

THE JESUIT/IGNATIAN CHARISM A PERSONAL SYNTHESIS AND TRIBUTE TO FR. P. ARRUPE

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INTRODUCTION

Because of my close association, as Director of the Ignatian Spirituality Centre at Jesuit Headquarters, with Fr. Pedro Arrupe during the last years of his active and inspiring leadership as General of the Society of Jesus, I have been approached to offer a sort of overarching insight into, and synthesis of, his now famous trilogy of concluding talks given to the participants of the five-week long Ignatian Course then being organized each year by the Ignatian Centre of Spirituality (CIS): *Our Way of Proceeding* (18 January 1979); *The Trinitarian Inspiration of the Ignatian Charism* (8 February 1980); and *Rooted and Grounded in Love (Eph 3:17)* (6 February 1981).

I am taking this opportunity graciously offered me by the present Secretary of the Secretariat for the Promotion of Ignatian Spirituality, Fr. Edward Mercieca, S.J., to place this my contribution in a slightly wider context: that of a long-desired personal tribute I wish to pay in deep affectionate gratitude to the memory of an inspiring leader and close friend, an authentic 'man of God'-'for others', on the occasion of his birth centenary.¹

From the start of his Generalate (1965), Fr. Arrupe made it his clear aim and objective to contribute "to the renewal, updating and adaptation of the Society (of Jesus) as called for by the last two General Congregations [GC XXXI

(1965-66) and GC XXXII (1974-75)] in implementation of Vatican II” [*Acta Romana* XVII(1979)691]². That in each successive instalment of what we have termed his “now famous trilogy” he never budged from this his avowed objective in fidelity to the Council’s directives and to the decrees of GC XXXI and GC XXXII, is patently evident from the manner in which he introduced each of these three talks³.

However, Fr. Arrupe was very conscious that his objective at each step of this “return to the sources for the changed conditions of our times” was a dynamic process, moving both to its “peak summit” and to its “deepest core”. This is how Fr. Arrupe himself described the progressive steps in his trilogy: “The first address on *Our Way of Proceeding* took its starting-point from the Ignatian charism and **worked its way down** through various levels of application to the **changed conditions of the times**, whereas the second on *The Trinitarian Inspiration*, while also starting from the charism of Ignatius, **moved upwards** even to its peak-point: its trinitarian intimacy. Today [that is, 6 February 1981, the day he gave his final talk on *Rooted and Grounded in Love (Eph 3:17)*], I propose to penetrate to **the very core** of this supreme Ignatian experience: the reality that ‘**God is love**’. For, in my opinion, this is the final summing-up and synthesis of all that Ignatius learned in that privileged trinitarian intimacy to which he was graciously called ... This is ... the very last root, the ultimate foundation of the Ignatian charism, the soul of the Society” [*Ibid.* XVIII(1980-81),472, n. 1].

ATTEMPT AT A PERSONAL SUMMING-UP AND SYNTHESIS

Towards the end of his major conference on *The Trinitarian Inspiration of the Ignatian Charism*, Fr. Arrupe very modestly characterized his extensive study on, and analysis of, the subject as “only a beginning”, and he added immediately: “at this point, I invite our theologians and specialists in Ignatian spirituality to extend and delve further into these studies” [*Acta Romana* XVIII(1980-1981)158, n. 103].

I wish to respond to this invitation of Fr. Arrupe without any pretensions; very simply – and, if you like, tentatively – I venture to share what for many long years, in my study, reflection and prayer, I have personally sculpted as my own synthesis of the Jesuit/Ignatian charism as drawn principally, though not exclusively, from Ignatius’ mystical experiences at the river Cardoner and at La Storta. Sharing this in the first

place will lead me, then, to my own synthesis reflections on Ignatius' characteristic "finding God in all things", then on his dialectic of "person" and "community", as well as on the fundamental role that "love" plays – notably "discerning love" (*discreta caritas*) – in the life and mission not only of the body of the Society but of each single Jesuit. I shall try and establish all of this in the powerful all-encompassing light that is shed on it by the "deepening pedagogy of inner freedom" to which the Divine Pedagogue had himself formed and trained Ignatius.

Overview

Everything that Ignatius ever thought, said, did or wrote after God himself had educated him in the school of the Spirit bears witness to his overall outlook on the world, on human persons, on life itself. What was this "worldview" to which God had educated him from his bed of convalescence at Loyola, through what he liked to call his "primitive Church" at Manresa, and on through his pilgrimage to Jerusalem, then through the period of studies – Barcelona, Alcalá, Salamanca, Paris – and finally on to Rome? It might be summarily captured in the following words: Ignatius was "placed with the Son", that is, he was intimately associated with Jesus Christ in his redemptive work which is still taking place in the world and in the Church today, to the ever greater glory of God the Father.

This "worldview" had only progressively taken hold of Ignatius from the days of his conversion at Loyola. It had known one peak-moment of intensity in the mystical graces showered on Ignatius at Manresa, culminating in the "sublime illumination" by the river Cardoner. What Ignatius understood and grasped then, more than saw, was that everything comes forth from God, everything returns to God, everything – all reality – is to be understood only in God. This all-embracing "worldview", which already from Loyola was centred on the person of Jesus Christ and on the following of Christ, had only deepened with the passage of years until it received a kind of ultimate and lasting seal in the sublime mystical grace he obtained in the little wayside chapel of La Storta on the road to Rome. There, along the Via Cassia, in November 1537, Ignatius saw the heavenly Father and Jesus carrying his cross; he heard the Father say to Jesus, "I want you to take this man for your servant", so that Jesus turned to Ignatius and said, "I

want you to serve us”. Diego Laínez, who was one of Ignatius’ companions on that journey to Rome, and from whom we have the above details, concluded this his account with the words: “And, because of this, getting great devotion to this most holy name, he (Ignatius) wished to name the congregation: the Company of Jesus”.

It is, to my mind, highly significant that in his own account – what we call his *Autobiography*– Ignatius would give Luis Gonçalves da Camara, to whom he narrated his life-story, no other descriptive detail of the La

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Storta grace but “that God the Father placed him with Christ his Son ... he would not dare doubt it, that God the Father had placed him with his Son” (*Aut.* 96). So deeply impressed was this single all-integrating detail on his heart that, seven years after the incident, when having a profound mystical experience of

Jesus, Ignatius would record in his *Spiritual Diary* (entry for 23 February 1544): “I remembered the time when the Father placed me with the Son”.

“Placed with the Son”, then – intimate association with Jesus Christ in his ongoing redemptive work to the ever greater glory of God the Father – is the single outlook on all and everything, the life-giving spirit that pulsates, for instance, right through the *Constitutions*. Indeed, if we were to spell out in its unfolding process this worldview of Ignatius, which we have only summarily sketched out above, we would see that it is the very spirit throbbing through the book of the *Spiritual Exercises*, such as it manifests itself in the key stages of the powerful dynamics of these *Exercises*: the Principle and Foundation, the Exercise of the King, the Two Standards meditation, the recapitulatory consideration known as the Three Kinds of Humility and the summit Contemplation to Attain Love. Only, whereas the *Exercises* incorporate this spirit to help an individual person to discern “the will of God in the disposition of his/her life for the salvation of his/her soul” (*SpEx.* 1) and, through this means, to come “to love and serve the Divine Majesty in all things” (*Ibid.* 233), the *Constitutions* are the incarnation of this same spirit in order “to help the body of the Society as a whole and

also its individual members (but as members of the ‘whole body’) towards their preservation and development for the divine glory and the good of the universal Church” (*Const.* 136; cf. 812 – title of Part X).

This life-giving spirit is, therefore, the ultimate framework for, and in the last analysis the key to, interpreting the Jesuit/Ignatian charism.

Cardoner

It is precisely the integrating all-embracing character of the “sublime illumination” by the river Cardoner, which was so consistently emphasized, first by Ignatius himself in his account, then by his companions who referred to it, and even by expert studies such as those of Leturia, Rahner, Calveras and Cantin⁴, that leads us to grasp how it stands at the very radical founding basis of the *Exercises* and the *Constitutions*.

From all that has been said it is not difficult to infer that the “Principle and Foundation” of the *Exercises* flows directly from the Cardoner experience: all reality coming forth from God, all reality returning to God, all reality seen and understood *only* in God; on our part, the efficacious means of reaching God in and through all reality being “indifference” or inner spiritual freedom. For anyone who has a grasp of the dynamics of the *Exercises*, this “Principle and Foundation” is not just a first step in the unfolding of the *Exercises*: it is the whole *Exercises* in miniature. For it is the same initial attitude of inner freedom that is worked through progressively and in ever deepening fashion, always in the active presence of God, so that it is finally experienced as an interiorly assimilated, realized and established attitude for life in the “Contemplation to Attain Love” which closes the *Exercises* – nothing but the characteristic Ignatian ideal of “loving and serving the Divine Majesty in all things” (*SpEx.* 233), or of “finding God in all things, loving him in all creatures and all creatures in him” (*Const.* 288).

And, should we wish to make an in-depth study of Part X of the *Constitutions* such as that undertaken by Maurizio Costa, S.J.⁵, we gather that this Part X, in its opening paragraphs (*Const.* 812-814), is a marvellous theological-spiritual synthesis of nature and grace, of transcendence and immanence, of the divine and the human, which then is concretely itemized in the rest of that same Part X; even more, we become aware that at its roots lies the all-integrating synthesis experience of the Cardoner. Indeed, Part X

can be shown to be the purpose and the recapitulation of the entire sweep of the *Constitutions*.

The “Principle and Foundation”, the “Contemplation to Attain Love”, “Finding God in All Things” and *Constitutions* Part X – all flowing fundamentally and radically from the “sublime illumination” by the river Cardoner. Indeed, as has just been said above, it is the entire comprehensive range of the *Exercises* and the *Constitutions*, with their one animating spirit of “inner freedom” or total availability, which is the distinctive hallmark of Ignatian and Jesuit spirituality, that takes its origin and inspiration from the founding grace of Cardoner. Indeed, “La Storta” itself and the later mystical peaks of the Roman period of Ignatius’ life and work will be but an impressive unfolding of “Cardoner”.

La Storta

From all the rich testimonies we have already had – whether of Ignatius himself or Laínez, or very particularly Nadal on innumerable occasions – we are able to trace both the pattern and the significance of the La Storta grace.

a *Pattern*: God the Father dedicates Ignatius to the following of Christ bearing his cross. In other words, *the Father gives Ignatius to Christ bearing his cross as his servant and companion* (this, in fact, is the profound meaning of that terse phrase, “God the Father places Ignatius with his Son”), and says: “I shall be favourable to you” – or, “I shall be with you”, as was insistently held by St. Peter Canisius, who probably got it directly from Pierre Favre.

b *Significance*: In Ignatius, all Jesuits⁶ have been given by God the Father to Christ bearing his cross as his servants and companions – all Jesuits have been “placed with the Son”. *This Christ is bearing his cross today in his Church*.

If we were to detail this concentrated grace, strand by strand as it were, it would seem that the Jesuit spirit and vocation could be spelled out in its inner meaning as follows: **Service** – Service of **Christ** – Service of Christ **bearing his Cross** – Service of Christ bearing his Cross **in the Church today** – Service (all of it) **in Companionship** – (all this, as Nadal said in 1554) **for the glory of God the Father and the salvation of souls**.

What is absolutely striking is that these very phrases recur once and again in Ignatius' writings as though they haunted his spirit. Indeed, when he came to present the "Compañía" to the Holy See for approval in the "First Sketch of the Institute of the Society of Jesus" (*Prima Societatis Jesu Instituti Summa*), he would open its five articles (*quinque capitula*) – these eventually became the substance of the Society's fundamental law known as the "Formula of the Institute" – with words redolent of all the various strands mentioned above that make up the rich texture of the grace of La Storta. This is how that first pregnant sentence reads in the finally revised "Formula of the Institute" of 1550: "He who wishes in this our Society (*Compañía* = *companionship*), which we desire to be sealed with the name of *Jesus*, to do battle for God *under the banner of the Cross*, and to *serve the Lord alone* and *the Church his Spouse under the Roman Pontiff*, the vicar of Christ on earth (here are mentioned the purpose of the Society and its characteristic ministries) *for the glory of God and the common good*" (MI, *Const.* I, pp. 375-376). It is not difficult to see woven into this sentence the fundamental traits which have already been highlighted: *Service – of Christ – under the banner of the Cross – in the Church today* – (this service) *in Companionship – for the glory of the Father and the common good*.

As is evident, at the hub-centre of all of this is the **Person of Jesus Christ**. Ignatius and, with him, all Jesuits are "placed with the Son". This is, in a very real sense, the mystical grace in the life of Ignatius that is at the explicit root and foundation of the Jesuit charism. In fact, if I were to be asked how one might capture the Jesuit charism in one succinct phrase, I would unhesitatingly answer with the words: *Placed with Christ the Son*. I know, of course, that this but one – and, perhaps, like any conceptual formulation of a charism, inadequate – manner of capturing the Jesuit charism; but, to my mind, it is, if we care to draw out its rich variegated strands, the one that best expresses the inner meaning of the Society's spirit and vocation as "Company of Jesus".

Because of this, I am personally convinced that any deep "appropriate renewal" among us Jesuits, as Jesuits, must seek and pursue a personal and corporate penetration on our part of the following central mysteries and spiritual realities of our faith: the *Person of Jesus Christ*, as he is alive and active in the Church and in the world of today, not just the historical Christ; *service*, against the rich background of the biblical theme of "servant of the Lord"; *Church* – the "mystery" (in the Pauline sense) that is the Church in all its incarnational reality; *Cross* – how utterly significant

this has been, is and will continue to be for our contemporary mission of the “faith that does justice, in charity and love”; and *companionship*, in the very rich context of the “grace of companionship” given to our founding fathers – Ignatius and his first companions.

I am in a position now to sum up my synthesis so far in this my formulation of:

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The Jesuit ideal and spirit takes its origin in the mystical experiences of St. Ignatius at the Cardoner and at La Storta; it was shared and lived in the companionship experiences of Ignatius and his first “friends in the Lord”; it was, and is, communicated to all Jesuits through the profound experience of the *Spiritual Exercises* and their *Constitutions*.

“Placed with Christ the Son”, Jesuits are dedicated as a company (= companionship) to “distinguished service” (= *magis*) in the Church, under the banner of the Cross, to the glory of the Father and the good of their brothers and sisters. They will strive for this apostolic ideal by finding God in all things in true inner spiritual freedom (= *in actione contemplativus*), and by a common search for God’s will in the spirit of love under the guidance of legitimate authority (= *discreta caritas*).

This charism is distinctive of Jesuits, not in the sense that it does not belong at all to others, but as happens with areas of Christian reality, in the sense of a *qualitative concentration or intensification* – by a special gift of God – in a particular group, recognized by the Church, of that which is common to all Christians.

The first paragraph of the above formulation of the Jesuit charism is self-explanatory after all that has been earlier developed; the second, is the actual spelling-out of this charism which, we said, can succinctly be captured in the phrase “placed with Christ the Son”. The elements spelt out are only a bringing together of what so impressively emerges from the founding graces of the “Cardoner” and “La Storta”. It is the final third paragraph on the distinctiveness of charisms that calls for some clarification.

As an incarnate embodied spirit, the human person tends spontaneously to distinguish by *dividing quantitatively*. But in the whole range of Christian reality we do not distinguish by dividing quantitatively, but rather by *concentrating or intensifying qualitatively*. Thus, to take just

a couple of examples, Our Lady, the Virgin Mary, is not in her mystery cut off from the rest of the Church or the people of God: She is the very mystery of the Church or the people of God *qualitatively concentrated or intensified* in a specially privileged way in her person. So, too, the ministerial priest in the Church is not cut off from the body of the lay Christians who are all “priests” in the one priesthood of Jesus Christ: he is rather the *qualitative intensification or concentration* of the priesthood of Jesus Christ in a way peculiarly and qualitatively his own as “ministerial priest”.

It will be grasped, then, that our formulation of the Jesuit charism expresses a *particular qualitative concentration or intensification*, by a special gift of God given to a group of persons and recognized by the Church, of that which is common to all Christians.

Finding God in All Things

I have no more effective way of presenting this very particular trait of the Society’s decisively apostolic spirituality than to quote a remarkable passage from Nadal’s masterly *Commentary on the Examen Generale*: “We know that our Father Ignatius received from the Lord the singular grace of freely contemplating the Most Holy Trinity and of refreshing his soul in this contemplation ... This contemplation of the Trinity was often given to him, but in an altogether unique way during the last years of his pilgrimage. This manner of praying was granted to Father Ignatius by a great and very special privilege; and also this further grace, that in all things and actions and conversations he experienced and contemplated the presence of God and had a lively feeling for spiritual reality – *being contemplative in his very action* (*‘simul in actione contemplativus’*). His own favourite way of putting it was: *God must be found in all things*. Now this grace which illumined his soul became known to us by a kind of light which shone forth from his face and by the clear-sighted confidence with which he worked in Christ. It all filled us with great wonder, and our hearts were much comforted, as we were aware that in some way something of that grace was passed on to us. ***This is why we believe that this privilege, which we know was granted to Father Ignatius, is also granted to the whole Society, and we hold that it is bound up with our very vocation*** [Annot. in Examen, c.IV (Mon. Nadal V, 162-163)].

In this context, we Jesuit active apostles rejoice that, with this our typical apostolic spirituality, we have a message for contemporary man and

woman who yearn for integrated living, who insist that they do not need to escape from their daily tasks, human contacts or secular responsibilities in order to find God or sanctify themselves; rather, it is there at the very heart of these tasks and responsibilities that they want to encounter the living God, and there enter into a personal dialogue with him.

But we, Jesuit active apostles, are painfully aware that with all our active apostolic spirituality – with all our teaching and theory on the *objective* unity of prayer and action, of faith and life – the problem and the tension still persist in our own *subjective* experience in the first place, and in the experience of active apostles the world over, who are literally torn between the need and thirst for prayer on the one hand and the urgent call to apostolic action on the other.

The problem is certainly not on the *objective* plane: everybody is in agreement on the *objective* convergence of faith and life, of prayer and apostolic action. The two are fully in harmony according to their theological and spiritual content. But, where they differ profoundly is according to the psychological modality of their *subjective* experience – that is, in the way we *experience* our exercise of prayer on the one hand and the way we *experience* our exercise of action on the other: **this** it is that pulls us in opposite directions, tears us apart.

If, then, the problem is not on the objective level, no kind of solution offered on the merely objective plane will meet the problem which is on the level of *subjective experience*. The solution itself must be in the area of subjective experience. In other words, something like this will simply not do: in prayer, you draw a rich spiritual capital, which then you go and spend, expend in activity; finding your hands empty after a time, you rush back to prayer to replenish your resources. Shall we say, a kind of “petrol-tank” spirituality?! We have all seen these huge billboards at petrol stations: “Fill up and feel free! Put a tiger in your tank!” It is quite easy to see that this solution, progressing from prayer to activity and logically back from activity to prayer – as though from one object to another, and then back to the first – leaves prayer and action quite apart, divorced from each other. It achieves no integration.

It must be then in *the subjective state of the soul* of the person who prays and gives self to activity that we must look for an answer to the problems that are for ever cropping up in the area of the *subjective nature* of the tension between prayer and apostolic activity, between faith and life. This it is that Ignatius grasped in the school of his own experience, in which

God led him, “treating him . . . just as a schoolmaster treats a child whom he is teaching” (*Aut.* 27). In the designs of his all-wise providence, God was to lead precisely this man Ignatius to found a wholly new type of religious life within the Church – the fully and wholly active apostolic religious life. It is to this Ignatius, then, to whom we can safely turn, as to the master, whom God himself trained, for a genuine answer to what has been called “the radical problem of the active apostolic vocation” – the problem of its “living unity and integration”.

Not in theory, but in the school of his own experience guided by the Lord, Ignatius learned that it is *the same spiritual perfection*, which permits at one and the same time prayer and activity, that unites with God and sanctifies. In other words, what Ignatius assimilated in the crucible of experience was that the

integration or solution of the tension lies neither in the exercise of prayer as such nor in the exercise of activity as such, but in *what is typical of Christian spiritual perfection* at the basis of both prayer and activity. Put differently,

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what is it that makes prayer true prayer, and activity true activity – and this, seen as a *subjective experiential process of spiritual growth and maturing* – namely, a personal formation, training, pedagogy? This precisely is the entire book of the *Exercises* of St. Ignatius – their inner dynamics, as we are saying today – for it is Ignatius himself who tells us that, in composing the *Exercises*, “he put down in writing (his own personal experience) for the help of others” (*Aut.* 99).

The image of the growing and maturing spiritual life espoused by Ignatius in his *Exercises* is not that of the human person who by a promethean pelagian, or at best semi-pelagian, effort struggles up towards God. It is, as biblical revelation powerfully and insistently inculcates, God who comes to us, who ceaselessly comes to the human person in other persons, events and circumstances of time, place and action. This God of love, who is always coming into our lives, is what Ignatius has so masterfully portrayed in his final *Contemplation to Attain Love*: the God who is always coming with his gifts of love; who is, besides, present in these very gifts of love; even at

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work in the same gifts of love; indeed, who is giving himself – his very self – in them. It is not God who is short-handed; it is we, human beings, who are not ready or free or, as Ignatius would love to say, “disposed” for the God who is always coming into our lives, enslaved as we are from within by our likes and dislikes, our attachments and repugnances, our prejudices and inhibitions, our self-love, self-will and self-interest. And so, the Ignatian image of the growing, maturing spiritual life is that of man or woman who, under the action of the ever coming God – for the primacy and the initiative belong to God – must actively allow God to *free him/her progressively* from all those barriers that block the invading love, life and power of God, in order to become more and more *free for* God, more and more docile and available to God’s action in him/her.

In this light, therefore, growth towards Christian spiritual perfection and its unity is the *subjective experiential process of growth in inner freedom* – in both its dimensions of growing “freedom from” and of progressive “freedom for”. This, indeed, is the very process that Ignatius so diligently inculcates in his *Spiritual Exercises*, this precisely the ongoing development that constitutes the very inner dynamics of these *Exercises*. Their starting-point is that initial in-depth attitude of the exercitant’s total readiness for God from where he/she existentially is – “to enter upon them (the *Exercises*) with magnanimity and generosity towards his/her Creator and Lord, offering him his/her entire will and liberty, that his Divine Majesty may dispose of him/her and all he/she possesses according to his most holy will” (*SpEx.* 5) – which is nothing but the *Principle and Foundation* of the *Exercises*. Working on this initial attitude of “freedom from” and “freedom for”, Ignatius takes his exercitant through a pedagogical process of deepening inner freedom. Through the exercitant’s commitment to a profound and prolonged praying experience on the objective normative process of salvation history, he submits the person of the exercitant actively to God’s freeing action: first on the obvious plane of sin, imperfection and disorder (First Week); then, more deeply, on the level of the exercitant’s values, value systems and criteria of living (Second Week contemplations of the mysteries of Christ, in which Christ’s criteria, standards and values constitute a challenge to those of the exercitant, to put on those of Christ); indeed, this active submission of the exercitant to God’s freeing action is pursued finally on the deepest existential level of the subtle securities of life so very jealously shielded and guarded by the exercitant (the meditations of the Two Standards and the Three Classes of Persons, and the Three Kinds of Humility consideration).

Existentially freed thus, on the deepest and subtlest levels, the exercitant is now *free for* God, free “to seek and find the will of God in the disposition of his/her life for the salvation of his/her soul” (*SpEx.* 1). What Ignatius terms “elección”, therefore – election or choice or decision – is, at its heart, a becoming aware, in deepening inner freedom, of God’s personal plan or design or will for the exercitant, in order that he/she may, through the process of confirmation carried on in Weeks Three and Four of the *Exercises*, accept it profoundly in his/her life, to live it out faithfully and generously. In this perspective, that categorical sentence, tucked away in a corner of the book of the *Exercises* at the end of the Election documents, becomes **the key** to the *entire dynamics of the Exercises*: “Let everyone keep in mind that, in all things that concern the spiritual life, progress is in proportion to getting out of self-love, self-will and self-interest” (*SpEx.* 189) – in other words, a process and dynamism of growing, deepening inner freedom.

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Consequently this, and this alone, is the process by which Ignatius prepares his exercitant for that final “Contemplation to Attain Love”, which is not one more exercise – the last one – of the book of the *Exercises*, but a new way of praying: as Ignatius says, “so that ... I may *in all things* love and serve the Divine Majesty” (*SpEx.* 233) – finding God in all things, loving him in all creatures and all creatures in him, that is, the prayer of everyday life or, better still, *being contemplative in one’s very action*.

Ignatius then, we may say, has no particular interest in the exercise of prayer for its own sake or, for that matter, in the exercise of action for its own sake. Beyond them both, he is keenly interested in the apostle’s being *interiorly free*, whether he/she is praying or engaged in action; for it is this *subjective experience of inner freedom* that makes prayer true prayer and action true action, inasmuch as it effectively unites with God. In other words, Ignatius is keenly interested in the apostle’s *union with God* at all times – keenly interested, that is, in the apostle’s being “an instrument in the divine hand”, as he loved to say, an instrument so united with God that “it may be wielded dexterously by his divine hand” (*Const.* 813). No wonder that the

whole Ignatian pedagogy of spiritual growth, as traced both in the *Spiritual Exercises* and in the Jesuit *Constitutions*, is the actual forging of the apostolic instrument through a process of greater and greater self-stripping which will enable it to become not only the receptacle of the divine life and love, but also the channel and bearer of them to other men and women – truly an instrument pliable and docile in the hands of the Master Craftsman.

Person and Community: the Ignatian dialectic

It is well-known that, in the *Constitutions*, Ignatius' accent is placed squarely on the body of the Society as a whole and on its corporate mission. When he does refer to the individual members, it is always in function of their becoming progressively, or having already been fully, integrated into this body of the Society.

What is quite remarkable, however, is that while the *Constitutions* do, in fact clearly place the accent heavily on the universal body of the Society, there is in them careful, detailed and constant attention given to individual persons, to personal circumstances and personal conditions.

Indeed, to any student of the *Constitutions* it is common knowledge that while Ignatius generally sets forth a universal principle in a strictly so called “constitution” he immediately calls attention in the appended “declaration/s” to diligent and careful concern for particular persons, for their particular conditions and circumstances in the concrete application of that very “constitution”.

Ignatius' marked concern for individual persons within, and in function of, the whole body of the Society finds one of its most eloquent expressions in the “*cura personalis*” that is so characteristic of his style of governance. What Jesuit tradition has been pleased to term “spiritual governance” is especially characterized by the quality of “discerning love” (discreta caritas) which will always focus on the *greater personal good* of the individual Jesuit as integrated with the *greater good of the body of the Society* for greater divine glory.

The most articulate witness, however, to Ignatius' lively concern for “*cura personalis*” within the body of the Society is the essential and central place he has accorded to the “account of conscience” in the way of life and proceeding peculiar to the Society – *el modo nuestro de proceder*.

This internal dialectic of “person” and “community” so characteristic of the *Constitutions* is of far-reaching significance. It lies at the very heart of Ignatian and Jesuit spirituality, and underscores the essential complementarity between “person and “community” that is so necessary to comprehend the contemporary scene, and to help offer, in “discerning love”, the required correctives to the exaggerated expressions in present-day society – above all in practice – in regard to the understanding of both “person” and “community”.

From the main focus of the *Constitutions* on the body of the Society and its corporate mission, we gather that Jesuit spirituality is essentially communitarian; this, then, is precisely why it is eminently personalistic. The *Spiritual Exercises*, on the other hand, are profoundly personalistic, geared as they are to the “person” of the individual retreatant; small wonder, then, that the Ignatian spirituality of these *Exercises*, in increasingly opening out the retreatant to God and to other persons through a progressive dynamic of growing interior freedom, is so markedly communitarian. It is not by chance or accident that Ignatius prepared his first “friends in the Lord” for the life of “*companionship*” in the “*Company* of Jesus” through the essential experience of the *Spiritual Exercises*.

Indeed, there is no hiatus between “person” and “community”: these are not mutually exclusive, but intimately correlative, realities. A “person”, as contemporary psychology is making ever clearer to us, necessarily connotes a freedom that is open to others, not a being closed in on itself; one that grows, develops, matures precisely by the interpersonal relationships it establishes. This is what the well-known book of Carl Rogers, “On Being A Person”, establishes very firmly, even experimentally, on psychological bases. Indeed, at its deepest level, it is our contemplation of the Trinity that reveals to us the true meaning of “Person” and “Community”. Of course, our use of the terms “person” and “community”, when applied to God, is, as we say in philosophy, *analogous* in relation to these terms when applied to us; but, by the same token, the roots of our use of these terms lie in the mystery of trinitarian life and intimacy. The Father is the “Father” inasmuch as he generates the Son; the Son is the “Son” inasmuch as he comes from the Father and is eternally “turned towards the Father” (*pros ton theon*) as St. John says in the Prologue of his Gospel (Jn 1,1); and, in the case of the Holy Spirit, he is in his very person the mutual relationship of love between the Father and the Son – so that, in this case amazingly, “person” is itself constituted by a “relationship”. With what the *Spiritual*

Diary of Ignatius tells us of his mystical experiences – of the Trinity as Trinity, and of the Persons in their distinctiveness as well –, it would appear that the intimate dialectic of “person-community” so evident in Ignatian teaching and pedagogy is not some sort of theological conclusion he arrived at, but a communication of his ineffable personal experiences of trinitarian intimacy.

So intimately interlocked, then, are “person” and “community” that a “person” becomes ever more deeply a “person” only within “community”, and a “community” is not genuinely a “community” unless it is made up of living responsible “persons” who, each of them, make the community tasks and goals responsibly their own.

Love, Discerning Love

“Love”, in the deepest Ignatian sense, has no mere ‘sentimental’ or ‘emotional’ connotation; it is germane and genuine only in the profoundest Christian sense. Both in St. Paul and in St. John this is plainly evident. St. Paul, when speaking of the hankering after charisms among the Christians of the Corinthian community, will not only make “love” the distinguishing mark of authentic charisms (cf. 1 Cor 13:1-3) – already in his time he knows only too well, as we do perhaps even better today, that “love” is the cheapest of words to be bandied about – but will go on to enumerate a whole string of qualities (no less than 16 of them!) which offer a guarantee of what genuine, authentic love is and is not (cf. 1 Cor 13:4-8a). Actually, if we look closely at these Pauline traits of genuine love, they are not 16 in number: they are all expressions of *only one* quality (“Love does not seek its own interest” – that is, it gets out of self, to give self). Paul, in fact, does not invent or ‘pull out of his own head’ these several qualities in describing them; he recognizes them in his contemplation of God’s and Jesus Christ’s love and kind of loving. This *one quality* of “authentic love” Paul has captured in a favourite verb of his, with which he regularly qualifies God’s and Jesus’ loving: this kind of love **“hands itself over”** (*paradidomi*) – [Eph 5:2, “Christ loved us and *handed himself over* for us”; Eph 5:25, “Christ so loved (his Spouse) the Church that he *handed himself over* for her”; Gal 2:20, “I live, no longer I, Christ lives in me; the life I now live, I live by faith in the Son of God, who loved me and *handed himself over* for me”].

St. John, too, who already in his Gospel proclaims, “God so loved the world that he gave (handed over) his Son”, has left us in his First Letter

a test of true love: “By this we know love, that Christ *laid down his life* for us; and we ought to lay down our lives for our brethren” (1 Jn 3:16). Even more insistently in Chapter 4 of this same Letter: “God **is** love ... In this is love, not that we loved God, but that he loved us and sent his Son ... that we might have life through him ... sent his Son to be the sacrifice that takes our sins away ... sent his Son as Saviour of the world ... If God has so loved us, we must love one another in the same way” (1Jn 4:8-11). In other words, for St. John as well, the litmus-test of genuine love is God’s kind of loving: the love, that is, which “*hands over self*” – saving, redeeming, life-giving love.

It will be understood, then, why I like to call this quality of “authentic” love – namely, *banding over self* – the Christian criterion of discernment. I do so because it is Jesus Christ himself who gave us this as the *only, unique* criterion of being “true Christians”, true disciples and followers of Jesus Christ: “If anyone will come after me, let that person renounce self, take up his/her cross – Luke adds, ‘daily’: Lk 9:23 - and follow me” (Mt 16:24). In this, Jesus is not formulating a triple criterion for being his true disciple: if, as we say al- most instinctively, the “cross” is the distinguishing mark of Christianity – unless something is marked or sealed with the sign of the cross, we say, it is not Christian, and how right we are! – then what Jesus is saying is: if a person does not take up his/her cross (daily), he/she is no true follower of his. And “cross”, let us note very carefully, is not merely or necessarily physical suffering; physical suffering is only one form of the “cross”. The “cross” is *always* and *unfailingly* “the giving or surrendering of self in love”, that is, the “*banding over of self in love*”.

Now, it is Ignatius’ own pedagogy of “deepening inner freedom” in the dynamics of his *Exercises* that leads the exercitant through ever deeper existential stages of “inner freedom”, as we have seen, right up to the peak-summit of the “Contemplation to Attain Love”, which is nothing but the attitude of “inner freedom” finally experienced as an interiorly assimilated, realized and established attitude for life, in order “to love and serve the Divine Majesty in all things”, or what is equivalently, as earlier established, “finding God in all things, loving him in all creatures and all creatures in him”. If, then, our “inner freedom”, as we have earlier defined it, is “freedom from” all forms of our selfishness to be “free for” God and, in God, for others, is this not exactly and precisely the “*banding self over in love*” that is the only Christian criterion of discernment?

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It is, again, in the light of “inner freedom” that one begins to grasp the repeated Ignatian criterion offered in the *Constitutions* and in so many of Ignatius’ *Letters* for decisions to be made by the body of the Society and by individual Jesuits as members of this body: not just “love”, but “discerning love” (*discreta caritas*). The best way I can interpret Ignatius’ mind in this his *discreta caritas* is that it is at once the inner drive of the spirit of love (= *caritas*) which, as such, is unlimited ; and, at the same time, this drive of love incarnate (embodied), by means of true discernment, in the concrete conditions and circumstances of persons, places and times (= *discreta*).

Little wonder, therefore, that at the peak of the “Contemplation to Attain Love”, where Ignatius clarifies that love consists “in mutual sharing” (or, shall we say, “mutual *banding self over*”?), he asks the exercitant who has contemplated God’s loving in his gifts of love, after having “pondered with much affection” the extent of God’s giving or “*banding self over*”, to respond precisely by a total *banding over of self in love*: “Take, Lord, receive all my liberty, my memory, my understanding and all my will; all I have and possess. You have given all to me; to you, Lord, I return all. All is yours; dispose of it entirely according to your will. Give me only your love and your grace; this is enough for me” (*SpEx.* 234). What an extraordinarily beautiful way of expressing the mutual *sharing* of love in a mutual *banding over of self* in love!

I cannot close this my “Attempt at a Personal Synthesis” without forcefully noting that our Jesuit/Ignatian charism and the spirituality that flows from it have a remarkable relevance to some of the most acute contemporary concerns; these concerns are often formulated in those clashing conflictual terms which express the essential tension that lies at the heart of Christianity and the Christian ethos: Faith and Justice, Continuity and Change, Eschatology and Incarnation, Prayer and Action, Liberty and Law, Charism and Institution, Person and Community, Grace and Nature, Transcendence and Immanence.

What I have spelt out in this “Attempt at a Personal Synthesis” is how Jesuit/Ignatian spirituality actually faces such contemporary concerns, and offers in Ignatius’ own life-experience and consequent teaching a marvellous theological-spiritual synthesis that integrates these poles of tension. It is well worth stressing, as we hope we have shown, that the resolution and integration of these tension-poles has not been achieved by a neat objective theological theory from the outside as it were, but by a pedagogy of inner subjective experience – the experience of growing and

deepening “inner freedom”, which is the pedagogy through which the Divine Pedagogue trained and formed Ignatius in his personal experience (*Aut.27*), and which he then diligently and powerfully communicated through his *Spiritual Exercises* “for the help of others” (*Aut. 99*), and specifically for the body of the Society in his *Constitutions* – for, as has been described by the best of Ignatian scholars, **the *Spiritual Exercises* are “the soul” of the *Constitutions*.**

Balance and integration achieved through a pedagogy of inner subjective experience, the deepening experience of “inner freedom” – we may now say, a “pedagogy of love”, a “pedagogy of discerning love”. In the last analysis, the balance and integration at the heart of Jesuit/Ignatian spirituality is to be sought in the very *Person of Jesus Christ*, in whom alone – or rather, in the *experience* of whom alone – are integrated the familiar tension-poles we have spoken of at the heart of the Christian mystery: the divine and the human, transcendence and immanence, grace and nature, eschatology and incarnation. For, if the Jesuit charism, as we have earlier stated, may legitimately and succinctly – however inadequately – be couched in words as “Placed with Christ the Son”, then it is the fundamental Jesuit **experience** of the **Person of Jesus Christ** which fully accounts for the noted balance of Jesuit/Ignatian spirituality. It is, in a word, the balance of being – to use a singularly Pauline phrase – **“in Christ Jesus”**.

CONCLUSION

The Heart of Pedro Arrupe, The Heart of Ignatius Loyola, The Heart of Jesus Christ

“Heart”, in the biblical sense, is the centre of human personality, where a human being is most profoundly itself, where the unity of being is effected, where a being is capable of giving itself or refusing itself, where life-decisions are made. And this applies as much to the Sacred “Heart” of Jesus as to the Immaculate “Heart” of Mary, as also to any human heart – as, in our case, to the “heart” of Ignatius Loyola or the “heart” of Pedro Arrupe.

From the years of my close association with Fr.Arrupe at Jesuit Headquarters I have had the “hunch” that the “heart” of Pedro Arrupe” is very closely linked with the “heart” of Ignatius Loyola”, and this, in the last

analysis, because both are intimately bound up with – modelled on, and indeed increasingly transformed into – the ‘Heart’ of Jesus Christ. The more I read the writings of Fr. Arrupe, and the more I dwell and reflect on the teaching and writings of our father master Ignatius, the more and more deeply am I confirmed in this my “hunch” to the point of its becoming a rooted and grounded conviction – all this, because it is founded on my own personal experience of 1965⁷. This it is what I would like, however briefly, to spell out and somehow dwell on, in this my “Conclusion”.

On the occasion of his Golden Jubilee in the Society of Jesus, Fr. Arrupe, in his homily at the Eucharistic celebration on 15 January 1977, spoke of his own personal history while referring to the personal history of noted spiritual masters and personages. This is what he said: “When hearing of (or reading for oneself) such accounts of personal history, one perceives that there is in all of them something which is not explicitly formulated, because it cannot be put into words: it is a personal secret, which not even that person arrives at comprehending fully and completely. This latent or half-latent area is, even for us from the outside, that area or part which to us is of true and real interest, because it is that part which is most intimate, most profound, most personal; it is the intimately close relationship between God, who is love and loves each person in a uniquely different way, and that person who, at the deepest core of his/her being, makes a response which is unique – unique in the sense that there will not be another identical response in all of human history. It is the secret of that wondrous trinitarian love which, when it chooses to, breaks and bursts into the life of each person in an unexpected, ineffable, irresistible, rationally inexplicable – yet marvellously decisive – manner”⁸.

In this, I cannot but recognize exactly what I term “The Personal Vocation” (see my note 12 below; and in the book mentioned there, pp. 30-32; cf. also pp. 13-14). What, then, is this “secret of the wondrous trinitarian love” in the case of Fr. Arrupe, this his “personal secret ... most intimate, most profound, most personal”, where Fr. Arrupe “at the deepest core of his being makes a response which is unique”?

In his first eight-day annual retreat made after being elected General of the Society on 22 May 1965 – this retreat was made, 2-12 August 1965 – Fr. Arrupe wrote in his reviews and notes made on his praying experience for 6 August 1965: “Hence, if at all times, now it is that *my vow of perfection* acquires a special relevance and meaning. Now it is that I have to observe it with all diligence, for it is in this carefulness to observe it that will lie my

being ready to *listen*, to perceive and be the instrument of the Lord: that is, *to accomplish in everything his will...* It is *He* who *leads and directs*, for me it is only to listen; it is *He* who *inspires*, I must see to carrying out the inspiration; it is *He* who *corrects*, I have to amend and reform myself or others in a public visible way ('executio'). This is one more motive for fostering in myself *devotion to the Sacred Heart of Christ*, seeing that it is the source of extraordinary graces for my own sanctification, These graces are now, more than ever, necessary for me because, besides being *personally indispensable* for me, they are to contribute to the good of the whole Society and of those persons in contact with it ... The following two points are essential: (i) purity of soul to the point of the most perfect; (ii) a love for the Sacred Heart of Christ, with a life

I am the '(empty) reed' through which must pass the greatest possible number of graces for the Society and for each of its members and works

of reparation. For *me*, for *my way* of living the spiritual life, it is *the love of Christ animated by reparation* that is the indispensable condition for purity of soul ... Where can this almighty power of God not lead me, if only I am *perfectly docile* to his 'driving force'? How many graces for the body of the Society if only I am *perfectly docile* to the Lord! ... I am the '(empty) reed' through which must pass the greatest possible number of graces for the Society and for each of its members and works"⁹.

In this rather dense and compact text, I sense very deeply that the "personal vocation" of Fr. Arrupe – let us remind ourselves that "vocation" is a call coming from God – has to do very profoundly with *God leading and directing* his life, to which Fr. Arrupe's unfailing response – response which, he says, is *unique* – is to be "*perfectly docile*", that is, completely available to the God who alone leads, guides, inspires and directs his life. When he speaks of his "*vow of perfection*" and relates it clearly to this his "personal secret", he is giving us a glimpse into the dynamism of his own inmost spiritual life: his ever growing, deepening response of being more and more perfectly "available" to **his** God in Jesus Christ.

Already in that homily on the occasion of the celebration of his fifty years as a Jesuit, he offers me a first confirmation of what I sense as God's uniquely personal call to him, and his uniquely personal deepening response

to that call: “I cannot but acknowledge that the decisive milestones of my life, the radical turning-points on my life’s journey, have always been unexpected, rationally inexplicable; however, in them I have always been able to recognize, sooner or later, the hand of God who was giving to my life a daring and sharp ‘change of gear’”. After listing the main such sharp “changes of gear” in his life, Fr. Arrupe confesses that “they have been so unexpected and so brusque, and yet at the same time bearing in them so clearly the stamp of God, that I have regarded, and do still regard, them as those ‘irruptions’ (or ‘bursts’ into our lives) with which the loving providence of God is pleased to manifest his presence and his absolute sway over us”¹⁰.

But it was on 13 September 1983, in what was effectively his “farewell message” to the Society after the election of Fr. Peter-Hans Kolvenbach, S.J., as his successor, that I have come to discern the ultimate seal of confirmation on what I was increasingly recognizing as Fr. Arrupe’s unique call and response. Even though the precise words, in which this his “last written self-portrait” was couched and presented to us, were not his, its formulation, in its source-inspiration, came from him and was faithfully reproduced. The moving scene is still before all of us, Fr. Arrupe’s brethren, who were gathered in the Congregations’ Hall as he was wheeled in and faced us, to communicate to us – indeed, to the whole Society of Jesus – his last confession and his last testament – I like to call it, his final “*self-revelation*”. It was read to us by Fr. Ignacio Iglesias, S.J., in the name of Fr. Arrupe, who already then was deprived of the power of speech, and would remain so till his death in 1991:

“I feel and experience myself to be, more than ever, in the hands of God. This is what I have desired and longed for all my life, from my youth. This, too, is the only thing I now continue longing for – with this difference, however: today the Lord alone holds the initiative, the entire initiative. I assure you that this being and experiencing myself to be totally in the hands of God is a deep and profound experience. My message to you today is that you be available to, at the disposal of, the Lord. May God be always at the centre, may we constantly search for what we can do in his greater service, and may we carry it out in the best possible way, with love, and detached from all else. May we have a deeply personal ‘sense’ of God” [Acta Romana XVIII(1980-1981)986-988].

In this, then, God’s personally leading and directing Fr. Arrupe’s entire personal history and life, and Fr. Arrupe’s progressively deepening and openness and availability to this his God, I perceive and discern the

“Heart’ of Pedro Arrupe” – at its core, **a profoundly personal experience of God as God.**

Exactly *here*, is where I discern the intimate link between the “Heart’ of our father master Ignatius” and the “Heart’ of Pedro Arrupe”. For it is in his personal experience of *God as God* that Ignatius, after having his leg shattered with a cannon-ball, woke up in his conversion at Loyola to **his** deepest ‘personal secret’: he whose only dreams were about worldly honour and worldly glory, about the heroic feats he would perform for his king and lady fair (*Autob.* 1; 4-6) would hear in his ‘heart’ God’s insistent call: “you are dreaming of *your* ever greater glory; do you know the *meaning* I have given to your life? Not *your* ever greater glory, but *my* ever greater glory”. As for me, I have no doubt whatever that master Ignatius’ “personal vocation” lay in the area of “the greater glory, the greater service or praise, of God”, and that his response of the *magis* was his openness or availability to this his personal call.

Here, too, I come to realize in all its depth the closest intimate bond between the “Heart’ of Ignatius” and the “Heart’ of Pedro Arrupe” on the one hand, and the ‘Heart’ of Jesus Christ” on the other. That the profoundest “personal secret” of the God-man Jesus Christ, which runs through his entire life and mission, had to do with the Father’s saying to him at the core of his being, “You are my Beloved Son, in You I find my delight”, and that his unique personal response to the Father was captured in his ceaselessly repeated “Abbà”, we have not the slightest shadow of doubt: the Gospels bear this out abundantly, notably and eminently the Gospel of St. John. Can we not, therefore, couch this, the God-man Jesus Christ’s “personal secret”, however inadequately in human terms, in his profoundly personal experience of *God (his Father) as God*, to which he ceaselessly responded with his whole-hearted “Abbà” in ineffable openness and availability? Is not this the “Heart’ of Jesus Christ”?

So then, the “Heart’ of Pedro Arrupe”, the “Heart’ of Ignatius Loyola” and the “Heart’ of Jesus Christ” are all intimately bound together in each one’s uniquely personal experience of **God as God** – I must stress, nonetheless, for *each one of them in an unrepeatably unique way*. Are we surprised that the “Heart’ of Ignatius Loyola” and the “Heart’ of Pedro Arrupe” have both a passionate love for the “Heart’ of Jesus Christ” – ‘heart’ being grasped in the deep biblical sense I have underlined at the outset of this “Conclusion”? Is it any wonder that both for Ignatius and for Pedro Arrupe this “passionate love” can be captured and translated, in terms of an

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active apostolic spirituality, as “*Passion for Christ, passion for the human person*”?

The “openness” and “availability” which the experience of *God as God* brings all three of them – Jesus Christ, Ignatius and Pedro Arrupe – is nothing but that “inner freedom” which we have constantly defined as “freedom from” all forms of selfishness, in order to be “free for” God and, in God, for others. Such an “inner freedom” is nothing but “love” – love which, personified, is the Spirit of God, the Spirit of Jesus, who, in the intimacy of the trinitarian life, is the Father’s “freedom from self” to be “free for the Son”, and the Son’s “freedom from self” to be “free for the Father” – that “Person” of the Trinity that is itself constituted by a relationship. “Where the Spirit of the Lord is”, proclaims St Paul triumphantly, “there is freedom” (2 Cor 3:17).

Sicut “Cor Pauli, Cor Christi”, ita “Cor Petri Arrupe, Cor Ignatii, Cor Christi” !

¹ The scholarly and long commentary made by Fr. Alphonso on the salient points addressed in these major talks by Fr. Arrupe are not published here. The entire article is being published as a separate book by the editrice PUG, Rome. We are only reproducing the second part of his writing , “A personal synthesis on Jesuit/ Ignatian charism”.

² Fr. Arrupe spelt out right away this his aim and objective in the opening words of his talk on *Our Way of Proceeding*: “My intention ... is not at all an apologetic one. It is rather to make certain observations in keeping with what Vatican II told us: ‘The appropriate renewal of religious life involves two simultaneous processes: a continuous return to the sources of Christian life and to each community’s original inspiration, and an adjustment of the community to the changed conditions of the times’ (*Perfectae Caritatis*, 2)” [*Ibid.*, n.1].

³ In 1979, he closed his introduction in very concrete terms: “To put (it) in more explicit terms: How concretely are we in the Society to resolve the tension between these two guidelines of the Council: that we should go back to our earliest sources, and yet adapt to modern times? Or, to formulate (it) in Ignatian terminology: How has “our way of proceeding” evolved? How should it have evolved, and how should it evolve in the future?” [*Ibid.*, end of n. 1].

The following year (1980), he concluded the first number of his introduction expressing genuine satisfaction at the reception accorded to his earlier 1979 talk: “I am happy to say that, judging by the news I receive from everywhere in the Society, those reflections (in *Our Way of Proceeding*) have helped not a few Jesuits to advance

in the renewal that the Council invites us to, and that was urged on us by the 32nd General Congregation" [*Ibid.* XVIII(1980-81)115, end of n. 1].

Finally, as he opened his last talk of this series (1981), Fr. Arrupe clearly acknowledged: "In both cases (i.e., in *Our Way of Proceeding* and in *The Trinitarian Inspiration of the Ignatian Charism*) I sought to contribute to the study of the inspirational sources of our charism: this is the path that the Second Vatican Council indicates to Religious Institutes to work out their 'accomodata renovatio' (appropriate renewal)" [*Ibid.*, 472, n. 1].

⁴ - "For us it is evident that the central idea of the *Principle and Foundation* – the descent of creatures from God and their inexorable ascent and reintegration through indifference into their ultimate end which is God himself – constituted one of the most centrally alive experiences of the 'sublime illumination'" (P. de Leturia, S.J., *Estudios Ignacianos* II, p. 21; cf. pp. 403-404).

- Hugo Rahner, S.J., *Ignatius von Loyola als Mensch und Theologe*, p. 102.

- José Calveras, S.J., "La ilustración del Cardener y el Instituto de la Compañía de Jesús", *AHSI* 25(1956)27-54.

- Roger Cantin, S.J., "L'illumination du Cardener", *Sciences Ecclésiastiques* 6(1954)25-56.

⁵ In his masterly doctoral thesis: *Legge religiosa e discernimento spirituale nelle Costituzioni della Compagnia di Gesù* (Ed. Paideia, Brescia 1973).

⁶ This is tirelessly repeated by Nadal in his *Exhortations* as well as in his Commentary on the *Examen Generale* (*Annot. in Examen*), where he dwells on the significance of La Storta for the body of the Society and each of its members. It is the same Nadal who said: "God set him (Ignatius) up as a living example of our way of proceeding" (*Mon. Nadal* V, p. 262, n. 33); as also, "the form of the Society is in the life of Ignatius" (*Ibid.* p. 268, II; p. 287, n. 52a).

⁷ This 1965 experience is spelled out in my little book, *The Personal Vocation: Transformation in Depth through the Spiritual Exercises* (Ed. Pontif. Univ. Gregoriana, Rome, 9th ed., 2006).

⁸ P. Arrupe, S.J., *La identidad del jesuita en nuestros tiempos*, Sal Terrae (Santander, 1981), p. 535. The translation here into English is mine, as also the underlining in the text.

⁹ P. Arrupe, S.J., *Aquí me tienes, Señor* (*Apuntes de sus Ej. Espirituales, 1965*), Mensajero (Bilbao, 2^a ed. 2002), pp. 71-73.

The translation here into English is mine, as also the highlighting in the text.

¹⁰ P. Arrupe, S.J., *La identidad del jesuita ...*, op. cit., pp. 535-536.