

REDISCOVERING THE INSPIRATIONAL SOURCES

**Seminar on
Ignatius, Francis and Peter
For Today's Creative Leadership**

ARRUPE DAY

5 February, 2006

**Pedro Arrupe Institute
Raia, Goa**

Arrupe Day, 5th Feb. 2006

General Introduction

Dear friends, welcome to this seminar on the three Jubilee Fathers, Ignatius of Loyola, Francis Xavier and Peter Faber who can be seen models of creative leadership for us. As we know, 2006 is the 450th death anniversary of Ignatius and the 500th birth anniversary of Xavier and Faber.

A few weeks ago, I was in Bombay for my month long Ignatian experiment. Outside many of the parishes there were banners proclaiming the "Parish Vision Statement". Today every successful institution is known to have a clear "Vision Statement" outlining what it stands for. It has a "Mission statement" stating its general principles and a concrete "Implementation Strategy" to achieve its goals.

Each age in history has its defining moments and its defining characters, people who transform a situation by their presence. One such moment in the history of the Church and the world was the origin of the Society of Jesus. The three persons who initiated this moment were the three Jubilee fathers, Ignatius of Loyola, Francis Xavier and Peter Faber.

In our seminar today we will be focussing on the three characteristics of Vision, Mission and Accompaniment. We look at Ignatius, the man who brought about a new vision of religious life. In a Church that had become preoccupied with individual sanctification, he brought a new and dynamic vision of "helping souls." We rediscover Xavier, the man who defined mission as a great outward movement of the Church and we focus on the lesser-known Peter Faber, who nurtured and fulfilled his mission through the "apostolate of accompaniment" Our reflections emerge primarily from the letters of these friends in the Lord.

But before we look at our three Jubilee Fathers, it would be somewhat amiss if we failed to acknowledge Pedro Arrupe, the patron of our house.

Creative Leadership spontaneously evokes the memory of Fr. Pedro Arrupe, 28th General of the Society of Jesus. Arrupe exhibits the qualities of Vision, Mission and Accompaniment to an extraordinary degree. Certainly he stands out for us as a model of creative leadership.

We think of the "Arrupe moment" which defined our Society in Post Vatican II times. Arrupe responded whole-heartedly to the call of Vatican II to renew and adapt religious life to the contemporary world. General Congregation 32, acclaimed by many as the most important General Congregation in the history of the Society, is known quite simply as "Arrupe's Congregation".

Elected while Vatican II was in its final sessions, Pedro Arrupe was entrusted by Pope Paul VI with the task of fighting atheism. At his first press conference, on 24th May, 1965, Arrupe was asked by reporters, "How will you fight atheism?" Arrupe responded with a smile, "We won't be fighting anything or anyone! Our tactic is not fighting, but dialogue, mutual respect, learning to listen, trying to understand the obstacles that keep people from a knowledge of God. We must treat those who disagree with us with the same gentleness that the Japanese treat the cherry flower."

Arrupe brought the deep insight that it is misery and injustice that is at the root of atheism. Later on this insight led to the famous decree IV, "Our Mission Today- The Service of Faith and the Promotion of Justice" of GC 32, which has guided our way of proceeding ever since.

Arrupe was also a person long on action. When he was welcomed in Brazil as the black pope, he replied, "My clothes are black. I am and will remain a missionary, not a pope." He was quick to respond to where the Spirit was calling him, as the following anecdote will suggest:

One evening in the Jesuit Curia in Rome, Fr. Arrupe was informally chatting with some of his assistants when one of them came in, saying that he had heard on the radio, yet another agonizing story of the boat people in the sea near Indonesia. The story was handed back and forth about two minutes. Then Fr. Arrupe, visibly moved, exclaimed, "And what are we to do for these people?" A few more minutes of talk and then Fr. Arrupe ended it by asking the Secretary of the Society to send a telegram immediately, asking each of the Provincials in Asia, Europe and the United States and some in Latin America: "What can we do, what ought we do, so that these people can find safe asylum in western countries?" In those few minutes in the Curia, the Jesuit Refugee Service was born.

Arrupe also had the difficult task of shepherding the Society of Jesus in difficult post Vatican-II times, which saw an identity crisis in religious life. Thousands left the Society. Numbers plummeted from a high of 36,000 in 1965 to 27,000 in 1975. In the face of this confusion Arrupe continued to radiate hope as he shepherded the Society during this time of transition. He opened up the Society of Jesus to the Contemporary world, offering the services of Jesuits to U Thant, the then Secretary General of the United Nations. Travelling widely and meeting Jesuits across the world, he left communities invigorated by his presence. At one time relations between the Spanish Jesuits and Rome were not good. On 18th, March, 1970, seven provincials of Spain offered their resignations to Arrupe. Arrupe rejected their resignations, as this would cause a split in the Society, urging them to work instead for unity. His handling of the situation, with his smiling tranquillity, soon eased the situation, and the Spanish explosion that had threatened to divide the Society of Jesus, just did not take place.

We see Pedro Arrupe, in our own times, as a remarkable man of Vision, Mission and Accompaniment. As we proceed with our seminar, focussing on Ignatius, Xavier and Faber, may we discover our own defining moment, one that calls us to creative leadership as men of vision, mission and accompaniment.

Dinesh Braganza SJ

A BLESSED 'COMPANION'

Blessed Peter Faber S.J. (1506-1546)

Having journeyed with St. Ignatius as a visionary and St. Francis Xavier as a missionary, now let us journey with Bl. Peter Faber.^[1] The early Jesuits considered him, along with Francis Xavier, as one of the founding stones upon which Ignatius laid this Society. However, Faber was almost a forgotten personality among successive generations of Jesuits. Moreover, the fourth General of the Society, Fr. Everard

Mercurian SJ, issued a decree refraining the Jesuits from reading Faber's *Memoriale*, which in its style was very close to the mystical *Spiritual Diary* of Ignatius. This decree was issued due to the fear of the Inquisition, which strongly questioned the mystical experiences of the people at that time. This decree did damage to Faber's standing in the order, to the extent that a modern biographer of Ignatius writes that the early history of the Society is very largely the history of two Basque gentlemen – Ignatius Loyola and Francis Xavier^[2].

In this paper we will focus on Faber's personality emerging from his background and from his letters. Through these sources we show his creativity in accompanying others towards reconciliation in a divided Church. This creative accompaniment includes an awareness of the inner life of the soul, a reverence before other people, and service as a devotion to God.

I. PERSONAL BACKGROUND

The God-Fearing Child

Faber was born on Easter Monday, 1506, in a village of the Savoy Alps. His parents, in the words of Faber himself, were “*good and very pious Catholics*” - who brought him up well - “*in the fear of God our Lord.*”^[3] Faber started shepherding his flock – his parent's profession - at the age of seven. As time went on, he began to realize an intense desire to go to school. As a young boy, Faber had a quick and retentive memory. Also, he was deeply attached to religious relics of all kinds and was profoundly affected by crucifixes, statues, etc. “*Indeed, fear of God was to play a not inconsiderable part in his spiritual life even from an early age.*”^[4] which in a way lead him to be very scrupulous at times.

The Soul Indelibly Influenced by Catholicism and the Mountains of Savoy

The characteristic of shepherds, especially, the aspect of “*accompanying,*” is reflected very much in Faber's life. The two influences that ruled the soul of Savoy, namely Catholicism and the mountains, instilled in Faber the spirit of deep devotion, a strong traditional piety, courage, foresight, ingenuity and a tenacious effort that refused to slacken until victory could be assured.

The Troubled yet Creative Soul

As a person, Faber was a man of piety, courage and foresight. Yet, given his upbringing, he was also scrupulous and tempted to thoughts of impurity, traits that lead him to a lack of self-knowledge and self-acceptance. Though he was talented enough to be sent to the university of Paris, he was not as brilliant as the other first companions were. He was neither a systematic man nor a theoretician. He preferred to work in the pastoral line. He chose to guide people individually rather than giving homilies publicly. Probably coming to terms with these limitations, Faber characterized himself as, “*I was very sad and afflicted to realize that of all my companions I was by far the one who succeeded the least.*”^[5]

Ignatius helped Faber in Paris through a reasoned method to understand Faber's own inner movements, allowing him to acquire a level of self-knowledge and self-trust. However, although Ignatius helped to bring about some desired change in Faber, his scrupulosity and his tendency to depression remained, as did his self-diffidence and self-mistrust. And yet, the greatness and creativity of Faber stand out clearly to us. We are impressed by the way he accepted his limitations and how he converted them into a source of wisdom and energy allowing him to accompany people as his ministry. (To put it in modern spiritual terminology, Faber converted his 'root sin' into his 'root grace.') Faber, 'the wounded healer' wrote of this conversion, "*For the Lord had left in me those goads (espuela) which never allowed me to remain lukewarm.*"^[6]

Probably, it is this attitude of Faber, always seeking a deeper understanding of himself and a deeper union with the Lord, that made Ignatius think of him as the best of the companions in giving the Exercises to others. This ever-searching attitude made Faber, as one person later observed, "...a wonderfully winning personality, humble and very serious in his bearing, eloquent and very learned."^[7]

The Soul Never Glad to be Settled

Faber desired to witness the results of his ministries but was often called to relocate from place to place before they became apparent. Although engaged in a variety of pastoral activities and charitable enterprises, he was missioned to be a perpetual traveler.^[8] However, here again, we can see Faber's ability to adjust for the sake of mission. He accepts with reverence a limitation imposed upon him. That is why he wrote to Ignatius, five months before his own death, "*For my part I should be glad never to be settled in a place but would rather set forth on a life long pilgrimage through one or other parts of the world without a settled place and without rest.*"^[9] Probably being a pilgrim himself, both spiritually and physically, he felt especially the need of accompanying people.

II. THE CREATIVE LISTENER

Of the 150 letters preserved of Peter Faber, 27 are published in English. In our presentation we concentrate on three of his letters. Our first source is Faber's letter to Alvaro Alfonso, *On Fraternal Charity* (Toledo, Spring, 1542).^[10] Alvaro Alfonso, one of two royal chaplains, was sent to accompany Faber on his journey out of Spain. He gave the *Spiritual Exercises* to Alfonso, who later entered the Society. In this letter Faber depicts fraternal charity as the Society's true foundation. Our second letter is written to Diego Lainez, *On Dealing with Heretics*, (Madrid, March 7, 1546), and our third letter is to Cornelius Wischaven, *On Confession* (Cologne, late Jan, 1544). We presuppose that these letters do not need special explanation, rather we select them to help illustrate Faber's pastoral experiences.

We propose to look at Faber's letters as a new model of spiritual accompaniment under the three headings: Awareness, Reverence and Devotion. We suggest these three elements parallel the classical process of the Ignatian pedagogy of experience, reflection, and action. Faber integrated these approaches into his ministry so well that

he emerged as a creative leader of the early Catholic Renewal in a controversial time, a time that seemingly dissolved the accepted values and beliefs of the past.

AWARENESS of the soul

The major breakthrough in the spiritual life of Faber came when he befriended Ignatius in Paris and revealed his spiritual life to him. The self-reflecting Faber described in his letter on charity that what we dislike in the other person is often the projection of ourselves. Our dislike can show clearly what we ourselves are struggling with: *'The more keenly a man spies others' imperfections and vanities, the cheaper and viler he proves himself to be.'*^[11]

In the same way his awareness about the Church enabled Faber soon to realize that the fundamental issue at the root of the Reformation was the spiritual-moral decadence of the clergy. But how to deal with this decadence?

Firstly, Faber was aware that, as a member of the Church, he bore responsibility for her fate. He felt the same about his own membership in the Society. He wrote: *'(Be) convinced that you are a limb of the Society... Hence, you must conceive...a powerful and unflagging desire for the Society's peace and union of hearts to be preserved and increased...'*^[12] His sense of belonging to the Church informed by his traditional piety later made him reluctant to criticize the Church in public, even though he was fully aware of her deep moral decadence.

Secondly, for Faber the Reformers were lost sheep to be won back to the Church's flock by the inner reform of Catholics themselves. Faber was convinced that violence against heretics, as a means of bringing them back to the Church, was useless. In his letter to Lainez, he suggests an alternative course, in that moral rehabilitation proceeds, not follows the recovery of a lost faith. And it begins in the will, not in the intellect: *'(In case of those) who lost the true attitude of heart before losing the true faith, we have to proceed with them from what helps toward the true attitude of heart to what helps toward true faith.'*^[13] Since faith begins in the heart, Faber concentrated on conversion of the hearts of the laity and the clergy.

REVERENCE – a way of befriending others leading to conversion

His sympathetic awareness of these defections from the Church is the first step of his fraternal charity. Now he expresses his solidarity with his errant brothers and sisters. We can call this second approach as the way of reverence. Let us have a closer look at his method given in our referenced letter about fraternal charity.

Step 1: According to Faber if you are aware of the thoughts and feelings of the other person, surely you will find differences in views. Drawing upon the insight of the *Spiritual Exercises* Faber urges us to judge favorably the opinions of others. *'You should always will, defend, make the best case for, and advocate what your brother wills.'*^[14] This favorable judgment should be done even against your own opinion, since the charity towards one's brother is more important than contesting his opinions. That is why Faber preferred a more personal accompaniment than public theological discourses.

Step 2: In his personal conversations he tried to be free from all prejudice, and so he underlined the importance of reflection: *'Ask yourself whether you may not have to be registered among those who form their opinions with eyes often darkened by the pitch*

of pride. ^[15]

Step 3: But Faber moved a step forward asking us to search for the true self and its fruits in the other person with the desire even to learn and to imitate what is good in him. He writes: *'Never pay attention to your brothers' faults, rather imitate those virtues and behaviors of your brothers which most conform to the Rules.* ^[16] What is said here of the fraternal community of the Society was also applicable to those whom Faber accompanied. Reverence became an existential attitude, so crucial for the ministry of accompaniment. As a fruit of the *Contemplation to Attain Love*, this attitude was evoked by the felt presence of the holy. Anyone aware of God, ever-present and active in people, cannot but be filled with reverence for them.

Step 4: He took this point so seriously as to suggest *'not to disagree with him or oppose him, not merely in word but even in thought... (R)eflect on how unjust it is... to turn aside from the peace, goodwill and loving inclination...* ^[17] Faber clearly recognized that this kind of endless controversy would destroy the friendship built up previously. By temperament he was in favor of gentle persuasion instead of constraints, moral reform rather than theological polemics, personal reform rather than institutional. ^[18] In the spirit of deep reverence and love Faber wrote to Cornelius Wischaven: *"In hearing and handling confessions, you should always be meek and forbearing... So far as we can, we should never let a person leave us who would not willingly come back."* ^[19] The 'return' to the confessional was a sign of the inner reform of the individual. Faber expected this reform for the whole Church. Therefore, he desired to be more zealous in the cause of mercy than in the execution of God's justice. His heart was filled with mercy and compassion for all, and he won over all by words of sweetness. The key to his apostolate was friendship leading to conversion. ^[20]

DEVOTION: Glorifying God by serving our fellow men

After making friends and winning their goodwill by his humble and gentle manner, Faber moved to where love must naturally move. According to the *Spiritual Exercise*, for Faber, to serve is to be in companionship. Love must manifest itself in deeds. And this is precisely what Faber did by reconciling enemies, offering deeds of charity and empowering the leadership of the Church.

Reconciliation

Faber's mission was to help reconciliation within one's soul and within the Church. He wrote: *"Anyone who wants to help the heretics of this age, must ... love them in truth, banishing from his soul all considerations which would tend to chill his esteem for them. We need to win their goodwill, so that they will love us and accord us a good place in their hearts. This can be done by speaking familiarly with them about matters we both share in common, and avoiding any debate in which one side tries to put down the other."* ^[21] The task of brotherly reconciliation was expected in dealing with all his accompanied people. Through that, Faber reverently kept the dynamic tension between his own faith and the faith of others. Surely, this task of reconciliation is the most important fruit of all his pastoral activities. ^[22]

Works of charity

Actually, none of Faber's papal missions to the theological debates of his day could

accomplish anything. As he realized well, the real cause of division was the lack of religious and moral fervor and of works of charity. Therefore, he used these period of debates always for his charitable works. He stayed usually at the local hospital, and started his apostolate there at night by visiting the sick, helping the poor and being available for any kind of need. He was sure that in order to win goodwill, one's heart should be shared. As he wrote to Lainez, "[we] must be careful to have great charity for them..."^[23]. Works of charity must precede prayer.^[24] In his entire activity he was 'praying', that is, seeking God in all things.

Empowering the clergy

Faber believed that reforming individuals spiritually would reform the Church. His ministry aimed at reform of monasteries and convents, spiritual renewal of clergy and the Catholic laity. His pastoral strategy was to accompany people through confession, spiritual conversation and the *Spiritual Exercises*. Wherever he went, he gave the *Exercises* to people, and he regarded it as the most urgent and most necessary task. He even prepared non-Jesuits to give the *Exercises*, what we can see as the modern understanding of training the trainees. His choice of retreatants clearly reveals the main thrust of his reform campaign: Reform the pastors and they will reform their flocks. Faber's desire, to get companions for service, was fulfilled so much that we can call him a patron of vocation' promotion.^[25]

It is noteworthy, that beyond individuals, he also targeted groups, and this group approach to his ministries is visible in his dealings with fellow Jesuits, Carthusians and lay groups.

CONCLUSION

The effects were miraculous: doctors of theology began to preach, bishops and abbots undertook to reform their dioceses, students joined religious congregations, noblemen changed their way of life.^[26] How did it happen? Faber shared his most personal experiences about the process of personal and communal growth: Awareness of inner life of the soul, reverence in facing the other person, and service as devotion to God. Faber was guided throughout by his fraternal charity, which links these three tasks together. As a pro-active leader, he chose to accompany the faithful in deepening and strengthening their faith and morale, and to be empathetically open to the Protestants. He held fast to the truth as he believes it, but he was always willing to enter into dialogue with those who saw it otherwise.^[27]

In India today we face a religious fundamentalism posing a threat to the secular fabric of our nation. Perhaps Faber's ever friendly disposition and his gentle approach can guide us in this context. Don't these three important aspects of awareness, reverence and devotion give us a fitting reply to the ongoing hate-campaign unleashed by the Hindutva forces against Christians and Muslims? Leadership flowing from fraternal charity is of great help to build bridges, to heal wounds among different faiths and to lead to a peaceful living. Faber's advice, redolent of love, compassion and fraternal charity, is a prophetic witness to Catholic renewal even today. The 'silent' companion, Peter Faber, can become 'a *blessed one*' for us!

ST. FRANCIS XAVIER : LEADER OF THE MISSIONS UNTO INDIES*

Part I: INTRODUCTION TO THE LETTERS OF XAVIER

Francis Xavier needs no introduction, especially here in Goa, where the figure of Xavier has assumed legendary proportions. In this paper we acknowledge Xavier as part of our Ignatian family who struggles through the tensions of his times and remains the unparalleled leader of the Mission unto the Indies. It is our conviction that the creative tensions that he had to resolve were his challenges and his ways of resolving them made him the charismatic leader of the Missions. These characteristics emerge emphatically from his letters. In this presentation we attempt to rediscover Xavier in his context, so that we can discover what leadership in Mission can mean today. In other words ours is an attempt to read the future in the past.

Even as he traveled single mindedly towards expanding the Missions, his letters moved in different directions to consolidate the Missions. Out of 137 letters preserved in his name in the Roman Curia, 34 original copies of the letters are still extant of which 9 are in Xavier's own hand. 25 others are in the hand of scribes to whom Xavier dictated them. The remaining texts survive only in copies or in subsequent translations. [28] They were eagerly read, copied, recopied and translated into many languages.

The letters of Francis Xavier were popular mainly for two reasons:

1. The letters to Europe recorded the information about the newly discovered lands and cultures, the challenges and opportunities for the missionaries. They also recorded the spectacular growth of the Church in all the newly discovered lands. This was a strong support for Catholics living in areas where the Church was suffering reverses.
2. They were effective propaganda for the Society of Jesus. Many were inspired to join the Society. Many Jesuits, enthused by the letters of Francis Xavier opted for Missions in Asia, North and South America

In this presentation we attempt the following;

- 1) To **mirror** the struggling leader in his missionary context,
- 2) To draw a deeper perspective of the person through one of his major creative tensions namely the dialectic between the **expansion** and **consolidation** in the mission, and
- 3) **To listen** to Xavier speak to us today.

Part II: LETTERS: THE DYNAMIC MIRROR OF THE SAINT

From Goa, September 20, 1542 Xavier wrote to his companions in Rome urging them to write at length, " Since I do not expect to see you face to face again in this life, may it be at least through mirrors, that is, through your letters." [29] Today also, we who have no chance of meeting Xavier face to face can at least encounter him through the mirror of his letters.

Mission in a human context invariably involves a number of creative tensions. A Missionary becomes effective when he or she is able to experience them within and respond to them prophetically. In this part we look at the personality of Francis as it emerges from some of the dominant tensions, which were integral to his missionary leadership.

1. CONTEMPLATION AND ACTION

From the pearl fishery coast in South India, Francis wrote with his weary hands to his

friends in Europe in 1544, "there are days when I baptize an entire village. Where I now am there are 30 Christian villages....."^[30] Xavier's apostolic activity is legendary. In his Mission fields he was busy all through the day catechizing, listening to confessions, exhorting and healing people and moving from one place to another. At the same time he had a strong contemplative streak perhaps less known to the world. Giving a biographical sketch, Luis M. Bermejo S.J shows the contemplative Xavier in the following way. "During the four months of forced inactivity in Sao Thome, Mylapore, when he was trying to discern whether he should venture into the Molucas, he used to spend long hours alone, in prayer, usually at night. Later in Malacca he was spied upon at dead of night by curious individuals who watched him between the cracks of the palm-leaf walls, and saw him lost in prayer before a crucifix. Bravo, the novice who used to sleep in the same room as Xavier, before the latter's departure for Japan, found him kneeling at night in the church in keeping with his habit of rising often at night and slipping out of the room in order to pray."^[31] The strong pulls of apostolic activity on the one side and the strongly contemplative pull towards union with God in prayer on the other found an integral unity in his life.

2. THE EXPERIENCE OF POWERLESSNESS V/S THE POWER OF GOD

Xavier came to India armed with three powers. He was the ambassador of the king of Portugal; he was the papal delegate; he carried with him power of his scholarship from the University of Paris. In the actual place of mission however these three powers proved to be almost useless. All his learning was of no avail in the face of a language he did not know. As for example, regarding the Christians of Cape Comorin he wrote, "When I asked them what they believed about the articles of the faith... the only answer that I could get from them was that they were Christians... since they did not understand our language, they did not know our law or what they should believe... They did not understand me nor I them..."^[32]

Xavier acknowledged his utter helplessness. The only power he could rely on was the power of God and so he wrote to Rodrigues, "Do not send friends with offices and commissions of the king, no matter how much you may trust their virtue, if they are not confirmed in grace like the apostles, have no hope that they will do what they should ..."^[33] Xavier experienced that the real power in mission flowed from his being a man of God. And so it was that in him, the people of Cape Comorin recognized their **Periyaswamy** or the Great Priest.

3. ZEAL TO GO BEYOND THE KNOWN V/S DANGERS

The experience of God's power acting even through human weakness led Xavier to place an unbounded trust and confidence in God especially in the face of extreme danger. He was ready to venture into the unknown armed solely with this confidence in God. After four months of a protracted period of discernment in Mylapore, all doubts ended and he was firmly convinced that God was indeed calling him to the Malay Peninsula and beyond. He said, "If no Portuguese ships are sailing this year for Malacca, I shall go on a Moorish or pagan ship. I have so much faith in God... that even if there were no ships sailing this year from this coast, but only a catamaran, I would confidently sail on it, placing all my hopes in God."^[34]

When friends tried to dissuade him from going to the famous Moro Islands, inhabited by

headhunters and cannibals, he characteristically responded, "I hope to go to an island where they eat their foes... I am going there... since I have placed all my trust in God."^[35] This boundless confidence in God remained till the very end when we see him in his last moments on the island of Sancian. The greater the dangers, the greater his determination to plunge into them, scorning human prudence and trusting only in God.

4. FRIENDS IN THE LORD: DISTANCE V/S CLOSENESS

In Part VIII of the Constitutions Ignatius writes, "The more difficult it is for the members of this congregation to be united with their head and among themselves, since they are so spread out in diverse parts of the world, among believers and unbelievers, the more ought means to be sought for that union."^[36]

Despite the great distances that separated Francis from Ignatius and the other companions, one can certainly say that he maintained a deep loving union with them. The deep love of Francis for his Jesuit companions is proverbial. Despite the distance and knowing that they would not meet again in this life, he kept alive their memory (their signatures around his neck), and demanded long news filled letters, which he could "read for eight days."^[37] Their letters filled him with consolation. He longed to meet them again, if possible in this life – and as he wrote to Rodrigues, maybe, "even in China."^[38] He showed a hero-worship of Ignatius, even reading some of his letters on his knees, and even writing two letters to Ignatius "on his knees." Francis had deep affection for his Jesuit companions. The Society of Jesus for him was 'a society of love' 'a holy society'.^[39] Xavier's love for the Society shines out in every letter. This love for his companions was so great that he said that he could feel their prayers and their presence even though such a great distance separated them.

5. SCANDALS OF PORTUGUESE V/S AUTHENTIC WITNESSING BY XAVIER.

Xavier ventured into the Mission on two wings: the Portuguese Padroado which gave him free access to the entire East, and the Missionary command that he received from Ignatius, and the Roman Pontiff which ultimately came from Christ the King.

However in practice he had to confront marked contradictions. Although he had all the facilities of the secular powers at his command, the actual life style of the Portuguese officials, was more scandalous than edifying. He wrote to Ignatius, "if the Pagans in these regions were very favourably treated by the Portuguese many would become Christians: but the pagans see that those who become Christians are so badly treated that they refuse to be converted on this account."^[40] He wanted the king to impose severe punishment on these people. That was eventually ensured by the Inquisition. At the same time Xavier through his deeply committed moral life responded to these challenges by giving a true and credible witness to the Gospel. For example, when Xavier was given the power to order the captain of a large Portuguese fleet to capture and destroy the king of Jaffna who had slain some of his subjects who became Christians, he showed the true Christian way of praying for the king rather than destroying him.^[41]

We do not claim to have mirrored all the dynamic tensions exhaustively in the above

presentation. But they emphatically bring out the Missionary leader in some of his inner struggles.

Part III:

THE DYNAMIC TENSION BETWEEN EXPANSION AND CONSOLIDATION

In the third part, we examine the Missionary leadership of Francis in focus through the perspective of one dominant creative tension of the Mission namely **EXPANSION AND CONSOLIDATION**.

We begin this section with a quotation from one of Xavier's first letters from

Goa: "They earnestly entreated me to remain with them so that all both the young and the old might be baptized. I ask the Lord governor for permission since I found the harvest so ripe that I wish to remain there. But the Lord governor did not want me remain on that island of Socotra.....He told me that he would send me to other Christians who have the same or even greater need for instruction than those of Socotra where I would render greater service to God our Lord."^[42] This quotation evokes the image of Xavier, constantly caught in the dynamic tension of caring for those who were already Christians or moving to new frontiers, ever in search of the Magis..

To understand this creative tension of expansion v/s consolidation, it is important to understand his context, his theology, and his Missionary strategies.

1. The Context

Xavier was missioned to the Pearl Fishery Coast where there were many Christians who were poorly formed. When Xavier arrived in his Mission land, there were about 20,000 Christians who knew hardly anything of the fundamentals of Christian faith. Meanwhile, the scenario offered a rich harvest of souls.

2. The Theology of Xavier

Xavier worked on an unambiguous theological stance that there is no salvation outside the Church. In a prayer he wrote in Goa for the conversion of Gentiles, he states his position bluntly: "Remember (Lord) that you alone have created the souls of the infidels... Behold, Lord, how hell is being filled with them..."^[43]

3. Methodology

His methodology contained the following elements:

- 1) Overall assessment of the context.
- 2) Basic Catechesis, quick baptism of large groups and especially of infants.
- 3) Translating, explaining and teaching the basic tenets of Christian faith in the local language.
- 4) Building up a Christian community centered on prayer – especially praying for healing.
- 5) Ensuring continuity and growth by training and appointing youth catechists and overseers.
- 6) Developing and stabilizing the theological college at Goa to form future Missionaries.
- 7) Using all his secular and religious powers to bring more Missionaries from Europe
- 8) Stabilizing supportive relationships with local rulers and Portuguese officials and community leaders.
- 9) Adopting diverse means of attire, gifts etc. to suit the particular context.
- 10) Safeguarding true and authentic Christian faith by means of eliminating unchristian practices and implementing the Inquisition.
- 11) Following a

principle, 'to get the good will of the king and win the kingdom.'

The Tension

Francis was caught between the twin pulls of a driving urge to reach out to all those who had not yet heard of Christ and been baptized on the one hand, and the care of those who had already become Christians on the other. The Portuguese brought information about new lands and kingdoms that would welcome Christianity. This information, combined with Xavier's theology of "extra ecclesia nulla salus", gave an overwhelming thrust towards expansion. On the other hand, there was also a pressing need to consolidate. The minimal catechism given before baptism demanded an adequate follow-up and serious efforts to deepen the faith.

Francis, who was evidently aware of the problem, tried to ensure the growth of the community through youth leaders, catechists, and community organizations. He also appointed Jesuits to follow-up, brought more Missionaries from Europe and prepared the local clergy. He also gave detailed instructions through his letters.

In spite of all these attempts on his part, consolidation could not keep pace with the expansion. Other Jesuits on the spot, like Lancilotti, realized this lack in follow-up. Lancilotti wanted a longer preparation before people were baptized. This concern was expressed as Lancilotti wrote to Ignatius, "Here there is a magnificent cathedral ... where everyday some become Christians, who are not at all instructed in the matters of faith, neither precepts nor articles of the faith..."^[44] Francis was absent too much of the time to make adequate provision for the new Christians. Ignatius himself, sided with Lancilotti's view, and made a number of suggestions including selecting local recruits for the Society as well as telling Francis to be more mindful of governance.^[45] Ignatius also wrote to Francis saying that it would be better to send someone else to Japan while he himself looked after the proper government of the Society.^[46]

Our intention here is not to make a detailed presentation of all the factors at play in the expansion / consolidation issue, but to highlight the relevance this creative tension has in our own mission today. Therefore, we conclude by proposing a few questions for our reflective consideration and creative response.

Part IV: QUESTIONS EMERGING FROM THIS TENSION

Francis can be critiqued at many levels ranging from the personal, to the apostolic. However here we wish to present some of the questions raised by this dynamic tension between Expansion – Consolidation. Perhaps we can reflect together on them.

1. Today we can easily rubbish Xavier's theology of "no salvation outside the Church". Yet the fact remains that it was this theology that gave him an irresistible push towards mission. Fr. General Kolvenbach says that, "Xavier remains a model for his total dedication, but not for the motivation behind it." Today with our updated theology of religions and salvation, can we still find within us this same momentum and dedication?
2. Today when we think of expansion V/s Consolidation, we tend to think in terms of institutions. For Xavier however both were in terms of human communities. He stressed that care should be taken of the "spiritual buildings" and only then should temporal buildings be made provision for. In our own expansion /consolidation dilemmas, are the major considerations of

institutions or of people?

3. Xavier's life was marked by the search for the new. Therefore we see him going beyond the boundaries of the known. Is exploration of the unknown integral to our mission?

4. For Francis (and the early Jesuits) both expansion and consolidation were dynamic movements, one moving outward, and the other moving into new depths. Do our own apostolates show this spiral movement or are we somehow stuck in stagnant circles?

We would like to end this presentation with an image of Xavier that the following quotation evokes: "Many times I am seized with the thought of going to the schools in your lands and of crying out there, like a man who has lost his mind, and especially at the University of Paris, telling those in the Sorbonne who have a greater regard for learning than desire to produce fruit with it: How many souls fail to go to glory and go instead to hell through their neglect!"^[47]

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Ignatian Vision of Transformative Leadership

Part I: Introduction

"Up to the age of twenty-six, he was a man given to the follies of the world; and what he enjoyed most was exercise with arms, having a great and foolish desire to win fame."^[48]

Thus begins the *Memoirs* of Ignatius Loyola, and were it not for the providential bounce of a cannon ball, young Inigo might well have spent the rest of his life guided by this vision "to win fame." But we know the rest of the story. From that Pamplona day onward, Ignatius let his life be propelled by a different vision, for himself and for the world.

The *Spiritual Exercises* articulate his vision for all in these words: “We are created to praise, reverence and serve our Lord, and thereby, to save our souls.” And the *Formula of the Institute* exhorts Jesuits to dedicate their lives to performing “works of charity, according to what will seem expedient for the glory of God and the common good.” The guiding vision of Ignatius can be easily stated: “*cura personalis*” – the care of souls.

But how was this vision articulated, not just in word but also in deed? A study of the correspondence of Ignatius provides us with a privileged view of the man and his application of this dynamic vision within the concrete experiences of life, for these letters – nearly 7000 of them have been preserved – reveal a man ever-focused on his goal.

In his biography of Ignatius, subtitled *The Pilgrim Saint*, Idagoras offers the following observations: “In a word the very essence of [Ignatius’] personality is manifested in his letters. He is ever polite and measured, human, but he has no room for frivolity. He faces correspondents squarely in all types of circumstances, that is, he remains consistent...he always comes across as serious and reserved. He is the same in addressing cardinals and bishops as...when he writes to his first companions, to novices, high placed ladies or customary women...and to all his correspondents he gives a word of parting...that comes from affection and points towards transcendence: ‘May it please God that we may know His most holy will and fulfil it perfectly’.”^[49]

To know and to fulfil...to love and to serve...to care for souls...

An illustration of this vision can be found in a letter Ignatius wrote in the year 1536 to Teresa Rejadell, a woman religious seeking spiritual guidance. Ignatius writes: “You ask that for love of God Our Lord I should take personal care of you. The truth is that for many years now His Divine Majesty, without my deserving it, gives me desires to do everything I can to please all those, men and women, who are trying to move forward under His good will and approval, and likewise to be of service to those working at the service which is His due.”^[50] The care of souls...

Yet, how did Ignatius, the leader of a religious order, in spirit and by office, deal with the inevitable tensions that would arise between *cura personalis* and *cura apostolica*? As one way of suggesting the Ignatian vision of transformative leadership, we would like to present for your consideration three letters written by Ignatius to fellow Jesuits. Each letter touches upon the recipient’s vow of obedience. One letter is written to an imprudent scholastic, one to an entire province, and one to an insecure rector. But please don’t get lost on the topic of Jesuit Obedience. This subject, loosely linking the three letters, serves only as a means to our greater end. Our real focus is on the creative, transformative vision of Ignatius Loyola. After presenting the context of these letters, we will conclude by suggesting what his leadership in these moments might suggest for us today.

Part II: The Letters

Letter to Fr. Giovanni Battista Viola: Rome, August 1542

Context: Fr. Giovanni Battista Viola was among the first Italians to enter the Society. He was sent to Paris for further studies and to be, at the same time, Superior of the young Jesuits studying there at the university. Before Viola left for Paris (on Oct 14, 1541), Ignatius advised him that, since he would be arriving several months after the scholastic year had begun, it would be good for him to spend his first months learning Latin and studying the *Sumulas* (the logic of Peter of Spain). This would help him to be ready to begin his formal studies the following year. But Viola, not following the guidelines given to him by Ignatius, at once began his studies at the university. But at the end Viola found these studies too much, and he felt that he had wasted his time. Having realized his mistake, Viola writes to Ignatius during the summer of 1542.

In this context, Ignatius, while replying to the letter of Viola, maintains professional and personal boundaries. He won't accept responsibility for the *mess* that Viola has created. He calls Viola to personal responsibility. Ignatius wants transparency, openness, honesty, clarity and directness in communications regarding mission and obedience. No *hide-and-see*k actions will be tolerated for what has been appropriately discerned. Ignatius, though very much annoyed with Viola, politely and carefully makes Viola to reflect back over his actions and to take responsibility for them. While doing so, Ignatius shows utmost charity and not contempt; he is tactful yet firm. Let's listen to Ignatius' own voice:

"I recall that I told you, when you left here, that by the time you reached Paris the course in the 'Sumulas' would have been in progress for two or three months, and that you should start by studying Latin. But following your own ideas rather than mine, you saw fit to enter a course already two or three months in session. Judge for yourself who is the cause of your wasting time!"

Letter to the Members of the Society in Portugal: Rome, 26 March 1553

Context: This letter is one of Ignatius's most celebrated and widely read letters. As early as 1545 Ignatius heard of certain shortcomings among the Jesuits in the Portuguese province with regard to obedience, and the news that his sons were acting in a manner entirely foreign to the spirit of the Society brought him great distress. The sad condition in Portugal was largely due to the style of government of its provincial, Simao Rodrigues.

Later Ignatius had to remove Rodrigues and appointed Diego Miro as a provincial. But Rodrigues continued to be in Portugal, and the state of life did not improve in that province as long as he was there. In 1553 da Camara requested Ignatius to write to them a letter on obedience, and Ignatius did in that same year. After Ignatius' letter reached Lisbon, Rodrigues decided to leave Portugal.

From the contents of this letter we have culled out the personalities of Ignatius as a leader. First, we see Ignatius as being a man of mission. He keeps mission as focus, even above his friendship with Rodrigues who was one of the founding fathers. Ignatius sees the existing tension between the easy-going Rodrigues and somewhat strict and demanding new provincial Diego Miro and therefore he is also the executive who steps in, to ease that inevitable tension. Second, his vision of the Society is universal and not myopic. He is able to see that disunity in the local or province is a scandal to the entire

Body of the Society. He is trying to preserve the unity of the Society and, by so doing, shows he is not afraid to address challenging issues. Third, as a leader who gives instructions through letters he is logical, systematic and clear in presentation. Fourth, Ignatius is a pastoral leader. Also being a man of God, he cites the scriptures, both Old and New, and references the Church Fathers and saints. The last insight into Ignatius as a leader from this letter is his adherence to supernatural vision and his ability to see Christ in the superior, which is, in effect, showing “confidence in the product” of the Society’s formation.

Let’s listen to Ignatius’ own voice:

“.....I seem to hear some of you say, most dear brothers, that you see the importance of this virtue, but that you would like to see how you can attain to its perfection. To this I answer with Pope saint Leo, ‘Nothing is difficult to the humble, and nothing hard to the meek.’ Be humble and meek, therefore, and God our Lord will bestow His grace which will enable you to maintain sweetly and lovingly the offering that you have made to Him.”

Letter to Fr. Philip Leernus: Rome, 30 December 1553

Context: Fr. Philip Leernus was born in Flanders, about 1525 in the small town of Leerneur. He was already a priest when he entered the Jesuits in Rome in October 1550. He was first stationed at the college in Ferrara and became the second rector of the college at Modena at the end of 1553. He wrote to Ignatius protesting his unsuitability to hold this task especially because of the dryness of soul he was then experiencing.

In this context, Ignatius writes primarily a letter of encouragement, exhorting Leernus to have confidence in God and in God’s divine gifts. Through this encouragement, Ignatius displays an essential quality desirable in the Superior General – he should be closely united with God our Lord and intimate with Him, both in prayer and in all his actions. In turn Ignatius displays his confidence in Fr. Leernus and prayerfully affirms that his appointment of Leernus as the Rector of the college at Modena was the right one.

Brushing aside the imperfections and faintheartedness expressed by Leernus, Ignatius gently and tenderly encourages him to concentrate on God’s gifts, trusting in God alone. Thus will he be able to carry on doing God’s will through the practice of solid virtues such as patience, humility, obedience and abnegation required to grow into perfection. As an executive of the Society of Jesus, Ignatius strengthens his subordinate to remain focused on the mission and encourages him to carry on the responsibilities of the mission with good will in the service of God and neighbour. Let’s listen to the voice of Ignatius:

“My dear Father... The office of rector which your reverence holds is in good hands. You ought to be on your guard that your desire for humiliation does not yield to the spirit of

faintheartedness... Do not lose heart or belittle yourself. Be assured that we have a higher esteem of God's gifts in your reverence than you yourself have."

Part III: The Importance of True Leadership

Creative or transformative leadership is a vital issue discussed today in all walks of life. According to Lisbert D'Souza, the General Assistant for South Asia, the vacuum of true leadership is acutely felt in the Society of Jesus, especially in the south Asian

Assistancy.^[51] The success of any organization or its mission depends heavily on three basic elements. They are: **a)** *an ample scope for innovation*; **b)** *an equilibrium between creative freedom and accountability*; and **c)** *the presence of true leadership to ensure that the above mentioned factors are held in living tension in the life of the organization, inviting the members to creative fidelity.*^[52] The quality of the leadership is, however, the single most important factor in maintaining this equilibrium.

Ignatius the Creative or Transformative leader

It is here that our founding father Ignatius offers a model of creative and transformative leader leadership for us today. The leadership of Ignatius *emerged from within* and found inspiration in his own personal history. He was deeply aware of the world and history of his times. According to Cardinal Carlo Maria Martini, a religious leader faces three kinds of challenges. They are: *internal*, *external* and *transcendent*. Each issue needs to be tackled. However, Martini believes that religious leaders need to tackle the internal and the external from the transcendent perspective.^[53]

Ignatius, as an individual and as the head of the society, did everything or rather lived his life from this transcendent perspective. *He was a person with immense spiritual intensity and courageous integrity, deeply in love with God.* The Trinitarian mysticism of Ignatius was rooted in the incarnation and the humanity of Christ. The human and the material realities were seen to be permeated by the divine. "As a result he was able to develop a leadership style integrated with the realities of this world, but always keeping his focus on discerning to search, find, feel and do God's will"^[54]. His life was dedicated to 'the greater glory of God' and 'the care of souls'. The more – the radical demand of the '*magis*' – was the driving force of his life and the most important criterion for anyone to belong to the society^[55].

The large collections of his letters are monumental evidence of his leadership skills in addressing the various issues regarding '*cura personalis*' and '*cura apostolica*'. An integration of the *masculine* and the *feminine* is seen in his leadership style making it truly transformative. He combined the decisiveness and enthusiasm involved in making good decisions to make dreams come true (masculine) with nurturing relationships, creating space for collaboration and shared vision (feminine). The letters also give us insights into the confused historic times in which Ignatius lived and how he took charge of the situation and creatively responded to various challenges.

Other outstanding leadership qualities that distinctly emerge from his letters can be summed up as follows:

§ He was an exceptionally good communicator. His communications were direct, exact and comprehensive, clearly conveying a sense of belongingness, linking the present with both the past and future and instilling zeal for new endeavours, as we hear in his letter to Teresa Rejadell.

§ He was an incessant learner, person oriented, relational in vision and style, enabling him to be a good listener, observer, always precise and to the point. He was able to draw attention and make necessary connections, to engage in dialogue and to hold fast to the original experience and the founding spirit, as we hear in his letter to Fr. Giovanni Battista Viola.

§ As a leader and a spiritual master he was a unifier, taking courageous decisions that balanced the purpose of the organization with the good of the individual Jesuit, merging uprightness and rigour with true humility and kindness, everything for the sake of the mission; he was a leader who never shied away from taking risks or perusing the deeper questions, as we hear in his letter to the entire Portuguese Province.

§ As the head of the Society, he was supportive, questioning, exploring implications, demanding accountability, sharing information, and making connections. He was also one in mind and heart with the companions in far away mission lands. He fostered new leadership by identifying the qualities and potentials of the individuals with the organisation; he practised the principle of *subsidiarity*, as we hear in his letter to Fr. Philip Leernus.

§ The most remarkable leadership quality of Ignatius was his amazing capacity to hold in creative or living tension opposites or contradictions. Fr. Joseph Veale identifies the following tensions Ignatius lived out in his life: "...between the charism and the institution, divine and human, passivity and activity, between rationality and illuminism, between the law and the freedom of the gospel, between the individual member and the body, between the discerning body and the discerning church, between the scattering of the members in diverse tasks and concerns the union of the body; between a mission that requires the highest degree of freedom, responsibility and initiative in each of its members and, what seems in obvious contradiction with that, a requirement of entire obedience."^[56] He was more than aware, in the words of Gerald Brown that "virtue lies not in a balanced middle which does not exist, but in creative interpretation."^[57] This quality we hear in all of Ignatius' correspondence.

Part IV: Conclusion

Let us conclude by posing a contemporary tension for your consideration. One issue that confronts Jesuit leadership today is growing individualism. It is perceived to be the greatest threat to community life. It will be foolish to assume that any of us will ever remain entirely outside of its strong influence. How can we creatively interpret this tension? Can we realistically address this issue and create community structures oriented to accountability without losing our core identity, structures that foster the pioneering apostolic spirit of the individual?

It is evident by now that transformative leadership is not merely the fruit of human effort alone. It is an impossible task without God's grace. As heirs of Ignatius, are we ready to say with him: "Take, Lord, and receive," to surrender our entire self to the God who

labours in history?

Appendix

Full text of the letter to Fr. Giovanni Battista Viola, S.J.:

May the sovereign grace and love of Christ our Lord be our never failing help and support.

I received your letter but I fail to understand it. In two different places you speak of obedience. In the first you say that you are ready to obey me, and in the second you say: "Because I would rather die than fail in obedience, I submit to the judgement of your reverence." Now, it seems to me that obedience seeks to be blind, and is blind in two ways: in the first it belongs to the inferior to submit his understanding, when there is no question of sin, and to do what is commanded of him; in the second it is also the inferior's duty, once the superior commands or has commanded something, to represent to the superior whatever considerations or disadvantages may occur to him, and to do so humbly and simply, without any attempt to draw the superior to either side, so that afterwards he can follow, with peace of mind, the way pointed out to him or commanded.

Now, applying this to your obedience, I am unable to understand it. For after you have given me many good arguments to persuade me to approve another teacher, you tell me elsewhere in your letter: "It has seemed good to me to write your reverence to ask kindly to let me know whether I should change teachers or go on wasting my time."

You yourself can judge whether you are seeking to obey, or whether you are submitting your judgment to whatever decision I make. If you so abound in judgement of your own and are convinced that you are wasting your, time, where is the submission of your judgement? Indeed, do you think that I am going to tell you to waste you time? May God our Lord never let me harm anyone when I cannot help him!

In another place you say: "I am truly sorry to have wasted these last eight months under this teacher but, nevertheless, if you think I should go on wasting it, I will continue with him." I recall that I told you, when you left here, that by the time you reached Paris the course in the *Sumulas* would have been in progress for two or three months, and that you should start by studying Latin for four or five months and then take the elements of the *Sumulas* for three or four months so that with this preparation you could begin the regular course the following year. But following your own ideas rather than mine, you saw fit to enter a course already two or three months in session. Judge for yourself who is the cause of your wasting time!

I close asking our Lord in His infinite goodness to give us the fullness of His perfect grace, so that we may know His most holy will and perfectly fulfil it.

Full text of the letter to Fr. Philip Leernus, S.J.:

The Peace of Christ. My dear Father Master Philip.

The office of rector which your reverence holds is in good hands. You ought to be on your guard that your desire for humiliation does not yield to the spirit of faintheartedness. We should not have a petty regard for God's gifts, though we may and should despise our own imperfections. Let your reverence be of good heart and let your companion, Master Giovanni Lorenzo, help you when he can. Do not lose heart or

hold yourself cheaply. Be assured that we have a higher esteem of God's gifts in your reverence that you yourself have.

As to that blindness or dryness of soul which you think you find in yourself, it may easily come from a lack of confidence, or faintheartedness and, consequently, can be cured by the contrary. Above all, remember that God looks for solid virtues in us, such as patience, humility, obedience, abnegation or our will – that is, the good will to serve Him and our neighbour in Him. His providence allows us other devotions only insofar as He sees that they are useful to us. But since they are not essential, they do not make a man perfect when they abound, nor do they make him imperfect when they are absent.

I will say no more, except to pray that Jesus Christ our Lord may be our strength and the support of us all.

Ignatius Team (in order of presentation): William Campbell, Shaji George Edanolil, Richard Mascarenhas, Richard Jarain, Gregory D'Silva, Joseph Sebastian

Presented, 5 February 2006, as part of the Pedro Arrupe Institute Tertianship Seminar: "Ignatius, Francis Xavier and Peter Faber – Three Inspiring Models of Creative Leadership for Us Today."

[1] This paper was written by the Tertians Cyrinus Topno, Philomin Sahaya Raj, Tamas G. Forrai, Soosai Raj A., Paul Vijay Minj and Blasius Soreng.

[2] General biographical material is drawn from two sources: *The Spiritual Writings of Pierre Favre* (The Institute of Jesuit Sources, St. Luis, 1996), pp. 53-54 (hereafter abbreviated as SW) and Hedwig Lewis SJ, *Profiles in Holiness* (GSP, Gujarat, 2003), pp. 160-166 (abbreviated as PIH).

[3] *Memoriale*, no. 1. SW. p. 60.

[4] SW, p. 8.

[5] *Memoriale*, no. 423, SW, p. 304.

[6] *Memoriale*, no. 12, SW, p. 66.

[7] *Companions of Jesus: Spiritual Profiles of Jesuit Saints and Beati*, (English Province of Society of Jesus, London, 1974), p.93.

[8] Severin Leitner, *The Spirituality of Peter Faber* (CIS, XXXVI, II, 2005, p. 104 ff.)

[9] SW, p. 25.

[10] The three letters are quoted from SW.

[11] To Alvaro Alfonso, point 7. SW, p. 332.

[12] To Alvaro Alfonso, SW, p. 330.

[13] To Lainez, no.3, SW, p. 379

[14] To Alvaro Alfonso, point 1, SW. p. 331.

[15] To Alvaro Alfonso, point 5, SW, p. 332.

[16] To Alvaro Alfonso, point 3, SW, p. 331.

[17] To Alvaro Alfonso, point 2, SW, p. 331.

[18] This preference has been expressed in his letter to Kalckbrenner, Prior of the Cologne Charterhouse (12 March 1546): "*Colloquies offered no solution to the religious crises of the time... Theological discussions tended only to harden attitudes, and any attempt at conciliation turned out... to be wishful thinking and became positively dangerous at times.*" SW, p. 40.

[19] To Cornelius Wischaven, from Cologne, late Jan 1544., WS. p. 360.

[20]

In his tribute to Faber (1579) Simon Rodrigues amplifies this characteristic of Faber: “*In his dealings with others he revealed such a rare and delightful sweetness and charm as I have never to this day, I must admit, found in anyone else. In some way or other he used to make friends with peoples, and by the kindness of his manner and speech so won his way into all hearts that he set them on fire with the love of God.*” SW. p. 33. What made that reverence possible? Faber stated that the respect for others proceeds from and increases by ‘*deep and heartfelt humility, longsuffering, and charity*’ (to Alvaro Alfonso, point 4, SW, p. 331). Faber experienced humility as the most important source of reverence.

And remember, it is possible only if we, the companions, do not forget our own personal journey to overcome our own self-will! (to Alvaro Alfonso, point 9, SW, p. 333).

[21]

To Lainez, SW, p. 379. Faber urges inner reconciliation also in his letter to Alfonso, no.6. SW. p. 332.

[22]

Beside his direct spiritual help for reconciliation, we should not forget that Faber’s personal intentions were often focused on praying for the significant persons of his age who most needed this kind of reconciliation and personal conversion. His spiritual diary (*Memoriale*) and his letters give a vivid and affective example for that. (E.g. *Memoriale*, no. 283, SW. p. 229.)

[23]

To Lainez, SW, no. 1, p. 379.

[24]

Memoriale, no. 126. SW, p. 141.

[25]

Faber speaks here about his joy over Alfonso’ vocation. *Memoriale*, no. 32, SW, p. 84.

[26]

Already after his first ministry, the city of Parma was transformed: ‘*The reception of sacraments for long abandoned, was renewed so that it ‘looked like a Jubilee Year and each Sunday looked like a Easter Sunday.*’ PIH, 160.

[27]

“*His letters and writings always show him to be an irenic man*”. David L. Fleming SJ, ‘The Ignatian Anniversaries: Three Holy Jesuits,’ (*National Jesuit News*, USA, Dec 2005–Jan. 2006. Vol. 35. No. 3. p. 9.)

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Presented on 5th Feb. 2006 as part of Arrupe Day Seminar on “**Rediscovering Inspirational Sources: Ignatius, Francis and Peter for Today’s Creative Leadership,**” offered by Tertians in Goa. Prepared by **Xavier Team:** Jose Panadan (GUJ), Leo D’Souza (KAR), Walter Xavier Minj (RAN), Sebastian Xalxo (CCU), Dinesh Braganza (GUJ) and Vincent Pereppadan (KER).

[28]

Cf. M. Joseph Costelloe, S.J. (Trans.), *The Letters and Instructions of Francis Xavier*, (Anand: Gujarat Sahitya Prakash, 1993), p. xxv. (Henceforth: Costelloe, *Letters*).

[29]

Costelloe, *Letters*, p. 51.

[30]

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[31]

Luis M. Bermejo, S.J., *Unto the Indies: Life of St. Francis Xavier*, (Anand: Gujarat Sahitya Prakash, 2000), p.304.

[32]

Costelloe, *Letters*, p. 64

[33]

Costelloe, *Letters*, p. 122

[34]

Costelloe, *Letters*, p. 128

[35]

Costelloe, *Letters*, pp. 140-142

[36]

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[37]

Costelloe, *Letters*, pp. 64, ...

[38]

Costelloe, *Letters*, p. 351.

[39]

Bermejo, *Unto The Indies*, p. 307

[40]

Ibid. p. 218

[41]

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[42]

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[43]

Costelloe, *Letters*, p. 210.

[44]

Bermejo, *Unto the Indies*, p. 103.

[45]

Costelloe, *Letters*, p. 291.

[46]

Costelloe, *Letters*, p. 456.

[47]

Costelloe, *Letters*, p. 67.

- [48] *Testament and Testimony: The Memoirs of Ignatius Loyola*, trans. Parmananda R. Divarkar (India: Gujarat Sahitya Prakash, 1994), p. 17.
- [49] Ignacio Tellechea Idagoras, *Ignatius of Loyola: The Pilgrim Saint*, trans. Michael Buckley, SJ, (Chicago: Loyola Press, 1994), pp. 495-496.
- [50] *Saint Ignatius of Loyola: Personal Writings*, trans. Joseph A. Munitz and Philip Endean (London: Penguin Books, 1996), p. 129.
- [51] *Jivan*, (August 2004), p.9.
- [52] J. Emilio Gonzalez Magna, S.J. "Ignatius Loyola: Leader and Spiritual Master," *Review of Ignatian Spirituality*, (No.109/2005), p.65.
- [53] Gerald L. Brown, "The Call To Spiritual Leaders: Beacons of Hope", *Review for Religious* (Vol. 55, No. 1 1996), p.34.
- [54] J. Emilio Gonzalez Magna, S.J. "Ignatius Loyola: Leader and Spiritual Master", *Review of Ignatian Spirituality* (No: 109/2005), p.85.
- [55] *Ibid*, pp. 67-77.
- [56] Joseph Veale, S.J. "From Exercises to Constitutions: A Spirit in Search of a Body," in *Constitutions of the Society of Jesus: Incorporation of a Spirit* (India: Gujarat Sahitya Prakash, 1993), p.21.
- [57] Gerald L. Brown, "The Call To Spiritual Leaders: Beacons of Hope", *Review for Religious* (Vol.55, No. 1, 1996), p.38.