

‘HERE YOU HAVE ME, LORD!’

Fr Arrupe’s First Retreat as Superior General of the Society of Jesus

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THE YEAR 2001-2002 WAS CELEBRATED AS AN ‘ARRUPE YEAR’ in many parts of the Society of Jesus, as a way of keeping alive the legacy of the man who served as Superior General from 1965 until felled by a stroke in 1981.¹ To round off the year, his successor, Peter-Hans Kolvenbach, gave permission for the publication of the Retreat Notes written by Arrupe during the retreat he made after his election.² This had taken place on 22 May 1965, as the first decisive step by the 31st General Congregation, the highest governing body in the Society, which had been convoked on the death in 1964 of Fr Janssens, the previous Superior General. In many ways this was an unusual Congregation, both in the breadth of its decrees and in the time of its calling, which coincided with the third session of Vatican II. The assembled Jesuits, after nearly three months of deliberation, decided

¹ Born in 1907, Arrupe lived on after his stroke for another ten years.

² Pedro Arrupe, *‘Aquí me tienes, Señor’: Apuntes de sus Ejercicios Espirituales* (1965) (Bilbao: Mensajero, 2002). The volume has a short presentation by the present overall superior of the Spanish Jesuits (Isidro González Modroño), a concise but dense Introduction (about 25 pp.) by Ignacio Iglesias, outlining the historical context of the Notes and some features of their content, the text of the Notes themselves (about 50 pp., the original hand-written text fills some 40 pp.) reproduced with great fidelity to the original, some explanatory notes (with useful references and the Spanish translation of the Latin texts that figure in the Retreat Notes), and finally a series of additional ‘Annexes’. These are seven texts—one by Paul VI (the speech given to the General Congregation at the start of its deliberations, 7 May, in which he asked the Society to concentrate its efforts on the struggle against atheism), one by the Congregation accepting this new papal mission entrusted to it, and five by Arrupe himself, all dating to the period surrounding his retreat. As Fr González Modroño points out, they provide the essential framework for understanding Arrupe’s Notes.

Very appropriately Fr Kolvenbach entrusted the publication of Arrupe’s Retreat Notes to the veteran editor, Fr Ignacio Iglesias, who had also been a close associate of Fr Arrupe, serving as one of his official advisers on questions concerning the Spanish provinces. Although now well into his seventies, Fr Iglesias continues to publish regularly in the review, *Manresa*, that he edited over many years; he was also responsible for the publication of a remarkable series of Ignatian texts and studies, *Colección Manresa*, which includes over 25 volumes.

Hypothetical Reconstruction of the Retreat

<i>Sun Aug 1</i>		<i>arrives in Rome</i>
<i>Day 1</i>	fol. 1-3	Responsibility as General
<i>Mon Aug 2</i>		+ <i>Principle and Foundation</i> (I): Continuous Creation (<i>Isaiah 41:8-16</i>)
<i>Day 2</i>	fol. 5-8	<i>Principle and Foundation</i>
<i>Tue Aug 3</i>		(II): 'All Things . . . ': Glory of God
<i>Day 3</i>	fol. 9-10	<i>Principle and Foundation</i>
<i>Wed Aug 4</i>		(III): 'Indifference' : ' <i>Tantum . . . quantum</i> '
	fol. 13-16	Qualities Required as General: (<i>Constitutions IX.2</i> [723-735] + Latin <i>Election Questionnaire</i>)
<i>Day 4</i>	fol. 17	First of these Qualities: Union with God our Lord
<i>Thu Aug 5</i>	fol. 21-24	<i>Two Standards</i> : The War—Satan v. Christ; Role of SJ
<i>Day 5</i>	fol. 25-28	Union with Christ; Christ in the Eucharist
<i>Fri Aug 6</i>		
<i>Day 6</i>	fol. 29, 31	<i>Call of the King</i> + Latin text from Paul VI
<i>Sat Aug 7</i>	fol. 33	<i>Memo</i> : Preparation for the Second Session of GC31
<i>Day 7</i>	fol. 35-38	The Struggle against Atheism: Tactics
<i>Sun Aug 8</i>		
<i>Day 8</i>	fol. 39-41	The Role of SJ in this Warfare
<i>Mon Aug 9</i>	fol. 43-44	<i>Memo</i> : On the Missions
	fol. 45-48	<i>Schematic Outlines</i> : Organizations against Atheism; Offices and Men in the Society
<i>Day 9</i>	fol. 49-52	Personal Love for Jesus and for Jesuits
<i>Tue Aug 10</i>		
<i>Wed Aug 11</i>		<i>retreat ends</i>

it would be more appropriate to draw the Congregation to a close after the fourth and final session of the Council, and therefore voted for a suspension that would last for over a year (15 July 1965–8 September 1966).

This welcome break gave Arrupe the chance at last to reflect before God on the new responsibility thrust upon him, one that he had not expected. He had arrived in Rome from Tokyo with a return ticket in his pocket. In Japan he held the post of Provincial, and in all he spent some 27 years there (1938-1965), working partly in the formation of novices, partly in administration. He had acquired a remarkable knowledge of the language, translating Spanish mystical works into

Japanese.³ The Jesuit administrative team moved to their summer quarters at Frascati on 22 July, and Arrupe followed them two days later. He returned to Rome to celebrate the Feast of St Ignatius in the Church of the Gesù on 31 July, but slept that night at Frascati. On Sunday, 1 August, he returned to the central Jesuit house in Rome, which then had only a skeleton staff for the summer, and on the Monday began his retreat, which would end on the Wednesday of the following week, one day longer than was usual for a traditional annual retreat.⁴

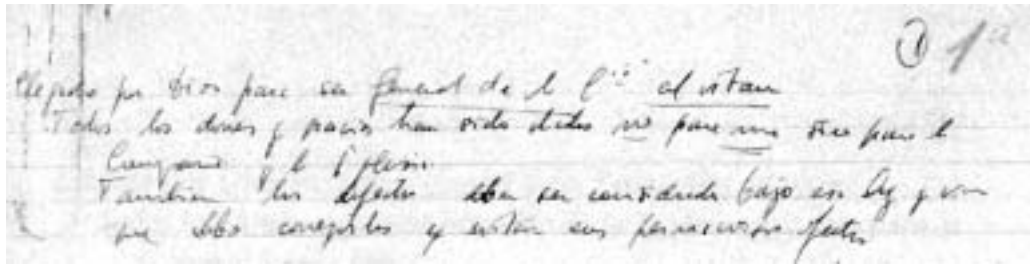
Although Arrupe was primarily devoting these days to prayer, he felt that this was not incompatible with reflection on certain practical matters, which might be construed as 'work': he wanted to prepare for the second session of the Congregation, and also to work on his address to the Council on the subject of the missions. Moreover he was considering the best administrative structure for the new mission that the Pope had recently given the Jesuits, that of combating atheism. It is not without interest that Arrupe's practice during the retreat seems to have been to tear out of an old school exercise book a double sheet for each reflection. He would then sometimes find that he needed an extra sheet, or alternatively that he had space left over. There were also occasions when he divided up double sheets into single ones (there are four in all), to be used for his Memos on particular subjects.⁵

For an appreciation of the Retreat Notes it is important to accept them for what they are, and not expect to find here either a diary or the

³ His international training explains the traces of various languages (English, German and Latin for example) that emerge *en passant* in the Notes, while his predilection for little diagrams may stem from his familiarity with ideograms (fol. 22). His method of considering a problem, using the traditional scholastic system of argumentation (fol. 37), was learned while studying philosophy.

⁴ For a hypothetical reconstruction of the Retreat, see the table. Occasionally Arrupe mentions the time of meditation, e.g. 9.30, 4.30, 6.30 and midnight, but there may have been others. Most references will give the fol. numbers introduced by Iglesias, although with some misgivings as the term 'folio' normally refers to two pages (recto and verso of the folio).

⁵ Perhaps the most significant criticism of the present edition would be that the editor, despite his scrupulous attention to reproducing the original Notes, has omitted one element which seems important: the original numbering of the pages. From the four photographs he provides it is clear that the Notes are numbered (probably in pencil, apparently written by Arrupe himself), and indeed at one point Arrupe refers to them, p. 81, fol. 38: 'Cf. 10, 1-3'. This may seem an academic point, but the continuous numbering given by Iglesias, which certainly facilitates references, may hide the divisions that break up these notes, and which are probably significant if one is to follow the sequence of Arrupe's thoughts. Perhaps each page could have been reproduced as it appears in the Notes. Some minor errors: p. 108, note 49 the extra folio seems to have been inserted between fol. 30 and 31 (not 31-32); note 50, read 'nota 8' (not 'nota 7').



The Opening of the Manuscript

Elegido por Dios para ser General de la Compañía ad vitam.

Todos los dones y gracias han sido dados no para mí, sino para la Compañía y la Iglesia.
También los defectos deben ser considerados bajo esa luz y ver que debo corregirlos y evitar sus
periculosos efectos.

sort of ‘discernment logbook’, which is what St Ignatius left in his so-called *Spiritual Diary*.⁶ Instead these are disparate notes, linked because written while reflecting and praying about his new post, but never intended for anything but Arrupe’s own use;⁷ they would serve to remind him of graces received. He is not trying to arrive at some decision. Their content is striking mainly because of what it tells us of the inner life of Arrupe. At the same time, one cannot help but read them with hindsight, and see in them elements that would be characteristic of all his later work.

Key Characteristics

First some observations on the person who emerges from the Notes. The opening words are very revealing:

Chosen by God to be General of the Society *ad vitam* (as long as I live). All the gifts and graces have been granted not for myself, but for the Society and the Church. In addition all defects have to be considered in this light, and I have to see that I am obliged to correct them and avoid their pernicious influence. . . . The post of General presupposes that one is an instrument, a representative and channel for God and His graces, in order to carry out His plans by

⁶ Easily available in Saint Ignatius of Loyola, *Personal Writings*, edited by Joseph A. Munitiz and Philip Endean (London: Penguin, 1996), pp. 67-109.

⁷ At times one has to ask if some minor errors are due to misreadings of his Notes or errors in the original: e.g. p. 15, line 3 up, ‘Swain’ not ‘Schwain’?; p. 89, the English Assistant was Snoeck, misread perhaps as ‘Smock’?; fol. 2 and 40 ‘Detachment’ not ‘Dettachment’ or ‘detachment’?; fol. 6 ‘survey’ not ‘survey’?

means of the strongest organization in the Church. An enormous grace, but an enormous responsibility. (fol. 1)

Arrupe has had several months to bring home to himself that he is now the person in charge of what he sees as 'the strongest organization' in the Church. The grandeur of his charge is coupled with an acute awareness of its weight. Throughout the Notes one is struck by Arrupe's realisation of the breadth and enormous scope of the work both available to him, and required of him:

. . . if I can achieve that these extraordinary graces are poured out over the world, then we will have achieved a miracle of grace, because the effects will be extraordinary. (fol. 1)

I have to bring home to myself quite deliberately the immense possibilities, but at the same time the responsibility. (fol. 17)

This internal conviction (of the work before me) should lead me to a complete and utter surrender of myself; for its greatness, its transcendence for the whole world, its beauty, there is no enterprise that is more noble. (fol. 29)

The word *grande* is constantly recurring; at one point he simply writes of 'all things' (fol. 5). However, equally striking is the conviction, expressed on nearly every page, of his close link with Jesus Christ. It reaches its clearest expression on three occasions. Some extracts from each of these are worth quoting. At one point he is reflecting on the first quality stipulated in the *Constitutions* for the Superior General:

This [union with God Our Lord] is the fundamental quality: it is from here that all that is good for the General and for the Society has to spring. Therefore, every effort and diligence to acquire and foment this gift of Ignatian prayer will be all too little. Those experiences of contact with the 'ME' and of internal solitude with God are going in that direction. I must encourage as far as possible that spirit. It is in that internal solitude that the Lord communicates Himself and it is in that solitude and by means of it that 'intuitions', as St Ignatius styles them, come so that one can see things with great simplicity and clarity, along with a conviction that it is from God. (fol. 17)

Then we have a striking passage in some notes for Day 6 of the retreat, which happens to coincide with the First Friday of the month, and is therefore dedicated to the devotion to the Sacred Heart:⁸

My attitude to the Lord has to be one of the deepest humility and gratitude. The post for which He has chosen me requires an extraordinary purity of soul. Many reasons for this, but I find two particularly convincing: 1. Sheer gratitude obliges me to be utterly faithful to the Lord, in such a way that no matter what He asks of me, even the smallest thing, I cannot deny it to Him. Thus any sin, fault or voluntary imperfection must be absolutely excluded. How can I show myself niggardly with a Lord who has been so generous with me? How can I attempt to offend, or simply not please, the One who has placed such trust in me? 2. The need for the most intimate and continuous contact possible with the Lord obliges me to have the greatest purity of soul. It is the Lord who has to move and inspire me with His grace. Any misting over of the brightness that comes from a pure soul has the fatal consequence that it lessens contact with Him, and is moreover a darkening of my spirit that can impede my seeing the things God wants, in the way that He wants. That continuous seeing, envisaging, hearing . . . of Our Lord can only take place in a conscience that is as pure as possible. That continuous communication is absolutely indispensable for me if I am to be able to do my job well. The ability to hear the Lord and to understand His will properly requires a heart that is perfectly pure. *Beati mundi corde*. . . . Blessed are the pure of heart for they will see God. (fol. 25)

The real presence of Christ, of my friend, of my *alter ego* [my second self], of my great chief, but at the same time of my intimate confidant. The task belongs to both of us: He informs me of His plans, His desires; my part is to collaborate 'externally' with His plans, which He has to bring about internally through His grace. How grandiose is the work that He places in my hands; this requires a complete union of hearts, an absolute identification. Always with Him! And He will never part from me! I have to show Him my utter trust and fidelity. Never to be separated from Him. But the root of all this lies in that *amor amicitiae* [the love that springs from friendship], the feeling that one is the *alter ego* of Jesus Christ. All

⁸ The fact that 6 August is also the feast of the Transfiguration seems to have passed unnoticed; Arrupe's personal devotion to Christ, very marked, lay more in the Western tradition of devotion to the Sacred Heart. By a curious coincidence, 6 August 1981 was also to be his last working day.

this with the deepest humility, but also with immense joy and happiness. I for ever with Him! Always hanging on His lips and His wishes! What a happy life! Thank you, my God! Here you have me, Lord! (fol. 28)

Then, in the Notes for the final day, we find the following:

It is quite certain that personal love for Christ is necessary and that an increase in that love is an increase both in graces personal to me and in the graces granted to the Society as a body. . . . How valuable is this idea! One has to become convinced of it in theory and in practice. Jesus is my true, perfect, ever-lasting friend. To Him I should give myself, and from Him I should receive His friendship, His support, His guidance. But also His intimacy, the repose, the conversation, the advice, the relief . . . ; the place is to be found before the tabernacle; Jesus Christ can never leave me. I always with Him. Lord, never let me leave you. *Et nunquam me a te separari permittas* (And never let me be parted from you). (fol. 49; the quotation derives from the *Anima Christi*)

Raised Eyebrows

Clearly these are only two of the personal aspects, which happen to have struck one reader of these Notes as fundamental. There are others which also appear striking, but for other reasons: they provoke question marks, or at least raised eyebrows. Perhaps the most obvious of these is Arrupe's clearly expressed notion that within the Society, which in his eyes is in need of invigorating,⁹ or even of reform,¹⁰ there should be formed 'suicide squads' of 'unconditionals' (fol. 5, 22).¹¹ At one point he thinks of the possibility of special houses, 'of intensive spirituality, poverty, abnegation' (fol. 22, 40). It is obvious that he has been inspired by the famous Japanese kamikaze squadrons. This 'all-or-nothing'

⁹ One expression he uses is *poner a tono*, fol. 21, 23, as one 'tones up' a muscle for a race, or 'tunes' a musical instrument.

¹⁰ Fol. 22, referring explicitly to poverty and the spiritual life. Fol. 39 mentions the Pope's new call to fight atheism: 'But at the same time, this activity, understood in all its depth, breadth and complexity, is the great force that can help to a true Reform [using this term with reference to the 'Reform' of the sixteenth century] and restructuring of the Society, as well as to a raising of its spirit'. He is convinced that the situation in 1965 has much in common with that faced by the Society at the time of the Counter-Reformation (fol. 35).

¹¹ Iglesias notes (note 10) that Arrupe used this kamikaze image on at least one public occasion.

attitude to the religious life is linked to his own personal ‘vow of perfection’:¹²

Now if ever, the vow of perfection takes on a most special urgency. Now I must keep this vow with utter diligence, as it is through this diligence that I will prepare myself to hear, see and be as an instrument of the Lord; this means to do in all things His will. He is the one who directs; I have nothing else to do but to listen. He inspires; I try to put this into execution; He corrects; I should amend both myself and others in a way that is visible (*executio*). (fol. 25)

Some may find this intensely voluntaristic attitude startling; it has to be seen in the context of a training received in the early twentieth-century Spanish spiritual tradition, and then it is not surprising to see that he accepts literally (fol. 27) the reference to ‘corpse-like’ obedience (*perinde ac cadaver*) that Paul VI lifted from the Jesuit Constitutions.¹³ Other traces of this attitude appear perhaps in his conviction that if a Jesuit is not prepared to accept the high enterprise of the Society, he should leave it (fol. 21): thus after outlining the virtues he considers necessary in a Jesuit—obedience, poverty, chastity, mortification, acceptance of community life—he adds:

That is to say, we should make evident the practical image of the Society today and insist on it, even at the price of losing members who will not adapt themselves to this. (fol. 24)

The importance of the papacy in Arrupe’s thought is such that some may find it exaggerated. He constantly refers to the ‘Roman Pontiff’ (fol. 7, 8), the ‘Highest Pontiff’ (fol. 23, 31), the ‘Holy Father’ (fol. 27, 33, 35), the ‘Vicar of Christ’ (fol. 29), the ‘Holy See’ (fol. 35, 36, 37), or simply the ‘Pope’ (fol. 7); and he copies out key passages of the Latin text of Paul VI’s address to the Congregation (fol. 29-31), clearly in order to reflect on them and pray about them word by word. The papal injunction against atheism fills his horizon, and is seen as the

¹²In another revealing note, Iglesias mentions that Arrupe had the habit of making daily confession with Fr Dezza, note 35, p. 105.

¹³*Constitutions*. VI.1.1 [547]; Paul VI, Speech in a private audience with Arrupe and his Assistants, July 17, 1965, *Acta Romana Societatis Jesu*, XIV (1965), p. 648. A reference and long quotation from this speech is included in Arrupe’s letter to the Society, 31 July 1965, and reproduced in ‘*Aquí me tienes, Señor*’ as Annex 5 (pp. 137-144, especially p. 144). Most commentators would regard this phrase as a misleading guide to the Ignatian notion of obedience.

great new mission of the Society. If ever the Pope had a devoted servant, it was Arrupe, which makes the later failure of trust between the papacy and Arrupe all the more tragic.¹⁴

Another perhaps discordant note is struck by his use of the Spanish term *naturalismo*, which he identifies as one of the great dangers facing the world, and in particular the Society.¹⁵ The best translation is probably 'secularism', an ideology that deliberately excludes all reference to the spiritual or supernatural. At this stage Arrupe is suspicious of 'erroneous concepts' concerning 'human rights' in the Society: '1) The concept of personal development; 2) the concept of liberty; 3) the concept of love' (fol. 41)—even if to balance this, he speaks positively of,

. . . [t]he desire for development of one's own qualities, with a conviction of one's personal responsibility; this will make collaboration personal and with a maximum sense of certainty. (fol. 41)

All the more remarkable then is the fact that Arrupe can write so broad-mindedly of topics like the sense of freedom:

The feeling of 'indifference' is that detachment from everything, one that gives a complete freedom of spirit, thus disposing the soul to the greatest availability under the action of the Holy Spirit, which is the greatest of all dynamic forces. (fol. 7)

One corollary of this is his conviction that the work of the missionary is not so much to 'save souls' as to impart a wealth of grace that otherwise will be lacking (fol. 6, 9). When discussing ministry and the knowledge of God, he notes:

. . . on this point you can leave aside the question of whether souls can be saved outside the Catholic Church. In our work we can—in a certain sense we have to—leave aside the ultimate effect, since this depends exclusively on the grace of God. I am working and

¹⁴ On 6 October 1981, Cardinal Casaroli, Secretary of State, entered Fr Arrupe's room at the Curia and briefly informed the sick man, on the orders of the Pope, that a personal delegate would take over the running of the Society; Fr Arrupe was found weeping. See Pedro Miguel Lamet, *Arrupe: una explosión en la Iglesia* (Madrid: Temas de Hoy, 1989), p. 430.

¹⁵ The term emerges at many points in the Notes, sometimes as a synonym for 'atheism' (fol. 8, 23), at others as designating a more subtle danger within the Society, along with 'subjectivism' and 'false humanism' (fol. 14, 35-36, 38-40).

doing all I can in order to increase this knowledge among Christians and among pagans. What are the concrete results? An advance in virtue? A conversion? A soul being saved from Hell? I don't know. I have to work to increase the glory of God through the most effective means, and on behalf¹⁶ of those souls who might give greater glory to God, on the ground of their being in greater need, or of their being of special value. (fol. 9)

His page and a half of Notes on the missions (which would eventually inform an address on the subject to the Council) include the reflection that the future of the world lies with 'those nations that are numerically so superior and have such a great culture and other human qualities' (fol. 43). A new way of thinking about the missions is needed: we have to change the old idea, of 'work in countries that are culturally or technically retarded, with very primitive problems and using in the work means that are themselves very primitive' (fol. 43). One has to reject false apprehensions:

They say that by making this effort there is 'a danger of killing the goose'.¹⁷

No. 1) because these missionary enterprises provoke more vocations in Catholic countries;

2) because pagan countries, when they are converted, give in proportion just as many vocations as Catholic countries, or more—which is a great hope for the future. (fol. 44)

Of course another corollary is his impatience (fol. 40) with a narrow focus on individual interests, be they limited to a province or to an assistancy.¹⁸

A similar broadmindedness appears in his attitude to the Exercises themselves:¹⁹ he is quite happy to spend the first three days of his retreat with three reflections²⁰ on the opening text of the Spiritual Exercises, the Principle and Foundation, to help him focus on his new task; it is the continuous creative action of God that gives him joy and strength to face the future (fol. 2-12). Later he picks the key meditation

¹⁶ Arrupe uses the same word (*por*) where the English seems to require two expressions: 'through' and 'on behalf of', but some ambiguity remains.

¹⁷ The equivalent Spanish expression is 'to kill the hen' that lays the golden eggs.

¹⁸ A Jesuit administrative term that refers to a group of provinces.

¹⁹ Arrupe's flexibility in this regard has now become standard practice, but was more unusual in his day.

²⁰ The last two are clearly numbered in the text as IIa (fol. 5) and III (fol. 7).

of the Second Week, Two Standards,²¹ to home in on the new task that Paul VI has given the Society, the 'great battle' against atheism (fol. 21-24); but then he goes backwards, to the Call of the King contemplation which opens the Second Week, when he focuses specifically on Paul VI's Latin text (fol. 29).²²

The Ignatian Aspect

But Arrupe's deep fidelity to, and respect for, Ignatius himself is a constant feature of his Notes:

Lord, let me feel, as St Ignatius did, that creative activity present in every moment. (fol. 2)

. . . if we are to follow the example of St Ignatius, we have to see how he fought and reacted against the evils of his time. He tried to lay stress on the virtues, principles and practices opposed to those fought for by his adversaries, and he gave to the Society an organization and structure appropriate to the struggle of that age. (fol. 24)

He sees the need for an Ignatian spirituality (cf. especially fol. 36), but notes that this will require much reflection and study (fol. 39).

Fr Iglesias urges the reader (p. 24) not to try and link these Notes with the *Spiritual Diary* of St Ignatius; but Fr Gonzalez Modroño in his Prologue (p. 11) is the first to see that it is impossible not to. Both were composed by Jesuit Generals shortly after their election; both texts share the overpowering desire to be faithful to God's urgings; both are shot through with reminiscences of the *Spiritual Exercises*; both, though this is more true of the *Diary*, have a Trinitarian focus, and a deeply felt Christological centre. Thus, although Iglesias is quite right to warn against any crude comparison, or against the expectation that the two documents belong to the same genre, both texts are most helpful in their autobiographical content: they reveal the inner life of two exceptional men.

²¹ Also explicitly mentioned in the text (fol. 21).

²² Although an enthusiastic supporter of directed retreats, Arrupe himself only made his first such retreat in August 1980, and then suffered acute desolation, a sort of premonition of his stroke the following year: see Lamet, *Arrupe*, pp. 415-416.



Can one say of Arrupe on the basis of these Notes that he had anything like the mystical stature of Ignatius? There are a few hints. He refers in passing to ‘internal solitude’, and to the need for,

. . . prolonged prayer on one’s own (preferably at night)²³ and also for brief, but intense prayer, in difficult circumstances in which one asks from God the solution to a problem. (fol. 17)

Other quotations point in the same direction:

An elevation of spirit, seeing the world below and the Lord above. The struggle that is being carried on in the world as described in the Two Standards. (fol. 21)

. . . the words, another motive to increase within me the devotion to the Heart of Christ, since this is the source of extraordinary graces for one’s own sanctification. (fol. 26)

A deep and very clear feeling of the real presence of Jesus Christ in the Eucharist. Jesus Christ is really present in the tabernacle. He, the Saviour of the world, the King of all creation, the Head of the Church and of the Society. He is there and he speaks to me, he guides me. (fol. 27)

Indeed, Arrupe himself refers to the *Diary* and to its account of exceptional Trinitarian intuitions and mystical gifts (fol. 28). He adds:

I need to be given light and direction by the Lord: the way and the measure are reserved to the Lord himself, but for my part I [yo underlined] have to do everything possible on my part to obtain from the Lord those lights that are so necessary for me at these moments, which are so difficult for the Church and for the Society. (fol. 28)

²³ At least one of his retreat meditations is recorded as having taken place at midnight (fol. 35).

Concluding Reflections

In the final remarks of his Introduction, Fr Iglesias writes: 'Arrupe is no hero' (p. 37). He is drawing attention to the human aspects of Arrupe, and to the great simplicity that was recognized by all who met him. He could laugh at himself; he could make mistakes; he could listen to others and learn from them. He was aware, apparently, that he might have problems with scruples.²⁴ These are all characteristics that clash with any idea of him as a 'superman', a sort of 'Napoleon' of the spiritual life. And yet . . .

One of the most moving features of these Retreat Notes is that they reveal a man dimly aware of the passion that awaits him, the ten years of enforced silence that would precede his death, but perhaps even worse, the misunderstanding and lack of trust that would bring tears to his eyes.²⁵ In the Notes he makes it clear that he is willing to give his all: mortification is a word that recurs more than once (fol. 21, 24). But it is on the final day that the intuition of what lies ahead becomes clearest:

The one thing that remains for ever and in every place, that which has to orient me and help me always, even in the most difficult circumstances and in the face of the most painful lack of understanding, is always the love of the sole friend, who is Jesus Christ. (fol. 49)

It is this intense love, appearing throughout the Notes, which explains the extraordinary final paragraphs. Here he is recording the enthusiasm which he feels in his heart; he uses the French word *élan* to express it—the leaping, dynamic energy which would inspire all his ventures as General. It comes from the love of Christ, and it is something which Arrupe feels he can share with his Society. He sees clearly that he must maintain two essential contacts: one with the Lord, the other with his brethren:

. . . hence the importance of personal contact, with Christ on the one hand and with the members of the Society on the other. . . . A great effort must be made to multiply and personalize the relations



²⁴ The reference is a passing one (fol. 41), and somewhat ambiguous.

²⁵ See note 14 above.

between the General and the Society and its members. Ignatius was able to do this because of the slight number of his subjects, despite the primitive means at his disposal; today that can be achieved to a great extent despite increased numbers thanks to progress in means of communication. In this area, no means and no expense should be spared; it is vital for the governing of the Society in the style of St Ignatius. (fol. 52)

So much more remains to be discovered in these brief Notes.²⁶ In his Introduction, Iglesias draws attention to the great variety of prayer-modes that they display: listening, considering, searching, relaxing, self-examining, reading, speaking, promising, planning. These proceed from a vibrant relationship which Arrupe expresses in a rich variety of terms: familiarity, union, contact, identification, presence, and above all love for the Lord.²⁷ Arrupe also has a striking reflection on the motto 'AMDG', the theme of the greater glory of God, so dear to Ignatius: what is this 'glory' but a greater knowledge and love of God (fol. 6, 9)? A recurring preoccupation is the need for *estudio* (fol. 23, 28, 37, 38, 39, 40), prolonged and concentrated study of the situation with its needs and remedies.²⁸ Similarly, he is convinced that a 'plan' is needed to give focus to the new work of the Society (fol. 7, 23, 29, 37). The intelligence of the man is constantly shining through, but at the same time, and even more strikingly, a remarkable holiness.

These are Retreat Notes that are exemplary in every way. In all likelihood they were written during the review periods that Ignatius recommends should follow the various exercises—contemplations and meditations—that make up the *Spiritual Exercises*.²⁹ Already in the sixteenth century, directors were recommending the usefulness of making written notes, as has been noticed by a recent commentator:

It may be of interest here to recall the attitude of the early directors towards writing during the Exercises, as summarized in the 1599 *Directory* (c. 3): the exercitant is encouraged to write what has to do with prayer and with what God communicates in or out of

²⁶ As one reviewer (Angel Tejerina) has noted, the better one knows the later writings of Arrupe, the more suggestive these Notes become: see *Manresa*, 74 (2002), p. 403.

²⁷ See p. 33.

²⁸ One project that figures in the Notes is his plan to conduct a world-wide sociological 'survey' (fol. 5); this was realised, but Iglesias notes that the results were very uneven (p. 99, note 7).

²⁹ 'After finishing the exercise I will either sit down or walk around for a quarter of an hour while I see how things have gone for me during the contemplation or meditation.' (Exx. 77)

meditation; desires or resolutions; truths or insights; matter bearing on subjects of meditation. Things 'should be noted very briefly, not diffusely after the manner of a discourse', and once again writing must not obtrude on time for meditation or the preparation of it.³⁰

Arrupe is speaking to himself as he writes these Notes, and one should always bear this in mind while reading them; he is exploring, recording, tasting, acknowledging. It is a rare privilege to be allowed to come so close to the inner workings of his mind and heart, but it is also a responsibility. One can only hope that his readers will be worthy of such a gift.

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³⁰Michael Ivens, SJ, *Understanding the Spiritual Exercises* (Gracewing: Leominster, 1998), p. 87, n. 27. See Martin E. Palmer, *On Giving the Spiritual Exercises: The Early Jesuit Manuscript Directories and the Official Directory of 1599* (St Louis: Institute of Jesuit Sources, 1996), p. 297.