

LA CONSTRUCCIÓN DE LA ESPIRITUALIDAD IGNACIANA



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

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Introduction

John W. O'Malley, a Jesuit and well-known historian, and Timothy W. O'Brien, who is pursuing a Ph. D. in history at Johns Hopkins University, have recently made a claim regarding spirituality. O'Malley and O'Brien have asserted that spirituality, and therefore Ignatian spirituality, is *constructed*.¹ John O'Malley had already made claims about the historical division of Catholicism (*Early Modern Catholicism*)² and about the Jesuits' yet-to-be-defined mission (*civic mission*, which he calls the "fifth Jesuit mission")³. That a spirituality may be constructed is probably not a new claim about spirituality.⁴ Such an

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¹ JOHN W. O'MALLEY and TIMOTHY W. O'BRIEN. "The Twentieth-Century Construction of Ignatian Spirituality: A Sketch," *Studies in the Spirituality of Jesuits* 51, n. 3 (2020) : 1-40.

² JOHN W. O'MALLEY. *Trent and all that : renaming Catholicism in the early modern era*. Cambridge, Mass.: Harvard University Press, 2000.

³ JOHN. W. O'MALLEY. "Five Missions of the Jesuit Charism: Content and Method." *Studies in the Spirituality of Jesuits* 38, n.º. 4 (2006): 1-33.

⁴ See, for example, Philip SHELDRAKE. "Constructing spirituality." *Religion & Theology* 23, n.º. 1-2 (2016): 15-34; BRAD STODDARD. "Constructing Spirituality in the Cognitive Science of Religion". *Method & Theory in the Study of Religion*. 22, no. 3 (2010): 267-298; KRISTINA K. GROOVER. *Things of the Spirit: Women Writers Constructing Spirituality*. Notre Dame, Ind: University of Notre Dame Press, 2004.

assertion is quite unusual in the literature considering Ignatian spirituality, however. Indeed, until quite recently, theologians as well as ordinary Christians used to understand spirituality as a grace bestowed and as something elusive rather than something quantifiable and achieved by human effort. By the end of these pages, though, I hope that you would think of spirituality not only as constructed, but also as built and edified.

Before I return to this question, bear with me for a while and try to answer these questions: Has the next-door neighbor ever been an « alien »? Could you ever come across « semaphores » out in the countryside? Should I take offense if the moderator of a round table on pastoral theology calls me « correlator »?

As a matter of fact, *alien*, *semaphore* and *correlator* are all words with a history of their own. We come to know them at one particular point of their unique trajectories of meaning, after generations of usage, as the subsequent communities of users pass them on to the next. For example, « alien » is the shortened form of the Latin *alienus* (namely « the stranger, the foreigner », a person whose origin is far from our own homeland). Long before anyone set foot on the moon or began to fear that extraterrestrial forms of life might pay us a visit, many Americans were first or second generation “aliens”. They came from Germany, Ireland, Italy, etc. Next-door neighbors happened to be literal aliens.

Similarly, semaphore, is a less frequently used name for a traffic light. Yet long before any electric company could supply the energy for red, amber, and green lights, semaphore was a technical term for insects whose bodies generate light, which they use for communicating with their own kind. Out in the countryside at night, fireflies are a good example of semaphores.

I was appointed as a correlator at an academic conference last February. The organizers explained that after the keynote speaker finishes reading the paper, the correlator—usually a local faculty member—has the task of engaging the guest speaker in a conversation that all the attendees overhear. If done correctly, the conversation helps students to orient themselves more quickly than might otherwise be the case to the major issues at play in the presentation. The word has its origin in mediaeval academic exercises (*disputations*) in which a *correlator* was a figure of secondary importance. As such, *correlator* is an expression not often used, not even in ecclesiastical circles, not any longer. Yet, Wikipedia counts on an altogether contemporary usage of *correlator*. It defines correlators as devices mostly used in optics, radio emissions and plumbing, which are able to compare two kinds of signals, to receive radio waves, or to detect undesired leaks.⁵

Generations of speakers are constantly adding, recycling, or reimagining contemporary uses, nuances, or alternative meanings for already existing words. Very much like alien, semaphore and correlator, « spirituality » is a word that is quickly evolving in our own day. Spirituality is no longer used in exactly the same way it was just a few years ago. The population interested in using this word and the very notion of *spirituality* itself

⁵ The web hosts numbers of sites, where we can learn about the transformation of words: for example <https://ideas.ted.com/20-words-that-once-meant-something-very-different/> (consulted on 2020.09.16).

have been undergoing a rapid transformation process: from male religious clergy to a large array of researchers, then to all kinds of professionals and now to all kinds of people in none of those categories. Although this process might have begun long ago, it has accelerated in the last forty years. As time passes, one may choose to insist on a “classical” understanding of the term, or one might seek some kind of an update of it.

It is over hundred years ago that a group of Dominican theologians published the first issue of *La vie spirituelle* (Paris, 1919-1945). For a number of years before that, however, Dominicans, Franciscans, Capuchins, Benedictines, Augustinians and Carmelite, had already been publishing their own series of foundational documents in journals titled *analecta*.⁶ The issues of these journals disseminated studies and reflections on passages selected from the treasury of spiritual resources that were dear to each religious congregation. The *analecta* made those sources more widely available to students and scholars through contemporary transcriptions and eventual translations. Before William James published *The Varieties of Religious Experience*, therefore, these journals had already undertaken the task of compiling evidence that demonstrated how different from one another, in fact, their traditions actually were.

For those religious congregations, spirituality was clearly a matter of identity. For each religious congregation, the retrieval of original source material, the publication of historical documents, and the articulation of historical contexts helped promote a sense of *sprit de corps* within each congregation. Research as well as dialogue among scholars enriched the awareness of each congregation’s tradition and strengthened a sense of each member’s identity within that tradition. Individuals as well as their congregations realized a deeper sense of identity that provided a sense of pride and enabled them to claim their own spirituality within a spiritual family. By the middle of the 20th century, diocesan clergy were discussing their own spirituality, and just a few years later, the Second Vatican Council would refer to lay spirituality, a kind of spirituality that lay movements already exemplified.

New approaches to spirituality

A century after *analecta*, *Annales* and *studia* were in fashion, a very different set of publications began appearing. A new generation of journals converged on spirituality, but from an array of overall different venues. The search engine, Web of Science, lists the titles of articles that appear in at least 15 English language journals referring to spirituality. Editorial boards have conceived these journals for the last twenty years as instruments to give an impulse to and disseminate the study of spirituality. A few of these journals represent the distinctive development of an already existing publication to the specific study of spirituality. All these publications meet high academic quality

⁶ *Analecta Ordinis Fratrum Minorum Cappuccinorum*, 1884 ; *Miscellanea Francescana*, 1886 ; *Analecta Ordinis Praedicatorum*, 1893 ; *Annales Ordinis Sancti Benedicti*, 1893 ; *Revue Augustinienne*, 1902 ; *Studi francescani*, 1903 ; *Carmelus*, 1906 ; *Estudios franciscanos*, 1907 ; *Études carmelitaines*, 1911, etc.

standards through accreditation by the Web of Science. Some approach spirituality as an interdisciplinary field of research.⁷ Most of them approach research in spirituality from the viewpoint of particular methodologies, each according to the standards of a particular discipline. Among those disciplines and sciences showing a greater interest in spirituality are psychology and counseling,⁸ in particular, the spirituality of children and the elderly,⁹ sociology and Religion studies,¹⁰ or health-related professions,¹¹ social work, and the management of human resources.¹²

In each discipline, field of study, or science, scholars have also been generating appropriate handbooks for graduates and professionals. Among them, business and management are prominent.¹³ A most recent example is the one edited by Dhiman Satinder and Joanna Crossman.¹⁴ An example from psychology studies is Lisa J. Miller's,¹⁵ but the most impressive one is the two volume *APA Handbook of Psychology, Religion and Spirituality*. Kenneth Pargament and dozens of scholars produced the state of the art book for spirituality within that discipline.¹⁶ Other sciences interested in spirituality include social work,¹⁷ coaching,¹⁸ education¹⁹ and the study of death and dying,²⁰ to name but a few.

⁷ *Journal for the Study of Spirituality* (United Kingdom, 2015-); *Spirituality studies* (Slovakia, 2015-); *Spiritus* (Johns Hopkins University Press, 2009-); *Studies in Spirituality* (Nijmegen, 1990-).

⁸ *Psychology of Religion and Spirituality*, (Washington: American Association of Psychology, 2009-) : *Counseling and Spirituality* (Canada, 2010-).

⁹ *International journal of Children's spirituality* (UK, 1996-) ; *Journal of spirituality, religion & aging* (Routledge, 2004-) ; *Studies in Formative spirituality* (Pittsburg: Duquesne University, 1980-1993).

¹⁰ *Implicit Religion* (Leibniz University, 2017-) ; *The International Journal of Religion and Spirituality in Society* (Champaign, IL : Common Ground Publishing, 2016-).

¹¹ *Journal of Spirituality in Mental Health* (Taylor & Francis, 2006-) ; *Spirituality in Clinical Practice*, (Washington DC, 2013-).

¹² *Journal of Religion & Spirituality in Social Work* (Binghamton, NY : Haworth Press, 2003-) ; *Journal of Management, Spirituality and Religion* (Routledge, Taylor & Francis Group, 2009-).

¹³ JUDI NEAL. *Handbook of faith and spirituality in the workplace : emerging research and practice*. New York: Springer, 2013; ROBERT A. GIACALONE and CAROLE L. JURKIEWICZ. *Handbook of workplace spirituality and organizational performance*. Armonk, N.Y.: M.E. Sharpe, 2010.

¹⁴ *The Palgrave handbook of workplace spirituality and fulfillment*. Ed. SATINDER DHIMAN and JOANNA CROSSMAN. New York, NY: Springer Berlin Heidelberg, 2018.

¹⁵ LISA J. MILLER. *The Oxford handbook of psychology and spirituality*. Oxford library of psychology Series. Oxford ; New York: Oxford University Press, 2012.

¹⁶ KENNETH I. PARGAMENT. *APA handbook of psychology, religion, and spirituality*. 2 vols. Series APA handbooks in psychology. Washington, D.C.: American Psychological Association, 2013.

¹⁷ *Handbook of religion and spirituality in social work practice and research*. Ed. SANA LOUE. New York, NY: Springer Berlin Heidelberg, 2017; BETH R. CRISP. *The Routledge handbook of religion, spirituality and social work*. London ; New York: Routledge, Taylor & Francis Group, 2017.

¹⁸ P. HYSON. *Coaching with meaning and spirituality*. Series Essential coaching skills and knowledge. London - New York: Routledge - Taylor & Francis, 2013.

¹⁹ Another impressive two volume and twelve hundred-page manual is the *International handbook of education for spirituality, care, and wellbeing*. 2 vols. Ed. MARIAN DE SOUZA. International handbooks of religion and education series. Dordrecht Netherlands ; New York: Springer, 2009.

²⁰ D. MEAGHER and D. E. BALK. *Handbook of thanatology : the essential body of knowledge for the study of death, dying, and bereavement*. London-New York: Routledge 2013.

At the same time, well-known international publishing houses have been creating series of monographs concentrating in spiritual topics. Palgrave,²¹ Routledge,²² Springer,²³ Information Age Publishing,²⁴ Amsterdam University Press,²⁵ and University of Virginia Press,²⁶ for example, have developed series on Workplace Spirituality, Gender Theology, Education or comparative studies in Monasticism and Spirituality in the last ten years.

Shorter academic publications arrive by the thousands. Data bases record numbers of specialized journals that include articles and book chapters concerning spirituality. Scopus and the Web of Science classify them under different headings, other than religious studies or theology *tout court*. For example, the Science Technology knowledge-area include more than five thousand such titles, whereas articles and book sections appeared in the Social Science knowledge-area go up to sixty five hundred. A researcher who turns to publication description will find more than 36.000 publications associated with spirituality by their abstracts.²⁷ Thus, for example, MEDLINE, the U.S. National Library of Medicine's leading bibliographic database, counts some eleven thousand such records. Two other examples, Social Sciences ProQuest database lists almost 23.600 such records, whereas the ProQuest database lists 571 documents in its Dissertations & Thesis Global section for the 2015-2019 year period.

At the same time, data reflect the spreading of spirituality studies to many other areas of academic interests. Analysis reveals that research in spirituality topics is constantly growing at a quick pace. Records published in 2015-2020 represent a 29% of the

²¹ For example: *Spirituality, Religion and Education*, edited by J. LIN, R. OXFORD, S. EDWARDS and E.J. BRANTMEIER, including 5 titles. *Palgrave Studies in Workplace Spirituality and Fulfillment*, edited by S. DHIMAN, G. E. ROBERTS and J. CROSSMAN, consisting of 7 titles. *Palgrave studies in New Religions and Alternative Spiritualities*, edited by J. R. LEWIS and H. BOGDAN consisting of 14 titles.

²² For example: *Studies in Material Religion and Spirituality*, edited by J. BAUTISTA, JOHAN FISCHER and JÉRÉMY JAMMES, consisting of one publication. *Gender, Theology and Spirituality*, edited by LISA ISHERWOOD and including 25 titles. *Psyche and Soul: Psychoanalysis, Spirituality and Religion in Dialogue*, edited by JILL SALBERG, MELANIE SUCHET and MARIE T. HOFFMAN, and including 6 titles. *Routledge Inform Series on Minority Religions and Spiritual Movements*, edited by EILEEN BARKER, and including 15 titles. *New Studies in Critical Realism and Spirituality*, edited by ROY BHASKAR, and including 3 titles. *Routledge Research in Art and Religion*, including 5 titles. *Spirituality in Education*, edited by CLIVE ERRICKER and including 2 titles.

²³ *Religion, Spirituality and Health: A Social Scientific Approach*, edited by ALPHIA POSSAMAI-INESEDY and KEVIN J. FLANNELLY including 5 titles. *Studies in Neuroscience, Consciousness and Spirituality*, edited by H. WALACH and S. SCHMIDT, including 6 titles.

²⁴ *Advances in Workplace Spirituality: Theory, Research and Application*, edited by LOUIS W. FRY and including 7 titles. Or the newly inaugurated series: *Contemporary Perspectives in Management, Spirituality and Religion*, edited by J. GOOSBY SMITH and *Contemporary Perspectives on Spirituality in Education*, edited by DANNIELLE JOY DAVIS, each counting one book.

²⁵ *Spirituality and Monasticism, East and West*, edited by SCOTT G. BRUCE and ANNE E. LESTER. *Religion and Society in Asia*, edited by MARTIN RAMSTEDT.

²⁶ *American Spirituality*, edited by MATTHEW S. HEDSTROM and LEIGH ERIC SCHMIDT.

²⁷ 20,710 publications from the Social Sciences area of knowledge are sensible to the Subject search "spirituality" keyword. The data split between Arts and Humanities (19,611 titles) and Science Technology (17,910 titles). This information was available at the Web of Science database in 2020.09.20.

total listings. One can easily suppose that such a broadening of interest in spirituality within the academy at least keeps pace with that within the general population.

This analysis leads us to the inevitable conclusion that spirituality is now *trendy*. Spirituality is no longer the special domain of religious orders and has broken out of the cloister or the control male clerical interpreters. In fact, spirituality's origins in religious life is less central to the contemporary understanding of spirituality, which seems to be in a process of construction that emerges out of much experimentation by many different scholars and disciplines.

One hundred years ago, the discourse on spirituality was a sort of *theologia secunda*. As a particular instance of theological discourse, I think spirituality has been a construct for even much longer. My point here is, however, that nowadays non-theological disciplines like History, Psychology, Sociology or Health Sciences make their own claims about spirituality as an intersubjective reality. Ever more so, these disciplines and sciences have something to say about objective spiritual things in as much as they relate to *meaning, resilience, coping, hope, ethical behavior, adaptation to diversity, community building, cooperation, grief and mourning*, and so on.

Spirituality as it has been traditionally understood within the Catholic tradition, with its particular objectivity and relevance is in jeopardy today if it insists on remaining narrowly and rigidly fixed on the forms of the past, at the expense of responding to contemporary cries for something *else*.

Bound to the "Built Environment"

One hundred years after the first systematic publications on spirituality, spirituality is an incredibly dynamic reality in urban contexts, for example. Spirituality there has broken free not only from Christian denominations, but also from theistic frames. It has become the subject of much interest, consolidating itself as a field of studies, as a meeting ground.

John O'Malley's and Timothy O'Brian's claim that spirituality—and Ignatian spirituality in particular—is constructed may seem an oxymoron. However, their point seems to resonate with the new ways to approach spirituality. The different kinds of new research referred to above construct various concepts, identify quantifiable data, propose various scientific and disciplinary methodologies, target discreet populations, administer questionnaires, accumulate and analyze data collection, and propose interpretations after the discussion by experts.

As "constructed", such spirituality seems to be in opposition to (super)natural spirituality.²⁸ If I just explained that spirituality appears to be "construed", for it alludes to the process of joining and combining previous research produced by different disciplines, now we turn to the fact that spirituality is also a building development, a kind of structure according to a plan, an ordering of experiences, activities and speech.

²⁸ TIMOTHY GORRINGE. *A theology of the built environment : justice, empowerment, redemption*. Cambridge, U.K. ; New York: Cambridge University Press, 2002;

More than 25 years ago, Bernard McGinn pointed out the differences among three concepts of spirituality.²⁹ Using his categories while keeping in mind the guided retreat as a model, I refer first to the primary notion of spirituality: that experience, which retreatants go through as each one prays (or, better, as one lets the Spirit pray within, for spiritual experience is a passive experience by far).

Second, McGinn referred to spirituality as an elaboration, the consequence of active reflection on that passive experience. Relying on the example of a retreat case, I refer here to the appropriation process. It consists on repetition, verbalization, journaling, or some other means that identifies the essential content of the primary experience, thus actively safeguarding it from future distortion, apprehension, suspicion, or even oblivion. Jerome Nadal (1507-1580), a close aide to Ignatius Loyola, used to refer to this elaboration as the *remains* of the prayer exercise (*reliquia cogitationis*). To produce this reflection, people avail themselves of written as well as unwritten means of communication such as speech, storytelling and narrative accounts, but also painting and image-making, music-making or other symbolizing activity. As we know, the written examination and regular exchanges in spiritual accompaniment may be of great help in the process of treasuring memories of received spiritual gifts. *Verbatim*s, on the part of the retreat director, mirror that building of the experience as elaborated by the retreatant.

Third, McGinn referred to spirituality as a *discourse* (of a second type). Spirituality as articulated-discourse builds on experienced-spirituality and on elaborated-spirituality. This last and built-up area of spirituality functions as an environment. Spirituality as a *discourse* itself provides frames of reference for other people to experience the transcendent and to translate that experience into meaning. Thus, spirituality as a discourse has a claim on spiritual authority; it has a claim on ever more objective aspects of spirituality, through the application of principles or through the study of intersubjective spirituality. Likewise, it may provide some better means for each individual to identify and to note that spiritual reality, which must be preferred as essential to his or her experience. The Ignatian rules of discernment are a good example of this third type of built-up spirituality. At the level of McGinn's third category, individuals can locate their personal self-built experience as built in and as integral to other human beings' spirituality.

Built in spirituality

It seems to me that a *democratization* of spirituality, if one may call it so,³⁰ has been taking place. Constructed and built-in spirituality may be concomitant with urbanization. The process of urbanization keeps concentrating large populations from very dif-

²⁹ BERNARD MCGINN, "The Letter and the Spirit: Spirituality as an Academic Discipline" in *Christian Spirituality Bulletin* 1/ 2 (Fall 1993), 7.

³⁰ See, for example, the concept of "democratization of mysticism" in DOROTHEE SOELLE. *The Silent Cry: Mysticism and Resistance*. Minneapolis: Fortress, 2001, chapters 1-2.

ferent origins. As immigrants became citizens in large urban centers in Britain, Europe, and North America, they saw their previous cultures in general and their religiosity in particular deeply challenged by their new context. Major religions hardly adapted their traditional system to the new urban circumstances. Catholicism, for example, never really transformed its medieval parochial structure in the face of modernity. As rural newcomers struggled to face new circumstances, and as second and third generations succeeded them, religions often proved to be largely conservative forces that were too rigid to accommodate to the distinctive and quickly evolving city life styles.

The process of urbanization continues to blend the different today: theistic religious peoples and churches as well as agnostic and non-theistic groups. Besides the common citizenship that groups share, they also inhabit the same urban space and engage the same public services. Citizens of all belief traditions meet in public schools and at the university. They use transportation facilities or urgency rooms, turn to basic social services offices, funeral homes, prisons, the military, and the like. For reasons that may be complex to explain, yet solve rather practical problems, chaplains and health professionals, psychologists as well as social workers, managers or architects, prison officers and other officials and administrators feel more comfortable referring to their clients' / patrons' spirituality -which they share in- than to their religious or non-theistic alterity.

One may rightly speak of spirituality and the professions nowadays.³¹ US chaplains and counseling professionals, for example, are at the origins of the diffusion of spiritual assessment tools among specialists in search of professional accreditation. In the 1970's, they turned to assessment research and measurement tools publication to justify their activity. New and ever more demanding requirements (Medicare reimbursement policies according to DRG diagnostics, Minimum Data Set and Health Insurance Portability and Accountability Act, among others) seemed to invite this approach and even to demand it. Use of these tools quickly spread out to other fields, such as medicine and nursing, social work and the business workplace in subsequent decades. Thus, first chaplains and then other professionals designed and developed spiritual assessment tools, screens, scales, instruments and histories to facilitate conversations with clients and among professionals about these topics.

“Spirituality” works as a category providing ways to deal with diversity. Spirituality is an alternative way to “religion” and arguably one coherent with democratic values. Spirituality, in the singular, helps people address issues in the public domain, where religions are many and often at odds. Citizens may thus reduce issues such as meaning of life, belief, identity, or practices that were once distinctive of *each* religion to particular expressions of that spiritual quality of human existence in which *all* may share, no matter how elevated “spirituality” might become as a concept along the way. For it is through an ever more abstracting process that spirituality allows citizen to integrate so much of the diversity that they daily face on the streets and in the subway. Now, if

³¹ LAISZLOÏ ZSOLNAI. *The Routledge international handbook of spirituality in society and the professions*. Series Routledge international handbook. New York: Routledge, 2019.

spirituality jargon does not amount to a discourse of the type I just went through, it has yet become a handy product. It represents an effort to integrate the human dimension that opposing confessional approaches made it so hard to address not so long ago.

As constructed and built-in, third-type spirituality has become a *civic* product, beyond both the subjective personal experience and some superstitious naming of such experience. Cities are *built* environments, and as such, something other than Nature as depicted by Eckhart Tolle and others. One may observe that contemporary spirituality is experienced, elaborated and needed as a coherent form of discourse largely *in* urban settings and *for* urban daily life. Today's spirituality is much more of a construct than its medieval and modern forerunners were.

Rather than in deserts and monasteries or -for that matter- within the confines of retreat houses, Ignatius of Loyola and the first Jesuits chose to live out their spirituality where they were: in the midst of built environments. This allows us to draw an analogy between built environments and *built-in* spirituality.

Readers of *Studies in the Spirituality of Jesuits* are familiar with the fact that Ignatius conceived, tested, improved and put the *Spiritual Exercises* into practice in urban settings.³² Ignatius experienced and developed his methods of prayer mostly among city inhabitants: not at Loyola or Montserrat, but at Manresa and in Barcelona, Alcalá and Paris, in Venice, and especially in Rome to the service of their inhabitants. As superior general, he continued to conduct people through the Exercises, for that allowed him to minister to more and different people at the same time.

Like Ignatius, most Jesuits of the first generation carried on their ministries in or around cities. Ignatius and Jesuits of the early period, like Jerome Nadal and Peter Canisius (1521-1597), strove to establish institutions, which they set up in the very heart of chosen cities, as Thomas Lucas has beautifully shown elsewhere.³³ Jesuit hospitals (initially), residences and churches, and then colleges and universities, all were urban institutions aiming at ministering to the audiences that cities and only cities could gather. For example, the Society of Jesus separated Novitiates from Jesuit houses only at second stage of development.³⁴ Novitiates were initially located in the cities, where novices as well as their Masters and Novitiate staff could have access to the usual ministries (*con-*

³² See RICHARD A. BLAKE. "City of the Living God": The Urban Roots of the Spiritual Exercises." *Studies in the Spirituality of Jesuits* 34, n° 1 (2002), 7-14.

³³ See THOMAS M. LUCAS, *Landmarking: City, Church & Urban Strategy*. Chicago, IL: Loyola Press, 1997; ID., "Peter Canisius: Jesuit Urban Strategist," in *Spirit, Style, Story*, ed. Thomas M. Lucas SJ, 283-302. Chicago: Loyola Press, 2003; ID., "The Vineyard at the Crossroads: The Urban Vision of Ignatius of Loyola", in *Theology, Architecture, Religion, History*. Berkeley: Graduate Theological Union, 1992.

³⁴ After the first novitiates, located in Rome and other major cities, a second generation of novitiates reflect the option for more rural settings. The Madrid Novitiate (1606-1767) is a good example of a third generation novitiate, which tried to react to the second-generation novitiate shortcomings. A dissertation in History recently completed by Mr. Tomás Aznar explains some of these shortcomings at Villarejo de Fuentes (second location), *La Compañía de Jesús y la Corte: El noviciado de san Ignacio en Madrid (1602-1767)* (admitted to defense at the Departamento de Historia Moderna y Contemporánea of the Universidad Complutense, Madrid).

sueta ministeria). Oversea missions according to the criteria of Part VII in Jesuit *Constitutions* concentrated on those ministries. Ministry in urban areas, in *built* environments, stimulated sometimes, but often followed from the munificence and benevolence of a few. Princes, cardinals, bishops, nobleman and women and affluent benefactors *did* live in urban areas and agreed on implementing betterment policies for them, concerning the hungry and the destitute, prostitutes and orphans, for example. Popular missions, a late alternative substituting the distant and foreign lands for the closer local countryside, were likewise dependent on what was happening in urban areas. In addition, these rural excursions soon developed into *urban missions* in large cities like Naples, Rome and Palermo. Unlike the monastic or the friar's spirituality, Ignatian spirituality took shape out of the felt needs by peoples living in built environments. If newly built in the long tradition of Catholic spiritualities, Ignatian spirituality is one meant for an urban area.

Ignatian spirituality was born out of and remained bound to urban contexts, where Jesuits practiced the "help of souls" ... and, yet, scholars have seldom studied Ignatian or Jesuit spirituality from this standpoint. Cities differ from one to another, of course, and local spirituality will be different in Latin American cities or in Asian ones, in Baltimore or in Bilbao. Much of contemporary Ignatian third-type-spirituality, however, continues to fancy itself as a discourse that is universally applicable, as good-for-all-peoples, regardless the experience of people in their daily grind. This approach to Ignatian spirituality insists on a close reading of Ignatian texts rather than an inspired application after careful research. For example, the now defunct *Review of Ignatian Spirituality* aimed at the broadest audience not through local editions and a combination of articles focusing in general interests and articles focusing in local realities, but through three French, English and Spanish translations of all articles. By so doing, it surely served the purpose of *unio animorum* among its readership. However, it produced a disparaging image about accommodation to concrete circumstances of language, provinces, and urban communities.

Constructed, Built in... and Edifying

In short, we need to apply the very spiritual practices of *discernment* to much of our contemporary use of the term "spirituality". Theology as well as Christian history need to understand the point behind all our research and the technical jargon we rely on. Consequently, Ignatian spirituality must profit from what is happening today. For this, I say that spirituality cannot be what it used to be, what it was construed to be a century ago.

Looking forward to the imminent Ignatian anniversary, a first conclusion may be that it is time for us to bring Ignatian spirituality research down to particular experiences and discreet contexts. Since Jesuits institutions are often urban, the built environs do not seem to be a bad choice to do so. Discreet studies about spiritual evidence that is local, based on experimentation and pre-determined hypothesis, following methodologies and identifying target populations, that administers questionnaires and so on – as already mentioned for other sciences above – need be seriously well thought-out by "Ignatianists." Comparative studies built on such case studies, then, are regrettably rare. In

this regard, Ignatian spirituality needs planned and detailed *construction* and *building*. Anything else?

Jesuit were traditionally diligent about what they used to call *edification*. From the Latin *aedificare*, and through the French *edifier*, the English term “edification” looks at both the continuous process of efforts succeeding one another and to the intellectual, moral or spiritual uplifting that teaching and instruction imply. In relation to *construction* or *building*, but different from them, it consists both of an architectural and of a human meaning. Through edification, we may put a stress on the spiritual element that falls to teaching and education.

One may say that edification develops itself out of the third-kind of spirituality as transmission. Therefore, let me bring here an example of what I mean. As I was moving to a new residence in the Jesuit Novitiate last September, I run into a fax that John O’Malley sent to me 25 years ago. By it, he was welcoming me as a student to Weston Jesuit School of Theology and committing himself to years of guiding my studies and research, which, by God’s grace he certainly did. That fax and many memories continue to move me to deep gratitude every time I see it.

Many of us Jesuit are grateful to John, for his artful contribution to Ignatian spirituality through research and publication. Many of us, his students, feel also grateful for his brilliant lecturing, outstanding teaching, and unsurpassed direction. For all this exemplary life as a Christian as well as for his humanity, yet especially for his friendship through the years, I am also greatly indebted. I so imagine that Timothy W. O’Brien feels similarly. Spirituality is *personal edification* as much as *constructed* assembling of separate efforts and *build in* integration and development of successive cooperation.

I hope that Fr. O’Malley’s thought as illustrated in “The Twentieth-Century Construction of Ignatian Spirituality: A Sketch” may quickly reach larger audiences, as we get ready for the Ignatian (1521-2021) celebrations. More important, I pray that spiritual edification may continue among Ignatian and Jesuit scholars, as that article proves it possible and desirable. Translating their article into Spanish so that it may appear almost simultaneously in the *Ignaziana* journal or just completing this presentation are but just tokens of gratitude, on the one hand, and a way to acknowledge how edifying Ignatian spirituality has been to me. For this opportunity, I give thanks to *Ignaziana*.