

Sublime indeed is the thought that Christian charity brings to our minds. We reach up to God, and God reaches down to us, and in divine love we are made sharers of the Divinity. All things we love in God, and because we love them in God we seek to realize in our use of them and relations with them the harmony of the divine will. Of its very nature charity is not quiescent but operative. The soul in the pursuit of the way of perfection labors tirelessly according to its state in life to bring all men to God. Were it to content itself with its own perfection, it would lose the very thing it seeks. How can we love God and not love with God? How can we find God without searching in love for the things which God loves? Certainly one of the fruits of the spiritual life is peace, but this peace postulates our conforming our wills with the divine will. All the noble aspirations of the heart of man, aspirations which so often seem unrealizable in our condition of human weakness, are answered in our seeking to be ever more and more perfect in the spiritual life.

Men are talking much these days about realism, and they tell us that in life idealism must yield to compromise. Yet in every circumstance in life we can be sons of God in supernatural union with Him. This fact is the very basis of true Christian realism. We must not and dare not be defeatists. What human nature can never do can be done in the supernatural power of divine grace. It is therefore opportune in these times to give us this translation of this classical work of the spiritual life because it strengthens us in our effort to work out more perfectly our vocation of sons of God. We can build a better world. Human weakness is not an impassable barrier. The Savior died on the cross for us and rose to glorious life. With the graces of Redemption we are strong enough to labor for the realization of God's plan and on our way to heaven to love with an operative love all those whom we meet on our pilgrimage of life.

We hope that pious souls will read this book, ponder over its pages, and gain new strength from it. It is a challenge to Christians to arise and labor unceasingly for the kingdom of Christ—wherein there is peace and true progress.

Samuel Cardinal Stritch
Archbishop of Chicago

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G. Bardy. *La vie spirituelle d'après les Pères des trois premiers siècles*. Paris, 1935.

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La vie spirituelle. Paris, 1920-
Vida sobrenatural. Salamanca, 1921-
Vita cristiana. Fiesole, 1929-
Etudes carmélitaines. Paris, 1911-
Zeitschrift für Ascese und Mystik. Innsbruck, 1934-
Dictionnaire de spiritualité. Paris, 1932-

Spiritual Writers

Patristic Period

Greek Patrology

- St. Clement. *Letter to the Church of Corinth* (about the year 95) on concord, humility, and obedience.
Clement of Alexandria. *The Pedagogue* (after the year 95), through asceticism to contemplation; *Stromata*, notably: VI, 8, 9, 12; V, 11, 12; VII, 7; IV, 3, 13.
St. Athanasius (297-373). *Life of St. Anthony*, in which he describes the spirituality of the patriarch of monks and cenobites.

- St. Cyril of Jerusalem (315-86). *Catecheses*, which contain the portrait of the true Christian.
- St. Basil (330-79). *On the Holy Ghost*, His influence on the regenerated soul; *Rules of the monastic discipline of the Orient*; *Homilies*.
- St. Gregory of Nyssa (335-95). *Life of Moses*, in which he treats of the ascent of the soul toward perfection.
- St. Gregory of Nazianzus (330-90). *Sermons*, notably XXXIX, chaps. 8-10.
- St. John Chrysostom (344-407). *Homilies*; *On the Priesthood*.
- St. Cyril of Alexandria (d. 444). *Thesaurus*; *Homilies*; *Commentary on the Gospel of St. John*, particularly Bk. IV on the Eucharist, and Bk. V on the indwelling of the Holy Ghost in souls.
- Pseudo-Dionysius (*cir.* 500). *The Divine Names*; *Mystical Theology*; *The Ecclesiastical Hierarchy*; *Letters*.
- St. John Climachus (d. 649). *Scala paradisi*, a summary of asceticism and mysticism for the monks of the Orient.
- Diadochus (bishop of Photike). *De perfectione*.
- St. Maximus Confessor (580-662). *Scolia on Dionysius and his Liber asceticus*. He explains the doctrine of Dionysius on contemplation.
- St. John Damascene (675-749). *Lie virtutibus et vitiis*; *Sacra parallela*; *De Nativitate Domini*.
- St. Ephrem (fourth century), in Syriac literature, wrote works that are essentially mystical by their lofty inspiration. Cf. J. Lamy, *S. Ephraem syri Hymni et sermones*, 4 vols., 1882-1902.

Latin Patrology

- St. Cyprian (200-58). *De habitu virginum*; *De dominica oratione*; *De bono patientiae*; *De zelo et livore*.
- St. Ambrose (337-97). *De officiis ministrorum*; *De virginibus*; *De virginitate*; *De viduis*; *De Isaac et anima*, chaps. 3, 8; *In Ps. 118, sermo 6*.
- St. Augustine (354-430). *Confessiones*, IX, 10; X, 40; *Soliloquia*; *De doctrina Christiana*; *De civitate Dei*; *Epist.* 211; *De quantitate animae*, chap. 33; *De Sermone Domini in monte*, Bk. I, chaps. 3 and 4; *Enarr. in ps.*, 33:5.
- Cassian (360-435). *Collationes*; cf. especially *Conferences qf.*
- St. Leo the Great (d. 461). *Sermones*.
- St. Benedict (480-543). *Regula*, critical edition by Butler, 1912; a rule which is full of discretion and which became that of almost all the monks of the West up to the thirteenth century.
- St. Gregory the Great (540-604). *Expositio in librum Job, sive Moralium libri XXXV*; *Liber regulae pastoralis*; *Homiliae in Ezechielem*, especially Bk. II, horn. 2, 3, 5.
- St. Bede the Venerable (673-735). *Lucam*.
- St. Peter Damian (1007-72). *On the Perfection of Monks*, chaps. 8 and 10.

The Middle Ages

Benedictine and Cistercian Spirituality; Contemplative and Liturgical Spirituality

- St. Anselm (1033-1109). *Meditationes; Orationes; Cur Deus homo.*
- St. Bernard (1090-1153). *Sermones de tempore; de sanctis; de diversis; In Canticum Canticorum; De consideratione; De gradibus humilitatis; De conversione*, chaps. 12-14; *De diligendo Deo*. Cf. E. Gilson, *La théologie mystique de saint Bernard*, 1934.
- St. Hildegard (d. 1179). *Liber divinorum operum.*
- St. Gertrude (1256-1301) and St. Mechtilde (d. cir. 1285). *Revelations*, which show a great devotion to the Sacred Heart of Jesus.
- St. Bridget (1302-73). *Revelations*, particularly those on the passion of our Lord.
- Jean de Castel. *De adhaerendo Deo*, for a long time attributed to Albert the Great; *De lumine increato*, 1410.
- Garcia de Cisneros (d. 1510). *Ejercitatorio de la vida espiritual*, a work which, in a sense, prepares for the *Exercises* of St. Ignatius.
- Dom C. Butler. *Benedictine Monachism*. New York: Longmans, 1924. To the above should be added:
- St. Lawrence Justinian (1380-1455), reformer of the Canons Regular in Italy. *De humilitate; De perfectionis gradibus; De incendio divini amoris; De vita solitaria.*

The School of St. Victor

- Hugh (d. 1141). *Homilia I in Eccl.; De anima*, Bk. III, chap. 49; *De sacramentis Christianae fidei; De vanitate mundi; Soliloquium de arrha animae; De laude caritatis; De modo orandi; De amore sponsi ad sponsam; De meditando.*
- Richard (d. 1173). *Benjamin minor, seu de praeparatione ad contemplationem; Benjamin major, seu de gratia contemplationis; Expositio in Cantica Canticorum; De quattuor gradibus violentae caritatis.*
- Adam (d. 1177). *Sequentiae.*

Carthusian Spirituality; Contemplative Spirituality and That of the Eremitical Life

- Dom Guignes II. *Scala claustralium (lectio, meditatio, oratio, contemplatio)*, cf. especially chap. 10.
- Hugh of Balma (d. 1439). *Theologia mystica.*
- Ludolph the Carthusian (1300-70). *Vie de Nbre-Seigneur par manière de méditation*, a book which was very much read in the Middle Ages.
- Dionysius the Carthusian (1402-71). *De conversione peccatoris; Speculum conversionis; De fonte huius; De contemplatione; Tractatus de donis Spiritus Sancti; De discretione spirituum; Commentar, in*

Dionysium (ed. of the Carthusians of Montreuil-sur-Mer, begun in 1896).

John Lanspergius (d. 1539). *Alloquia Christi ad animam fidelem; Opuscula spiritualia*. These works show his great devotion to the Sacred Heart.

L. Surius (1522-78). *De probatis sanctorum historiis*. He translated Tauler's sermons into Latin.

Molina the Carthusian (1560-1612). *Instrucción de sacerdotes; Ejercicios espirituales*.

Dominican Spirituality

On a strong doctrinal basis, it unites liturgical prayer and contemplation with apostolic action, as one sees exemplified in the life of St. Dominic.

Hugh of Saint-Cher (d. 1263). *De vita spirituali; Ex commentariis Hugonis de Sancto Charo O.P. super totam bibliam excerpta*, under the direction of Father Dionysius Mésard, O.P. (Pustet, 1910). An excellent work, divided by Father Mésard into four parts: *De vita purgativa, de vita illuminativa, de vita unitiva, de vita spirituali sacerdotum*.

Blessed Humbert of Romans (d. 1277), Fifth Master General of the Friars Preachers. *Expositio super Regulam S. Augustini et Constitutiones Fr. Praedicatorum* (ed. Berthier, Rome, 1889).

St. Albert the Great (1206-80). *Commentarii in Joannem, in Dionysium; Mariale; De sacrificio Missae*.

St. Thomas Aquinas (1225-74). *Commentarii in Psalmos; in lib. Job; in Canticum canticorum; in Matth.; in Joann.; in Epist. S. Pauli; Summa theologica*, in which he treats at length of the virtues in general and of each one in particular, of the seven gifts of the Holy Ghost, of graces *gratis datae*, of rapture, of the influence of the good and bad angels; in particular the tract on charity sets forth the principles of the most solid spirituality. Cf. also his opuscula: *De perfectione spirituali; Expositio in Symbol. Apost.; et in Orat. dominic.; Officium SS. Sacramenti*. The saint's completely objective doctrine reaches beyond the particular spirituality of a religious order; here again St. Thomas merits the title of *Doctor communis* in the Church.

St. Vincent Ferrer (1346-1419). *Treatise on the Spiritual Life* (English translation by D. A. Dixon. Westminster, Maryland: Newman Bookshop, 1944).

St. Catherine of Siena (1347-80). *The Dialogue* (English translation by Algar Thorold. London: Burns, Oates and Washbourne, 1925). Complete works in Italian published by Girolamo Gigli, Siena, 1707 (ed. Tommaseo, Florence, 1860).

Tauler (d. 1361). *Sermons* (critical German edition of Vetter, 1910). The *Institutions* were not written by Tauler, but are extracts from his sermons and contain a summary of his teaching.

Blessed Henry Suso (d. 1365). *Die Schriften des Heiligen H. Suso*.
Published by Father Denifle, O.P.

Franciscan Spirituality

It leads the soul to live especially by the love of Jesus crucified, through the practice of abnegation and in particular of evangelical poverty.

St. Francis of Assisi (1181-1226). *Opuscula* (critical ed., Quaracchi, 1904).

St. Bonaventure (1221-74). He treated at length of the virtues and the gifts of the Holy Ghost in his *Commentaries on Ecclesiastes, the Book of Wisdom, the Gospels of St. John and St. Luke*, in those on the four books of *The Sentences*, and in the works which are, strictly speaking, spiritual: *De triplice via, Itinerarium mentis ad Deum, Breviloquium* (Quaracchi, Vols. V, VIII). Cf. *Diet, de spirit.*, art. "S. Bonaventure," by E. Longpré, O.F.M.

Blessed Angela of Foligno (d. 1309). *Book of Visions and Instructions*.

St. Catherine of Bologna (1413-63). *Treatise on the Seven Spiritual Weapons*.

The Flemish School of Mysticism

Blessed John Ruysbroeck (1293-1381). *Œuvres*, translated from the Flemish by the Benedictines of the Abbey of Saint-Paul de Wisques: *The Mirror of a Mystic; De septem gradibus amoris; The Spiritual Espousals*.

Gerhard Groote (d. 1384). He wrote several opuscula on spirituality.

Gerlac Peterssen (1378-1411). *Soliloquium ignitum*.

Thomas a Kempis (1379-1471). Probable author of *The Imitation of Christ*.¹ He composed various opuscula of great piety; *Soliloquium animae; Vallis liliorum; Cantica; De elevatione mentis* (ed. Pohl, Fribourg, 1902-22).

John Mauburnus (Mombaer). *Rosetum exercitiorum spiritualium* (1491), a great compilation in which methods of meditation are discussed.

Toward the close of the Middle Ages, the following also should be noted:

Gerson (1363-1429). In spite of absolutely subversive nominalist theses (*nullus est actus intrinsece malus ex objecto*), he wrote some good spiritual works: *La prière; La communion; La montagne de la contemplation; La théologie mystique spéculative et pratique; La perfection du coeur; Considérations sur saint Joseph*.

W. Hilton (d. 1396). *The Scale of Perfection*. Ed. by Evelyn Underhill. London: J. M. Watkins, 1923.

Juliana of Norwich (d. 1442). *Revelations of Divine Love*.

* Cf. Dorn Huyben, *La vie spirituelle*, suppl., 1923-26.

St. Catherine of Genoa (1447-1510). *Dialogues; Treatise on Purgatory*-Anonymous English Mystic (14th cent.). *The Cloud of Unknowing*, with a commentary by Dom Augustine Baker, O.S.B. (ed. by Dom Justin McCann. London: Bums, Oates and Washbourne, 1924).

The Modern Period

In the modern period, spirituality often takes a more active form and tends to radiate more beyond the cloister, into the world; new schools appear, while the older schools continue to show the value of the traditional teaching.

Benedictine and Cistercian Spirituality

- Louis Blossius (1506-66). *Institutio spiritualis*, an excellent treatise, which contains the substance of his other works: *Ætiores spirituales* (translation by the Benedictines of Saint-Paul de Wisques). Blossius wrote a defense of Tauler, whom he explains in a way that makes his teaching more accessible.
- Dom Augustine Baker (1575-1641). *Sancta Sophia (Holy Wisdom)*, a treatise on contemplation. New York: Benziger, 1890.
- Cardinal Bona (1609-74). *Mamductio ad coelum; Principia et documenta vitae christianae; De sacrificio missae; De discretione spirituum; Opuscula ascetica selecta*. Herder, 1911.
- Schram (1658-1720). *Institutiones theologiae mysticae*. New edition, 1868.
- Dom Prosper Guéranger (1805-75). *The Liturgical Year* (translation by Dom Laurence Shepherd. London: Burns, Oates, 1890-1904).
- Dom Delatte (of Solesmes). *Commentaire de la Règle de saint Benoît*.
- Dom Vital Lehodey (abbot of the Trappist monastery of Notre-Dame-de-Grace). *The Ways of Mental Prayer* (translation by a monk of Mount Melleray. Dublin: M. H. Gill, 1930); *Le saint abandon*. 1919.
- Dom Columba Marmion (abbot of Maredsous). *Christ, the Life of the Soul* (1923); *Christ in His Mysteries* (1924); *Christ the Ideal of the Monk* (1926). St. Louis: Herder.
- Dom E. Vandeur (of Maredsous). Various spiritual works on the Mass.
- Dom Anselm Stolz. *Théologie der Mystik*. Regensburg, 1936. English translation, *The Doctrine of Spiritual Perfection*. St. Louis: Herder, 1938.

Dominican Spirituality

- St. Catherine de Ricci (1522-90). *Lettere* (ed. Guasti, Florence, 1890).
- Luis de Granada (1504-88). *Guia de pecadores; Tratado de la oración y meditación; Memorial de la vida cristiana*.
- Blessed Bartholomew a Martyribus (archbishop of Braganza). *Compendium doctrinae spiritualis*. 1582.

- John of St. Thomas (1589-1644). *De donis Spiritus Sancti*.
- Thomas de Vallgornera (d. 1665). *Theologia mystica S. Thomae*. He draws considerably on the work of the Carmelite, Philip of the Blessed Trinity, which appeared shortly before his work.
- V. Contenson (1641-74). *Theologia metitis et cordis*.
- Louis Chardon (1595-1651). *La croix de Jésus* (new edition, 1937); *Les méditations stir la passion*.
- A. Massoulié (1632-1706). *Traité de l'amour de Dieu; Traité de la véritable oraison* (ed. Rousset, 1900); *Méditations sur les trois voies* (ed. Florand, 1934). In these works, Massoulié, while refuting the errors of the quietists, sets forth the doctrine of St. Thomas.
- A. Piny (1640-1709). *Le plus parfait (Pabandon); L'oraison du coeur; La clef du pur amour; La présence de Dieu; L'état du pur amour*. Recent editions, Paris: Lethielleux, Téqui.
- A. M. Meynard. *Traité de la vie intérieure*, 1884. Re-edited and adapted by Father Gerest, 1923. Paris: Lethielleux.
- B. Froget. *The Indwelling of the Holy Spirit in the Souls of the Just*. New York: The Paulist Press, 1921.
- H. M. Cormier. *Instruction des novices* (1905); *Retraite ecclésiastique d'après l'Evangile et la vie des saints* (Rome, 1903); *Trois retraites progressives*.
- M. A. Janvier. *Exposition de la morale catholique*, Vols. IV, V; *La charité*.
- J. G. Arintero. *La evolución mística* (Salamanca, 1908); *Cuestiones místicas* (2d ed., Salamanca, 1920); *Cantar de los cantares* (1919). In 1921 Father Arintero, of sainted memory, founded in Spain the spiritual magazine, *La vida sobrenatural*.
- V. Bemadot. *De l'Eucharistie à la Trinité* (1918). In 1919 the author founded in France *La vie spirituelle. Notre-Dame dans ma vie* (»937).
- A. Gardeil. *La structure de l'âme et l'expérience mystique* (1927); *La vraie vie chrétienne* (1935).
- G. Gerest. *Mémento de vie spirituelle* (1923).
- F. D. Joret. *La contemplation mystique d'après saint Thomas d'Aquin* (1923); *Recueils* (1934).
- R. Garrigou-Lagrange. *Christian Perfection and Contemplation* (1923). English translation by Sister M. Timothea Doyle, O.P. St. Louis: Herder, 1937); *L'amour de Dieu et la croix de Jésus* (1929); *Les trois conversions* (1932); *L'unione mistica in S. Caterina da Siena* (Fiesole, 1938); *Providencia* (1932). English translation by Dom Bede Rose. St. Louis: Herder, 1944).
- H. Petitot. *Introduction à la sainteté*. 1935.
- V. Oscnde. *El tesoro escondido*. 1924.
- H. D. Noble. *L'amitié avec Dieu*. 1932.
- I. Mcnéndcz-Rcigaila. *De direccïon espirittal*. 1934.

R. Bernard. *Le mystère de Marie*. 1933.

A. Lemonnyer. *Notre vie divine*. 1936.

Franciscan Spirituality

Francis de Osuna. *Abecedario espiritual* (1528), which St. Teresa used as a guide.

St. Peter of Alcantara (d. 1562), who was one of St. Teresa's directors.
La oration y meditation.

John of the Angels. *Obras misticas* (1590). New ed., 1912-17.

Mary of Agreda. *The City of God* (1670). (English translation by Fiscar Marison. Hammond, Indiana: W. B. Conkey Co., 1915.)

Louis-Fr. d'Argentan (d. 1680). *Conférence sur les grandeurs de Dieu; Exercices du chrétien intérieur.*

Brancati de Lauria. *De oratione Christiana* (1687), often quoted by Benedict XIV.

Ambrose de Lombez. *Traité de la paix intérieure*. 1757.

Ludovic de Besse. *La science de la prière* (Rome, 1903); *La science du Pater* (1904).

Adolph a Denderwindeke, O.M.C. *Compendium theologiae asceticae*. 1921.

J. Heerinckx. *Introductio in theologiam spiritualem*. Rome, 1931.

Jesuit Spiritual Writers

Theirs is a practical spirituality directed toward the sanctification of souls in the active and apostolic life.

St. Ignatius (d. 1556). *The Spiritual Exercises*. Cf. also his *Constitutions and Letters*.

St. Francis Xavier. *Letters*.

Alvarez de Paz (1560-1620). *De vita spirituali ejusque perfectione*. Lyons, 1602-12.

Suarez (1548-1617). *De religione*.

St. Robert Bellarmine (1542-1621). *De ascensione mentis in Deum; De genitu columbae sive de bono lacrymarum; De septem verbis a Christo in cruce prolatis; De arte bene moriendi*.

A. Le Gaudier (d. 1622). *De natura et statibus perfectionis*. 1643; re-edited, Turin, 1903.

Alphonsus Rodriguez (d. 1616). *Practice of Christian Perfection*, 3 vols. Chicago, 1929.

St. Alphonsus Rodriguez (d. 1617), Jesuit brother, raised to lofty contemplation. *Obras espirituales*. Barcelona, 3 vols., 1885.

Luis de Lapuente (Dupont) (d. 1624). *Spiritual Directory; The Christian Life; Meditations on the Mysteries of Our Holy Faith*.

Michael Godinez (Wadding) (1591-1644). *Practice de la teologia mistica*. New ed., Lethielleux, 1920.

- J. Nouet (d. 1680). *L'homme d'oraison* (1674), an excellent work.
- Ven. Claude de la Colombière (d. 1682). *Grande retraite*. New ed., Desclée, 1897.
- F. Guilloché (1615-84). *Les secrets de la vie spirituelle*. New Ed., 1922.
- J. Galliffet. *De l'excellence de la dévotion au Cœur adorable de Jésus-Christ*. 1733.
- L. Lallemand (d. 1635). *La doctrine spirituelle* (ed. Pottier, 1936), a remarkable work which shows how the soul, by purity of heart and docility to the Holy Ghost, ordinarily receives the grace of contemplation.
- J. Surin (d. 1665). *Les fondements de la vie spirituelle; La guide spirituelle; Questions sur l'amour de Dieu* (ed. Pottier, 1930).
- V. Huby (d. 1693). *Ecrits spirituels*. Ed. Bainvel, 1931.
- P. de Caussade (d. 1751). *Abandonment to Divine Providence* (English translation by E. J. Strickland. St. Louis: Herder, 1921), an admirable book; *Progress in Prayer* (adapted and edited by J. McSorley, C.S.P. St. Louis: Herder, 1904).
- Scaramelli (1687-1752). *Direttorio ascetico; Direttorio mistico*. He tends to show that asceticism is not essentially ordained to mysticism, and that acquired prayer does not normally dispose the soul to receive infused contemplation.
- J. N. Grou (1731-1603). *Maximes spirituelles; Méditations en forme de retraite sur l'amour de Dieu; Manuel des âmes intérieures*. Father Grou's doctrine reproduces and develops that of Father Lallemand.
- J. B. Terrien *La grâce et la gloire* (1901); *La mère de Dieu et la mère des hommes* (1900).
- R. de Maumigny. *Pratique de l'oraison mentale*. 8th ed., 1911.
- A. Poulain. *The Graces of Interior Prayer* (English translation by Leonora Yorke-Smith. St. Louis: Herder, 1911), a treatise on mysticism written from the point of view of the descriptive method.
- A. Eymieu. *Le gouvernement de soi-même*. 1911-21.
- J. V. Bainvel. *La dévotion au Sacré-Cœur de Jésus* (4th ed., 1917); *Le saint cœur de Marie, vie intime de la Sainte Vierge* (1918).
- Raoul Plus. *In Christ Jesus* (English translation by Peter Addison. London: Burns, Oates and Washbourne, 1926); *God within Us* (ed. by Cowell. London: Burns, Oates and Washbourne, 1929); *Progress in Divine Union* (English translation by Sister Mary Bertille and Sister Mary St. Thomas. New York: Pustet, 1941).
- P. Charles. *La prière de toutes les heures*.
- P. L. Peeters. *Vers l'union divine par les exercices de saint Ignace*. 2d. cd., 1931.
- J. de Guibcrt. *Etudes de théologie mystique* (1930); *Theologia spiritualis ascetica et mystica* (1937). Since 1920 the *Revue d'ascétique*

et de mystique has appeared under his direction; since 1932 *Le dictionnaire de spiritualité* has appeared under the direction of Father M. Viller, S.J.

- J. Maréchal. *Etudes stir la psychologie des mystiques*. Brussels-Paris: I, 1924; II, 1937.
- Paul de Jaeger. *An Anthology of Mysticism* (English translation by Donald Attwater and others. London: Burns, Oates and Washbourne, 1935).
- J. de Ghellinck. *Lectures spirituelles d'après les écrits des Pères*. Desclée de Brouwer, 1931.
- R. de Sinety. *Psychopathologie et direction*. Paris: Beauchesne, 1934.

Carmelite Spirituality

Its center is the life of prayer, union with God through complete detachment, with the hidden apostolate by means of prayer.

- St. Teresa (1515-82). *Obras de Santa Teresa, editadas y anotadas par el P. Silverio de S. Teresa*. 6 vols., Burgos, 1915-20. See especially the excellent English editions, published by the Benedictines of Stanbrook Abbey, of *The Interior Castle* (London: Thomas Baker, 1921) and *The Way of Perfection* (*ibid.*).
- St. John of the Cross (1543-91). *Obras de San Juan de la Cruz ed. del P. Silverio de S. Teresa*. 5 vols., 1929-31. *Works of Saint John of the Cross* (English translation by David Lewis. New York: Benziger, 1909).
- John of Jesus-Mary (1564-1615). *Theologia mystica* (re-edited in 1911, Herder); *Instructio novitiorum* (1883); *De virorum ecclesiasticorum perfectione*.
- Thomas of Jesus (1568-1627). *De contemplatione divina*. Cologne, 1684.
- Nicholas of Jesus-Mary. *Phrasium mysticae theologiae ven. P. Joannis a Cruce elucidatio*.
- Philip of the Blessed Trinity (d. 1671). *Summa theologiae mysticae* (3 vols., new ed., Brussels, 1874). Thomas de Vallgornera, O.P., reproduces almost integrally the doctrine of this work in his *Theologia mystica S. Thomae*.
- Anthony of the Holy Ghost. *Directorium mysticum* (1877), a summary of the work of Philip of the Blessed Trinity.
- Joseph of the Holy Ghost. *Cursus theologiae mystico-scholasticae*. Seville, 1710-40; new ed., Bruges: Beyaert, 1924-.
- St. Iheresa of the Child Jesus (1873-97). *Lettres; Sœur Thérèse of Lisieux, the Little Flower of Jesus*; a new and complete translation of *L'histoire d'une âme* (New York: Kenedy, 1924).
- Theodore of St. Joseph. *Essai stir l'oraison selon l'école carmélitaine*. Bruges, 1923.
- Bruno of Jesus-Mary. Si. *John of the Cross* (New York: Benziger, '932) > *Vie d'amour de saint Jean de la Croix* (Paris: Desclée de

Brouwer, 1934); *Madame Acarie* (Paris: Desclée de Brouwer, 1936).

Gabriel of St. Magdalen. *La Mistica Teresiana* (Fiesole, 1934); *S. Giovanni della Croce* (Florence, 1936); *Santa Teresa di Gesù, Maestra di vita spirituale* (Milan, 1935); *Diet, de spiritualité*, art. "Cannes: Ecole mystique thérésienne."

Since 1911 *Les études carmélitaines* has been publishing interesting works on mystical theology and religious psychology in order to make the teaching of St. Teresa and St. John of the Cross better understood. See especially the articles by Father Louis of the Trinity, Father Bruno, and Father Gabriel of St. Magdalen. See also those of Jacques Maritain on St. John of the Cross. These articles have been reproduced in his beautiful book, *The Degrees of Knowledge* (English translation by B. Wall and M. Adamson. New York: Charles Scribner's Sons, 1938).

Carmelites of the Old Observance

John of St. Samson (d. 1636), a lay brother who was raised to lofty contemplation. *Œuvres spirituelles* (2 vols., 1658); cf. *La vie spirituelle*, 1925-26.

St. Magdalen de Pazzi (1566-1607). *Estasi e lettere scelte*. Critical ed., Florence, 1924.

Salesian School

St. Francis de Sales (1567-1622). *Œuvres* published by the Visitation of Annecy, 1892. St. Francis de Sales shows that union with God is accessible in all states of life. The *Introduction to a Devout Life* (1608) describes the purgative way and the beginning of the illuminative. The *Treatise on the Love of God* (1616) deals particularly with the unitive way. His *Spiritual Conferences*, written for the Visitandines, are valuable to all religious souls. *Letters*.

St. Jane de Chantal. *Sa vie et ses œuvres*. Paris: Plon, 1877-93.

Mère de Chaugy. *Mémoires sur la vie et les vertus de sainte Jeanne de Chantal*. Paris: Plon, 1893.

St. Mary Mary. *Œuvres*, published by Msgr. Gauthey, Poussielgue. P. Tissot. *L'art d'utiliser ses fautes, d'après S. François de Sales* (3d ed., 1918); *La vie intérieure simplifiée* (a work written by a Carthusian).

French School of the Seventeenth Century.

The spirituality of this school, founded by Cardinal Bérulle, springs from the dogma of the Incarnation and of our incorporation in Christ, with whom, by abnegation and the virtues, we glorify God living in us. Cardinal Bérulle (1576-1629), founder of the Oratory in France.

Œuvres complètes (cd. 1657; cd. 1856); his principal work is the *Discours de l'état et des grandeurs de Jésus*.

- Charles de Condren (1588-1641). *Œuvres complètes* (1st ed., 1668; 2d ed., 1857). See especially *L'idée du sacerdoce et du sacrifice*, on the priesthood of Christ and His holy humiliation of self.
- F. Bourgoïn (1585-1662). *Vérités et excellences de Jésus-Christ*. 2d ed., 1892.
- St. Vincent de Paul (1576-1660). *Correspondance; Entretien; Documents* (edited, published, and annotated by Father Coste, 1920). Cf. Maynard, *Vertus et doctrine spirituelle de saint Vincent de Paul*. Paris, 1882.
- J. J. Olier (1608-57), founder of the Society of St. Sulpice. *Le catéchisme chrétien pour la vie intérieure*, in which he shows how, by the practice of mortification and humility, one attains to intimate union with Jesus; *L'introduction à la vie et aux vertus chrétiennes; La journée chrétienne; Le traité des saints ordres*, on union with our Lord, Priest and Victim.
- L. Tronson (1622-1700). *Forma cleri; Examens particuliers*.
- I. A. Emery (1732-1811). *L'esprit de sainte Thérèse*. 1775.
- A. J. M. Hamon (1795-1874). *Méditations à l'usage du clergé*. 1872.
- H. J. Icard (1805-93). *intérieure de la T. Ste Vierge* (taken from the works of M. Olier, 1875 and 1880); *Doctrine de M. Olier* (1889 and 1891).
- M. J. Ribet. *La mystique divine distinguée des contrefaçons diaboliques et des analogies humaines*. 1879.
- Charles Sauvé. *Dieu intime; Jésus intime*.
- St. John Eudes (1601-80), disciple of Bérulle and Condren. *Œuvres* (re-edited in 12 vols., 1905); *La vie et le royaume de Jésus dans les âmes chrétiennes; Le cœur admirable de la Mère de Dieu; Le mémorial de la vie ecclésiastique*.
- P. Le Doré. *La dévotion au Sacré-Cœur et le V. Jean Eudes*. 1892.
- E. Georges. *Saint Jean Eudes, sa vie et sa doctrine*. 1936.
- P. E. Lamballe. *La contemplation, or Principes de théologie mystique*. 1912.
- Blessed Louis Grignon de Montfort (1673-1716). *Traité de la vraie dévotion à la Ste Vierge; Le secret de Marie; Lettre aux amis de la croix*.
- St. John Baptist de la Salle (1651-1719), founder of the Brothers of the Christian Schools. *Méditations pour les dimanches et fêtes; Méditations pour les temps de la retraite*.
- Ven. Francis Libermann (1803-52). *Ecrits sur l'oraison; Lettres*.
- Ven. Boudon (bishop of Evreux, 1624-1702). *Le règne de Dieu en l'oraison mentale; Les saintes voies de la croix* (1926).
- C. Gay (1816-92). *De la vie et des vertus chrétiennes*.

The Liguorian School

- St. Alphonsus Liguori (1696-1787). *The Eternal Truths* (New York: Kenedy, 1857); *The Glories of Mary* (New York: O'Shea, 1889).

- The following works were published in New York by Benziger: *The Way of Salvation and Perfection* (1886); *The Great Means of Salvation and Perfection: Prayer* (1886); *The Holy Eucharist* (1889); *Dignity and Duties of the Priest, or Selva* (1888); *The True Spouse of Christ* (1888); *The Holy Mass* (1889); *The Passion and the Death of Jesus Christ* (1892). See also the new edition of his ascetical works in the course of publication at Rome.
- Achille Desurmont (d. 1898). *La charité sacerdotale; Le Credo et la Providence; La vie vraiment chrétienne.*
- Joseph Schryvers. *Les principes de la vie spirituelle* (1922); *The Gift of Oneself* (English translation by a Carmelite. Bettendorf, Iowa, 1934).
- F. Bouchage. *Pratique des vertus; Introduction à la vie sacerdotale* (1916).
- Karl Keusch. *Die Aszetik des Hl. Alfons Maria von Liguori.* Paderborn, 1926.

Congregation of the Passionists

- St. Paul of the Cross (1694-1775). *Letters* (ed. by Father Amedeo, 4 vols., Rome, 1924); cf. *Florilegio spirituale* (2 vols., 1914-16); *Sa vie*, by Blessed V. Strambi (1786); see also *Oraison et ascension mystique de saint Paul de la Croix* by Father Cajetan of the Holy Name of Mary (Louvain, 1930).
- Blessed Vincent Strambi, disciple of St. Paul of the Cross (1745-1824). *Dei tesoriche abbiamo in Gesà Cristo.*
- Father Seraphinus (d. 1879). *Principes de théologie mystique.* 1873.
- A. Devine. *A Manual of Ascetical Theology* (1902); *A Manual of Mystical Theology* (1903).

Additional Writers of No Particular School

- L. Scupoli (1530-1610). *Le combat spirituel*, a work esteemed by St. Francis de Sales.
- Venerable Mother Marie of the Incarnation (1599-1672), an Ursuline whose life, drawn from her writings, was written by her son, Dom Claude Martin, 1677. *Lettres* (1681); new critical edition by Dom Jamet, Vols. I, II, *Ecrits spirituels* (1929); Vol. III, *Correspondance* (1935). By the same author: *Le témoignage de Marie de l'incarnation*, taken from the preceding work (1932).
- Bossuet (1627-1704). *Elévations sur les mystères; Méditations sur l'Évangile; Traité de la concupiscence; Instruction sur les états d'oraison*, second treatise, the common principles of Christian prayer (1897); *Lettres de direction; Opuscules stir l'abandon et l'oraison de simplicité*, collected in *La doctrine spirituelle de Bossuet*, taken from his *Œuvres* (Téqui, 1908).
- Fénelon (1651-1715). Pious opuscula collected in Vol. XVIII of his works (cd. Lcbcl, 1823); *Lettres de direction* (Cagnac, 1902).

- Benedict XIV (Cardinal Lambertini) (1675-1758). *De servorum Dei beatificatione et beatorum canonizatione* (1788). On questions of asceticism and mysticism this work often reproduces *De oratione Christiana* (1687) of Brancati di Lauria.
- J. H. Newman (1801-90). *Meditations and Devotions; Difficulties of Anglicans*.
- H. E. Manning (1808-92). *The Eternal Priesthood*. Baltimore: Murphy, 1883.
- F. W. Faber (1814-63). *All for Jesus* (London: Bums, Oates and Washbourne, 1853). The following works were published in Baltimore by Murphy: *The Blessed Sacrament* (1855); *The Creator and the Creature* (1857); *Bethlehem* (1860); *The Foot of the Cross* (1897); *The Precious Blood; Growth in Holiness*.
- Cardinal Gibbons. *The Ambassador of Christ*. 1896.
- L. Beaudenom (1840-1916). *Pratique progressive de la confession et de la direction; Formation à l'humilité*.
- A. Saudreau. *Les degrés de la vie spirituelle* (6th ed., 1935); *La vie d'union à Dieu* (3d ed., 1921); *L'état mystique, sa nature, ses phases, et les faits extraordinaires de la vie spirituelle* (2d ed., 1921).
- Msgr. Lejeune. *Manuel de théologie mystique*. 1897.
- Cardinal Mercier. *La vie intérieure, appel aux âmes sacerdotales*. 1919.
- A. Chevrier. *Le prêtre selon l'Evangile*. Lyons: Vitte, 1922.
- Msgr. A. Farges. *Les phénomènes mystiques distingués de leurs contre-façons humaines et diaboliques*. 1920.
- Robert de Langeac. *Conseils aux âmes d'oraison*, an excellent book. Lethielleux, 1929.
- A. Tanquerey. *The Spiritual Life* (English translation by Herman Brandeis, S.S. Philadelphia: Reilly, 1930). This work, which is excellent in certain respects, places the passive purification of the senses very late in the spiritual life, that is, after the entrance into the unitive way, whereas for St. John of the Cross it marks the entrance into the illuminative way.
- Charles de Foucauld (hermit in the Sahara). *Ecrits spirituels*. Paris, 1927.

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Some Terms Used in This Book

(Added by the Publisher to the 1989 printing.)

SENSIBLE, Sensitive—of the senses. These terms are used in reference either to the senses proper (external or internal, including the imagination) or to those movements of the appetites known as passions or emotions.

JUSTICE—1. the state of (Sanctifying) Grace. 2. the moral virtue by which one gives what is due to God, oneself and one's neighbor. (It is in the first sense that the term is usually used in the theology of the spiritual life.)

Justification, Sanctification—entering the state of grace. Sanctification also refers to the *increase of* Sanctifying Grace in the soul.

SUPERNATURAL—divine; pertaining to God or to Sanctifying Grace, which is divine life in the soul. Sanctifying Grace is described as “living water” in the Scriptures. By Sanctifying Grace the three Divine Persons dwell in the soul. The following accompany Sanctifying Grace and are likewise supernatural: the three Theological Virtues—Faith, Hope and Charity; the four infused moral virtues: prudence, justice, temperance, fortitude (these four virtues can also exist on the *natural* level); the seven Gifts of the Holy Ghost. All these supernatural gifts except Faith and Hope are lost by mortal sin; they are all regained through sacramental absolution.

The JUST—a person in the state of Sanctifying Grace.

The Sinner—a person in the state of mortal sin.

Charity—1) the supernatural virtue by which one loves God for His own sake and one's neighbor as oneself for the love of God; this virtue is infused into the soul in Baptism and also in absolution after sacramental confession of mortal sin. Charity is the highest virtue; it vivifies, “informs,” or “forms the soul of” every other supernatural virtue. 2) acts of love of God or neighbor as defined above. A person in the state of mortal sin cannot exercise the virtue of Charity because he has lost Charity along with Sanctifying Grace. He can only perform acts of natural love of God and neighbor; these are not meritorious for salvation and heavenly reward, though God in His mercy may look upon them as a plea for the gifts of true repentance and return to Sanctifying Grace.

FAITH—the supernatural virtue by which one believes, on the word of God, all the truths He has revealed. This virtue is infused into the soul along with Sanctifying Grace. A person in the state of grace has *living* faith, because his faith is “informed” by Charity; a person in the state of mortal sin may still have faith, but it will be only *ilrad* faith.

Hope—the supernatural virtue by which one trusts in God's promises to give him eternal life and the means to obtain it. This virtue is infused into the soul along with Sanctifying Grace.

Sanctity—the possessing of a high degree of Sanctifying Grace, and living by the supernatural virtues, especially Faith, Hope and, above all, Charity.

Mystical—pertaining to the higher levels of sanctity, in which the soul's supernatural acts are carried out in a divine mode, in intimate dependence upon the seven Gifts of the Holy Ghost. Christians who have not attained to this degree of sanctity perform their supernatural actions in a more human mode; in them the seven Gifts are relatively dormant. Mystical prayer is called contemplation. Phenomena such as visions and revelations, though often found in mystics, are not of the essence of the mystical life.

Contemplation—the higher of the two forms of mental prayer (the lower being meditation). Contemplation is an infused loving knowledge of God. In contemplation, reasoning and discourse are left behind and the mind and will are fixed on God in a wordless act of love, resulting in close union with Him. Contemplation is also called mystical or infused prayer. It is a special gift of God and cannot be acquired by one's own efforts, even aided by actual grace. Nevertheless, one can and should prepare for this gift by humble and persevering efforts at meditation and by the practice of the virtues.

Meditation—the lower of the two forms of mental prayer. In meditation one employs his intellect and will in reflections, affections and holy resolutions.

Gifts of the Holy Ghost. The Seven—Wisdom, Understanding, Knowledge, Counsel, Piety, Fortitude, Fear (of the Lord). These Gifts are infused dispositions which make a man promptly docile to divine inspirations. They have traditionally been compared to the sails of a ship, enabling the ship to be moved by the wind—which represents the inspirations of the Holy Ghost.

Charisms, or Graces *Gratis Datae* (“Freely Given”)—extraordinary spiritual gifts of God such as the gifts of miracles, prophecy and tongues. These are gifts given chiefly for the good of souls other than the recipient; graces *gratis datae* are greatly inferior to Sanctifying Grace and the virtue of Charity. The seven Gifts of the Holy Ghost are not graces *gratis datae*; rather, they are in the normal way of sanctity.

Actual Grace—a supernatural help of God which enlightens the mind and strengthens the will to do good and to avoid evil. Actual grace is a transient gift; it does not remain in the soul.

Books by the Author Translated into English

- God, His Existence and His Nature: A Thomistic Solution of Certain Agnostic Antinomies (1914)
- Christian Perfection and Contemplation, according to St. Thomas Aquinas and St. John of the Cross (1923)
- The Principles of Catholic Apologetics: A Study of Modernism based chiefly on the Lectures of Père Garrigou-Lagrange, O.P., Adapted and Arranged (by Thomas Joseph Walshe, 1926)
- The Love of God and the Cross of Jesus (1929)
- Providence (1932)
- Our Savior and His Love for Us (1933)
- Predestination (1936)
- The One God (1938)
- The Three Ages of the Interior Life: Prelude of Eternal Life (1938)
- The Three Ways of the Spiritual Life (1938)
- *The Trinity and God the Creator (1943)
- Christ the Savior (1945)
- The Priesthood and Perfection (1946)
- Reality: A Synthesis of Thomistic Thought (1946)
- Life Everlasting (1947)
- *Grace (1947)
- The Priest in Union with Christ (1948)
- The Mother of the Saviour and Our Interior Life (1948)
- The Theological Virtues—Vol. 1: Faith (1948)
- Beatitude (moral theology, 1951)
- Last Writings (spiritual retreats, 1969)

Books by the Author Not Translated into English

- Le sens commun: la philosophie de l'être et les formules dogmatiques (1909)
- Saint Thomas et le neomolinisme (booklet, 1917)
- De Revelatione per ecclesiam catholicam proposita (1918)
- De methodo sancti Thomae speciatim de structura articulorum summae theologiae (booklet, 1928)
- Le réalisme du principe de finalité (1932)
- Le sens du mystère et le clair-obscur intellectuel: nature et surnaturel (1934)
- Essenza e attualità del Tomismo
- Dieu accessible à tous (booklet, 1941)
- De Eucharistia: Accedunt de Paenitentia quaestiones dogmaticae (1942)
- Les XXIV Theses Thomistes pour le 30e Anniversaire de leur Approbation (booklet, 1944)
- Verite et immutabilité du dogme (booklet, 1947)
- De virtutibus theologicis (1948)

About the Author

Father Reginald Garrigou-Lagrange, O.P. (1877-1964) was a philosopher and theologian of great wisdom, learning and holiness, one of the greatest theologians of the 20th century. Born in Auch, France, as a young man he studied medicine at the University of Bordeaux before entering the Dominican Order in 1897. He completed his ecclesiastical studies under the direction of A. Gardeil. From 1909 until 1960 he taught fundamental, dogmatic and spiritual theology at what is now called the Pontifical University of St. Thomas Aquinas (the Angelicum) in Rome, and he served during the latter part of his career as a consultor to the Holy Office and other Roman congregations. Beginning around age 27 he wrote more than 500 books and articles, many of which have been translated from the original French or Latin into other languages.

Father Garrigou-Lagrange was a zealous proponent of the doctrine of St. Thomas Aquinas as expounded by the classical commentators of the Dominican school — Cajetan (Tommaso de Vio), B. itiez, John of St. Thomas and Charles Billuart. He combined a great respect for the past with an understanding and appreciation of the intellectual and spiritual needs of his own time. His principal theses are set forth systematically in *Ins I xi Synthese thomiste (Reality: A Synthesis of Thomistic Thought)* In philosophy his first outstanding work was *Le sens commun, la philosophie de l'etre et les formules dogmatiques sitii'l dime t'lude sur hi valeur tie hi crlthpte moderniste des preut*r< thomistes*

ABOUT THE AUTHOR (Cont'd.)

de l'existence de Dieu (1909), a work written against Modernism and its conception of the evolution of dogma. There he reaffirmed the validity of the philosophy of being, of moderate realism, and of Aristotelian-Thomistic metaphysics, which is simply the development of elementary and primordial ideas by natural intelligence. Then turning to dogmatic formulas, which he did not wish to tie to any philosophical system, he showed their rational value and stability. Knowledge of dogma and of dogmatic expressions and formulas can progress, but the dogma remains always immutable in itself. Father Garrigou-Lagrange's most important philosophical work was *God—His Existence and His Nature: A Thomistic Solution of Certain Agnostic Antinomies*; in this work he laid great stress on the Thomistic doctrine concerning the identity of essence and existence in God and the real distinction of essence and existence in the creature.

The major part of Father Garrigou-Lagrange's work, however, was theological. His classic work entitled *De revelatione ab ecclesia proposita* (1918, rev. ed. 1932) presented apologetics as a theological rather than a philosophical science, as a rational defense of divine revelation made by reason under positive direction by faith. He endeavored to protect the notion of faith as an essentially supernatural gift that transcends by far the elaborations of human thought and cannot be the fruit of a rational syllogism, which can lead the mind no further than to the judgment of credibility; at the same time he strove to avoid the pitfall of a fideism that would ignore reason and human study. Father Garrigou-Lagrange's masterly commentary (7 vol.) on the *Summa Theologiae* of St. Thomas Aquinas is a comprehensive development and treatment of the truths of faith according to the theology of St. Thomas Aquinas.

It is probably for his theology of the spiritual life that Father Garrigou-Lagrange is most well-known; in spiritual theology the principal points of his doctrine were established in the light of Thomistic teaching. Adopting the position of Father John Arintero, O.P., he insisted vigorously on the universal call to holiness, and therefore to infused contemplation and to the mystical life as the normal ways of holiness or Christian perfection. Among his most fundamental works in this field are *Christian Perfection and Contemplation*; *Les Trois conversions et les trois voies* (*The Three Ways of the Spiritual Life*); *The Love of God and the Cross of Jesus*; *The Three Ages of the Interior Life*; *De sanctificatione sacerdotum secundum exigentias temporis nostri* (*The Priesthood and Perfection*); and *De unione sacerdotis cum Christo Sacerdote et Victima* (*The Priest in Union with Christ*). He also wrote a book entitled *Mère Françoise de Jésus, fondatrice de la Compagnie de la Vierge*, as well as numerous articles for *La Vie Spirituelle* and *Angelicum*.

Other books of Father Garrigou-Lagrange which have been translated into English (in addition to those whose titles are given above in English) include: *Christ the Savior*; *The Theological Virtues—vol. 1: Faith; Grace; Life Everlasting*; *The One God*; *Our Savior and His Love for Us*; *Predestination*; *Providence*; *The Trinity and God the Creator*; *The Mother of the Saviour and Our Interior Life*; *Beatitude* (moral theology, on human acts and habits), and his retreat conferences, published posthumously as *The Last Writings of Reginald Garrigou-Lagrange*.

The publishers of this present work look forward to publishing other works of Father Garrigou-Lagrange, in accord with the response received by this one.

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