

‘MEN OF THE CONSTITUTIONS’

ON THE USE MADE OF THE CONSTITUTIONS

**BY FR. PEDRO ARRUPE
DURING HIS GENERALATE**

Urbano Valero, S.J.

Counselor

Juridical Affairs Institute of the S.J.

It pertains to the General’ – says St. Ignatius – ‘to see to it that the Constitutions of the Society are observed in all places.’ (Const.746). And, among the means which will help him in the exercise of government of ‘the whole body of the Society, in such a manner that through the divine grace it may be preserved and developed in its well-being and manner of proceeding for glory to God our Lord’ [789], which is the fundamental objective pursued by them [136], he places in a privileged position ‘his solicitude to maintain the observance of the Constitutions.’ [791]. It is, for that reason, of obligation and obvious that all the Superiors General of the Society, each one in his particular way and according to the needs of the moment, should have made use of them, as means and indispensable aid in the carrying out of his task of guiding it in the pursuit of its aim and of contributing to its preservation and progress.

In this study we shall examine the use made of the Constitutions of the Society of Jesus by Fr. Pedro Arrupe in the government of it, during his period of active generalate (1965 – 1981). As will be seen, there are reasons, of no small interest, for this.

Arrupe’s concerns and their context

Some deep personal concerns accompanied Fr. Arrupe from his first moment as General of the Society, and

inspired and guided his exercise of government. Already, in his first address to General Congregation 31¹, on 24 May 1965, two days after his election, referring to the tasks confronting it, he condensed them into a question, which has become famous, and which he was to repeat later on no few occasions, in formal² and informal ways. In it he reveals one of his fundamental attitudes, habitual with him in facing the problems of his government as General of the Society: ‘What would Ignatius have done today?’ This was his preoccupation, which led him to ask himself continually what to do, according to Ignatius’ thinking and attitudes, at the present moment. It made him seek inspiration and guidance in the letter and, above all, in the spirit of the sources which transmit Ignatius’ attitudes and criteria for choice, and especially, as regards the government of the Society, in his Constitutions.

Fr. Arrupe also came to the need to turn to them as an indispensable tool for his actions in government from another point of departure. In an address given in the same Congregation on 9 October 1966, not published until now, which reveals much of his way of thinking and feeling, he reflected aloud after a presentation of the defections of priests from the Society. He reacted sadly and responsibly to the phenomenon, diagnosing a kind of ‘collective desolation’ in the Society, of which in his judgment the Congregation had also given some signs in its doubts and perplexities, then asked himself, and gave the answer: ‘What is to be done? For something must be done! In no way are we invited to inertia.’ And, taking inspiration from St. Ignatius’ rules for the time of desolation, he explained that, even if in such a situation decisions involving important changes ought not to be made, without the clarity and peace necessary for making ‘a good and sound election’, ‘it will be very advantageous to intensify our action against the desolation’, as St Ignatius himself recommends (SpEx. 319) using suitable means to get out of it. In this specific case, he says, this change ought to be made ‘disposing ourselves for the third kind of humility and establishing the personal and community conditions for the Society to find in itself ‘men of the Constitutions’. In this way the Society will prepare the moment at which the solution of the problems that present themselves and the translation of the Constitutions at this time in the modern world will emerge as plain and obvious³.’ So, to Arrupe’s recurring question ‘what would St. Ignatius do today?’, which led him to find inspiration in the Constitutions, is now added the determination to make a contribution to forming ‘men according to the Constitutions’ and to achieve the translation of them, the

permanent expression of the Society's Ignatian charism, at the present time, to solve the problems facing it. These were three early and permanent concerns and three fundamental perspectives which accompanied him in his whole action in governing the Society, and led him to make in it a use of the Constitutions which was very intensive and very profitable for the Society.

But, furthermore, the time and the historical context in which his government took place makes this study particularly interesting. In fact, with General Congregation 31 (1965-1966) which elected Fr. Arrupe as its General, the Society entered a new phase of its history⁴: that, according to the official expression coined by the Second Vatican Council for religious life as a whole, of its 'appropriate renewal', with the consequences that would follow from that.

Following the orientations given by Vatican II,⁵ that Congregation drew up an extensive programme of renewal, adaptation and updating of the Society, springing from the grace and inspiration of its origins, revived and reinvigorated.⁶

the first thing Arrupe did was to foster intensively in the Society knowledge of the Constitutions and assimilation of them, through reading, meditation and study

This programme, expressly and strongly inspired by the Constitutions, quotations from which are very numerous in its decrees,⁷ was to be developed and put into practice by Fr. Arrupe, as the Superior General elected by it.⁸ This programme was completed and deepened by General Congregation 32 (1974-1975), which Arrupe conceived at all times, with great conviction and ardour, as a prolongation and complement of the previous Congregation.⁹ He took up this plan in its entirety and without reservations, and sought to put it into practice decisively and forcefully and in the greatest possible depth, in obedience to the Society and to the Church.¹⁰ To achieve it he made constant and intensive use of the Constitutions, as the General Congregations themselves had done, and had recommended to him. But this use, at this precise moment in the Society's history, posed a particular problem: how to apply Constitutions written 400 years earlier, which claim to 'treat of matters which are unchangeable and ought to be observed universally' [136], at a time which is so different, and moreover characterised by 'critical and swift upheavals spreading gradually to all corners of the earth', as Vatican II itself

diagnosed?¹¹ In a way the Constitutions themselves give the key to the answer to this question, in stating very often that they are to be applied taking into account the diversity of persons, places and times. But, in practice, what use specifically did Arrupe make of them, and how did he proceed in it?

‘For that reason it is necessary to know them [the Constitutions]’

When Arrupe began his office as General of the Society the Constitutions, in their integrity, were very little known in it. The life of Jesuits was inspired and governed, in addition to the Rules which all were to observe, principally by a Summary of them, already formed in its essential structure and content in St. Ignatius’ time with selected texts taken principally from the General Examen and from Part III of the Constitutions, which refers to the spiritual formation of those who enter the Society, and some elements from Part VI, relating to the vows.¹² The rest of the Constitutions were practically unknown in the Society, and the text held not a little mystery for the majority of Jesuits.¹³ Therefore the first thing Arrupe did was to foster intensively in the Society knowledge of the Constitutions (not simply a literal knowledge but, as we shall see later, an ‘interior’, experiential knowledge of their nature and their deep, living dynamism) and assimilation of them, through reading, meditation and study. He contributed very intensively to this, deeply convinced as he was that Jesuits would meet the authentic source of the spirituality which Ignatius desired to pass on to the Society through contact with them.

To this end he did, more specifically, various things. First of all, fulfilling the task of revising the Rules which General Congregation 31 had given him (dec.19nn.14 and 15), on 16 March 1968 he published a selection of texts from the Constitutions (*Excerpta Constitutionum Societatis Iesu*), ‘made so that everything in the Constitutions which is considered essential for spiritual progress may be collected briefly, and thus may be read and meditated more often by Ours, knowing well that the Constitutions of the holy Fr Ignatius are the principal and most sure source of our spirituality and of our apostolic work.’¹⁴

Ten years later, he wrote a preface for the Italian edition of this selection,¹⁵ in which he explained its nature. He put it into the successive publications of the so-called Rules of the Summary, but revising his text and

giving it a new structure with the following characteristics: ‘making a more abundant selection of texts from the Constitutions; arranging it according to the order of the said Constitutions themselves; not giving them the character of Rules ‘which all ought to observe’, but allowing each text to keep the same force as it has in the Constitutions, which at some times are directed to all Jesuits, at others to a particular category of members, although they may always be a common inspiration to all.’¹⁶ That is to say, a Summary not only fuller, but also more similar in content and form than the traditional version to the Constitutions themselves.¹⁷ In the said preface Arrupe offers Jesuits the following guidelines for going more deeply and fruitfully into the reading of the Constitutions, acquiring in the process a real interior familiarity with them:

‘To gain more fruit from your reading will require you to keep three points in mind: 1) Be conscious that the Constitutions are a concrete way of living the Exercises. A Jesuit ought to live the Exercises according to the Constitutions of the Society. He is the man of the Exercises and of the Constitutions. 2) Seek to project what St. Ignatius says in the Constitutions onto the concrete reality that we are living; for example, when he speaks of the priority of the means which unite the instrument with God, of the criteria for the selection of ministries, or of the union of hearts. 3) Strive to discover the evangelical foundation of our whole manner of proceeding. Even though the Gospel quotations may be relatively few, the implicit references and the principles upon which the Constitutions rest are always evangelical, and we must discover them. This was done in the prologue to the first edition of the Constitutions, presenting with words of St. Paul the ‘summary and purpose of our Constitutions.’

*the Constitutions are
a concrete way
of living the Exercises*

In this same direction, already on the way towards General Congregation 32, he urged the whole Society to dedicate the year of immediate preparation for it to the reading and study of the Constitutions – a wise and fruitful reading and a knowledge which would lead to assimilation of their essential elements – as the privileged and indispensable means for such a preparation; since, he said, ‘this renewed knowledge of the Constitutions will make a strong contribution to achieving fitting deliberations and decisions in the Provincial and General Congregations,

since, above all, it will arouse the genuine Ignatian spirit in the whole Society.¹⁸

Secondly, with the aim of encouraging and intensifying knowledge of Ignatian spirituality from study of its sources and its possible contribution to resolving the problems and spiritual needs of the Church, the world and, especially, the Society in his time, Arrupe took up various suggestions and encouragements to this end and on 6 November 1969 created in the General Curia, as an organ of it, the Centre for Ignatian Spirituality, known from that moment by its abbreviation (CIS).¹⁹ This creation has turned out to be providential, because of the rich fruits which it has produced and continues to produce in the knowledge and revitalization of Ignatian spirituality in the Society and beyond it, and is one of the most precious elements in Arrupe's legacy. Among the numerous activities (courses, seminars, study-sessions and conferences, principally) and publications of CIS,²⁰ the attention given to the study and spread of knowledge of the Constitutions of the Society occupies a distinguished place.

The studies concerned with them (commentaries on the different Parts,²¹ monographs on key points in them, many individual studies, a block dedicated to them in all the 'Ignatian courses' which have taken place annually for two decades)²² have not only illuminated and disseminated their content, but, which is more important, have contributed decisively to the rediscovery and highlighting of their distinctive nature. This consists in the fact that the Constitutions, contained in a text that is linguistically complex and heterogeneous, in which are juxtaposed elements of very different kinds, were not to be solely or primarily a collection of norms with direct application to practical life, as they have chiefly been considered earlier (though they are not without such norms and decisions). Primordially, considered globally and in their fundamental intention, they are an instrument or guide to practical discernment, to help superiors in their conduct of the Society to the achievement of its end, applying in all circumstances, with discerning love and in accordance with the demands of persons, places and times, the means which the Constitutions put at their disposal. According to this, to apply them, including what is prescriptive in them, is to enter into the process of discernment which they incorporate, express and try to bring about.²³

This accurate and fortunate rediscovery of the true nature of the Constitutions provides a new vision of them, in accordance with their genuine original character. This gives them not only great flexibility and adaptability of application, on their own imperative, but also a singular and

inexhaustible capacity to help to focus and direct new situations according to the great principles that inspire them, using the discernment process which they bring about and guide. So, although they deal with ‘immutable things’, they can be applied, without doing violence to their capacity to direct the Society’s life, to changing situations, not specifically envisaged in them at the time of their composition.

This is what Arrupe understood and appreciated, and in his use of the Constitutions he took full advantage of it to inspire and guide the Society in the new situation, so changed and so changing, in which he had to govern it. He himself, at a particular moment, formulated it like this:

‘The book of the Constitutions contains juridical elements, but it is not a code; it has many ascetical/spiritual elements, but is not a devotional book or an ascetical manual; it offers many human and apostolic directives, but is not simply an apostolic or pastoral textbook. Our spirit experiences the Constitutions as a normative book and at the same time as a book of life, not only because it is for living, but because there is a hidden charism in it, gift of a living Spirit which gives life, is principle of unity and of action ‘*sicut oportet*’ (cf. Rom. 8:26), ‘*in conformity with our Institute*’ [134], and increases our capacity for growth and assimilation of the progress of humanity and of the Church’²⁴

The Constitutions and the ‘inner metabolism’ of the ‘hidden charism’

‘Through a kind of inner metabolism – says Arrupe – the charism hidden in the Constitutions unfolds, adapts and strengthens the organism which is sustained by them, the Society of Jesus, in its continual historical becoming.’²⁵ This is precisely what he sought to induce in the Jesuits, by means of the knowledge, interior assimilation and application of the Constitutions in the Society’s life. He did not seek solely or primarily a literal or adapted observance of them, but wanted to induce in the Jesuits of his time the founding experience that was at their origin and is expressed in the charism contained in them. To verify and document these statements in detail would call for a patient combing of Arrupe’s numerous writings, of different kinds, addressed to the Society, in which either explicitly and directly or implicitly he sought to achieve these objectives, comparing these texts with the Constitutions and seeing to what extent and in what way the Constitutions are to be found in them.²⁶ The enormous scope of this plan

makes it impossible to propose it and, even more, to develop it systematically here. But it is possible to set out to achieve something similar by other procedures, which would be, on the one hand, to listen to Arrupe himself on his purpose, and, on the other, to examine more closely, as samples, some particularly significant examples of it.

a) Arrupe's own testimony

In a conference on *Apostolic mission, key to the Ignatian charism*, given in Loyola on 7 September 1974, three months before the opening of General Congregation 32, in an International Congress for Jesuits on ‘Exercises and Constitutions for a fitting renewal of the Society’, Arrupe himself explained in this way the deep significance of the use he was making of the Constitutions in the government of the Society:

‘The interest in the study of the *Constitutions* which has awakened in the Society at the present time is very instructive. Considering it superficially, it may be interpreted as a return to the sources in a time of difficulty, of confusion, even of crisis; as a search for Ignatian directives to guide the ‘appropriate renewal’ of which the Council speaks to us; as turning

to the Ignatian criteria to establish new apostolic priorities, or, going deeper, as one of the expressions of anxiety of a person seeking his own identity and the charism proper to him. That is all true, or may be so; but I believe it is more natural

*[the Const.], considered globally
and in their fundamental intention,
are an instrument or guide
to practical discernment*

to find in this interest a manifestation of the Spirit in the sons of the Society. The Spirit, inspirer of the Constitutions themselves, who ‘*writes and engraves upon hearts*’ ‘*the interior law of charity and love*’ [134], who in the Second Vatican Council has moved the whole Church, is moving it towards true ‘*aggiornamento*’, which is to say towards the renewal, deepening, rejuvenation and adaptation necessary in a new world which is being born and which requires of the Jesuit the maximum of authenticity and depth in his real Ignatian identity.(...)

Immediate contact with the *Constitutions* makes our spirit experience a living in depth of something which touches us personally. (...)

The immediate effect of this contact with the Constitutions and, through them, with the charism hidden in '*the letter*' is the need to deepen what is read in them, and, for that, to reproduce in ourselves the experience which gave rise to them, which is to say, fundamentally, the experience of the *Exercises*. (...)

The *Constitutions* give us a key to reading the Gospel, the world and the individual and community life of each Jesuit as individual and as member of the Society. With this key we penetrate more and deeply into the profound meaning of our vocation and of the Ignatian charism.²⁷

Here Arrupe reveals to us the secret of his use of the Constitutions in governing the Society, precisely as the most powerful and indispensable instrument to help Jesuits to live their own vocation at the present time. This use is not a comfortable return to the past, nor a regressive and nostalgic 'return to the sources' in search of security or even solely of light, but is making contact with the original grace which gave life to the Society, so that the Society itself may re-create and re-found itself – in Arrupe's expression 're-engender' itself – permanently at the present moment. As he used to repeat, expressing a personal conviction based on deep knowledge of the road and the steps by which God brought St. Ignatius to the foundation of the Society, Ignatius 'did not intend to perpetuate an institution by solidifying it in fixed laws, but to release a dynamic, that of the love which the Spirit 'writes and engraves on hearts' [134], a dynamic which presupposes that the body allows itself to be moved and placed by the powerful hand of the author of all good' (Letter to Fr. Diego Mirón, 17 December 1552), allows itself to "be carried", like him.²⁸

b) Some particularly significant examples

Among Arrupe's numerous documents and messages, of different kinds, to the Society, in which he makes use of the Constitutions, we shall select here only a few, particularly eloquent and especially significant for its life, to show what we mean.

**First example.* Because of the importance of the theme and the richness of its content, the first will be the lecture already quoted on *Apostolic mission, key to the Ignatian charism*, which is, as regards the Constitutions, a comprehensive reading of them from within, from the deepest springs of his being. Taking as point of departure the fact that the idea of mission is like a leading thread - ‘*Ariadne’s thread*’, he says - which carries one who enters upon them²⁹ through all the Constitutions, he puts the thesis that this idea is a key to the reading of them. It helps to reveal their unity and fundamentally organic nature, through many elements which may at first and superficial sight appear unconnected, disordered and repetitive, giving rise to a confused complex, the famous ‘*totally confused labyrinth*’ of which Nicolás de Bobadilla spoke (Mon.Nad IV, 733).

*immediate contact
with the Constitutions
makes our spirit experience
a living in depth of something
which touches us personally*

‘This idea [of mission] – says Arrupe – becomes central, and the inspiration of the most vital parts of the Constitutions: selection [of candidates] [142-144,657, 819], noviceship experiments (MI, Const.I, 60), suppression of some methods traditional in religious life, and especially of Parts IV and X. The idea of mission is, then, key to the reading of the Constitutions, and sheds a clear light on the true sense of their interpretation, conferring on them great unity. And this, whether mission is understood in the active sense, in that it proceeds from the Vicar of Christ who sends, or Superiors who do it on his order and in his place, or in the passive sense, in that it is received and carried out by the subject, the end and agent of it’³⁰

Starting there, Arrupe goes on to explain in successive epigraphs aspects hidden in the text of the Constitutions, which here we can do no more than state, important as they are for the Jesuit’s life: mission, key to our reading of the Gospel; mission, key to reading today’s world; mission, key to the Jesuit’s life; mission, key to securing the wellbeing of the Society (institutional aspect, progress, discernment); the Ignatian principles which characterise mission and which in one way or another, but certainly unequivocally, are present in all the Constitutions and on each one of their pages (that is ‘greater service of God’ or the absolute primacy of the divine,

man – ‘souls’ – as object and centre of mission, service to the Church under obedience to the Supreme Pontiff in the fulfilment of mission, the predominance of priestly ministries; the difficulties which accompany the living out of mission, through the fact that ‘St. Ignatius (...) has brought about in the Constitutions an unstable balance between forces seemingly contrasting and between multiple dialectical tensions: prayer and activity, one’s own perfection and that of others, nature and grace, union and diversity, poverty and apostolic efficacy, obedience and individual charism, etc.’³¹

Clearly, a complete reading of the Constitutions (quotations from which are multiplied on every page of the document) and of the whole life of the Jesuit, starting from the idea of mission as nuclear element of the former, and expressed through the latter.

* *Second example.* The *apostolic priorities* of the Society and the *Ignatian criteria of discernment* to decide them and to seek the means to make them effective are *themes* connected the one with the other, and, since they refer precisely to making apostolic mission concrete, *central in the Constitutions*. This they are in Part VII in a palpable way, more dense and defined, but with obvious resonances in all the rest. But indeed, the two are favourite themes with Arrupe, to which he returned on various occasions, because he realised very strongly that on them depended the choice and the quality of apostolic service offered by the Society. In his desire to give the Society clear and effective orientations on this most substantial point, he concerned himself specially with it in the Congregation of Procurators of 1970. In an address given at it on 5 October 1970 on what he considered to be apostolic priorities of the Society, he said, in words in which the resonance of the Constitutions, even without express quotations, is unmistakable:

‘Such selection of ministries ought to be considered as the Society’s most urgent need, since it is essentially apostolic, and our true ‘identity’ ought to be manifested through the apostolate: apostolic work is the visible form of the Society, which expresses through it its invisible spiritual charism, at the same time determining the concrete life of each one of us.’³²

He returned to the same theme, calling for information, in the official letters of superiors and consultors writing in 1972, on ‘objectives and apostolic priorities’, asking what was being done on this point ‘so that all

the ministries may be better adapted to the present needs of men and of the Church’.³³ In his reply-commentary on the information received,³⁴ among other things he says the following:

‘Today I should like to insist principally on the need to keep ourselves constantly in this state of dynamic discernment, without letting ourselves be drawn away by the activity in which we are involved; on the need to give due time to prayer and constant reflection, made in the light of our apostolic criteria; on the need, finally, of a reflective attitude, conscious of mission, both in our more ‘institutionalised’ work and in the other occupations more personal to each one, since these also will not have true apostolic value if we are not ‘sent’ to them, remaining in them always as ‘sent’.’

For this ‘dynamic discernment’, for this reflection which he asks for, he offers these questions, which he wants Jesuits to ask habitually: ‘Is this the best we can do?’ ‘Does it respond to the more universal good which is our goal?’ ‘Does it make all the gifts that he has bestowed on us, and that we have cultivated in the Society, fruitful in the Lord’s service?’ All unmistakable Constitutional concepts and echoes, even though there are no quotations or specific references to the Constitutions.

Still another time, and more extensively, he comes back to the same theme in the context of his important final address to the 66th Congregation of Procurators, which he prepared with great care, on 5 October 1978.³⁵ In it ‘looking to the future and aware of the challenge that we have to face’, he presents as the great help in confronting this challenge ‘going more deeply into St. Ignatius’ original criteria.’³⁶ His starting-point is his ‘impression that in a good part of the Society this process of application [of GC 32] is going forward too slowly and with much timidity’ And he continues ‘It is necessary to take GC 32 a step further, and with a new vision: it takes up again the most profound living principle of the Formula of our Institute and of the Constitutions and, in applying it to the needs of the Church and the world of today, resolves on a ‘fundamental option’, ‘the struggle for faith and that struggle for justice which it includes’ (d.2, no.2) and points out a method of personal conversion and reconversion of our works.’ For that – says Arrupe – ‘our founder’s criteria are precious and secure norms. But on condition that we understand them in depth, and know how to read them in their present value.’ In this light he reviews afresh the criteria below.

‘1) *Need*. Where the disproportion between needs and workers for the gospel is greatest, there is a place which the Society should cover. (...)’

2) *Spreading the fruit*. St. Ignatius says that preference should be given to those persons and places which multiply fruit for the benefit of others. (...) And I ask: Who are the multipliers today, the influential persons, the ‘magistrates and princes’ of today? They will be, for example, political leaders, union bosses, talented young people, the most influential thinkers, scientists who make their mark on history, those who control the media. Today we need to add ideologies, structures, public opinion, which exercise a wide and profound influence. (...)’

3) *Importance*. Spiritual ministries are to be preferred to those that are merely material. So we should put our chief effort into the ‘*ministerium verbi*’ and other spiritual activities. (...) Today, with such huge needs of a ‘corporal’ kind, this type of service, specially skilled, may on occasion have great value, and even though ‘subsidiary’, it seems that it ought to accompany the ‘principal’ means as far as possible. (...) It is a tension which must be resolved by authority in a discernment based on the Constitutions: there will probably be difficulty in the discernment, but the criteria are clear.

4) *Universality* is another Ignatian criterion which he enunciated in the classic aphorism ‘quo universalis, eo divinius’.

a) The concept ‘universal’, and the practical conception of it, have changed not a little since Ignatius’ time. The ‘universe’ which he knew is only a part of our own. (...) Today... the interdependence of nations has brought it about that both problems and solutions are to a great extent universal. (...) b) Consequences for our apostolate and structure of government. I do not know to what extent the Society has taken this reality on board. (...) There is a lack of adaptation between the universalist spirit of our Constitutions and the hierarchical structure of our government – which bestows on the general all authority ‘ad aedificationem’ – on the one hand, and on the other the stability which characterises much of the Society’s apostolate in fact. Does not the future ask us to reduce this contradiction to its proper limits?³⁷

The extensive quotation shows in all clarity Arrupe’s reading, penetrating and ‘in depth’ of the Ignatian criteria formulated in Part VII of the Constitutions [618–626], for the determination of the missions or concrete apostolic activities of the Society, and his demanding and committed projection of them into the present moment. He was persuaded that ‘To

understand our charism in present-day key, and to discern our service to the Church today, we have to re-think the way of applying the Ignatian criteria to the concrete situations of the present.’ And likewise that ‘This updating is a constant of Ignatius’ thinking and of his government – it appears in more than 20 passages in the Constitutions – and he insists constantly that circumstances of country, places, languages, the diversity of mentalities, personal temperaments, should be taken into consideration.’³⁸

* *Third example. Real integration of spiritual life and apostolate.*

Already in his quoted letter of 2 January 1967 to the whole Society Arrupe had written ‘The Congregation...inculcates finally, with special emphasis, the complete compenetration of religious life and apostolate in the Society’s vocation, as understood by the Council.’³⁹ Years later, not long after the end of General Congregation 32, he returned to the same subject more extensively and incisively, in his letter of 1 November 1976, on *the integration of religious life and apostolate*,⁴⁰ a letter which he considered ‘of special importance in these times in the Society.’ In it he sets out to answer a question which he himself formulates like this: ‘How might we secure and strengthen our spiritual life and our apostolate, as a perfectly integrated whole, in such a way that our life and activities may become really evangelising and proclaim Jesus Christ effectively *today*?’ A fundamental question, which, to make it easier to understand, he himself breaks down into two others: ‘Does our spirituality, exactly as we live it in practice, really allow us to live our apostolic life with the creativity, availability, risk and commitment that the GC calls for?’ ‘Does our way of conceiving and actually carrying out our apostolic mission today, individually and as community, really reflect a deep spirituality and allow us to develop and sustain it?’ The reason for formulating these questions, in no way ‘rhetorical’ for Arrupe, is the following: ‘The very ‘utopia’ of apostolic mission, precisely as GC 32 presents it – not in any other way than the Formula of the Institute, which it seeks to translate for our own day – is unthinkable, and not even possible to formulate, without this integration. The ideal of the Constitutions (Part X [812-813]) is no other than what the whole of GC 32 (Decr.2) refers to. So it is a question of nothing less than the ‘utopia’ of apostolic mission’ and the ‘ideal of the Constitutions’.⁴¹

Having established this principle, Arrupe makes no more explicit references to them in the letter, apart from a twice-repeated quotation of numbers [812] and [813], to underline the primacy of supernatural over natural means in attaining the end of the Society. In spite of that, the whole

letter is an unmistakable echo of a contemporary reading of the Constitutions from their very core, or, as he himself says here, returning once more to one of his well-known expressions, the translation of this fundamental affirmation into our present moment.⁴² In doing this he is seeking, with a perceptible sense of pressure, to help Jesuits to do the same themselves, letting themselves be carried by the profound dynamism of the grace of their vocation, declared in the Constitutions. These are some of his expressions:

‘- To be witnesses to Jesus always, but even more in our secularised world, requires men of faith, of wide experience of God and generous communication of this experience.

- To live the concrete objectives of decree 4 of GC32, its concrete promotion of justice, is only possible from a personal experience of faith in Jesus and as an obvious expression and realisation of it. (...)

- To keep today the intuition and the value of realising our priority apostolic options creatively, breaking off generously from natural inertia, calls for a docility to the Spirit which is not achieved except as a gift, fruit of humble listening to the same Spirit and at the heart of a life truly of prayer.

- To maintain the specifying sense, religious, apostolic, priestly, of all our activities, even those of the most ‘secular’ material stamp, will only be possible from a conscious, personal spiritual way of living, shared in community.

- To live today, at every moment and in every mission, ‘in actione contemplativus’, presupposes a gift and a formation in prayer which gives us the capacity for a ‘reading’ of reality (of the whole of reality) *beginning* from the Gospel and for a constant confrontation of this reality *with* the Gospel.’⁴³

The consequence of this, according to Arrupe, is that ‘we have to undertake sincerely the task of revision and deepening of our life of faith and prayer and to secure its full integration into our apostolic life.’⁴⁴ For this, he goes on to propose, in detail and in practical and highly suggestive terms, a series of ‘exercises’ such as: examine our integration as it really is, become aware of the difficulties, open ourselves to new experiences, live in a process of ongoing formation in the life of the Spirit, be challenged by the questions that arise from this fundamental eagerness to integrate spiritual life and apostolate today, as our vocation demands.⁴⁵ This is, then, a pressingly up to date and dynamic reading of the Constitutions from their deepest heart.

Fourth example. As a continuation of this theme, as he himself says, Arrupe deals in his letter to the whole Society of the following year with apostolic availability, to which he says expressly that he gives great importance,⁴⁶ as to the previous year's topic.

‘Here we touch’ – he says again – ‘the heart of our identity and of what should specify our existence as followers of Jesus, ‘availability’. This is precisely the trait which impressed Ignatius as characteristic of the SON and of the Jesuit who believes in the Son, destined to reproduce his image today. (...) With all reason, then, the spirituality of Ignatius and of the Society revolves around this central objective: to become this *available* man, truly ‘new man’. This is the man formed by the Exercises, and the difficult ideal of the Jesuit sketched by St. Ignatius in the Constitutions: a man deeply free, self-denying and mortified ‘by a certain most sure direction of the Holy Spirit’, an available ‘instrument’ in the Lord’s hands, and the more efficacious the more he is available. ‘

Once again, then, the same register as always: the man formed by the Exercises, and the ideal of the Jesuit sketched in the Constitutions,⁴⁷ one of whose essential elements is apostolic availability to be sent anywhere at all to occupy himself with those things in which ‘there is hope of greater service to God and of help of souls’ [304]. Availability which, according to what Arrupe signifies expressly here, affects not only individuals, but implies also ‘the availability of the whole Society as body and of each and every one of its communities.’ Thence he underlines the close connection between availability and discernment: ‘Availability and discernment need each other. Without indifference and availability discernment is not possible, and without discernment availability cannot be required.’ He underlines at the same time the inseparability of the integration of spiritual life and apostolate and apostolic availability, connecting both with the image of the ‘instrument’ so typically Ignatian and so proper to the Constitutions. ‘It is surprising – he says here – the insistence and sureness with which Ignatius binds together the concepts of ‘instrument’ (availability) and ‘efficacy’, and it is in this perspective that Ignatius situates the experience of God. Precisely through this experience, which places the instrument with God, [813-814] the Jesuit is transformed into instrument *of* God.’⁴⁸

The conclusion sounds like this: ‘We are, then, connected into what is purest and most specific in our vocation, if we study my letter of 1 November 1976 (on integration of spiritual life and apostolate) in depth

and, going forward in the process begun there, dispose ourselves with all sincerity to give ourselves to the full as companions of Jesus, by means of our availability.⁴⁹ For this, he invites all, Superiors especially, to ask themselves some demanding questions on deep-seated attitudes, spiritual and human, the answers to which will give each one's measure of availability.⁵⁰

The conclusion sounds like this:

In asking ourselves about our unconditional 'availability', as St. Ignatius asks, we are questioning ourselves on

Our personal integration as 'contemplatives in action',

Our practical understanding of the Ignatian concepts of mission and obedience and their priority above everything else,

Our 'active indifference with respect to everything created' (without excluding our present apostolic work and our subjective attitudes) which frees us to be able to reach out to the Ignatian 'magis',

Our trust in Providence, in realising that we may lose all human security (economic, social, care of health, etc.),

Our deep sense of belonging to the Society and our trust in it. And, finally,

Our sincere and effective acceptance of the pastoral directives of the Church and of the last General Congregations.⁵¹

Undoubtedly, as Arrupe says at the beginning of this exposition, 'the heart of our identity and what ought to define our existence as followers of Jesus, is 'availability.'

**Fifth example.* 'Our manner of proceeding' is the title of a long and closely-argued lecture, given by Fr. Arrupe on 19 January 1979, in the context of the Ignatian Course organised that year by CIS.⁵²

According to him, 'This lecture seeks to make a further contribution to what I have said on other occasions about the 'renewal', the 'updating', the 'adaptation' of the Society, which, following the star of Vatican II, has prompted the most recent General Congregations.'⁵³ It might be said that it is a reading, without any apologetic intention, of the deep meaning of this process, through the lens of what the sources of the Society's spirituality,

especially the Constitutions, have to say about its way of being, its way of manifesting itself, and its way of acting⁵⁴

Here, two developments in the lecture itself are particularly interesting. One refers to the ‘specific notes and distinguishing marks’ of the Society, according to the Constitutions, seen through the wording of the title which appears several times in them. Among these notes Arrupe singles out: the *end proper* to the Society, as one end which unites inseparably

*‘what would Ignatius do today?’;
‘how to translate the Constitutions
for our time?’; ‘how to form ‘men
of the Constitutions?’*

one’s own salvation and perfection with that of the neighbour; the *universality* of its apostolate, with the requirements of *availability* and *mobility*; the peculiarities of the regulation of poverty, which places at its centre the total gratuity of apostolic service; the particularities of

the *asceticism* proper to the Society, which underlines moderation in penances and austerities, on the one hand, and the effort to seek and find God in all things to the extent of being contemplatives in action, on the other; the *‘militant’ and enterprising character* – healthily aggressive – of the apostolate; and, lastly, the *fourth vow*, supreme expression of a special bond with the Supreme Pontiff, the Vicar of Christ on earth, at whose immediate and unconditional service the Society placed itself from its birth.⁵⁵

The second development shows itself in what Arrupe calls ‘the intermediate level of the options, attitudes, spiritual and human behaviour which emanate directly from our specific way of following Christ, and for which we are known and recognised as a family among the many other models which the Spirit has raised up and continues to raise up in his Church.’⁵⁶ Among these he enumerates, without attempting to be exhaustive or even organic, although certainly significant,⁵⁷ the following: *love of Christ as person*, ‘who makes us be, present ourselves, and act in imitation of him, as the first and fundamental characteristic of *our manner of proceeding*; *availability*, ‘understood as readiness, agility, operative freedom for any mission that we may be given; the *sense of gratuitousness*, which ‘shows us cleansed of any earthly interest, unconditional and free for the mission and for people’; *universality*, ‘as a characteristic implicit in availability’; the *sense of body*, rooted in the ‘conviction that God has deigned ‘to unite us and

gather us together with one another', and which 'makes us present ourselves in this way as a compact group for mission in the bosom of the Church, for a greater service of mankind'; *sensitivity to what is human* and solidarity with the specific human person; the *rigour and quality* of our service, aware of the enormous importance of the message which has been entrusted to us, and of the respect which is due to the human person to whom the message is destined; *love of the Church*, as positive commitment of the whole person to the building up of the one Church of Christ; *sense of the 'least Society'*, which serves without eagerness for prominence, quietly, together with other servants, collaborating with them and with all people of good will; the *sense of discernment*, which makes us men, like St. Ignatius, in a permanent attitude of search for and listening to the Lord, with a certain supernatural sensitivity in perceiving where he is and where he is not; *delicacy in what concerns chastity*, since 'the Jesuit, in whatever surroundings he finds himself, in every kind of collaboration with men and women, ought to present himself and conduct himself in a way which makes clear his state of exclusive consecration to God'; the '*sense of the Society*' which 'makes the son of the Society act and react always, in the most unforeseen circumstances, in a way that is coherently Ignatian and Jesuit. ... like a kind of sixth sense or spiritual conditioned reflex, which becomes instinctive in one who lives the Society's charism to the full.'⁵⁸

In the one development and the other the echoes of the deep core of the Constitutions are once again unequivocal.

One last reference; source and recapitulation. All that has been explained so far has new light shed on it in two final texts by Arrupe which have already been mentioned⁵⁹: *Trinitarian inspiration of the Ignatian charism*⁶⁰ and *Rooted and cemented in charity*⁶¹. A simple reference to them, without any development, is made here as a conclusion.

In the first, Arrupe looks for the *raison d'être* of the elements characteristic of the Ignatian charism in the experiences of the mystery of the Trinity granted by God to Ignatius during his life, which formed him entirely and, through him, left their mark also on the being and action of the Society: to serve the Lord and the Church, his spouse, in mission beneath the banner of the Cross, seeking always the greater divine service and help for the neighbour, by means of discernment and apostolic obedience, in total giving and gratuitousness (poverty) and living the union of the body (community).

In the second, he makes another re-reading of the Ignatian charism, as expressed in the Exercises and from them, for Jesuits, in the Constitutions, going to its very soul, which is the charity or love which descends from God and informs the whole of life, verifying by it the principal characteristics of the life and apostolate of the Society.

It may happen that one who has entered into Arrupe's writings, traced in the previous sections, will feel that in reading these texts he has not found really new elements, not met before, apart from developments which are more properly profound and suggestive illustrations, and abundant data of interpretation and context. They may come to be like great 'repetitions', in the Ignatian style, of 'exercises' made before, in search of new light and new savour; in the first, ascending to the highest, the intimacy of the Trinity, and in the second, penetrating to the heart of the Ignatian experience, the reality that God is love.⁶²

Conclusion

Examples could be multiplied. It is to be hoped that from what has been presented in the foregoing developments, despite the inevitable fragmentariness of the presentation and the necessary schematisation of Arrupe's thought, it has been easy for anyone with sufficient knowledge of the Ignatian Constitutions to recognise unmistakable echoes of what forms the heart of them, and thence to go back to them with an explanatory key to better understanding. It will also have been possible to understand more clearly how and why the Constitutions of the Society, which 'treat of matters which are unchangeable' [136], could be used so profitably by it precisely in a time of change, and profound change, to maintain and propose in all its vigour and fruitfulness what is their immutable kernel, responding out of that to the new demands and needs of the moment, and to relativise and discern other aspects, more external and peripheral, which are not necessarily unchangeable but circumstantial and contingent. All this, at the prompting and under the guidance of the fundamental concerns which accompanied Arrupe from the beginning of his government to the end of it, recalled at the opening of this study: 'what would Ignatius do today?'; 'how to translate the Constitutions for our time?'; 'how to form 'men of the Constitutions'?

The exposition seems sufficiently clear and well-grounded. But perhaps no less clear is the impression and the suspicion – evidence? – that the one who expresses himself in this way is expressing and showing himself as a real ‘man of the Constitutions’, who knew how to translate them livingly in his time, immersing himself in them and in lived reality, in the light of the vital core of the Ignatian charism, and that this is what gives credibility and force to his words.

¹ Original text in Congregatio Generalis XXXI, 1965-66, Nuntii, n.5, pp.2-5, in Archivum Romanum Societatis Iesu (ARSI).

² So, for example, but not only there, in the homily given in the church of the Gesù in Rome, 31 July 1968, entitled *Ignatius, model for the Society*. cf. Spanish text in Pedro Arrupe SJ, *La identidad del jesuita en nuestros tiempos*, Editorial Sal Terrae, Santander 1981, p.463

³ Original text in *Congregatio Generalis XXI, Documenta varia*, ARSI, entitled *De vita spirituali*, pp.480-485

⁴ Paul VI said the same thing in his final address to the Congregation: ‘You have subjected your Society and all its works to a critical examination, as though concluding four centuries of its history just after the close of the Second Vatican Council, and beginning a new age of your religious life with a fresh outlook and with new proposals.’ Complete original text in Acta Romana Societatis Iesu (AR)XIV (1961 – 1966), pp.1000 – 1005; English translation in *Documents of the 31st and 32nd General Congregations of the Society of Jesus* (Institute of Jesuit Sources 1977) pp.317-324. So also Arrupe in his letter of 2 January 1967 to the whole Society on ‘our response to the decrees of General Congregation XXI’, AR XV (1967-1972), p.32

⁵ Decree *Perfectae caritatis* on the appropriate renewal of religious life, promulgated 28 October 1965; Motu proprio of Paul VI, *Ecclesiae Sanctae*, 6 August 1966, II. Norms for the application of the Vatican II decree *Perfectae caritatis*

⁶ The same Congregation (decree 2 nos.3-4) describes it thus: ‘The 31st General Congregation has approached the task of adapting and renewing the Society in this manner, called by our mother the Church and under her guidance, and in a certain continuing tension between the faithful desire of retaining what is permanent and ought to remain as fundamental, and the vital necessity of adapting the Institute to those circumstances in which its life is led and its mission is carried out. Thus it has determined that the entire government of the Society must be adapted to modern necessities and ways of living; that our whole training in spirituality and in studies must be changed; that religious and apostolic life itself is to be renewed; that our ministries are to be weighed in relation to the pastoral spirit of the Council according

to the criterion of the greater and more universal service of God in the modern world; and that the very spiritual heritage of our Institute, containing both new and old elements, is to be purified and enriched anew according to the necessities of our times.’

⁷ An unofficial index of them identifies 150 quotations; see Congregación General XXI, Documentos, Zaragoza 1966, pp.403-410

⁸ This is how Fr. Arrupe expressed it himself, in his final discourse to General Congregation 31 and in his letter to the whole Society of 2 January 1967, which is quoted.

⁹ See *Finalis Allocutio Patris Generalis ad PP.Procuratores* (LXV Congregation of Procurators), 6 October 1970, AR XV (1967-1972), pp.614-617; letter *De nuper per AR Congregatione Procurator. LXV, Ad universam Societatem*, ibid. pp.618-623

¹⁰ It appears thus in his final discourse in General Congregation 31 (original Latin text in *CG 31 Documenta Varia*, cit., pp.541-549, in his letter of 2 January 1967 to the whole Society and many other places, for example: letter to the whole Society, 27 September 1969, *on the collaboration of all in the “appropriate renewal” of the Society*’, AR XV(1967-1972) pp.457-462; first and final addresses to the LXV Congregation of Procurators (1970), ib., pp. 587-589 and 616-617; letter to the whole Society, 25 October 1970, ‘*on the Congregation of Procurators recently held*’, ib., pp.618-623

¹¹ Pastoral Constitution *Gaudium et Spes* on the Church in the modern world, no.4

¹² The first text of this, prepared as early as 1553, with the Latin title *Summarium Constitutionem*, collected under the epigraph *Regulae in Hispania et Lusitania a P. Nadal annis 1553-1554 promulgatae* and classified among the *Regulae Sancti Ignatii*, were published by D. Fernández Zapico, in *Regulae Societatis Iesu 1540–1556*, Monumenta Historica Societatis Iesu, 71, pp. 320-331.

¹³ It is still very significant that the first translation of the Constitutions into a vernacular language took place only in 1967 with the publication in La Collection Christus no.23, Desclée de Brouwer, Paris, of François Courel’s French version.

¹⁴ AR XV (1967-1972), pp.272f. Later, in sending to the Society the *Summary on the religious life of the Jesuit*, commissioned by General Congregation XXXII (d.11 n.54a), Arrupe says: ‘May the publication of this Summary be an occasion for all to return to a more frequent reading and meditation of the other collection, of still greater importance for our religious life, the little work *Excerpta Constitutionem*, which I offered to the whole Society...’that it might serve more easily for a personal and intimate knowledge of the Constitutions’; letter of 31 December 1975, AR XVI (1973-1976), pp. 632-633.

¹⁵ The title of the Italian publication is *Sommario delle Costituzioni e della Vita religiosa nella Compagnia di Gesù*, Roma, a cura dell’Ufficio del Provinciale d’Italia, 1978

¹⁶ These words of the preface to the said Italian edition were communicated officially by the Secretary of the Society to all major superiors, in a letter of 21 September

1978, on Fr. Arrupe's instructions, to explain the nature and value of the *Excerpta*. (AR XVII[1977-1979], pp.625-626).

¹⁷ At all events, such important matters for the Constitutions as those relating to the apostolic life of the Society ('mission'), to union of hearts and to government, were still absent from this collection.

¹⁸ Letter of 8 September 1973 to all major superiors, convoking General Congregation XXXII, AR XVI (1973-1976), p.114.

¹⁹ In a note to his letter of 13 June 1980 to all major superiors (AR XVIII [1980-1983],p.222), Arrupe describes thus in a first moment the aims and objectives of CIS: 'to provide information on problems related to the Society's spirituality; to encourage the reflection and studies necessary for finding practical solutions; to establish relationships with existing works, both of the Society, in the Curia or in the Provinces, or outside it, which might help both sides in this respect.' The whole story of CIS has been described in summary by Eddie Mercieca, *The Secretariat for Ignatian Spirituality*, in Jesuits, Yearbook of the Society of Jesus 2007, Rome, General Curia of the Society of Jesus.

²⁰ It is not possible to list them in detail here. For the initial period, I refer to a good summary made by Herbert Alphonso in 1986 (not published, but to be found in the CIS archives)entitled *The Centre of Ignatian Spirituality (CIS), Rome*.

²¹ Among them those of Fr. Antonio M. de Aldama, published by CIS, occupy a distinguished place.

²² Not all these studies were made directly by CIS nor promoted by them, but at least CIS served as a platform and distribution-point for them.

²³ Qualified exponents of this thesis were, among others, Ignacio Iparraguirre and Maurizio Costa. See: Ignacio Iparraguirre, *Orientaciones para la vivificación de la letra de las Constituciones*, in Dossier 'Constituciones' A (multicopied) CIS, Rome, 1972, pp.108-119; Id., *Orientamenti per la lettura delle Costituzioni*, in Costituzioni della Compagnia de Gesù, traduzione del testo ufficiale spagnolo, note e indici a cura di Giuseppe Silvano SJ, Milano 1969, pp.9-28; Maurizio Costa, *La natura e il genere letterario delle Costituzioni*, in Dossier 'Constituciones' A. pp.99-108; Id., *Legge religiosa e discernimento spirituale nelle Costituzioni della Compagnia de Gesù*, Paideia Editrice Brescia 1972; Id., *The Constitutions: Hermeneutics and Structure*, in Constitutions of the Society of Jesus, Rome-Anand, Gujarat 1993, pp. 45-74

²⁴ P. Arrupe, *La misión apostólica*, in *La identidad*, pp. 106-107

²⁵ Ibid.

²⁶ Miguel Mendizábal SJ, editor of the collection of Arrupe's writings *La identidad del jesuita en nuestros tiempos*, says in his Presentation that he hopes that the book 'will keep in view what is most relevant in Arrupe's thought, and facilitate a comparative study of what he has said to us and the content of the Constitutions.'

²⁷ P. Arrupe, *La misión apostólica*, in *La identidad*, pp.106-107

²⁸ P. Arrupe, *Reengendrar cada día la Compañía* (homily given in Lima, 31 July 1979), *La identidad*, pp.491-492

²⁹ Cf. Aldama, A.M. , *La misión centro focal de las Constituciones ignacianas*, in AA.VV., *Ejercicios- Constituciones, unidad vital*, Bilbao, Mensajero 1976, pp. 282-283

³⁰ P.Arrupe, *La misión apostolica*, in *La identidad* .p.108

³¹ P.Arrupe, *La misión apostolica*, in *La identidad*, p.123

³² *Acta LXV Congregationis Procuratorum. Acta sessionis decimae tertiae, pomeridianae diei 5 octobris (Doc.XXXV)*, in ARSI, *Congregationes Procuratorum*.

³³ Letter of 15 November 1971 to all major superiors, AR XV (1967-1972), pp. 761-762

³⁴ Letter of 8 September 1972 to all major superiors, *ibid.*, pp.905-915; *La identidad*, pp.253-261

³⁵ Spanish text (original), English and French in AR (1977-1979); Spanish text also in *La identidad*, pp.371-390. The importance given by Arrupe to this address, evident in the weight of the text itself, is shown even more clearly in the significant letter of 19 October 1978 to all major superiors, with which he sent his text. (AR, *ibid.*, pp.582-590)

³⁶ This is what the editor of *La identidad* says in his brief introductory note to this document, p. 371.

³⁷ AR,pp.522-524; *La identidad*, pp.375-377

³⁸ Letter of 14 May 1978 to the whole Society on inculturation, AR (1977-1979) pp.229-236; *La identidad*, pp.95-102

³⁹ AR XV (1967-1972) p.25

⁴⁰ AR XVI (1973-1976) p.944-953; *La identidad*, pp.341-348

⁴¹ AR, *ibid.*, pp.946-947

⁴² AR, *ibid.*, p.947; *La identidad*, p.343

⁴³ AR, *ibid.*, pp.947-948; *La identidad*, *ibid.*

⁴⁴ AR, *ibid.*, p. 948; *La identidad*, p.344

⁴⁵ AR, *ibid.*, pp.949-952; *La identidad*, pp.344-348

⁴⁶ AR XVII(1977-1979), pp.126-153; cf. *La identidad*, pp.239-246

⁴⁷ Arrupes quotes the following numbers of the Constitutions as referring specifically to availability: 309, 516, 606, 618, 619, 633, 819

⁴⁸ AR,*ibid.*, pp.130-131; *La identidad*, pp.242-243

⁴⁹ AR, *ibid.*,p.131; *La identidad*, p.243

⁵⁰ AR, *ibid.*,pp.132-133; *La identidad*, pp.243-245

⁵¹ AR, *ibid.*, pp.133-134; *La identidad*, pp. 245-246

⁵² Text in Spanish, English and French in AR XVII (1977-1979), pp.653-757; Spanish text in *La identidad*, pp.49-82. This lecture and two others (*Inspiración trinitaria del carisma ignaciano y Arraigados y cimentados en la caridad*) given in the same context in the following years, towards the end of his active life, have come to be considered, because of their richness and profundity and because of the unmistakable echoes of Arrupe's teachings throughout his generalate, as a kind of 'spiritual testament'.

⁵³ AR, *ibid.*, p.653; La identidad, p. 49

⁵⁴ The title of the lecture is an expression typical of the Society's sources, specifically of the Constitutions, used from very early by the first companions to refer to the way of being and of living characteristic of the Society. Its literal meaning, in the same sources, is not univocal, but refers to various things, more or less coinciding and related with one another. Arrupe distinguishes very precisely 'three levels' in the collective meaning of the expression: 'that of the essence or charism [of the Society], that of the mental or operative attitudes which derive from it and that of the outward features which form the external image [of the Jesuit], making it clear that 'a careful distinction is to be made between what for St. Ignatius constitute the fundamental charismatic notes – we might say the identity peculiar to the Society -, the basic and common attitudes which derive from them with logical inevitability, and other prescriptions much more susceptible to evolution.' (AR, *ibid.*, p.654; La identidad, p.50

⁵⁵ AR, *ibid.*, pp.658-661; La identidad, pp.53-56

⁵⁶ AR, *ibid.*, p. 681; La identidad, p. 75

⁵⁷ Taking its inspiration very directly from this development, General Congregation 34 worked out its decree 26, entitled *Characteristics of our Way of Proceeding*, complete text in *Decrees of General Congregation 34*, Rome, Curia of the Superior General, 1995, pp.143-149.

⁵⁸ AR, *ibid.*, pp.681-687; La identidad, pp.75-80

⁵⁹ See note 52

⁶⁰ Lecture given at the CIS Ignatian Course, January 1980; text (Spanish, English, French) in AR XVIII (1980-1983), pp. 67-215

⁶¹ Id., January 1981; *ibid.*, pp.431-538

⁶² *Ibid.*, p.432