This not only demonstrates that Silesius was exceptionally knowledgeable about the mystical tradition, but also that he clearly understood the theological issues at stake. Just like Sandaeus himself, he sought to uphold and defence the intellectual significance of central mystical themes.

This very useful book concludes with a biographical appendix on Sandaeus's life and work (359–70) and the obituary issued by the Cologne College in 1656 (371–74). The book includes an *index nominum* (375–78), but not a bibliographic list of the cited secondary literature, which is unfortunate.

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DOI:10.1163/22141332-00704008-17

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Chronicon Natalis: Una lente para introducirse en el surgimiento de la espiritualidad ignaciana, Colección “Manresa,” 73. Bilbao: Mensajero-Sal Terrae, 2019. Pp. 287. Pb, €18.27.

The title of this book refers to a text, the *Chronicon*, written by Jerónimo Nadal (1507–80), a very close collaborator of Ignatius of Loyola (c.1491–1556), and adds the words, *A lens to enter into the rise of Ignatian spirituality*. The book is the work of a Spanish Jesuit and is a spin-off from the author's doctoral thesis written in German: *Jerónimo Nadal (1507–1580) und der “verschriftliche” Ignatius* (Leiden: Brill, 2016), viz. Nadal and the “textified” Ignatius, i.e. Ignatius as written down. This link may explain the abstract and difficult style of the book (not helped by the use of words rarely found in Spanish, *avinir* (67, 131); *negligir* (23, 147).

The first two chapters deal with the construction of a spirituality and specifically with the *Exercises* as the written actualization of a person's spirit—a theory so successfully promoted by Nadal that it came to dominate thinking in the Society. In his third chapter, Ramos specifies the ways in which Nadal influenced the development of the Jesuits as they became involved in education (Nadal effectively set up the first colleges in Messina and Rome), and in work with lay people and the Exercises. He touches on the vexed question of grades in the Society—how far Nadal promoted this—but in his long discussion (127–38) he honestly admits that the evidence is indecisive.

Chapter 4 offers Nadal's text in the original Latin with a facing Spanish translation (75 pp. plus 15 photos of the original manuscript). The title chosen by Nadal, “Chronicon,” refers to the division of the text chronologically, starting

in 1535 and finishing between 1568 and 1573. Although clearly “autobiographical,” it can hardly be called an autobiography as the main subject treated is that of Nadal’s vocation. The text seems to have been written near the end of Nadal’s life, at great speed, in a very difficult hand, and in a sort of pidgin Latin, which at times is far from clear (a good example, §29, p. 183, where the Spanish translator admits his puzzlement). A good English translation was published by Martin E. Palmer in the *Studies in the Spirituality of Jesuits*, 24, no. 3 (1992) and 24, no. 5 (1992) that I will use here.

My problem with the book of Ramos is that the fascinating *Chronicon* raises more problems than it solves. Although many attempts have been made to uncover its meaning, notably the study by Alfredo Sampaio Costa (*Studies in Spirituality* 18 [2008]: 261–87), Nadal emphasizes strongly “repugnance [*aversio animi*] which is a great and convincing sign that this is God’s will” (§48). He repeats this later when he waits before taking his vows of devotion “until a time when it would be hard for me” (§69)—and then does so even if Ignatius had said to him, “I want you to obtain the additional merit of not taking these vows because *I do not think you should*” (§69, my italics). But Nadal says to himself: “To whom are you taking these vows, Ignatius or God?” (§69). Clearly, the devotion Nadal felt for Ignatius was subordinate to what he felt for God, and he was convinced that God was revealing his will to him. Ignatius saw this and respected Nadal for it to the point of trusting him unconditionally.

Ramos never deals in detail with the process of Nadal’s vocation, and as his work is not a biography of Nadal he may be justified. But that process helps one to see that Nadal’s attitude to Ignatius was not absolute—he lets slip that Ignatius was aware of the problems his own melancholia could cause the Society (§72) and may have appreciated how Ignatius could have recourse to diplomatic means (§88). Ramos argues for Nadal’s key role in spreading knowledge of, and devotion to, Ignatius, especially through written texts. His main message concerns that role. He argues at great length that it was definitive, and that after Nadal’s work all Jesuits pass through a sort of Ignatian mold. The problem raised concerns Nadal’s reliability. There can be no question that in general Nadal was faithful in interpreting Ignatius’s mind, and in chapter three the recurring refrain is that Nadal is following pointers suggested by Ignatius (95–96, 99, 117, 119, 124, 126–27). Clearly, the fact that all Jesuits inherit something of the Ignatian “spirit” owes much to the tireless work of Nadal. However, Nadal disagreed with Ignatius on two key points: Ignatius consistently refused the title of “sole founder” of the Society, and also consistently refused to be called a “saint.”

There is a curious parallel between the text published here and the “spiritual diary” of Ignatius himself. Each had to wait till the twentieth century for their full publication and a recognition of their importance. Ramos asks if Nadal

wanted his *Chronicon* published, and if not, why he wrote the text. The same question applies to the “diary” of Ignatius. Both men felt that these pages testified to the greatest gifts they had received from God, and as such should not be hidden. They were right: “These things were here and but the beholder wanting,” as Gerard Manley Hopkins exclaimed in another context (*Summer ends now; now, barbarous in...*). The *Chronicon* enables us, as do no other of Nadal’s writings, to appreciate Ignatius’s right-hand man, who insisted that Ignatius should leave a written record of his inner life. For Nadal that would complete Ignatius’s work of “founding” the Society. Ignatius was reluctant because he was aware that spirit, “the interior law of charity and love which the Holy Spirit writes and imprints upon hearts” (*Constitutions* §134) cannot be captured in words, and it was the spirit he had received and shared that would keep the Society alive.

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DOI:10.1163/22141332-00704008-18

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Jesuit Biblical Studies after Trent: Franciscus Toletus & Cornelius a Lapide. Refo500 Academic Studies, 64. Göttingen: Vandenhoeck & Ruprecht, 2019. Pp. 218. Hb, €80.00.

This book is the published version of a dissertation directed by Wim François at KU Leuven. The author currently teaches at St. Lawrence Catholic Campus Center, Kansas. The publication of the dissertation is very welcome, since there has been a great void in the study of early Jesuit exegetes (17). The book is structured into four chapters: an introduction to “Jesuit Biblical Studies after Trent” (27–57), two central chapters on Francisco de Toledo (59–104) and Cornelius a Lapide (105–54), and a fourth chapter that analyses and compares the exegesis of John 17:1–12 by both authors as a test case (155–94). The book is framed by a brief introduction (17–25) and “Concluding Remarks” (295–91). The bibliography is divided into primary and secondary sources (203–18). On the whole, the study confirms “that there was a flourishing of Catholic biblical studies after Trent, and the view that humanist studies of Scripture ended with Trent is indeed mistaken” (196).

While Chapter 4 is interesting for the history of the interpretation of John 17 and the theological issues of grace, free will, and predestination, the first three chapters will be useful for a wider readership by laying important groundwork