

The Spiritual Diary of Ignatius of Loyola
 Class materials by Fr Javier Melloni, SJ
 August 6, 2024

1. Introduction to the Course

MATERIALS FOR DOWLOAD

- English version of the Spiritual Diary - [Download](#)
- Spanish version of the Spiritual Diary - [Download](#)
- Schema of the diachronic approach - [Download](#)
- Scale of mediators - [Download](#)
- Digital version of the handwritten text by St. Ignatius - [Download](#)

2. Entering into the intimacy of the Pilgrim

PROPOSAL FOR FURTHER DEEPENING:

- Read Autobiography [99-101]
- What does St. Ignatius mean by "devotion"?
- What do I understand by "growing in devotion" in my spiritual life?

BIBLIOGRAPHY:

- CHRISTOPHER STAAB, "An abundance of devotion" (Sp D, 1). A Study of Devotion in the Spiritual Diary of Saint Ignatius of Loyola, Doctoral thesis, Universidad Pontificia de Comillas, Madrid, 2022.

3. The matter of discernment: The fix incomes of the Society of Jesus

PROPOSAL FOR FURTHER DEEPENING:

- Read the Deliberation on poverty elaborated by St. Ignatius during those days.
- Do I understand what was at stake for the Society in this discernment?
- What is my experience of living without financial security?
- Has this lack of security brought me closer to God and to others, or has anguish closed me in on my own need?
- Do I see the importance of transposing this trust in God into the way an institution and the Society function?
- Do I think this is our way of proceeding today?
- What is the alternative to the economic system in which we live?

BIBLIOGRAPHY:

- "The deliberation on Poverty" in: IGNATIUS OF LOYOLA, *Spiritual Exercises and Selected Works* (non complete text), Paulist Press, New York, 1991, pp.217-228.

4. Beginning of the discernment: The first ten days (February 2-12, 1544).

PROPOSAL FOR FURTHER DEEPENING:

- Read Nos. [1-23] of the Diary.
- Retain a word or phrase and reflect.
- What is the prevailing climate?
- Which divine persons and mediators appear?
- Where does the calm begin to crack?

5. First crisis (12 February 1544) and first reconciliation (13-17 February 1544)

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [24-42].
- Hold on to a word or phrase and reflect.
- Can I tune into Ignatius' woundedness?
- Can I recognize my own wounds as I relate to God and how they condition my relationship with him?

BIBLIOGRAPHY:

- MEISSNER, W.W., *Ignatius of Loyola: The Psychology of a Saint*, Yale University Press, 1992 (Spanish translation: *Ignacio de Loyola, Psicología de un santo*, Anaya & Mario Muchnik, Madrid, 1995).

6. Second crisis (18 February 1544)

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [44-50].
- Retain a word or phrase and reflect.
- To become aware of my own experience in prayer, made up of presences and absences, of anguished petitions and calms.

7. Reconciliation through Jesus (23 February - 3 March 1544).

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [51-103].

- Hold a word or phrase and reflect.
- I become aware of how when I am in consolation I remember the important moments of my encounter with God and how when I am in desolation I forget them as if I had never had them.

8. Third crisis: total desolation and end of the discernment.

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [144-153].
- Hold on to a word or phrase and reflect.
- BIBLIOGRAPHY:

9. "Loving humility": A new relationship with God

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [154-187].
- Hold on to a word or phrase and reflect.
- How do I express in my own words what "loving obedience, loving reverence or loving humility" means?
- What relationship do I find between this loving reverence and the "doing reverence" of the Principle and Foundation [EE 23]?
- What new way is referred to in [157] and [160]?
- Read [113 and 114] and realize that something was beginning to brew days before but he could not yet understand it. Why?
- In what sense can we consider these 40 days as a third conversion of Ignatius, of a similar importance to what he experienced in Loyola and Manresa?

10. Overview of the diachronic approach

PROPOSAL FOR FURTHER DEEPENING:

- What personal experience do I have regarding the two times of all discernment: the stirring of motions during the decision-making process and the fruit that comes from it?

11. Introduction to the synchronic approach: His mystical experiences.

12. On the mystery of the Holy Trinity (I).

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [14, 52-55, 63, 101-102; 105-106; 110; 112-116] and Autobiography [28].
- Retain a word or phrase and reflect.
- Which of the three Persons of the Trinity do I relate to most easily or most familiarly?
- God is a communion of three Persons but in an analogical sense of what human persons are. What is the danger of anthropomorphizing God?
- What horizon is open to me in considering that the human being, made in the image and likeness of God, is a theomorphic being, that is, "with a divine form"?
- What can it mean to me that the structure of reality is Trinitarian (Depth-Form-Dynamism) as expressed in the tree?

BIBLIOGRAPHY:

- HAUSSER, IRENEE, *Lessons d'un contemplatif, "Le Traité de l'Oraison d'Évagre le Pontique: Introduction, authenticité, traduction française et commentaire."* *Revue d'Ascétique et de Mystique* 35, 36 (1959-1960): 3-26, 121-46, 241-65, 361-85; 3-35, 137-87.
- RAHNER, HUGO, *Ignatius the theologian*, Herder and Herder, New York, 1968 (Spanish version: *Ignacio el teólogo*, Mensajero-Sal Terrae, Col. Manresa, Bilbao-Santander, 2020).
- UNDERHILL, EVELYN, *La mística*, Trotta, Madrid 2006, pp.318-338.

13. On the mystery of the Holy Trinity (II).

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [121-127; 143].
- Hold on to a word or phrase and reflect.
- Meditate on this medieval definition: "God is an infinite sphere whose center is everywhere and whose circumference is anywhere". To what extent do I see it in relation to the phrase of St. Paul in the Areopagus of Athens: "In him we are, we move and we exist" (Acts 17:28) and to "God will be all in all" (1 Cor 15:28)?
- What relation does it have with The Contemplation to Attain the Love of God and with the essence of Ignatian mysticism which consists in "seeking God in all things and all things in him" (Constitutions 288)?
- St. Ignatius says in his Autobiography that, after understanding the Trinity in the form of a musical chord (three notes making one sound), he was filled with great consolation and that that day "he could not stop speaking except in the Most Holy Trinity" [Autobiography 28]. He does not say to

Speak "about" the Trinity, but "in" the Trinity. What is the difference between speaking "about" and speaking "in"?

BIBLIOGRAPHY:

- PANIKKAR, RAIMON, Opera Omnia, vol.VIII, Trinitarian and Cosmotheandric Vision: God-Human Being-World, Orbis Books, New York, 2016 (in Spanish: La Trinidad, Siruela, Madrid 1999; also in: Collected Works, vol.VIII: Trinitarian and Cosmotheandric Vision: God-Man-Cosmos, Herder, Barcelona, Barcelona, 2016).
- RAHNER, KARL "El Dios trino como principio y fundamento trascendente de la Historia de Salvación", in *Mysterium Salutis*, Vol.II-I, ed. Cristiandad, Madrid, 1969, pp.360-444 (I do not know the English edition).
- El libro de los veinticuatro filósofos, Siruela, Madrid, 2000.

14. Jesus as a mediator

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [66-68; 71-84; 87-88; 95; 98; 112-114; 138].
- Retain a word or phrase and reflect on it.

BIBLIOGRAPHY:

- RAHNER, HUGO, "The Christology of the Spiritual Exercises" in: *Ignatius the Theologian*, pp.53-135.

15. Meditation of our Lady

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [8, 23-24, 29-31; 143].
- How does St. Ignatius' perception of Mary's body in the body of Jesus during the consecration illuminate my understanding of the incarnation and the Eucharist?
- What place does Mary occupy in my spiritual life?
- At what moments do I have recourse to her or does she make herself present to me?
- - Consider the importance for St. Ignatius of the celebration of the Eucharist, around which he made his three hours of daily prayer and discernment. It is before the offering of Christ that he makes his own offering. He tries to deepen the extent to which the choice that flows from all discernment is a Eucharistic offering where Christ takes on a new body, as in the body of Mary.

BIBLIOGRAPHY:

MEISSNER, W.W., Ignatius of Loyola: The Psychology of a Saint, Yale University Press, 1992 (Spanish translation: Ignacio de Loyola, Psicología de un santo, Anaya & Mario Muchnik, Madrid, 1995).

16. The gift of tears

PROPOSAL FOR FURTHER DEEPENING:

- Meditate and pray with the text "The gift of tears" by CATHERINE DE HUECK DOHERTY.
- Read Spiritual Diary [4, 8, 24, 31, 64, 68, 109, 112, 130, 148] and see the difference with no. [222]. Why do you think this change is due to?
- Read Spiritual Diary [136, 155, 156 and 160]: What did St. Ignatius learn about the gift of tears?
- Look contemplatively at Spiritual Diary [241-490] and try to understand the importance of these notes for St. Ignatius.
- What do you think he was trying to do with this diary of his tears?
- Read the description of consolation in the EE [316]: note how St. Ignatius implicitly considers bitter tears and sweet tears, and all of them he considers the effect of consolation. What personal experience do I have of this? Do I have experience of shedding bitter tears and sweet tears? What effect have they left on me?
- Do I have experience of shedding bitter tears and sweet tears?
- What is the place of tears in my life? What is the place of crying? Can I tell them apart? Have I experienced the liberating effect of both? Can I remember a specific moment in which this has been the case?

BIBLIOGRAPHY:

- HAUSHERR, IRÉNÉE, Penthos: The Doctrine of Compunction in the Christian East, Cistercian Studies Series 53. Kalamazoo, Mich.: Cistercian Publications, 1982.
- "L'hésychasme: Étude de spiritualité," *Orientalia Christiana* 22 (1956): 5-40; 247-85.
- DOHERTY, CATHERINE DE HUECK, Pustinia. Christian Spirituality of the East for Western Men, Ave Maria Press, Notre Dame (Indiana), 1975 (in Catalan: Publicacions Abadia de Montserrat, 1978).
- MELLONI, JAVIER, The Ways of the Heart. El conocimiento espiritual en la Filocalia, Sal Terrae, Santander, 1991.

17. The gift of loqüela (Inner voices)

PROPOSAL FOR FURTHER DEEPENING:

- Read Spiritual Diary [221-240, particulary: 221-222; 224; 234].
- Retain a word or phrase and reflect.

BIBLIOGRAPHY:

- UNDERHILL, EVELYN, La mística, Trotta, Madrid 2006, pp.,305-318.

18. Second overview of the whole process

PROPOSAL FOR FURTHER DEEPENING:

- Read in the Constitutions VI, chapter II on poverty [533-581] and the corresponding Complementary Norms.
- Do I feel the call of Jesus and Ignatius to live in poverty?
- What are my personal impediments?
- What are our institutional impediments?

BIBLIOGRAPHY:

- Letter of St. Ignatius on poverty to the Jesuits of Padua (August 7, 1547).
- GC 31, decree 18 on poverty
- GC 32, decree 12 on poverty
- Letter of Arturo Sosa on poverty (27 September 2021)

19. Further considerations (1): The Pilgrimage continues

BIBLIOGRAPHY:

- Rambla, Josep M., "From the Pilgrim to the minimal Society of Jesus", in: Moverse por el amor, Mensajero-Sal Terrae, Bilbao-Santander, 2022, pp.313-336.

20. Further considerations (2): Fr. Arrupe's 'Swansong' for the Society: the importance of being prayerful persons to transform the world.

BIBLIOGRAPHY:

- PEDRO ARRUPE, En Él solo la esperanza, CIS, Rome.
- The Song of the Swan (text), Thailand, August 1981.

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- IGNATIUS OF LOYOLA, *Collected Writings*, translation by Joseph Munitiz, Penguin Books, London, (version without numbering).
- IGNATIUS OF LOYOLA, *Spiritual Exercises and Selected Works* (non complete text), translation and selection by George E. Ganss, Paulist Press, New York, 1991, pp.215-270.
- IGNACIO DE LOYOLA, *La intimidad del Peregrino*, ed. Diario Espiritual prepared by Santiago Thió de Pol, Mensajero-Sal Terrae, Bilbao-Santander, 1991.

STUDIES

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- MEISSNER, W.W., *Ignatius of Loyola: The Psychology of a Saint*, Yale University Press, 1992 (Spanish translation: *Ignacio de Loyola, Psicología de un santo*, Anaya & Mario Muchnik, Madrid, 1995).
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- SUQUÍA, ÁNGEL, *La santa misa en la espiritualidad de San Ignacio de Loyola*, Dirección General de Relaciones Culturales, Madrid, 1950 (reprint: Vitoria, 1989), pp.135-233.
- JOSEPH DE GUIBERT, *The Jesuits. Their Spiritual Doctrine and practice*, Loyola University Press, Chicago, 1964, pp.44-73 (Spanish version: *La Espiritualidad de la Compañía de Jesús*, cap.1. *Vida interior de San Ignacio*, Sal Terrae, Santander, 1955, pp.20-41).