

Ignatius and (Pope) Francis

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Suscipe

Take, Lord, receive all my liberty, my memory, my understanding, my entire will. You have given all to me. Now I return it. Everything is yours. Do with it what you will. Give me only your love and your grace and that is enough for me.

Ignatian themes

- Suscipe:
 - You have given all to me: All is gift/Gratitude
 - To you, Lord, I return it: Praise/Action
 - Everything is yours; do with it what you will.
Give me only your love and your grace. That is enough for me: Indifference/freedom

Problem

The Church, in order to survive, must stop "living within herself, of herself, for herself" (from speech during conclave).

Contemporary Gnosticism

Gaudete et Exsultate, 36f

	Instead of
Intellectual exercise that distances us from the freshness of the Gospel	
Elitism that analyzes and classifies others	Evangelizing
Inspects and verifies	Opening the door to grace
Disembodied spirituality	We can't say where God is not
Domesticates mystery	Seeing God as full of surprises

Key Ignatian Themes for Pope Francis

- De-Centered/Centered on Christ
- Discernment
- Consolation

De-Centered

At the beginning of the *Spiritual Exercises*, he places our Lord Jesus Christ, our Creator and Saviour (Spiritual Exercises, 6) in front of us. And this leads all of us to be “decentered,” to have “Christ more and more” before us . . . that leads us continually outside ourselves, a “going beyond our own loves, desires, and interests” (Sp. Ex., 189). Isn't it obvious, the question for us? For all of us? “Is Christ the center of my life?” ...Because there is always the temptation to want to put ourselves in the center. (Feast of St. Ignatius, 7/31/13)

Restlessness

De-Centered

Restlessness

To be Ignatian means to be a people of incomplete thought, of open thought: because we think always looking to the horizon which is the ever greater glory of God, who ceaselessly surprises us. And this is the restlessness of our inner abyss. This holy and beautiful restlessness!

(Feast of the Holy Name of Jesus, 1/3/14)

Restlessness

De-Centered

Peripheries

Peripheries

go forth from our own comfort zone in order to reach all the 'peripheries' in need of the light of the Gospel (EG 20).

Peripheries

I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security (EG 49).

Restlessness

De-Centered

Horizon

Peripheries

Horizon

To be Ignatian means to be a people of incomplete thought, of open thought: because we think always looking to the **horizon** which is the ever greater glory of God, who ceaselessly surprises us. And this is the restlessness of our inner abyss. This holy and beautiful restlessness!

(Feast of the Holy Name of Jesus, 1/3/14)

Horizon

Christians have the duty to proclaim the Gospel without excluding anyone. Instead of seeming to impose new obligations, they should appear as people who wish to share their joy, who point to a horizon of beauty and who invite others to a delicious banquet. It is not by proselytizing that the Church grows, but 'by attraction' (EG 14).

Magnanimity

Restlessness

De-Centered

Horizon

Peripheries

Magnanimity

The main element at school is to learn to be magnanimous. Magnanimity: this virtue of the great and the small (*Non coerceri maximo contineri minimo, divinum est*), which always makes us look at the **horizon**.

(Address to Students at Jesuit Schools in Italy and Albania, 6/7/13)

Magnanimity

What does being magnanimous mean? It means having a great heart, having greatness of mind; it means having great ideals, the wish to do great things to respond to what God asks of us. Hence also, for this very reason, to do well the routine things of every day and all the daily actions, tasks, meetings with people; doing the little everyday things with a great heart open to God and to others.

(Address to Students at Jesuit Schools in Italy and Albania, 6/7/13)

Magnanimity → Discernment

*Non coerceri a maximo, sed contineri a minimo
divinum est.*

Inscription on Ignatius's tombstone

Not to be limited by the greatest and yet to be
contained in the tiniest—this is the divine.

Discernment

This motto offers parameters to assume a correct position for discernment, in order to [see] the things of God from God's 'point of view.' ...You can have large projects and implement them by means of a few of the smallest things. Or you can use weak means that are more effective than strong ones, as Paul also said in his First Letter to the Corinthians. ...Discernment is always done in the presence of the Lord, looking at the signs, listening to the things that happen, the feeling of the people, especially the poor.

(A Big Heart Open to God, 9/30/13)

Discernment

What is the prophetic audacity that is asked of us today? We must discern this. That is, where should this prophetic audacity be channeled? It is an attitude born of the *magis*. And the *magis* is *parresia* [boldness]. The *magis* is founded on God who is always greater. Looking at that ever greater God, discernment deepens and seeks the places to channel the audacity.

(Dialogue w Jesuits at GC 36, 1/24/16)

Consolation

“The office of consolation” ... [Exx 224]... is the work proper to the Society.

The [one influenced by Ignatian spirituality] is a servant of the joy of the Gospel.

You can't pass on good news with a sad face.
(Presentation to GC 35, 10/24/16).

Consolation

There are Christians whose lives seem like Lent without Easter. I realize of course that joy is not expressed the same way at all times in life, especially at moments of great difficulty. Joy adapts and changes, but it always endures, even as a flicker of light born of our personal certainty that, when everything is said and done, we are infinitely loved (EG 6).

Consolation

Christians have the duty to proclaim the Gospel without excluding anyone. Instead of seeming to impose new obligations, they should appear as people who wish to share their joy, who point to a horizon of beauty and who invite others to a delicious banquet. It is not by proselytizing that the Church grows, but 'by attraction' (EG 14).