and the reflection of P-H. Kolvenbach on the temptation of power.<sup>73</sup> Francisco Taborda presents an alternative to the current impasse on the priesthood: three presbyterates.<sup>74</sup> A presbyterate relative to presidency, another to martyrdom and another to travelling. All three keep their foundation in the life of Jesus Christ. This allows an approach to practical problems such as: 1) the autonomy of religious life unfettered by the requirements of parishes. 2) the review of obligatory celibacy. 3) the exercise of Eucharistic celebrations by religious priests. 4) the relaunch of religious vocation. The article is supported by historical and dogmatic sources.

On the other hand we return to encounter the issue of Ignatian priesthood formation,<sup>75</sup> the preference between the priesthood and religious life,<sup>76</sup> and prophetic identity<sup>77</sup> in other articles. We find the testimony of G. B. Wong moving.<sup>78</sup> From historic discipline, finally, some dates reflect

quantitatively different academic formation models for the priestly minister,<sup>79</sup> or study the life of the priest in mission.<sup>80</sup>

*e) Women.*

The relationship between Ignatian Spirituality and feminine reality is another theme which has received a lot of attention over the last decade. A moderate authoress has defined it as the “female face of Ignatian Spirituality”. In fact, the revised edition of the introduction to Ignatian Spirituality by David Lonsdale dedicates a section to women and Ignatian Spirituality. More vindictive and notable in extension is the book *The Spiritual Exercises Reclaimed*.<sup>81</sup> The authoresses reflect on the reactions the text of the Exercises is provoking in women around them. In particular, they have criticised the aggressive language and references to the body and judge inadequate the views on humility and male-based cosmology.

*female face of  
Ignatian Spirituality*

The aspects considered include Ignatius and his relations with women, or references made to women in the Exercises, as seen, directed and accompanied by women and Ignatian formation when women are the trainers.

Historical information considered includes Ignatius' correspondence with women, the so-called “Jesuit women”, the image that women in the sixteenth century had of the Society of Jesus and the vision that some Jesuits had of women.

Maria Clara Lucchetti Bingemer, who has just co-edited two large volumes on *A Globalização e os Jesuítas: origens, história e impactos*,<sup>82</sup> is well known for her articles on spirituality from a female viewpoint.<sup>83</sup> In these she presents a balanced and well accepted vision.

**Conclusions:**

Ignatian Spirituality is praxis before any text. This present article on publications over the last ten years only considers the theory since it studies bibliographies and other material in digital form. It does not include any consideration of the immense work carried out in Centres of Spirituality and Exercise Houses, by trainers and pastoral agents in past years. Nor does

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it include a report on international congresses, such as *Ite, imflammate omnia* (Loyola-Roma; August and October 2006), or national ones. The relationship between this praxis and that theory has not been studied. We cannot suppose that these agents and institutions simply propose a practice which can be deduced from the theory recognised in the publications.

At the end of this overview, three critical questions occur to us -

1. *Dynamism or inertia?* It is true that the information seems to demonstrate an apparently dynamic spirituality. A lot is published, and a lot

*Ignatian Spirituality is  
praxis before any text*

is translated. But if we have to judge this information, is it thriving or simply is it that we have the means and the money which allow us (or oblige us) to produce, translate and bring to the public (or "collect" in internet for the public) that which before would not

be considered a "draft". Is it possible that we identify an inertia concealed amidst such dynamism?

2. *Spirituality in relation.* We wonder who is the interlocutor of this spirituality if we state that Ignatian Spirituality is a spirituality in dialogue. For example, a reflection on the notes which we put on our publications, or which we meet in our reading.. where do they send us to, to whom, to what disciplines or fields of interest? Some journals dispense with giving references.

3. *Tendencies.* What tendencies do we identify, according to experience or the observation of each one? We were surprised, for example, that the contents mainly reflect a spirituality *in the third person*. And it is not *in the first person* like that of Ignatius, Favre, etc, (in first person *in the plural!*)

### *Synthesis*

At the end of this report, we could wonder: a) what are the convictions and points of departure for Ignatian Spirituality; b) what are the references and auxiliary materials; c) what, finally, are the themes of reflection **in progress or the challenges not faced yet** (and which are the causes!). To respond to these questions would take reflection however; this presentation seeks only to encourage dialogue which can produce such

answers. For this, all the more urgent due to the immensity of the data, we need to respond to research on the most suitable models of collaboration from at regional level/at world level).

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<sup>2</sup> Cf. la sección "Article Archive" en <http://www.theway.org.uk/article.asp> para comprobar si un artículo determinado está en la lista de los descargables.

<sup>3</sup> *Diccionario Histórico de la Compañía de Jesús*, edd. Charles E. O'Neill y Joaquín M<sup>a</sup> Domínguez, 4 vols. Roma y Madrid: Institutum Historicum Societatis Iesu y - Universidad Pontificia Comillas, 2001.

<sup>4</sup> Iácopo da Varazze OP, y Felix Juan Cabasés, *Leyenda de los santos (que vulgarmente Flos Sanctorum llaman)*. Madrid: Universidad Pontificia de Comillas - Institutum Historicum Societatis Iesu, 2007; 913 pp.

<sup>5</sup> O'Malley, John W. *The First Jesuits*. Cambridge, MA: Harvard University Press, 1993; 458 pp.

<sup>6</sup> José Ignacio Tellechea Idígoras, *Ignacio de Loyola, solo y a pie*. Madrid: Cristiandad, 1987; 404 pp.;

<sup>7</sup> Tomás Špidlík, *Ignazio di Loyola e la Spiritualità Orientale*, Roma: Edizioni Studium, 1994; Id., *Lo starei Ignazio: Un esempio di paternità spirituale*. Roma: Lipa, 2000; 118 pp.

<sup>8</sup> Ignacio Echániz, *Passion and Glory: A Flesh-and-Blood history of the Society of Jesus*. 4 vols. Anand: Gujarat Sahitya Prakash, 2000 (*Pasión y Gloria*. Bilbao: Mensajero, 2000; 406, 450 pp; Id., *Paixão e glória*. São Paulo: Edições Loyola, 2006)

<sup>9</sup> Franz Jalics, *Kontemplative Exerzitien*. Würzburg: Echter Verlag, 1994; cf. Id., *Der kontemplative Weg*. Colección Ignatianische Impulse, 14. Würzburg: Echter Verlag, 2006; 80 pp.

<sup>10</sup> Herbert Alphonso, *Discovering Your Personal Vocation: The Search for Meaning through the Spiritual Exercises*. New York: Paulist Press, 2001.

<sup>11</sup> Marko I. Rupnik, *Il discernimento*. Roma: Lipa, 2000-2001.

<sup>12</sup> Joseph Veale, . *Manifold Gifts: Ignatian Essays on Spirituality*. Oxford: Way Books, 2006; 244 pp. Colección de 14 ensayos de Veale.

<sup>13</sup> Michael Ivens, *Keeping in Touch: Posthumous Papers on Ignatian Topics*. Leominster, Herefordshire: Gracewing, 2007; Entre las notas más antiguas, descubiertas a su muerte, hemos recuperado algunos esbozos para una vida de Ignacio, y pensamientos sobre la Compañía de Jesús, los Ejercicios y la espiritualidad ignaciana. Id., *An Approach to Saint Ignatius of Loyola*. Oxford 2008.

<sup>14</sup> Sergio Rendina, L'itinerario degli Esercizi Spirituali. Commento introduttivo alle quattro settimane. Roma: AdP, 2004 (edición revisada); 232 pp.; Id., Con i sentimenti di Gesù. Un ritiro ignaziano di otto giorni. Roma: AdP, 2003; 191 pp.; Id., La pedagogia

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<sup>15</sup> Gilles Cusson, *Cammini di Dio in terre umane: Antropologia biblica ed Esercizi*. Roma: ADP, 2005; 172 pp. (Traduce y reorganiza las antiguas "Notes d'anthropologie biblique" (1970-77) usadas por el autor para sus clases en Quebec y que más tarde utilizaría en el Istituto di Spiritualità (PUG) 1972-1986); Id., "Exercices et expérience chrétienne." *Cahiers de spiritualité ignatienne* 25, n.º. 100 (2001): 273-334 (Partiendo de la experiencia bíblica y utilizando algunos principios hermeneúticos, el autor ofrece un recorrido sintético por las cuatro semanas de los *Ejercicios* desde la perspectiva de la experiencia).

<sup>16</sup> Antonio Alburquerque, *Diego Laínez, S.J. Primer biógrafo de S. Ignacio*. Bilbao - Santander: Mensajero - Sal Terrae, 2005 (traducción inglesa en preparación); Id., "Fabro y el diálogo entre católicos y protestantes." *Mamresa* 72 (2000): 169-182 (cf. Pedro Fabro y Antonio Alburquerque SJ. *En el corazón de la reforma. "Recuerdos espirituales" del Beato Pedro Fabro, S.J.* Bilbao-Santander: Mensajero-Sal Terrae, 1999 c.; 351 pp.).

<sup>17</sup> San Ignacio de Loyola e Ignacio Iglesias, *Ejercicios espirituales*. Madrid: San Pablo, 1996 (introducción y notas); Pedro Arrupe *Aquí me tienes, Señor. Apuntes de sus Ejercicios Espirituales (1965). Introducción, transcripción y notas de Ignacio Iglesias SJ*. Bilbao: Mensajero, 2002; 167 pp.

<sup>18</sup> Id., "Hombres de las Constituciones: El generalato del P. Pedro Arrupe." *Revista de espiritualidad ignaciana* 38/3, n.º. 116 (2007): 19-44; Id., "Pedro Arrupe, entonces y ahora." *Razón y Fe* 256, n.º. 1309 (2007): 169-184.

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<sup>21</sup> Raul Paiva y Luis González-Quevedo, *A força da metodologia nos Exercícios Espirituais*. Sao Paulo: Edições Loyola, 2002; Id., *Projeto de Vida: amar e ser amado*. Sao Paulo: Edições Loyola, 2001; 86 pp.

<sup>22</sup> Id., "Os Exercícios Espirituais no Brasil." *Perspectiva Teológica* 35 (2003): 239-252 (también aparecido en Itaici).

<sup>23</sup> David Fleming, *What More Can I Do? An Ignatian Retreat for People Somewhere on the Way*. St. Louis: Review for Religious Publications, 2007; 70 pp. (en torno al tema del servicio); Id., *Discipleship and Its Foundations: A Jesuit Retreat*. St. Louis, MO: Review for Religious, 2005; 91 pp.

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- <sup>33</sup> Id., *Eine Die Kunst der Kommunikation: Entdeckungen mit Ignatius von Loyola*. Freiburg: Herder, 1999.
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- <sup>69</sup> José García de Castro, "Sacerdocio en ejercicio. Los primeros sacerdotes jesuitas." *Manresa* 74, n.º. 293 (2002): 341-359.
- <sup>70</sup> J. Carlos Coupeau, "Una vocación sacerdotal bajo cuatro luces." *Manresa* 74, n.º. 293 (2002): 321-339.
- <sup>71</sup> Javier Melloni Ribas, "Mediadores, no intermediarios." *Manresa* 74, n.º. 293 (2002): 361-370.



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## RECENT PUBLICATIONS

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<sup>72</sup> Michael J. Buckley, "Likewise You are Priests . . .". Some Reflections on Jesuit Priesthood," en *Spirit, Style, Story: Honouring John W. Padberg SJ*, ed. Thomas M. Lucas SJ, 3-31. Chicago: Loyola Press, 2002; (cf. Id., "Jesuit Priesthood: Its Meaning and Commitments." *Studies in the Spirituality of Jesuits* 8, nº. 5 (1976): 135-166. Buckley es autor de una carta a candidatos al sacerdocio "Because Beset by Human Weakness" que ha llegado hasta nosotros por diversos caminos y traducciones, pero que no hemos visto publicada).

<sup>73</sup> José Roberto Arango L. (compilador), El poder en perspectiva teológica: VI Reunión de la Comisión Teológica de la Compañía de Jesús en América Latina (Sta. Cruz de la Sierra, Bolivia 17-22 de julio 2003). Bogotá: Pontificia Universidad Javeriana, 2004. Algunos títulos de las Actas: P-H. Kolvenbach "La tentación de Poder"; José María Cantó SJ, "Sacerdocio y poder"; Victor Codina, "Iglesia y poder."

<sup>74</sup> Taborda Francisco, "O Religioso Presbítero: Uma Questao Disputada; Reflexao Teológica a Partir da Tradição Jesuítica." *Perspectiva Teológica* 31, nº. 85 (1999): 363-382.

<sup>75</sup> Klaus Vechtel, "Das Priesterbild bei Ignatius von Loyola," en *Zur Größeren Ehre Gottes: Ignatius von Loyola neu entdeckt für die Theologie der Gegenwart*, ed. Thomas Gertler SJ, Stephan Ch. Kessler y Willi Lambert SJ, 199-217. Freiburg: Herder, 2006; Miguel Ángel Moreno, "El sacerdocio de Ignacio de Loyola: Una posible caracterización", *Stromata* 61, n1. 1/2 (2005): 35-46.

<sup>76</sup> Maurizio Costa, "Sacerdote-religioso" o/e "Religioso-sacerdote"? vocazione al sacerdozio e vocazione alla vita religiosa negli Istituti di vita consacrata." *Informationes SCRIS* 26, nº. 1 (2000): 55-87.

<sup>77</sup> S. dos Santos Gomes, "Jesuítas presbítero: anomalia ou profecia? Em busca dos elementos teológicos do ministério ordenado na Companhia de Jesus." *Perspectiva Teológica* 38 (2006): 251-276.

<sup>78</sup> Claudia Devaux, y George Bernard Wong. *Bamboo swaying in the wind: a survivor's story of faith and imprisonment in Communist China*. Chicago: Loyola Press, 2000; xii, 206 pp.

<sup>79</sup> Kathleen M. Comerford, "Teaching Priests to be Pastors: A Comparison Between Jesuit Schools and Diocesan Seminaries in 17th Century Italy." *Archivum Historicum Societatis Iesu* 72, nº. 144 (2003): 297-322.

<sup>80</sup> Dominik Sieber, *Jesuitische Missionierung, priesterliche Liebe, sacramentale Magie: Volkskulturen in Luzern 1563 bis 1614*. Colección Luzerner Historische Veröffentlichungen 40. Basel: Schwabe, 2005; 304 pp.

<sup>81</sup> Katherine Marie Dyckman, Mary Garvin y Elizabeth Liebert. *The spiritual exercises reclaimed: uncovering liberating possibilities for women*. New York: Paulist Press, 2001; xv, 366 pp.

<sup>82</sup> *A Globalização e os Jesuítas: origens, história e impactos*, edd. Maria Clara L. Bingemer, Inácio Neutzling SJ y João A. Mac Dowell, vols. 1 y 2. São Paulo: Edições Loyola, 2007.

<sup>83</sup> Además del volumen *Experiência de Deus em corpo de mulher*, Colección Leituras

e Releituras, 10. Sao Paulo: Loyola, 2002 (donde encontramos su ensayo sobre “A mulher nos Exercícios Espirituais” (enemiga, discípula, Madre y Señora Nuestra), ha escrito diversos artículos sobre este tema: “A escuta da mulher (construindo a fé e a justiça).” *Itaici*, nº. 67 (2007): 13-23; “Den Frauen zuhören.” *Stimmen der Zeit* 224, nº. Spezial 2 (2006): 44-56; “La mujer: figura espiritual y Caminos abiertos.” *Cuadernos de Espiritualidad*, nº. 121 (2000): 1-35.