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A special Ignatian anniversary year began 20 May 2021, which stretches to 31 July 2022. The starting date coincides with the 500th anniversary of the battle of Pamplona when a cannon ball dramatically changed the direction of a certain Basque courtier's life; the closing date falls on the feast of St. Ignatius Loyola, that Basque courtier, who was canonized along with Teresa of Avila, Philip Neri, Isidore of Madrid, and Francis Xavier in 1622. Spiritual retreats, academic conferences, and a wide range of creative activities throughout the world recall not only the ongoing conversions of Ignatius as he surrendered himself ever more completely to the love of God, but also our contemporary challenge: "to see all things new in Christ," the year's motto.

During the 35 years that followed his life-altering injury on the ramparts of Pamplona, slowly and often imperceptibly yet always more profoundly, the direction and meaning of Ignatius's life changed. His shattered leg eventually healed and his mobility gradually returned, but the consequences of the wound, even after his physical recovery, demolished his self-understanding as one destined for chivalrous deeds and gallant exploits. His initial faltering and even errant steps gradually led him onto a pilgrim path that women and men continue to follow today. Eventually setting aside his previous dreams, fantasies, and ambitions, he increasingly walked in the footsteps of a Master who has promised to make all things new. Ignatius journeyed widely throughout the world as a pilgrim and student before finally settling into a small room in Rome from which he worked in a project to make new in Christ the Church of his own times.

The contributors to this edition of *Ignaziana* are like the householder in Matthew 13:52. They have brought forth for us treasures old and new from the storerooms of tradition and their own creativity. While the gift of tears, the meaning of *humility* in medieval and early modern times, 16th century controversies, and 500-year-old instructions for spiritual conversation may sound like arcane and extraneous topics to many of our contemporaries, these treasures have much to say to the world in which we live as well as to our personal attempts to follow Jesus. The reprinted articles from *Studies in the Spirituality of Jesuits*, *Manresa*, and *The Way* are treasures particularly worth retrieving, not only for their inherent merit. They bring important dimensions of perennial wisdom to the always-changing context of our lives. Taken together, these pages of *Ignaziana* can help us move forward on the Ignatian year's proposal "to see all things new in Christ."

Tiziano Ferraroni, an Italian Jesuit professor of spiritual theology at the Pontifical Theological Faculty of South Italy, San Luigi Section, Naples, carefully examines the *Spiritual Diary* of Saint Ignatius as a way to explore God's self-communication. After situating the *Spiritual Diary* in its historical context, Father Ferraroni highlights the different and subtly nuanced expressions Ignatius used to describe his experience of



the gift of tears. He then shows how Ignatius's interpretation of tears changed over time and discusses the references to the gift of tears in other Ignatian writings. Finally, he provides, in dialogue with contemporary Ignatian commentators, an interpretation of tears as one instance of God's self-communication.

Those familiar with Jesuit history know that Claudio Aquaviva, the fifth Superior General of the Society of Jesus, defended fundamental aspects of the Society of Jesus from a number of external and internal threats during his time in office (1581-1615). In this edition of *Ignaziana*, Tibor Bartók, a Hungarian Jesuit professor in the Institute of Spirituality at the Pontifical Gregorian University, examines problematic issues regarding Jesuit self-understanding in the Society of Jesus's first 75 years. Although some of these controversies had begun to emerge shortly after 1540, they became particularly challenging during the period of Aquaviva's generalate. In this contribution, Father Bartók explores the foundations Aquaviva laid for spiritual renewal; the measures he pursued for directing the spiritual life of Jesuits, especially those in formation; and his guidelines and instructions, which led to the development of contemplative Jesuit prayer.

In "L'umiltà nella Regola di San Benedetto e nelle Costituzioni di Sant'Ignazio. Un confronto," Emma Caroleo and Rolphy Pinto, S.J., both professors in the Gregorian University's Institute of Spirituality, compare and contrast the concept of *humility* in the spiritual governance of two of the great masters of organized religious life. St. Benedict of Nursia saw humility as a necessary step for contemplating God, which would enable one to imitate Christ so as to serve the brethren within the monastery walls—the sick, guests, or the poor. St. Ignatius developed the insights of Benedict by concentrating on the humility of the Christ, who put aside divinity to be one with all humanity. Thus, Jesus is the model a Jesuit should follow and imitate, serving others throughout the world, wherever superiors might send him.

Soo Young Theodore Park, S.J., a Korean Jesuit studying for a license in Ignatian Spirituality at the Jesuit School of Theology of Santa Clara University in Berkeley, California, seeks to show the relevance of the Ignatian spiritual legacy of spiritual conversation for successfully engaging the digital communication culture that permeates nearly every dimension of existence today. His goal is to demonstrate relevant and pastoral ways one might apply the wisdom embedded in the conventional methodology and internal components of Ignatian spiritual conversation to one of the most important dimensions of contemporary life.

"What does finding God in studies look like, in concrete and practical terms, in the life of the Ignatian student?" (p. 4) is the question Nicholas Austin, S.J. set out to answer in "Mind and Heart: Towards an Ignatian Spirituality of Study," which first appeared in *Studies in the Spirituality of Jesuits* in 2014. Father Austin applies his professional training as a philosopher and his lived experience as a British Province Jesuit in presenting a general model of Ignatian spirituality. Although his focus and reflection concentrate on study as an apostolate, his thoughts are applicable in many other fields of human endeavor. He discusses three overlapping dimensions of life—experience (spirituality-as-gift), practice (spirituality-as-way), and examen (spirituality-as-navigation)—as he offers a comprehensive and practical approach to Ignatian spirituality.

The editors of *Manresa: Revista de Espiritualidad Ignaziana* have made it possible for us to make available an important recent article: “La primera Preferencia Apostólica Universal y la Misión universitaria.” In a presentation that first appeared last year (vol. 92, no. 362, 2020), three Jesuits and two laymen pool wisdom and experience gained in different universities and disciplines. The article demonstrates how the first of the recently determined Jesuit Universal Apostolic Preference (To show the way to God through the Spiritual Exercises and discernment) affects, addresses, and energizes three crucial dimensions of a Jesuit university: (1) its mission and identity, (2) its pastoral ministries, and (3) its teaching, research, and administration.

French Jesuit François Euvé’s historical overview, “A Spirituality for Scientists” first appeared in *The Way* in 2011 in a translation by Joseph A. Munitiz, S.J. of the British Province. The article illustrates “how the scientific adventure of today can find an echo in Christian spirituality” (104) by examining insights of Isaac Newton, Charles Darwin, Albert Einstein, and Pierre Teilhard de Chardin.

Ignatius’ shattered leg became the occasion for finding a path whose vistas far surpassed his own ambitions and dreams. His experiences led him not only “to see all things new in Christ;” 500 years later his kenotic path continues to show us how to love and serve.