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Ignaziana, marco y marca urbana

LA CONSTRUCCIÓN DE LA ESPIRITUALIDAD IGNACIANA

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To construct, build-in and edify: The Making of contemporary Spirituality

JOHN W. O'MALLEY S.J. Y TIMOTHY O'BRIEN S.J.

La construcción de la espiritualidad ignaciana en el siglo XX: un esbozo

STANISŁAW MORGALLA S.J.

Shame, guilt and exclamation of wonder.

Integrating psychology, theology and ignatian spirituality

LUCAS ALCAÑIZ S.J.

La abnegación ignaciana: un éxodo de la voluntad

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da The Way: PATRICK GOUJON S.J.

A pedagogy of consolation

da Studies in the Spirituality of Jesuits: BRIAN O. McDERMOTT S.J.

Spiritual Consolation and its Role in the Second Time of Election

da Manresa: SERGIO GADEA

La secularización como desafío y como signo de los tiempos



As the Middle Ages waned, early 16th century Europe experienced tremendous disruptions that unleashed economic, theological, sociological, political, and religious changes which took generations to absorb. Ignatian Spirituality and the Society of Jesus emerge in the midst of those disruptions, sometimes responding to the dislocations of change in carefully considered and programmatic ways, sometimes reacting with little awareness and certainly no planning. Disruptive forces formed and molded the first Jesuits' ways of understanding and engaging with the world, but they also made possible much of what Jesuits were able to do and accomplish. While the signs of the times were frequently looked and felt like curses, for those who were ready, willing, and able to seek God in all things, they were blessings full of grace.

Disruptions, dislocations, and disturbances are always with us, of course, even if they happen slowly and imperceptively. A life "measured out with coffee spoons" eventually admits the reality of change when the need to buy a new belt demands recognition of what the steady pull of gravity and the constant trickle of too many carbohydrates can do. All the more do innovative technology, pandemics, and election results remind us not only that the world as we know it is passing away but that the world is ever changing, ever new, reborn each dawn as a new and glorious gift.

The articles in this edition of *Ignaziana* provide a number of different resources for both scholars and practitioners of Ignatian spirituality. J. Carlos Coupeau, SJ, professor of theology at the University of Deusto, member of the *Grupo de Espiritualidad Ignaziana*, and one of *Ignaziana's* most valued collaborators presents a kind of Examen of the first fifteen years of this periodical's existence. His careful analysis, full of quantitative and qualitative insights, reveals many reasons for giving thanks for how the journal has developed since its birth in Naples. By charting the paths of *Ignaziana's* past, Father Coupeau prompts our consideration of the way forward. He has provided some important tools for our ongoing efforts to seek the One who constantly invites us to more.

In this edition of *Ignaziana*, Father Coupeau provides our readers with a Spanish translation of a recent article by John W. O'Malley, SJ, and Timothy W. O'Brien, SJ, about the 20th century origins and developments of what we have come to call Ignatian spirituality. Father O'Malley not only observed but contributed to some of the key developments through his teaching, lecturing, and writing. His groundbreaking book, *The First Jesuits*, and the massive project that resulted in two large volumes: *The Jesuits: Cultures, Sciences, and the Arts 1540-1773* have transformed our understanding of the origin and growth of the Society of Jesus. He and Father O'Brien sketch the story of the construction of something we take for granted, stressing how much we have learned about Ignatius and his times since Spanish Jesuits began publishing primary Jesuit sources in 1894. Their article provides helps us understand the context in which efforts like *Ignaziana* exist; however, it also hints how our history will unfold in the future as we



creatively use good things from the Church's storehouse of treasures for the service of people everywhere. Father Coupeau introduces this translation with a reflection in English on the deeper significance of constructing (in the sense of conceiving or imagining) and building (in the sense of incarnating in a practical way) a contemporary Ignatian spirituality that edifies others by encouraging and inspiring them. He makes clear how much our practice of Ignatian spirituality has to offer others.

Two articles in this edition offer specific aids for practicing Ignatian spirituality in our present situations. Stanislaus Morgalla, SJ, director of the Institute of Psychology at the Pontifical Gregorian University, gives us an excellent example of how to integrate the insights of psychology, theology, and Ignatian spirituality to live a more fulfilling life. Lucas Alcañíz, SJ, who recently received a license in Spirituality from the Pontifical Gregorian University, provides some updated and important considerations regarding the practice of abnegation. Both these experts emphasize the life-affirming lessons we learn from St. Ignatius, not hesitating to remind us of the paschal necessity of dying in order to live truly in the Spirit that leads to ever greater life.

The three articles reprinted with the gracious permission of our colleagues at *The Way*, *The Studies in the Spirituality of Jesuits*, and *Manresa* also provide important insights for living peacefully and productively in the midst of challenges that might otherwise threaten. Patrick Gujon, SJ, an expert on the history of spiritual direction and professor of dogmatic and spiritual theology at Paris-Centre Sèvres, examines different Ignatian texts to explicate a pedagogy of consolation. Brian McDermott, SJ, a systematic theologian with many years of experience of Jesuit governance as a community superior and tertian director, uses the case study method to illustrate the role of consolation in the second time of Election. Sergio Gadea, SJ, currently pursuing a doctorate in philosophy in Munich, recommends studying secularization not merely as a challenge but as a sign of our times, a place where God meets us.

These reflections on past, present, and future ways of experiencing Ignatian spirituality remind us of what gifts we have received to sustain and nourish us when we least expect and when our need is greatest.