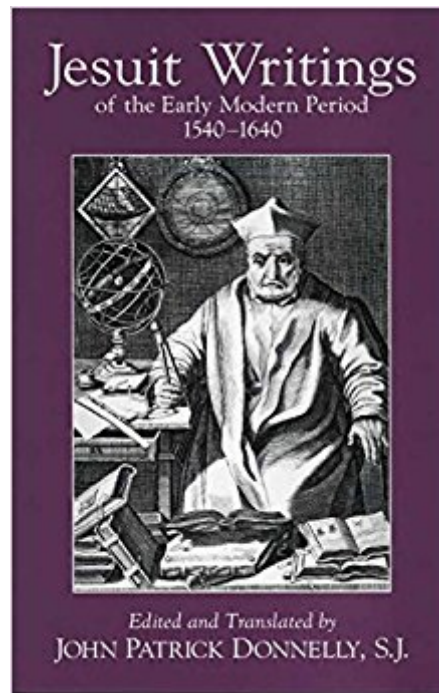




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Jesuit Writings Of The Early Modern Period: 1540~1640



Synopsis

Of the many Catholic religious orders established in the wake of the Protestant Reformation, none was as influential--or as controversial--as the Society of Jesus, better known as the Jesuit Order. Beginning with key selections from Ignatius of Loyola's Autobiography and Spiritual Exercises, the documents collected here show how the Order grew, in its first hundred years, from a handful of companions to an international organization praised by friends for its missionary, educational, and scholarly achievements--and reviled by enemies for its influence on church and state affairs throughout the world. Headnotes to the selections provide historical, religious, and political context; footnotes identify proper names, historical events, and literary allusions, and offer suggestions for further reading. A map, an index, and eighteen illustrations are also included.

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Customer Reviews

Donnelly's collection makes some key primary source material easily available to undergraduates and others with little background in Jesuit history. . . . There is a healthy balance between theological treatises, administrative decrees, narrative histories, polemical attacks, and even scenes from a Jesuit-authored play. . . . In sum, this is a useful collection of sources for undergraduate courses in the history of Christianity or the history of early modern Europe. --Christopher Carlsmith, Theological Studies
This book is a valuable contribution to the study of both the Society of Jesus and Early Modern Europe. To scholars of the period, it offers a collection of useful texts that fully account for all the dimensions of the characteristic Jesuit 'way of proceeding.' In particular, I

appreciate that Donnelly has resisted the tendency to plough over old ground (those Jesuit sources that have been repeatedly edited and translated by contemporary historians) and has chosen instead to offer selections from the wealth of material collected, edited, and published in their original languages by the Jesuits themselves. By dipping under the surface of such Jesuit texts as Ignatius's Autobiography, the Spiritual Exercises, and the Relations, collating good existing translations (including those drawn from his own works) and offering new translations where necessary, he has done an invaluable service, especially students daunted by the Latin of most of the original sources. I will certainly use this book in my classes--and I hope that more is coming!

--Benjamin Westervelt, Lewis and Clark College

Drawing on varied sources--diaries, chronicles, letters, canons, reports, plays, constitutions, treatises and essays--Fr. John Patrick Donnelly presents the mosaic of the first century of the Jesuits, detailing their vision, formation, struggles, aspirations, and impact on early modern society. The book has several notable features that make it profitable on a number of levels to students of the history of the Church, the Reformation, the Catholic Reformation, and of course the Jesuits themselves. As a whole this is an excellent collection whose range serves a number of demands....the selections are uniformly informative and lively, and as such easily comprehended. --Gary W. Jenkins, Eastern University

John Patrick Donnelly, S. J. is Professor of History, Marquette University.

Very useful for college students

One should consider carefully the intentions of the author, a Jesuit priest, who states, page 144: "William Whitaker (1548-95), an English Puritan theologian who wrote a book defending the doctrine of Scripture alone against Bellarmine, said that despite Bellarmine's belonging to 'the Jesuit swarm of papist locust,' he seemed 'an invincible champion, as one with whom none of our men would dare to engage, whom nobody can answer, and whom, if anybody should hope to conquer, they would regard him as an utter madman.'"No bible believing Christian or Protestant would say such a thing, especially those who lived at a time when "heretics" were still being tortured and burned at the stake under the guidance of such eminent Doctors of the Church. William Whitaker actually said: "Bellarmine is cried up by his party as an invincible champion, as one with whom none of our men would dare to engage, whom nobody can answer, and whom if any one should hope to conquer, they would regard him as an utter madman." This Whitaker states as the introduction to 700 pages against the weak and feeble arguments and the "strange and hitherto, I think, unheard of"

interpretations of Bellarmine who with others that the "Society of Jesus hath brought forth, for the calamity of the church and the christian religion. For when, after that black, deadly, baneful, and tedious night of popish superstition and antichristianism, the clear and cheerful lustre of the gospel had illuminated with its rays some portions of the christian world ... on a sudden, these men sprang up to obscure with pestilential vapours, and ravish, if possible, from our view, this light, so hateful to themselves, so hostile and prejudicial to their interests." Whitaker's book, "A Disputation on Holy Scripture: Against the Papists, Especially Bellarmine and Stapleton" is available on .Let the Catholic people, who are taught that they may not doubt the priests and the Church, take care for themselves and test all proofs and apologetics. Jesus said "you will know them by their fruits" Matthew 7. Consider the intentions of the Jesuits who are committed to the teaching of Loyola (Jesuit founder) who states: "To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it" ("The Spiritual Exercises")."I will put My laws in their mind and write them on their hearts; and I will be their God and they shall be My people, none of them shall teach his neighbor and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them." Hebrews 8"the blood of Jesus Christ cleanses us from ALL sin." 1 John 1"for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." Ephesians 2

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