



**Pedro Arrupe,
Charism of Ignatius:
Questions
and Proposals**

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Prologue

Fr. Pedro Arrupe was the General of the Society of Jesus from May 22, 1965, the date on which he was elected, until September 3, 1983, when he presented his resignation to the 33rd General Congregation of the Society as a result of a thrombosis of the brain which he suffered on August 7, 1961, and which, from that date, impeded him from continuing to carry out his service at the head of the Jesuits. After his resignation, he lived another eight years in the infirmary in Rome where he died on February 5, 1991. 2015 was the 50th anniversary of his election and 2016 the 25th anniversary of his death.

The work and the legacy of Pedro Arrupe to and for the Society of Jesus and the Church is immense. He was a key figure in the renovation of the Church and of religious life spurred by the Second Vatican Council, a catalyst for the mission of the Society of Jesus in the area of faith and justice, a promoter of pioneering initiatives in the dialogue with the world and with the different religious traditions and in the attention given to the poorest people such as refugees. A fundamental gift that he brought was the recovery of the Ignatian charism and its updated rereading. It was expressed this way by Fr. Ignacio Iglesias, one of his closest collaborators for many years:

[...] Without a doubt, one of the greatest services of Pedro Arrupe, still hardly analyzed and understood as such, is that of the reinterpretation of Ignatius Loyola, from which it will now no longer be able to prescind in the future, in the distant future. Mission, disponability, option for the poor,

Trinitarian sense, faith-justice ... owe to Arrupe their current ability to be used and in fact to be roads much traveled by many people, not only in the Society of Jesus but also inside of Ignatian spirituality.

Five of the most significant works of Fr. Arrupe concerning the Ignatian charism have already been the subject of a book.¹ The texts selected were the talks entitled “Inspiración trinitaria del carisma ignaciano” [The Trinitarian Inspiration of the Ignatian Charism] (February 8, 1980), “La misión apostólica, clave del carisma ignaciano” [The Apostolic Mission, Key to the Ignatian Charism] (September 7, 1974), “Servir solo al Señor y a la Iglesia, su esposa, bajo el Romano Pontífice, vicario de Cristo en la tierra” [To Serve the Lord and the Church, His Spouse, under the Roman Pontiff, Vicar of Christ on Earth] (February 18, 1978), “El modo nuestro de proceder” [Our Way of Proceeding] (January 18, 1979), and “Arraigados y cimentados en la caridad (Ef. 3,17)” [Rooted and Based on Charity, Eph. 3:17] (February 6, 1981). Although a selection of only five talks is, obviously, limited, since the writings and talks of Fr. Arrupe concerning the Ignatian charism are many, I believe that the most significant ones have been gathered together.

In spite of that, the immense value of these documents in understanding the fundamental elements of Ignatian spirituality can remain “hidden” since the talks were prepared and delivered thinking basically about the Society of Jesus. Therefore there are many references that to non-Jesuits would seem strange and not useful. It would be a shame if this fact should impede those who, without being Jesuits, have adopted Ignatian spirituality as their reference point for following Jesus from relishing and taking advantage of the good things offered by these documents.

The present booklet, consisting of two parts, tries to answer this difficulty. In the first part, “Five questions from Fr. Arrupe for the Christians of today”, I take as my starting point a talk – given on more than one occasion before audiences that were mostly non-Jesuits – concerning the challenges and questions which Fr. Arrupe directed to the Christians of today from the heart of Ignatian spirituality. I believe that it is material that lends itself to the personal examen and to reflection and dialogue within groups and com-

1. MOLLÁ LLÁCER, Dario (ed.), *Pedro Arrupe: carisma de Ignacio* [Pedro Arrupe: Charism of Ignatius]. Mensajero Sal Terrae (Bilbao, Santander, 2015), *Colección Manresa*, 55. This collection is dedicated to the publication of basic documents and of studies about Ignatian spirituality. This volume presents the complete text of five conferences along with a presentation about them and outlines and notes that help in their study.

munities. The second part, “Arrupe: Spirituality and Mysticism”, comes out of a talk that I had the occasion to deliver in a conference organized by the University of Comillas in which I attempt to go to the heart of the spiritual experience of Pedro Arrupe. I think that it can be a text that may help in reflecting on one’s own spiritual experience.

This booklet, then, can be considered as a continuation of material with EIDES #76, dedicated to Fr. Arrupe’s talk on *Hombres y mujeres para los demás* [Men and Women for Others], and a thanksgiving and homage to the person who made possible the centrality of the option for faith-justice in the Society of Jesus and who takes us by the hand of his own charism and wisdom in order to encounter the most central and living part of Ignatian spirituality.

Five Questions from Fr. Arrupe to the Christians of Today

On May 22, 1965, the 31st General Congregation of the Society of Jesus, gathered in the General Curia of the Society of Jesus in Rome, elected P. Pedro Arrupe Gondra, a native of Bilbao, until then Provincial of Japan, as the 28th Father General after the death of his predecessor, the Belgian Jesuit Jean Baptiste Janssens. This election required three canvasses in order to reach the necessary absolute majority of the electors of the congregation.²

The Election of Fr. Pedro Arrupe As the 28th General of the Society of Jesus

Before the election, and following the usual procedures within the Society of Jesus in this type of cases, Fr. Maurice Giuliani, in notes concerning characteristics that would be desirable in a General, stated that the person elected should be entirely open to the world, attentive to the needs of the Church in a

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2. All the information about the 31st General Congregation and, therefore, about the election of Fr. Arrupe, is taken from the exhaustive study about the Congregation that was published by Fr. Urbano Valero in the book by LA BELLA, Gianni (ed.), *Pedro Arrupe, General de la Compañía de Jesús*, Mensajero Sal Terrae (Bilbao-Santander, 2007). The study by Fr. Valero is the third of those that make up this volume. It is entitled “Al frente de la Compañía: Congregación 31” [At the Head of the Society: Congregation 31], and it runs from pages 139-249.

moment of renovation, someone who loved the Society and who would know how to discern the current responses that would be required by his vocation and whose apostolic life was based on the Passion and Resurrection of Jesus Christ. It was a profile that was completely in accord with the moment of renovation that the Church was living through while in the middle of Vatican II. As a matter of fact, this General Congregation began between the third and fourth sessions of the Council, and after an interruption, the Congregation ended after the conclusion of the Council, then under the generalate of Fr. Arrupe.

From the beginning, Fr. Arrupe was not the candidate of the majority,³ but rather only one who formed part of a group of four Jesuits who were considered “electable” by a large number of the members of the Congregation. Along with him were included Frs. Paolo Dezza, Roderick McKenzie and John L. Swain. Frs. Dezza and Swain, who represented more “continuist” options, were the first who were discarded. Of the two remaining, Fr. McKenzie, a Canadian Biblical scholar, presented a more “intellectual” profile while Fr. Arrupe a profile that was more pastoral and missionary. So, then, it was clear that it was the intention of the Congregation when they elected Fr. Arrupe to elect someone who was more pastoral and oriented toward renewal.

Pedro Arrupe, Ignatian Charism

There have been excellent biographies published concerning the person and significance of Fr. Arrupe which contain the most relevant details.⁴ So, it is not our current objective to focus on the “outer” Fr. Arrupe. What interests us is to concentrate on three of the key facets of his work.

a) The “interior” Fr. Arrupe, the Jesuit with a very deep spiritual life, which is what animated his action, his creativity, his commitment, his strength in confronting difficulties.

3. It is interesting to note that the successor to Fr. Arrupe, Fr. Kolvenbach, was elected on the first ballot, and the next Fr. General, Fr. Adolfo Nicolas, was elected on the second ballot.

4. It is sufficient to cite LAMET, Pedro Miguel, *Arrupe, testigo del siglo xx, profeta del xxi* [Arrupe, Witness of the 20th Century, Prophet of the 21st], Mensajero (Bilbao, 2014) and all of the studies collected by Gianni la Bella in the book that I have already cited in Note 2.

One of the men who knew Fr. Arrupe best wrote that Arrupe is better known on the “outside”, that is for his exuberant personality, for what he did, than for the “inside” from which flowed all the things mentioned. And he added that the most important part of him was the latter and what inspired and guided him.⁵

b) Fr. Arrupe, the interpreter of St. Ignatius, to whom the Society of Jesus owes for many things, among which is one of the most important for those of us who feed off of the Ignatian charism: the reformulation of the charism adapted to our times. In the words of Ignacio Iglesias:

[...] Without a doubt, one of the greatest services of Pedro Arrupe as yet hardly analyzed and understood as such, is that of the reinterpretation of Ignatius Loyola from which it will not be able to prescind in the future, in the distant future. Mission, disponability, option for the poor, Trinitarian sense, faith-justice, ... they all owe to Arrupe their current ability to be used and in fact to be roads much traveled by many people not only in the Society of Jesus, but also within Ignatian spirituality.⁶

c) Fr. Arrupe the prophet. It is significant that the definition of a prophet that Pope Francis gives in his letter “Witnesses to Joy” on the occasion of the Year of Consecrated Life seems to be a portrait of Fr. Arrupe:

The prophet receives from God the capacity to observe the story of what they are living and their interpretation of events is like a sentinel who is guarding through the night and knows then the dawn is arriving (cf. Isaiah 21:11-12). He knows God and knows men and women, his brothers and sisters. He is capable of discerning and also of denouncing the evil of sin and injustices because he is free. He does not have to render an account to any master other than God. He has no other interests but those of God. The prophet is generally on the side of the poor and defenseless because he knows that God Himself is on their side.⁷

5. Jose A. García in MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 13.

6. Ignacio Iglesias in MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 30.

7. POPE FRANCIS, *Testigos de la alegría. Carta apostólica a todas las personas consagradas* [Witnesses to Joy: Apostolic Letter to All Those in Consecrated Life], Publicaciones Claretianas (Madrid, 2014).

This encounter with the inner Arrupe, charismatic and prophetic, has been a deep, personal and spiritual experience. In order to share it, it might be worth proposing five questions, one for each of the five documents of Fr. Arrupe mentioned in the Prologue.

The Five Questions

These questions are meant for allowing yourself to be affected by them, to be interiorized, to be lived with and allowed to dialogue with us, to be given time so that the answers will come out of the heart and not that they be immediate and precipitate answers. Precipitate answers to profound questions are usually superficial or mistaken.

*First question: What experience of God is the one that moves me and sustains me? What is its authentic depth in me?*⁸

Without any doubt at all, the question asks us to reflect on a fundamental and decisive matter, the fruit of the basic convictions that are formulated in the document.

- On the depth of my experience of God depends the depth with which I am going to live my life and the profundity of my commitment to my fellow humans. Without that experience, my commitment will be tempted and threatened by superficiality.
- On the vitality of my experience of God, of the God who is always new and who speaks in a new way through the circumstances of history, will depend my creativity. It will be a creativity that has nothing to do with ingenious artifices or banalities, but rather with a desire for service which is always attentive and therefore always renewed.
- On the vigor and strength of my experience of God is going to depend the constancy and perseverance in service and the commitment to my brothers and sisters, constantly threatened by external difficulties and by interior discouragement and weariness.
- On the content of my experience of God, that face of God that it is given to me to contemplate is going to depend on the way in which I situate myself in life, my basic life attitudes.

8. Concerning the lecture document “Inspiración trinitaria del charisma ignaciano” [The Trinitarian inspiration of the Ignatian charism]. Rome, 1986.

In the first part of the document, Fr. Arrupe does a synopsis, at the same time both complete and simple, of the spiritual evolution of St. Ignatius from the time of his conversion at Loyola up to his mature thought as it is expressed in the *Spiritual Diary*. This synopsis is enormously useful for those who might want to get a closer view of the inner process of the saint of Loyola throughout his lifetime.

In this synopsis he makes clear the Trinitarian character of St. Ignatius's experience of God, an experience which is represented, in a plastic and vigorous way, by the clear Trinitarian character of the contemplation on the Incarnation.

The God of Ignatius Loyola is the God-Trinity, a Trinity who is engaged in a profound dialogue among the three Persons and a Trinity compassionately poured out over the whole world. The *ad intra* and *ad extra* of the Trinity. The God of Ignatius is dialogue and compassion. And this God who is dialogue and compassion is going to mark decisively all of Ignatian spirituality.

Following on this, Fr. Arrupe underscores the elements that St. Ignatius himself defined as proper to a spirituality founded on the experience of God as Trinity. He points out basically three elements and pauses to comment on them: we live like Christ and in union with Him, on mission; a mission that is carried out in the same way as Christ, in humility, abasement and cross; and finally, to be contemplatives in action, the experience of union with God in the exercise of compassion.

After explaining the notes that St. Ignatius derives from his contemplation of the Trinity, Fr. Arrupe begins a very deep and suggestive reflection. Beginning with his Trinitarian experience, St. Ignatius put forth the elements that were proper to his charism. But that charism is open to new ways of going deeper. In the same way that it happened to St. Ignatius, to dig deeper in the experience of the God-Trinity will help us to discover new aspects of the Ignatian charism.

Arrupe's own contemplation of the God-Trinity leads him to underscore two more notes about living in an Ignatian way. For Fr. Arrupe, the persons of the Trinity propose the model of what it means to be a person, to be in relationship, to be giving freely of oneself, to be available, to be "a person for others". And the relationship among the persons of the Trinity suggests a model of life in community, of being community with internal communion for the service of the world.

The God of St. Ignatius and Arrupe moves us to dialogue and to compassion, to communitarian commitment and to service of the world.

*Second question: What is the key to the integration of my life? What is its integrating axis?*⁹

It is very important that we have in life a key to integration, an axis around which all of our activities and all the dimensions of our person are articulated., the horizon toward which we look and tend in all that we do and are. This gives us a profound innerunity, a harmony that calms us and helps us to avoid being scattered, feeling out of control, and even permanent dissatisfaction or break in the equilibrium of our lives.

The insight of Fr. Arrupe in this document is that the key to integration, that which gives unity to the Society of Jesus in its multiplicity and in its diversity of persons and activities, is the sense of mission. It is a sense of mission that is derived directly from the Trinitarian experience and from our living as companions and followers of Jesus, who himself lives as the One who is sent, whose food is to do nothing else but fulfill the will of the Father who sent Him. And it is that same proposition that makes each one of us into followers of the Ignatian charism; to make the mission as the axis for the integration of our lives, to make service, the Ignatian “help”. our life’s goal.

This is an enormously valuable proposition because it is a proposition that is valid for all the activities of our life, and not only for activities, but also for all the dimensions of a human life: interpersonal relationships, taking care of ourselves, resting, and also for our passive times, our diminishment. For us, everything can be mission and service, and living all of it as a mission will give us meaning and unity. The proposed use of mission as the axis of integration is also a proposition that is valid for every moment and stage of our lives, which can be lived like a “mission” with different ways to concretize it according to one’s own possibilities.

In this lecture, Fr. Arrupe makes an exhaustive analysis of the Ignatian concept of mission from very diverse points of view, some of which specifically refer to mission of the Society of Jesus while others are valid and applicable to everyone. He insists that the concept of mission is the “master key”, the one that opens all the doors, for understanding and diving deeper into the knowledge of the Ignatian charism.

Of all the reflections and applications, there are two which are worth pointing out:

9. Concerning the lecture document “La Misión Apostólica, clave del carisma ignaciano” [The Apostolic Mission: Key to the Ignatian Charism]. Loyola, 1974.

a) The one that says that the mission gives us the clue for our contemplation of the Gospel. Our living on mission invites us to ask ourselves what is suggested to us by each Biblical passage that we contemplate, in order to fulfill better the mission that we have received, and what concrete lesson we are able to learn from that passage for our lives as apostles.

b) When Fr. Arrupe brings to us the idea of living on mission, he gives us a way of reading the world. More precisely, it is the way of reading the world of God that he synthesizes in three words: “with the width, with the depth and with the nearness of God”. That is, with the universality and the broad view of God, with the depth of God, with the tenderness of God.

The center of the mission is mankind, “every person and all persons”, in their individual dimension and in their social dimension. Fidelity and rigor in the mission calls us to a permanent state of discernment in order to capture the new necessities and the adequate responses to them.

Third question: Do I feel myself to be Church? Do I live on mission as in the Church and in the Church?¹⁰

This question can raise a certain amount of discomfort in some people, but it is a question that is absolutely necessary and it needs to be raised precisely at this moment, out of fidelity to the spiritual message of Fr. Arrupe and out of the fidelity of Fr. Arrupe to the Ignatian charism.

Maybe for that reason, it is fitting to remember that the relations of Fr. Arrupe and of St. Ignatius himself with the popes was not always easy, and they even passed through some very difficult moments. It is expressed in this way with clarity and delicacy by Jose A. Garcia:¹¹

The love and devotion of Fr. Arrupe for the Church and the figure of the Pope was not less than that of St. Ignatius. There is a lot of data that corroborates that. The difference lies in that the saint, hardened already by a thousand battles and persecutions, paid more attention than Arrupe to ecclesiastical mediators which were perhaps necessary, but excessively convoluted and dense for his way of being and proceeding.

10. Lecture document “Servir solo al Señor y a la Iglesia, su Esposa, bajo el Romano Pontífice, vicario de Cristo en la Tierra” [To serve only the Lord and the Church, His Spouse, under the Roman Pontiff Vicar of Christon the Earth]. Rome, 1978.

11. The quotation is from the prologue of the book MOLLÁ LLÁCER, Dario, (ed). *Op cit.*, p. 13.

We want to concentrate our attention on the verb that is used in the question: the verb “to feel”. It is a very Ignatian verb to which St. Ignatius gives very special meaning. It is the verb that he uses in his Rules for “the true sense which we should have within the Church”.¹² It is worth noting that they are Rules about communion and discernment. Fr. Arrupe himself in this lecture gives us a beautiful definition of the Ignatian “to feel” [sentir]:

It is not merely an intellectual knowledge. It is a knowledge impregnated with affection, the fruit of a spiritual experience that commits all of the person.¹³

The “feeling of being part of the Church” opens us up three very important dimensions for our following of Jesus “in the Ignatian way” and for our mission: communion, universality and disponability.

It is communion with the whole Church in service to a mission which is not ours, but rather the mission of Christ, which we share with all other Christians. Communion helps us to avoid turning a mission into our own property or, what would be worse, a whim. Universality makes us authentically servants in the spirit of the Ignatian “more” which wants to make itself present wherever there might be more need and wherever service is more urgent and difficult. And disponability which makes us servants in fullness and gratitude in an evangelical way. The quotation from St. Ignatius with which Fr. Arrupe ends this lecture is precious:

As to such a good and holy desire ... that some members of the Society should go to Spain and others to India, I also desire it. And to many other places as well. However, since we are not our own, nor do we wish for that to be so, we are content with wandering wherever it is that the Vicar of Christ our Lord might send us.¹⁴

The characteristics that are proper to service, an idea which is key to Ignatian spirituality, are also themes that Fr. Arrupe covers in this lecture. In a particular moment of the lecture, he describes this service in a magister-

12. Ignatius Loyola, *Spiritual Exercises*, #352.

13. #49 of the lecture “To serve only the Lord and the Church”.

14. From a letter of St. Ignatius to Dr. Bernal in 1541. Quotation taken from #69 of “To Serve only the Lord...”.

rial way with four adjectives: “unconditional, unlimited, magnanimous, and humble”.¹⁵

The Ignatian mode of service is service undertaken with a total disponsibility, without any condition or compensation, without limits, without placing any boundaries of any kind on that service, with greatness of spirit, with a generosity that is inclined to give everything and give all of oneself. Precisely for that reason, it is done with humility as one who, because he is ready for anything, is more ready than anyone else to take on the small things, the hidden things, that which does not have any human importance and to become involved with the smallest and with the poorest people.

That “feeling of being” Church, and of living and acting on mission in the Church has not been nor is it easy, and therefore it is not a matter only of a willingness to be in communion, but rather one of active discernment. In that discernment the criteria of the famous Ignatian Rules play a part. Since it could not be any other way, Fr. Arrupe mentions them in this document and, without entering into a detailed exegesis of them, he proposes them as criteria for discernment in four problematic areas in the Church of the time of St. Ignatius and which continue to be valid today:

- The pretension of a Christianity without Church.
- The illusion of a Church without external structures.
- The way of presenting criticism within the Church.
- The way of placing oneself in the theological controversies within the Church.

*Fourth question: Am I active in my discernment? Am I open to the changes that the mission is asking of me?*¹⁶

To speak of mission and to speak of service immediately presents the theme of discernment. To serve is to respond to the needs of the world and of the Church, and not only to serve, but also, following Ignatius, to look for “the better service”. To discern is to be attentive to those needs and to ask oneself, with honesty and the criteria of the Gospel, what we can do when faced with those needs.

The document entitled “Our Way of Proceeding” responds to one of the great concerns of Arrupe: that we have to change, in our lives and in our actions, in order to serve better in a world that is in constant flux. So, then,

15. “To Serve only the Lord...”, #4.

16. Document from the lecture “Our Way of Proceeding”. Rome, 1979.

what do we have to change in order not to respond to today and tomorrow with the solutions of yesterday? The link that he makes between the Ignatian “more” and change is very suggestive. To change is a necessity of the “more” in service and in fidelity to the mission.

There appear in this document some very deep reflections about change and its criteria. They are thoughts that reflect the very tensions with those who did not consider themselves as subject to the governance of Fr. Arrupe, both within the Society as well as in their relationships with other Church officials. This is the tension between those who do not know how to distinguish what is essential from what is secondary, believe that everything is essential and so, then, everything is untouchable and that nothing can be changed and those that try to change everything without paying attention to those elements that are essential and that should continue to live on in spite of change.

We find ourselves on a second level of discernment. This is not only a discernment about new needs and new responses, but also discernment about the charismatic legitimacy of the new responses and of the changes that are called for by the said responses. This is discernment which distinguishes the large from the small, the permanent from the transitory, the universal from the local, the substantial from the accidental.

So, then, the document is an exercise of discernment about the Ignatian charism and it invites each one of us to discernment about the permanent change that is asked of us by fidelity to the mission. Moreover, it points out essential elements of the Ignatian charism and other elements that are accessories and changeable.

In the final moments of the reflection, Arrupe asks himself about what, in this moment, should be the basic attitudes of those who want to confront life from the Ignatian perspective. And he designs a kind of portrait or profile formed by eleven attitudes, of which three would be particularly applicable to us Jesuits. The remaining eight have a universal character and are completely valid. They are:

- Love and a personal relationship with the person of Christ as the center and nucleus of my life experience.
- Disponability understood as promptness, agility, freedom for mission, and for new boundaries of the mission.
- The sense of gratitude that goes along with the purity and cleanliness of our intentions, objectives and ways of acting on them.
- Universality that leads us to go beyond not only physical borders but also all forms of discrimination.

- Sensitivity towards what is human and solidarity with concrete persons. Arrupe defines this sensitivity with a beautiful expression – “*sensus hominis*”.
- The search for quality in anyone who forces himself to flee from frivolity, demagoguery, dogmatism, and set ways of thinking.
- Love for the Church, the whole Church, and all the people of God (hierarchy and laypeople), love coming from an unmistakable will for communion and the exercise of responsible discernment.
- The sense of discernment, within an attitude of a permanent search for and listening to the Lord.

Nearly forty years have passed since this description was done, and I believe that there is little that we could add to it or take away from it.

*Fifth Question: Is my charity “affected” by the injustice that exists in the world? Is the struggle for justice a dimension of my life?*¹⁷

This document represents practically the testament of Arrupe since it comes from a lecture which was given in February, 1981, a few months before he suffered the thrombosis that brought about the end of his effective activity as General of the Society of Jesus, although not to his testimony to faith and life. It is a testament on the one hand, and a document of syntheses, on the other, a synthesis in which Fr. Arrupe wants to underscore the inseparability of Christian love, service to the faith and the promotion of justice. In his lecture, he reaffirms, out of his deep spirituality and out of a profound reading of St. Ignatius, the option taken by the 32nd General Congregation of the Society of Jesus when it defined the mission of the Society as the service of faith and the promotion of justice united in an inseparable way.

He warns all of us that in a world in which there exists so much injustice, and where so much suffering exists because of the injustice, a love which is not affected by the injustice and is not committed to the struggle for justice, is not authentic Christian love. Nor consequently is it Ignatian. And just as there is no Christian life without love, neither is there any without a commitment to justice.

Following in the thread of this deep reflection, the lecture includes some magnificent insights. For example, the interpretation that he does of the Spiritual Exercises of St. Ignatius as an experiential pedagogy of love and the

17. Document from the lecture “Rooted and founded on love.” Rome, 1981.

rereading of the Exercises from that point of view. Or the enumeration and description of the characteristics of Ignatian love, and within it the precious details about the relationship between St. Ignatius and his first companions, or the activities of St. Ignatius as General of the Society of Jesus with the various groups of people who were marginalized and excluded in the Rome of his time, or the conduct of the first Jesuits when confronted with humanitarian catastrophes.

Once he had finished that review of love as the key to Ignatian spirituality, he dedicated another important part of his lecture to expounding clearly, starting with texts from St. John and St. Paul, the inseparability of love of God and love of neighbor.

Finally, he analyzes from various angles the relationship between justice and love, a relationship that has not been easy many times. The coincidence is surprising of the similarity of these arguments of Arrupe with respect to this question to the arguments that were made in 2009 by Benedict XVI when he took on the same question in his encyclical “Charity in truth”. To choose a short synthetic sentence in his analysis, we can pull out from #64 of this lecture the part that confirms that “love is the vanguard of justice.”

In order to finish off this reflection concerning Fr. Arrupe, we will reproduce what are literally two of his own questions. The first of these is found in #41 from this lecture:

I ask myself what would be the attitude of Ignatius today toward the disasters of our age: the fugitives on the seas, the multitudes of the hungry in the area of the Sahara, the forced refugees and emigres ... Would it be a mistake to think that in our time he would have done more ... would have done things in a different way than we did?

And the second he asked of his Jesuit brothers at the beginning of the 32nd General Congregation, and he asks it of us today, forty years later:

It is really true that the problems overwhelm us and that we can't do everything. But the little that we can do, are we doing all of it?¹⁸

18. MOLLÁ LLÁCER, Dario (ed.), *Op. cit.*, 99.

Arrupe: Spirituality and Mysticism

I should begin this reflection with a sincerely honest confession about what I can bring to the subject. My personal knowledge of Fr. Arrupe was limited to a single and brief meeting in Madrid on one of his visits to Spain during the first years of my formation as a Jesuit. What happened on that occasion was a brief greeting and participation in a talk given to a group and in the ensuing discussion.

It should be evident, then, that it is not my goal to bring forth material of a personal nature or of the spiritual depth such as that which has been left to us by Fr. Ignacio Iglesias who was his close personal collaborator for many years.¹⁹ Nor to bring testimony taken by being in close proximity during his life like Fr. Lamet, the excellent biographer of Fr. Arrupe. Rather it is from the reading of many of his own writings and things written about him, and in the many months of preparation of the book that is cited in the prologue that I feel it legitimate that I respond to some matters regarding Fr. Arrupe.

And so, what does the spiritual disposition and mystical experience of Fr. Arrupe bring today to us Christians of the 21st century? If I can begin to illuminate some part of his work, I will contribute also to the fulfillment,

19. See, for example, the article “El Padre Arrupe que voy conociendo” [The Fr. Arrupe I am coming to know] in the book *Sentir y cumplir: Escritos ignacianos* [Feeling and Completing: Ignatian Writings], Mensajero Sal Terrae-Universidad Pontificia de Comillas (Madrid, Santander, Bilbao, 2013). Colección Manresa, #49, 399-419.

twenty-five years after his death, of what was one of his primary goals when he formulated in writing and publicly his spiritual experience.

In reality, in his invocation of the Trinity written at the end of the lecture on “The Trinitarian Inspiration of the Ignatian Charism”, he asks for light in order to

...be able to understand the charism of Ignatius, to be able to accept it and to live it as it should be lived in this historical moment ... (109)²⁰

Let us do a deep dive into the spiritual personality of Fr. Arrupe and his fundamental contributions to the reinterpretation of the Ignatian charism to see what they suggest to us, what they question in us and how they stimulate those today who feel attracted to and called by that charism as a concrete way of following Jesus.

What Does It Mean to Be a “Spiritual Person”?

An in depth contact with the experience of a person with the personal charism and spiritual force of Fr. Arrupe poses questions for us and enlightens us, in the first place, almost like a principle and foundation, about what we can understand as a “spiritual person” and as authentic spirituality, at least from the point of view of Ignatius.

Many times, we think that in order to be a spiritual person it is enough to dedicate a time each day, more or less, to the practice of certain spiritual exercises or acts of piety. In that case, the person would be more or less spiritual in relation to the time dedicated to these exercises and the care and quality with which the practices are done. Obviously, the practice and care of some times of prayer, spiritual reading or other similar activities is necessary and forms a part of the way of life of a “spiritual person”, but being a “spiritual person” in the Ignatian way and how it was lived by Fr. Arrupe is much more than that.

In him, the “spiritual” was not just a time that was both abundant and carefully followed, but rather it was much more. It was a dimension, and not just any dimension, but rather the dimension at the root, conditioning everything else, the driving force and the matrix for the rest of his life. His way of

20. See the article “*Inspiración trinitaria del carisma ignaciano*” [The Trinitarian Inspiration of the Ignatian Charism]. In MOLLÁ LLÁCER, Dario, (ed) *Op. cit.*, 95.

dealing with people, of resolving matters of governance, of confronting the problems in the Society, of taking initiatives involving enormous creativity, was born and found its concrete form from his spiritual experience. That spiritual experience was enriched by the challenges and questions arising out of this life. The spiritual was not seen in terms of time but rather as a dimension, as the key dimension. Also, it was the spiritual illuminated and enriched also by the experiences of life. We find here the putting into practice of the famous circle of action-contemplation of Fr. Jerónimo Nadal:

This is the circle which I am accustomed to say exists in the ministries of the Society, because what you did for other persons, serving God through that, helps you more at home during times of prayer and in the activities you do for yourselves; that greater help afterwards will give you greater enthusiasm and better results in the activities that you do for others.²¹

The profound dialogue between spiritual experience and challenges in the life of Fr. Arrupe, since his spiritual experience was so deep and his experience of life so rich, made possible the living rereading of the Ignatian charism which is, in the words of Ignacio Iglesias, “one of the greatest services of Pedro Arrupe ... from which it will not be possible to prescind in the future, not even the far future.”²²

Understood as a dimension, and as a dimension at the root of everything, the spiritual experience exercises an enormous integrating force in the various aspects of his life. To integrate is not simply to sum up or to add on to; to integrate is to point everything in the same direction, all tending toward the same goal, converging into the one and the same style every one of the activities and tasks of life. If the “spiritual” is seen only as a point in time, there is no integration. It is only one more period of time and all of them taken together form an aggregate, but not integrated. Only if the “spiritual” is seen as a dimension, and a basic dimension, will there be the integration, of which Fr. Arrupe is both model and guide:

From day to day there is a growing sense of Arrupe as profoundly whole with his central axis being the incarnate God, Jesus the Christ, and his mission in the world. There is no mystery as central to him as that of the Incarnation, just as it is contemplated by Ignatius in the Exercises. There is no person

21. “*Inspiración trinitaria del carisma ignaciano*” #78, in MOLLÁ LLÁCER, Darío (ed), *Op. cit.*, 20.

22. Cf. MOLLÁ LLÁCER, Darío (ed). *Op. cit.*, 20.

that configures his life as does Jesus. “Take Jesus out of my life and all of it would fall down like a house of cards.” That unique and unifying love was the fire that gave comfort to his life and radiated outward in one of the most fascinating personalities of the Church in the 20th century.²³

What is the core of that powerful spiritual experience of Pedro Arrupe? We can choose three elements, knowing that we are setting aside many others: Jesus, Church, disponability. And in the following we will underscore something about the way that he lived them, considering above all about how they can help us and figure into our lives today.

Christ, Poor, Humble and Crucified

An essential note in the Ignatian charism, and clearly with Trinitarian origins in the vision at La Storta, the following of Christ should be done with humility and the Cross.²⁴

There are many observations that we could make about the importance and the stress put on the Trinitarian and Christological spirituality of Fr. Arrupe. Both of his papers concerning the “Trinitarian Inspiration of the Ignatian Charism”²⁵ and the “Invocation of Jesus Christ as Model” which was at the end of the conference concerning “Our Way of Proceeding”²⁶ are very well known. The reading and meditation on both of the papers allows us to look inside and evaluate what the person of Jesus signifies for Fr. Arrupe. This was, as he himself said in one word, “everything”.

We will concentrate our reflection on only one aspect of that experience, an aspect which for us is at the same time illuminating and which draws us in. Of course, it is a fundamental aspect in Fr. Arrupe as well as in St. Ignatius, that is, the contemplation of a Jesus who is poor, humble and crucified which then carries with it a following of Jesus in poverty, humility and with the Cross.²⁷

23. José A. García, in MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 13.

24. The quotation is from the document of Fr. Arrupe “Inspiración trinitaria del carisma ignaciano”, #73, cited in MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 77.

25. Cf. MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 27-96.

26. Cf. MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 227-232.

27. In the thematic index of *Pedro Arrupe, carisma de Ignacio*, we find that following of Jesus and poverty are linked 17 times, following of Jesus and humility 12 times, and following of Jesus and cross 9 times.

With this, Fr. Arrupe gathers up a basic fact of the way of life and the spiritual legacy of St. Ignatius. Let us remember only that in the determinative vision of La Storta it is “Christ with the Cross on his shoulders” who says to Ignatius “I want you to serve us”.²⁸ And in the Exercises, the association of poverty, humility and the Cross is a constant. Even in the first exercise of the First Week the retreatant sustains a colloquy with “Christ our Lord suspended on the cross before you” (SE #53).²⁹ The call of the eternal King includes following Him “in the pain” (SE #95) while the response of the person who makes the oblation of greater worth and importance speaks about a desire “to imitate you in bearing all injuries and affronts, and any poverty ...” (SE #98). In the birth of Christ, Ignatius reminds us that the Lord was born “in greatest poverty, and that after so many hardships of hunger, thirst, heat, cold, injuries and insults he may die on the cross” (SE #116). At the decisive moment of the election, there resounds the sermon of Christ, Our Lord, who speaks about “... poverty in opposition to riches, ... reproaches or contempt in opposition to honor from the world... humility in opposition to pride ...” (SE #146). The third degree of humility is the one in which is chosen “poverty with Christ poor rather than wealth, contempt with Christ laden with it rather than honors, and ... to be regarded as a useless fool for Christ ... rather than for being considered a wise and prudent person in this world”. (SE #167).

The interpretation which I myself have felt by reading and meditating on the writings of Fr. Arrupe and his Ignatian experience of Christ as the Christ poor, humble and crucified of the Exercises is also my own contemplation of Christ and, as a fruit of that, the Christ who illuminates my following of Him. Translated into the language of the Exercises, is my colloquy is a colloquy with Christ crucified, or, on the contrary, do I never or only in exceptional moments place myself face to face with the crucified One? Is my Christ the Christ poor, humble and crucified of Ignatius of Loyola and Arrupe, or not? That is the understanding that I have felt and which I share.

The fact that it is that way, does that have any importance? Does it have any meaning or consequences in our practical and concrete lives? I sincerely think so. And I briefly put forth three notes:

28. According to the narrating of that vision done by Láinez based on the testimony of Ignatius. Cf. MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 60.

29. [*Translator's note*] For this and all subsequent quotations I use *The Spiritual Exercises of St. Ignatius*, (GANSS, George E., SJ, translator), The Institute of Jesuit Sources (St. Louis, 1992).

a) If my daily and habitual contemplation of the person of Jesus skips over or forgets about the Crucified One and only looks at other moments which are also important in the life of Jesus, such as His miracles, His discourses and parables, His daily life before the Passion and Cross, I am avoiding in some way the whole dimension of self-giving, of total self-giving even to death, that is contained in the life of Jesus. A self-giving that is the ultimate dimension and aspiration in the following of the Lord. And I am opening the way to a following that is weak, possibly in an involuntary or unconscious way. It is one that will not support the contradictions of all types, the failures, the humiliations, and the cross. I would be opening a way to a following which could even be generous, full of good will and good intentions, that will be sustained by “success” (understanding this in whatever it might be), but it will not tolerate failure.

b) If I never find myself face to face with the Crucified one, if my prayer and contemplation is never, or only by exception, made at the foot of the Cross, if I don't make my own that gaze on the crucified One that is not easy but so necessary, it can happen that when in effect and because of various circumstances of life I find myself in pain, humiliated, impoverished, victim of some form of injustice, stripped of my dignity or of my strength or my rights, I might not be capable of perceiving that Jesus went through that and went through that also so that I might be able to feel his nearness to my own cross. So, what will happen is that just when we feel the need to have Him nearby, He will seem far away.

c) If I never stop to look upon Christ poor and humble, it will not be easy for me to discover the face of Christ in the poor, the humble, the exploited and the crucified of this world. If Christ is always for me the luminous and friendly Christ of the majority of holy cards, it will be impossible for me to recognize Him in the faces of those who are undone by pain, marginalization or exclusion. Evidently, then, my attitudes and my way of treating these persons are going to be radically different whether I discover the look of Christ or if I don't. If I don't discover it, I could be a humanitarian or altruist, just like so many people who are well born and deeply humane who truly are moved when facing the suffering of the poor. But if I discover the face of Christ crucified in the poor, there is something that goes beyond that. I will sense that the sufferings of those people are those of Christ and of me, that all of my life and all the dimensions of my life are affected by them, that the struggle for justice is not simply an option, not even the preferential option, but rather the existence or nonexistence of my following of Jesus.

Profound Love for the “True Spouse of Christ”

The Ignatian principle of “thinking with the Church” embodies a profound love for the “true spouse of Christ” and it is manifested principally in the faithfulness to the Supreme Pontiff, the Vicar of Christ. For Ignatius, the hierarchical Church is our mother, spouse of Christ. Love gives it life. It is not a cold institution but rather a provident mother.³⁰

The second aspect of the spiritual personality of Fr. Arrupe that I wish to underscore is his love for the Church. And also, his love for the person of the Supreme Pontiff, the Vicar of Christ. In the same way as with St. Ignatius, when he speaks about the Church as mother and spouse of Christ, he uses predominantly the terminology of an affective relationship. ... Love for the Church is the inseparable consequence of a personal love for Christ. Ignacio Iglesias speaks about a “mature love, the soul of responsible obedience, even in the not infrequent occasions for tension. True devotion, in the widest sense, for the persons who at one time or another represented Jesus Christ as Servant of the Servants of God.”³¹ Never do the words of Fr. Arrupe concerning the love and service of the Church sound merely perfunctory and they are always words born in the heart. Only by understanding that love can we also take the measure of the intensity of his pain in the situations of difficulty and tension with the Holy See.

In his lecture on “Our Way of Proceeding”, #15, he describes the concrete forms that are taken by love of the Church:

- It is a love that is made from openness and profound respect for every believer, for their faith.
- Love that is translated into “keep[ing] our minds disposed and ready to be obedient in everything” (SE #353) the legitimate pastors;
- Love that is a support to the efforts of those who cultivate the sacred sciences ... and, on another level, love that brings catechesis near to everyone done with anyone;
- Love that leads to living, feeling and suffering through the problems and limitations of the Church as if they were one’s own.³²

30. Document “La misión apostólica, clave del carisma ignaciano” [The apostolic mission, key to the Ignatian Charism], #81. Cf. MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 27-96.

31. IGLESIAS, Ignacio, *Op. cit.*, 419.

32. Cf. MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 224-225.

This love is the soul and goal of the “Rules for feeling with the Church” which tries to help someone to live in love for the concrete Church with the difficulties that every concrete love has to face.

Once again, the deep spiritual experience of Pedro Arrupe is a prophetic experience for those of us who draw close to it. We hear some of the same things by reading the writings of Pedro Arrupe concerning love and service to the Church.

a) This has to do with the very nature of our relationship with the Church, and as a part of that, our relationship with the Vicar of Christ. The strength of affection included in that relationship has impacted me because it goes far beyond a relationship that we could call “obligatory”, one of due obedience, of respect (although it might be an internal and authentic respect) for the office. Thus, the “institutional”, which carries so much weight for us, remains for him on a second plane. It pales in comparison with the power of that affective relationship. The affective power of that ecclesial way of living by Arrupe explains so many words, so many gestures, so many attitudes, so many sufferings which we cannot understand without it. So it is that profound living out of love for the Church with which he tried to contaminate his brother Jesuits in all of his writings, his lectures and his private conversations.

b) This is the context that makes possible, at the same time, an adequate interpretation of the “Rules for Feeling with the Church” that are rules of discernment for loving the concrete and real Church in real time and with the concrete difficulties that that presents. I believe that these “rules”, read and interpreted in the light of Fr. Arrupe, are not, as we could say upon a superficial reflection, some rules for obedience, for mere compliance, but rather they are rules for loving. They are for loving a Church which always, in the times of St. Ignatius and at any time, goes through external difficulties and through internal difficulties. Let us not forget that the same Ignatian text speaks about a Church with defects and inadequate conduct, with a diversity of opinion in theological matters, with inadequate personalisms and protagonists. Fr. Arrupe, in his lecture “To serve only the Lord and the Church, His spouse, under the Roman Pontiff, the Vicar of Christ on earth”, when speaking about these rules, does not address himself to doing a literal exegesis of the words, but rather what he does fundamentally is to capture their deepest meaning and to apply them to the ecclesiastical tendency of his time, many of which continue to be valid today³³ They are not, then, some

33. See this lecture in MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 139-174. The reference to the Rules for feeling with the Church are found especially in ##45-58 of the said lecture.

rules to substitute for love of the Church or to make it more palatable (as when on occasion they have been misinterpreted or misunderstood), but rather, on the contrary, they are rules for going deeper and determining the concrete love of the Church which we are living.

c) The third point has to do with some words of Fr. Arrupe which say this: “Love that makes one live, feel and suffer the problems and limitations of the Church as one’s own, exercising with the freedom and humility of children of God, charitable service from a point of view ‘that builds up’ and is fundamentally self-critical.”³⁴ And the question is one about the lack of equilibrium and inequality that exist within us between the criticisms that are directed outside of our selves toward persons, institutions or groups associated with the Church and one’s own self-criticism of our own persons and institutions. Unfortunately, it is fairly common as much in the oldest orders and congregations as in more modern movements to think of ourselves as members or participants in perfect institutions within an imperfect Church, with all of the baggage that brings of blindness and pride. Of blindness to what others bring to the Church and which enrich it, and which they would bring to us ourselves if we would be open to receive it. Of pride, blind to the deficiencies with which we also do damage to the Church.

With Complete Internal and External Disponability

The complete disponability of the Jesuit, not only with respect to his superior in his relationship of obedience and of receptivity of his mission, but also towards his brothers and sisters, is based on that supreme Trinitarian ideal in which the Divine Persons communicate fully with one another, fully accept one another and fully enrich one another.³⁵

The third word that we have chosen to talk about the spirituality and mysticism of Fr. Arrupe is “disponability.” It is quite possible that this choice surprises many people. “Disponability” seems to be a minor word, and very minor indeed compared with the greater words like Christ and Church. Nevertheless, for Fr. Arrupe it was not a minor word, but rather, as is indicated by the text that we have just quoted, very linked to the foundational experi-

34. MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 225.

35. Document of Fr. Arrupe: “The Trinitarian Inspiration of the Ignatian Charism”, #88. Cited in MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 84.

ence of the Trinity and of Christ the Disponible One, always and entirely disposed to fulfill the redemptive plan of the Trinity for the world. As a matter of fact, his letter “Concerning disponability” from 1977, is another of his great contributions to the reinterpretation of the Ignatian charism.

That intense disponability, internal before becoming external, is what converted St. Ignatius into the “Pilgrim”, and what animated the spirit of Pedro Arrupe to tirelessly search for new paths for the Society in faithfulness to the call to return to the sources and for renovation that was made by the Second Vatican Council. Disponability is, then, a very intense movement of handing oneself over to the will of the Father, in communion with the Son, and animated by the Spirit, in order to carry forward at every moment and in every circumstance the salvific plan of God.

To speak of disponability evokes one of the most significant verbs for St. Ignatius in the Exercises when touching upon discernment: the verb “to be moved”. What is it that moves me? Who moves me and toward what goal? Certainly in #180 of the Exercises, in the context of the Election, we find one of the best definitions of Ignatian and Arrupian disponability, centered around the verb “to move”:

... I should beg God our Lord to be pleased to move my will and to put into my mind what I ought to do ... so that it will be more to his praise and glory. I should beg to accomplish this by reasoning well and faithfully with my intellect, and by choosing in uniformity with his most holy will and good pleasure.

Which “movements” are the ones that are responsible for that disponability that animates Fr. Arrupe? Toward where does it move us? I believe that in the feeling and direction of these movements we can also find signs of discernment of a spirituality that is authentically evangelical in the style of Ignatius. Because authentic spirituality puts things in movement, it uninstalls them, it doesn’t allow us to remain in the same place forever or to say at any moment that the story of the maturation of our following of Jesus has been concluded.

I have chosen three verbs that are unmistakably Ignatian which define the movement that provokes the kind of disponability to which Fr. Arrupe invites us:

a) Disponability moves us “to go outside”. It is to go outside of ourselves, in the first instance, to get out of our “self-love, self-will and self-interest” (SE

#189), and to get outside of our small worlds, out of our closed and protected circles, out of our particular way of seeing things, out of our prejudices, our personal histories, our collective egoisms. It means to do this in order to leave space in the heart for God and a place in our concrete daily lives for our neighbors. That process of going outside goes together with another great Ignatian word, “abnegation”. There is no room in an authentic spirituality for anything that does not move our center away from ourselves or open our lives up to an encounter with our neighbors.

b) Disponability also moves us “to search”, another great Ignatian word. As the Exercises say, they are designed for “seeking and finding God’s will in the ordering of our life” (SE #1). Constantly searching for the new paths that the Lord opens before us, as much for encountering Him as for our encountering the new needs of our neighbors that ask us for new answers. There is no room for a spirituality whose gaze is always fixed on the past, toward what has always been before because it is that which gives us security. It is the famous call of Fr. Arrupe to not give the answers of yesterday to the problems of today.

c) Finally, disponability moves us “to serve”, to put us at the feet of our brothers and sisters, to place ourselves at the service of those in our world who are in places and situations where our own feet are not accustomed to walk, always to seek the greatest and best service, that Ignatian *magis* that is not the prideful and competitive “more” of this world, but rather “in order to imitate Christ our Lord better and to be more like him here and now” of the third way of being humble (SE #167). There is not authentic spirituality which, in the end, does not leave us at the side of Christ and at the feet of our neighbors.

To close, I want to quote some words of Fr. Arrupe which I have not been able to forget ever since I read them. With a question for the Examen each day and for the follow-up of each day. He spoke them to his fellow Jesuits at the beginning of the decisive 32nd General Congregation, which he called, at which he presided, which he encouraged and which brought him much suffering, the congregation which defined the current mission of the Society of Jesus as being at the service of faith and the promotion of justice. They are these:

It is very much the truth that we are overloaded with problems and that we cannot do everything. But the little that we can do, are we doing all of it? And above all, are we doing it in a way that is a direct response to this formidable call of the Lord coming to us through the world? This call of God

is, after all, a mission that calls for a response from us which is decisive and creative, with the decisiveness and creativity of the little and humble ones ... which allows us to work entirely with the power of God.³⁶

36. MOLLÁ LLÁCER, Dario (ed), *Op. cit.*, 99.

'Guides', with this word Ignatius Loyola modestly expresses his great desire to help others. It is under this motto connoting service and simplicity that Cristianisme i Justícia and its Escuela Ignaciana de Espiritualidad-EIDES (Ignatian School of Spirituality) offers this series of materials.

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