

**Fr. JEROME NADAL, S J:**

*The Theologian of the Ignatian Principle:*

***...El modo nuestro de proceder...***

*[... Il nostro modo d'agire ...]*

# St. Gaspar Bertoni

## The “MODUS APOSTOLICUS” In his *Original Constitutions*

[CF # 2]



A Study shedding Light on  
The Stigmatine Apostolic, Missionary Manner [MODUS]  
of Serving the Church  
[Jesus Christ is the Model, the *Modus* ]



*El nuestro Modo de Proceder*  
*[Il Nostro Modo d'agire ]*  
*Forma Vivendi – Institutum Vitae*

## The Ignatian “Manner” [Modus] of Proceeding

P. Pedro ARRUPE, SJ

A Conference delivered by the Jesuit Father General to the English Course  
on Ignatian Spirituality -

January 18, 1979

Appunti di Spiritualita' S. I.

12

Supplement to n. 9/10 - 1979  
Jesuits of Italy

TABLE OF CONTENTS

1. Presentation
2. The Different Levels
3. Vatican II
4. The First Companions: *Forma Vivendi - Institutum Vitae*
5. The Constitutions
6. In the Spirit of Ignatius
7. The 'End' of the Company
8. Nadal: Three Graces [Baptism, Religion, this Society]
9. Availability & Mobility
10. Special Missionary Poverty
11. Community Government
12. 'Circular' Asceticism: one's own perfection with a Missionary Scope
13. The IVth Vow
14. Rather than *Spiritus Societatis* - Ignatius refers to *Modus Societatis procedendi*
15. The Instructions
16. Various Counsels & Suggestions.
17. Flexibility
18. The 'Rules'.
19. The Rules for Modesty
20. The Theologian-Missionary of the Rule: NADAL
21. Nadal's Notebook: *Concerning the Manner of Proceeding of the Company.*
22. Jesus Christ: is the *Modus*
23. Ignatius' Total Attraction for Jesus, the Model of his Work.
24. Between Two epochs.
25. *Magis* and the *Tantum Quantum*.
26. Modest Style in Clothing, Dwelling.
27. The New Forms of Ministry of the Word
28. Adaptations to the Modern World
29. Critique of any *Triumphalism*.
30. Fundamental Elements and Options.
31. False Historical Image of 'Jesuitical'
32. The Control of Change
34. The Challenges of Secularism
35. Criteria to regulate the Process of Change
36. Values and the Lack of them of Modern tendencies.
37. Apostolic Impatience and the Charism of Pause: Chapter in-put.
38. A Summation
39. Formation
40. On-Gong Formation
41. Two Concrete Questions: Concrete Elements? Identification of our Image?
42. Exaggerations: Protestor by Profession; the Professional Man; the Political Activist; Rigorist.
43. St. Ignatius' Specific *MODUS PROCEDENDI* in *Sequela Christi* :
44. 1.] Love for the Person of Christ
45. 2.] Availability
46. 3.] The Sense of Gratuity
47. 4.] The Universality
48. 5.] The Sense of the Body
49. 6.] A Sensibility for all that Is 'Human'
50. 7.] Intellectual Rigor and Quality
51. 8.] Love for the Church

- 52. 9.] The Sentiment of belonging to a *Minimal Company*
- 53. 10.] The Sense of Discernment
- 54. 11.] Prudent Conduct in all that concerns Chastity
- 55. Conclusion: The *Sensus Societatis*
- 56. Prayer to Jesus Christ, our Model

†††

APPENDIX- A Few Ignatian Texts

†††††

### Presentation

In the hope of shedding some light on a central interpretation of St. Gaspar Bertoni's *Compendium Rude* - his CF # 2 speaks of MODUS. In the Ignatian tradition, this leads to this equation: Modus Procedendi = Spiritus Societatis = Sensus Societatis = Sensus Christi ... : the Identity of the Society - there is offered this reflection by the late Father General of the Society of Jesus.

This conference was delivered in English on January 18, 1979 by Fr. Pedro ARRUPÉ, SJ<sup>1</sup>. It is hoped that its presentation here might be of some help to Stigmatines.

§§§

#### A Few Ignatian Texts

...Pater noster Ignatius non solebat dicere 'Spiritus Societatis', sed 'Modus Societatis'...<sup>2</sup>  
... si potrebbe dire che il nostro modo d'agire va unito a un certus Sensus Societatis - e Sensus Societatis e' una forma ignaziana del Sensus Christi...<sup>3</sup>  
... il nostro modo d'agire non era altro che la formae di vita, del gruppo dei primi compagni, I cui elementi essenziali erano sati raccolti nella Formula dell'Istituto ...<sup>4</sup>  
...il contenuto essenziale della formazione e' costituito da quegli elementi che caraterizzano il nostromodo di agire: costituiscono ilnucleo della nostra spiritualita',il senso della nostra identita' e della nostra pparenenza alla Compagnia ...<sup>5</sup>  
...[si distinguono nel nostro modus procedendi ]... il livello piu' profondo delle componenti fondamentali, o istituzionali del nostro carisma - e il livello intermedio degli atteggiamenti e delle scelte apostoliche che dalle prime derivano come logica e necessaria conseguenza...<sup>6</sup>  
...Vivere quest'amore intenso per la persona di Cristo, tendere a un sensus Christi che ci faccia essere, apparire e agire come Lui, questa e la prima e fondamentale carateristica del nostro modo d'agire...<sup>7</sup>

§§§

#### St. Gaspar's Texts

[cf. MP August 20, 1808; September 15, 1808]

---

<sup>1</sup> The Italian translation might be found at its source, noted on the cover-page of this reflection.

<sup>2</sup> cf. Arrupe document in Italian translation, p. 13. Cf. also *Mon. Paed.*II, p. 131.: [Our Father Ignatius did not usually speak of the Spirit of the Society - but, rather, the Mode of the Society. ]

<sup>3</sup> cf. Arrupe document, p. 42. [It could be said that our Manner of acting is united to a certain 'Sense' of the Society - and this 'Sense' of he Society is an Ignatian form of the Sense of Christ... ]

<sup>4</sup> cf. Arrupe document, p. 18: [...our manner of proceeding was nothing other than the 'form of life' of the first companions, the essential elements of which have been collected in the Formula of the Institute].

<sup>5</sup> cf. Arrupe document,p.32: [our Modus Procedendi: the essential content of Formation is constituted by those elements which characterize our modus procedendi : they constitute the nucleus of our spirituality, the sense of our identity and of our belonging to the Society].

<sup>6</sup> cf. Arrupe document, p. 33: [...the more profound level of the fundamental, or institutional components of our charism, and the intermediate level of the attitudes and the apostolic choices that derive from the first as their logical and necessary consequence].

<sup>7</sup> cf. Arrupe document, p. 36: [To live this intense love for the Person of Christ, to tend toward a sensus Christi leads us to be, to seem and to act as He - this is the first and fundamental characteristic of our modus procedend.].

## Our Manner ['MODUS'] of Proceeding

1. This Conference would like to be a deepening of what I have also said on other occasions on the 'renewal', the 'actualization', that 'adaptation' of the Company, promoted by the last two General Congregations on the challenge offered by the II<sup>nd</sup> Vatican Council

I do not have any apologetic intention regarding the new image of the Company as this is delineated in the 'up-dating', the *aggiornamento*. I would like only to offer some reflections in the direction indicated by the II<sup>nd</sup> Vatican Council:

**The up-to-date renewal of the religious life comprises both a constant return to the sources of the whole of the Christian life and to the primitive inspiration of the Institutes, and their adaptation to the changed conditions of our time... [PC 2]**

The 32<sup>nd</sup> General Congregation, in its Decree "The Jesuits Today", responding to numerous postulations coming from every part of the world, has given the authoritative description of the identity of the Jesus in our time. The Decree describes the Jesuit *being* today. Therefore, in the presence of this renewed identity, it is fitting to ask: have the 'presence', the conduct, both of the single Jesuit as well as of the Company, as a religious Order - have they changed? And how?

This is a question that can be formulated in a more incisive manner: how is there resolved concretely within the Company the latent tension between the two directives of the Council: the return to the sources and that adaptation to new times?

And also, according to the Ignatian vocabulary: how has there developed 'our manner of proceeding' [*nuestro modo de proceder* ]? How should it develop? And in the future, how should it continue to develop?

†

## 2. The Different Levels

The problem is important: the analysis of the attitudes, of the 'constants' - both individual and institutional - in our conduct can be full of revelations. Psychology confirms that in the long range, the inter-action is inevitable between the profound levels of our *being* - our **identity** - attitudes and sentiments. We can say that our **identity** has as a natural consequence certain attitudes, a spiritual and human inclination which constitute our characteristic *manner* [*modus* ] *of proceeding* . In its turn, this *manner of proceeding* is manifested in various ways which are adapted to the different circumstances and different times, thus rendering possibly our unity in a pluralism.

There are, however, three levels:

- that of the **essence**, or the charism;
- that of the **mental** [interior], or **operative attitudes** which derive from the former;
- and that of **external gestures** which model the external image.

Our *manner* [*modus*] *of proceeding* for St. Ignatius, is a concept which permeates through all three of these levels, and which consequently assumes meanings that are quite different. Thus, it is seen that in this balance the 'return to the sources/move ahead in adaptation', required by the Council is not able either to accept, nor reject in a block all that has previously constituted our *manner of proceeding* during the past four and one half centuries. Above all, this cannot be judged as a very superficial observer might note, stopping at mere appearances, and on the basis of these, drawing hasty and abusive deductions.

I mean, therefore, that in the determining our *manner of proceeding* it will be necessary to distinguish accurately that which for St. Ignatius is **constitutive of the fundamental, charismatic elements** - we might even speak of the **specific identity of the Company** - those fundamental and common attitudes which from the very first among us are derived logically and necessarily, and that other complementary prescriptions are much more susceptible to evolution.

We must never forget the two planes upon which oscillates the text which St. Ignatius has left us:

- **Ignatius the Founder**;
- **Ignatius the Father General**, who was concretely the Superior in a precise period, and who **formed and shaped the very varied community** which the Jesuits in Rome made up in the years of the 1550's. To consider this text as a single block, for which I would be possible to offer an 'all or nothing' solution, would mean to ignore the most elementary elements of the **spirit** and the **letter** of the Ignatian legislation.

†

### 3. Vatican II

The expression *our manner [modus] of proceeding* coined by St. Ignatius himself, responds to a vital need: the **identity** of which every new Religious Order, or Congregation has. The II<sup>nd</sup> Vatican Council, without using these precise words, does present the idea of them:

- the **special** kind of life [LG 45].
- the **particular** vocation of each Institute [CD 33].
- the **special** character [PC 2 b, c].

**These expressions, different from those with which the Council refers to the *function*, or to the *mission*, of each Religious Institute, seem to allude to that **particular manner with which every religious body affirms its presence before the Church and the world**. On the logical level, this is a matter of a notion that comes after, and derives from the charism, and is closer to that of **image**, or **style of life**.**

†

### 4. The First Companions: *Forma Vivendi*

The 'First Companions' and Ignatius, too, more than anyone else sensed this need they had of **defining** themselves. In their case, it could even be said that **their kind of life** had preceded the proposal to perpetuate under the form of a new religious Order the bonds that kept them united to Ignatius, for whom they were 'my new friends in the Lord.'

Thus, there came to life two expressions:

- **the manner of living [forma vivendi]** - this was the **more ancient** expression and is already present in the **Formula of Profession** of St. Ignatius and in the **Formula of his companions**, on April 22, 1541, in the Basilica of St. Paul outside the Walls.
- **our manner [MODUS] of proceeding** : this is the expression that would **prevail** thanks to the frequent use made of it which may be noted in the Constitutions

In 1539, as soon as Paul II approved the ***Formula of the Institute*** [this was a year and a half prior to the Profession]. St. Ignatius, full of joy, wrote to his nephew, Beltran that the Pope had approved our ***entire manner of proceeding***.<sup>8</sup> And Fr. Salmeron used exactly these same words in announcing this good news to Fr. Lainez, who in that time was in Rome:

---

<sup>8</sup> cf. *Obras Completas de S. Ignacio de Loyola*. Madrid: BAC 1977, p. 671 - *nuestro modo de proceder*.

...Despite so much opposition and contradictions and varying judgments, the Pontiff, the Vicar of Christ our Lord, has approved and confirmed our entire manner of proceeding , our life according to the statutes and particular dispositions, with the full liberty of establishing the Constitutions...

In Portugal, St. Francis Xavier also uses these words also in reference to Jesuit poverty. For the whole group, this was a **consecrated expression**. On March 15, 1540, on the vigil of His departure from Rome for Lisbon and then the Indies, St. Francis Xavier left behind a signed declaration concerning the Constitutions that were to be written:

...I, Francis, declare as follows: since His Holiness has recognized our manner of living, I approve all that the Company has decided regarding our constitutions, rules and manner of living...

And on January 15, 1544, as soon as he received word about the oral approval of the Company, the Saint writes from Cochin to his companions in Rome:

...Among the many gifts that God our Lord in this life has granted me, and still does, this confirmation of our rule and of our manner of living is a gift that in my days that I have lived, I had desired so much...

Therefore: at the beginning, these two expressions were equivalent:

- manner of living = *forma vivendi*: this has a more juridical, or formal character, and does appear in the **Formulae** of Paul III and Julius III, in its variant form: *Institutum Vitae*. This also appears in the Formulae of the first Profession. This does imply the **essence of the new Order**.

- our manner of living = *modus vivendi*: later on, this is the development of the previously noted expression. This is a broader formulation, and covers **a more ample content**. This second expression is the one which then **prevails throughout the Constitutions: it includes elements which pertain not only to the identity, but also the attitudes which derive from it**.

†

## 5. The Constitutions

In the original Spanish Constitutions, composed personally by St. Ignatius, the expression [with its minor variants]: *el modo nuestro de proceder* : appears no less than 16 times<sup>9</sup>. The use of the terms by St. Ignatius himself can help to appreciate his understanding of this essential formulation - as it applies to a wide variety of essential elements - and to others of less value.

Fortunately, the use of *hendiadys* [the combination of two words which complete one another, or clarify each other], so much in harmony with the literary taste of the period, permits us to determine in each case its meaning. The more significant passages are presented here, in the original **Spanish**, and in the **Latin** [composed by Fr. Polanco, Ignatius' secretary] - and **Italian** - and **English** translations:

- [92] - *conforme a nuestro profesion y modo de proceder.*  
- *semper parati esse, iuxta nostrae professionis rationem et procedendi modum*  
- *Conforme alla nostra professione e al nostro genere di vita*  
- ... in conformity with our profession and manner of proceeding...

---

<sup>9</sup> cf. CSJ nn. 92; 137; 142; 152; 216 [twice]; 321; 398; 409; 547; 589; 624; 629; 680; 778 and 815.

- [152] - *mirando el fin de nuestro Instituto y modo de proceder*  
- **considerantes tamen Instituti nostri finem ac procedendi modum...**  
- *per lo scopo cui tende il nostro Instituto e il nostro genere di vita*  
- In view of the end of our Institute and our manner of proceeding...
- [216] - **el trabajo que en nuestro modo de proceder si requiere.**  
- **In laboribus quos noster procedendi modus requirit**  
- *La fatiche proprie del nostro genere di vita.*  
- that one could not carry on the labor which is required in our manner of proceeding...
- (2 x) - **vivir en obediencia y hacerse al modo de proceder de la Compañia .**  
- **se componere ad vitam, sub oboedintia et iuxta modum procedendi Societatis ducendum**  
- *vivere nell'obediencia e adattarsi al genere di vita della Compagnia*  
- to live under obedience and to adapt himself to the Society's manner of proceeding.
- [321] - **condiciones incompatibles con la orden y modo de proceder.**  
- **Aliquas conditiones existeret, ordini ac modo procedendi Societati consueto non omnino consentaneas**  
- *Condizioni non del tutto conformi con l'ordinamento e con il modo di procedere.*  
- some conditions which are not fully in conformity with the order and the manner of proceeding which the Society customarily uses...
- [398] - **la sinceridad de nuestro modo de proceder que es dar gratis.**  
- **Cum tam proprium sit nostrae professionis, nullum temporale praemium accipere ...**  
- *La purezza di intenzione del nostro modo d'agire, il quale consiste nel dare gratuitamente.*  
- Since it is so proper to our profession not to accept any temporal remuneration for spiritual ministries
- [547] - **cumplimento de todas nuestras Constituciones y modo nestro de proceder.**  
- *L'osservanza di tutte le Costituzioni e il nostro modo di comportarci.*
- [589] - **incompatibles con la libertas de nuestro modo de proceder.**  
- **Quam libertas nostro procedendi modo in Domino necessaria non patitur, minime convenit.**  
- *Incompatibili con la liberta' necessaria al nostro modo di operare.*  
- burdens which are not compatible with that liberty not compatible with the liberty...
- [680] - **cosas muy difficiles tocantes a todo el cuerpo de la Compañia, o el modo de proceder della.**  
- **vel res admodum difficiles ad universam Societatem spectantes; vel rationem procedendi in illa perractare ad maius divinum obsequium...**  
- *Questioni assai difficili interessanti tutto il corpo della Compagnia, o della sua linea di condotta.*  
- or with other very difficult matters pertaining to the whole body of the Society, or its manner of proceeding, for the greater service to God our Lord.

§

Therefore it is seen that - not considering **CSJ nn. 137; 409; 629; 778 and 815**, where the expression has a minor value - the *modus procedendi* of the Company designates a **complexity of original characteristics, specific traits** which distinguish the Company from other contemporary Religious Orders. This is something that ought to be **defended as essential**, or as deriving from the **proper charism**. One could be surprised if, from the outside, he should

consider this new type of religious life in such neat contrast with the others of the same historical period. The same meaning may be found in those passages, cited above, from the letters of Fr. Salmeron to Fr. Lainez, and of St. Ignatius to his nephew, Beltran: ***our entire manner of proceeding has been approved and confirmed by the Vicar of Christ our Lord.***

This ***manner of proceeding*** demands that the Jesuits are always ready to go to he various parts of the world [CSJ 92]; this same ***manner*** demands that individuals be admitted who are of very difficult character or useless [CSJ 152] - or, the sick [CSJ 216], or those incapable of submitting to live in obedience [CSJ 216]. Our ***manner of proceeding*** gives to Jesuits a great apostolic freedom [CSJ 589], but demands in compensation, in order to give witness the purity of our intention, that would renounce every material recompense for our ministries [CSJ 398], and thus, that they be on the point of having to refuse the offerings of foundations that comport prejudice of that essential point of ***our manner of proceeding.*** [CSJ 321].

Finally, the ***manner of the proceeding*** of the Society of Jesus is so important for Ignatius that, excepting the case of the election of a successor after the death of the Father General, the General Congregation cannot gather other than... **to treat of important questions and those of a permanent character... or, other questions that are truly difficult, of interest to the entire body of the Company, or is line of conduct [*modus procedendi*]** [CSJ 680].

On the other side, this ***modus procedendi*** pertains to less fundamental matters, even though requested of the perfect Jesuit: for example, the **manner** of giving the Spiritual Exercises [CSJ 409], one's capacity of discernment, and his ability in the manner of acting with persons [CSJ 142], and also a certain experience and a profound comprehension in the manner of reacting and of conducting oneself when confronted with different situations that might present themselves [CSJ 424].

It is obvious that in all these citations St. Ignatius transmits to us his thought more as Founder, and as Father General.

†

## 6. In the Spirit of Ignatius

We need to seek out the reason for this expression ***noster modus procedendi*** and to try to coordinate some of its more important elements.

To begin from the style of life that the Society conducted, **in imitation of the Apostles**, the original group of the first Companions, St. Ignatius considered the Company **as an organization that was something quite different** from other monastic and mendicant Orders. Based on this difference of nature, there ought to correspond a difference in acting. The Company came to life as a **group of clerics**, united by vows which characterize the states of perfection, in a new Religious Institute approved by the Church and **is bound in a special manner to the Roman Pontiff**: ...the Society is nothing other than a Company of Religious Clerics.

This is not a subtlety, and it will come disgorge in the consequences on ***noster modus procedendi*** : the life, the type of dwelling, religious habit, insertion, and the like, will be in imitation not of religious, but of **exemplary priests**, as the **Formula of the Institute** specifies [cf. **Formula, n. 8**].

†

## 7. The 'End' of the Company

But this new Institute of Regular Clerics is also determined by *an end that is proper to it*, and that this end will make precise new elements in the *modus procedendi*. At the beginning of the **Examen** [a part of the Jesuit Constitutions] the program in mind is presented:

**The End of this Company is to devote itself with God's grace not only to the salvation and perfection of the members' own souls, but also with that same grace to labor strenuously in giving aid toward the salvation and perfection of the souls of their fellowmen [CSJ 3].**

This could almost give credence to think that there is a two-fold End for the Company. But it is not like this. St. Ignatius speaks always of the End, in the singular. The first part of the phrase noted above [*is not only ... our own souls*], is simply the calling to mind of the common duty of every Christian. This duty is fully embraced in the monastic, eremitic or contemplative orders and this is simply evident. The 'End' of the Company - St. Ignatius speaks always of 'End' in the singular, as the *end which is sought* [CSJ 508] - appears in the second part of CSJ 3: to assist in the salvation AND the perfection of one's neighbor, and this very concretely, as the adverb *intensely* [with all one's strength]. This is a reflection of the oft-repeated Ignatian *magis* and for the *greater glory of God* CSJ nn. 156; 307; 603].

Fr. Nadal, in his voluminous theological studies on the Ignatian Constitutions, asks:

*What End? The greatest of all: the salvation and the perfection of souls for the greater glory of God. This is the sole end of the Society: to work in all things for the greater glory of God.*



## 8. Nadal's Three Graces: Baptism; the Religious State; this Society

The Ignatian theologian makes reference to this specificity of the Company in so far as this is distinct from other religious Institutes in his theology of the **Triple Grace**:

- **the Grace of Baptism**: conceded by God to all those who have faith;
- **the Grace of the Religious State**: on which all religious can count in order to reach the various ends of their own religious communities;
- **the Grace of this Society of Jesus**: this is a special grace that enables the Jesuits to achieve its specific End.



## 9. Availability and Mobility

The End of the Company determines essential aspects of *our manner of proceeding* : it opens universal prospects for the apostolate, it privileges the difficult ministries, and consequently asks for *an availability and a mobility without limits*. It includes also the renunciation of those ministries which demand a stability that is incompatible with this apostolic mobility, the renunciation of ecclesiastical dignities, the abandonment of every limitation of the evangelizing activity which might derive from religious or community customs that would be proper to the mendicant or monastic Orders. Ignatius places aside two elements that were considered bound to the religious state up to his time: the Choir and the Religious Habit.

Fr. Nadal noted that the Company did not subject itself to go just to one place, or to another, and seeks that freedom that it would have in the exercise of its ministries. For this reason, the Company has neither the Office in Choir, nor any particular, or different Religious Habit, other than that of the more outstanding priests. The Company does not commit itself to those Masses, or to other things that might impede freely reaching its End: thus, the Jesuits are

meant to more easily and freely go anywhere in the world, wherever it might seem more necessary the exercise of their ministries.

Can it even be imagined today what it would have meant at the time, in not having a specific religious habit - a sign of prestige and source of respect - but rather, the adoption of dressing like the simple clergy, not very respected in those times of the reformation and the Counter-Reformation? One thought was that to dress as the clergy in those days was to be discredited - the habit would never sanctify the members of the Company - but they were to sanctify God's people dressing as simple clergy.

†

### 10. Special Missionary Poverty

Another of the major characteristics of the Jesuit *modus procedendi* pertains to poverty: it was a matter of refusing to accept stipends for the Masses, and other spiritual ministries precisely in a period of the accumulation of ecclesiastical benefits was frequent, in which there were not lacking clergy deeply involved in their abuse, and from whom were demanded exorbitant taxes for their services, dispensations. These were all current abuses among so many of the clergy.

†

### 11. Community Government

The Government of the Society also presented numerous novelties. Its structure was clearly monarchical - the absence of regular capitular decision-making [except at rare intervals], the Superior General's mandate for life, the unusually long duration for formation, the different levels of the *Grade* within the Company - all these elements constitute rather novel and surprising elements in the Jesuit *modus procedendi*.

†

### 12. A Kind of 'Circular' Asceticism: Personal Holiness for the Apostolic Mission

The ascetical life of the new Society determined also a new 'atmosphere': the Spiritual Exercises with the great themes projected over the entire life of the Jesuit, the discernment, the manifestation of conscience, the paternal style of relationships, the absence of specific penance and mortification imposed by the rule, and so on. A key point in the spirituality of the new Order is its particular manner of praying, and concretely, the circle that proceeds from prayer to action, and vice-versa. Fr. Nadal explains this point: our perfection proceeds in what might be considered a circular manner: having in mind the perfection of prayer and his own spiritual exercises, the Jesuit reaches out to help his neighbor. Then, with this, he acquires greater perfection in prayer in order to assist his neighbor even more. This is the *contemplation in action, the finding of God in all things* - a genuine synthesis of the Ignatian asceticism, and an indubitable *modus procedendi* of the Company.

We must not forget to cite another Ignatian characteristic of Jesuit asceticism, which completes this aspect of the Company's *modus procedendi*: it is that of *militating under the banner of the Cross* [cf. *Formula* n. 1]. This military jargon, indicates a certain apostolic aggressivity which, on the one hand renders it more suitable for the **difficult missions** - and, on the other hand, makes of it a point of resistance in persecutions.

†

### 13. The Fourth Vow

This is the supreme expression of the special bond with the Supreme Pontiff, the Vicar of Christ on earth, in whose **immediate, unconditioned service** the entire Company has placed itself from the day of its birth. There are not only specific formulations of the Institute that

express this profession of special obedience to the Pope: even before any written formulations, this obedience to the Supreme Pontiff is one of the constitutive elements of the group of the first companions. This special obedience is one of the fundamental columns of the Jesuit *modus procedendi*.

†

**14. The ‘Spirit of the Society’ is expressed by: *noster modus procedendi*.**

There is no more convincing proof of the originality of these elements that are merely enumerated here, than the veritable campaign of the lack of understanding and even scandal provoked in many sectors - as well as the numberless difficulties on very different levels - including the most high - that it was necessary to overcome in order to conserve the Ignatian intuition and to preserve integrally *noster modus procedendi*.

Even the summary of this that has just been stated regarding the institutional elements that constitute the stable nucleus of *noster modus procedendi* is this following phrase of unequalled clarity: ***Our Father Ignatius was accustomed to say not the Spirit of the Company, but rather the Company’s manner of proceeding.***<sup>10</sup>

†

**15. The ‘Instructions’**

Ignatius wrote the following in his Constitutions:

**No matter where the superior sends anyone, he will give him complete instructions, ordinarily in writing, about the manner of proceeding, and the means which he desires to be used for the end sought... [CSJ 629].**

This is a matter of instructions and directives that would be concrete and immediate, given on the occasion of each special Mission. It is obvious that all this does not concern the essence of the Company, nor does it describe attitudes that necessarily would flow from its essence. However, these are concrete applications for a given situation, written in a characteristic style. A few examples:

- to Fathers Broét and Salmeron for the Mission in Ireland Ignatius gave three instructions among which there is found that stupendous treatise on prudence and psychology which the saint entitled: *Concerning the Manner of conducting Business and conversing in the Lord*. This was September 1541.

- dated in 1546, St. Ignatius wrote to Frs. Lainez, Salmeron and Favre, the *Instruction for their Sojourn in Trent*. He added to the rules on conversation and the relationships with their neighbors precious indications on the witness that should be given and on the manner of joining official activity and the most humble ministries.

- *Matters that seem that might be able to help those who are going to Germany* - this was the title of an instruction that St. Ignatius gave in 1549 to Salmeron and St. Peter Canisius. Together with a lucid analysis of the ends of that Mission and of the means to be employed in order to conduct it to a good result, Ignatius offers them a series of wise spiritual counsels and norms of conduct.

- The Instruction for Fr. Juan Nuñez, the Patriarch of Ethiopia which has been qualified as a ‘fundamental document for its purpose and understanding of eastern psychology. It is a jewel of

---

<sup>10</sup> Cf. NADAL: Mond. Paed. II, p. 131: *Pater noster Ignatius non solebat dicere ‘spiritus Societatis’, sed ‘modus Societatis procedendi’.*

missiology but also an authentic model of the *modus procedendi* which St. Ignatius desired for every concrete situation.

†

## 16. Various Counsels and Suggestions

Without going over the limits in which I must remain, it is not possible to compile even a synthesis of the enormous capital of counsels and suggestions - necessarily very concrete, abundant and varied - that St. Ignatius gives in these various instructions. But, let us not forget that these are the **tradition, in terms of the real life**, of the profound level of *noster modus procedendi* as an Institute. This Institutional *modus procedendi* delineates the image of the Jesuit who begins to exercise his role on the religious scene of his time. These are a few citations that might serve as an example:

- speaking little, and only after reflection - listen at length and with interest...let our greetings be brief and inspired by recognition;- for conversations, consider above all the condition of the one with whom we speak, and keep this in mind;
- remember that all that is said could one day be rendered public;
- be generous with one's time, i.e., do today, if it is possible even that which is promised for tomorrow;
- lead an exemplary life, in order to avoid not only evil, but even the appearance of evil. Conduct oneself, in so far as the Institute of the Company permits this, in a manner conformed to the customs of those peoples;
- wherever there are factions or different parties, do not be opposed to anyone, but show oneself that one occupies the middle ground, and that he esteems both sides;
- in order to have authority, one is greatly helped not only by the interior dignity of what is accepted, but also by one's external bearing in one's gait, movements, decency of presentation of oneself - and above all, with discretion of words and maturity of counsels, both in what pertains to practical matters, as well as that which touches on doctrine. It pertains to this maturity that of not giving in haste one's own opinion, if the matter is not a simple one, but take time to reflect on it, or to study it, and discuss it with others.
- the Holy See is to be defended as is its authority, in order to lead each to an authentic obedience. One should not make judgments due to imprudent defenses, as 'Papists', which renders one less credible.
- in the celebration of the divine offices, as also of the Mass and vespers, there should be had a great attention to conduct oneself so that the people will be edified: let one celebrate slowly that he might be understood. It is fitting that the priest, deacon and sub-deacon be well vested and the altar, the chalice, paten should be carefully chosen.
- let one consider whether it is not the case to eat apart.

†

## 17. Flexibility

A typically Ignatian trait is the *flexibility in the application* of these norms of conduct, the confidence that is accorded to those on the field. The Constitutions will contain also prescriptions on all that pertains to externals. Each should adapt to the land he is in. For Ignatius, the life of the Jesuit is quite different from that of the monk. His life has not only an interior dimension, orientated toward his own community, but also an external dimension, directed toward the world which surrounds him. His common life becomes something that is quite demanding, more than what some aspects of the tradition might offer. It demands a constant adaptation. The common life of the monk remains fixed once and for all. For that of the Apostle, this is not so: this requires an **on-going adjustment**.

†

## 18. The 'Rules'

St. Ignatius chose to leave a legislation on two quite distinct levels: on the one hand, there were his formal Constitutions; and on the other, at an inferior level, a complementary body, concerning especially the external matters that should not make up a codification of universal and permanent value, such as the Constitutions are intended to be. It is a matter here of the 'Rules', little organic treatises that regulate the *modus procedendi* in a concrete field, or the functioning of a determined house or level of membership. The Constitutions leave ample space for this kind of prescription:

...[The Constitutions and the Declarations both treat of matters which are unchangeable and ought to be observed universally; but they must be supplemented by some other ordinances which can be adapted to the times, places, and persons in different houses, colleges and employments of the Society... [CSJ 136 –Preamble to the Declarations and Annotations on the Constitutions].

The profound wisdom of the Jesuit Founder and legislator knew how to distinguish the important form from the secondary, the permanent from the transitory, the universal from the particular, the essential from the accidental.

Polanco records that Ignatius was already at work from 1548 at the redaction of some Rules, having recourse for this undertaking to prayer, to reflection and to experience. No less than 24 different sets of Rules were personally redacted by him, or promulgated under his authority, beginning with those addressed to the House of Padua in 1546. Simon Rodriguez, in the absence of the Constitutions, had preceded him by one year with a series of rules for the College of Coimbra.

These 'Ordinances' of Ignatius as General, denote a *modus procedendi* that is most minute and exterior in style from the work of Ignatius as Founder. While these are all compatible with the grand prospects of the specific traits and of the institutional intuitions, they are nonetheless, of their nature, more contingent.

However, and justly, since they are more concrete and they model the more concrete aspects of life, and hence are more perceptible to daily application. Therefore, there is always the danger that one outside the life, might remain impressed by these, using these secondary treatises to describe the Jesuit - while these refer far more to the situation of a specific time and place in history. One can never lose sight of the *modus procedendi* of the great Founder, involving those matters that are truly essential.

This danger is all the greater when the immediate successors of St. Ignatius contributed to consolidate, for reasons that are evident, some aspects of this secondary legislation. Fr. Lainez introduced very few reforms and additions. Fr. Francis Borgia published a collection of all the rules in 1567, and their content, substantially fixed into a *corpus*, remains practically the same beginning with the edition of Fr. Mercuariano in 1580. With few corrections and additions, by Fr. Acquaviva, these were approved by the VIIth General Congregation in 1616, and they remained unchanged for three centuries, up until the XXVIII General Congregation [in 1923] and in the edition of 1932.

†

## 19. The Rules for Modesty

This is a discussion on prescriptions of an extremely unequal value. However, in each set of them there may be found some very wise principles of both the natural and supernatural order. I would be unjust to cast on them the irony and sarcasm with which some have considered them in the last quarter of the 20th century. Many principles which inspired them retain their strength.

Only their formulation, sometimes suited for a spiritual setting and cultural sensibility of another time - and the Founder's times were those of the Counter-reform and the baroque style - renders them less suited to our time. However, they were a visible sign of the *modus procedendi* and they did contribute to make the image of the Company understood. The Jesuits of old won great esteem of the not few generations and they served as a point of reference for not a few religious Congregations that developed in subsequent centuries.

One sole example: the *Rules for Modesty* composed by St. Ignatius with a sense of commitment that was so profound that he dedicated to these long periods of prayer with an outpouring of his own tears, so that he might offer as many details as possible, not applicable in every period. However, the value of their insight is undeniable: to give a great importance to external comportment as the reflection of interior values. The image that each person gives of himself is, after all, a direct means of communication.

Our *modus procedendi* has been a value, to which from the very beginnings, St. Ignatius gave every effort to defend with all his commitment. At every cost, he had defended these against every deviation that might bring the Company close to the Conventual and Monastic life-style. To the extreme opposite, he labored against anything that would weaken the priestly nature, or the apostolic dynamism of the Company. A good part of the tensions that Ignatius had to confront and overcome in his relations with some of his first companions were due precisely to this concern of his.

We all also know how, in the period of the Encyclopedists and of Illuminism, that was so clearly marked with anti-clericalism, the image of the Company and of the Jesuit was deformed by partisan literature and reduced to caricature in booklets, novels, or even in the definitions found in dictionaries. But, we also recognize that concrete episodes in the history of the Company - perhaps inevitable along the life of every institution which goes beyond centuries - and why should we deny this? - there was a certain lack of opportune renewal on the part of the Company. This might have offered the opportunity, even limited, to avoid certain aspects of deformation.



## 20. The Theologian-Missionary of the Rule: Fr. Jerome NADAL

Even before the Constitutions were written down, the Company increased at a dizzying pace. But the formula, *noster modus procedendi*, was already in vogue among the early members. This was simply the *forma vitae* of the group of the first Companions, the elements of which were gathered in the *Formula* of the Institute. It was indispensable to ensure two things: to transmit to new-comers the authentic *modus procedendi* of the Company - and to conserve hereby the unity of the spirit and also a certain '**...uniformity... in so far as this is possible** [CSJ 671]

Jerome NADAL, was a native of Majorca for the conquest of whom Ignatius had to use all the resources of his capacity of perseverance. Both before, as well as after, the death of the Founder, he served the Company as the herald of the essential Ignatian thought. Above all throughout Italy and in the Iberian peninsula, he, more than any other, contributed to establish *noster modus procedendi*. Just as the first companions did, Nadal without ever tiring, made use of this expression to summarize that which he knew was specific and which would distinguish the Company of Jesus among religious Orders. He would say that God inspired our Master Ignatius, by communicating to him a grace [and also to us, through him] which we follow, and on the basis of which we conduct ourselves: this is our particular *modus procedendi* through which we are distinguished from all other religious. And he said even more explicitly:

This is *noster modus procedendi* which renders the various religious Orders different. For Fr. Nadal, **the Grace of the Society is that help that each Jesuit and the Company in its totality receive in order to be faithful to our proper end.**

†

## 21. Nadal's Notebook

When, after the death of St. Ignatius, Nadal visited the house and he colleges of the Company in order to explain the Constitutions, he would bring with him a little notebook in which he had written down his ideas and suggestions for his conferences. This little notebook had as its title: *De Modo Procedendi in Societate*. I will cite here a few of the 50 or so annotations that his notebook contains:

- by nature, and as a light that is irradiated from Christ: this fills us and enables us to act. From this come forth a thrust and a firm desire to battle for the salvation and the perfection of souls, in obedience to the hierarchical Roman Church;
- the manner of living is, regarding the exterior, to be common, but poor. And, for the interior life, one is to struggle, with the grace of God, to have a great perfection;
- seek the perfection of all the virtues ... and more intensely, obedience and abnegation and prayer... in all activities;
- the manner of acting of the Company unites sweetness and firmness;
- examine with much care the vocation of each one ... and help it and fortify it with long experiments;
- there is had a great freedom in applying to each one his Grade;
- manifest a great solicitude in all its ministries, even at the cost of one's life;
- it is easy to pray and find God in all things;
- the virtues ought to be orientated towards action ;
- seek most especially obedience of judgment;
- have the desire to suffer with Christ;
- develop clear conversation, joyful, pious, with ease, cordial and simple;
- the Jesuit should never be unruly, nor engage in conversations without scope;
- freely in the Lord address all - but, do not conduct a regular ministry among women, even when they are devout, nor be charged with the spiritual care of Sisters;
- the Superiors are not obliged to follow the counsels of their consultors.

†

## 22. Jesus Christ is the Model

The Ignatian choice of the institutional elements concerning *noster modus procedendi*, has a clearly Christological inspiration. The **radicality** without conditions which he fact of following Christ implies, determines the apostolic parameters of the Company. And the contemplation of the Person of Christ arouses the desire to imitate His life. The Model is always Jesus Christ, and precisely Christ as He is presented in the *Spiritual Exercises*. It is not with a good reason that the Company is, in the final analysis, an institutional tradition of the *Spiritual Exercises*. These are some of the central points:

- *Principle and Foundation*. From here flow spontaneously **indifference** and **availability**.
- *The Colloquy of the Meditation on Sins*. The question: What should I do for Christ? - does not have for Ignatius, and his followers, any other response than a total commitment.
- *The Reign of Christ and the Two Banners* . To follow Christ becomes our life and our essential end, with the radicality of *magis*.
- *Contemplatio ad Amorem* . Christ calls out to us from all of creation, from every human being. From these, He loves us, and in these He wishes to be loved and served.
- *The Discernment of Spirits*. This is a method that St. Ignatius will never abandon. In the formation of the Company, this plays a fundamental role.

- *Rules to feel with the Church.* Ignatius' concern is significant, that of situating the retreatant/Jesuit in the Church arousing in each **a conscious attitude of fidelity and of service.** The Company, created in order to serve Christ and the Church, His Spouse, is the most sublime expression of this commitment.

However, the *Exercises* are not content in proposing to us, in broad strokes, the institutional elements of the Company's *modus procedendi*. The Person of Jesus Christ is the true way toward which ends follows to imitate Him. Ignatius speaks of **Christ as our model and our rule** [SpEx 344]. Christ gives us the example so that in all things possible to us we seek to imitate Him and to follow Him with the help of His grace, because He is the way which leads men to life [SpEx 101]. All this is nothing more than the translation of this challenge of the *Exercises* : to seek to know the true life which the supreme and true Head indicates, and for the grace to follow Him [SpEx 139].

In the *Exercises*, the Person of Christ is contemplated in action in the mysteries of His mortal life, and the senses are applied to see Him with the imagination, meditating and contemplating the situations that regard Him... and to listen to what He says...[SpEx 121, ff.]. Before Jesus Christ, Mary and Joseph we need to conduct ourselves as a poor and unworthy slave would looking upon them, contemplating them and serving them in their needs [SpEx 114]. Look, notice and contemplate that which they say... Look and consider that which they do, for example to walk and work... [SpEx 115-116].

†

### 23. Ignatius' Total Attraction for Jesus Christ.

This personal reference to Christ will be a 'constant' in Ignatius, especially during the time of his redaction of the Constitutions: *New presence of Jesus with much devotion and motion, with tears.* [Diary 74]. *In addressing myself to Jesus: 'Where should I go, where do You ask me to go, etc. In following You, my Lord, I will never be able to lose my way.* [Diary 113]. *...toward Jesus, as though I would be found in His shadow, as though He were my Guide...* [Diary 101]. *... Seeing Jesus in my mind, there was a desire to follow Him. This seemed to me internally that, since He is the Head of the Company, this is a greater argument...* [Diary 66].

Ignatius experiences for Christ a total attraction and finds in Him the reason of being, and the model of his endeavor. With a logic of iron for the completion in himself of the three-fold stage that he indicates in his *Exercises* : to know Him, to love him, to follow Him. Ignatius in the great, as well as in lesser important matters, he was always faithful to this love which, at the beginning of his conversion, made him to desire to know - at the cost of dangers and sufferings that are difficult even to imagine today - i.e., that on this earth, there did not remain anything closer and more evocative of the Person of Christ: than the Holy Places. His personal manner of acting and the *modus procedendi* which in the great matters as well as in lesser challenges, he wanted for the Company, nothing other than this: the perfect imitation of Christ, Who is *perfect God*, but also the *perfect Man*.

†

### 24. Between Two Periods

The passing of the centuries has in no way lessened the ideal of the *modus procedendi Societatis* in its essential elements, and very little in its exterior image. To this fidelity, the Company is in great part indebted to its apostolic dynamism.

When it was re-instated in 1814, the Company made every effort to recover in full in all their purity, not only the constitutional elements of our *modus procedendi*, but also the greatest number possible of those exterior traits in order to restore the traditional image of the Jesuit. The former were necessary for the same recognition of their own identity that had to be guaranteed after the parenthesis of the suppression. Also the Jesuits of the Company that had been restored were in agreement with Clement XIII, in his statement: *Let them be as they are, or let them not be*. For them - and this is explained easily in the socio-religious conditions of the time - it was very difficult, not to say useless and even to be avoided, to distinguish in our *modus procedendi* the levels spoken of earlier. Any innovation, or adaptation concerning exterior matters, was mentally associated with the risk of a rupture with fundamental dimensions.

†

## 25. *Magis and Tantum Quantum*

But we know well that the 20th century has experienced one of the greatest and most profound cultural revolutions of humanity. The results of all this are a new world and a new humanity. The Company lives, on a reduced scale, the universal problem of the Church: that of being open to this new reality. Vatican II and its corresponding Jesuit General Congregations - the 31st and the 32nd - are the strong moments of this effort of up-dating.

Just as the correction of rupture brings it closer to its sources, the Company is trying to shed new light on the stable values of the charism and of our *modus procedendi* left to us by St. Ignatius. Other elements that are less essential may, and also ought to change in virtue of the Ignatian ideal included in the *magis*, and the *Tantum Quantum* of the *Exercises*.

Enveloped in the universal movement of ecclesial renewal, also the Jesuits have changed some external elements of their image. The superficial observer, who might give his attention only to appearances, could abusively deduce that they have also changed some important components, if not some fundamental traits, of the *modus procedendi* of the Company. The same might be said of the Church, and in both cases it would be an inexact conclusion. It is just, however, to recognize that the image that such an observer perceives, differs in some aspects from that to which one might have been accustomed.

†

## 26. *A Modest Life-style.*

The most visible sign for some, would have been the ankle-length [Jesuit] cassock, that has been left to the freedom of each one, and is simply is not seen among the new generations: but this does not mean that the rule has been changed, that of following the customs of the better clergy. It would also be very difficult for the observer to encounter a Jesuit always accompanied by another in his visits and moving about, as once *the Rule of the Companion* required. Likewise, if one reflects only on our residences, or on some apostolic centers of recent construction, he will have difficulty in distinguishing them from near-by constructions. There are no more those splendid façades of a late Gothic style, or churches with their high cupolas which once stood out in the complexity of cities. And the internal disposition of the Church are different, as would require the recent liturgical norms.

Likewise there have changed the organization and the regime of our houses. They have probably lost something of the character of an inaccessible sanctuary, and can appear a little noisy because of the groups of work and meetings of apostolic teams. The refectory itself was once a 'sacred' place while today it is more a place of meeting, ever more open to guests who are not Jesuits. The cloister has been established in a different way, and today our Fathers and

Brothers are served by the help of collaborators in a variety of domestic services, and in our secretariats.

†

## 27. New Forms of the Ministry of the Word.

There has also been changed, in a certain measure, the type of pastoral activity and ministry of the word in which we are engaged. The preaching, traditionally orientated toward the *Spiritual Exercises* of large groups, Novenas, the various months of devotion, the popular missions, and the like - there is taken up preferentially today homiletic activities, for groups of reflection: one is inserted more in the life of every day. The *Spiritual Exercises* given to large groups [it is interesting to note that the original text does not speak of 'groups'], are alternated today with the *Exercises* given to individuals, or to smaller groups, including there other formulations that had been little utilized in the past: for example, the *Exercises* in the current life, and so on. Parish life is now no longer exceptional, and the insertion into the pastoral mission is asked everywhere. Also, our Jesuit parishes have presently very little that would distinguish them from diocesan parishes, since there has disappeared that type of pastoral that in earlier times situated our parishes somewhat apart.

†

## 28. Adaptations to the Modern World

In the new generations, also the attitudes of the Jesuit are different. Earlier, one showed himself to be more personal, reserved, less drawn to a life of contacts. The inter-personal relationships in the community were few, even in the spiritual and liturgical field. Deliberation, participation, sharing of experiences were notions that were a bit suspect. The use of time was rigidly programmed and faithfully announced by the striking of the clock. There were determined limits also in the choice of times of rest, and in the access to means of information. Today, the Jesuit is also formed in the responsible use of greater freedom, for the participation, so that each might communicate his experiences of faith and of life. There is presented also a more precocious and more direct contact with the world that he will one day evangelize.

Studies and work were characterized by their regularity and their seriousness. Spiritual direction was assured by men who generally were quite competent, and the 'regular life' was seen sustained by fixed activities and by external controls. Public penances and reading in refectory [two practices that date back to the time of St. Ignatius] were the manifestation of an atmosphere of constant spiritual elevation.

†

## 29. Critique of any Triumphalism

There is no space here to stop on the points that are less fortuitous that would complete this picture - nor, be dedicated to that which might appear to some as triumphalism. It could be objected that some formation programs favored a certain individualism, or that the regimented expression of the spiritual life could degenerate into formalism - or that discipline was signed by a certain sense of protectionism and that this could degenerate into certain inhibitions, or psychological defenses. Some might state that the Company, so compact and uniform, could have given the impression of isolation, self-sufficiency and a superiority complex. Others might criticize us regarding the pastoral life, that was developed at times without any attention being paid to collaboration with the Diocese, and with other religious - the privilege of 'exemption' might have also favored this - And these tendencies also could have created two parallel 'churches.'

It is not unfitting to accept also another kind of criticism: the fact that there were, here and here excesses of zeal and real pastoral errors. This was a matter at times of certain small defects that are the by-product of certain undeniable virtues, or a differing evaluation of those who looked on things from within or from the outside: the reserve, and the discretion can be taken for the lack of sincerity, intrigue, or for the mania for secrecy - there was attention reserved for the more educated, or the more evident in their practice of the faith, that could be seen as a tendency to an *elite*, or the neglect of those who are really in need, especially those who remain fixed in a limited area - the defense of one's own brothers in religion might be a noble *esprit de corps*, and so on.

But, it would not be just to deny, or to ignore the immense values of this reality. Because under these broad exterior strokes that are the phenomenology, the most extreme part, or the least important of our *modus procedendi*, there are always found those elements that are alive and operative, and not only the fundamental traits that constitute the charism of the Company. These would be the legitimate fundamental options and those basic attitudes that are their logical consequence. For example: a real solid formation, and a security of doctrine that so many good counsellors and spiritual directors could produce, from men entirely competent in the various branches of human knowledge, provided also a varied flowering of learned reviews of recognized influence, an exception evangelizing tool in the Christian countries, and for those of recent discovery, a doubtless collective credit, and a broad confidence on the part of the hierarchical Church. The Jesuit was known for his external comportment, the refinement of his relationships, for his devotion in the celebration of the Mass, his orthodoxy, his love for the Company. And in the Churches of the Company, proverbial were the dignity of the liturgy, he broad possibility to receive the sacraments, the quality of the preaching and he strength of the different associations and congregations.

†

### 31. Fundamental Options and Elements

However, together with the overall view of this positive image of the Jesuit and of the Company, there co-existed throughout the centuries - especially in non-Catholic countries - the image no less diffused of the Jesuit of the legends. Exaggerating, or inventing defects, hiding or deforming virtues, attributing invented intentions, there was created the caricature of the Jesuit that is found in novels: false, arrogant, very convoluted in conduct, sly, credit-seeker, adulator of those in power, intriguing courtesans. This is the description that certain partisan dictionaries give us, or, following them, other popular works. For these, the Company, in addition to its enormous 'well known' resources, it handles in a very occult manner, an enormous capital. The Company is accused of having overthrown governments and provoked wars for its own profit, or for that of the Pope; the Jesuits are accused of having poisoned sources, brought about assassinations of kings, have made recourse to the civil arm of the state and used fire-arms - tortured those dying, sought to establish an empire in America, intrigue in the Vatican, and pretended to dominate the world.

The image of the Jesuit has always been counter-signed by ambivalence. Here I repeat, it is not a matter of judging the past, but of finding the actual translation of our *modus procedendi* in its globality, as our Founder would, in order to obtain the more suited image for this our world of the post-Council, conserving the perennial elements and transcending every age. In other words: the challenge is to take up anew that Ignatian contemplation of Christ, beginning with this contemporary world, since only Jesus Christ is the Model which does not lose its splendor ever but remains the source of inspiration for the Jesuit. In the service of Him, the

Company ought to gather all the components of its being and of its apostolic activity of today, as that of yesterday, the components of its spirituality in action and those of its presence in the world.

†

### 33. The Control of Change

Not every change is a capitulation, or a degeneration. There are changes which are a necessity, and indicate progress. As the Church, so the Company is obliged to present itself in the service of the present-day context. This is not easy: changes sometimes have to be worked out according to points of reference that are still in motion, and between values of sign that are different, and it is necessary to keep all this in mind that balance be achieved. Mistakes can be committed in the search for new forms, but sometimes it would be a grater error not to attempt this quest.

The difficulties of this time of change are greater, not only because of the deep fluctuations within society which produce a new type of candidate, from new sensibilities and receptivity, but also because uniformity - once more accessible and easier to impose from the outset - today is impracticable in a world characterized in great part by the entrance on the scene in new lands and cultures, and from the increasing de-Christianization of countries which have been by their tradition, evangelizers. A change of forms, therefore, imposes itself, without sacrificing the capacity of dialogue on the altars of uniformity, and of the fidelity to formal aspects that the contemporary sensibility has by now relegated to the shelves of memories.

†

### 34. The Challenges of Secularism

On the other hand, this evolution is indeed felt in communities where the members respond in excessively different ways before this problem - from integralism to secularism - and the objective difficulties are complicated through inter-personal tensions. The points of divergence are, among others, the following:

- what are, in our *modus procedendi* the limits among the essential points, and which are secondary?
- what elements ought to be universally present in the image of the Jesuit, and which could be left to free choice, or to the demands of inculturation?
- what is the ultimate limit that can be placed on secularization?
- how to reconcile a life committed in the world and the characteristic demands of the religious, personal and community life?
- up to what point is it possible to identify oneself with the poor and the oppressed, in their struggle for justice, which passes inevitably through a political structure?
- what valuation should be given to the grand apostolic institutions?
- what limits must be placed on pluralism: in the life-style, political choices, research, teaching, books, reviews and the like?
- what judgment should be given to the concrete cases of professionalism?

This enumeration could be very much longer. It is a demonstration of how the changing of forms - in part, imposed from the outside, and in part promoted from within - is a delicate process in which here is not excluded the possibility of committing errors. It is a process that needs to be attentively directed, keeping it under a continual control, correcting the deviations and encouraging the just initiatives.

†

### 35. Criteria for Change

Some criteria for regulating the process of change should be the following:

- the fundamental elements of the Ignatian charism and spirituality should remain in fact, and in the measure of the possible, they ought to be placed in greater relief;
  - our actions should be based more efficaciously on the Ignatian *magis*;
  - nothing ought to be done on the margin, or against the final approval of the Company, or at the price of very invasive trauma in one's personal or community life;
  - the necessary stages of every process of change are discernment, reflection and evaluation of experiences;
  - account needs to be taken of the local situation, both in promoting that which is considered favorable to present a better apostolic presence, as well as to avoid offending the mentality of the surrounding environment;
- there should be maintained visibly our witness as men consecrated not only individually, but also as a body and communion of religious animated by one and the same spirit;
- evolution should not remain restrained by the passivity of individuals, or of groups;
  - the *feeling with the Church* is a criterion of priority. The directives of the Hierarchy - universal, national, local - ought to be followed with **Ignatian fidelity**;
  - in the communities with multiple orientations, whose activities irradiate very differently on cultural, or social levels, the laws of the community life, impose some limits to pluralism of our external comportment. The community discernment will help the community Superior in his decisions in this matter;
  - there cannot be considered as valid any situation that weakens, or renders morally impossible the conservation of the spiritual life, the bond with a community and a Superior; as well as the belonging to the Company that everywhere in the world needs to continue to be 'one heart and one soul.'

†

### 36. Values, and the Lack of them, in the Modern Tendencies

The young generations - and the young Jesuits come from these and do not constitute an exception - are particularly sensitive to some values which to a greater, or lesser measure, can modify our *modus procedendi*.

Above all, there is their opposition to all that this gives rise to the rejection - at least of everything that seems to them - to be the conventional, the ceremonial, pure formalism. They exalt simplicity, naturalness, spontaneity. This implies a reduction from the distances and the differences, even those relative to age, to knowledge, to the diversity of services. On the other hand, they experience with extreme ardor the tragic situation of the immense majority of humanity, and with real fraternal and evangelical solidarity, they seek to identify themselves with this poor majority, of inserting themselves among them and to make their own, their problems. The evangelical reference of this attitudes might moreover be sometimes so mixed in with them, according to the different proportions with other motivations.

They prefer not to appear in their external presentation, as religious, retaining that this gives them a greater freedom of action. Except for exceptional cases, I do not believe that this is in harmony with the Ignatian ideal. It is also necessary that this life be translated into external structures of community life and of the presentation and realization of the individual, structures that can indeed be changed according to the times and places. Without doubt, St. Ignatius placed in motion a great commitment so that there would not be introduced into the Company forms of the monastic life-style. However, he placed in motion an even greater commitment in placing in

evidence that one being committed in the Company, means to make profession of a way of life that has nothing to do with the 'secular.'

†

### **37. Apostolic Impatience and the Charism of Pause: Chapter In-Put**

One of the values of the new generations is their apostolic impatience. This is rendered compatible with a period of formation - as long as is necessary - during which serious studies, reflection and the comprehension of other values ought to occupy the entire man. The immersion in apostolic activity ought to be done following a certain pedagogy, and from the beginning of the life in the Company.

With without falling into the more immediate, which in the long range, dissipates the person and impedes more lasting apostolates and a greater effectiveness, of themselves, require apostles who are better trained.

The de-sacralization of culture and secularization - which determine a neat separation between the religious factor and the secular factor - as the notable reduction of all that concerns worship, find their approval from a good part of the young generation. This can have positive aspects and is explained as a reaction to the past circumstances. But, such an attitude ceases to be a value what it bears with it a secularism which forgets ascendant values.

Another characteristic trait is the great interest for the values of a life in a group, which do not always correspond to the values of the community life. As I noted above, the young are more open to participation, to the sharing of experiences. This is a quality that is quite positive if it also integrates the presence of the Superior, and limits clearly that which pertains to the dynamic of the group, and that which pertains to obedience. There cannot be two parallel lines - they must become convergent.

†

### **38. A Summation**

It would be truly unjust to deny the sincerity - and the validity - of many of these aspirations just because they have given place to some excesses. But, it would be equally ambiguous to accept without ulterior discernment all this complexity of values. Even more so should we all force ourselves, and especially the Superiors, to take into consideration these values with a constructive attitude: it is not a matter of just tolerating them in the measure that they are not harmful, but, on the contrary, that of constructing beginning from them, purifying them and rendering them operative, in harmony with the Ignatian charism and *modus procedendi*.

In this commitment of construction beginning with those values, there must be preserved the principle of Jesuit identity, since many good things in themselves no longer are; we cannot, and we should not do everything ourselves; and in the Church of God, there are different ways to serve the Lord. The inspiration of the Gospel transcends the simple values of those who consider surpassed the notions of 'identity', and of 'belonging', in virtue of an equality that does not lack some ingenuousness.

Secularization, in that which regards concretely the external forms of presence, and of action, can be in serious and well determined circumstances, an objective need. But, the same thing cannot be said about any interior secularism, which touches life itself, into which secularism may degenerate. To show oneself incapable of maintaining a proper balance might cause to grave judgments on the healthy and necessary evolution. The excess in secularization and the loss of the sense of identity and of belonging to the Company produce inevitably an emptiness that will not delay in being filled by other values of a political, social, ethnic order,

both in the religious order as a base community, a charismatic movement, ecumenical commitment, and the like. Very often, other bonds and other human interests will also make their appearance. The vocation to the Company, to the priesthood and to faith itself can be conditioned by the necessary force to overcome the difficulties which can then present themselves.

I would like to point out another aspect that is less positive: superficiality and sensationalism. We live in a civilization based essentially on the senses: made up of images, strong perceptions, very concrete objects of consumption. This has made rise up the cost of serious work, constant endeavor, which demands resistance to tiredness, and often being hidden, not very rewarding of immediate results. Now, there is not any doubt that this is the work of one who wishes to follow Jesus Christ and wishes to counter-sign his own life with the mark of the Ignatian charism.

I would like to cite here a certain psychological weakness that is noted at times in the new generations. The adherence to a group can indeed, in some cases, respond to the quest for help that would supply for the lack of solid personal convictions. In the same manner, there can be interpreted the fact of following the imperatives of modern style or the transitory movements of opinion. Under this apparent unleashing of liberty and of a certain challenge, there might be noted an insecure personality and one that is not sufficiently mature. The robust Ignatian spirituality cannot root itself in unstable personalities.

I point out lastly a contradiction that can at times be observed in the young and which is explained with the contrast between the just aspirations and the necessary maturity to lead them into port. It is a matter of a certain verbal aggressivity, or of a radical formation of their ideas, while, in the meantime, they do underline the value of dialogue and of mutual listening. Their projects, formulated to depart from a point of view that is a-historical, or with an excessively unilateral perspective, or one that is entirely simplistic, sometimes ignore the complexity of the problems and the human situations in which these problems are found incarnate. They thus substitute one certain dogmatism with another, one triumphalism with another, one excessive verticalism with a horizontalism that is no less exaggerated.

†

### 39. Formation

If I had drawn out these reflections somewhat on what characterizes in a general way the present generations - and I am cognizant of the fact that for their brevity, these views do trace a design that has to be nuanced - it is precisely because it is of capital importance for the Company to know who the new candidates are, what values they bring with them, how they contribute to form a new image of the Jesuit. On the other side, in order to arrive at understanding what kind of formation to give them, what values of our *modus procedendi* should be stimulated in them in order to render them fully sharers in the authentic Ignatian charism. The Jesuits that we will have, will be those which we form. And we ought to know exactly what type of Jesuit do we want, and therefore, what kind of Jesuit ought we to form. It is a fundamental responsibility of the entire Company, but especially of Superiors and of those who individually, or in a group, have received this responsibility as their principal **Mission**.

But, it would be unjust to make responsible only the new generations the working out of the new image of the Jesuit, or the updating of our *modus procedendi* - while the rest of the Company can remain with their arms folded. That would be to give way - and it is this which in part does happen at times - to the co-existence of two images, of two manners of proceeding, with the relative tensions and prejudices per our apostolate.

For this reason, there should go hand in hand the formation of those who are entering, and the formation of all of us who are already in the Company. The on-going formation is an imperative. In other occasions, I have spoken abundantly of these two levels of formation, and this is not the place to speak of it again. I will say only that **the essential content of Formation is constituted by those elements which characterize our *modus procedendi* : they constitute the nucleus of our spirituality, the sense of our identity and of our belonging to the Society.** All the rest will be in super-abundance. As the 32nd General Congregation stated, formation ought to be perfectly integrated in all its dimensions: human spiritual, academic and apostolic.

†

#### 40. On-going Formation

I will say only a word on on-going Formation. The amazement of numerous Jesuits is understandable when, after long years of a hard and fruitful apostolate, they see themselves being interrogated on their formation, as though they had not given sufficient proofs concerning it. But, a just comprehension of this which is really on-going formation ought to dissipate every suspicion. In fact, as I have had occasion to clarify on other occasions, ‘on-going’ formation is not only the up-dating of knowledge and techniques, nor even merely the renewal of apostolic methods and energies. It is much more: it is the process of a continuing apostolic re-adaptation to the Church and to today’s world, in an ambience and a context that are constantly changing. It is also a desire of Vatican II [OT 22], and more explicitly, PO [18-20; 35]. Without this continuing adapting to the realities that are being imposed on us, it can be asked whether our basic attitudes translate an action and a comprehensible image for our contemporaries, and whether we are always in the hand of God, suitable instruments in order to help souls in the best possible manner.

†

#### 41. Two Concrete Questions

Having reached this point, some might be able to ask: what are the **concrete** elements of our *modus procedendi* - and what elements permit the **identification** of its image?

The response is not easy for the reason I have noted above: the complexity of the elements which constitute our *modus procedendi* and the flood of its concrete manifestations. Nonetheless, we can - and indeed, we should - attempt to give this response. I will begin with the second question on the external elements that offer an identity of our image.

It is obvious that the first two levels which, at the beginning of this conference, I have distinguished in our *modus procedendi* are common to all Jesuits: **the more profound level of the fundamental, or institutional components of our charism**, and the intermediate level of the attitudes and the **apostolic choices that derive from the first as their logical and necessary consequence**. This is a matter of those basic attitudes and orientations [upon which we will return just ahead]. Which in the long run, give the Society its image throughout history.

But there does remain that level which is found on the periphery, or on the surface: that of appearances, much more contingent and susceptible to adaptations. Naturally, it is not possible to give here a single description that would establish the portrait of the ideal Jesuit. The time of Formation, the environment of work, and the like, not only suppose, but they also impose a thousand variants. I believe, nonetheless, that *by way of negation* it is possible to make precise somewhat their response, by excluding some models in which I would be very difficult to recognize the presence of profound elements of the *modus procedendi Societatis*. I know very well that none of the general descriptions that I am about to delineate are found just as I present them in reality. However, out of convention, I have united in them numerous external

features that can be found in authentic Jesuits, in different degrees and according to a thousand different combinations.

†

#### 42. Exaggerations

A first type is the *protester by profession*. It is true that denunciation can be a prophetic and evangelical duty. But, it is no less true that it is necessary to know the best way to carry the message forward, when, with regard to what, and to whom in what terms and according to what principles, so that this be a truly evangelical and constructive protest. It must not be forgotten that contestation can be merely negative, that it can, through an aggressive stance be simply a means one would use for his own profit, and self-satisfaction. This would eventually prove destructive of the much good there may be in the idea. Perhaps it would be sometimes necessary to interpret as signs of protest certain forms of external presentation which are, or have been, characteristic of a young generation of protest marches: this would imply an intended carelessness in dressing, beards and hair all disheveled, a practiced grossness in conduct and language. Such exterior signs can often hide the validity which might be present as an internal attitude. The Company does not desire that such signs make up a part of its own image! This is not the manner in which the firmness of personal convictions, the practice of poverty, or austerity of life ought to be expressed, or can even be expressed in a fitting manner.

The second type is the *professionalist* - who allows himself to be absorbed in an excessive manner, in the secular aspects of his profession, even if this does have a clearly apostolic value. It would be necessary to avoid giving the impression that one's work is leading him to a life that is practically independent, *sui generis*, without any tie with a community, and without depending on any Superior. Whoever has come to this point, has come rather to what might be termed a personal initiative, which does not merit the name mission given to him by the Company, after a just discernment - such a one finds himself in a very risky situation. The excessive *professionalization* can lead to a secularism which suffocates the spiritual life and every priestly activity. The economic independence and the freedom of moving about can be utilized in a manner that is not always in conformity with our *modus procedendi*. Whoever might find himself in any of these descriptions ought to know that he is deforming the image of the Company.

The third type is the *irresponsible* person, for whom there are absolutely lacking any real meaning for him to words, such as: order, punctuality, the value of money, moderation in entertainment, and so on. There is suspected in him a real and unjustified allergy on every control on what he produces, whether it is in his studies, as well as in every other aspect of his life. And before the young, even those who are religious, his conduct which is irresponsibly uninvolved is not free of dangers. The very least that can be said is that he gives to the Society a very poor witness.

Another type is the *political activist*, someone quite different from a social apostle. It is evident that there can be real sincerity in his desire to be incarnate among the poor and the oppressed, and to struggle against the unjust structures. But, sometimes the struggle for justice has one go out from his own sphere of Christian environment, of assistance and sharing, and leads him to commit himself to the merely political aspects, and even to join a party. Whenever this leads abandoning totally his **priestly mission**, then it cannot be claimed that he is acting in this sector as one sent by the Society, nor that his political or union activism proposes an authentic evangelical mediation. It is still worse when the ideological basis of his conduct is tied

to a conception of humanity, of society, and of history in which Christ is kept absent. How could the Company ever recognize as its own any of these activity and this image?

A fifth type is the *tendentious traditionalist* who exalts, and raises his own flag, symbols and exterior realities of past times: external comportment, minute regulation of his own life, the formal respect for traditional practices in his personal, spiritual and liturgical life. All this could manifest an intolerant prophetism that sets one up as the sole infallible interpreter of the Gospel, and as judge of the living and the dead, with his passionate words and writings against individuals and institutions. This could also lead in some cases to a real depressing attitude, mixed with bitterness and nostalgia. A Jesuit of this kind is especially pre-disposed to accept pessimistic news, bitterly criticizing the new generations, whose values he is unable to recognize and whose defects, real or apparent, he proclaims everywhere he goes. It is certain that he will never have his own account in the bank, but accepts willingly that some families, agreeing with him, are full of attentions in his regard. He suffers for the empty spaces in our Churches, or for the diminishment of those who turn toward him for spiritual direction. But, he never asks himself whether this could possibly be due in part to his own spiritual rudeness, or to his refusal of any kind of on-going formation. In our *modus procedendi*, he identifies the permanent with the transitory, without taking into account that in order to be truly Ignatian, he would have to follow the Founder in all his values, those permanent and those that are dynamic. In the deepest part of himself – [and really, just here?] - he has not accepted the 31st and the 32nd General Congregations, and his refusal as his personal attitude, is more serious than many other failings that others are committing out of weakness or excessive zeal.

All these ‘models’, I repeat, are general descriptions. In reality, they usually appear in a much more nuanced way. There is also lacking in these models the enormous charge of good will that is found in all these Jesuits, as also the richness of the situations they have lived. But, in the end, beyond every clarification and attenuating circumstance, these are unacceptable images and do not reflect the proper and authentic Ignatian *modus procedendi Societatis*.

†

#### 43. St. Ignatius’ Specific *modus procedendi in sequela Christi*

I respond now to the other question: what are the **specific elements of the *modus procedendi Societatis*** ?

In the measure in which this *modus procedendi* goes down to the **most profound, or institutional level** - the first companions, as has been seen, called this also the *forma vitae* - these elements are those found in the *Formula* of Pope Paul IIIrd and Julius IIIrd, which now preface the Jesuit Constitutions. It is not necessary for me to delay long here: these are well known and of application beyond all discussion. As a memory check, I will indicate that which Pope Paul VIth stated as addressing himself as the **Supreme Superior of the Company**, to the members of the 32nd General Congregation, and commented on four of these points.

But among these fundamental elements and more exterior traits that compose the diversified image of the Jesuit according to the generations, countries, cultures, there is, as I have said, the intermediary level of the choices, the attitudes, the spiritual and human ways of acting that derive from our **specific manner of following Christ and through which we are known and recognized as a particular family among the numerous others that the Spirit has raised up and continues to raise up in His Church.**

Every one of these elements is not something that is simple: it is as a living nucleus, rich with nuances. And all interweave in a manner such that none can be eliminated without it happening that the global image might be sensibly altered. The list that follows is affirmative

and not exclusive, and does not propose an order of preference. They are only some of the numerous elements - others might also be added to these - that today it is required that we purify and re-activate in a particular manner:

†

**44. 1.] Love for the Person of Jesus Christ**

The Ignatian spirituality is eminently Christocentric. This love for Jesus Christ gives unity to all that in the Saint's life and work - and in our *modus procedendi* - is a concrete application to the level of **attitude** and of **activity**. Thus as all converges on Jesus Christ, the love of Christ unifies, in the Ignatian intuition, the dialectic elements through which there is carried out our Apostolic action:

- **prayer and action;**
- **commitment for the perfection of oneself and that of others;**
- **recourse to the supernatural and human elements;**
- **pluralism and unity;**
- **personal effort and total dependence on God;**
- **efficacious means and poverty;**
- **insertion and universality.**

To live this intense love for the Person of Christ, to tend toward a sensus Christi leads us to be, to seem and to act as He - this is the first and fundamental characteristic of our *modus procedendi*. To reach this ideal, St. Ignatius asks of His Mother to place him with her Son.

†

**45. 2.] Availability**

This is practically translated as promptness, agility, operative freedom for every **mission** entrusted to us. It is dialectically constituted by the full and total commitment in the mission received and, at the same time, in that freedom to accept every other **mission** that might be further entrusted to us, as our ever **greater service**. Availability springs from the obedience and from the desire of service, convinced as we are, that every **mission** thus received merits to be the investment of one's whole life, **conscious of the fact that no one mission is definitive to the point of impeding us from living open, agile, prompt for every other commitment that the Lord might propose to us<sup>11</sup>.**

†

**46. 3.] Gratuity**

The sense of gratuity is one of the conditions of availability, and it could be thought of as one of its practical components. It shows that we are detached from every interest on this earth, without impediments, free for the **Mission** and free for humanity. Freedom and clarity of the message are the two poles upon which Ignatius based his conception of poverty.

Whether the work, or the alms as a means for a regime of life that we be both modest and explicitly austere, these are structures that need constantly to be purified from ambiguity that accumulate on it from history, which can lead them to render us slaves and to be the source of incoherency with respect to the gratuity which is essential to the Good News<sup>12</sup>.

†

**47. 4.] Universality**

This is another characteristic implicit in availability. *In the Diocese and in the world* does not mean merely to reach out to the physical frontiers, but also all the barriers

---

<sup>11</sup> cf. *Formula* n. 4

<sup>12</sup> cf. *Formula* nn. 3 & 5; CSJ nn. 4; 42; 398;478;499;565; 566; 640; 816.

created by discrimination among human beings as those to whom who are meant to be sent. And to every human being, to each person, it is to them that we ought to address ourselves as ‘sent.’

In this perspective, it would be contradictory that our administrative circumscriptions [such as Provinces, regions, communities] conceived to assist the **mission**, become stagnant compartments which condition our availability.

†

**48. 5.] *Esprit de Corps***

This is in close relationship with universality, and strikes its roots into the conviction that God has decided to unite us and gather us, and that it is not our role to undo this union and his gathering, which God has achieved - but, rather, to confirm it and to reinforce it.<sup>13</sup> *To unite with their proper head and the subjects dispersed everywhere among themselves* is an Ignatian ideal. Thus Union is based on mutual love, and on love for the Lord Who has assembled us. St. Francis Xavier even carried on his person a sheet of paper with the list of his companions, as he was so closely united to them, despite the enormous distances that separated them.

This Union is a sharing of affection that goes much more in depth than any juridical bond and renders us an authentic family with that which there is implied in support, understanding, trust, patience, discretion and respect. We thus present ourselves as a compact group for the **Mission** in the bosom of the Church, for a better service of humanity.

†

**49. 6.] *Sensibility for all that is Human***

This is solidarity for humanity in its concrete world situation. This has always been a central characteristic. This ideal flows - as is so clear - from the Christian experience of St. Ignatius. Man, the first word of the *Spiritual Exercises*, and the point of departure of the spiritual experience that Ignatius has lived and taught, is also - conducted to all possible fullness along the way of moving forward and deepening - the final end of the life conceived as contemplation.

In the evaluation that Ignatius made and that the Company has always made, of all humanism that is not immanent and of all the human values everywhere that we might find them - there stands **the root of the pluralism that the Company has always lived in its work of evangelization**. This is sometimes conceived as inculturation of the Gospel [incarnation of cultures] and has penetrated all the history of the Company. It is this most sublime *sensus hominis* [ **the sense, feeling for humanity** ] which justifies, as the specific element of the Ignatian spirituality, the **sense of service**.

†

**50. 7.] *Intellectual Demands and Quality***

In fact, these should be characteristics of this **service** and of our *modus procedendi*. This is not a matter of human prestige, nor any ‘spirit of class’. What this brings to life in us in this demand of quality in our service is the consciousness of the importance of the message of which we are bearers and also the respect and the love for humanity to whom this message is directed. To carry out this **service** with lightness, with demagoguery, with sectarian dogmatism, means to destroy it. It supposes, as is clear, that the message has entered to make up part of the life of the Jesuit, and each one ought to commit himself with self-discipline without which there are not possible, either intellectual rigor, or competence, or those **austere and deep studies**

---

<sup>13</sup> cf. the Chapter in the Constitutions: *De Unione, seu Unitate*. Cf. **Part VIII** of the Jesuit Constitutions.

which are always the more frequently demanded in order to comprehend and to resolve contemporary problems: in theology, in philosophy, in the human sciences.

This same preparation and his same competence will render the Jesuit capable of evaluating the ideas and the attitudes and the developments through a critical sense that is all the more necessary, as today there is such common confusion of ideas and the mirage of seductive ideologies.

†

### **51. 8.] Love for the Church**

This means a love for the whole Church, for all the People of God, Hierarchy and the faithful. This needs to be understood as a positive commitment of the whole person for the edification, up-building of the one Church of Jesus Christ. This love, which has always made up a part of the *modus procedendi Societatis*, assumes a variety of forms:

- it is a love made of openness, and of respect before every believer, and before the faith of each person. Especially before the faith of the simple flock, accepting them as they are, with their manners of expressing this faith [sometimes called ‘popular religion’];
- it is a love that is translated by keeping our spirit disposed and ready to obey in everything, the legitimate pastors, collaborating in an attentive and active manner, in their teaching;
- it is a love that supports the efforts of those who are committed to the study of the sacred sciences in order to deepen and to enrich progressively the understanding of Revelation; and, on another level, it is a love which is committed to catechesis, adapting itself to each person and especially to the children and the unlettered.<sup>14</sup>
- it is a love which makes one live, feel and suffer the problems and the limits of the Church as one’s own, exercising with the freedom and humility of the children of God the apostolic service, expression of charity, of a critique that is constructive, and which is fundamentally self-critical.

†

### **59. 9.] The Sentiment of belonging to this least Company<sup>15</sup>**

This attitude is doubly useful when it is a question of serving without the desire of being the protagonists, in silence, making us feel that we are in close collaboration with many other servants, and with all human beings of good will.

Even more, with all else being equal, we ought to prefer anonymous service, since in the following of Christ, we tend toward this dimension of the third degree of humility. The *Spiritual Exercises* qualify this as the most sublime level of assimilation to Jesus Christ, always provided that the praise and glory of the divine majesty remains equal.

This will of serving without ‘being distinguished from others’ is not only an interior attitude, but is reflected also in external, willed simplicity, that is translated in our *modus procedendi*, which ‘remains common in that which concerns the exterior and in the absence of special signs outside of the common use and approved for the more exemplary priests.’<sup>16</sup>

†

### **53. 10.] The Sense of Discernment**

This is a distinctive trait of our *modus procedendi*. And without doubt, this is a gift of the Spirit, but the believer can slowly form himself in it, assisted by the same Spirit, and submitting oneself to His pedagogy, as may be demonstrated by the whole life of Ignatius.

---

<sup>14</sup> cf. CSJ 69; 528

<sup>15</sup> cf. CSJ nn. 1; 134; 190; 318; 638.

<sup>16</sup> cf. *Formula Inst.* n. 6; CSJ 8; 580.

It is a matter of becoming men, formed as Ignatius through a long and never completed experience of the Lord. The Jesuit is meant to be in a continuing quest and listening to the Lord, and one who acquires a certain supernatural facility in perceiving where the Lord is to be found, and where He is not found.

This sense of discernment constitutes a preliminary and a fundamental element of every evangelizing activity, in which there is necessarily an element of prophecy. Without this such an action ceases to be authentic and destroys the Church and the Company, rather than building them up.

†

**54. 11.] Prudent Conduct in that which concerns Chastity**

It is obvious that here I am not talking about that fidelity to the promise made to God, in our second vow, of maintaining ourselves in the state of consecrated celibacy, nor of the practice of the virtue of chastity. Neither of these two practices can be taken as a characteristic element of our *modus procedendi*, because these are common to all religious.

Nonetheless, it is surprising that St. Ignatius has dedicated in his Constitutions, only a single phrase in this regard - and to be precise, it is simply a clear principle - whereas he was prodigious in complementary regulations in assisting the Jesuits not only to be good, but even to appear as such: *Rules of Modesty*, about touching, about having a companion, of manifesting one's conscience, cloister, etc. In brief, the prudence and reserve of Jesuits on this matter became proverbial.

Today, the sociological and cultural conditions in which our apostolic activities unfold have undergone enormous transformation, which have at times brought about a permissiveness and a generalized naturalness: therefore, the Jesuit, in all contexts and in all kinds of collaboration and of service with both men and women, presents itself in a manner so that each Jesuit ought to conduct himself in a way that his condition as a man consecrated to God will remain clear, if he wants to act in accord with the Ignatian *modus procedendi*.

†††††

## CONCLUSION

### 55. Sensus Societatis

Neither do all these elements, nor those excluded earlier ‘by way of negation’ express perfectly **all that is, or is not, our *modus procedendi*** . It is a matter of a **vital inspiration** which escapes from the framework of an facile description, and which nonetheless brings it about that **each son of the Company acts and reacts in accord with it**, in the most unforeseen circumstances, in a manner that is coherently Ignatian and Jesuit.

**It could be said that the modus procedendi Societatis is to be united with a certain sensus Societatis of which Fr. Nadal speaks, a kind of sixth sense or a conditioned spiritual reflex. This tends to become connatural in one who lives fully the charism of the Company. Since this Sensus Societatis would not be anything other in the last analysis than an Ignatian form of the Sensus Christi, to Whom every Jesuit aspires. Each one is challenged to be identified with Christ, especially through the profound Christological experience which the *Spiritual Exercises* are.<sup>17</sup>**

From this, in the first formation of young Jesuits. As in the on-going formation of all, the challenge is to conserve and to vivify this sensus Societatis. This constitutes the determining objective to conserve our identity as Jesuits and the capacity of response to the challenges of our time. This sensus Societatis cannot be achieved, nor maintained, with an authentic sensus Christi.



---

<sup>17</sup> *Si potrebbe dire che ‘il nostro modo d’agire’ va unito a un certo ‘sensus Societatis’ , di cui parla Nadal, una specie di senso senso, o di riflesso spirituale condizionato, che tende a diventare connaturale in colui che vive pienamente il carisma della Compagnia. Poiche’ questo sensus della Compagnia non sarebbe altro in definitiva che una forma ignaziana del sensus Christi a cui aspira ogni genuita che, per ipotesi, ende a identificarsi con Cristo, soprattutto attraverso la profonda esperienza cristologica che sono gli Esercizi...[cf. Arrupe document, p. 42.].*

## PRAYER TO JESUS CHRIST, OUR MODEL

O Lord, meditating on *noster modus procedendi*, I discovered that the ideal of our manner of proceeding, was really Your manner of acting. For this reason, I keep my eyes riveted on You [cf. Heb 12:2]. This look of faith, and I contemplate Your luminous face as it appears in the Gospel. I am one of those of whom St. Peter speaks: *Although you have never seen Him, you love Him, and without seeing you now believe in Him, and rejoice with inexpressible joy touched with glory...* [1 P 1:8].

O Lord, You yourself have said: *What I just did was to give you an example; as I have done, so must you do* [Jn 13:15]. I want to imitate You to the point of being able to say with others: *Imitate me as I imitate Christ* [1 Co 11:1]. Even though I cannot say it as concretely as st. John has, I would like to be able to announce, at least with the power and wisdom that You give me: *that which we have heard, what we have seen with our own eyes, what we have looked upon and our hands have touched -we speak of the Word of Life. This Life became visible; we have seen and bear witness to it...* [cf. 1 Jn 1:1, ff.; cf. also Jn 20:25, 27; 1:14; Lk 24:39; Jn 15:27].

Give me above all *sensus Chrsiti* [cf. 1 Co 2:16] which Paul possessed: that I might experience your sentiments, the sentiments of Your heart with which You love the Father [cf. Jn 14:32] and humanity [cf. Jn 13:1]. Never has anyone shown greater love: You have given Your life for Your friends [cf. Jn 15:13]. Even to the culmination of total self-emptying, the *kenosis* [cf. Ph 2:7], of Your Incarnation in the death of the Cross. I wish to imitate You in this supreme offering of Yourself, acting in the measure of the possible, as You have done.

Teach me Your manner of conducting Yourself with Your disciples, with sinners, with children [cf. Lk 17:16], with the Pharisees, or with Pilate and Herod; and also with John the Baptist prior to his birth [cf. Lk 1:41-45], then at the Jordan river [cf. Mt 3:17; 10:2,12; Mk 3:16]. Teach me how You conducted Yourself with Your disciples, especially with the most intimate: with Peter [cf. Jn 19:26, f.], with John [cf. Jn 13:26] and even with Your betrayer, Judas [cf. Lk 22:48]. Communicate to me the delicacy with which you had them prepare for you something to eat along the shore of the Lake [cf. Jn 21:9], and with which You have washed their feet.

Let me learn from You, as St. Ignatius did, , Your manner of eating and drinking [cf. Mk 2:16;3:20; Jn 4: 31-33], how You took part in banquets [cf. Mt 9:19; Jn 23;1; 12:2; Lk 7:16]; what Your conduct was when You were hungry and thirsty [cf. Mt 4:2; Jn 4:7; 19:28-30]; when You were tired from your journeys [Jn 4:6], when You needed sleep [cf. Mk 4:38].

Teach me to have compassion on those who suffer [cf. Mt 9:36; 14:14; 15:32; 20:34; Lk 7:13] - the poor, the leprous, the blind, the paralytics; show me how You manifested Your most profound pity [cf. Lk 19:42; Jn 11:33, ff.] - or, when You experienced mortal anguish that made You sweat blood and made necessary for You the comfort of an angel [cf. Mt 26:37-39]. Above all, I wish to learn the manner with which you expressed Your supreme sorrow on the Cross, feeling Yourself abandoned by he father [cf. Mt 27:46].

This is Your image that I contemplate in the Gospel: a noble, sublime, lovable exemplary Person; a Person who is the expression of a perfect harmony between Your life and Your teaching; a Person Who even made your enemies cry out: *Teacher, we know you are a truthful man, and teach God's way sincerely. You court no one's favor and do not act out of human respect*. [cf, Mt 22:16]. You are a Person with manly manners, hard on Yourself, ready for privations and fatigue [cf. Mt 8:20], but towards others You are always full of goodness and love and of a desire to serve them [cf. Mt 20:28; Ph 2:7].

You were severe, it is true, with badly intending persons; but, it is also true that Your lovability attracted the multitudes even to the point that they forgot to eat [cf. Mt 3:20]; that the sick were sure [cf. Mt 9:36] that You would have compassion on them; that your knowledge of human life permitted You to speak in parables on the level of the simple and lowly people; that Your friendship extended to all [cf. Jn 15:15], but with a special love for some: John [cf. Jn 13:23], or Lazarus, Martha and Mary [cf. Jn 11:36; 19:26], whom You knew how to fill with serene joy at a family festival, as at C ana [cf. Jn 2:1].

The constant relations with Your Father in prayer, before dawn, or while the others were still asleep [cf. Mt 26:36-41], were a consolation and a strength to announce the Reign of God.

Teach me Your manner of looking about: how You looked at Peter to call him to follow You [cf. Mt 16:18], or to pick him up after his fall [cf. Lk 22:61]; how You looked at the rich young man who decided not to follow You [cf. Mk 10:21]; or how You looked full of goodness at the crowds who pressed all around You [cf. Mk 10:23; 3:34; 5:31, f.]; and how You looked with indignation towards the hard of heart [cf. Mk 3:5].

I would like to know You as You were: Your image before me would suffice to change me. John the Baptist remained subjected by his first meeting with You [cf. Mt 3:14]; the Centurion of Capharnaum found himself over-whelmed by Your goodness [cf. Mt 8:8]; and a sentiment of stupor and of wonder invades the witnesses of the greatness of Your prodigies [cf. Mt 8:27; 9:33; Mk 5:15; 7:37; Lk 4:36; 5:26]. This same sense of awe strikes also Your own disciples [cf. Mk 1:27; Mt 13:54]; in the Garden of Olives, the guards were also over-whelmed and they fell to the ground [cf. Jn 18:6]. Pilate felt uncertain [cf. Jn 19:8], and his wife was disturbed by Him [cf. Mt 27:19]. The Centurion who saw you die discovered Your divinity in Your death.

I would desire to know You as Peter, who became conscious before You of his condition as a sinner [cf. Lk 5:8, f.], when he was also struck with wonder at the miraculous catch. I would like to listen to Your voice in the synagogue of Carphanaum [cf. Jn 6:35-39], or on the Mount of the Beatitudes [cf. Mt 5:2]., or when You addressed the multitudes teaching them as one who has authority [cf. Mt 7:29; Mk 1:22], an authority that could come to You only from the Father [cf. Lk 4:22, 32].

See that we learn from You the greater and lesser truths, by following Your example of total dedication to the Father's love, and to the love for human beings, our brothers and sisters, feeling ourselves to be very close to You, because You have lowered Yourself and at the time, remained far from You, infinite God.

Grant this grace, grant the sensus Christi, that vivifies our life and teach us how to act in conformity to Your spirit, also in exterior matters.

Teach us, Your *modus procedendi*, so that it might become today also our *modus procedendi*, in order to realize Ignatius' ideal: to be Your companions, *other Christs*, Your collaborators in the work of redemption.

I ask of Mary, Your most holy Mother, from whom You received life, with whom You lived for 33 years, and who contributed so much to shape and form Your *manner of being and acting*, shape in me and in all the sons of the Company, so many other *Jesus's* like You!



**APPENDIX**  
A few Ignatian Texts:

**Modus Noster procedendi**<sup>18</sup>

**CSJ 92:** ...*Cum etiam semper parati esse, iuxta nostrae professionis rationem et procedendi modum, ad discurrendum per has et illas mundi partes debeamus, quandocumque oer Summum Pontificem, vel Supriorem nostrum immediatum fuerit nobis iniunctum; ut melius secundum Dei voluntatem huiusmodi missiones fiant...*

**CSJ 152:** *Admittere homines difficili admodum ingenio, vel inutiles Congregationi, licet ipsismet non inutile foret admitti, considerantes tamen Instituti nostri finem ac modum procedendi modum, persuademus nobis in Domino ad Ipsius maius servitium et laudem non expedire.*

**CSJ 216:** ... *si tempore probationis in aliquo morbus aut debilitas huiusmodi cereretur cum qua eum non posse progredi in laboribus uod noster procedendi modus requirit ad Deo in eo serviendum videretur...*

**CSJ 398:** ... *non tamen sunt recipiendae obligations vel condiciones quae sinceritatem impediant nostri in procedendo modi, qui est dare gratis, quae gratis accepimus...*

**CSJ 629:** *Quocumque Superior mittet aliquem, eum plene instruere, et ordinarie in scriptis, debet, tam de modo procedendi quam de mediis quibus eum uti velit ad finem, quem in animo habet...ad maius servitium Deo fiat, magisque commune bonum per personas Societatis iuvetur...id magis exigit...*

**CSJ 789:** ... *sed ita regere universum huius Societatis corpus ut conservetur et, gratia divina aspirante, in bono suo stato et modo procedendi ad Dei et Domini nostri gloriam crescat...*

**CSJ 802:** *His Praepositi Minister vir esse sollicitus, et discretionis, et, si fieri posset, doctrinae dono, et specie honesta, ac modo agendi verbo et litteris cum oni hominum genere praeditus esse deberet... ad gloriam divinam valeat.*



---

<sup>18</sup> Ignatius often uses the word *religion* in the medieval canonical sense of a religious institute [cf CSJ 553, 816]. He uses the term *Institute* of the Society to mean, first and fundamentally, the manner in which its members live and work, as contexts and synonymous phrases reveal: *el fin de nuestro Instituto y modo do proceder...* [cf. CSJ 152; 216; 586; 602; 603] – [cf. *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*, by George Ganss, SJ. St. Louis: The Institute of Jesuit Sources 1970, p. 43].