

## **“IGNAZIANA”: ON - LINE REVIEW OF THEOLOGICAL RESEARCH**

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Those who do not dedicate time and resources to appreciate in a critical way their true situation and its possibilities in the historical context in which they live do not prepare themselves adequately to respond to the problems that the realities of daily life present, and therefore their possibilities to plan a future are compromised. They may be lucky enough to more or less get past the obstacles and difficulties which inevitably arise, but it cannot be said that they are relying on a vigilant and thoughtful attitude. The same can be said of associations, institutions, and even of entire societies. Knowing oneself implies making critical contact with one's own reality in the immediate living context, recognising the historical situations to which one is bound as well as the most intimate roots and thoughts that arise from them, and out of these decide how to face daily situations to build a future.

In the case of the Ignatian tradition it is especially necessary today to be aware of the socio-religious aspects of society, in order to continue to offer, in fidelity to its own critically understood history, what most characterises it. This need to know and to know oneself, shared without a doubt by investigators, reviews, and centres of Ignatian spirituality, have found themselves without the help of a publication which could channel studies and reflections of an exclusively academic nature. This vacuum was commented upon especially during the meeting of those in charge of European

journals of Ignatian spirituality in Oxford in September of 2005. From the aftermath of this meeting arose the idea of *Ignaziana* and the *Centro Ignaziano di Spiritualità* of Naples' receiving the task of filling the vacuum.

*Ignaziana* aims to take notice of the complexity that the present moment presents for the Ignatian tradition, in order to collaborate in the development of plans and actions that may help resolve the problems that are emerging for an authentic Christian and Ignatian lifestyle. It aims to deepen in the Ignatian way of proceeding in order to renew its possibilities to respond to the current situation in which Christian living finds itself today.

1. The first issue of the review appeared in May 2006 and in November 2009 we hope to publish the eighth. It appears twice a year (in May and October) on its Internet site ([www.ignaziana.org](http://www.ignaziana.org).) It can be printed by the reader, as it is not published on paper. This option takes advantage of the ease of diffusion that the Web offers. On

the one hand, it enables the content to arrive at all the corners of the planet without any cost to the receiver, because there is no subscription fee, while the costs are minimised by avoiding the traditional mail. Besides this, the target audience of the review is not those who are casually interested in Ignatian themes, because this audience is already being served by publications in all the languages of Western Europe. *Ignaziana* arises from the recognition of a felt need among several investigators dedicated to theological reflection on the Ignatian style of proceeding for an efficient means of communication for publishing technical studies and that would serve, at the same time, to bring together for easy interchange opinions and announcements that would interest the investigators.

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In effect, the journals inspired by the Ignatian charism normally are dedicated to publishing articles of general interest. Specialised studies, by virtue of the audience, are normally shortened for reasons of space or altered to avoid technical language. In this way investigators find it difficult to publish their reflections at length or find it necessary to publish their writings instead in journals specialising in theology but not in spirituality, or specialized in spirituality, but not in Ignatian spirituality. This situation favours, without wanting to say so directly, the dispersion of the studies and technical essays, with the result that the author remains isolated and their colleagues find it very difficult to follow the train of thought of the themes and authors. The

result is a generalized lack of information, a failure of communication and a disarticulated field of investigation. With this basic situation, theological reflection on Ignatian themes does not seem to be very stimulating.

Precisely, as has already been indicated, the realisation of this state of things motivated the search for a solution and thus was born *Ignaziana*, as an attempt to avoid such difficulties, receiving and putting on line the

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specialised production that finds its inspiration in the experience of St. Ignatius. There is no doubt about the convenience and the generalised benefit that follows from the fact that the investigations of the scholars are published in their entirety and they are easily accessible to specialised readers. Thus the interested scientific community can be familiar with the results of the

works produced and give critical feedback to the author, favouring the extended communication as an interchange of intellectual goods. The simplicity of this system placed at the disposition of the readers facilitates this communication.

All this being said, *Ignaziana* publishes articles, studies, or essays that have as their horizon the Ignatian way of proceeding or are a contribution to it from an interdisciplinary perspective. In this way it aims to facilitate critical reflection on the faith in the light of the spiritual experience of St. Ignatius of Loyola and the tradition which continues to evolve from it. In a special way it aims to support and stimulate, with decision and enthusiasm, young scholars who dedicate their efforts to deepening this experience and tradition.

2. The journal is edited at the *Centro Ignaziano di Spiritualità* of Naples, belonging to the Italian Province of the Society of Jesus. Currently the director of both is Rossano Zaz Friz De Col, S.J.. The editing of the journal is the responsibility of an international team, composed of Carlos Coupeau, S.J, who is the editor-in-chief of the journal (Gregorian University, Rome,) Philip Endean, S.J. (Campion Hall, London,) José García de Castro, S.J. (Universidad Comillas, Madrid,) Dominique Salin, S.J. (Centre Sèvres, Paris,) Raphaela Pallin (Spirituality Institute of the University of Vienna,) Hermann Rodríguez, S.J (Centro Ignaciano de Reflexión y Ejercicios – CIRE,

Bogotá,) and Fausto Gianfreda, S.J. (Jesuit School of Theology in Berkeley, -JSTB, California.)

*Ignaziana*, although edited in Italy, is presented with the same content in six languages (German, Spanish, French, English, Italian, and Portuguese,) one of which is chosen on the home page. In reality, it is a sextuple edition to which the reader enters by the home page in the chosen language. A window with information and notices of interest can be found there.

A second page is dedicated to the publication of the issues of the journal, beginning with the most recent. The reader may open the complete issue or select the article desired to be printed. Once printed it can be cited just like any other article of a printed journal because the text is formatted in "pdf," which gives it stability and avoids alterations.

The third page presents the editorial team of the journal and the conditions for publication. It is important to note that works are accepted in any language of Western Europe, although works may also be submitted in languages from other linguistic contexts. Given the properties of the web, no limitation is placed on the number of pages.

The fourth page is dedicated to bibliography. At present it consists of a section in which is made available the Ignatian bibliography which is published annually in the journal *Manresa* since the year 2000, which has been made possible thanks to the kind permission of the director of the journal, José Antonio García, S.J. It is also possible to consult an Ignatian bibliography in Italian. In another section (Classical texts of Ignatian Spirituality) is found the translation in modern languages of important texts of the Ignatian tradition which are in Latin, for example, two texts of Nadal and another by Acquaviva.

The journal does not offer book reviews, but commentaries and critical notes on published works may be published.

Finally, the fifth page is dedicated to links to journals and centres of Ignatian spirituality.

3. With this year 2009, *Ignaziana* is four years old. These are still too few to have a perspective on its contribution to the development of the Ignatian tradition. But by making a brief summary of the articles which have been published you may have an approximate idea of the areas being developed.

So far 23 articles have been published: two referring to Nadal and one which relates Arrupe with Nadal, three dedicated to Favre (two

systematic and one historical;) two on art, five systematic articles on different themes (Surin and Ignatian mysticism, obedience, transformation, with interdisciplinary support from philosophy; and being contemplatives in action;) an issue dedicated to the election from the Ignatian perspective, with five articles, four touching on the theme from an interdisciplinary perspective (sociology, exegesis, and two moral;) two issues dedicated to the identity of the Jesuit, before and after General Congregation 35 (the first with themes on ecumenism, interreligious dialogue, the ordained ministry, faith and justice, and relations with lay people; the second on ecumenism, interreligious dialogue and ordained ministry;) finally, the interventions of the academic assembly during the presentation of the *Dictionary of Ignatian Spirituality* at the Gregorian University (May 2007.)

As can be appreciated, four dimensions have been developed: the systematic, the interdisciplinary, the historical, and reflection on the current day (themes of the General Congregation and the Dictionary of Ignatian Spirituality.) In reality the need is being felt to renew the perspective with which the so-called Ignatian spirituality is presented, which will not be possible without a systematic reflection carried out with help coming from other disciplines, especially exegesis, philosophy, history, psychology, etc. But it will even still not be possible if reflection does not come from the problems which touch directly upon

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the identity of the Ignatian tradition, much of which has to do directly with the continuity of the Christian tradition.

4. Still it cannot be thought that the “web page” can substitute entirely for the “printed page” of a review or of a book. But the advantages that the Internet offers towards the goal of interchange between investigators remains without doubt. For example, in the list of registered journals in the *EBSCOhost Electronic Journals Service* (EJS) are more than 8000 electronic periodicals, while in the *Directory of Open Access Journals* (DOAJ) there number more than 2500 academic journals, which embrace all the disciplines, all without being published on paper. The success is easily explained: abundant space available, a reduced publication cost, ease of receiving the publication (all that is needed is a telephone line), immediacy of the communication, etc.

Certainly, the quality of a journal does not depend only on the graphic conditions of the edition or the physical aspect with which the publication is presented. But at least, in *Ignaziana*, the conditions that depend on the editor aim to stimulate scholars to publish in it the result of their investigations, especially the youngest. As members of the same tradition, who share a horizon of common reference from which to interpret reality and to interpret it, the relation between the journal and the scholars presents itself as one more means to keep alive and current a way of proceeding in the church which has shown itself to be efficacious in the last centuries as a help to the maturation of the Christian experience of God.

*Translated by:*  
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