

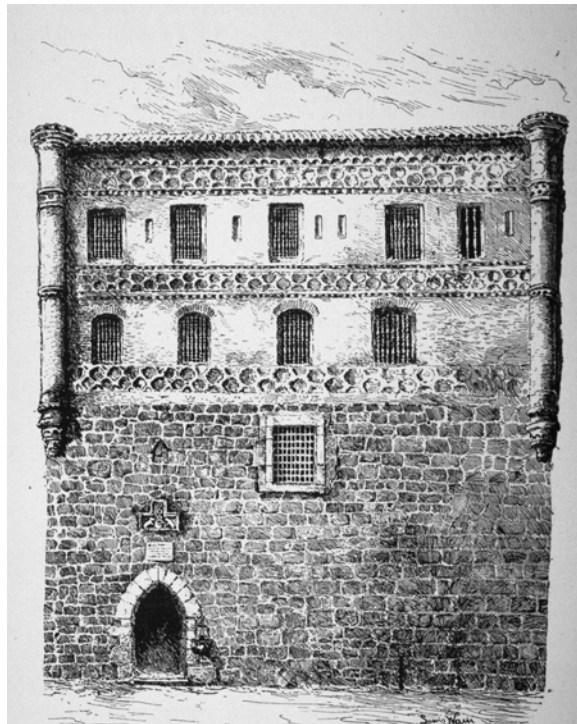


From Father General's letter to the Society on the celebration of the jubilee, 5 January 2005.

Saint Ignatius: "Deo militare": "To fight for God" (*Regimini militantis ecclesiae*, 27 September 1540). This *raison d'être* of Ignatius and his first companions is summed up in all the foundational documents. However, even if the battle for God is omnipresent in the *Constitutions*, the expression "Deo militare" no longer appears. Ignatius has moved on from the language of military adventure, employed in the *Spiritual Exercises*, to that of the patient laborer in the vineyard of the Lord. Instead of a conquest, Ignatius hopes "to bear fruit." But this change in language in no way changes his passion to serve God alone in contemplation and action, in bringing together a body for God's "greater service, praise and glory" (*Constitutions* 693). In order that in all—even in the passion to serve—God alone is to be served first, Ignatius desires "that the Divine and Supreme Majesty" deign to make use of "this least Society" (*Constitutions* 190).

Saint Francis Xavier: "Christi Domini nostri lucem illaturi"; "To bring the light of Christ our Lord" (Cochin, 20 January 1545). A man of intense missionary action, he stops at nothing to proclaim the good news at the top of his voice, Francis has not ceased to challenge us. His spirituality is profoundly Ignatian, to the point where we can read in all his correspondence a commentary on the *Spiritual Exercises*. Here the meditation on the two standards above all comes to life, because Francis numbers himself among the apostles sent by Christ into the whole world to aid "all men" (*Ex.* 145-146) in spreading "his holy doctrine." "Ayudar a las almas" in view of the glory of God (*Constitutions* 765), is indeed the end which the Society pursues. On the earth, Francis bears the good news to help those who no longer reflect the image of God and are deprived of their proper humanity and are plunged into misery (18.3.1541). One must help other men even in their ignorance, "for what can he know who has no knowledge of God or of Jesus Christ?" (22.6.1549).

Blessed Peter Favre: "To beseech the Holy Spirit to be so kind as to control all the spirits who inhabit us" (*Memorial*, 13 May 1543). It is Favre who, in the midst of the first generation of the Society, characterized himself as follows: "I was very sad and afflicted to realize that of all my contemporaries I was by far the one who succeeded the least" (*Memorial*, 3.4.1545). In fact, not at all gifted for governance as was Ignatius, or impelled toward great exploits as was Francis, Favre devoted himself to the spiritual companionship of a great number of people who were searching for God, at least in this trilogy of ministries: confession, conversation and the Exercises. He knew the great danger involved in "doing great things poorly," in the situation where "one who is impassioned for the glory of God" does not pay attention to the grace of the Holy Spirit in "the least concerns of God" (cf. *Memorial*, 26.10.1542), for example when it is a question of accompanying another personally along the road that leads to God. But from the ministry which Favre favored, he was able to say that the consoling Spirit occasionally likes to add something of himself to the smallest realities and actions. "The more one is united with him, the more abundant is the benediction which descends on these humble works—he from whom they come and to whom they conform" (*Memorial*, 3.4.1545).



Loyola

Historia y actualidad de los Ejercicios Espirituales History and Practice of the Spiritual Exercises

Domingo 20 Agosto
Sunday 20 August

17:30 **Misa de apertura Opening Mass**

R.P. Elías Royón, S.J., Provincial de España, Celebrante principal (en español).

19:00 **Saluda de bienvenida Welcome**

R.P. Peter-Hans Kolvenbach, S.J., General de la Compañía de Jesús.

Discurso inaugural Opening Address

S.E.R. Tomáš, Cardinal Špidlík, S.J., Centro Aletti, Roma, “L’attualità degli Esercizi ignaziani.”

20:00-21:00 **Cena Supper**

Lunes 21 Agosto
Monday 21 August

Los Ejercicios en la Historia
The Exercises in History

9:00-10:45

Después de De Guibert, ¿qué?
After de Guibert, what?

Conferencia de Mesa Redonda Round Table Discussion

Presidencia: **Mark Rotsaert, S.J.**, President, European Conference, Brussels.

Pascual Cebollada, S.J., Universidad Pontificia Comillas, Madrid.

Philip Endean, S.J., Campion Hall, Oxford.

Dominique Salin, S.J., Centre Sèvres, Paris.

Joseph de Guibert's synthesis in terms of a "mysticism of service" brought to an end a long period of debate on the true nature of the Exercises, couched in terms of whether they are school of moral perfection and union with God, or rather a means of discovery of vocation. During the second half of the twentieth century, people throughout the world have been developing a vision of the Exercises as a means of choosing a way of life in the service of the Kingdom and in companionship with Christ. Whereas de Guibert and his predecessors presupposed that the spiritual life was driven either by one's own effort (asceticism) or by an extraordinary gift of God (mysticism), more recent theologians (Fessard, Rahner, von Balthasar et al.) have presented the fruit of the Exercises in terms of something which is both fully the exercitant's own, and something willed by God.

New practices of the Exercises have also developed, sometimes very successfully, sometimes more questionably. Some claim greater fidelity to the text: the individually guided retreat, and the Exercises in daily life (Giuliani, Cusson). Others are clearly applications, adaptations or transpositions: so-called 18th Annotation retreats; biblical retreats; attempts to inculturate the Exercises or even to transpose them into the language of other "religions." The range of people giving the Exercises is notably wider than in the past: younger religious, both male and female; lay people; and Christians from Reformed or Anglican traditions.

A major task of this Colloquium is to set these new practices alongside what the tradition teaches us. The three speakers, speaking three different languages, will reflect on the developments named here from their different cultural standpoints and intellectual backgrounds.

11:15-13:15

Jerónimo Nadal, S.J. y los Ejercicios
Jerónimo Nadal, S.J., and the Exercises

J. Carlos Coupeau, S.J., Universidad Pontificia Gregoriana, Roma, "La construcción de un sujeto religioso moderno: Jerónimo Nadal sobre la oración en la Compañía de Jesús y el lugar de los Ejercicios."

Jerónimo Nadal (1507-1580) definió los Ejercicios Espirituales como la “primera entrada y puerta por do se ha de entrar del siglo a la religión” (MHSI, *Nadal*, V, 274). En el contexto del debate de las disciplinas humanísticas sobre el “retorno del sujeto,” esta ponencia justifica la revisión de la presentación nadaliana de los Ejercicios, reivindica el uso ignaciano de la palabra “sujeto,” y concluye invitando a la discusión del término “sujeto apostólico.” Metodológicamente, parte del reconocimiento de la autoridad de Nadal para la Compañía restaurada, J. de Guibert o I. Iparraguirre, entre otros. A continuación, estudia la doctrina de Nadal sobre la oración, en general, y sobre aquella oración “distintiva” de la Compañía, en particular, e interpreta el lugar que éste concedió a los Ejercicios antes de compararla con las observaciones que hizo de su propia práctica orante y con el *Diario Espiritual* de Ignacio de Loyola.

Alfredo Sampaio Costa, S.J., Universidad Pontificia Gregoriana, Roma, “Nadal y los tiempos de elección.”

La experiencia vivida por Nadal durante sus Ejercicios espirituales es de una riqueza y profundidad inmensas, especialmente en lo que se refiere a su proceso de elección para entrar en la Compañía de Jesús. Buscaremos de acercarnos a su estado interior para poder analizar su proceso espiritual en ese momento decisivo de su itinerario. Veremos como Dios puede actuar en una persona, venciendo sus resistencias y debilidades, abriéndola a experimentar su Amor y Misericordia. Nuestra relación se basará principalmente en el testigo de Nadal sobre su experiencia espiritual publicado en MHSI, *Epistolae P. Hieronymi Nadal*, I, 1-25. Intentaremos mostrar como su experiencia espiritual personal intensamente vivida marcará también su modo de entender los Ejercicios y la espiritualidad ignaciana como tal.

Jaime Emilio González Magaña, S.J., Universidad Pontificia Gregoriana, Roma, “Jerónimo Nadal: el apóstol y organizador de los Ejercicios y los Colegios.”

Desde sus inicios, los Ejercicios Espirituales han sido clave para iniciar, poner en marcha, o afianzar una experiencia fundante, fuente de surgimiento y modelación de los afectos. En la tarea de darlos a conocer ha sido fundamental la labor de algunos de los primeros compañeros en los primeros años de la Compañía de Jesús. Y entre ellos, Jerónimo Nadal tiene un papel destacado que comienza con la organización y difusión del método ignaciano. Su concepción de la relación entre colegios y Ejercicios y la influencia de éstos en los planteamientos educativos de la Orden han sido decisivas para comprender lo que él expresó como su fin providencial.

Jerónimo Nadal captó también la necesidad de las ordenaciones de los colegios, lo que más tarde sería la *Ratio Studiorum*, de 1599. Asimismo, su amplio conocimiento de las Constituciones, de los jesuitas y de las diversas obras, le permitió enfrentar la primera gran crisis de los Ejercicios Espirituales en el año de 1560, manifestada en el decaimiento en esta actividad ministerial que se dio casi simultáneamente con el auge y consolidación del ministerio jesuítico de los colegios y universidades.

13:30-15:30

Comida y Descanso Dinner and Repose

15:30-17:15

**Teología de los Ejercicios en la Compañía contemporánea
Theology of the Exercises in the Contemporary Society**

Presidencia: **James F.X. Pratt, S.J.**, Institutum Historicum Societatis Iesu, Roma.

Santiago Arzubialde, S.J., Universidad Pontificia Comillas, Madrid, “La herencia Calveras-Dalmases en la tradición española de los Ejercicios del siglo XX en la perspectiva pneumatológica actual.”

Breve y escueta exposición de la génesis y de las diversas etapas redaccionales del libro de los *Ejercicios Espirituales* según el vol 100 de *MHSI*.

Werner Löser, S.J., Hochschule Sankt Georgen, Frankfurt, “The Spiritual Exercises of Saint Ignatius as Interpreted by Hans Urs von Balthasar.”

Hans Urs von Balthasar, one of the most important theologians of the 20th century, was himself a fervent disciple of Saint Ignatius his entire life. Without doubt the theology of the exercises was one of the most important sources of his theological thinking. Inversely he interpreted the exercises from the perspective of his own theological insights. In so doing he applied the category of drama as the central viewpoint as opposed to the more traditional ascetical or mystical categories. He based his approach on the “*contemplatio ad amorem obtinendum*.”

Christoph Theobald, S.J., Centre Sèvres, Paris, “Karl Rahner et les *Exercices spirituels* de S. Ignace.”

Dans sa genèse historique, en son rapport à l’expérience croyante et sa rigueur spéculative, la théologie de Karl Rahner est impensable sans l’influence décisive des *Exercices spirituels* de S. Ignace. Le théologien jésuite l’a soulignée à plusieurs reprises, en particulier dans sa préface au 12^e volume des *Schriften*, au titre évocateur “Théologie dans l’expérience de l’Esprit” (1975), où il signale les éléments qui, selon lui, caractérisent cette expérience: discernement des esprits, processus de l’élection, recherche de la volonté concrète de Dieu. “Une telle expérience implique originairement la tendance—renforcée encore par les suggestions de la contemplation de la vie de Jésus qui l’entoure et qui la marque—à déboucher sur une réflexion théologique susceptible d’éclairer et d’approfondir ce qui a été éprouvé de façon immédiate.”

Le but de cette communication n’est pas de suivre la trajectoire qui va des *Exercices* vers la théologie de Rahner mais de montrer inversement quelle lumière nouvelle celle-ci jette sur le texte et la pratique du livret, en en révélant des “ressources” pour notre époque, guère perçues jusqu’ici : aider individus et communautés à vivre et à penser, au sein de notre pluralisme, une décision libre pour la foi.

17:45

Misa Mass

R.P. Joseph A. Tetlow, S.J., Montserrat Retreat House, Lake Dallas. Principal celebrant (in English).

18:45

Trabajo en grupos (opcional) Group Discussion (optional)

20:00-21:00

Cena Supper

Martes 22 Agosto
Tuesday 22 August

9:00-10:45

Adaptar los Ejercicios
Adapting the Exercises

Presidencia: **Joseph A. Tetlow, S.J.**, Montserrat Retreat House, Lake Dallas.

Patrick Goujon, S.J., Centre Sèvres, Paris, “Un héritage ignatien: les lettres spirituelles de Jean-Joseph Surin, S.J., (1600-1665).”

Les lettres de Surin reprennent beaucoup à l’esprit d’Ignace sans sembler suivre la lettre du texte des *Exercices spirituels*. Surin puise aux *Règles des Sommaires des Constitutions* et à la Vie de Ribadeneira de manière explicite. Cependant la logique de la vie spirituelle que ces lettres supposent dépend largement de la dynamique des Exercices. C’est même toute la conception de la relation épistolaire qui en dépend. Surin prend position dans les débats de la théologie spirituelle (cf. “application des sens,” place de la contemplation, rôle de l’abnégation). Mais surtout, il tire des relations que les Exercices supposent entre le retraitant, le directeur et Dieu un modèle pour penser la relation épistolaire: comment situer la lettre que l’on donne à son correspondant, les conseils et les exemples, quand on affirme, selon les Annotations, que le “Créateur se communique lui-même à l’âme fidèle”? Les lettres de Surin permettent de penser la relation qui se joue dans les Exercices entre ceux qui les donnent et ceux qui les font dans un jeu de proposition et d’effacement dont la lettre d’un texte nouveau est porteur. Ce qui est spirituel apparaît alors dans la transmission d’un héritage qui s’opère dans l’ordre d’une création textuelle.

Joseph J. Feeney, S.J., Saint Joseph’s University, Philadelphia, “The Provincial and a Poet: Retreat Notes from Two Victorian Jesuits.”

“Waters That Go Softly”: this is how an English Jesuit described the flow of an Ignatian retreat in 1906. The writer was Joseph Rickaby (1845-1932), and his image is distinctive in its gentleness and its forward motion.

But as actually experienced, were Victorian Jesuit retreats really characterized by gentleness and forward flow? That is my question, as I study the retreat notes of two other Victorian Jesuits, the Provincial Edward Ignatius Purbrick (1830-1914) and the poet Gerard Manley Hopkins (1844-1889).

Fr. Purbrick was English Provincial and Tertian Instructor. His retreat notes record his own Long Retreat as a tertian at Laon, France, in 1866-67. Their themes include pride (e.g., in his intellectual power), detachment (e.g., from pocket watch and relatives), asceticism (e.g., no fresh fruit or vegetables), and colloquies with Christ. He can be funny: “Come down off that pedestal, old boy, and walk on the level road with other [Christians].”

Fr. Hopkins worked in schools and parishes of the English Province, then taught Greek at University College, Dublin. His notes record two annual retreats in England in 1883 and in Ireland in 1889. In 1883, after self-disgust and worry, he records consolation about his vocation, disquiet about “hard penances,” and a touching prayer that his poems not be lost. In 1889, in

anguish and depression, he notes politics (“The Irish think it enough to be Catholics”), personal history (“I am now 44. I do not waver in my allegiance”), and pain (“What is my wretched life? Five wasted years almost have passed in Ireland . . . O My God, look down on me”).

These notes show Victorian retreats at their most realistic. The “Waters That Go Softly” of Fr. Rickaby—a classmate and friend of Hopkins—flow not gently but with self-searching and turmoil.

Maurizio Costa, S.J., Pontificia Università Gregoriana, Roma, “Ignacio Iparraguirre, S.J., davanti gli Esercizi Spirituali.”

Tra le diverse impostazioni possibili del tema della relazione, quasi per sintonizzarci sulla costante preoccupazione pratico-pastorale che ha contraddistinto lo studio e la riflessione sugli EESS dello studioso basco del secolo scorso, viene scelta quella di presentare una griglia su cui organizzare il materiale e le linee fondamentali per (oppure: di offrire alcune linee di quella che potrebbe essere l’intelaiatura di) una tesi di dottorato su “Ignazio Iparraguirre e gli Esercizi Spirituali.”

In una prima parte, piuttosto introduttiva, si dovrebbe cercare di ricostruire un profilo della vita di P. Iparraguirre: tuttavia, più che presentare una cronologia anno per anno dei fatti da lui vissuti e delle sue pubblicazioni, esso dovrebbe aiutare a cogliere come gli EESS siano stati per lui un polo aggregante di tutta la sua esistenza, attività e spiritualità e come la sua visione degli EESS si sia sviluppata attraverso varie tappe. Nelle due parti successive, invece, davvero centrali e fondamentali, dovrebbe essere presentato il modo con cui Ignazio Iparraguirre si rapportava agli EESS: da esercitante, da storico e da teologo spirituale nella seconda parte; da pastore, da formatore, da direttore e guida di corsi e da organizzatore della pastorale degli EESS nella Chiesa (soprattutto in Italia), nella terza parte. La relazione si conclude con un breve ed evidentemente generico cenno alle linee di conclusione della tesi dell’ipotetico dottorando.

Schema della relazione

Introduzione

La Prima Parte: Il profilo della vita di I. Iparraguirre

Tutta una vita incentrata sugli EESS ignaziani. Gli EESS polo aggregante degli interessi e delle aspirazioni di un gesuita apostolo e sacerdote.

Tappe dell’itinerario spirituale, conoscitivo e affettivo, della sua visione degli EESS.

Messa a punto e valutazione della bibliografia delle sue pubblicazioni.

La Seconda Parte: La visione degli EESS di I. Iparraguirre. Il suo modo di rapportarsi ad essi:

da esercitante;

da storico;

da teologo spirituale.

La Terza Parte: La Pastorale degli EESS in I. Iparraguirre. Il suo modo di rapportarsi ad essi da sacerdote e da pastore:

Sulla frontiera tra teologia e pastorale: il tema dell’essenziale degli EESS e del loro adattamento e aggiornamento.

I. Iparraguirre formatore dei direttori e delle guide, soprattutto dei giovani gesuiti: Ignatiana e la nascita del CIS (Centrum Ignatianum Spiritualitatis).

I. Iparraguirre direttore e guida sapiente di corsi di EESS.

I. Iparraguirre promotore e organizzatore della pastorale degli EESS. I. Iparraguirre fondatore e vicepresidente della FIES (=Federazione Italiana degli Esercizi Spirituali)

Conclusione.

11:15:13:15 **Problemas actuales cuando se dan los Ejercicios Espirituales**
Contemporary Issues in Giving the Spiritual Exercises

Conferencia de Mesa Redonda Round Table Discussion

Presidencia: **Joseph A. Tetlow, S.J.**, Montserrat Retreat House, Lake Dallas.

Bernard Mendiboure, S.J., Vanves, Paris, “Vers un discernement de vocation responsable.”

Il y a en France de nombreuses manières “d’appliquer” les *Exercices spirituels* en fonction de la durée qu’on y consacre, des personnes, de leur âge etc. Je parlerai des retraites de 5 jours (Initiation aux Exercices) à Manrèse (Clamart, près de Paris) pour tout public, des sessions-retraites de jeunes professionnels à Penboc’h (Bretagne) sur 10 jours, et diverses autres essais d’ “application” (plutôt qu’ adaptation) des *Exercices* pour des jeunes en France à partir en particulier du Réseau Jeunesse ignatien. Mais je présenterai surtout les retraites de “choix de vie” ou d’ élection que nous proposons à des jeunes (ou moins jeunes) dans les centres spirituels ignatien: l’ équipe des accompagnateurs, le profil des retraitants, le déroulement de la retraite, les conditions qui aujourd’hui favorisent ou au contraire rendent plus difficile le processus spirituel en vue d’ une “bonne et saine élection.” Je m’ inspirerai aussi d’ un exposé que j’ ai fait au colloque du Service européen des vocations à Bratislava l’ été dernier: “*Vers un discernement de vocation responsable*” (à paraître dans le bulletin du Service des vocations français).

Pietro Schiavone, S.J., Centrum Ignatianum Spiritualitatis, Napoli. “Esercizi di orientamento vocazionale.”

Dopo avere dato telegrafiche indicazioni sul modo di procedere prima e durante il corso, mi soffermo su un elemento, che, di particolare importanza anche per il dopo Esercizi, dimostra, a mio giudizio, l’ attualità del metodo di Ignazio: la verità e il mistero, su cui si medita e si contempla, incideranno sull’ essere e sull’ agire nella misura in cui, sempre supposta la grazia, si arriverà a esistenza assimilazione della Verità, a convinta adesione e a conseguente impegnata azione.

Più in particolare:

Prima di ammettere al corso richiedo capacità di silenzio biblico e un’ iniziale sensibilità ai movimenti del cuore.

Quando verifico le condizioni, di cui alla 20a annotazione, do gli EE “per intero [.....] secondo lo stesso ordine con cui procedono” [20,1].

Con la costante attenzione a non essere direttivo, ad aiutare a discernere, a proporre l’ angolo di visuale di Ignazio, come appare dalle domande di grazia e dalle meditazioni strutturali.

Curo il coinvolgimento della persona in tutte le sue dimensioni, affettività inclusa.

Evidenzio la necessità della perseveranza nella preghiera, dell’ apertura al tocco dello Spirito, della devozione al Dio di ogni consolazione.

Lungo il cammino tengo presenti gli interventi del magistero, soprattutto degli ultimi decenni.

Augustin Karekezi, S.J., Centre Christus, Kigali. “Le ministère de Exercices dans la perspective de ‘nouvelle évangélisation.’”

Les propos du Père Général constituent un appel et une orientation donnée au ministère des Exercices dans notre Région. Son interpellation rencontre des échos répétés à partir des attentes réelles manifestées dans notre contexte. Nous sommes dans un pays tourmenté par un génocide et blessé par la banalisation du mal. Dans un tel contexte, l'évangélisation sera d'abord un chemin de guérison intérieure et de réconciliation pour redonner sens aux valeurs de communion et de fraternité. Mais ce chemin d'humanité n'a d'issue que s'il est éclairé par la purification des images de Dieu coulées dans le moule de nos attentes. C'est alors que l'on peut accueillir le message de Jésus comme “une bonne nouvelle.”

Au plan de la pratique religieuse, on assiste à un phénomène particulier: celui de la multiplication de groupes de prière et de partage de foi. A l'horizon de ce vaste mouvement, un certain nombre d'éléments majeurs retiennent notre attention: la recherche des guides spirituels et la lecture “subjective” de la Bible. Dans les églises protestantes, cette tendance prend une ampleur plus grande encore qui s'exprime sous forme de sectes étonnantes de vitalité et de prosélytisme militant. C'est du reste l'Eglise catholique qui en fait les frais. La prière, c'est le mot de passe dans ces diverses situations et l'on s'échange des litanies de bénédiction puisées dans le vaste monde de la religion. Il en résulte un oecuménisme indifférencié d'autant plus ambigu qu'il s'inscrit sur un fond de bouleversement social et culturel.

Derrière ce foisonnement religieux se cache indéniablement la soif de Dieu et une demande réelle de spiritualité. Ce constat dressé, nous devons reconnaître qu'il y a aussi beaucoup de confusion qui sont un défi pour notre ministère.

La lettre du Père Général ci-dessus mentionnée nous rappelle à l'exigence de l'écoute pour aider les personnes qui viennent à nous à s'initier à la prière en vue d'une expérience profonde de Dieu: “Il convient de réapprendre l'art de la conversation spirituelle et dans les retraites données, d'être attentifs à conduire les personnes à se centrer sur la prière, à découvrir ou à approfondir la prise de conscience que Dieu les aime et qu'il est présent et à l'œuvre dans leur vie quotidienne.”

Maria Clara Bingemer, Pontificia Universidade, Rio de Janeiro. “Venir en perfección en cualquier estado de vida: los ejercicios espirituales y los laicos.”

Como deben ser presentados los Ejercicios a los cristianos laicos? Esa es la pregunta que se hacen muchos directores de Ejercicios, que no raramente recurren a adaptaciones o sintetizaciones cuando se trata de presentar la experiencia ignaciana en su integralidad a hombres y mujeres que viven en el mundo. Aquí se intentará mostrar, recurriendo al mismo texto autógrafa de los Ejercicios, así como a los Directorios y a algunas cartas de Ignacio que los laicos son destinatarios plenos de la experiencia de los Ejercicios en todo su rigor y autenticidad. Se intentará demostrar igualmente que Ignacio no distinguía, en su trabajo apostólico de “ayudar a las almas,” vida laical de otro tipo de vida, sino que visaba a la vida cristiana en su radicalidad. Se intentará, finalmente, sacar algunas conclusiones de lo afirmado para la práctica de los Ejercicios hoy día, y para la orientación de la reciente Congregación General 34 sobre la colaboración entre jesuitas y laicos.

15:30-17:15

Las Anotaciones 18 y 19
The 18th and 19th Annotations

Conferencia de Mesa Redonda Round Table Discussion

Paul Nicholson, S.J., Manresa House, Birmingham, “The 18th and 19th Annotations: Questions from Praxis.”

This presentation looks at three practical questions that have arisen from the author’s experience of offering 18th and 19th Annotation applications of the Spiritual Exercises in different settings over the last 20 years:

1. Are the 19th Annotation Exercises always a “second-best” to the 20th? Our tradition frequently views the 20th Annotation as the “full” Exercises, and anything else as somehow less good. Yet the 19th Annotation integrates prayer and the experience of daily living in a powerful way that any enclosed retreat finds it hard to match.
2. What is the contemporary equivalent of the 18th Annotation in practice? In the UK and Ireland, established “Weeks of Guided Prayer” are now being supplemented by a range of more short-term retreats and experiences of led reflection in an attempt to meet the needs of a broader range of people.
3. Should the 18th Annotation Exercises restrict themselves to First Week material? Annotation 18 instructs the director not to go beyond the exercises of the First Week with those being guided in this way. The examples of material it offers focus largely on sin and repentance. Is this still the best way of approaching those with less ability, or time, or interest?

Rodrigo Mejía, S.J., Centro Galilee, Addis Ababa, “El retiro de ocho días a la luz de la anotación 18 de los Ejercicios de San Ignacio.”

San Ignacio previó formas diferentes de presentar los Ejercicios, ya sea concentrados únicamente en la primera semana o también “en la vida corriente” (Anotación 19) pero no concibió que se diera el conjunto de los Ejercicios de manera condensada en ocho días. Sin embargo, algunos años después de su muerte, en 1588, es San Pedro Canisio quien toma la iniciativa de los retiros reducidos de 5 a 7 días en los cuales el contenido no se limita a la primera semana.

La práctica de los ejercicios de ocho días no es algo nuevo; podemos encontrar ya en los primeros Directorios referencias explícitas a retiros de ocho, de diez días, de diez a doce días, de quince días y más. Es claro que todo el material de los Ejercicios no se puede dar en ocho días, pero por otra parte sería falso el presuponer que por ser menor la duración los retiros de ocho días no son auténticos Ejercicios Espirituales.

Es claro que no todo retiro anual de ocho días tiene que ser necesariamente fiel a los Ejercicios Espirituales de San Ignacio. Pero si queremos ser fieles a ellos, ¿cómo presentar el contenido y el dinamismo pedagógico propio de los Ejercicios en ocho días? ¿Qué experiencias se han hecho este campo en los últimos años en la Compañía? Tal es el objetivo de nuestras reflexiones.

Timothy Muldoon, Boston College, “Meditations on the 18th Annotation in a Consumer Society.”

The religious milieu of North America and much of Europe today involves a growing body of educated laity whose experiences of faith are influenced by late capitalism. Many conceive of faith itself as a good to be pursued alongside any number of other goods. Consequently, a market-driven model of spiritual growth has emerged: one “acquires” spiritual benefits only to the extent that one perceives them as valuable. The individual self—sometimes influenced by social organizations like the Church, but often times not significantly—has become the locus of spiritual authority.

In such a context, the role of the director of the Spiritual Exercises ought to be to help the exercitant to come to an appropriation of the First Principle and Foundation. In essence, the challenge before the exercitant is to move from a dependence on the self to a dependence on a loving God who has created the individual for some greater end that the individual herself must discern.

The director can encourage this movement by helping the exercitant to learn the practice of the general Examen, and to focus her attention on the theological import of the First Principle and Foundation: i.e. that my growth as a human being is determined by the end for which I am created.

Wilhelm Lambert, S.J., Michaelskirche, München, “Experiences and new chances regarding annotations 18/19 (Spiritual Exercises) A pastoral success.”

In Germany the annotations 18 and 19 are being realized in the style of “Spiritual Exercises in daily life.” During the last 15 years this kind of Exercises have nearly developed into a “pastoral hit” or a spiritual movement. Ten-thousands of people—Catholic and also Protestant Christians—in hundred of parishes participate in these spiritual courses. Normally these exercises last four weeks and are being held especially before Christmas and Easter.

New Chances by Means of Modifications

It is possible to offer “Spiritual Exercises in daily life” for youths, elder people, married couples etc. for special groups in pastoral work: people in charge of some responsibility; those who are supposed to prepare children for Holy Communion or Confirmation etc.

New Chances by Catechetical “Exercises in Daily Life”

It is possible to offer “Spiritual Exercises in daily life” including different catechetical subjects: the key-words of Faith; the Ten Commandments; the Seven Sacraments etc.

A New Idea: Spiritual Exercises for a Christian Lifestyle

There is much complaint that there are no more Christian families, Christian schools, any Christian “milieu” etc. To a great extent this is true. How we are to encounter this situation?

We may offer “Spiritual Exercises for a Christian Lifestyle.” The method could be similar to that of “Spiritual Exercises in Daily Life,” but focusing more on specific themes of life: How to communicate, how to make a good decision, how to structure one’s day—always following the teaching of the gospel.

To some extent this kind of courses could be realized like the “Spiritual Exercises in Daily Life,” but they ought to go on at least for two months, and the part of practical “Exercises” and helpful instructions have to be more extensive. Many people have already welcomed this “idea” and are asking for models and concrete support. At any rate, this course would be in the line of Ignatian spirituality, for Ignatius always had the desire to attain life-changing and Christian life-style.

17:45

Misa Mass

R.P. Mark Rotsaert, S.J., President, European Conference, Brussels. Celebrante principal (en français).

18:45-20:00

Francisco Javier, S.I.: Ejercicios y Misión
Francis Xavier, S.J.: Exercises and Mission

Presidencia: **Paul Begheyn, S.J.**, Netherlands Institute of Jesuit Studies, Amsterdam.

Délio de Mendonça, S.J., Xavier Centre of Historical Research, Goa, “The Relevance of Francis Xavier to a Pluralist Society.”

We may know everything about Francis Xavier but not things from the Oriental pluralist point of view. Pluralist India must have stories of her own to recount. Anyone schooled in Indian worldview may not find it difficult to reconfigure Xavier, despite all his cultural prejudices and deficiencies, for relevance to its context.

The Indian mind is talented to go beyond cultural limitations and knows how to draw spiritual profit from life situations. Indian mind is capable of absorbing the best of cultures and its pluralism makes it natural for Indians to experience God in everything holy which helps them venerate holy men and women with ease. This explains why “gentile” India recognized Xavier’s sanctity even before the institutional Church put him on the altar.

Many non-Christians are drawn to him because miracles have been reported by people of different faiths. Interestingly devotion to a Catholic Saint has flourished in a nation where the vast majority are not Christians. Hindus would not have any difficulty to pay homage to a Christian saint. It is this pluralistic ambience that provides a more solemn mystic to the personality of Xavier. By attracting people from different faith-backgrounds he helps fill the gaps created by religions.

Philippe Lécrivain, S.J., Centre Sèvres, Paris, “Saint François Xavier, un homme de désir et de discernement. Une lecture de ses lettres à partir des Exercices.”

Le 3 décembre 1552, François s’éteint sur l’île de Sancian. L’aube se lève sur le pays tant désiré mais, dans sa main, brûle encore cette chandelle qu’un jeune Chinois, y avait placé Quand l’événement est connu à Rome, Polanco écrit: “Il est mort, à l’imitation du Christ, tel un grain de blé jeté à l’entrée de la Chine.” Cette sobriété se mua bientôt en légende. Mais laissant cela, nous chercherons à évoquer d’une manière plus simple l’itinéraire même de François tel qu’on peut le percevoir dans ses lettres. Nous nous en tiendrons à ses trois moments les plus importants, c’est-à-dire quand François quitte l’Inde pour les Moluques, le Japon et la Chine. Ces trois départs se comprennent certes à la lumière des expériences parisienne et romaine, mais ils nous introduisent aussi à d’autres profondeurs. Le premier marque une rupture décisive faite à la manière de la méditation du Règne, le second est celui d’un grand combat et d’une “saine et bonne élection,” quant au troisième, il est l’occasion d’une ultime offrande, celle de l’*ad amorem*.

20:00-21:00

Cena Supper

Miércoles 23 Agosto
Wednesday 23 August

Excursión opcional a Javier Optional Trip to Javier
Los que se queden en Loyola, tienen el día libre. Those remaining at Loyola have the day to themselves.

9:00 **Salida para Javier Departure for Javier**
12:00 **Misa en Javier Mass at Javier**

R.P. Ricardo José Sada Aldaz, S.J., Superior, y R.P. Antonio Falces Remírez, S.J., Parroco de Javier, celebrantes (en español).

14:00 **Comida Dinner**

15:30 **Visita del Castillo Tour of the Castle**

17:00 **Regreso de Javier Departure from Javier**

20:00-21:00 **Cena Supper**



Jueves 24 Agosto
Thursday 24 August

9:00-10:45 **Consecuencias psicoplógicas y sociales de los Ejercicios**
Psychological and Social Consequences of the Spiritual Exercises

Presidencia: **David L. Fleming, S.J.**, *Review for Religious*, St. Louis.

Pierre-Antoine Fabre, École des Hautes Études en Sciences Sociales, Paris, “La décision de partir comme accomplissement des Exercices? Une lecture des *Indipetae*.”

Les milliers de lettres adressées par les jésuites au généraux de la Compagnie pour leur “demander les Indes” constituent une extraordinaire démonstration de la pénétration des techniques ignatiennes du discernement spirituel dans l’institution jésuite, mais une démonstration à ce point frappante qu’elle nous conduit à la question suivante: le cheminement de l’élection est-il le moyen d’un discernement du “désir des Indes” comme bon désir, ou bien la demande du départ vers les terres lointaines est-elle le moyen d’une épreuve de la vocation religieuse, dans une sorte de renouvellement du voeu d’être jésuite personnellement adressée au général par les membres de l’Ordre? La demande des Indes est-elle une technique de gouvernement des âmes? L’étude méthodique, entreprise par le Groupe de recherches sur les missions religieuses modernes (Ecole des hautes études en sciences sociales, Paris), de l’ensemble des lettres produites sous le généralat de Claudio Acquaviva (1581-1615), permet d’ouvrir cette interrogation.

11:15-13:15 **Pedro Fabro, S.I.: Un Corazón en Llamas**
Peter Faber, S.J.: A Heart on Fire

Paul Begheyn, S.J., Netherlands Institute of Jesuit Studies, Amsterdam, “Pierre Favre as Director of the Spiritual Exercises: The Case of Peter Canisius.”

In April 1543 Pierre Favre, then living in Mainz, directed the Spiritual Exercises of the student Peter Canisius (1521-1597) from Nijmegen. It resulted in Canisius entering the Society of Jesus on 8 May 1543, being the first Dutch Jesuit. From an early age he felt that one day he would enter a “new brotherhood of priests.” The Ignatian spirituality presented by Favre turned out to be the realization of Canisius’ religious desires. Canisius called the Spiritual Exercises his second birth and Favre his second father. He has left impressions from this thirty day retreat in several autobiographical documents from 1543 until the end of his life: letters, diary entries and spiritual testament. Favre also wrote down his impressions about the 21 year old student. Canisius adopted several of Favre’s models of prayer, e.g. intercessions, and pastoral methods, e.g. entering into dialogue with religious dissidents and opponents. After the early death of Favre Canisius became his successor as “apostle of Germany.” Pierre Favre’s main apostolate can be characterized as spiritual direction. Canisius’ forte was the organization of a network of colleges that formed “agents of change,” and supporting and steering the Catholic leadership in Europe. Both drew from a powerful mystical undercurrent.

Joseph W. Koterski, S.J., Fordham University, New York, “Pierre Favre on Reform: Personal and Ecclesial.”

This paper will consider Pierre Favre’s notion of reform, personal, moral, and spiritual. By a review of pertinent passages from the *Memoriale* and from his letters, we will consider his understanding of the cultural problems that he faced in his work and his sense of the importance of encouraging reform of life as crucial to the evangelization of that culture. In particular, we will focus on Favre’s 1546 letter to Ignatius of Loyola, in which he contrasts the strategy that he has employed in Europe with what he understood as the evangelical strategies of Xavier in the East. The fruitfulness of his method in his times will provide opportunities to draw some fruit for efforts at evangelization through the encouragement of personal reform in our own day.

Louis-Martin Cloutier, S.J., Regis College, Toronto and Gesu Church, Montreal, “La croix de Pierre Favre.”

À ceci nous avons connu l’Amour: celui-là a donné sa vie pour nous. Et nous devons donner notre vie pour nos frères (1 Jn 3, 16). Ici, l’amour de Dieu est placé sous le signe de la croix. Notre communication veut montrer que Pierre Favre a participé au mystère de la croix. Mais, plus précisément, nous voulons montrer que l’amour de Dieu sur la croix éveilla si bien l’amour chez lui qu’il donna, en retour, sa vie pour ses frères. Les paroles de l’apôtre Jean seront la voie que nous suivrons. Ainsi, nous verrons comment il comprenait la croix de Jésus (celui qui a donné sa vie pour nous), puis nous verrons comment il a vécu sa propre croix (en donnant sa vie pour ses frères). Il trouva la paix dans les proportions où il compatit à la mort de Jésus sur la croix et où il accepta de mourir sur sa propre croix. Toi, tu as souhaité la déposition de croix avant la mort; mais le Christ est mort sur sa croix. Pourquoi donc hésiter encore à mourir sur ta propre croix? (*Mémorial*, 26 mars 1543).

13:30-15:30

Comida y Descanso Dinner and Repose

15:30-17:15 **Inflamar a los demás: Influjo de los Ejercicios en la sociedad y en la cultura
Inflaming Others: The Influence of the Exercises on Society and Culture**

Presidencia: **Edward Mercieca, S.J.**, Secretarius ad promovendam Spiritualitatem Ignatianam, Roma.

Chris Lowney, New York, “Heroic Leadership: What 21st Century Leaders Can Learn from 16th Century Jesuits?”

This talk examines the Spiritual Exercises as a superior leadership development tool. Good leaders know their strengths and weaknesses, establish ambitious goals, and passionately commit their energies to achieving those goals: the Exercises deliver exactly these core leadership characteristics. But the Exercises also offer leadership tools that the corporate world has not yet replicated: the Examen, for example, is a model tool for daily updating; and the “indifference” meditations can help executives to steer clear of the ethical scandals that have afflicted so many companies.

David Coghlan, S.J., University of Dublin, “Developing a Spirituality of Action: Lessons from the Field of Action Research.”

As the name suggests, action research is an approach to research which aims at both taking action and creating knowledge or theory about that action. The outcomes are both an action and a knowledge outcome, unlike traditional research approaches which aim at creating knowledge only. As a Jesuit, formed by the Exercises and as an academic working in the field of action research I see several areas of convergence. In this paper I select four elements of action research which have direct correlations to elements in the Exercises. I discuss each one in turn and then link them to the Exercises. These elements are:

1. Cycles of action and reflection
2. An extended epistemology
3. Four territories of experience
4. Three voices or modes of inquiry and practice

I argue that there are striking convergences between the practices of action research and the dynamics of the Exercises and that action research, as a transformational approach to social science, is inclusive of the knowledge born of grace and of religious faith. A broader aim is to build a foundation for an Ignatian approach to social science.

Carlos Rafael Cabarrús Pellecer, S.J., Universidad Landívar, Guatemala, “El ‘Magis’ como impulso para que la humanidad pueda vivir.”

Muchas veces se confunde el magis ignaciano con “excelencia” simplemente o con “calidad total” de las actuales empresas. Uno puede quedarse en las traducciones descontextuadas de “lo más,” de “lo mejor.”

En el *magis* hay un ingrediente fundamental que es la gracia por la cual la persona es colocada en el seguimiento de Jesús para hacer obras como las que hiciera el mismo Jesús y aun mayores.

Esta experiencia del *magis* tiene en los Ejercicios Espirituales su cuna, fruto especialmente de la tercera manera de “amistad” (humildad), ahí se da una evolución de las dos banderas donde se había pedido ser puesto en el seguimiento, para pasar—ya apasionado por la seducción de Jesús y de su reinado—por principio amoroso, a colocarse en lugares donde se encuentra hoy sufriendo; padeciendo en la humanidad. Esto para dar vida abundante.

Ese *magis* es el que, en el caso de la Compañía, lleva al profundo sentido de Misión, que es encargarse, como cuerpo, del bien de las mayorías, atendiéndolo todo de manera estructural, con la mayor eficacia, al modo de Jesús, “porque sufre mucho en la vida de los pobres que son su gloria” (*Cartas* 354-359).

17:45

Misa Mass

RP Délio de Mendonça, S.J., Xavier Centre of Historical Research, Goa, Celebrante principal (in English).

18:45-20:00 **Trabajo en grupos (opcional) Group Discussion (optional)**

20:00-21:00

Cena Supper

Viernes 25 Agosto
Friday 25 August

9:00-10:45

Los Ejercicios en el mundo moderno
The Exercises in the Modern World

Presidencia: **José Antonio García Rodríguez, S.J.**, *Manresa*, Centro Loyola, Madrid.

William Reiser, S.J., College of the Holy Cross, Worcester (Mass.), “The Christological Parameters of the Spiritual Exercises.”

As inter-religious dialogue moves further along, an important consideration for theology is what makes Christian religious experience distinctive. Central to Christian experience is the gospel narrative of Jesus, since that narrative imprints a pattern on how Christians think about and relate to the mystery of God.

Few people today would deny that the world’s religions have something to learn from one another. While no one would argue that the mystery of God is revealed the same way in each religion, some might be tempted to think that the mystery of God in each religion is “substantially” the same but only “accidentally” different—a form of thinking that essentially relativizes the religions. To suggest that the mystery of God exists as some absolute truth which each of the world’s religions approximates in more or less adequate fashion is both poor theology and bad epistemology.

Can the Spiritual Exercises be given to people who are not Christian? Granted that there have been many adaptations of the Exercises in order to accommodate diverse backgrounds and spiritual needs, one has to ask whether the Exercises’ singular focus on the mystery of God in Christ can be bracketed, even in adaptations of the meditative strategy of the First Week, or to what extent, for example, the rules for discernment can be lifted from their evangelical matrix.

The Spiritual Exercises can make a fruitful contribution to inter-religious dialogue because, being so rooted in the gospels, the Exercises draw attention to the spiritual determinants that make knowing God in Christ distinctive. The Exercises represent Ignatius’ discovery of the foundational experiences that lie behind Matthew 11:27.

11:15-13:15

Intra Ecclesiam

Sylvie Robert, Aux., Centre Sèvres, Paris, “Le discernement des esprits, chemin d’une connaissance originale de Dieu.”

Dispositif-clef des Exercices, les règles de discernement ont une manière originale d’articuler le travail de l’intelligence aux mouvements qui affectent la personne qui s’exerce. Dans un contexte où, d’une part, la distinction entre théologie et spiritualité, fortement prégnante et conflictuelle à l’époque d’Ignace, est en voie de réévaluation, et, d’autre part, on constate un engouement pour un “spirituel” d’autant plus flou qu’il a de succès, ces règles peuvent être d’un apport très précieux, à condition de ne pas être interprétées de manière réductrice comme l’instrument pur et simple d’une hygiène de vie. Leur caractère profondément théologal, l’appel qu’elles font à l’intelligence et la manière dont elles construisent la communion ecclésiale donnent une assise à la vie spirituelle et permettent de découvrir le chemin d’une connaissance

spirituelle de Dieu. Ainsi se trouve ouvert un chemin pour situer de manière renouvelée et féconde l'approche de Dieu par l'expérience spirituelle et par le travail théologique.

Santiago Madrigal, S.J., Universidad Pontificia Comillas, Madrid, “Las reglas ‘para sentire cum ecclesia’: un pequeño compendio de eclesiología ignaciana.”

Las llamadas “Reglas para sentir con la Iglesia” son expresión de una auténtica pasión por todo lo que es eclesial. En un estudio reciente (2001), el historiador protestante G. Maron afirmaba que S. Ignacio no nos ha legado un tratado sobre la Iglesia, pero dicho cuerpo de reglas, el último documento del libro de los Ejercicios, constituye “un pequeño compendio de eclesiología ignaciana.” La teología actual distingue entre eclesiología explícita y eclesiología implícita en los textos evangélicos. De forma análoga, hay que rastrear e identificar junto a la eclesiología expresa sedimentada en las “reglas para el sentido verdadero en la Iglesia militante” (EE 352-370), la eclesiología implícita que informa y configura la experiencia espiritual de los Ejercicios, tal y como sugiere el pasaje que habla de “hacer elección dentro de la santa madre Iglesia hierárquica” (EE 170). La Iglesia es uno de esos dones, “que desciende de arriba” (EE 237), la esposa de Cristo, regida y animada por el Espíritu del Señor Resucitado. Una interpretación de los contenidos de esas famosas Reglas, situadas en su contexto histórico y teológico, nos permitirá decidir acerca de lo que queda o no queda de ellas.

Stefan Kiechle, S.J., Noviziat, Rupert-Mayer-Haus, Nürnberg, “Trois temps dans l'élection’—comme l'Esprit se communique à l'âme diversement.”

Au premier regard, les trois *temps* d'élection (EE 175–178) sont plutôt trois *modes* d'élection. Il semble falloir qu'on fasse un choix entre les trois, mais St. Ignace n'en parle pas. En fait, c'est l'Esprit qui nous accorde l'un ou l'autre, dans sa manière et dans son temps. Le premier mode relève de la grâce pur; il est donné ou non. Les deux autres sont plutôt à saisir. Si l'intuition immédiate et le discernement des “motions” ne donnent pas de la lumière pour élire—le temps est “tranquille”—il faut travailler par la la raison. Souvent l'élection joue entre le deuxième et le troisième mode, et les deux se soutiennent et se confirment l'un l'autre. Cependant ils cherchent à obtenir cette attirance directe de la volonté qui donne une clarté “sans douter ni pouvoir douter,” c'est à dire le premier mode. L'Esprit se communique à des modes diverses, en mettant enjeu toutes les facultés humaines. Souvent il parcourt les modes l'un après l'autre et les modes redeviennent des *temps* d'élection.

13:30-15:30 **Comida y Descanso Dinner and Repose**

15:30-17:15 *Extra Ecclesiam*

Presidencia: **James F.X. Pratt, S.J.**, Institutum Historicum Societatis Iesu, Roma.

Hoan Ribera, S.J., Sophia University, Tokyo, “Del deseo a la indiferencia: el camino Ignaciano y el camino del Budismo zen.”

Los ejercicios ignacianos parecen moverse entre la imagen y la palabra. Imágenes que aparecen en las diversas composiciones de lugar y palabras que se convierten en peticiones insistentes y variadas a través de las diversas meditaciones. A primera vista nada más distinto de la imagen que el mundo occidental se ha creado del silencio Budista. Y sin embargo los

ejercicios de Ignacio se abren con un Principio y Fundamento en el que no se presentan ni imágenes ni peticiones sino simplemente “hechos” y se cierran con una Contemplación para alcanzar amor en la que, si bien es verdad que existe una composición de lugar y una petición, la palabra ha pasado de ser deseo a ser exclamación amorosa. Lo cual parece sugerir que el deseo se ha convertido ahora en adoración amorosa del Dios que nos abraza en cada momento y la palabra ha dejado de ser humana para convertirse en interpelación cósmica. Es probablemente este camino ignaciano el que de hecho encuentra eco en el alma japonesa. Y es la realidad del “camino” la que puede servir de puente entre el mundo ignaciano y el mundo budista. Porque los Ejercicios ignacianos no son otra cosa que un camino para descubrir a Dios, el Padre de Jesús, en nuestra vida diaria, y la meditación Zen no es otra cosa que un camino para descubrir la presencia de Buda (el Iluminado) en esa misma vida diaria. Si el camino ignaciano se puede describir como la vía del deseo a la indiferencia el camino del budismo zen también se podría describir como la vía que lleva del apego a la aceptación gozosa de todo.

Margaret Silf, Crewe, “Ignatian Wisdom for Protestants, Pagans, and Post-Modern Pilgrims.”

We live in “interesting times”—times of great anxiety as old certainties crumble—but also times of enormous potential for the human family to grow closer to God’s Dream. Where is this dream leading us 500 years after Ignatius? What questions are people really asking?

Experience among searchers of all Christian traditions, and none, suggest that they are looking for solid ground on which to base their lives, for wisdom to help them in their myriad daily choices, and for a sense of purpose and a vision that is bigger than all the boxes. They are longing for the elusive “more.”

These things should sound familiar! They are at the heart of the Spiritual Exercises.

Given with sensitivity, flexibility and imagination, the Exercises can be a key component, and essential spiritual toolkit for pilgrims of all persuasions to embrace the challenge that Jesus models and empowers—to become fully and truly human. They are practical, they are visionary. They have grown, not diminished with time. They can even be made user-friendly!

The need is urgent, in a fragmented and polarised world. The power of the Exercises may be bigger than you dare to dream.

Javier Melloni, S.J., Instituto de Teología Fundamental de Sant Cugat de Vallés, Barcelona, “La perspectiva personalista de los ejercicios y las tradiciones transpersonales orientales.”

Asistimos a una búsqueda de espiritualidad y de interioridad entre nuestros contemporáneos. La pluralidad intercultural e interreligiosa de nuestros días hace que muchos de ellos estén acudiendo a las tradiciones de Oriente. No se trata únicamente de una moda, sino de una ampliación de referentes que ya no se identifican con un único modelo. Los Ejercicios Espirituales están muy vinculados a la matriz cristiana, y más concretamente, a la tradición católica. Lo que cabe hoy preguntarse es si estamos ante caminos divergentes o complementarios, si hay posibilidad alguna de intercambio y con qué criterios recomendar a las personas que acompañamos la conveniencia de uno u otros caminos. La cuestión no es nada banal, ya que detrás de toda práctica espiritual hay una concepción de Dios y del ser humano, según el dicho clásico *Lex orandi, lex credendi*. Nuestra intención es ofrecer elementos de comprensión de lo que subyace tras cada práctica o camino espiritual, así como ofrecer criterios de discernimiento para una reflexión que desborda el marco de la espiritualidad y que se adentra en la teología del pluralismo religioso.

17:45

Misa Mass**RP Augustin Karekezi, S.J.**, Centre Christus, Kigali, Celebrante principal (en français).18:45-20:00 **Trabajo en grupos (opcional) Group Discussion (optional)**

20:00-21:00

Cena Supper

21:30

Nuevas publicaciones New Publications**José García de Castro, S.J.**, Universidad Pontificia Comillas, Madrid, “Lenguaje, experiencia, acción: Un *Diccionario de Espiritualidad Ignaciana*.”

Sábado 26 Agosto
Saturday 26 August

9:00

**Observaciones finales: De los *Ejercicios* a las *Constituciones*
Final Observations: From the *Exercises* to the *Constitutions*****Janós Lukács, S.J.**, Provincial, Budapest.**J. Peter Schineller, S.J.**, Loyola Jesuit College, Abuja, Nigeria.

13:00

Misa de clausura Closing Mass**R.P. Peter-Hans Kolvenbach, S.J.**, General de la Compañía de Jesús, Celebrante principal.

