

EXTRACTS

IGNATIAN SPIRITUALITY as applied to the problems of our day is the special subject of the latest issue of *Revue d'Ascétique et de Mystique* (Toulouse). It comprises the lectures delivered at a special 'week' held two years ago. Père Daniélou opens the innings with some vigorous batting in defence of a biblical wicket. He sets out the Ignatian vision of the world and of man as essentially biblical vision—one rooted in the Bible and in Christian tradition.

We come finally to the Ignatian vision of history: it is that of sacred history, a christly history, it is that of a dramatic history, the history of a conflict. Three themes are fundamental in the *Exercices*, and they unfold the three aspects of this vision: the 'Foundation', followed up by the '*Contemplatio ad amorem*', expresses the sacred history; the Kingdom, continued by the 'Contemplation of the mysteries', expresses the christly history and the 'Two Standards' expounded in the 'Rules for Discernment of Spirits' expresses the dramatic history.

History is made by God, but there is also the history made by the devil, and from the second chapter of Genesis until the Paschal climax of the Crucifixion and Resurrection this history unfolds as a drama which is mirrored superficially in the marxist view of history, where the captivity of the spirit becomes the economic captivity and the struggle for liberty is only material. The Ignatian biblical view, according to Père Daniélou, offers the only true answer to the marxist problem. And it brings man a freedom, sovereign liberty in respect of all creatures; they speak to man, God and man not only in his manresan retreat but in all his work and voyages finds and praises God.

This is one of those articles that are full of good things without however leading the reader to any greater knowledge or to a new line of approach to the needs of the day. Nevertheless the whole of this number of the *Revue* will be found of great assistance to those who are familiar with, and make use of, the *Exercices*.

THE PRIMACY OF WORSHIP needs constant emphasis, and a writer in *Church and People* (May-June) shows how worship will inculcate true virtue and morality but that 'mere virtue' will not necessarily lead to worship and so to religion.

Virtue in itself, however, is not the cause of religion, but true religion will create virtue in the most sin-stained soul. It is a fact of experience that many morally good, honourable and honest persons are not in any real sense of the word religious; quite often they are professed agnostics and even atheists, for one can be morally correct for a wrong reason.

This is all very true, but perhaps the dichotomy between religion and virtue is rather superficial since religion is also a virtue and since all the virtues are linked together. It would perhaps be more profitable to try to penetrate more deeply into the virtue of the agnostic to discover what particular type of worship it conceals and so to be able to encourage and develop that seed to grow into the wholesome plant of true worship.

IN 1944 the Sacred Congregation for Religious set up a commission to study the whole question of the formation of young religious. Recently it published its first results—*Enchiridion de statibus perfectionis I Documenta Ecclesiae sodalibus instituendis*. The work is by way of a foundation stone gathering together as it does all the principal official statements of the Church concerning religious life. Such a work will prove invaluable to masters and mistresses of novices as well as spiritual directors and superiors as a source book. It is discussed by Père Delchard, S.J., in *Revue de Communautés Religieuses* (May-June 1950). This review also offers some words of reassurance to contemplative nuns in view of the rumours which have been current that the Holy See is anxious to modify the rules of enclosure in order to send more workers into the vineyards of the apostolate. The question of enclosure is indeed under consideration in Rome, but only in so far as the need for leaving it temporarily for the sake of an operation and such-like is concerned and where the religious are so poor that they are unable to keep alive without engaging in some kind of work. It is in fact simply a question of the modern necessities of the religious themselves.

THE figures given in the United States official Catholic Directory regarding religious are of some interest. Professed religious in the U.S. number 141,606 Sisters and 7,301 Brothers—an increase of 490 over the previous year. Much of this increase is due to the influx of religious and postulants from Europe. For example, one diocesan convent brought over fifteen Irish postulants in 1946. The new Trappistine foundation has only four native Americans. Another convent has thirty nuns, all of whom are foreign-born.

LA VIDA SOBRENATURAL (Salamanca) centres round the outstanding figure of Father Arinterro, whose cause for beatification is said to have been introduced in Rome. The review still contains excerpts from Fr Arinterro's own works. The current issue contains his notes on the illuminative way.

THE IRISH ROSARY (Dublin) points to the remarkable convert Mother Janet Stuart under the title of 'The Fourth White Swan'.