

# St. Ignatius of Loyola in the Current of Grace

Marica Čunčić\*

## Summary

*The Catholic Charismatic Renewal is a current of grace for the whole Church. It is the experience of a personal Pentecost, baptism in the Holy Spirit. St. Ignatius' life and apostolate were embedded in this current of grace to the extent that he could be the patron of the Catholic Charismatic Renewal. Analyses of reliable sources prove this thesis.*

Keywords: *current of grace; Catholic Charismatic Renewal; Ignatius of Loyola; charisms; CHARIS*

## Introduction

»The Holy Father Francis has defined the Charismatic Renewal, as Cardinal Léon–Joseph Suenens did, as ‘a current of grace’ composed of a diversity of realities or expressions (prayer groups, communities, ministries, associations, religious institutions, etc.), and it is called to enlighten the entire Church so all the baptized might be renewed in the Holy Spirit« (CHG, s. v. current of grace).<sup>1</sup>

The Catholic Charismatic Renewal (CCR) started in Pittsburgh in 1967. In 1976 Jesuit scholars participated in theological reflections on the CCR at the Chicago Conference and published articles on the subject (cf. Haughey, 1978; Faricy, 1979; Sullivan, 1982; Sullivan & Faricy, 1983). Popes recognized and praised the CCR.<sup>2</sup> It touched more than 120 million Catholics worldwide (CHS, Preamble). Pope Francis opened its way into mainstream Catholicism on June 6, 2019, by establishing the Charismatic Renewal International Service (CHARIS), endowed with public juridic personality.

At the first Pentecost, the charisms of the Holy Spirit were manifested. They were present in the Pre–Christian communities and later became private and personal in the lives of saints. In the CCR, they are again present in commu-

\* Marica Čunčić, Ph. D., Senior Research Associate and Director, retired, Old Church Slavonic Institute. Address: Demetrova 11, 10000 Zagreb, Croatia. ORCID iD: <https://orcid.org/0000-0001-7963-6658>. E-mail: [cuncic@gmail.com](mailto:cuncic@gmail.com)

1 Different languages are translated into English by the author of this article.

2 There are 27 documents by Paul VI and John Paul II from 1973 to 2002 (cf. Pesare, 2003).

nities (Cantalamesa 2019). Cardinal Cantalamessa explains that the adjective “charismatic” stands for the charisms, which are the acting grace — *gratia gratis data*. They are tools for serving others. The noun *renewal* stands for the current of sanctifying grace — *gratia gratum faciens*, to make us holy, that we may live according to »the law of the Spirit« (Rom 8:1–2) written in our hearts. Baptism in the Holy Spirit (BHS) brings awareness that we are children of God who say Abba, Father. »Faith blossoms in the context of the kerygma, not in the context of the didaché, that is, not in the context of theology, apologetics, and morality« (Cantalamesa 2019).

St. Ignatius was one of many saints in this current of grace. He is kerygmatic. His *Spiritual Exercises* (SE): »non solum ad escolendum intellectum pertinent, sed ad inflammandam etiam voluntatem. Itaque non tam cognitione, quam actione perficitur; ad finem habet non ipsam scientiam, sed operationem« (belong not only to the education of the intellect, but also to the inflaming of the will. Therefore it is accomplished not so much by knowledge as by action; for its end is not knowledge itself, but operation (AS, 1868, 74; translation by Marica Čunčić).<sup>3</sup> St. Ignatius had charisms that are present in the CCR: discernment of spirits, visions, raptures, illuminations, resting in the Spirit, prophecy, knowledge, tongues, tears, healing, bilocation, deliverance from the devil, openness to the Word of God, acknowledgment of the Lordship of Christ, and evangelization. If he were alive today, he would be a prominent member of the CCR but, being in Heaven, he can be its prominent patron. Many sources testify to this: *Spiritual Exercises*, *Spiritual Diary*, *Autobiography*, *Acta Sanctorum*, *Monumenta Ignatiana*, *Vita Beati P. Ignatii Loiola*, *Scientillae Ignatianae*, breviaries, missals, and iconography.

### *1. Baptism in the Holy Spirit and a personal encounter with Jesus and the saints*

»The baptism in the Holy Spirit is a personal Pentecost, the bursting forth of the Holy Spirit in the life of a baptized person, who, thanks to the experience of the personal encounter with the living Jesus, is led to conversion. All of this should be part of the normal life of every baptized person called to holiness. The Catholic Charismatic Renewal, as a current of grace, offers the baptism in the Holy Spirit to the whole Church« (CHG, s. v. Baptism in the Holy Spirit).

The objective of CHARIS is to promote the BHS (cf. CHS, art. 3a). It is »a secret, mysterious move of God [...] There is also the external community part [...]: brotherly love, laying of hands, and prayer. These are non-sacramental but simply ecclesiastic elements« (Cantalamesa, 2013). Its immediate manifestation is the gift of tongues, but not necessarily. Emphasis is on the release of the charisms received through baptism and confirmation. Usually, BHS occurs in the Life in the Spirit Seminar (Clark, 1990, 7–44). CCR members, including priests,

3 Numbers in AS refer to the chapter number.

testify about encounters with Jesus after the BHS (cf. DeGrandis, 1987). Pope Francis says that the most significant thing we can pray for is the Holy Spirit »It is a gift, it is this God's 'more' (magis)« (Francis, 2014). As a Jesuit Provincial in Argentina, Pope Francis was against the CCR, but was later prayed over for the BHS at a Charismatic prayer meeting and changed his view (Čunčić, 2017, 6–7).

Íñigo experienced the BHS more than once. The most powerful was at the river Cardoner in 1522. His mind was enlightened on spiritual and intellectual matters so clearly that everything appeared to him in a new light (AB, 1991, 30).<sup>4</sup> Ignatius was a visionary with imaginative and intellectual visions, such as seeing the unity of God (BS, 1966, 690). He encountered St. Peter, who healed him when Íñigo was at the point of death (VIL, 3).<sup>5</sup> This is illustrated by 16th–18th century paintings that are kept in Loyola, Granada, Tlaxtepec, Tepozotlán, and Salamanca (Valdivieso, 2000, 396; Cárceles, 2016, 68). Some engravings are in Madrid (Cárceles, 2016, 66–70). One is in Seville (Sale, 2003, 193; BS, 1966, 686). For the Ignatian Jubilee Year in 2021, the Vatican State issued a stamp with St. Peter appearing and healing Ignatius. Ignatius saw the Infant Jesus in the arms of the Blessed Mother (AB, 1991, 10; VIL, 5; Ribadeneira, 2014, 16). The paintings in Loyola (Valdivieso, 2000, 398; Cárceles, 2016, 74) and Seville (Cárceles, 2016, 75) and those in Rome and Hamburg illustrate this also. Many artworks, including one *in situ*, illustrate the vision in La Storta of the Father commending Ignatius and his companions to Jesus at the foot of the cross (Ribadeneira, 2014, 97–98). The oldest is by Hieronymus Wierix in 1595 (all in Sale 2003, 191, 204, 191, respectively) and the most recent by Stano Dusík (1990). Ignatius had many more visions as well (Valdivieso, 2000, 398; VIL, 17, 18, 23, 26, 28, 53, 65), such as visions of the Holy Trinity (AS, 1868, 627–630). Ignatius expects for a person to converse with God and the saints, hence his triple colloquy for SE participants (SE, 3, 53, 54, 63, 71).<sup>6</sup>

## 2. *The Lordship of Christ and openness to the Word of God*

Through BHS, the Word of God comes alive. There are many CCR songs of praise with biblical lyrics. While resting in the Spirit, a member of the CCR heard three times: “Who is the Lord?” Each time she answered: “You are the Lord!” The Lord taught her His otherness and majesty. It is common knowledge in the CCR that Jesus Christ is Lord. They accept the Word of God and enter into Gospel episodes with open hearts.

In Loyola, Íñigo learned from Ludolph of Saxony to enter into the episodes of Jesus' life, to be *there* with Jesus. He also wants exercitants to be present in all 50 Scripture episodes of Jesus' life (SE, 262–312). This is so-called Gospel con-

4 Numbers in AB refer to the chapter number.

5 Numbers in VIL refer to the image number.

6 Numbers in SE refer to the chapter number.

templation.<sup>7</sup> Meditation on the Kingship of Christ in SE is connected by many to Íñigo's military past. However, why would Íñigo impose his past on exercitants? It would contradict his advice on accompanying others in SE. The syntagms "His Divine Majesty" or "Christ the King" are the consequence of his BHS, not his military experience.

### 3. *Exercising the charisms*

Mute idols have no power (1Cor 12:2), while the living God has power which is manifested through charisms (cf. 1Cor 12:8–11.28–30). By exercising charisms, the Apostles prove that Jesus has sent them (Mk 16:17–18). Charisms are Jesus' credentials. St. Paul warns Timothy not to have anything to do with wicked people who deny God's power (2Tim 3:2–5), in other words those who have no credentials. Many saints have testified to the power of God: Moses parted the Red Sea on the shore of the Gulf of Acapa in today's Nuweibaa; Elijah brought fire from Heaven to Mount Carmel; St. Peter escaped out of a locked prison in Jerusalem; St. Benedict and St. Joseph were the terror of demons; St. Dominic and St. Francis Xavier brought the dead back to life, and St. Padre Pio had the gift of bilocation. While saints have charisms, those in the CCR who have charisms are not necessarily saints.

St. Ignatius' charisms were tools for the work that God entrusted to him. He had the gift of knowledge which involved hidden secrets that no human could know if it were not for God. He saw the soul of his friend Hozes going to Heaven (VIL, 55, 62). He predicted events with the help of the Virgin Mary (VIL, 71). He had the gift of faith (VIL, 51) and miraculous power. Andrea Pozzo painted his miracles in the Rooms of St. Ignatius (Sale, 2003, 197). The saint was miraculously saved in Venice (VIL, 24), on the sea (VIL, 25), and God's voice prevented his assassin from killing him (VIL, 40). He had the gift of bilocation. He appeared to Alexander Petrony to cure him (VIL, 74) and to a Jesuit in Cologne who wanted to visit him in Rome (VIL, 76).

#### 3.1. *The gifts of tongues and tears*

At the first Pentecost, the Apostles were filled with the Holy Spirit. They began to speak in tongues, and all were overjoyed (Acts 2:4 and 10:46). St. Paul laid his hands upon his listeners, and they spoke in tongues and prophesied (Acts 19:6; 1Cor 12:10). Among 120 million Catholics touched by the CCR, the majority of them have the gift of tongues.<sup>8</sup> It is the language of the Holy Spirit. One can also sing in tongues. At the adoration of the Blessed Sacrament in Hamilton, Canada, the whole stadium sang in tongues for an hour without getting tired.

<sup>7</sup> About Gospel contemplation, see: Veltri, 1998, vol. 2, part A, 127–141; vol. 2, part B, 295–323.

<sup>8</sup> For the linguistic perspective see: Samarín, 1972. For the Catholic perspective see: DeGrandis, 1983.

Many have experienced the gift of tears during worship or resting in the Spirit. The gift of tears is mentioned in spiritual writings since the very early Church. It refers to an intense, personal experience of God that overflows in abundant tears. It creates deep comfort and encouragement for the person who receives the gift, as well as for others who happen to witness it (Bartunek 2015). It is called “the greatest gift” but a gift which is “not necessary” (Schiavone, 2009, 205–207).

St. Ignatius considered it to be a sign of consolation (SE, 322). His gift of tears is called “sweet tears” (AS, 1868, 630). According to Ignatius’ *Spiritual Diary* (SD), tears alternated with the gift of tongues, or *loquela*, as he called it (Lat. speech, tongue). His prayer experience was indescribable, inconceivable, marvellous. Ignatius says that he cannot explain it. He writes about tears and the loss of speech. When at a loss for words, one prays in tongues. He distinguishes the outer *loquela* — when pronounced, and the inner *loquela* — when heard in his heart as the »intense pleasure [...] the heavenly music« (SD 77, 85, 164, 165, 185, 237–240).<sup>9</sup> In regard to tears, Ignatius had them in abundance, but he notes that there is greater perfection in internal devotion and love with no tears which is what the angels do (SD March 14, 1544, 157, in Schiavone, 2009, 207, footnote 92).

### 3.2. *The gift of healing*

In many dioceses worldwide, the CCR organizes healing Masses. Prayer group teams pray for physical and inner healing for Christians and non-Christians alike. The emphasis is not on those who pray, for it is common knowledge that it is Jesus who heals. Many CCR members have the gift of healing prayer and have witnessed Jesus’ healing on many occasions. The literature on this topic is abundant (cf. Linn & Linn, 1977; MacNutt, 2005).

Íñigo was at his deathbed when he was healed in Loyola (VIL, 3). He also had the gift of healing. He cured Alexander Petrony (VIL, 74) from epilepsy and another man as well (VIL, 45). He revived a woman close to death (VIL, 47). While washing his linens, a woman’s withered arm was restored (VIL, 48). Simon Rodriguez was near death, but he recovered at the moment when Ignatius embraced him (VIL, 50). Ignatius prayed for Lyssanus in Barcelona to return to life (or to his senses) and to confess his sins before death (AS, 1868, 120–127). After Ignatius’ death, God healed through his intercession. The flowers and leaves from his casket brought cures to many. A girl seized a piece of his clothing and was cured (VIL, 78). In 18th century Croatia, St. Ignatius was the patron of high school students, pregnant women, women in labor, sick people, and even sick cattle (Mirković, 1994, 224). A prayer for his intercession for a safe pregnancy and delivery is found in an old Croatian prayer book (Sušnik, 1734, 217–218). There is a widespread practice of drinking St. Ignatius’ water because of its healing power (BS, 1966, 701). Water is blessed by immersing the blessed medal of Ignatius’ image. Pope Pius IX acknowledged this custom in 1866 (Gorys, 1997, s. v. Ignatius). Miraculous healing has occurred through this custom in Spain,

<sup>9</sup> Numbers in SD refer to the chapter number.

Rome, Croatia, and elsewhere (Devetnica, 2006). The physical healings were included in miracles for Ignatius' canonization.

### 3.3. *Resting in the Spirit*

Resting in the Spirit (RIS) usually occurs during the CCR healing service (cf.). It is not something we do to ourselves, but something God does. One can rest a few minutes or a half hour to receive healing or a blessing (MacNutt, 1990).

RIS was one of the reasons the Inquisition interrogated Íñigo in Alcalá, Spain where he was asked to explain “numbness” or “fainting”. At Íñigo's third trial on May 1, 1527, María de la Flor witnessed that Íñigo and Calisto were very glad when numbness came to María and others as, in this way, they continued to enter into the service of God. On May 14, 1527, Ana de Benavente witnessed that while talking to Íñigo and Calisto, she was seized three or four times by a certain feeling of faintness or numbness. Íñigo and Calisto said it was nothing and let them be strong with God. On May 14, 1527, Leonora, daughter of Ana de Mena, was asked about the unconsciousness or paralysis which gripped her when she talked to Calisto and Íñigo. On May 18, 1527, the Inquisition asked Íñigo to explain the cause of unconsciousness, fainting, and numbness. He admitted that it was numbness but could not quite explain it. He said that great temptations from demons and parents (of those resting in the Spirit — author's note) led them to exhaustion due to their internal resistance (SE, 150–151).

Íñigo rested in the Spirit in Manresa in St. Lucia's hospital but has never said anything about this (Ribadeneira, 2014, 31; VIL, 19). Today, in St. Lucia's Chapel there is a statue of Íñigo reclining on the floor. On the outside wall of St. Lucia's there are three tablets: a ceramic tablet inscribed with the words: »Manresa Ignaciana, Capilla del 'Rapto', Chapelle de 'L'Extase', Chapel of 'The Rapture', Kapelle der Exstase«; a stone tablet which says: »Manresa Ignasiana, 'El Rapte', 1941.–1991.«, and a third tablet in Catalan which says that the Saint experienced death (deffalliment) and remained motionless for eight days and nights. This event is called “trans” in the 16th–17th century paintings by Miguel Cabrera, Sebastiano Conca, Juan de Valdés Leal, and the engraving by Jan Wierix (VIL, 19; Cárceles, 2016, 42–43, 76, fig. 34, 35–39). It is on a relief in the Manresa cave and on the polyptych in the corridor of the Jesuit residence in Manresa. By comparing ecstasy with RIS, one can conclude that it was RIS (Čunčić, 2015, 32, 34–35). Later in his life, Ignatius experienced raptures during prayer. Without using his senses and with a miraculously resplendent face, he was lifted up from the floor a cubit and a half, uttering: Lord, if only men knew Thee (AS, 1868, 118).

### 3.4. *The gift of discernment*

All those baptized receive the gift of discernment so as to discern between Christ whom they have accepted in baptism, and the devil whom they have renounced. Discernment only develops if Christians use it. In the CCR, the gift of

discernment is prayed for and received in the BHS. It is developed by regularly reviewing the prayer experience and daily life experience, especially in SE, according to Annotation 19, where it is obligatory (cf. Veltri, 1998, vol. 2, part B, pp. 407–456).

In his letter to Francis Borgia, Ignatius says: »For this God Our Lord, as for a matter of some importance, gives his servants the special grace, ‘*gratia gratis data*’, of discernment of spirits as the Apostle tells us [1Cor. 12:10]. And this grace makes use of and operates through human means, especially prudence, and learning« (Ignatius of Loyola, 2006, 267). On another occasion, he wrote: »Not only how much is infused, but also how much is acquired« (Schivone, 2009, 146, footnote 67).

Íñigo started to discern between spiritual movements during his recovery at Loyola. The secular thoughts were attractive but left him desolate, while the books *Vita Christi* and *Legenda Aurea* did not attract him but were a source of consolation (AB, 1991, 8). He recognized the temptation of the devil whispering to him in a vision: How can you keep up these practices which you have begun for seventy years of your life? He expelled him by answering: Can you, wretched one, promise me one hour of life? (AB, 1991, 20). The vision persisted for a long time, but, as a sign of contempt, he repulsed it with the swing of a stick (AB, 1991, 31). He was tempted to commit suicide, however, as soon as he discerned that it was the evil spirit, he was saved (AB, 1991, 24). Fasting and frequent confession did not help so much as the discernment of spirits. He realized that it was the devil attacking his weak point (cf. SE, 327). The “angel of light” by great spiritual consolation (cf. SE, 332) tried to rob him of his sleep and deter him from his studies (AB, 1991, 26, 55). Íñigo defeated him through discernment. Another time, after receiving confirmation of his decision from God, the devil approached him. He needed 15 minutes to recognize the snare (SD 151–152).

His life was devoted to the discernment of spirits. It was the secret to his spiritual victories. The brave knight ready for any battle needed to know the whereabouts of his enemies. Through the gift of discernment, he could locate them. He was never afraid of anything (AB, 1991, 72). There were no shackles and chains that he would not endure out of his love for God (AB, 1991, 69; Ribadeneira, 2014, 61). Seeing his energy and iron will, God gave him a compass. St. Ignatius became a well-known master of discernment. The *Catholic Encyclopedia* (s. v. discernment) quotes his Rules for the Discernment of Spirits (SE, 313–336).

### 3.5. *Deliverance from demons*

In Mk 16:17–18 Jesus says that signs will accompany those who believe: they will drive out demons in His Name. In CCR, the faithful pray for deliverance. The prayer of deliverance is not an exorcism. Therefore, there are two international Catholic associations: IAE — International Association of Exorcists, whose members are exorcists, and IAD — International Association for Deliverance — whose members are priests and lay people who pray for deliverance. A book of deliverance prayers for the laity has been published (Ripperger, 2016).

The 16th and 17th centuries were the “Golden Age” of demonic possession (Levack, 2013). It was impossible not to be aware of evil spirits because they were pandemic. Ignatius describes the devil as a wild animal (SE, 325), a false lover (SE, 326), a commander and leader of an army (SE, 327), the enemy of human nature, of our progress, and eternal salvation (SE, 320, 325–327, 329, 333–334); an evil spirit (SE, 324, 318, 333, 335–336) and an evil angel (SE, 331, 332), Lucifer, chief of all enemies (SE, 140), the deadly enemy of our human nature (SE, 136).

He learned their tactics very early when exposed to the attacks of the evil spirits and their rage in Loyola. While offering his life to God, a sudden earthquake shook the house (Ribadeneira, 2014, 16; VIL, 6). A raging demon appeared in serpentine shapes above his head in Manresa, but he calmly persevered in prayer (VIL, 12). The spirit of suicide severely tempted him to throw himself over the precipice (Ribadeneira, 2014, 27–28; VIL, 15). A noisy demon tried to dissuade him from his studies by offering false enticements (VIL, 32). Demons disturbed him during prayer and also at night (VIL, 67). After recognizing the demon in the face of a serpent, he drove it away with a stick (cf. Mk 16:18; VIL, 72).

From his experience in spiritual combat, St. Ignatius could deliver others from demons as well. He delivered many persons in Spain who were possessed (VIL, 46, 51). The fathers of Laurence College were delivered from the terror of demons by reading Ignatius’ letters (VIL, 75). A certain Eleutherium Potanum was delivered from the evil spirits by listening to St. Ignatius’ sermon (AS, 1868, 627–630).

From out of 366 of Ignatius’ thoughts in *Scintillae Ignatianae*, 22 are about demons: Jan. 11, 22, 25; Feb. 7, 20, 21 (cf. SE, 326); Apr. 23, 25; May 15, 25, 26 (cf. SE, 327); June 10, 18, 24; July 10, 11, 18 (cf. SE, 325); Aug. 3, 28; Nov 3, 22 (cf. SE, 317); Dec 1. A thought on Jan. 20: »Man sometimes suffers so much from the devil that he seems to have gone mad. This is why it happens that some attribute to nature, and often even disease, what one should attribute to temptation.«

### 3.5.1. *St. Ignatius’ power over devils in liturgical books*

There is a difference between the Tridentine *Proprium sanctorum* and the Vatican II Proper of Saints. In the latter, the biographies of the saints are shorter, with no mention of miracles or mysticism. In three old Latin breviaries on the feast of St. Ignatius, July 31, we read: »In daemones mirum exercuit imperium — He exercised a great dominion over the demons« (Breviarium, 1814, 626; Breviarium, 1863, 453; Breviarium, 1880, 2085). The English version says: »He was most zealous in spreading the Catholic religion everywhere, and he had wonderful power over devils« (Breviary, 1964, 959). Two English Missals confirm that, »after being ordained a priest, he founded the Society of Jesus to fight the forces of Satan as presented by pagans, Mohammedans, Protestants, Jansenists, etc.« (Missal, 1961, 985). »After being ordained a priest, he founded the Society of Jesus so as to fight the forces of Satan« (Missal, 1975, 504).



### 3.5.2. *Ignatius and demons in iconography*

*In daemones mirum exercuit imperium* is the title of the fresco by Andrea Pozzo in the Rooms of St. Ignatius. He is praying with authority over men and women who are falling to the ground. Demons are coming out of them in the form of small humanoid creatures (Sale, 2003, 195, image 179). In another of Pozzo's frescos, Ignatius heals a woman by anointing her and expelling demons (Sale, 2003, 194, image 179). In the painting *The Miracles of St. Ignatius*, Ignatius is praying for a person's deliverance from the devil. Peter P. Rubens painted it in 1618 to promote the canonization of Bl. Ignatius (Sale, 2003, 147, image 131). The image hung above the main altar in the St. Ignatius' Church in Antwerp and is now in the Kunsthistorisches Museum in Vienna. On the Juan de Valdés Leal's painting Ignatius is exorcising the possessed (all in Čunčić, 2019, 23–26). Demons are also depicted in the illustration of Hell in the First Week (SE, 65–71; Sale, 2003, 191, image 174). There are engravings and statues entitled "exorcising", or "miracles" of St. Ignatius, in churches, archives, and galleries in London, Genoa, Milan, Houston, Rome, and elsewhere. Rusconi's statue in the central nave of St. Peter's Basilica and St. Ignatius Church in Rome depicts St. Ignatius treading on the devil.

## 4. *Evangelization*

The current of grace touches many Catholic clerics and lay persons. They preach boldly to a large audience in stadiums and hangars in the power of God. They minister healing and deliverance in Jesus' Name. Many are healed and delivered during worship and the prayer service. Some members of the CCR communities preach in the streets.<sup>10</sup>

Íñigo preached everywhere as a lay person, and later as a priest. While in jail in Alcala, people crowded in to listen to him as he explained to them the rules of Christian life and gave spiritual exercises (Ribadeneira, 2014, 54). In Vicenca, Ignatius, Favre, Codur, and Laínez »decided to go out to preach. On the same day and simultaneously, they began to cry out in a loud and clear voice in four different city squares, calling people to gather by waving their caps around and inviting them to hear a sermon. When a crowd gathered, they held forth about the ugliness of vice, the beauty of virtue, contempt for the world, and the greatness of God's love for us« (Ribadeneira, 2014, 92).

Ignatius preached in the squares of Rome, in the busiest streets (BS, 1966, 684). He stood in freezing water to dissuade a man from an impure life and thus converted him (VIL, 42). He preached while in prison in Salamanca and won souls for Christ due to his fervor (Valdivieso, 2000, 399; VIL, 36, 44). He pre-

<sup>10</sup> For example, the Community Emmanuel, A Catholic Public Association of the Faithful of Pontifical Right.

ached in the fields (VIL, 44). Today he would be preaching in churches, streets, squares, and stadiums.

### Conclusion

This is a preliminary outline of a more extensive work to be done, as the thesis proved to be fruitful. Among the enormous number of books on the CCR, the author has selected some Jesuit authors, Church teaching and the practice of the CCR. The analyzed sources on St. Ignatius' life and the apostolate are reliable. In them there is more than enough evidence that St. Ignatius was in the “current of grace” as defined by CHARIS and as practised in the CCR. If he were alive today, he would be an active world-renowned CCR member. The sources analyzed have not been exhausted. There is still more evidence to be found in other sources that are not included in this article.

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### *Sv. Ignacije Lojolski u struji milosti*

Marica Čunčić\*

#### *Sažetak*

*Život i apostolat sv. Ignacija razmatraju se u svjetlu “struje milosti” definirane kao iskustvo Pedesetnice ili krštenja u Duhu Svetom. Prema Ćnigovim osobnim susretima s Presvetim Trojstvom i svecima, priznavanju Kristova gospodstva, po njegovu daru razlučivanja duhova, počivanja u Duhu Svetom, daru jezika, suza, ozdravljenja, oslobođenja, otvorenosti Božjoj riječi, kontemplaciji Evandelja i evangelizaciji, može se zaključiti da je prakticirao darove koji karakteriziraju Katoličku karizmatiku obnovu. Rezultati se temelje na sljedećim izvorima: Duhovne vježbe, Duhovni dnevnik, Autobiografija, Acta sanctorum, Monumenta Ignatiana, Vita beati P. Ignatii Loiola, Scientillae Ignatiana, brevijari, misali i ikonografija. Istraživanje potvrđuje tezu da sv. Ignacije može biti zaštitnik Katoličke karizmatike obnove. Ovim radom nisu iscrpljeni svi izvori koji bi mogli potvrditi tezu.*

*Ključne riječi: struja milosti; Katolička karizmatika obnova; Ignacije Loyolski; karizme; CHARIS*

\* Dr. sc. Marica Čunčić, viši znanstveni suradnik i ravnateljica u miru, Staroslavenski institut. Adresa: Demetrova 11, 10000 Zagreb, Hrvatska. E-adresa: [cuncic@gmail.com](mailto:cuncic@gmail.com)