

## MEDITATING IN MEMORY OF FR. PEDRO ARRUIPE

The last major address of Fr. Arrupe "Rooted and Grounded in Love" is rightly considered his spiritual testament gifted to us for our meditation. Having spent all his energy to help all in the Society internalise his vision of "Faith-Justice" contained in Decree IV, he reformulated it as "Faith-Agape-Justice".

The biblical "Agape" helps much to understand Fr. Arrupe's reflections. He himself uses it several times in his address. Translation in modern languages cannot express the depth of its meaning. In this spiritual testament Don Pedro's deep concern is to lead us back to the heart of Ignatian spirituality: that God is Agape.

H.V.

We see many instances of these two aberrations today: spurious justice and spurious charity.

Even when we resist injustice we cannot prescind from love, since the universality of love is, by the express desire of Christ, a commandment that admits of no exceptions.

Justice is necessary, but it is not enough ... it stops where rights terminate, but love has no boundaries.

Love conditions justice, so to speak, and ultimately justice is the servant of charity.

If we failed to meet this challenge - working for the re-establishment of justice - our charity would be essentially and radically deficient - in hibernation so to speak. The wounds that our brothers suffer by being deprived of basic rights would in such a case not make us feel their pain, nor evoke in us a "brotherly" response.

Love for one's neighbor gives not only this or that - as justice requires - but one's whole self, and is expressed in concrete acts of the other virtues: beneficence (which gives to another of one's own), or justice (which gives him what is his own), or charity (by which one gives oneself).

We cannot determine what a thoroughly developed moral conscience and a sense of Christian brotherhood and equality will some day affirm to be the full scope of human rights.

There are kinds of justice that are a cover-up for vested interests.

Even a justice with all the guarantees of equity can, if mercilessly applied, be inhuman. ... This sort of justice is not what Christ came to bring to the world. ... That higher form of justice, which is charity, will have a preferential care for the poor, the weak, and the oppressed in the name of a strict right that, without charity, could turn out to be *summa iniuria*.

That is what we mean by asserting that charity is a higher form of justice, with a far loftier perspective, one that soars up to the heights of the divine justice itself, which is all charity and mercy. ... It plunges down to the inmost depths of man, to his pain, his need, his helplessness, which are realities that are lost sight of when he is treated impersonally, as a mere subject of the law.

In a world like today's, .. where man finds himself caught in the mesh of socio-economic and political structures of every sort, charity has to be understood and put into practice on a social scale as well. .. This is a charity that must almost of necessity look for help from institutions and organizations that, by their action on structures, can modify the complex factors that affect the common good.

Charity is the vanguard of justice. ... We are bound by our solidarity and corresponsibility.

This social charity is the peak expression of "agape", that disinterested, anonymous, long-range love, for its own sake as well as for the love of God, that has been placed in our hearts.

Christian salvation consists in an undivided love of the Father and of the neighbor and of justice.

Agape: a disinterested impulse that leads us to understand, to empathize, to share, to help and to heal, born of faith in the love that God has for us and that we see revealed in our brothers.

The struggle for faith, the promotion of justice, the commitment to charity, all these are our objective, and in it lies our *raison d'être*. Our up-dated renewal consists in letting ourselves be imbued by this idea and in living it with all the intensity of the Ignatian "magis". In this way we shall have reached the ultimate source of Ignatius's Trinitarian charism: the divine essence which is love.