Ignacio de Loyola y Teresa de Ávila. Inspectores de Espíritus: Institución y Carisma en los albores da la Era confesional

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Resumo
After the late Middle Ages, the discernment of spirits went through a revolutionary transformation: from a wonderful charism invested by the Holy Ghost, it became a human science, based upon probabilities and conjectures, and under the tight control of the theological corporation. This new discreetio spirituum paradigm is known as «gersonian revolution» (because of Jean Gerson’s role in its propagation). Were the great Sixteenth Century charismatic saints enemies or supporters of this process of clericalization of religious enthusiasm? The aim of this paper is to offer some clues to the resolution of this dilemma, using as a test-case the figures of Ignatius Loyola and Teresa of Ávila, two of the major references of early Counter-Reformation.

Saint Teresa of Ávila, actually, Teresa Sánchez de Cepeda y Ahumada, also called Saint Teresa of Jesus (28 March 1515 – 4 October 1582), was a Spanish noblewoman with Jewish roots, who chose a monastic life in the Roman Catholic church. A Carmelite nun, prominent Spanish mystic, Religious reformer, author, theologian of the contemplative life and mental prayer, over four centuries later she earned the rare distinction of being declared a Doctor of the Church. Active during the Counter-Reformation, she