



FACULTAD DE TEOLOGÍA
Máster Ignatiana 2014 - 2015



**PETER FABER THE BEST PERSON TO GIVE THE SPIRITUAL
EXERCISES: EXPERIENCE, MEANS AND METHODS**

TRABAJO FIN DE MÁSTER PARA LA OBTENCIÓN DEL GRADO DE
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MADRID – JUNIO 2015



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Abbreviations

| | |
|---------------------|---|
| <i>A</i> | <i>Autobiography</i> |
| <i>Alburquerque</i> | <i>En el corazón de reforma, Bilbao-Santander 2000</i> |
| <i>Chron</i> | <i>Chronicon</i> |
| <i>DHCJ</i> | <i>Diccionario Histórico de la Compañía de Jesús</i> |
| <i>EEc</i> | <i>Estudios Eclesiásticos, Madrid</i> |
| <i>Epp Mixtae</i> | <i>Epistolae mixtae, 1537 ad 1556 scriptae (5 vols.), Madrid 1898 – 1901</i> |
| <i>FN</i> | <i>Fontes Narrativi Societatis Iesu (4 vols.), Roma 1943-1965</i> |
| [M] | <i>Memorial Peter Faber</i> |
| <i>Man</i> | <i>Manresa, Madrid</i> |
| <i>MF</i> | <i>Monumenta, Beati Petri Fabri, Madrid 1914</i> |
| <i>MHSI</i> | <i>Monumenta Historica Societatis Iesu</i> |
| <i>MNad</i> | <i>Monumenta Natalis, Roma 1898 – 1962</i> |
| <i>MonBroét</i> | <i>Epistolae PP. Paschasii Broeti, Claudii Jaji, Joannis Coduri et Simonis Rodericii, Madrid 1903</i> |
| <i>Murphy</i> | <i>Spiritual Writings of Pierre Favre</i> |
| <i>MXav</i> | <i>Monumenta Xaveriana, Roma 1944 – 1945</i> |
| <i>Schurhammer</i> | <i>Schurhammer, G, Francisco Javier. Su vida y su tiempo Vol.I, Pamplona 1998</i> |
| <i>SpEx.</i> | <i>Spiritual Exercises</i> |

Introduction

St. Peter Faber was the first companion of St. Ignatius. Faber's life and ministry bear witness to the character of his person and the attitude and disposition of his life. His life and ministry always intrigued me as not much was known about him. In spite of being the first companion of Ignatius along with Francis Xavier, and having travelled all across Europe unlike any other at the order of his superiors both religious and ecclesiastical, Faber did not receive the attention that was due to him. Speaking about this aspect of his life Adolfo Nicholas, the Superior General of the Society in his letter on the occasion of the canonization of Faber says, "...the human and religious stature as well as the great deeds of some of his Jesuit companions... may have led us to overlook or even ignore the person and accomplishments of Faber, today we recognize in his life and legacy a way of proceeding that is genuinely Ignatian and profoundly rooted in the person of our Lord; Faber was truly a companion of Jesus".¹

The main works of Faber are the *Memorial* and the letters. Faber started writing the *Memorial* on 15 July 1542 in Speyer and the last entry is made on 20 January 1546. It records his daily experiences of God, struggles and hardships etc. in the light of the different events that was happening in his life and his experiences with numerous people. The letter section has 148 documents which include letters written by Faber, letters written to him, some instructions and certain documents directly concerning Faber like the documents of his sub-diaconate,

¹ The full text of the letter is given in the Appendix n°. III on page 107.

diaconate, final profession etc. All this are contained in the *Monumenta Fabri*. Besides this the other main sources used for this work are of Albuquerque (*En el corazón de reforma...*), Murphy (*Spiritual Writings...*) and the *Fontes Narrativi*, the details of which are given in the bibliography.

Both the known biographies of Faber in English *The Quiet Companion* by Mary Purcell and *To the Other Towns* by William Bangert capture in a nutshell the real essence and the two most important aspects of his life; his serene nature and availability and his life on the move from one place to the other.

Thus there was a curiosity in me to study and know more about him. In this study I will focus on the most important ministry of Faber the giving of the Spiritual Exercises. Guided by his personal experience under Ignatius and having profited by it immensely Faber put to use the instrument of the Exercises to great effect.

The purpose of the study is to investigate and find out the affirmation of Ignatius that 'Faber is the best person to give the Exercises'. What could have been the reasons for Ignatius to say this and what made Faber so successful in this ministry? In order to do this in the first chapter I have given a brief biographical account and a short summary of his ministry in order to understand his background and context. The second chapter focuses on some of the personal qualities and traits of Faber from the human and spiritual perspective which enabled him to be a successful and effective director of the Spiritual Exercises. The third chapter speaks about his own experience of the Exercises under Ignatius and tries to give an overview of his ministry of the Spiritual Exercises in the many different places and contexts that he found himself very often. This is followed by the reasons according to me which made Faber the best person to give the Exercises. The effectiveness and fruitfulness Faber enjoyed in his ministry was the extension of his personality in daily life. By his exemplary life style and amenable nature he was able to win over foes and friends alike.

It is a limited study on a topic which could be studied in a detailed manner. The material available on Faber in English is rather limited and therefore I had to depend on the material available in Spanish. A lot of material on Faber is available in French and German while his own writings are mostly in Latin, Spanish or Italian. Except for the translation of his Memorial, some letters and a few articles on Faber we do not have much material in English.

Thus, I consider not knowing the languages in which more material is available is a handicap for this study but with the given sources at hand I have attempted to do what is possible.

In order to give Faber's importance and relevance for our day and to give a taste of his life and ministry an Appendix is provided which includes a chronology of his life, some unedited texts from the *Memorial* for the reader to relish and taste (Murphy's edition), Pope Francis' homily and his interview about Faber on his canonization, Father Adolfo Nicholas' letter to the whole Society of Jesus on the same occasion, a map of his travels to understand and appreciate how widely he travelled and the text of the copy of his Final Profession in the Society.

Chapter I - A Brief Biographical Sketch and Ministry of Peter Faber

1. Biographical Sketch

1.1. From Savoy to Paris

Peter Faber² was born in Villaret, a village in the valley of Grand Bornard in the Savoy Alps, France on 13 April 1506, Easter Monday in that year. He was baptized the same day in the parish church of Jean-de-Sixt. Peter and his two younger brothers Louis and Jean were brought up by pious Catholic parents. The Faber family was farmers and shepherds, the only way to survive in those alpine regions. They did not consider themselves poor because he says that they had enough goods to be able to help him and his family members [M 3]³ but they had to work hard. During the winters when snow covered the villages, little movement was possible. From May until autumn one member of each household in the valley, usually one of the children climbed to the high meadows with the family livestock. Peter was given this task for the first time at the age of seven and learned to live this tough and responsible

² This biographical sketch has been taken from the book *Pierre Favre and Discernment* by Brian O'Leary, Way Books, Campion Hall Oxford, 2006 and *Spiritual Writings of Pierre Favre: the Memoriale and Selected Letters and Instructions*. Edmund C. Murphy & Martin E. Palmer ed., St. Louis, MO, 1996, 2 ed.: Gujarat Sahitya Prakash, Anand, 1999. I have consistently used the name Peter Faber all through the text but the variant appears occasionally in a quotation from another author.

³ This refers to the number of the *Memorial*. Now onwards the references to the number of the *Memorial* in this work will be given thus. All the references of the *Memorial* are taken from the edition of Murphy and Palmer.

outdoor life in the company of the other shepherds of the area. This apart from giving him physical strength, developed in him the sensitivity to nature which he was never to lose.

Peter was not content to remain a shepherd or farmer all his life. He considered himself unsuitable for worldly affairs and developed a great desire for learning. He was intelligent and was gifted with an excellent memory and was very much interested in studying. Although his parents were at first opposed to allowing their eldest son to follow a life different from their own, they eventually agreed to his tears and entreaties. Faber's formal education began at Thones (a small town two hours walk downhill from Villaret) in 1516, where he received tutoring from a pious priest surnamed Crozet, who was running a small school there. Soon Faber learned to read and write and the rudiments of Latin.⁴ Having proved his ability for learning there he was sent to La Roche in the following year. Here he studied for nine years. This place was twelve miles from Villaret where Peter Veillard⁵ had come to teach. This man was to be Faber's master and mentor until 1525 and he had a great influence on Faber's life. A priest and a scholar Veillard kept the idealism of Faber's adolescent years fixed on the goals of holiness and learning. Veillard had great influence on Faber. Writing about him Faber says "The school I attended was conducted by Master Pierre Velliard, a person whose instruction was not only Catholic but holy as well. His life was one of ardent sanctity. Thus all the poets and authors he read with us seemed to be like gospels because all of it had pertinence for cultivating in youth the holy and chaste fear of the Lord" [M 3].

Another important influence in his life was his contact with the Carthusians which he maintained all throughout his life. Dom Mamert Faber⁶, the prior of the Carthusian monastery of Reposoir which was only ten miles from Villaret was his paternal uncle and he visited him

⁴ Schurhammer, Georg, *Francisco Javier Su Vida y Su tiempo*, vol. I, Pamplona, 1998, 141. "...consiguió por fin que le llevasen sus padres a Thones, la pequeña ciudad que distaba dos horas de camino de valle-abajo. Cierta piadoso sacerdote apellidado Crozet, regulaba allí una pequeña escuela... pronto aprendió a leer y a escribir y los rudimentos del latín".

⁵ Peter Veillard was a holy and exemplary priest who was well known in the area for his ability to teach. He had great influence on Faber spiritually and intellectually. *En el corazón de la Reforma. "Recuerdos espirituales" del Beato Pedro Fabro, S.J.* Antonio Alburquerque ed., (Colección Manresa nº 21), Mensajero-Sal Terrae, Bilbao-Santander 2000, 17. Veillard is also referred to in [M 4, 28, 190].

⁶ He was the paternal uncle of Peter Faber, was a Carthusian and was prior of the monastery of Reposoir (it was a place seven miles from his home of Villaret) until 1522. Dom Mamert gave Peter and his parents constant guidance and advice. Murphy, Op. cit, 10, 65. *Fabri Monumenta, Beati Petri Fabri Primi Sacerdotis e Societatis Jesu – Epistolae, Memoriale et Prolessus*, MHSI vol. 48, Matriti 1914, 762, 774. (From now on MF)

often. His maternal cousin Dom Claude Perissin⁷ who became prior in 1522 after Dom Mamert guided and directed him to Paris for further studies. These monks and Veillard his teacher stimulated Faber's spiritual and intellectual growth. He may have been influenced by their example and it is said that at the age of twelve during the summer holidays when he went back shepherding the flock he made a vow of perpetual chastity.

1.2. In Paris

Faber was enrolled in the college of Sainte-Barbe⁸ in Paris as a student in 1525. His studies there lasted with one break of seven months from 1525 until 1536. Sainte-Barbe was one of the recent and prosperous institutions of that time. In Sainte-Barbe initially he shared a room with Juan de Peña⁹ and Francis Xavier. The Savoyard Peter was quiet, studious and religiously inclined. He studied the course of arts which consisted of grammar, dialectic, geometry, cosmology, literature and philosophy. In September 1529, Ignatius of Loyola took residence at Sainte-Barbe and was allotted the same lodgings with Peña, Xavier and Faber. [M 7a]. Though his studies progressed well after coming to Paris Faber's inner life was in turmoil as he had to make radical psychological adjustment with the sheltered, self-contained life of Savoy in contrast to the turbulent, boisterous and free thinking atmosphere of the sixteenth century Paris. Ignatius became his close friend and confidant and helped the Savoyard in the main areas of his inner suffering: scruples about his past confessions, temptations to impurity, vainglory, gluttony and rash judgments and the continual vacillation as to what he ought to do with his life. Ignatius with his own hard and long experience of such matters had an effective tool in the form the Spiritual Exercises which had been

⁷ It was he who directed Peter to Paris for his further studies and put him in touch with other Carthusian monks near Sainte Barbe. Ibid.

⁸ It was a college different from those existed in that area, was privately owned by Jeans de Chalon, prince of Orange whose descendents in turn sold it to the monks of Vezelay in 1454 and it was acquired by master Geoffroy Lenormant in 1460 who was a well known teacher at that time. He founded a college there and dedicated it to Santa Barbara. Since the college did not have any endowment it was reserved for students who could pay both as externs and interns wherein also resided the professors. By 1520 Santa Barbara under the direction of the doctor Portuguese Diego de Gouveia became one of the most flourishing and progressive colleges of the time having renowned professors and students from many nations. Santa Barbara also was known for its progressive spirit and ideas. Schurhammer, 103-107.

⁹ Juan Peña was a regent of the college of Sainte Barbe. He was a native of Siguenza in New Castille, matriculated in the University of Paris in 1522 and became a master of arts in 1525. Both Peter Faber and Francis Xavier were under his direction. He was not much older than them and was their roommate. Schurhammer I, 137-138 & Murphy, Op. Cit, 65, 66.

composed, used and further refined in the direction of others in Alcala and Salamanca and helped Faber to make the First Week of the Spiritual Exercises.¹⁰

In 1530 he received the degrees of Bachelor of Arts and Licentiate in Arts and started a six years of unorganized theological studies not only in Sainte-Barbe but in other colleges as well like at the convents of the Dominicans and Franciscans both in Rue Saint Jacques, at the Sorbonne, in the college of Navarre etc. and also attended lectures by particular individuals in search of the best lectures.¹¹ In the meantime, Ignatius had won over Xavier as his friend and disciple and four other students namely Diego Laynez¹², Alfonso Salmeron,¹³ Simon Rodriguez¹⁴ and Nicolas Bobadilla.¹⁵ These seven spent their Sundays together in the Carthusian monastery of Vauvert outside Paris and through prayer and discussion tried to find God's will. Faber spent about seven months in his home from July 1533 – January 1534. On his return he made the full Spiritual Exercises under the direction of Ignatius. He was soon raised to the sub diaconate, diaconate and to priesthood and thus became the first priest among the Paris companions. He celebrated his first Mass on 22 July 1534, on the feast of St. Mary Magdalene [M 14]. Three weeks later on the feast of the Assumption of Our Lady the seven companions went to the chapel of Montmarte¹⁶ near Paris and each one of them took the vow to go to Jerusalem at the appointed time and on return place themselves under obedience to the Roman pontiff. They also vowed to begin from a given date to leave their parents and their nets keeping only provisions for the journey. These vows were renewed in the following two years on the same place on the same feast day and three more were added

¹⁰ O'Leary, Op. Cit, 11 and [M 8, 9, 10].

¹¹ Murphy, Op. Cit, 21.

¹² Laynez was born in Almazan in Castilla in 1512, studied in the University of Alcala and later in Paris. He was one of the first companions of Ignatius and made the Spiritual Exercises under him. He was one of the papal theologians in the Council of Trent in 1546, 1551 and 1562. He was provincial of Italy, Vicar General of the Society and was elected as the second General of the Society of Jesus in 1558. He died in 1565. Op. Cit, Schurhammer, I, 264-267.

¹³ Salmeron was born in Toledo in 1515, studied in the Universities of Alcala and Paris. He made the Spiritual Exercises under Ignatius. He was also a papal theologian during the Council of Trent along with Laynez. He was the provincial of Naples from 1568-1576. He died in 1583 in Naples. Ibid. 267-268.

¹⁴ Simon was born in 1510 in the small town of Vouzella in the north of Portugal. He made the Spiritual Exercises under Ignatius and was one of the first companions. He was the first provincial of the Portuguese province from 1546-1552. He worked in Portugal, Italy and Spain. He died in 1579 in Portugal. Ibid. 245-247.

¹⁵ Bobadilla was born in 1509 in the village of Bobadilla in the diocese of Palencia in Castilla, Spain. He studied in Valladolid and later in the Universities of Alcala and Paris. In Paris he came in contact with Ignatius and made the Spiritual Exercises in 1534. He worked in Germany and Italy. He died in 1590 and was the last of the first companions to die. Ibid. 268-270.

¹⁶ Montmarte was a hillock outside the city of Paris where the chapel of the Martyrs (St Dionysius the first bishop of Paris and his two companions) was located and it was in this chapel Ignatius and the first companions took the vows (poverty, chastity and to make a pilgrimage to Holy Land and on return offer themselves to the pope for any mission) on 15th August, 1534. This place was under the direction of the Benedictines. FN I, 36-38 & Schurhammer, I, 276-279.

to the group and they were Claude Jay¹⁷ (Faber's former schoolmate at La Roche), Jean Codure¹⁸ and Paschase Broet¹⁹ [M 15].

In April 1535 when Ignatius returned to Spain for reasons of health [Au 85, 86], Faber was given the charge of the companions and he gave the Spiritual Exercises to the newly added companions namely Claude, Jean and Paschase. Faber received the degree of Master of Arts on 3 October 1536.

1.3. Paris to Venice and Beyond

On 15 November 1535 Faber set out for Venice with other companions where they had agreed to meet with Ignatius and hoped to travel together to Jerusalem. They reached Venice after Christmas of the same year [M 16].

In Venice Faber preached and attended to the sick from January – March 1537 and in mid March along with the group (except Ignatius) set out for Rome to get the necessary permission from the Pope for the Jerusalem pilgrimage and also to obtain permission for those not yet ordained to receive the Holy Orders including Ignatius. Faber was their leader and spokesman for he was 'the elder brother to all' [FN I, 104] and according to Alburquerque he was the most suitable, senior in age, the one who had lived longer with Ignatius, kind hearted, open for dialogue and acceptable to all.²⁰ Pope Paul III readily granted them the permissions sought and the companions returned to Venice and resumed their work in the hospitals while waiting for their journey to Jerusalem. Ignatius and the other five companions were ordained on 24 June 1537.

¹⁷ Claude was born in Mieussy, Savoy in 1500, studied in the school of Veillard in La Roche and reached Paris in 1534 and studied in Santa Barbara and obtained licentiate in Arts in 1535 and the grade of Master in 1536. He did his Spiritual Exercises under Faber. He worked in Italy and Germany and participated in the Council of Trent. He died on 6th August, 1552. He was also one of the first companions of Ignatius. Op. Cit, Murphy, 71, Footnote 27. Further information could be found in Padberg, John W, *The Three Forgotten Founders of the Society of Jesus Paschase Broét, Jean Codure, Claude Jay, Studies in the Spirituality of Jesuits*, 29/2 March 1997, St. Louis 1997 and also García de Castro José, *Claudio Jayo (Vulliet ca.1504-Viena 1552): Compañero, Teólogo, Apóstol, EEc* 80 (2005) 485-542.

¹⁸ Paschase was born at Bertrancourt in Picardy about 1500, studied at Amiens and was ordained a priest in 1524. He came to Paris in 1534 to complete his theology and through Claude came to know Faber under whom he made the Spiritual Exercises. He worked in Siena and went to Ireland with Salmeron as the papal legate. From 1542-1551 worked in Italy and from 1552-1562 was provincial in France. FN I, 39, Schurhammer, I, 342.

¹⁹ Jean was born in Seyne in Provenza in 1508. At the age of 27 he went to Paris, entered the college of Lisieux and began to study theology. In 1536 obtained the grades of licentiate and Masters in Arts. He came to Faber for direction and made the Spiritual Exercises and took the vows with the other companions, died in Rome on 29th August, 1541 and was the first to die among the companions of Paris. Fontes Narrativi De S. Ignatio de Loyola et de Societatis Iesu initiis vol.1, MHSI 66, Roma 1943, 39. (From now on FN I).

²⁰ Alburquerque, *En el corazón ...* Op. Cit, 33.

Due to the Turkish naval activity their hope of going to Jerusalem was dashed and at the end of autumn Faber, Ignatius and Laynez set out for Rome. It was during this journey that Ignatius had the famous vision of 'La Storta'²¹ about eight miles from the city. In Rome Faber was involved in preaching and along with Laynez was appointed to teach positive theology and commentaries on Sacred Scripture at the Sapiientia University. For a short time he was also secretary to Ignatius along with Codure.²² In Rome the opposition to the companions increased and for eight months in 1538 they had to endure bitter persecution. The reason for the persecution was that Faber and Laynez found Lutheran doctrines in the Lenten preaching of Augustinian friar Fra Mainardi de Saluces. Though they confronted him in private it had no effect and therefore Laynez and Faber began to preach against Mainardi's opinions and teachings. Since Mainardi had powerful support in Rome he launched a slander campaign against Ignatius and his companions. However in the end the life and teaching of Ignatius and his followers were vindicated and the calumniators were forced to retract in the presence of the governor of Rome, Benedetto Conversini and he signed a document to this effect.

There was a major turning point in the development of the group as companions in 1539 and a decision was reached to form a new religious order after intense prayer, reflection and discussion. This process was known as the 'Deliberations of the First Fathers'.²³ In the meantime Pope Paul III received request to send some good priests to Parma and Faber and Laynez were chosen. Faber was not destined to return to Rome until 1546 and never to meet many of his early companions.

The style of life and work which began for Faber in June 1539 as he was sent to Parma along with Laynez was one of constant travel and intense work. He remained in Parma until October of 1540 and was engaged in preaching, hearing confessions and giving the Spiritual Exercises. An order from the Pope that he should accompany Dr Pedro Ortiz²⁴ to Spain was

²¹ La Storta is a place outside the city of Rome where in a small chapel while praying Ignatius (on his way to Rome along with Faber and Laynez) had the vision of God the Father placing him with Christ his Son. It was a grace that Ignatius was seeking for through the intercession of Our Lady. FN I, 496-498 & [Au 96]. For further details, Lainez, Diego, *Didaci Lainez Adhortationes*, FN II, 1951, 133.

²² O'Leary, Op. Cit, 13.

²³ MHSI, *Constitutiones S.J.*, I, 1-7

²⁴ Pedro Ortiz (1500-1548) was a theologian who was a special ambassador of King Charles V to the Holy See. He along with Faber represented King Charles V in the Colloquy of Worms. He was a Spaniard of Jewish ancestry, was born near Toledo, studied philosophy at Alcalá and then proceeded to Paris where he became a famous theologian and scripture scholar and taught in Sorbonne. In 1529 Ortiz had denounced Ignatius to the Paris Inquisitor for fomenting disorder and seducing scholars. FN I, 114, [M 20], Purcell, Op. Cit, 73.

cancelled and he was asked to proceed to Germany to attend the Colloquy of Worms. The discussions with the Reformers were unsuccessful and Faber was discouraged but he tried his best to work among the Catholics as he believed that personal conversion and reform was more important than polemics and opinions. They again travelled to Ratisbon for the Diet and it too was not successful.

Faber made his solemn profession on 9 July 1541²⁵ and at the end of the month left for Spain with Ortiz and on the way spend a short time in his native country. He visited many places like Montserrat, Barcelona, Saragossa, Medinacelli, Madrid etc. At Ocaña, Faber visited the court of Charles V and the two court chaplains Juan of Aragon and Alvaro Alfonso²⁶ were captivated by the new style of religious life that he represented. They later joined him and became his novices. In February 1542 he was called to Germany where the reformation problem was very acute as the Pope wanted him to assist Cardinal Morone who was just appointed as the Papal Legate.

On his arrival in Speyer in April 1542, he found to his dismay that the nuncio and his companions Jay and Bobadilla who were assigned to help Cardinal Morone had left the town but there was a letter from Bobadilla with instructions from the Cardinal. Faber was either to join Bobadilla in King Ferdinand's court in Vienna, or visit the Archbishop of Mainz, Albert Brandenburg or he was free to do whatever God inspired. Faber wrote to Ignatius for advice²⁷ and he told him to remain in Speyer and it is here that Faber began to write his *Memorial* on 15 June 1542.

In December he moved to Mainz and started to give conferences on the Psalms and gave sermons in Latin each Sunday. After a short stay in Cologne he was instructed by Ignatius to go to Lisbon. When he reached Antwerp there was no ship sailing to Lisbon until after Christmas, so he retired to Louvain where he became seriously ill with tertian ague a kind of malaria²⁸ or fever with which the temperature of the body changed intermittently every third day [M 363]. When he recovered he was involved in apostolic activities like giving the

²⁵ The full text of the Solemn Profession is given in the Appendix II on page 101.

²⁶ They were court chaplains to the infantas Maria and Juana, daughters of Charles V. Juan de Aragon was a Portuguese and Alvaro Alfonso a Spaniard. Faber had gone to the court at Ocaña to see his friend Ferdinand de Silva, count of Cifuentes, who was a steward to the infantas. As an act of courtesy they sent the two chaplains to accompany Faber on his journey out of Spain. Both became under the spell of Faber and later made the Spiritual Exercises and became Jesuits. MF, 151, 164, 174. Cited by Murphy, 88 (Footnote 64), 183 Footnote 69.

²⁷ MF, 158-162.

²⁸ Murphy, Op. Cit, 293, Footnote 1.

Spiritual Exercises, preaching to the clergy, spiritual conversations with professors and students etc. Here a crisis of conscience occurred for Faber as the instruction of Ignatius called him to go to Portugal while the papal Nuncio to the imperial court Cardinal Poggio wanted him back in Germany. In confusion he wrote to Ignatius and he told him to obey the Nuncio's wishes.²⁹ He returned to Cologne on 24 January 1544.

In the following July Pope Paul III asked Faber to be sent to Portugal as his delegate and as deputy of Ignatius. On his first attempt he did not succeed as he fell sick and was in Louvain. On his arrival in Lisbon on 24 August, he went to the court of John III at Evora. The king wanted Faber to accompany his daughter infanta Maria to Spain as she was to get married to the prince Philip II of Spain. Ignatius had another reason for sending Faber there. Through the good offices of John III who was a great friend of the Society and his new relationship with the king of Spain, Ignatius wanted a breakthrough for the Society in Spain by gaining the good will of Prince Philip.³⁰ From mid December till 20 January 1545 he was at the college of the Society in Coimbra, in the community with novices and scholastics. After another spell of stay in the Portuguese court Faber set out for Valladolid on March 4 and reached there on March 18, 1545 where the Spanish court had gathered. In the month of July of the same year he founded a Jesuit community in Valladolid and another at Alcala in October.³¹

In the midst of his many activities, he received the news that the Council of Trent had begun on 13 December 1545 [M 431]. In the following year, he learned that he himself was nominated as a theologian to the Council by Paul III. Though he prepared to leave Spain his illness delayed his departure. On 7 July 1546 he arrived in Genoa and made his way to Rome. After seven years he met Ignatius but this reunion lasted only two weeks as he succumbed again to fever and died on 1 August 1546.³²

1.4. Death, Beatification and Canonization

Peter Faber died at the age of forty and was buried in the little church of Our Lady of the Wayside on 2 August 1546. In the following decade after the death of Ignatius the Jesuits in

²⁹ MF, 227-230.

³⁰ Albuquerque, *En El Corazón...*, Op. Cit, 79.

³¹ O'Leary, Op. Cit, 16.

³² Ibid.

Rome decided to build the Church of Gesu³³ over their Founder's tomb and they demolished the chapel of Our Lady for the new church without bothering about the remains of Faber and we are left with no remains of him for veneration or devotion. Faber's remains were mingled with those of his brethren and interred under the main door of Gesu.³⁴ Peter Faber was beatified by pope Pius IX in 1872 and was canonized a saint by pope Francis on 13 December 2013 after 467 years after his death in a process called 'equipollens canonizatio' which means 'equivalent canonization' in which the pope by the authority that he has raises a beatified to the sainthood based on the conditions laid down by pope Benedict XIV (1714-1758) in his work *De servorum Dei beatificatione et de beatorum canonizatione* (On the beatification of the servants of God and the canonization of the blessed).³⁵

2. A Short Resume of Faber's Ministry

Peter Faber's life of ministry was one of constant travel and unlimited pastoral activity. From May 1539 when Faber along with Laynez was sent to Parma till his death in August 1546 his was a life of journey. In the introduction to the *Memorial* Murphy says:

From that month of May on, pope or emperor, cardinal or nuncio, or his superior, Ignatius, would decide when and where Favre went, turning his life into a round of constant travel, endless pastoral activity and charitable enterprises. It formed the background against which the drama of his inner life was to be played out. Circumstances made him a pilgrim, a perpetual traveler; and he willingly embraced that life with all its trials, mirroring a pilgrimage in the spiritual life as well as in physical reality.³⁶

Speaking about his nature and the type of work he carried out and in what circumstances he worked it is said that he travelled in all types of weather, overworked, was undernourished, fell sick often with recurring fever which weakened his health and eventually brought on his collapse. "He also began to see his wandering life as an image of that greater pilgrimage

³³ The Mother Church of the Society of Jesus situated in Rome. It was built under the direction of architects Vignola and Giacomo Della Porta. The construction began in 1568 and it was consecrated in 1584. The construction was patronized and funded by Cardinal Alessandro Farnese. *Ignacio de Loyola*, Rahner, Karl, Imhof, Paul & Loose, Helmuth, Sal Terrae, Santander, 1979, 117. See also O'Malley, Op. Cit, 356-357.

³⁴ Purcell, Mary, *The Quiet Companion Peter Favre, S.J., 1506-46*, Loyola University Press, Chicago, 1970, 179.

³⁵ *Pedro Fabro Memorial* Translated and Annotated by Amadeo, J.H. and Fiorito, M.A., Mensajero, Bilbao, 2014, 15-16. (Introducción: José Garcíá de Castro).
Murphy, Op. Cit, 25.

made by the human soul to its home in heaven”.³⁷ His constant movement also had a psychological effect on him as is mentioned that he arrived in a country as a stranger, new to her customs and ways of thinking, not knowing the language and so on. Each new center and place meant adapting to new situations and besides it took him away from friends and acquaintances and his pastoral works. It is also said that his sensitive temperament added to his suffering.³⁸

2.1 In Parma, Worms and Ratisbon (1539-1541)

Though destined to go to Spain to start a house there along with Dr. Ortiz, Emperor Charles V commanded Ortiz to be his representative along with Faber in the colloquy in Worms between Catholics and Protestants and they reached there on 24 Oct 1540. Here Faber was engaged in different kinds of ministry as is mentioned, “He began pastoral work, engaged in spiritual direction, and gave the Spiritual Exercises to eminent churchmen and the household of the imperial ambassador. In that way he undertook the inner reform of individuals which for him was the only true reform”.³⁹

The assembly at Worms was not a success and it had to be adjourned for a new place in Ratisbon. On their way to Ratisbon Faber and Ortiz stopped in Speyer for fifteen days and here Faber was in great demand among priests, prelates and those in high places. Even in the little time available to him he started giving the Spiritual Exercises. On 23 February 1541 Faber reached Ratisbon. While Ortiz addressed the emperor’s court twice daily, Faber heard confessions, engaged in spiritual direction and gave the Exercises his most effective ministry.⁴⁰

Faber was losing hope as he wrote to Ignatius that words and arguments were not sufficient to convince heretics.⁴¹ Besides the catholic side was divided politically and religiously and had the difficulty in communicating the position in the vernacular and the Diet collapsed over different questions like sacraments, transubstantiation, authority of the pope etc.

³⁷ Ibid. 26.

³⁸ Ibid.

³⁹ Ibid. 27.

⁴⁰ O’Malley, John W, *The First Jesuits*, Harvard University Press, Massachusetts 1993, 286-287.

⁴¹ MF, 98-99.

2.2 In Spain (1541- 1542)

By the end of July they set out for Spain and reached there by end of October 1541.⁴² A few days later Ortiz took Faber to Galapagar in the Parish where he had a benefice with right to revenue of the parish and Faber spent November and December there. Here he began to teach catechism to children and gave Exercises to some priests. He had a very short stay there.

2.3 In Germany (1542-1544)

2.3.1 Speyer

In January 1542 Faber was summoned by the pope to go to Germany to join Nicholas Bobadilla and Claude Jay as advisers to Cardinal Giovanni Morone, for drawing a proposal for a council of the church. Bidding farewell to Ortiz and travelling through Toledo, Ocaña, Barcelona, Perpignan, Lyon, Savoy and passing through Switzerland he reached Speyer on 14 April 1542. In a letter written to Ignatius Faber explains the dangers of this journey.⁴³ By the time he arrived in Speyer the plan of reform of catholic life in Germany was drawn up and put into effect. Claude and Bobadilla were already assigned tasks and a letter was left for Faber with instructions from Cardinal Morone. The local bishop advised him to remain in Speyer for the time being. He and his companions were looked with suspicion by some Catholics and were received with coldness and even hostility as they were thought to be papal spies. Soon they realized that he was a man of God totally selfless and his only aim was to serve God and with his infinite gentleness persuaded others to do the same and many came to him for confessions and making the Exercises.⁴⁴

2.3.2 Mainz

In Mainz, Faber gave a series of lectures on Psalms at the request of the cardinal in the theological faculty of the University of Mainz.⁴⁵ With his influence the cardinal opened a hospice for pilgrims and needy travelers. Faber also walked the city streets begging alms for the sick, poor, brought them to the hospice and hostels, cared for them and consoled them.

⁴² Murphy, Op. cit, 28.

⁴³ MF, 159.

⁴⁴ Murphy, Op. Cit, 29-30.

⁴⁵ MF, 189.

2.3.3 Cologne (1543-1544)

From Mainz, he went to Cologne as he was needed there to help the clergy, the university and the civic authorities and dignitaries in fighting against the Lutherization of the diocese. He made such impression on them with his tact and persuasive powers that they appointed him the university's ambassador extraordinary to the emperor at Bonn and on his return he continued his pastoral work. Seeing the success of his work in a month the townspeople petitioned the nuncio to have him remain in Cologne, where his work bore more fruit than it had in any other part of Germany.

2.4 Portugal, Spain and Rome (1544-1546)

Instructions from Ignatius directed him to go to Portugal. He left Cologne for Antwerp to take a ship to Portugal at the end of September 1543 but could not find a ship bound for Portugal and went to Louvain in October. Though he fell sick for two months he managed to continue his ministries. Again in January 1544, he returned to Cologne at the request of the nuncio and was involved in preaching in Latin every Sunday and some holy days and on special occasions [M 367]. In July he was able to take a ship at Antwerp for Portugal and arrived there on 24 August 1544.⁴⁶

Faber remained five months with the court at Evora but because of his poor health was not able to do anything much. While he was in the Jesuit house in Coimbra for a few weeks, he helped in the problems of the community, heard confessions and gave exhortations. From January-March 1545 he was with the court in Evora again and in March he left for Spain and in the next one year made a series of apostolic journeys to Valladolid, Madrid, Alcalá, Toledo, Ocaña; in some cases to found Jesuit communities, to give exercises, to console bereaved families etc. His continuous travel had bad effect on his health. In mid July 1546, he returned to Rome after seven years after he had set out for Parma with Lainez. It is said that he travelled at least seven thousand miles across Europe. In the last letter⁴⁷ which he wrote to Lainez who was at Trent, he advises Lainez to write to his mother to console her on the recent death of his father.⁴⁸

⁴⁶ Murphy, Op. Cit, 31.

⁴⁷ MF, 434-437.

⁴⁸ Murphy, Op. Cit, 32.

In the letter⁴⁹ written to Lainez who had asked advice as to how to deal with those who left the Church Faber suggested to bring them back to the Church and have them follow its discipline. For this he proposes a friendly, compassionate and loving approach as persons who need spiritual help. He lays down two basic principles; firstly careful to have great charity for them and to love them in truth and remove from one's soul any consideration which would reduce their esteem. Secondly winning their good will and love and this can be achieved with matters we both share in common and avoiding any debate which tends to put down each other and tries to establish communion in what unites us before what might lead to differences of opinion.⁵⁰

He had his own manner of dealing with the Protestants in debates. It is said that he would not provoke them nor treat them with a spirit of contradiction nor consider compromise even for a moment. He believed in the dictum, 'Even in a desperate cause the Christian must not abandon all hope, he should hope against all hope.' The sole efficacious remedy for Germany sliding into Protestantism according to Faber is the spiritual renewal of the church and opined that violence which was resorted to as a remedy was useless and suggested that holiness of life will save the church. For stamping out heresy he proposed interior reform, Catholics should live more fervent lives and there should be continuous prayer for all without exception.⁵¹

According to Faber, moral rehabilitation has to precede, not follow, the recovery of a lost faith and it begins in the will, not in the intellect, just as defection begins not in the mind but in the heart, not in the intellect but in the will.⁵² His campaign of reformation was one of rebuilding or restoration. His aim was the reform of convents and monasteries, spiritual renewal of the clergy and the formation of the Catholic laity grounded in their faith. He believed that this interior formation starts with the action of the Holy Spirit in the soul. For this the first step was to lead the people through the Exercises and Faber excelled in it because he had a charismatic gift for spiritual direction. He believed that reforming the individuals interiorly would reform the church and the effective means he found for it was the Spiritual Exercises.⁵³

⁴⁹ MF, 399-402.

⁵⁰ Murphy, Op. Cit, 38.

⁵¹ Ibid. 39-40.

⁵² MF, 399-402.

⁵³ Murphy, Op. Cit, 42-43.

2.5 The Inner Experiences of Faber⁵⁴

The world of Peter Faber is four dimensional that is he sees, he hears, he feels and he touches. Everything is interpreted from God, no events of history can reach its true and ultimate background and meaning unless we ask the question where and how is God here and now for me? In the *Memorial* [174] he says, "...grace stands at the door ceaselessly knocking; always and everywhere it forestalls us, awaiting our working with what does come from us (though given to us, of course, in our very creation) and by other means."

Faber's world is a world inhabited by spirits, saints, angels, Our Lady and a Trinity in which everything converges. For him to live was to pray and it was a means to remain in a spiritual conversation with 'such level of reality' which he had created for himself. He is an example of a person who is open to the works of God, knowing and desiring to mold one's interior self to facilitate the works of the Spirit which indwells in him.⁵⁵ From this it is very clear that the life of Faber was centered on God and he was able to tangibly experience God in the different aspects of his life.

There is a turning point in the discourse of the *Memorial* from his preoccupation for dates, places, people, geography, time etc into a penetrative and deep look into oneself and one's soul. Faber guided by the intense and deep experience of the Spiritual Exercises given by Ignatius at Paris in 1534, grows in certain clarity regarding what he is going through in his inner world. He delves deep into the depths of his interiority like a true 'speleologist of the Spirit' giving light to different aspects of his life and history which are yet to be animated in the light of the Holy Spirit. This clarity not only consist in seeing the truth more clearly about the proper 'I' the sinner and the graced but causing and affecting in interpreting the key to discernment of spirits in all that happens.⁵⁶ Thus the inward search and interiority was a means of experiencing and encountering God for Faber.

Acknowledging the role of Ignatius in his interior life and growth in the *Memorial* he says, "Firstly, he gave me an understanding of my conscience and of the temptations and scruples I had had for so long without either understanding them or seeing the way which I would be

⁵⁴ For the sections (2.5 and 2.6) I have followed Garcia de Castro, José, *Pedro Fabro, La Cuarta Dimension Orar y Vivir*, Sal Terrae, Santander 2006.

⁵⁵ Ibid.38.

⁵⁶ Ibid.

able to get peace” [M 9]. This influence of Ignatius in his life was to remain with him as an inspiration and strength all through his life. *The Memorial* [9-12] speaks about the different scruples and temptations that he went through like carnal images and spirit of fornication, sins, vainglory, gluttony, contemplating the defects of others, suspecting and judging them etc. and he was ready to take steps to overcome them. Expressing his desire to get rid of the scruples he says that he would gladly be ready even to go to desert to eat herbs and roots forever [M 9]. He also felt called to overcome his gluttony about which he had struggled and says that he did not find peace until he did the Exercises. During the Exercises he spent six days without food or drink except having Holy Communion [M 11].

While recognizing his faults, weaknesses and shortcomings in *Memorial* [12] he says that it was God who was always the source of remedy.

Our Lord, then, instructed me in so many ways, giving me remedies..., true remedy in God our Lord, I say that never did our Lord let me remain tied up or deceived in anything ... but in everything, with inspirations an enlightenment from his holy angels and from the Holy Spirit, he would always free me at a time seemed good to him and was opportune for me.

2.5.1 The Totality and Uniqueness of the Experience

Everything is incorporated in the spiritual experience and all are called to be incorporated into Christ like Him. To the question who/what am I? Faber responds in the following manner.

2.5.2 The Body⁵⁷

Faber is one of the modern masters of his time who takes contrary position in the existing spirituality in the sixteenth century which viewed the body as an impediment and as an enemy in the spiritual and mystical experiences. This is expressed clearly in the *Memorial* [292] speaking about Jesus he says that it was his will to have a body like ours and we should serve him not only spiritually as a Spirit but serve him also in body as our incarnate Lord, a man like us in that nature in which he suffered for us and concludes that the body is the temple of the fullness of the divinity. Again in [213] of the *Memorial* Faber offers himself to God through his body and says that he wished for himself and for others that all the gestures

⁵⁷ García de Castro, José, *Pedro Fabro, La Cuarta ...* Ibid. 39-41.

and movements made for God might always be acceptable to him even when the heart or the spirit itself, more free of the flesh, is at times incapable of rising up. While speaking about spiritual progress and the different methods of prayer for this purpose *Memorial* [22] speaks of using the ‘principal parts of the body’. Among the many themes of prayer proposed in *Memorial* [35], the members of the body is one among them and others being the saints, mysteries of Christ, Christian doctrine and so on. He is also inspired by the Holy Spirit to pray earnestly to his divine goodness that ‘ he might dwell in the body as in his temple and in the spirit’ and ‘ find a corporal abode in the spirits of the body’.

He also used his body as a means to obtain grace and purify himself and says that various meditations by means of the powers, the senses, the principal members of the entire body [M 30]. In *Memorial* [179] Faber while speaking about the generosity of God says, “...in leaving for the service of my soul a body to help me to honor Christ and his Father in many ways”. He continues in the same entry and says that the body preserves him from committing many sins and faults “...because the body does not obey the first nod from the soul, nor does it submit itself all at once to the impulses and influences that flow from it”. Faber also narrates the instance of praying to saint and virgin Apollonia⁵⁸ for deliverance from toothache. “...I was accustomed to read a prayer to this virgin, a practice I had begun because of a toothache, and I never suffered from it afterwards”. He also prays “...in particular whatever can strengthen, heal and preserve the body and each of its parts”. “...health of body for this purpose or that...” [M 243, 244]. Faber also speaks about his devotion to the feast of the Corpus Christi and the ways of celebrating the feast and receiving his body, was moved to devotion. He goes on to say that in the act of worship all the senses have a part to play and “...all parts of a human body can find something useful to do” and further “...all men in all ways, even physically, have a means of serving Christ and submitting their whole bodies to him from whom they have received them” [M 322]. He also uses body as a means of imitating Christ in two ways one “...entirely in doing good for his sake and by undergoing suffering throughout my whole body and in each part of it as he suffered in all his members for me and for all even unto death of the cross” [M 324].

⁵⁸ St. Appollonia of Alexandria, virgin and martyr was invoked for those who suffered from toothache. The executioner began her martyrdom by breaking her teeth. During that time there existed a prayer addressed to the saint to alleviate toothache and Faber might have known this prayer. Albuquerque, *En El Corazón...*, Op. Cit, 248 Footnote 409.

2.5.3 The Profoundness of his Spiritual Experience⁵⁹

For Faber being human offers infinite dimensions and the mystical experience does not reach the end nor has an end. In *Memorial* [74] he expresses his great confidence that the Lord will help him and the Society through the saints. He also feels helped by Our Lady, the good angel, the saints of the day as mediators to support him in his approach to Christ. He is greatly moved spiritually while reading the versicle ‘come to my aid and I shall be saved, I shall meditate on your just precepts’ (Ps. 119:117).

2.5.3.1 The Experience of God

While speaking about the experience of God Faber says that it is better to lead the body to relish the spiritual food and enjoyed by its soul and its spirit so that when we gazed on some work of God or listened to his words or implemented them with our own hands our spirit would fully enter into all those things as to draw with it our entire sensitive soul to the perception of them. This is possible when we draw everything into our deepest depths, have achieved complete interior recollection and one is prepared to live in that state. This can happen when we make efforts to free ourselves completely from being affected by sensual impressions and we should intercede with God to raise us up to the contemplation of matters spiritual that in the end everything becomes in some way spiritual and is understood in a spiritual manner [M 108].

Finding that he was distracted and not able to recollect himself he finds that it is ‘in the most holy Sacrament that the grace to attain recollection is found’ and while speaking about the role of God and the deepening of the experience he says, ‘Our Lord wishes to enter into us and lead us to conversion of heart so that by following him we may daily enter more and more into the deepest depths of ourselves’ [M 104]. On the influence of Christ in the deepening of his experience in the context of after receiving the Communion Faber feels that he might be enclosed with Christ so that he may dwell with him and work with him in the remodeling and restoration of himself. He also speaks of the goodness of Christ and asks for the renewal of his own being, his life and its operations leading to a renewal of relationship with him and others and a new mode of life and a new way of doing his activities [M 124]. At another occasion in the *Memorial* [135] Faber speaks about his deeper experience while

⁵⁹ García de Castro, José, *Pedro Fabro, La Cuarta ...* Op. Cit, 41-43.

seeking the help of God and the blessed Virgin as he was distracted in saying his Office. He says that he ‘received not a few moments of pure devotion and various interior intimations’ and a desire for the sustained presence of the good spirit and ‘above all in order to bring about a greater interiorization of my spirit’. He explains interiorization thus:

This interiorization is a kind of attraction towards the interior which is brought about by God if we ask for it and if we strive for it with all our might. By its means we gain a deeper understanding of the holy words; it causes them to strike root in us and penetrate us with their life-giving power. For every word that comes from the mouth of God is God’s true seed; it produces and engenders within us in some way God himself, according its power [M 135].

From this it is very clear that interiorization is a gift from God to the individual who sincerely seeks for it and it brings about greater and better effects in one’s life.

2.5.3.2 The Different Graces

Faber asks for different graces to God through the merits of Annunciation, Incarnation, Visitation and other mysteries. He also asks for the grace ‘to praise and honor him, to think about and know him, how to remember him, long for him, love, desire and serve him; how to seek to see and hear him ... to delight in him and touch him’. He also seeks the mediation of Christ when he did not experience the spiritual delight which he had been looking for after mass and wishes that ‘...Christ might be pleased to visit me in secret in order to set right the deeply hidden defects of my understanding, memory, will, and senses and that he might grant me the hidden virtues and gifts...[M 51]

On the day of octave of the Visitation in July 1543, Faber goes through different experiences that presented itself to him as he says that ‘various necessities, privations, trials, disorders, misfortunes or calamities that are a lot of mankind presented themselves to my mind, I felt possessed by a great desire’ [M 354] and on the same day he speaks about the practice of interiority and the necessity of purification through suffering and says:

I had a clear perception and recognition that those who want to be enlarged, elevated, extended, consoled, and increased in God must first be well tried and tested in what they are; in body and spirit they must suffer restrictions, curbs, humiliations, restraints, grief, diminishment and so on. For it is through the mortification of one’s own flesh and the abnegation of one’s own spirit that one is led on to the possession of God [M 355].

In the same entry of the day he further says that the centre of our actions should be the heart. ‘For in man the heart is the first organ to be animated by the soul and the last to be

relinquished. Our whole sensible and rational life must be guided back to our hearts' and thus gathered together and united to the indivisible and spiritual life which is hidden with Christ in God.

While speaking about the different ways in which God leads one to love Himself and entering into God and experiencing him Faber alluding to the Gospel of John 10:6 of the Good shepherd says that 'once a person has arrived there he goes in and comes out with joy and finds pasture both inside and outside' [M 66]. It is further explained in the footnote by Murphy thus:

Once God has been found, with him is found all that comes from him, that is internal and external realities, but in a better and more profound way. And those to whom he has granted the grace of finding him he bids enter, as it were, into his dwelling. So these internal and external realities become indistinguishable from each other as the "pasture" of one and the same Master. Here it is that permanent intimacy with God takes place and ceaseless working together – the work of finding God in all things.⁶⁰

Faber further explains and says that once a person has entered loving intimacy with God, that person will be able to go on increasing in that love while daily getting to the heart of many things in God himself [M 66]. His longing to be at the heart of Christ is expressed in *Memorial* [68] thus, 'would that my whole inner being, especially my heart, were so yielding to Christ coming in as to open up and leave to him the place in my heart's center'.

The depth of his experience is further expressed thus, 'I became aware during my morning office of a certain grace which I had never before experienced so evidently, although the desire for it had been given to me. It was this: My mind began to be raised up with a steady impetus that was stronger than usual to the sight of God who is in heaven'. Besides, this experience also was an occasion where the soul was raised up and he was given the presence of God as he dwells in his heavenly temple [M 320].

2.5.3.3 Spiritual Experiences Given by God

Though normally the spiritual experiences are given by God in a person's life, there are a number of specific instances in which Faber comes to the realization of the experiences given by God in the *Memorial*. On his journey to Germany from Spain in January 1542 he says, 'During the journey God our Lord granted me innumerable favors, especially by fulfilling the

⁶⁰ Footnote 129 of [M 66], Murphy, Op. Cit, 112.

greatest earthly desire I have experienced, that is to be given companions for his service' [M 32]. While speaking about the Catholic doctrine in conformity with Roman Church and other matters he says, 'I had innumerable [interior] visitations ...about constitutions, state of life and orders, ceremonies, good works ... in all this feeling my spirit deeply moved with much devotion and approval of them' [M 31]. He also explains the many other favors and graces received. Further in *Memorial* [33] he says that 'During the journey our Lord gave me many feelings of love and hope...' In the year 1538, when all the companions had gathered in Rome and there was no possibility of going to Jerusalem they had to face many obstacles, opposition and even enquiries against them but they were cleared and favored and according to him 'as it were, the foundation stone of our whole Society' and in this context he also speaks of 'the favors which our Lord did for us in common all year [M 18].

From the entry of July 1543, recalling God's graces and blessings and his failure to respond to this grace he says that in many ways God was granting him through his grace interior peace and abundance. 'I was given grace and a longing to seek the peace it brings' and again he experienced God's mercy and as a result 'it has now been given me to see that I am too quiescent in my God and in love for my neighbor...' [M 353]

2.6 Different Devotions and Interlocutors of his God Experience⁶¹

Faber's experiences and devotions are mediated and given to him by different interlocutors and persons. This aspect stands out very prominently all throughout the *Memorial*. The following are some of the instruments and means by which he has his many experiences and with whom it is shared and spoken to.

2.6.1 God the Father

Faber says that God is infinitely good and great in every way and he explains his substance thus, "He is infinitely above the comprehension and understanding of a created being, infinitely prior to every created capacity, infinitely beyond every created intellect, infinitely before all created beings, infinitely future to all created beings and infinitely deep-seated in every creature, and so on. This he is in his substance" [M 161].

⁶¹ García de Castro, José, *Pedro Fabro La Cuarta ...* Op. Cit, 43-52.

He is humble and his precepts are not beyond human powers and ‘our efforts are aided by the grace and gifts he grants us’. In the context of the Eucharist he recognizes the greatness of God’s generosity to him and giving him a body and soul to help him to honor Christ and his Father in Many ways [M 179]. Faber uses God and God the Father quite interchangeably as in [M 353, 198, 32, 45, 161 etc] and there are many references to this in the *Memorial*.

2.6.2 Jesus

Jesus was another source of his deep experience and longing and he desires that his whole inner being especially the heart yielding to Christ coming in as to open up and leave to him the place in his heart’s center [M 68]. Faber also addresses Christ our Lord with tenderness and expresses the death, labors, weaknesses, humiliation, passion of Jesus may be his life and strength and expresses it thus: ‘O Jesus Christ may your death be my life; may I learn to find life in your death. May your labors be my rest, your human weakness my strength. May your humiliation be my source of glory, your passion my delight, your sadness my joy. May your abasement be my uplifting’ [M 137]. Faber also sees Christ as the remedy for the many afflictions of people and acknowledges him as Redeemer, Consoler, Giver of Life, the merciful and compassionate one and our Lord and our God. He also desires to be a servant and minister of Christ and he sees Christ as one who consoles, helps, delivers, heals, liberates, saves, enriches and strengthens [M 151]. Faber also speaks of trying to find Christ with his heart, mind and senses that is finding Christ everywhere and says, ‘I must strive to find Christ, ... first in the center of my heart and below, that is within me; then above me, by means of my mind and outside me by means of my senses’ [M 307]. In *Memorial* [228], Faber also speaks of Christ as the physician and priest for us and grieves for his failure to offer himself to Christ in earnest.⁶²

⁶² “After Mass I considered how Christ had given himself to us and had been given to us by his Father so that we might avail of him in various ways for our salvation. He was given to us as a remedy, as food and drink, as an offering – to be our physician and our priest, to make reparation for us, to become the life, death and resurrection of the body and the soul; and, what is of more consequence, he gave himself up in the end to be slain by us and to allow wicked men to work their will on him.

Hereupon I felt deeply grieved because I had in no way offered myself up in earnest for him to do with me what he might will, either through my life or my death.

So I asked him to make use of me and of what I possessed in any way that might seem good to him from that moment on for his glory, for the welfare of others, and for the salvation of my soul. I asked too that he might grant us to accomplish before our death and at the times laid down by him in his wisdom whatever he might have given to me and to all others to will, to think, and to perceive” [M 228].

2.6.3 The Trinity

The Trinity was another medium and interlocutor through which Faber found spiritual graces and he speaks of receiving thanksgiving prayers in the form of litanies. ‘I asked the Father to bless the Son and the Holy Spirit, the Son to bless the Father and the Holy Spirit, and the Holy Spirit to bless the Father and the Son’ [M 73]. He prays to God the Father for perseverance in chastity, commits obedience to the care of the Son, commends vow of poverty to the Holy Spirit and again he prays to the Most Holy Trinity to receive his heart into its unity and give its personal attributes into his three faculties of memory, understanding and will [M 45]. He also asks for a special grace to the Holy Trinity ‘With deep emotion I asked the Most Holy Trinity through the glory of our Lord’s Resurrection to grant me a special grace for all the Sunday offices [M 82]. He further says, ‘... the Father, the Son, and the Holy Spirit are the sole principle from which all proceeds, through which all is ordered, and in which all subsist’ [M 245].

Further he prays for purification says, ‘... that all my affectivity, desires, tendencies, inclinations and accidental qualities may be purified by the Holy Spirit’ and it is also presented as guide and protector [M 317].⁶³ Again speaking about the Holy Spirit he says, ‘without whom nothing can be experienced in our deepest depths’ [M 320] and he also acknowledges of having received understanding ‘as a gift which comes down from the most holy Trinity itself’ [M 321].

2.6.4 Mary

Mother Mary is another person in whom Faber has great confidence and love and therefore she is presented as intercessor and mediator [M 110] in different ways, great companion and model to live one’s chastity, as an aid, having compassion with the suffering [M 27, 45, 91, 95, 192].⁶⁴ She is presented as the model of humility and obedience, of lowly works [M 39,

⁶³ “On the day of the most excellent and most holy Trinity, I felt a deep longing to have that feast celebrated with greater solemnity. Since it encompasses the three divine Persons and there can be no more worthy object of our reason and of our faith”.

“I made some petitions also that whatever strength and power I possess may be increased by the Father; that all light and lucidity in me, the right ordering of myself, my disposition, and my practical reason may be guided by the Son once their contraries have been driven out; and that all my affectivity, desires, tendencies, inclinations, and accidental qualities may be purified by the Holy Spirit once he has expelled all the evil influences that come from the flesh and from the spirit”[M 317].

⁶⁴ “Desiring also to adore with fervor the body of Christ our Lord there on the altar before me, I remembered how the Blessed Virgin Mary enthroned above all the choirs of angels was of all creatures that came from the hand of the Almighty the one who most worthily honors and serves the divine Majesty. So her aid for mankind

85, 150, 208]. Mother Mary is also portrayed as an easy person to entreat for God's help and grace [M 40, 86]. In distraction Faber sought her help and compassion [M 135, 238]. Mary is also given as a model to order one's interior life [M 73, 97]. From all these it is amply clear that Mary was a person in whom Faber had great confidence and trust and at the same in whom he felt certain closeness and affinity. There are also many other references to our Lady all through the Memorial.

2.6.5 Holy Angels

Faber also had great devotion to the holy angels. On Mondays he had a custom of invoking and making spiritual remembrance of the good angels and he also found it helpful to make an invocation to God and to the angels for grace and assistance against wicked spirits [M 250]. One reason that he mentions for not being judged with strict justice unfavorably for his imperfections is 'the ministry of his angels' [M 83]. In order to receive particular favor from a saint he suggests to pray and show devotion to the particular angel of the saint or angel guardians of the saints [M 118]. He also speaks of angels themselves wishing special friends in this life [M 164]. On how graces are to be sought and asked for he says, 'So we too shall desire that the angels, those spirits who serve, may obtain for us that fitness and readiness to serve' [M 225] On the role played by the angels in the activities of men he says that the we need to pray to Christ to preserve his Spirit for us otherwise even the good angels will not be able to guide our spirits [M 253].

2.6.6 Guardian Angels

On his way to Ratisbon in 1541, Faber prays to the archangel of the region and the angel guardians of the inhabitants for the method to ask for the grace from the Lord [M 21]. While enumerating his many devotions on his journey to Spain in the autumn of 1541 he speaks of 'the archangels, the angel guardians and the saints of Spain' [M 28], he speaks of the guardian angel as 'his master and his instructor' and for having a person's good will and to predispose people towards them he says 'to have great devotion to all the guardian angels' [M 34]. In *Memorial* [123] while recalling the memory of his natural parents and the

is far greater and higher than that of any angel or seraphim. For not only does she reign over all creatures in a state of happiness, but she also (and better than any of them) magnifies, praises and serves her Son and the most holy Trinity as Lady and Queen, our Mother and our Advocate. She asks for and obtains the renewal of all those who have not yet reached their full essential and accidental perfection. Daily she procures for mortal men new gifts of grace and peace, ending in glory, and for the blessed new gifts of accidental glory" [M 91].

members of the parents of the Society of Jesus he feels it ‘an excellent practice to invoke the guardian angels’. On the feast of the Guardian Angels, he prays for the Society of Jesus, ‘asking the Lord to surround and fortify it with a guard of holy angelic spirits as a protective enclosure’ [M 260], he asks for the help from the guardian angels for his shortcomings [M 114], When he rented a new house in Mainz in April 1543, he prays to the holy angels to dwell in it and invokes the protection of the guardian angels of the neighborhood on him and those who were coming to live with him [M 282, 283]. He also further seeks the intercession of the guardian angels [M 354, 408].

Faber also speaks of ‘wicked angels’ [M 175], speaks of the external power of the bad angel of Herod, Annas, Caiaphas etc. [M 176] and also speaks of remembering the destruction brought by the bad angels [M 251].

2.6.7 Saints and Martyrs⁶⁵

The *Memorial* is filled with the names of the saints in and through whom Faber sought intercession and in whom he had great devotion and admiration. He often celebrated the Mass of the saint of the day and also said the Office of the day befitting the feast of the day and as such innumerable saints appear in the pages of the *Memorial*. On his journey to Spain in the autumn of 1541, he prays through the intercession of the many saints of Spain, ‘to look favorably on my travels in Spain and help me by their prayers to produce some good fruit;...’ he also expresses the same kind of devotion and intercession to the saints in Italy, Germany, France etc. [M 28]. This is a very striking number of the *Memorial* because it mentions about thirty names (canonized saints, Our Lady, people whom he considered saints though not canonized) of saints whose intercession he sought and in whom he showed his devotion and trust. On the day of St Lawrence he prays for himself and for the whole Society through the intercession of this saint and other saints [M 74]. Further he asks St Bernard to accept him as his disciple [M 93]. He also speaks of his devotion to all the martyrs and virgins [M 100, 250].

In his letters too Faber alludes to the Trinity, saints, angels etc for devotion and seeking intercession. Writing to a group of people from Regensburg who had made exercises under him on faith and morals and individual self- reformation in 1541, for devotion he instructs

⁶⁵ García de Castro, José, *Pedro Fabro, La Cuarta ...* Op. Cit, 50-52.

them to draw topics from the orderly sequence of the life of Christ, litanies according to the practice of the Catholic Church, proper sequence of invocation beginning with the Holy Trinity and virgins etc.⁶⁶

Giving instructions to those going on pilgrimage in the spring of 1543 from Cologne he says, “Entering any city or town, we should call upon the angels, archangels, saints and patrons of that city or town. We should greet them and call on them to assist us..., pray to them on behalf of the city or town placed in their charge.”⁶⁷

Writing from Mainz in April 1543 to Gerhard Kalckbrenner, Prior of the Cologne Carthusians on True Reform Faber encourages the Prior to exhort, strengthen and enthuse others by being ‘bold before God’, ‘be bold before Christ’, ‘be bold before the merciful Mother of all mercy and the other saints’.⁶⁸

2.7 Conclusions

The interlocutors, mediators and persons of Faber’s experiences were part and parcel of his faith experience and spiritual life and besides they were the source and strength of his daily life. His life was centered on Christian traditions and beliefs of the time which enabled him to be rooted in the belief system of the people of the epoch.

As his life was one that of journey all over Europe, intercession and seeking protection of the saints and guardians of the locality and places he visited were a kind of a norm and guideline. He was a man of obedience and his was a life of itinerant journey from one place to the other and he was neither sure of what would happen to the ministry he began nor what was in store for him. As Severin Leitner says, “To live a life of continual breaking off some task and starting out anew without any certainty of success, not knowing whether he was doing the right thing, worrying about a new mission started by him and having to leave it again; it was a life of total and blind obedience, simply a life of obedient confidence and trust”.⁶⁹

He was a man of his time and yet was able to think and act differently in order to bring people closer to God. He was a man of God totally selfless and always aiming to serve God.

⁶⁶ MF, 119-125 (No. 80) Cited by Murphy, Op. Cit, 348.

⁶⁷ MNad, Madrid – Roma 1898 – 1962, vol. 4, 636-639. Cited by Murphy, Ibid. 362.

⁶⁸ Ibid.638.

⁶⁹ Leitner, Severin, *The Spirituality of Peter Faber*. Review of Ignatian Spirituality (105), xxxvi, ii, Rome, 2005, 7.

He was also very concerned for the poor and did whatever was possible to assist them. He believed in reformation of individuals and for this the best means he found was the Spiritual Exercises. He was also very spiritually inclined from his childhood and was willing to be at the service of others.

The success of his different ministries was as a result of a combination of his personal qualities and the acceptance that he enjoyed among the people. This is very well expressed in a nutshell by Murphy thus:

That was the key to his apostolate: friendship leading to conversion. Wherever he went, his irresistible charm drew people to him for spiritual direction. They thronged his confessional, grew disconsolate and complained when he was transferred, and if they were in a position to do so, used influence to have him remain with them. They never forgot him, nor he them, for he highly valued his friends and prayed for them constantly when they were dead. So all-embracing was his sense of gratitude that he remembered his relatives and even those who had administered the sacraments to him during his life. This gift for friendship with high and low, learned and unlearned, was the source of his greatest successes in the apostolate: personal contacts leading to spiritual conversation, then conversion; and the spiritual direction of those making the Exercises. They were, as he called them, his “spiritual sons and daughters,” and they came from all walks in life.⁷⁰

⁷⁰ Murphy, Op. Cit, 33-34.

CHAPTER II - The Significant Traits and Characteristics of Faber's Personality

Peter Faber was endowed with many extraordinary qualities and personal traits which made him different from other companions of his time. His endearing qualities not only made him dear to the Jesuits of his time but also attracted people to seek him in guiding them through the Spiritual Exercises, confessions and personal direction. His innumerable qualities and virtues were exemplary and inspiring to many people who came in contact with him or his works. According to O'Leary, "Providence had endowed Favre with a nature which was simple, sensitive, and open to spiritual influences. His family upbringing, and the natural environment of great beauty in which he lived as a Savoyard shepherd, further strengthened these tendencies".⁷¹ In this chapter, I would like to treat the different qualities of Faber from the human and the spiritual perspective.

1. Human Traits

1.1. Gentle, Unassuming and Compassionate

This was one of the characteristics of Faber which drew the attention and attracted people of all strata to his personality. According to Mary Purcell he was 'gentle and unassuming....'⁷² Comparing Faber with Ortiz she again says 'Favre the introvert, diffident, self effacing,

⁷¹ O'Leary, Op. Cit, 17.

⁷² Purcell, Mary, Op. Cit, 25.

gentle, fearful of hurting anyone's feelings....'⁷³ 'Peter's gentleness, sincerity and obvious holiness won them all.'⁷⁴ In the sixteenth century many people voiced objections against compulsion in religious matters vehemently while Peter opposed it not with such vehemence and here too his character is portrayed thus, ' Gentle and compassionate by nature, educated in a college with strong humanist leanings, he abhorred compulsion because it invaded man's most sacred citadel, the soul.'⁷⁵ Further 'Compassion was one of the most characteristic ways in which Favre's interest in people expressed itself.'⁷⁶ In the context of the confessions too he says that when hearing confessions be mild and gentle.⁷⁷ Nobody was outside the purview of his compassion as he mentions in the *Memorial* [25], "I felt great fervor as eight persons⁷⁸ became present to me along with the desire to remember them vividly in order to pray for them without taking notice of their faults.... I felt for them a certain kind of holy compassion accompanied by a good spirit."

1.2. Born Optimist

As a born optimist he reached out to all the suffering, the powerful and all who came in contact with him and was able touch their hearts. In the dialogue and debate between Protestants and Catholics on original sin a formula of agreement on this doctrine was drawn up and accepted and it was believed that there would be religious peace in Germany. It was felt and believed that an important turning point had been reached and Faber always an optimist when things were going well, rejoiced.⁷⁹

1.3. An Ideal and Affable Leader

Faber had many leadership qualities and was accepted as one by his companions and others. Laynez narrates in the *Fontes Narrativi* that when Ignatius left Paris for Spain in March 1535, Faber was appointed as 'the elder brother of us all' clearly entrusting the care of the group in his responsibility and care.⁸⁰ Albuquerque also gives further reasons for Ignatius giving

⁷³ Ibid. 75.

⁷⁴ Ibid. 84.

⁷⁵ Ibid. 176-177.

⁷⁶ O'Leary, Op. Cit, 21.

⁷⁷ Ibid, 20.

⁷⁸ The eight persons were the sovereign pontiff Paul III, the emperor Charles V, the king of France Francis I, the king of England Henry VIII, Luther, the Grand Turk Suleiman II, Martin Bucer and Philip Melanchton (Two known Protestants who participated in the diet of Ratisbon). Albuquerque, Op. Cit, 127, Footnote 52.

⁷⁹ Purcell, Op. Cit, 82.

⁸⁰ FN I, 104.

Faber this charge and says that Faber was the senior most in the group, he was the one who lived longer with Ignatius, he was kind hearted, had the ability to dialogue with all and was acceptable to all.⁸¹ Simon Rodriguez one of the first companions of Ignatius, in 1577 reminiscing about his life specifically mentions Peter Faber as unmatched in graciousness, affability and the power of attracting others. He says:

There was an especially rare and delightful sweetness and charm in his relations with other men which I must confess to this very day I have not discovered in any other. In some way or other, he so won the friendship of other men and gradually stole into their souls that by his whole manner and the gentleness of his words he irresistibly drew them to a love of God.⁸²

According to O'Leary Faber acted as superior for eighteen months and he was the only priest among the small group. He is of the opinion that had Ignatius been able to remain in Paris, being the only priest he would have shared a fair measure of responsibility, he became the centre of unity of the small group and taking Ignatius's place and interpreting his mind. Exercising his responsibility he admitted Jay, Codure and Broet to the group. Besides when necessary he was able to exhibit tougher qualities that leadership demanded.⁸³ In the process of election of the first superior of the Society in 1541 three of the companions Xavier, Rodrigues and Codure had chosen Faber as the second choice for the superiorship.⁸⁴

When the companions met together in Venice in 1537 as planned with a view to depart to the Holy Land they needed the permission of the Pope for this journey. All except Ignatius went to Rome to seek this permission because of Doctor Pedro Ortiz (who was now a counselor in the papal court with whom Ignatius had confrontation in Paris) and Cardinal Carafa who had become the pope Paul III. The cardinal was the joint founder of the Theatines, a new Order. Ignatius wrote a letter to Carafa suggesting that if some adjustments were made in their rules they could do more good and he gave reasons for it. This suggestion was not well received by Carafa. In this context Faber led the delegation to Rome with instructions from Ignatius and they were to obtain permits for the pilgrimage and permission for those not yet ordained to receive Holy Orders. In spite of their apprehensions and doubts surprisingly they were welcomed and received warmly by Ortiz and received the necessary permission for the

⁸¹ Alburquerque, Op. Cit, 33.

⁸² MBroét, Madrid 1903 (reimp. 1971) 453. Cited by Bangert, William, *To the Other Towns. A Life of Blessed Peter Faber, first Companion of St. Ignatius*, Ignatius Press, San Francisco 2002, 36.

⁸³ O'Leary, Op. Cit, 28.

⁸⁴ Bangert, Op. Cit, 128.

pilgrimage and the leave to be ordained. Besides this they were also given financial help for their journey by the pope and Ortiz.⁸⁵

According to O'Leary leadership for Faber was for service and it was under obedience.

This exercise of leadership or authority, however, like so many other of his activities, was against the grain of Favre's natural tendencies. It was never a matter of personal choice but rather of obedience to what he considered to be the will of God. His preference was always to be led, to be directed by others, to submit. If he had to wield authority, it was always for him an expression of service. And his ability to be severe was utilized usually only on himself.⁸⁶

1.4. Persuasive, Humble and Peace Loving

In situations of conflict, controversies and disputes Faber tried to be persuasive and humble as Purcell says, "Peace-loving by nature and convinced that more good was likely to be achieved by example and persuasion than by force..."⁸⁷, "It was a matter of wonder to him that he could never remember having had an enemy."⁸⁸ Faber expresses the same sentiments in the entry of the *Memorial* [401] on 21 February 1545 that he hardly ever experienced any adversity:

At the end of my prayer, I recalled the afflicted state of a person who had opened his heart to me. Then as I began to go over in my mind the adversities and trials of all kinds endured by the majority of men for the sake of material gain, I was stricken with remorse and wept because I saw that my own life was free from any kind of adversity at all. For it seemed to me that others in the world are all undergoing tribulations of various kinds, while I am unaware of anyone's being against me.

1.5. Intelligent, Observant and a Good Listener

Purcell says, "He was an intelligent child with an extraordinary retentive memory. At an age when other children were still lisping he had absorbed everything his parents could teach him. His mother taught him his prayers, his father showed him how to be a good shepherd." It is said that at the age of seven he could repeat verbatim the homily of the priests.⁸⁹

Faber was intelligent and in the *Memorial* [3] besides expressing his desire for study he speaks of the progress he made in his understanding and memory that his parents were

⁸⁵ Purcell, Op. Cit, 60-61. There is also a passing mention of receiving the permission in [M 17].

⁸⁶ O'Leary, Op. Cit, 28.

⁸⁷ Purcell, Op. Cit, 29.

⁸⁸ Ibid. 8.

⁸⁹ Ibid. 5.

compelled to send him for further studies and he came under the tutelage of Peter Veillard. When he moved from Savoy to Paris he had no difficulty in following his courses of arts and theology and he helped his teacher Peña. He also mentions of instructing Ignatius with his studies [M 8].

In May 1545 Faber came to Madrid from Valladolid and he narrates two instances during the journey where he was an instructor and listener to people. One is thinking different ways of instructing an old man who was of the group called *romeros* (A *romero* was a pilgrim to Rome but this term was used for pilgrims in general but because of the abuses committed by some *romeros* during the pilgrimages, the word began to take a pejorative meaning).⁹⁰ The second was consoling a greatly afflicted woman who had opened her whole soul to him. While staying in inns he always felt inspired to do good by instructing and encouraging people [M 433].

The pastoral ministry Faber was involved which included innumerable confessions in the different places that he was clearly indicate that he was a good listener besides the ministry of spiritual direction, spiritual conversations and the Spiritual Exercises. Wherever he went people flocked to him. This aspect will be treated in the following section in a detailed manner.

1.6. Scrupulous and Unsure

Scrupulosity and being unsure of himself was another character which played an important role in his life as it often made him doubtful, guilt ridden and sometimes depressive. In the *Memorial* he has a number of references to this aspect of his character. Speaking about scruples in [M 6] Faber says, “They were some scruples and remorse of by which the demon began to drive you to seek your Creator, if you yourself had not been so dull-witted. Without those scruples Inigo perchance might not have been able to get through to you nor you to desire his help as happened later on”. After encountering Ignatius and recalling how Ignatius helped him, Faber narrates,

Firstly, he gave me an understanding of my conscience and of the temptations and scruples I had had for so long without either understanding them or seeing the by which I would be able to get peace.

⁹⁰ Murphy, Op. Cit, 329, Footnote 1.

The scruples were over the fear that over a long period I had not properly confessed my sins, which gave me so much anxiety that to get a remedy I would gladly have gone to a desert to eat herbs and roots forever [M 9]. He also speaks of temptations and vainglory [M 10]. "...until I left Paris, I had scruples over every single one of countless imperfections that nobody knew about" [M 11] Speaking about the choice of life he says, "I was always very unsure of myself and blown about by many winds..." [M 14]

2. Spiritual Traits

2.1. A Man of Prayer and Man of God

2.1.1 Man of Prayer

Faber was a man of prayer and used many different methods of prayer like contemplation, invocatory prayer, intercessory prayers, the Office, the Eucharist and so on. The *Memorial* has lot of references to it. *Memorial* [21] speaks of great consolations received during different prayer and contemplations and different methods and subjects during prayer. He offers thanksgiving prayer for all things around him.

Faber speaks of improvement in the recitation of the canonical hours and for this he uses a short prayer 'Heavenly Father give me your good spirit' in between the recitation of the psalms and he also used other ways to improve his canonical hours like saying 'Jesus, Mary' ten times and so on and offers ten intentions to be remembered [M 29]. Further for the improvement of the recitation of the Office he proposed four things, the place where it is recited, persons and saints mentioned in the prayer, the words and finally gestures involved in the recitation of the office [M 37].

While [M 46] speaks of having some great thoughts in prayer, [M 69] talks about no joy in what met his eyes and distractions and temptations to idle and wicked thoughts and as a result feeling sad and then feels that one should not feel sad in not finding peace in idle things but give thanks. One should feel sad when one does not find peace and all kinds of consolation in prayer, holy exercises etc.

Faber explains a different context in experiencing greatest spiritual consolation and that is the return of Juan of Aragon from his pilgrimage to Cologne. He narrates:

And my consolation was all the greater because our Lord preserved me from becoming agitated in spirit out of joy at his arrival and out of longing to talk to him

and hear some news- I mean news of spiritual things. Before this I used to feel these longings so deeply that I was deprived of that fervor whose immediate object in mental prayer or in contemplation is the Lord our God. But at that moment I felt my soul entering further into the Lord our God with most fervent prayers of thanksgiving, finding in them contentment and the deepest peace without yielding to that agitated desire of having a conversation with the returned pilgrim. So it seemed to me that our Lord himself and his saints celebrated that homecoming with me in a way incomparably greater and more festive than any human consolation I might have received from the pilgrim's presence and from conversation with him about the spiritual success of his journey from start to finish [M 73].

Prayer should become an activity which is an end in itself. Our effort should not be just to attain what we have prayed for but to find the grace in our external labors, in our vocal prayers, conversations etc. In all situations, the spirit must be sought for the understanding and the more prompt willing of the good that is in the works [M 128].

Speaking about desires he says that they are good if they come from God. In prayer we desire things beyond our power and naturally impossible but according to Faber these desires do not displease God because it is He who communicates them and it is in his Spirit it is experienced. It increases faith and hope and God often causes us desire and envisage most exalted things and place our hope in them so that we may accomplish readily without diffidence quite ordinary things [M 155]. Again in the context of the Mass he comes to the realization of the admiration about the goodness of Jesus Christ. His generosity was so great that he gave himself up not only to the good who are grateful but also to the wicked [M 255] and the lesson Faber learns from this he explains himself:

If Christ communicates himself to me each day when I celebrate and if he is ready to communicate himself in all other ways in prayer and in the works done for his sake then I too should communicate myself and abandon myself to him in all ways, not only to him but also to all my fellowmen, whether good or evil, for his sake. I could do this by speaking kindly to them, preaching to them, doing them good, working and suffering for them, laying myself open to them to the utmost extent in order to console them and in as far as I can be of help to them and to end by giving to all my entire self and whatever I possess [M 255].

During prayer Faber found it easier to keep his mind fixed on Christ crucified as if he were there before his eyes or on the Virgin Mother or on some saint than on God as he is in heaven [M 320].

Besides these concrete and explicit examples of his prayer, its context, experiences, effects, results etc. almost every page of the *Memorial* has an entry made after reflection and prayer and it stands out.

2.1.2 Man of God

Faber was a man of God and wherever he went and in the different circumstance and situations that he found himself or others encountered him he came across as a man of God. In the *Memorial* there are numerable instances in which he experiences God as Father, Son and the Holy Spirit. In [M 305] he records

On the day of the Ascension, there came to me a clear understanding of what it means to seek God and Christ outside and above every creature, with a will to know him as he is in himself. And I was also given to understand and to experience in spirit the ways in which the following differ from each other: knowing the creature without knowing God or knowing the creature in God, God in the creature and God without the creature.

Faber speaks of God the Creator who gives us the grace to recognize through the Spirit all gifts that come to us from him and thank him and become aware of them and experiences God as the Father, the Son and the Holy Spirit. “The first in the hierarchy of origins is the Father; the first in the hierarchy of mediation is the Son; the first in the hierarchy of forms is the Holy Spirit. From the Father every created thing derives existence; from the Son all things derive their being; in the Spirit all things are accomplished” [M 245]. He also speaks of God as Creator in the *Memorial* many other times. The following are some of the prominent entries [M 6, 41, 306, 344] etc.

In his experience of certain deeply felt longings Faber asks God the Father to be a father to him in a special way though unworthy he is and that the Father might make of him as a son to obey Him and acknowledge Him [M 40]. Some other references of him experiencing God as the Father are the following [M 41, 45, 71, 115, 207, 292, 320, 342, 350] etc.

God the Son is another theme which regularly appears in the *Memorial*. In [M 96] profoundly moved by the good spirit Faber recalls Christ’s existence in three stages that is before the incarnation, during his life on earth and after his ascension. His experience of God as the Son has many entries in the *Memorial* [41, 50, 73, 74, 85, 86, 90, 113, 160, 182,183, 232, 317, 318, 387] etc.

Faber also experienced God as the Spirit. He speaks of receiving impulses from the Holy Spirit to offer himself for the service of God our Lord [M 4]. The mention of the Holy Spirit in the *Memorial* is numerous [M 12, 20, 22, 30, 45, 52, 74, 89, 108, 113, 149, 152, 192, 281, 249, 266, 313-318, 387] etc.

Besides Faber experiencing God thus many people experienced him as a man of God. Peter was appointed as assistant to Cardinal Morone the nuncio of Pope Paul III in Germany. But when he reached Speyer neither the cardinal nor the companions (Bobadilla and Jay) were there but a letter awaited him. In the context of the antagonism that existed between Protestants and Catholics, rumors began to spread that the new comers were papal spies sent to find out the morals and orthodoxy of the priests and people of the place. After Faber's engagement in the town, "The citizens of Spires soon realized that here was no spy but a man of God, disinterested, selfless, wholly intent on serving God and helping others to do the same. His gentle, attractive nature wore down barriers of suspicion"⁹¹

Faber's reputation as man of God spread down the Rhine as far as Cologne because of the different activities and apostolates that he was doing like begging alms for the poor and the sick, bringing them to house of charities and visiting them and encouraging and inducing church authorities to open a hospice for pilgrims and needy travelers.⁹²

2.2. 'A Specialist at the Confessional'⁹³

Wherever Peter Faber went he was involved in pastoral ministries and confession was one of the main ministries that he carried out besides giving the Spiritual Exercises. Speaking about the success of Faber and Laynez regarding confessions in Parma Purcell says, "The Jesuits' confessionals were besieged by Parmesans coming to accuse themselves before God with the humility and sorrow of the Prodigal: *Father, I have sinned... I am not worthy to be called thy son*".⁹⁴ Peter Faber was 'the specialist of the confessional' as his approach and kindness, his winning manner and ready sympathy drew people to him. Speaking about the approach of Faber to confession Purcell continues

Some who came had a lifetime of sins to confess, some had a lifetime of careless confessions to undo. He took time to talk with each one. Those who did the Exercises were patiently helped to make a general confession, to be truly contrite and resolved to repair the past by a complete conversion of life. They were advised not to be content 'with a self-examination on the commandments and the seven capital sins' but look deeper, to discover beneath the surface of the soul the root cause of its ills. The

⁹¹ Purcell, Op. Cit, 112-113.

⁹² Ibid. 123.

⁹³ Ibid. 67.

⁹⁴ Ibid.

converted were urged to confess frequently and were helped to plan a spiritual programme suited to their circumstances, responsibilities and capacities.⁹⁵

While hearing confessions in Coimbra Faber feels that a confessor should not only take care of the soul that submits itself to him to be instructed, admonished, corrected and led to perfection, but should enable the penitents to bring help and comfort to all those who are in material and spiritual need. He also says that a confessor should be a good and faithful steward, an administrator capable of answering many needs expressed by the penitents [M 373].

While writing to Francis Xavier about his mission in Germany Faber says that as a result of my sermons many students come to confession.⁹⁶ He also says that it is easy for those who love God and their neighbors, for by preaching, hearing confessions and personal exhortation with mental prayer they can help both the living and dead [M 400].

In a letter written in January 1544 to the young Jesuits in Cologne, Faber instructs them as to how to act when hearing confessions and his concept of the role of a confessor.

Above all seek the aid of the Holy Spirit, and aid that is readily given to those who earnestly pray for it. When hearing confessions be mild and gentle. Never permit yourselves to speak sharply or show repugnance, no matter how uncouth the penitent. Let us take care not to become bored with this sublime and sacred task, we who represent Christ taking away the sins of the world. Let us take care that no sinner who comes to confession (that source of so much good), who kneels before us to be tried, exhorted and judged, faces an ordeal when he approaches us, the vicars of the gentle Christ. Let us beware of acting the haughty disdainful pharisee, or the angry impatient judge. In fine let us do our utmost to ensure that every penitent leaving the confessional will freely return there.⁹⁷

His penitents returned to him and ‘for the remainder of his life he was to spend most of his time hearing confessions of those who became his regular penitents’. In the same letter mentioned above Faber also reprimands those confessors who believed that the converted should be treated with more severity as he writes:

Why should we be so austere? Do we not realize that God regards it a great thing that anyone should come to us for frequent and regular confession? It is a great thing, indeed, that a penitent should bare his soul to you. But it is a far greater thing that he looks forward to your admonishments. For he finds this humbling, but if he did not

⁹⁵ Ibid. 67-68.

⁹⁶ MF. 254-255.

⁹⁷ MF, 251. Cited by Purcell, Op. Cit, 68.

come to confession he would not have this opportunity of exercising humility and other concurrent virtues. Charity is patient, is kind... believes all things, bears all things, sustains all things. Charity never falls away.⁹⁸

2.3. Holy and Obedient

Many people experienced and recounted the holiness of life that Faber led. This besides making him dear to people also inspired and challenged them to lead a holy life. Peter Canisius one of the great recruit of Faber to the Society came to Mainz to meet him and became a novice under him. Speaking of Faber he writes to Cologne:

Favourable, in every sense of the word, was the wind that brought me to Mainz. I found, to my great profit, the man I sought – if he is a man and not an angel of God. I have never met a more learned or profound theologian, or a man of such holy and unique sanctity. His only desire is to cooperate with Christ in the salvation of souls. In public or private conversation, and at table, his every word breathes of God and devotion to God, and that without irking or boring those present... Thanks to him and no one else several priests and ecclesiastics have sent away their concubines, renounced worldly ways, broken with vice and are now living holy lives.⁹⁹

Antonio Araoz¹⁰⁰ writing to a fellow Jesuit describes about the holiness of Faber and how he touched the people's hearts thus,

If all knew as I know how holy our Father (Favre) was...they would kneel and thank God to have had the chance of conversing with him... No words of mine can describe what good God our Lord accomplished for the men of Madrid through Master Peter. What tears his spiritual sons in that city shed at his departure! Alas for me who must now carry on without him.¹⁰¹

In the entry of the July 9, 1541 of the *Memorial* Faber speaks about taking the solemn vows of his religious profession and the vows taken were chastity, poverty and obedience to the General of the Society and another vow of obedience to the Supreme Pontiff with regard to the missions [M 23]. He also speaks of obedience as a means to obtain perfect humility, patience and charity [M 39]. On the first anniversary of his profession Faber feels great devotion about his vows and he commits his obedience to the care of the Son who was obedient unto death [M 45].

⁹⁸ Ibid, 252.

⁹⁹ Braunsberger, Otto, Epp. Can I, 76-77. Cited by Purcell, Op. Cit, 125.

¹⁰⁰ Antonio Araoz was born in Vergara, Guipúzcoa, Spain in 1515. He joined the Society in Rome in 1538. He was the first Jesuit to enter Spain even before the Society was canonically approved by Pope Paul III. He took up many works and became the provincial of Spain in 1547 and later that of Castilla. He died in Madrid in 1573. Charles E. O'Neill and Joaquín M. Domínguez (eds.), *Diccionario histórico de la Compañía de Jesús*, IHSI-UP Comillas, I, Roma/ Madrid 2001, 215-216.

¹⁰¹ Epp. Mixtae I, 272-273. Cited by Purcell, Op. Cit, 161.

In October 1542 Faber was asked to be one of the representatives of cardinal archbishop (Albert of Brandenburg) of Mainz in the council of Trent. Regarding this he experienced different spiritual motions and moods despondency and he was not able to make up his mind. Explaining as to how it was resolved he says, “But the Lord delivered me from all of them by virtue of a holy and blind obedience which does not take into account either my personal insufficiency or the magnitude and gravity of what has been imposed on me. Therefore, whatever good will result from this deliberation of mine (or rather obedience) will have to be attributed” [M 145]

Faber is concerned about the Society and wishes that the Society grow sufficiently in numbers and virtue and through the quantity and quality of its members may restore the ruins of all religious orders. To achieve this he offers obedience as a means. “To bring this about I wished that a multitude of persons both lay and ecclesiastical, having left all behind, might resolve to offer themselves for any kind of life under obedience which has been instituted by the Roman church”. [M 265]

Recalling the solemn vows he speaks of the graces received through the vows and desires that “...that through my vow of obedience I may become a fit instrument for accomplishing every good work with diligence”. [M 356] In 1543 Faber was asked by Ignatius to go to Portugal. Writing about his he says, “At that time, I was ordered in the name of obedience to leave Cologne for Portugal, and I made my preparations for the journey in September”. [M 363] Faber is also of the opinion that obedience should help people to do greater and more difficult things and it should become an instrument to be a servant of all [M 382]. Further speaking about obedience in [M 413] he says, “Whoever wishes to fight in obedience to another’s authority must submit all he is, all his actions, and his entire way of living to the good pleasure and judgment of his superior”.

Besides these Faber also possessed many other qualities. He was serene, calm, pacific, tactful,¹⁰² he was courageous and firm etc.¹⁰³

Though on the one hand Faber by temperament was a man of scrupulosity, introspective by nature, timid and quiet in disposition leading to mistrust of self, temptation to impurity, vainglory, gluttony, depression etc. as he himself acknowledges [M 6-14] on the other he was

¹⁰² Purcell, Op. Cit, 76.

¹⁰³ MF, 236-239, Cited by Purcell, Ibid. 133-134.

highly spiritual and had the ability to understand and guide the people in their spiritual struggles and difficulties with certain ease and skill. His experience and learning under Ignatius besides facilitating his own self knowledge equipped him to be at the service of others. His own attractive, pleasing and unassuming manner not only won him friends but enabled him to be effective in his ministry especially of spiritual direction, conversation and guiding people.

Speaking about Ignatius and Faber Giuliani gives a rather clear profile of Faber thus, “In spite of his generosity, Faber has a tormented soul, “prisoner of temptations and scruples”. Timid, indecisive, unsatisfied with himself, desiring a purity impossible to reach, this temperament too sensitive and easily affected leaves him disturbed and agitated for different things...”¹⁰⁴

¹⁰⁴ Giuliani, Maurice, *Acoger el tiempo que viene. Estudios sobre San Ignacio de Loyola “¿Qué esperaba San Ignacio de los Ejercicios?”* Mensajero-Sal Terrae, (Colección Manresa nº 36), Bilbao – Santander 2006, 28-29.

Chapter III - ‘Peter Faber the Best Person to Give the Exercises’¹⁰⁵

Down through the centuries the Spiritual Exercises of St Ignatius has been one of the instruments and methods used in the process of election or changing one’s way of life. According to Ganss the Spiritual Exercises “is a practical manual aiming to guide others to a ... fully personalized spiritual experience”. Through it his followers have become acquainted “with its chief principles and inspirational force”. Speaking further about the Spiritual Exercises of Ignatius, Ganss says, “Among all his works, this small book contains the marrow of his spiritual outlook and most quickly mirrors to us the synthesis of his principles”.¹⁰⁶ Thus the Spiritual Exercises are considered as one of the most important practical guides that can bring about personal, positive and spiritual change in the life of a person. Peter Faber was one of the early Jesuits who made use of this instrument in the most fruitful and efficient way.

¹⁰⁵ Ignatius speaking about the Spiritual Exercises said that among those whom he had known in the Society, ‘Faber had the first place in giving the Exercises’ (‘Fabro tuvo el primer lugar en dar los ejercicios’), second was Salmeron, followed by Francisco de Villanueva and Jeronimo Domenech. He also said that Estrada gave the Exercises of the first week well. FN, I, *Memorial de Luis Gonçalves da Camara*, 658.

¹⁰⁶ Ganss, George E. *The Spiritual Exercises of Saint Ignatius A Translation and Commentary*, Gujarat Sahitya Prakash, Anand 1993, 2.

Peter Faber is called the apostle of the Exercises.¹⁰⁷ In his life of short ministry which lasted seven years he used the Spiritual Exercises as one of the best means to reach out to people and bring them to God. In giving the Spiritual Exercises he was not only very effective but people also acknowledged his ability in giving it better than others. In this context it is very important to note that Ignatius the author of the Spiritual Exercises himself accepted this fact saying ‘Faber was the best to give the Spiritual Exercises’. As the Spiritual Exercises were a practical manual Faber was the one who was able to best make use of it and apply it in the lives of the people most effectively and profitably. From this flows the question as to what made Faber the most effective user of this manual or what circumstances and reasons because of which he was instrumental in making the best use of it? In order to understand this aspect one need to examine and explore the relationship between Ignatius and Faber and the circumstances that solicited their encounter with each other and the experience of Faber in making the Exercises.

1. Encounter with Ignatius and the Experience of the Exercises

1.1 Encounter with Ignatius and the Initial Experience

Peter Faber came to Paris for studies in 1525 and after a year of preparatory studies enrolled for the course of philosophy in 1526 and his companion in the same course was Francis Xavier and they were lodged in the same room. Speaking about the completion of his bachelor course in arts he says in *Memorial* [7], “On January 10, 1529, at the age of twenty-three, I became a bachelor of arts and after Easter was awarded the licentiate under Master Juan de la Peña...”

Ignatius came to Paris in the year 1528 to begin the study of Latin grammar but due to the lack of finances he spent the summer of 1529 begging in Flanders and after having gathered enough money for the expenses enrolled himself in Sainte-Barbe in September 1529 and was lodged in the same room as Faber and Xavier.¹⁰⁸ It was here for the first time that Faber encountered Ignatius. Recalling about Iñigo’s joining the college Faber writes, “That year Iñigo entered the same college Sainte-Barbe and lodged in the same room as ourselves,

¹⁰⁷ González Magaña, Emilio, *El “Taller de Conversion” de los Ejercicios Tomo II, Los Ejercicios: Una oferta de Ignacio de Loyola para los jóvenes*, Universidad Iberoamericana, México 2002, 340.

¹⁰⁸ Murphy, Op. Cit, 66.

intending to begin the course in arts...” [M 8] This experience of living with Ignatius changed their lives as it mutually enriched each other. While Faber helped Ignatius in his studies, Ignatius guided Faber in matters spiritual. Recounting this experience Faber narrates in the *Memorial*:

Eternally blessed be all this that divine providence arranged for my good and for my salvation. For after providence decreed that I was to be the instructor of that holy man, we conversed at first about secular matters, then about spiritual things. Then followed a life in common in which we two shared the same room, the same table, and the same purse. As time passed he became my master in spiritual things and gave me a method of raising myself to a knowledge of the divine will and of myself. In the end we became one in desire and will and one in a firm resolve to take up that life we lead today - we, the present or future members of this Society of which I am unworthy [M 8].

From this account it is clear that there is a gradual growth in their relationship from the mundane to the spiritual, from general to the personal, from the exterior to the interior, from knowing to the intimate. Besides Faber also realizes and understands the different stages of spiritual growth and training under Ignatius. Commenting on this experience of Faber Murphy says,

He was given the self-knowledge he needed so desperately, not by an illumination that lit up his troubled conscience, but by a reasoned method, a systematic explanation, a set of tactics that would help him grow in knowledge of himself and teach him to identify the various “spirits” that tried him. This brought him peace of soul, though it would not free him entirely from interior trials. Now he knew how to understand his conscience, how to deal with temptations, how to recognize scruples and how to take measures against his frequent bouts of depression.¹⁰⁹

Though Faber was aware of his scruples and temptations yet he was not able to recover and distance from them. In this context “Iñigo advised me to make a general confession to Dr. Castro¹¹⁰ and go to confession and Communion once a week for the future. To help me in this, he gave me the daily examination of conscience, unwilling to put me through other exercises for the time being, though our Lord was giving me a great longing for them.” [M 10]

¹⁰⁹ Ibid, 18.

¹¹⁰ Dr Juan de Castro was born in Burgos in 1485. While still a student, he made the Spiritual Exercises under Ignatius in 1529 which totally changed him. After gaining his doctorate in theology he returned to Spain and became a Carthusian. He died in 1556. Faber came to know him through Ignatius whose close friend he was. Ibid, 67, Footnote 19.

This examination of conscience, confession and communion every week went on for four years. Thus it was the first type of Exercises that Faber received from Ignatius as he did not find Faber ready to make the full thirty day Spiritual Exercises with his scrupulosity, temptations etc. This has echo in the annotation [SpEx. 18] which says that the Exercises should be adapted to the person making it for their greater progress and help.

This experience of four years taught Faber many things as he continues in the *Memorial* [10], “made daily spiritual progress as regards others as well as myself”, “our Lord gave me much knowledge of myself and of my faults”, “he granted me, through his grace alone great peace in this matter” but still his temptations and vainglory completely did not leave him. This was also a period of self-learning and understanding for Faber. Referring to this time of four years Bangert says, “Through this period of trial Peter developed a delicate sensitivity to the ways by which the Spirit of Light and the Spirit of Darkness work in the souls of men.”¹¹¹ Thus this personal experience was not only handy but an effective tool for Faber in guiding and directing people who sought him for spiritual direction and the Spiritual Exercises.

1.2 Faber’s Experience of the Month Long Spiritual Exercises

Ignatius defines Spiritual Exercises thus in [SpExs. 1] “... is the name of spiritual exercises given to any means of preparing and disposing our soul to rid itself of all its disordered affections and then after their removal, of seeking and finding God’s will in the ordering of our life for the salvation of our soul”. Faber gave himself fully to the Spiritual Exercises. In the words of Purcell, “Hardly any retreatant since Ignatius himself made these Exercises with the single-mindedness and fervour of Favre”.¹¹²

Though we do not know the details about the experience of the month long Spiritual Exercises of the first Jesuits but we know that most of them made it under Ignatius and Faber. He was the first among the companions to make it. Speaking about the Exercises of Faber Polanco says in the *Chronicon*, “After his completion of the four year course in Arts, Ignatius proposed to him the Spiritual Exercises and Faber gave himself to it with great care and devotion. The Exercises touched Faber profoundly and he had great experience and knowledge of God and he experienced great interior peace. Prior to this the spirit was leading

¹¹¹ Bangert, Op. Cit, 44-45.

¹¹² Purcell, Op. Cit, 43.

him in different directions. He took the decision to consecrate himself to God and follow in the Institute of Ignatius”¹¹³

Faber makes a passing mention of it in the *Memorial* [14], “In 1534, at the age of twenty-eight, I returned to Paris to finish my theological studies. I made the Exercises and received the Holy Orders....” Explaining his disposition and state of mind before making the Spiritual Exercises under Ignatius in the same entry [M 14] he continues

I was always very unsure of myself and blown about by many winds: sometimes wishing to be married, sometimes to be a doctor, sometimes a lawyer, sometimes a lecturer, sometimes a professor of theology, sometimes a cleric without a degree – at times wishing to be monk. I was being borne about previously by these winds, according as the greater or the lesser heavenly body was dominant, that is, according as one or other attraction reigned. Delivering me as I have said, from these attractions by the consolations of his Spirit, our Lord led me to make a firm decision to become a priest completely dedicated to his service. So high and perfect a service is it that I shall never be worthy to serve him in it, nor shall I be worthy of his choice of me, for it is a vocation so great that I should respond to it at all times with the utmost endeavors of this body and soul of mine.

Murphy speaking about this event says that Faber made the full thirty day Exercises under Ignatius for a month in January and February of 1534, was the first of the companions to do so and was ordained a subdeacon on February 28, deacon on April 4 and priest on May 30, 1534 and celebrated his first Mass on the feast of Mary Magdalene on July 22, 1534.¹¹⁴

Speaking about Faber making the Exercises Gonçalves Camara in his memorial says,

Faber made the exercises in the suburb of Santiago, in a house on the left, at a time when the Seine was crossed with carts because of it being frozen. When Ignatius visited him after six days, he found that Faber had not eaten anything for six days and had been sleeping in his shirt and was sleeping on the planks which were given to him for making fire, which he never lighted. He made his meditations out in a snow-covered courtyard... Ignatius allowed him to fast one more day and asked him to eat and make a fire.¹¹⁵

¹¹³ FN, II, Polanco, *Chronicon, Vita P. Ignatii* 564-565 as cited by Albuquerque, Antonio, *Fabro tuvo el primer lugar en dar los ejercicios*, (I) Manresa 65 1993, 330.

¹¹⁴ Murphy, Op. Cit, 18-19, 69.

¹¹⁵ Gonçalves da Camara, Luis, *Recuerdos Ignacianos Memorial de Luis Gonçalves da Camara*, (Translation and Commentary by Benigno Hernandez Montes), Mensajero-Sal Terrae, (Colección Manresa nº 7), Bilbao-Santander 1992, 210 [305]. FN, I, 704-705.

1.2.1 Effects of the Retreat on Faber

Recounting the graces received during this time he says, "...the countless favors that God granted to my soul by calling it so high a state and by granting it the grace of directing all things to him alone without any worldly desire of acquiring temporal honors or advantages. ...Delivering me ...from these attractions by the consolations of his Spirit, our Lord led me to make a firm decision to become a priest completely dedicated to his service" [M 14].

Another effect of the retreat on Faber was the ordering of his life. This for him meant the ordering of one's desires and cares to have peace and tranquility both in spiritual and material things. For him order just does not consist in things external or organizing one's time but primarily ordering one's affective life and ordering of one's desires which is the source of all spiritual stillness in preparation for other consolations from God.¹¹⁶

2. An Overview of Faber's Ministry of the Spiritual Exercises

Wherever Faber went he was involved in the ministry of giving the Spiritual Exercises. It was one of the means which he effectively used in order to gain people and change their lives. The role of Faber as an outstanding guide and director of the Exercises stands out in many writings that are available to us. In the words of José Sola:

Among the precious correspondence of Faber, about a hundred letters are preserved. In these one can have an abundant and rich testimony of Faber as the director of the Exercises. Besides the medium of conversations which are many and often called the conversations of the Exercises, more than preaching and teaching the main apostolic activity of Faber was the developing and skilful handling of the Exercises. Following the trajectory of his own life on the move, he initiated the first 'movement of the Exercises' which today is mere repetition, imitation or continuation except in certain aspects quantitatively or differently and in all these we get a self portrait of Faber unconsciously communicated.¹¹⁷

Speaking about the influence of Ignatius Loyola in Faber's understanding of the Spiritual Exercises, its structure and method José García says, "Familiarity with Loyola was

¹¹⁶ Albuquerque, *Fabro tuvo...* (I), Op. Cit, 332.

¹¹⁷ Sola, José, *El Beato Fabro y los Ejercicios Espirituales de San Ignacio*, Manresa 19 1947, 44. "En todo el precioso epistolario de Fabro, unas cien cartas que se conservan. se pueden espigar copiosos testimonios de Fabro como Director de Ejercicios. Fuera del arma de las conversaciones, y esas eran muchas veces de las llamadas ya conversaciones de Ejercicios, y más que la predicación o la enseñanza, la principal actividad apostólica de Fabro se desarrolla con el diestro manejo del arma de los Ejercicios. Siguiendo la trayectoria muy movimentada de la vida de Fabro se asiste a aquel primer "Movimiento de Ejercicios" ¿el que los actuales no son sino repetición, o imitación o continuación, y sólo en ciertos aspectos, los cuantitativos, de superación, y se obtiene al mismo tiempo un autorretrato de Fabro que él nos comunicó inconscientemente".

‘Ignacianizing’ Fabro who got to know the method and the internal structure of the Spiritual Exercises like no other of his companions”¹¹⁸ Thus the influence of Ignatius and the experience of the Spiritual Exercises not only changed the life of Faber but it laid the basic foundation for his ministry of the Spiritual Exercises. Now let us briefly review his ministry of the Exercises. As we have already seen when Ignatius left for his native land in 1535, Faber was made in charge of the group and he was the only priest among them and had the opportunity of to go deep into the Spiritual Exercises.

2.1. Ministry of Spiritual Exercises in Paris

2.1.1 Spiritual Exercises to Claude Jay

Claude Jay was a Savoyard like Faber and already a priest. He was one of Faber’s fellow-students with Peter Veillard in La Roche school days in a higher class and they were very close friends. He had come to Paris for study on the suggestion of Faber in 1534 and was under Faber’s spiritual direction. He stayed with Faber and made the Spiritual Exercises in 1534. Jay made the Exercises with great intensity and devotion.¹¹⁹ Speaking about how the first companions made the Exercises Camara records in his *Memorial*, “all the first fathers made the Exercises separated and in the same way; and the ones who fasted the least did not eat or drink anything for three days”¹²⁰ After completing his one month Exercises he was added to the group of seven companions¹²¹ in the same way and resolve that is through the Exercises and conversation. Jay had met Ignatius in Paris before he left for Spain. Speaking about Jay, Simon Rodriguez in his Commentaries says that “Jay was advanced in spiritual things under the direction of Faber and soon he joined the group of first companions”.¹²²

2.1.2 Exercises to Pascal Broet and Jean Codure

Speaking about the Paschase, Jay and Codure in [M 15] Faber says, “...Jay had not yet arrived in Paris; Master Jean and Paschase had not been won over... and in those years, or

¹¹⁸ Garcia de Castro, José, *La bondad en la palabra. Pedro Fabro (1506-1546)*, Razon y Fe, 1384, tomo 269, 2014, 153. “La familiaridad con el de Loyola fue *ignacianizando* a Fabro quien llevo a conocer internamente el método y la estructura interna de los ejercicios espirituales como ningún otro de sus compañeros”.

¹¹⁹ Garcia de Castro, José, *Claudio Jayo: Compañero, Teólogo*, Estudios Eclesiásticos, vol. 80 2005, 489.

¹²⁰ FN, I, 704, *Memoriale* de Gonçálvez da Camara.

¹²¹ *MonBroét*, 456, S. Rodrigues, *Commentarium de origine et progressu Societatis Iesu*, 451-517.

¹²² FN, III, 18, S. Rodrigues, *Commentarium de origine et progressu Societatis Iesu* as cited by Albuquerque, Fabro tuvo...(I), Op. Cit, 335. “avanzó en las cosas espirituales dirigido por Fabro y no mucho después se unió al grupo de los primeros compañeros”.

rather in the last one, the other three joined us: Master Jay, Master Jean Codure, and Master Paschase”. He was already a priest and made the Exercises under Faber. Jean Codure intensely desired a life of holiness and made the Exercises guided by Faber. Recounting about Paschase and Jean joining the group Simon Rodriguez says,

The ninth was Father Paschase Broet a French from Picardy also a priest. The tenth was Father Jean Codure, a French from Provenza who was received into the Company little before all together were to embark on pilgrimage from Paris to Venice... These two our Lord called to the Company of the eight abovementioned, after our Father having left for Spain. For their Spiritual Exercises Faber was their guide.¹²³

Bangert talking about this instance of Faber winning over these companions says,

But more precious than the master’s title were the three young men whom he received into the company of his little circle: Claude Jay, Paschase Broet, and John Codure. They were the first fruits from among the many young men whom Peter in the course of his life was to win to the standard of Ignatius and the first evidence of his exceptional versatility in guiding others through the Spiritual Exercises.¹²⁴

2.1.3 Exercises to a Medical Doctor

Faber also gave Exercises in Paris to one Lipo Serrao a Portuguese and a medical doctor. We do not have much information about Serrao from Faber but in two letters of Xavier. In the letter written on 13 July from Lisbon to Ignatius and Bobadilla, Xavier talks about him and says that “...and besides this there is a medical doctor, well known to us from Paris, who has promised to come with us, not of worldly interest and not only to help with medicine but to save souls and bring them to the knowledge his Creator and Lord. We try to help people in avarice ... and helping them to look for things spiritual”.¹²⁵ Xavier again wrote to Ignatius in Rome from Lisbon on 26 July 1540 while waiting to embark for India. In the post script to this letter it says, “I am a medical doctor called ... Serrao who did the Exercises with Master

¹²³ Ibid. “El noveno fue el Padre Pascasio Broet, francés de Picardía, también sacerdote. El décimo fue el Padre Juan Coduri, francés de Provenza que fue recibido en la Compañía poco antes de que todos juntos saliesen de Paris y comenzasen su peregrinación para Venecia... A estos dos llamó nuestro Señor a la Compañía de los ocho arriba dichos, después de haber marchado nuestro Padre a España, por lo que tuvieron en sus ejercicios espirituales al Padre Fabro”.

¹²⁴ Bangert, Op. Cit, 54.

¹²⁵ MXav I, 218, “...y sin esto esta vn doctor medico, muy conocido nuestro de Paris, que tiene prometido de venir con nosotros, y solamente de vsar de medicina, segun viere que le ayuda para saluar las animas y traerlas en conocimiento de su Creador y Senor, y no por interesse temporal. Siempre procuramos y mucho miramos de junctarnos con personas apartadas de toda auaricia; y no nos contentamos que sean apartadas de auaricia, mas haun de toda especie de auaricia, de tal suerte, que ningunos puedan sospechar de nosotros que vamos mas buscando lo temporal que lo espiritual”.

Faber in Paris, given that it profited me little there, now with the brothers here I will make an election to go to India ...”¹²⁶

2.1.4 Exercises to Helyar¹²⁷

It is believed that in all probability it was Faber who gave Exercises to this English priest in Paris when Ignatius had set out for Azpeitia. It has its importance because the text which is conserved of Helyar is the oldest known text of the Exercises (1535). In the text of Helyar there is a small document which is not found in any other old texts of the Exercises titled ‘*Quid faciendum post exercitia ad conservandum se ipsum*’ (What can be done to take care of oneself after the Exercises). It gives guidelines to lay people on certain spiritual practices like making the examen twice a day for a month and suggests making confession every eight days and the reception of Communion etc.¹²⁸ after having done the Spiritual Exercises.

2.2. Faber and Laynez in Parma

In *Memorial* [19] Faber speaks of being sent to Parma by the Pontiff. “In May 1539 Master Lainez and I, at the bidding of the Roman Pontiff, left Rome with the cardinal of Sant’ Angelo and remained there until September 1540”. Recounting further he goes on in the same

Remember, O my soul, the graces you there received and which bore so much fruit in that place through the labors of Jeronimo Domenech¹²⁹ and ourselves in preaching, hearing confessions, and giving the Exercises; remember too what took place at Sissa.¹³⁰ Remember also that illness of yours which began on April 25, 1540 and lasted almost three months. You know, nor can you forget, the great spiritual profit you were able to derive from it according to the knowledge given you by our Lord for the purpose of causing you to bear fruit in spirit.

¹²⁶ MXav I, 222. “*Postscriptum*. Yo sou hun doctor medico chamado M. ... Serrao o qual fiz con M.te p.' Fabro los exercicios em Paris, dado que poco me aproueche em elles, aguora con os Irmaos aqui farey as elecciones pera hir a India, *Deo annuente*. Por' amor de nosso Senhor que rogarem a Deus por mi que me haga bom medico in spiritualibus, *et temporalibus in quantu[m] juaat me ad spiritualia*. |Serrao doctor [sic].”

¹²⁷ The text/notes of the Exercises of Helyar is preserved in *Sancti Ignatii de Loyola Exercitia Spiritualia*. MHSJ, 100, Roma 1969, 418-454.

¹²⁸ *Ibid*, 450.

¹²⁹ Jeronimo Domenech was born Valencia in 1516. He had known Ignatius and others in the University of Paris. He was ordained in Spain about 1537 and was a canonist. He was with Faber and Laynez in Parma, made the Spiritual Exercises under Faber and entered the Society in 1540. Ignatius considered him as one of the best four to give the Spiritual Exercises. He worked in Rome, Paris and Louvain, was the provincial of Sicily for many years. He died in Valencia in 1593. Albuquerque, *En el Corazón ... Op. Cit*, 42 Footnote 105 & Murphy, *Op. Cit*, 76 Footnote 32.

¹³⁰ Sissa was a small market town of about five thousand inhabitants about fourteen miles from Parma. Faber moved about in the neighbouring villages, preaching, hearing confessions and giving the Exercises. Murphy, *Ibid*, Footnote 33.

Besides this, the details about the ministry of Faber and Laynez in Parma can be obtained from their letters and the *Chronicon* of Polanco. Those who received the Exercises in turn became givers of the Exercises and simultaneously there are hundred persons making the Exercises.¹³¹ In a letter written by Laynez to Ignatius in June 1540, he speaks of the exercises being given in groups. “The exercitantes are increasing every time and many those who had made it give it to others, some to ten, some to fourteen and once it is completed they start again with other”¹³²

In Parma thus they gave Exercises to select persons like Jeronimo Domenech, men and woman, more complete Exercises to candidates who wanted to enter the Society, ‘light Exercises’ to many people as suggested by annotation eighteen of the Spiritual Exercises etc.¹³³

Speaking about the effectiveness of the Exercises in Parma Faber further says “regarding the Exercises we cannot speak in the particular and about the number. All wants to make it, men and women. When a priest makes them, he gives it to others.”¹³⁴ From this it is clear that the Exercises besides being effective were becoming popular and Faber and his companions were able to best make use of it for better apostolic outreach and benefit to people.

2.3. Worms, Speyer and Ratisbon

2.3.1 Worms

From Parma, Faber was asked by the Pope to go to Spain but it was not to be as he mentions in the *Memorial* [20], “This same year, 1540, I was ordered by His Holiness to accompany Dr. Ortiz to Spain. On the way there Dr. Ortiz was recalled by a message from the emperor and brought me with him here to Germany to attend the Colloquy of Worms. We arrived there on October 25”.

Faber continued his work of giving the Exercises and spiritual conversations. “With the dean of this city I have arranged to give him the exercises tomorrow. He has been here the vicar

¹³¹ *Chronicon*, I, 82 cited by Albuquerque, *Faber tuvo ...*(I), Op. Cit, 340.

¹³² FN, I, 214. “Los ejercitantes cada vez mas se extienden más, que muchos que los han hecho los dan a otros, quién a diez, quién a catorce y como es cumplida una ninada comienza otra”.

¹³³ Albuquerque, Op. Cit, 340-341.

¹³⁴ MF, 22. “De los Ejercicios ya no sabemos hablar en particular que no sabemos el número. Todo el mundo los quiere hacer, hombres y mujeres. En cuanto un sacerdote es ejercitado, él los da a otros”.

general for long and inquisitor of the faith...”¹³⁵ In the last letter written from Worms dated 10 January 1541, he continues to speak about the dean who is making the exercises:

My exercitant the dean of San Martin is profiting day by day and is exhorting many others to make the Exercises. Yesterday he spoke to me about a sermon he preached to many people of the city on their request among whom were some Lutherans who listened with interest. One of the main members was ready to confess and accept the doctrine of the holy mother the Church like his ancestors. In the past year I have managed to bring back more than 40 and expect to gain many more, nothing to speak of the heretics but of the citizens...¹³⁶

He also laments about the lack of good pastors for the simple and ordinary people and says that the Protestants would not have been a threat and says that the dean exercitant is working apostolically.¹³⁷ Thus he diagnoses the problem of the Catholic Church and it is from within and that is often not having exemplary clergy at the service of the people. The Colloquy of Worms collapsed on 14 January 1541 and he set out for Speyer.

2.3.2 Speyer

Faber was in Speyer for two weeks from January 20 to February 6, 1541. Narrating about the short stay of Faber in Speyer Murphy says, “There Favre found himself much in demand among priests, prelates, and those in high places. Even the short time available to him, he began giving the Exercises”.¹³⁸ Writing to Ignatius from Speyer he says that he left the good dean disconsolate as he had done the first week of the Exercises and was left to make the general confession. It was for the praise of God our Lord, the good dean was able to touch others who were hard hearted like stones. Faber also had brought a letter from the dean for the bishop of Speyer (Philip II of Flersheim) and he introduced his vicar George Mussbach who was ready for the Exercises. In the following letter of January 27 he mentions that the vicar has began the Exercises and he thinks that he might be able reach till the Examen but as he had to leave for Ratisbon the vicar does not really make the Examen but he made the

¹³⁵ MF, 46-47. “Con un decano de esta ciudad estoy concertado para mañana dar principio a los ejercicios, el cual es estado mucho tiempo vicario general de aquí y también inquisidor de la fe. Ahora no lo queriendo más ser, por no ver modo de poder ya hacer el oficio pastoral entre pecorellas tanto afeccionadas a los lobos...”

¹³⁶ MF, 59. “Mi ejercitante, *el decano de San Martín* se va aprovechando de día en día y exhorta a otros muchos que conoce a hacer Ejercicios. Ayer me dijo que había hecho un sermón a muchos hombres de esta ciudad que se lo pidieron, donde había algunos luteranos, los cuales de buena gana le oyeron y uno de los principales le prometió que se confesaría y tornaría a la doctrina de la santa madre Iglesia, según que han hecho sus antepasados. Este año pasado ha hecho tornar a más de 40 y espera ahora tirar muchos, no digo de los heresiarcas, sino de los ciudadanos...”

¹³⁷ Albuquerque, *Fabro tuvo ...*(I), Op. Cit, 343.

¹³⁸ Murphy, Op. Cit, 27.

Exercises of first week for eleven days with great profit and wanted to leave everything and go with Faber. The bishop of Speyer promises him to go to Ratisbon to make the Exercises there.¹³⁹

2.3.3 Ratisbon

Faber travelled to Speyer and reached there on 20 January 1541 and from there to Ratisbon on 6 February and reached there on 23 February. Speaking about his ministry there he says that much good was done and result drawn through confessions. “And the same is true of the Exercises made by important persons, Spaniards and Italians as well as Germans, all very influential. From these Exercises there resulted almost all the good that has been done since then in Germany” [M 22]. Faber made his profession on 9 July 1541 in Ratisbon [M 23].¹⁴⁰

After three days of his arrival in Ratisbon on 26 February he writes to Ignatius mentioning that already he has three exercitants: the ambassador of Portugal Francisco Lobo, a gentleman of the court Sancho de Castilla and an abbot of ‘high quality and quantity’. Sancho started his Exercises on 25 February, probably the abbot too started on the same day and the ambassador might have started two three days later. They did not make the Exercises ‘exactly’ according to [Sp.Exs 20]. He also says that all the exercitants were ready to give one hour besides the time for talk. The time for the talk was one hour but sometimes the retreatants desired more of his talk but he had to refuse it. He also speaks of one D. Cocleo (one of the German catholics sent by the king of Romans, Fernando I) joining the retreat who wanted to do it in Worms but as Faber had to leave for Speyer. The Portuguese ambassador did not progress beyond the Examen but we do not know when he completed it. From a letter written to Ignatius on 20 April we know that Sancho completed his Exercises, Abbot Moron and Cocleo had started after Sancho. He has so much to do and that is one of the reason he left these retreatants the main reason being that they were able to obtain the expected fruit.¹⁴¹ In the same letter of 20 April 1541 he continues,

I am involved in so much confessions and could not resist the many coming for it made it necessary to leave the exercitants and could not accept many others who wanted to start the Exercises as the other three were already were making the Exercises... Cocleo, Sancho de Castilla and Abbot Moron... These three I leave them

¹³⁹ MF, 67, 69.

¹⁴⁰ The full text of [M 23] which includes the Formula of the Profession is given in the appendix II, page 106.

¹⁴¹ MF, 74, 75, 78.

and will take others as much as in my power and praying to God our Lord that he may grant me the grace to take them forward as these.¹⁴²

Though they did not make the election all of them were disposed greatly in the service of God for others. Cocleo starts giving the Exercises to some Germans and also speaks to some German bishops on matters spiritual and gives Exercises to the bishop of Meisen on 1 May and he makes the general confession on 28 May ‘with great contentment’ putting end to the first part of the Exercises. In the case of Sancho de Castilla, he has taken a couple of Spanish knights for Exercises but he is not able to lead them forward as he wants and the reason is that they do not feel so honored to be guided by him as he is only a novice. Abbot Moron has made notable changes and with his good intentions has decided to serve God and further the Church taking all the orders.¹⁴³

Faber also has other exercitants as is clear from the letter. In the letter of 28 May he says that he has a new exercitant “Lord Chief by ecclesiastical title of barony and good benefit” he has to interrupt the Exercises because the emperor is going to send him as an ambassador to the king of the Romans. In the meanwhile another German Benedictine abbot also wants to do the Exercises and after having started he is progressing with great satisfaction though he has done only the Examen yet he is happy ... twelve days later Faber mentions to Ignatius that the abbot is progressing further in the Exercises but also says on 21 June that the abbot was not able meet him that day and the day before and Faber do not talk about this abbot further.¹⁴⁴

Another exercitant he speaks about is Francisco Manrique de Lara.¹⁴⁵ Faber recounts his interview with Francisco Manrique

After when he reached here and as he heard about me and knowing that I was a companion of Inigo he took great fancy to meet me and talk to me with the intention of what I would speak to him. For few days I left him to grow in his desire because ... with diverse and all good relations one could be more secure and rectify what he

¹⁴² MF, 89 “Tanto me han cargado ahora en confesiones personas a las cuales yo no sabía poder resistir, que ha sido menester dejar mis ejercitantes y no poder aceptar muchos otros que querían comenzar, los tres de los cuales ya por otras mía sabréis que *estaban* en ejercicios... El Dr. Cocleo, Don Sancho de Castilla y el abad Morón... Estos tres ahora los dejo y tomaré a otros, cuantos quisiere conforme a mi poder, plegando a Dios N. S. me quiera dar gracia para llevarlos tan adelante como a éstos”.

¹⁴³ MF, 91, 97, 108.

¹⁴⁴ MF, 111, 112, 115,

¹⁴⁵ He was an old friend of Ignatius. He was the brother of the duke of Najera in whose house Ignatius had worked. Now he was a cleric and chaplain of the emperor and much later was named the bishop of Salamanca. Ibid, 347.

intended. Finally last Thursday I went to talk to him and according to his desire spoke to him all about the life of Ignatius after his conversion at first, and told him that he had done well very well as one whom he had known for long at home. Likewise he also wanted to know extensively all about the foundation process and other matters that had happened to us till now. I also told him about how to proceed in matters spiritual through the instrument of Ignatius and in all these things he was very much edified.¹⁴⁶

After sharing all the details Francisco expresses his desire that Faber gives him the Exercises. He mentions that he has started the Exercises and the spirit is assisting him great manner in one way of the other and also speaks of the great devotion Francisco had for Ignatius. He is also interested in writing to Ignatius while progressing in his Exercises. Then we lose track of all the exercitants.¹⁴⁷

2.4. In Spain

On 27 July 1541 Faber along with Ortiz and his household left Ratisbon for Spain [M 24], he also mentions of this journey, “This same year, as I journeyed into Spain...” and seeks the intercession of the many saints of Spain thus, “I asked them all to be willing to look favorably on my travels in Spain and help me by their prayers to produce some good fruit; and so I did, thanks more to their intercession than to my efforts” [M 28]. They reached Madrid after an arduous journey of three months on 27 October 1541.¹⁴⁸ He also speaks of being arrested and imprisoned on their way in France for seven days [M 24].

2.4.1 Exercises to Simple People

Faber’s first letter from Spain to Ignatius is dated 27 October 1541.¹⁴⁹ He has not stayed in any place continuously more than ten days after leaving Ratisbon and his next letter to Ignatius is from Galapagar. In Galapagar and the villages close by the people were simple Christians and he was engaged with them through confessions, conversations and Exercises.

¹⁴⁶ MF, 111 cited by Albuquerque, *Fabro tuvo...* (I), Op. Cit, 345. “Luego como llegó aquí, y como le hablasen de mí, y que yo fuese compañero de Iñigo, entró en gran fantasía por verme y hablarme, con intención de estar sobre sí y sobre lo que yo le hablaría. Yo le dejé algunos días crecer en su deseo, porque... con diversas y todas buenas relaciones más se pudiese asegurar y rectificarse en lo que él pretendía. Por fin el jueves pasado yo le fui a hablar, y lo primero fue darle cuenta, conforme al primer deseo suyo, de toda la vida de Iñigo después de su conversión; que en lo de hasta allí él estaba muy bien al cabo, como quien tanto tiempo le había conocido en casa. Así mismo quiso saber muy por extenso todo el fundamento y proceso de todas nuestras cosas, que hasta ahora han pasado. También le conté toda la *manera de proceder que tenemos* por Iñigo en las cosas espirituales, y en todas estas cosas él quedó muy mucho edificado...”

¹⁴⁷ MF, Ibid.

¹⁴⁸ Murphy, Op. Cit, 82 Footnote 51.

¹⁴⁹ MF, 126 Cited by Albuquerque, *Fabro tuvo el primer lugar en dar los Ejercicios* (II), Manresa 66, 1994, 67.

In the afternoons he gathered about hundred children and taught them catechism with the help of senior persons and some priests. The people he attended spiritually and taught in Galapagar were divided into three: “those of lower Christian doctrine; the heads, that is two priests, a lawyer, a lieutenant of the doctor, and another chaplain teaching through the Exercises; and the people, who are between these two groups, preaching on every feast and Sunday and confessing and conversing”.¹⁵⁰

The Exercises to the lieutenant of doctor Ortiz began on 16 November with the ‘first exercise on the sins’ as the exercitant is not able to dedicate more than an hour. Ortiz wanted him to stay in Galapagar until ‘completing the Christine doctrine and these exercises’ and these classes on exercises which Faber gave would conclude in one month.¹⁵¹

Faber was asked to return to Germany by the pope to accompany the bishop of Modena and also the papal nuncio in Spain Juan Poggio before he left for Rome on 16 January 1542 asked him to go to Germany as early as possible according to the wish of the pope.¹⁵² Before the end of the month he sets out [M 32] and on the way he visits the princesses Maria and Juana in Ocaña. Their chaplains Alvaro Alfonso and Juan of Aragon desire to go with him to Germany and they are given permission. On his letter to Ignatius on 1 March he mentions as to what happened with the chaplains and also went to Toledo to bid farewell to Ortiz.¹⁵³

2.5. Faber’s Second Stint in Speyer

Faber reached Speyer a second time on 14 April 1542 and was there till 10 October but due to the circumstances and waiting to be given instructions and 17 April begin the Exercises for Juan Aragon and Alvaro Alfonso. In the letter written to Ignatius on 27 April speaking about the situation in Speyer and about the chaplains he writes

...I shall not fail to be active here in Speyer, especially inasmuch as I have these two chaplains of the royal princesses who have been in the Exercises for about a week, to my own and their considerable satisfaction. I cannot find strong enough words or comparisons to express half of what I find in them; our Lord’s own hand has so clearly intervened that even before making their general confession, they have

¹⁵⁰ MF, 138. “a los bajos la doctrina cristiana; los cabezas, id est, dos sacerdotes, el licenciado, teniente del doctor, y un otro capellán enseñándoles por vía de Ejercicios; y el pueblo, que está entre estas dos partes , predicando cada fiesta y domingo, confesando y conversando”.

¹⁵¹ MF, 130, 136.

¹⁵² MF, 150.

¹⁵³ MF, 151.

received the most evident gifts in its regard, of the sort that are most dearly desired and aimed at for the most perfect election.¹⁵⁴

In the same letter it is also interesting to note the intention with which the abovementioned chaplains were given leave to spend a year or two with Faber. "... to get a thorough knowledge of the Spiritual Exercises and of our other instruments for the advancement of souls, so that they can then teach all of this to them when the ladies are unable to have ourselves or another of our Society there ... but I very much fear that things are being directed by a higher plan ..." ¹⁵⁵ Though it was their intention as we know God had other plans for them and both the chaplains became Jesuits.

Faber and the chaplains are lodged in the convent of the Carmelites in Speyer so that they can make the Exercises 'exactly given' according to [SpExs 20]. He also asks Ignatius and his companions in Rome for prayers for those who are making the Exercises.¹⁵⁶

Through the letter of 16 May we know that Alvaro and Juan are continuing the Exercises began on 17 April as he says, "Those two Spaniards clerics Juan and Alvaro Alfonso are making the Exercises with much profit".¹⁵⁷ Neither from the letters of Faber nor from the *Memorial* are we able to determine as to when these chaplains completed their Exercises.

In Speyer Faber begins to write the *Memorial* on 15 June 1542 and mentions about Juan of Aragon's intention of beginning his pilgrimage to Cologne after having made the Exercises [M 49].¹⁵⁸ Faber also speaks about the return of Juan of Aragon from the pilgrimage to Cologne in a letter¹⁵⁹ written to Ignatius on 24 August 1542 and also in [M 73].

2.5.1 Exercises to Important Persons

Faber continues to give Exercises to important people like bishops, vicar generals, doctors of canon law etc and expect much fruit from them but at the same time he also treats them as persons occupied and busy.

Writing about George Mussbach the vicar general and other important people he says

¹⁵⁴ MF, 162-166 & Murphy, Op. Cit, 355.

¹⁵⁵ Ibid.

¹⁵⁶ MF, 174, 177 Cited by Albuquerque, *Fabro tuvo ...* (II), Op. Cit, 70-71.

¹⁵⁷ MF, 174. "Los dos españoles, mosén Juan y Alvaro Alfonso hazen los exercitios exactamente con mucho prouecho".

¹⁵⁸ MF, 515.

¹⁵⁹ MF, 177.

The vicar general has returned to the beginning of the Exercises with a view to making a general confession with me. Bishop Otto Truchess likewise yesterday started them from the beginning since the other time in Regensburg he only heard and wrote down the First Week. There is another doctor of canon and civil law who wants to make them; he met spontaneously with me to agree on an hour and a half of work. He still has not begun, nor would I be able to manage that much. The bishop of Speyer would be willing to give an hour a day for the Exercises if I could visit him in his castle a German league from here; but with all my other occupations I am not taking him up on it. So, thanks be to God, I have no lack of harvest to keep me busy.¹⁶⁰

He also speaks of a Carmelite monk making the Exercises where Faber and the chaplains had had been lodged for the Exercises and says that he has been able to complete all the Exercises. Writing to Ignatius he says the immediate and visible fruit of the Exercises to the Carmelite is that he has begun to preach and has started to study theology seriously to know and distinguish the errors that affect Germany.¹⁶¹

2.6. Exercises in Mainz

In an account of his activities in Mainz Faber writes to Ignatius on 7 November 1542. He explains the circumstances in which he was pressured to come to Mainz by the cardinal Albert Brandenburg. Though he was doing great work in Speyer with reconciliations, the clergy and the principal persons were showing goodwill and the ground was set for reaping good fruit. He says, “The cardinal, despite my making clear to him my lack of qualifications for so important a task, has decided that I should go with some of his scholars to the council” About the Spiritual activities and Exercises he continues in the same letter

Upon arriving here we entered upon some spiritual conversations and arrangements fit give the Exercises. About four or five days ago I began with a respected cleric of the principal church, a man of excellent intentions and eager to make progress. He told me that our Lord had brought me here to Germany for his salvation. Likewise another cleric, engaged in the care of souls, promised Mosen Juan (de Aragon) to receive them from him. This very day I started giving them to a pair of bishops, each by himself. One is the suffragan and also preacher in the principal church (Michael Holding); the other is the bishop-elect of Naumburg (Julius von Pflug), a noble and learned man. The good that I anticipate from these two bishops is greater than I ever deserved to see in this poor Germany.¹⁶²

¹⁶⁰ MF, 162-166, Murphy, Op. Cit, 355-356.

¹⁶¹ MF, 177.

¹⁶² MF, 187, Murphy, Op. Cit, 360.

Again writing to Ignatius on 22 December 1542 he mentions about those who are making the Exercises. The two bishops making the Exercises have already made their general confession and are continuing “with the life of Christ, following all the manner and procedure of such doctrine together with the an hour of exercise in the morning each day and another moment for the night”¹⁶³ Continuing further he says that another two “they have started the exercises with me and another has promised me to make them...”¹⁶⁴ The priest who is making the Exercises with Juan has made his general confession and is now entering into the life of Christ and he also gives details about this priest and says that he has got rid of his concubine.

Faber was absent from Mainz for over two weeks and was in Aschaffenburg and returns to Mainz on 15 January and restarts his entry in the *Memorial*. “On his return to Mainz in January 1543 Favre resumed where he had left off before Christmas-preaching, lecturing, confessing and giving the Exercises”.¹⁶⁵ It was also in Mainz that Peter Canisius made his Exercises under Faber and we shall treat it later separately.

In [M 303] of 29 April 1543 in Mainz Faber explains the different graces of the four weeks of the Spiritual Exercises. Though this entry is not directly connected with the Exercises given in Mainz but it shows Exercises were always at the back of his mind. About the first week he says that three graces are asked and the subject is sin. The first grace to be asked is ‘true knowledge of and sorrow for all the sins of the past’, the second is ‘knowledge of the disorder in one’s life’ and thirdly ‘knowledge and intention of a true amendment and ordering of life in the future’. The subject of the second week is contemplations on the life of Christ that is to know him in order to imitate him and the three graces he asks for is; ‘first self-renunciation; second, perfect contempt of the world; third, perfect love of the service of Christ our Lord’. The Passion of Christ being the subject of the third week, he proposes the following graces; ‘first, compassion with Christ in his bodily sufferings; second, compassion with in poverty and despoiled of all has; third, compassion with Christ mocked and put to shame’. As the subject of the fourth week is Resurrection and the knowledge of the glorified Christ in his glory the graces he suggests are ‘the reward which is the love of God and Christ; the second, perfect happiness in Christ alone; and third, that true peace which is to be found only in him.

¹⁶³ MF, 189, Albuquerque, *Fabro tuvo ...* (II), Op. Cit, 73.

¹⁶⁴ MF, 189, “proceso de la vida de Cristo, sometiéndose a todo el modo de proceder de la tal doctrina, juntamente sometiéndose a la obra que es ejercitarse *cada día por la mañana una hora y otro rato por la noche*”, “han comenzado de *tomar* los ejercicios conmigo, y otro me ha prometido de quererlos *tomar ...*”

¹⁶⁵ Purcell, Op. Cit, 123.

2.7. Aschaffenburg

Faber was in Aschaffenburg from 28 December 1542 to 14 January 1543 at the invitation of the Cardinal. He says that if he had been long enough in Aschaffenburg he could have found exercitants. “The dean of the main church and another prelate in whose house I was staying was ready to make the Exercises except that I would be here only for three or four days”.¹⁶⁶ Thus we see wherever he went his intention was to engage himself in Exercises as he found it was beneficial to the people and the church at large.

2.8. Cologne, Louvain, Cologne

2.8.1 Cologne

In the beginning of the month of August 1543, Faber reached Cologne and he also spent the month of September there. He will return to live in Cologne for a longer time later. It is believed that it was during this time of the stay that he gave the Exercises to the Carthusians there. To them he gave the text of the Exercises later which he had with him or he left it for them to copy.¹⁶⁷

On 27 September 1543 writing to Ignatius about the ministry of Exercises in Cologne Faber recounts the following. “One of those about whom I wrote to you is in it and has already made the general confession with great profit and satisfaction of his soul and mine is now going ahead”, “Another of them is here for beginning today or tomorrow”, “A third having his mother here, a widow who is very rich, has beseeched her permission to begin and separate himself as appropriate”.¹⁶⁸

2.8.2 Louvain

In early October 1543 Faber sets out for Antwerp on the way to Portugal at the order of Ignatius as Simon Rodriguez and King John III of Portugal wanted him there. Not finding any ship embarking for Portugal immediately he reaches Louvain on 18 October. Recalling

¹⁶⁶ MF, 192, “...el deán de la iglesia mayor, y otro prelado en cuya casa estoy... holgarían de tomar los ejercicios, pero yo no estoy sino para tres o cuatro días”.

¹⁶⁷ Albuquerque, *Fabro tuvo...* (II), 78.

¹⁶⁸ MF, 221, “Uno de los que os escribí está en ellos y ha hecho ya su confesión general con muy notable provecho y satisfacción de su ánima y de la mía, ahora anda adelante”. “Otro de ellos está para entrar hoy o mañana”. “El tercero, teniendo aquí su madre, una viuda muy rica, ha impetrado licencia de ella para entrar y para apartarse como conviene”.

about this in the [M 363] he says, "...I was ordered in the name of obedience to leave Cologne for Portugal, and I made my preparations for the journey in September. Having arrived at Antwerp and being unable to find a ship I returned to Louvain, where I caught the tertian ague which delayed me there for nearly two months".

When he sufficiently recovered "Favre took up his apostolic activity again; he gave the Exercises, visited convents, preached to the clergy, and had spiritual conversations with professors and students from the university..."¹⁶⁹

During this phase of his stay in Louvain he was involved in the formation of novices and among the university students and professors with assistance from Francisco Estrada. Estrada preached and gave the Exercises according to the guidelines received from Faber and in this process also might have won some youth for the Society.¹⁷⁰

His travel to Portugal was cancelled and recounting this in [M 366] he says, "... the journey I had already begun to Portugal was cancelled, so I returned to Cologne, having sent on into Portugal Francisco de Strada, Andres Oviedo, Father Juan de Aragón and nine others we had gained for the Lord at Louvain through Jesus Christ". These nine mentioned already had been admitted to the Society. Writing about them to Simon Rodríguez on 8 January 1544 he says that they have not been able to make the Exercises and that could be the first thing they could do when they reach Portugal. Faber also informs Rodríguez that he has not been able to select them well and requests him to take good care of them.¹⁷¹ According to Albuquerque they may have done the Exercises of the First Week and something more with Estrada but not the full Exercises as was the custom of those joining Society that time.¹⁷²

2.8.3 In Cologne a Second Time

Faber is already in Cologne for the second time on 24 January 1544 with two others. He mentions about his in [M 367] "On my return to Cologne, I brought with me Master Lambert¹⁷³ and Emiliano.¹⁷⁴ There I rented a house, where I stayed until July".

¹⁶⁹ Murphy, Op. Cit, 294.

¹⁷⁰ MF, 458.

¹⁷¹ MF, 231.

¹⁷² Albuquerque, *Fabro tuvo ...* (II), Op. Cit, 80.

¹⁷³ Lambert de Chateau born at Liege in 1520 was a bachelor of theology and had attached himself to Faber. He died at Cologne on 29 September 1544 and was buried there. Murphy, Op. Cit, 295 Footnote 9.

Writing to Ignatius on 10 March he says, “Emiliano has done great works in this house which we have rented to the edification those here...Lambert having done the Exercises with the great satisfaction of his and mine and bound to the Society is learning theology and art”.¹⁷⁵

Writing to Francis Xavier in distant India about his activities in Cologne on 10 May 1544 he records

... a young man, son of a prominent widow in the city, entered the Exercises; he made such progress that he did not stop until he had made clear and specific determination to join our Society. He completed the Exercises in Holy Week. A cleric, who has long been a pastor outside the city, withdrew from all his occupations and came to spend ten or twelve days at our house, a period which he has now completed. He ended his general confession with me yesterday... I cannot find words or comparisons for the great and profound knowledge of Christ our Lord which he has received... He praises God our Lord for the mercy done him by his divine Majesty in not letting him die before his soul had experienced what it did during the Exercises. His intention is to go ahead with them to the end. God knows whether I will be able to stay here that long or not. A dean ...fell sick several days ago... this man became very eager to have a visit from me, and so I went to his house. I have been there several times... As a result, a true desire of conversion has been observed in him; he had been noted for his vanities and scandalous sins... Yet he has decided to set aside all his business dealings with people in order to withdraw for a few days to receive the Exercises at least those of the First Week and he is utterly resolved to give a good example of himself to the world in the future. The soldier who was staying with Mosen Alvaro when I arrived has received the Exercises of the First Week and made his general confession. He is now working for us in the kitchen.¹⁷⁶

2.9. Portugal and Spain

2.9.1 Evora and Coimbra

Faber leaves Cologne on 12 July 1544 to Antwerp for Portugal and this time he is able to embark and reaches Lisbon on 24 August. Immediately he leaves for Evora to the court of John III and expresses the gratitude on behalf of Ignatius and the whole Society of Jesus to the king for the great generosity shown to it. He was here for about three months. Faber was in Coimbra from December 1544 to 20 January 1545.¹⁷⁷ Speaking about his stay and ministry in Coimbra Purcell says, “Peter Favre’s work was not confined to the Jesuit novices. The

¹⁷⁴ Emiliano de Loyola was the nephew of Ignatius and was received into the Society by him by the end of 1542. FN, I, 190.

¹⁷⁵ MF, 256, “Emiliano ha hecho en esta casa que tenemos alquilada, muchas buenas obras en edificación de los de acá ... Lamberto, habiendo acabado los Ejercicios con mucha satisfacción suya y mía, y quedando ligado para la Compañía, se va fundando más en la Teología y las Artes”.

¹⁷⁶ MF, 263-264 & Murphy, Op. Cit, 386.

¹⁷⁷ Albuquerque, *En El Corazón* ... Op. Cit, 80-81.

students and professors of Coimbra University came to him for confession and the Exercises and he gained for the Ignatius and the Society more than twenty future members, some already eminent in their fields of study...”¹⁷⁸ He returns to the court of Evora by the end of January.

2.9.2 Madrid and Valladolid

On 4 March 1545 Faber and Araoz set out for Spain to the court of Prince Philip in Valladolid and reach there on 18 March. Writing to Ignatius on 14 April Araoz says that all the bishops to whom he has spoken like to have the Jesuits in their diocese and this he attributes to the good opinion of the Society given by doctor Pedro Ortiz. Speaking about their ministry he reports, “Araoz preaches much, Faber also preaches but above all confesses and gives the Exercises”¹⁷⁹

On 8 May Faber left for Madrid and visited the infantas. In Madrid he also gave Exercises to Juan Francisco Levorotto the secretary to the nuncio.¹⁸⁰ He visits Ortiz in Galapagar and is back once again in Valladolid on 23 June. Araoz continues with his sermons and Faber gives the Exercises. “Some learned persons of quality are making the Exercises; a nephew of the bishop is one such who wanted to be in our house to make election and another one very much loved by a prelate. There are some men who want to make it and one of the main persons has already started and others are not able to make it for the lack of time”.¹⁸¹

Faber and Araoz had great success with Prince Philip and Princess Maria and won their benevolence in the way they moved about in the court with their mode of procedure of preaching, conversations, Exercises, visit to hospitals etc. After the death of princess Maria, on 12 July Philip decides to shift the court of Valladolid to Madrid. Faber and Araoz move with them. He is overwhelmed by the different works and preaching and says that in no other

¹⁷⁸ Purcell, *Op. Cit.*, 141.

¹⁷⁹ Alburquerque, *En El Corazón ... Op. Cit.*, 82. “Araoz predica mucho, Fabro también predica, pero, sobre todo confiesa y da ejercicios”.

¹⁸⁰ Epp Mixtae I, 223-227, Letter of Antonio Araoz to Ignatius Loyola: Valladolid, 29 June 1545.

¹⁸¹ Epp Mixtae I, 224-225. “Algunas personas de letras y cualidad hacen los ejercicios, y un sobrino de un obispo que ya es letrado, está tal, que antes pienso querrá entrar en casa nuestra que en elecciones; y otro muy amado de un prelado. Hay algunos caballeros, que los quieren hacer, y uno, que es de los principales de aquí, los toma ya; a otros no se pueden dar por falta de tiempo”.

place has he come to know so many people responsive to spiritual conversations like in Valladolid.¹⁸²

In November 1545 Faber visited some towns near Madrid and then went to Toledo where he spent ten days giving the Exercises. Speaking about him giving Exercises in Toledo Purcell records, “Faber was kept busy giving the Exercises in Toledo where more exercitants flocked to him than in Madrid”.¹⁸³ Faber returned to Madrid on 13 January 1546.

On 20 April 1546 Faber left the court in Madrid towards Rome passing through Valencia, Gandia, Barcelona and reached Rome on 17 July 1546.

2.10. Exercises to Peter Canisius

Peter Canisius¹⁸⁴ was one of the most important and prominent figure that Faber won for the Society through the ministry of the Spiritual Exercises. Besides this Faber and Canisius shared a special bond of relationship and friendship with each other and therefore I felt his case is special and could be considered separately though Canisius made his Exercises in Mainz.

Peter Canisius was born on 8 May 1521 at Nijmegen, Holland, the only son of Jacob Kanis and Jelis van Houweningen. When he was very young his mother died. Canisius studied in the universities of Cologne and Louvain and was thinking of becoming a priest. In 1543, Canisius came in contact with Alvaro Alfonso who had been chaplain to the Spanish princesses. They became friends and from Alvaro, Canisius heard about Ignatius, the Spiritual Exercises and the Society of Jesus. Alvaro also informed him that Faber was in Mainz and with the desire to meet Faber, Canisius set out for Mainz from Cologne.¹⁸⁵ Canisius recounting his meeting and initial memories of Faber even after fifty years says

Although this very outstanding Favre had never seen me before, he kindly received me at my arrival, and gave me accommodation and instruction in his house near the parish priest of the church of Saint Christopher. He gave me the sound advice – in case I wanted spiritual instruction and advice for my conscience – to stay with him for

¹⁸² MF, 365.

¹⁸³ Purcell, Op. Cit, 155.

¹⁸⁴ Canisius, Pedro, *Autobiografía y otros escritos*, versión y comentarios de Benigno Hernández Montes, Mensajero-Sal Terrae, (colección Manresa nº 31), Bilbao-Santander 2004.

¹⁸⁵ Begheyn, Paul, *Pierre Favre as Director of the Spiritual Exercises: The Case of Peter Canisius*, in *Ite Inflammate Omnia Selected Historical Papers From Conferences Held at Loyola and Rome in 2006*, Edited by McCoog, Thomas M. Institutum Historicum Societis Iesu, Roma, 2010, 72-74.

a while, and to examine, while making the Spiritual Exercises, what would be for me the good, agreeable and perfect will of the highest God. While I did this examination and examined myself carefully and totally, I learned to pray to God in spirit and truth, and at the same time I saw that the organization of this Society of Jesus – that had been sufficiently explained to me – would be very suitable and appropriate for living well and happily and for serving God...¹⁸⁶

Faber gives the impression of the young Canisius in a letter written to the Carthusians of Cologne:

Now I have the pleasure of Master Peter's (Canisius) company. Words fail me to say what a pleasure that is. Blessed be God who planted such a tree and took well care of it and blessed be all those who watered such a tree. I know your paternity is one of these and that you have helped to make this young man what he is. He has been helped to be what he is and has turned out to be so different from other youths. I have become very fond of your city of Cologne which has been able to nurture such a pure soul...and I have no doubt that there would be many such small plants there...because in this Christ is glorified ...¹⁸⁷

On completing twenty two years of age on 8 May 1543 and still making the Spiritual Exercise under Faber, Canisius made the vow to enter the Society of Jesus. Speaking about Faber and his experience of the Exercises he writes to a friend

Favourable, in every sense of the word, was the wind that brought me to Mainz. I found, to my great profit, the man I sought – if he is a man and not an angel of God... His only desire is to cooperate with Christ in the salvation of souls.... He is so highly esteemed here that a number of religious, bishops and theologians have taken him as their spiritual director... As for me I cannot say how completely those Exercises have changed my soul and my opinions, enlightened my mind... and revigorated my will. Even my body has benefited, the divine graces received overflowing on to it, so that I feel myself strengthened, transformed, as it were, to a different man.¹⁸⁸

Further on the role of Faber in his life on the day of his vows Canisius wrote in his Spiritual Testament, "On that day my second father, your servant Pierre Favre, in whom many glorify your name, made me become reborn to you at Mainz through his special care and holy zeal,

¹⁸⁶ Ibid, 74.

¹⁸⁷ MF, 198-199 cited by Albuquerque, *Fabro tuvo...*(II), Op. Cit, 75-76. "Mientras tanto, gozo en la comunicación con el Maestro Pedro Canisio y yo no sabré explicar lo agradable que me es esta comunicación. Sea bendito quien plantó un árbol tan bien cuidado, y sean benditos todos los que regaron tal árbol. Y no dudo con esto que algo le tocará a V.R. de esta oración mía, pues de tantas maneras ayudó a este joven a ser lo que es y a que haya salido tan distinto de otros jóvenes. Yo, por mi parte, me he hecho muy amante de vuestra ciudad de Colonia, que pudo alimentar tan pura alma: ... y no dudo que habrá por ahí otras pequeñas plantas semejantes a ésta ... Porque en esto es Cristo glorificado, en que de una masa corrompida se reserva forjar y pintar algunos vasos por medio de su Espíritu".

¹⁸⁸ Braunsberger, Otto, *Epistolae et Acta B. Petri Canissii*, I, 76-77. Cited by Purcell, Op. Cit, 125.

in order to attach me as a new member and as firstling of the Germanic race to that Society, which you have embellished with your most holy name”.¹⁸⁹

In a few succinct and clear words Canisius has expressed and explained his making Spiritual Exercises as an experience of God which in fact is the purpose of the Exercises. This experience was manifested through different divine experiences and as he mentions of being transformed himself into another man. His definitive conversion to Christ he explains thus after the Exercises, “My only and main attention from then on was to follow Christ poor, chaste and obedient as he has preceded us to the cross”.¹⁹⁰

In the experience of Exercises made by Canisius, the movements of the heart were not always caused by the good Spirit. The ‘election’ that he made to enter the Society was a result of the discernment of the spirits that arose in him which were opposed to each other and were most obviously used in those moments of making important decisions for the future. From this he also learned that the motions caused by the spirit have to be discerned. Faber noticed all these in the experiences of Canisius. Speaking about the importance of the discernment of spirits after one of his visits to Canisius during the Exercises Faber says in the *Memorial* [300]

... I understood more clearly than ever from some very convincing indications how very important it is for the discernment of spirits whether we direct our attention to thoughts and interior locutions or to the spirit itself. For the spirit is wont to betray its presence through desires, feelings, strength or weakness of soul, tranquility or disquiet, joy or sadness, and suchlike spiritual feelings. It is surely through these rather than through the thoughts themselves that one can more easily pass judgment on the soul and its visitants.

In the context of the experience of Canisius, Faber further explains that some people fail to notice the different spirits and he gives effective means to distinguish the different spirits in [M 301] and continues

But there are those who, despite the many different prayers and contemplations they make during their various spiritual exercises, cannot detect the changing spirits but always seem to be moved by one and the same spirit... but the most effective way of bringing out the distinction between the spirits is to propose the choice of a state of life and then, in that particular state, the different stages along the road to perfection. And, in general, the higher the end you will have proposed for a person’s activity, hope, faith, and love (in order that he may apply himself to it both affectively and

¹⁸⁹ Braunsberger, *Epistulae et acta*, I, 9 cited by Begheyn, Op. Cit, 79.

¹⁹⁰ Cited by Albuquerque, *Fabro tuvo ...* (II), Op. Cit, 77 from Otto Braunsberger, o. c., I, 44.

effectively) the more likely will it be that you will have provided him with the means to bring out the difference between good and the bad spirit.

Faber also says that in the case of holy, and people long practicing faith and religion both the spirits are at work though apparently it may not seem to be [M 302].¹⁹¹

Peter Faber had great influence in the life of Canisius and they maintained communication with each other. According to Begheyn, "...these two men played continuing important roles in each other's life"¹⁹² Canisius also had a very affectionate and loving relationship with Faber and he referred to him as his father as is very clearly expressed in the letter Canisius wrote to Ignatius after knowing about the death of Faber. "The death of my father, Master Favre is in itself not a reason for grief. Yet I must confess that for me it is a most painful thing, indeed so deeply so that the sorrow of my soul drives me to the point of giving voice to my feelings of affliction. I beg you to help me in my weakness by your prayer..."¹⁹³

3. The Reasons – Faber being Considered the Best to Give the Exercises

In a nutshell we have seen the ministry of the Spiritual Exercises by Faber in different countries, places, to many varied and distinct people, to specific individuals of particular class, group and strata of society. The people who made these Exercises benefitted, got inspired, changed their lives and were moved to do good for others and for God. Now therefore the question arises as to what made Faber so successful and effective in the ministry of giving the Exercises and Ignatius to acclaim to all that 'Faber was the best to give the Spiritual Exercises'.

In my opinion the following could be some of the reasons because of which Faber was considered as 'the best to give the Spiritual Exercises'.

¹⁹¹ "There are other people also (particularly those who are pious, long-practiced in devotion, and free from sin) in whom the bad spirit is not recognized because they have no obviously inordinate affections. However, no matter how holy they may be, if you bring these persons to examine themselves in regard to some stage of perfection in their lives and conduct either in their own state (if it cannot be changed or in some more perfect state of life, then you will easily detect both spirits: the spirit which strengthens and the spirit which weakens, the spirit which enlightens and the spirit which darkens and defiles – I mean the good spirit and the one which opposes it". [302]

¹⁹² Begheyn, Op. Cit, 82.

¹⁹³ Braunsberger, *Epistolae et Acta B. Petri Canissii*, I, 223 cited by Bangert, Op. Cit, 302-303.

3.1 Living with Ignatius

As we have seen already Faber had a very special and intimate relationship with Ignatius as they lived together in Paris in the same room during their studies. Faber was the first companion of Ignatius who helped him with his studies while Ignatius guided him with his spiritual struggles and difficulties. In [M 8] Faber says, "... we conversed at first about secular matters, then about spiritual things". Sharing the closeness of their relationship Faber himself continues in the same entry, "... we two shared the same room, the same table and same purse". Thus we see in their relationship there is a gradual growth in their conversations from the secular to the spiritual, from their living together to sharing together, from seeing each other to knowing each other intimately. This enduring relationship which was built over the years while living together in Paris was to remain for long though separated by their ministry after 1539 when Faber and Laynez together were assigned to Parma. We also know the affection they shared for each other as they communicated with each other through letters and through other persons.

Thus the living with Ignatius enabled him to grow in his relationship with him and also to bond with each other. This was possible through the sharing of the same context of the life of study together. Writing in his *Memorial* in 1555 Gonçalves Camara alludes to the special relationship that existed between Ignatius and Faber and says that it could be inspiring for the rest of the Jesuits. "As is stated in many of his letters that even today circulate among us"¹⁹⁴ even after nine years after the death of Faber.

3.2 Making the Exercises with Ignatius

Faber was one of the privileged few who were able to make the Spiritual Exercises under the direction of Ignatius. His experience of the Exercises and its effect on him he speaks in the *Memorial* 10-14 very briefly. We know that Faber made the Exercises in 1534 after four years of wait as Ignatius did not find him fit to make the Exercises immediately after few months of their meeting with each other in 1529-1530 with his scruples, anxiety, temptations etc. Initially he is given the Examen of conscience and advised to make General confession and reception of Communion weekly. Speaking about the effect of the Exercises in [M 11] he says, "... I was unable to find peace until the time of the Exercises".

¹⁹⁴ Gonçalves da Camara, Luis, *Recuerdos Ignacianos...*, Op. Cit, 120 [142]. "...según consta en muchas de sus cartas que aún hoy circulan entre nosotros".

Ignatius and Faber had similar experiences of scruples and temptations, of having made bad confessions, vainglory etc. While Ignatius speaks of them in the *Autobiography* 20-27 Faber speaks of them in the *Memorial* 9-14. While distressed by the scruples and temptations in order to get rid of it or to have remedy Ignatius is ready to do anything and he says, “... even though I should have to chase after a puppy that it may give me the remedy I will do it” [A 23]. On the other hand Faber in order to have a remedy for his scruples says, “... to get a remedy I would gladly have gone to a desert to eat herbs and roots forever” [M 9]. Ignatius from his experience had managed to find solutions to his problem of scruples and temptations through different means by recognizing the different spirits, discerning them etc. For Ignatius it came in handy in guiding and helping Faber and Faber in turn used this method to whom he gave the Exercises.

Albuquerque speaking about Faber sharing his experiences to Ignatius and how Ignatius helped him says that Faber shared with Ignatius about his uncontrolled imagination, his incapacity to control his thoughts against chastity, temptations of vainglory and gluttony, forming judgments and being suspicious of others faults etc. With his pedagogical knowledge of temptations and thoughts Ignatius offers him solutions and teaches him to recognize those thoughts that come from outside of himself.¹⁹⁵ Ignatius also helps him to discover that such temptations even may seem to be reasonable and merited but if they are opposed and resisted they disappear. Still if they persist one has to resist it with renewed force and strength and then one will be able to overcome them [SpExs. 33, 34].

In the confusing cacophony of scruples and temptations that torment the conscience of Faber from before, a few observations of experienced friend Ignatius helped him to achieve order and he begins to see what happens in his soul and that scruples and temptations will come from outside.¹⁹⁶ Faber cites one example of it in the [M 9], “The temptations that I experienced at that time were over evil and foul carnal images suggested by the spirit of

¹⁹⁵ Albuquerque, *En el corazón de reforma...* Op. Cit, 25. “Fabro le habla también a Ignacio de su imaginación alborotada. Se siente incapaz de controlar los pensamientos contra la castidad; es tentado de vanagloria y de gula; forma juicios y sospechas no benévolas sobre los defectos ajenos. La pedagogía sapiencial de Ignacio le abre vías de solución. Hay maneras de merecer en esas tentaciones y pensamientos que me *vienen de fuera*. Ignacio le ayuda a descubrir que tales tentaciones pueden ser, incluso, motivo de merecimiento. Merezco si al tal pensamiento le opongo resistencia y desaparece”.

¹⁹⁶ Ibid. “En la confusa algarabía de escrúpulos y tentaciones que atormentan la conciencia de Fabro de tiempo atrás, unas cuantas observaciones del amigo experimentado logran introducir en ella el orden. Comienza a observar lo que pasa en su alma y efectivamente ve que escrúpulos y tentaciones le *vienen de fuera*, «sugeridas por el espíritu de fornicación al que no conocía entonces por experiencia espiritual sino por lo que había leído”

fornication, which spirit I knew at the time only from reading and not from spiritual experience”.

Thus making the Exercises with Ignatius was a process of learning and self understanding for Faber which enabled him to go deep into his interior self and perceive the different steps and processes involved in the Exercises. This in turn would be of help for him in the future in guiding and helping others. Writing about what Faber learned from Ignatius Bangert says, “Peter had learned two lessons from Ignatius about the Exercises: their flexibility and the intimate relationship that should exist between retreatant and director”.¹⁹⁷

Faber’s long preparation under Ignatius made him a master of spiritual discernment as he was able to discern the different spirits within himself and that of others. Four years of ‘light’ Exercises and the complete Exercises under Ignatius made Faber tireless in finding the will of God. He would not have been able achieve the mastery of giving the Exercises without having the experience of going through it personally.¹⁹⁸

3.3 Faber’s Experience of Giving/Directing the Exercises

Among the first companions Faber might have been the one who directed or gave the most Exercises to people. As we have seen he has been called the ‘apostle of the Exercises’. He gave the Exercises to all kinds of people from different cultural and linguistic backgrounds and nationalities; from ordinary people to cardinals, bishops, religious, priests, professors and students of universities, women etc and thus making the Exercises adapted and meaningful to them. As he was practically on the move always he had the opportunity of presenting and giving the Exercises in different cultural contexts and situations. Surely all these might have been enriching experiences of learning.

According to Murphy for Faber Spiritual Exercises were very important work and says, “He regarded it as his most urgent and most necessary task... the work of the Exercises went on wherever and as often as he found the opportunity and the time... These retreats were mostly private and therefore time consuming”.¹⁹⁹

¹⁹⁷ Bangert, Op. Cit, 124.

¹⁹⁸ Albuquerque, *Fabro tuvo...* (II), Op. Cit, 84.

¹⁹⁹ Murphy, Op. Cit, 43.

Speaking about the different types of Exercises that he gave, the methods he used and the results Murphy continues

Even those who were so taken up with administrative and other duties that they could spare only a short time each day were persuaded to undertake them. Favre always distinguished between the full Exercises of several meditations a day lasting for a month, and shorter, more flexible forms, consisting essentially of the First Week and a general confession. But he gave much time each day – an hour or more – to private interviews with each of his retreatants, for such conversation is an essential element in spiritual formation. It was the way he himself had been formed by Ignatius, and the disciple eventually outdid the master.²⁰⁰

The results of the Exercises as he himself records, “Of all those who made the Exercises or who after making them became my spiritual sons, not one, so far as I know, has ever turned back”.²⁰¹ Speaking further about the influence of the Exercises during the time of Faber and beyond Murphy goes on saying

The effects were near miraculous: doctors of theology began to preach... bishops and abbots undertook to reform their dioceses or their monasteries; crowds of students became Carthusians, Franciscans, or Jesuits; noblemen changed their way of life. This was the kind of reform that he sought to bring about... So highly did he esteem the Exercises that there was nothing he would not do ... in order to defend them... For him conversations and confessions became a form of spiritual direction leading up to and invariably ending with the Exercises. They became in time one of the most widely used and effective pastoral instruments of the catholic Reformation.²⁰²

Thus the giving of the Exercises to different people from varied backgrounds and guiding people in the different modes of the retreat gave Faber the multi dimensional application and experience of the retreat himself and gave him the opportunity concretely to see how the Spiritual Exercises function and its dynamics work. Besides it was also an effective pastoral tool in reaching out to people and putting them in contact with God.

3.4 His Personality and his Qualities

Faber was endowed with qualities that not only attracted people to him but made them to confide and trust in him. We have already seen in the previous chapter his many personal qualities and traits which had a great effect on people and as such it facilitated in giving and guiding people in the Exercises. In his relationship with people he was very personal and

²⁰⁰ Ibid.

²⁰¹ MF, 112 cited by Murphy, Ibid.

²⁰² Murphy, Ibid, 43-44.

individual oriented. In his famous letter to Laynez on dealing with heretics written from Madrid on 7 March 1546 he proposes certain qualities and dispositions one should have in dealing with them.

Anyone wanting to help the heretics of this age must be careful to have great charity for them and to love them in truth, banishing from his soul all considerations which would tend to chill his esteem for them. We need to win their good will, 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. We must establish communion in what unites us before doing so in what might evince difference of opinion.²⁰³

These guidelines which Faber gave to Laynez was from the concrete lived experience he had in dealing with the Protestants in many parts of Germany where he had worked and was successful.

Besides this his personality had the grace and interior gifts in drawing people to him. Purcell writing about this in the context of the Protestant reformation in which Faber worked says, "...though limited in experience, though lacking in subtlety, in self confidence,... had interior resources of faith and holiness and wisdom that enabled him to carry out – unobtrusively but efficiently – tremendously important work for God and souls in a time when the Church faced a great crisis".²⁰⁴ Speaking about the ability of Faber in touching the heart of the people Ribadeneira says, "In speaking about the things of God, it seemed that he had in his words the key to the heart of people which moved them and interested them. All had great reverence for him, the serenity and solid virtue that were shown in his words and the love with which he had won them over".²⁰⁵

Faber easily gained friends. His refined and pleasant manner of conversation often led the people in making the Exercises. Good conversation and Exercises go hand in hand as it was with the case of Ignatius and that of Faber. Faber considered the lack of qualities for preaching as an advantage for giving the Exercises as he would not preach but converse with

²⁰³ MF, 309-402, Cited by Murphy, Op. Cit, 401-402.

²⁰⁴ Purcell, Op. Cit, 169.

²⁰⁵ Ribadeneyra, Pedro, *Vita Ignatii Loyolae, Liber III*, FN, IV, 423. "En el razonar de las cosas de Dios parecía que tenía en su lengua la llave de los corazones, tanto los movía y aficionaba, y no era menor la reverencia que todos le tenían; por la suave gravedad y sólida virtud que resplandecía en sus palabras, que el amor con que los tenía ganados".

them. He was a man filled with God, was respectful to all and communicated peace and through his very life he prophesied.²⁰⁶

3.5 His Method of Giving the Exercises

3.5.1 Personal Approach

Faber had a personal and individual approach to people in giving the Exercises as we have already seen that for each retreatant he gave more than an hour each. Speaking about Faber as one of the first great directors of the Exercises Magaña says

Faber gave the first points with the clear objective of winning the confidence of his listeners. He tried to be present in the lives of the individuals and endeavored to understand their personal situation... secondly he offered them an opportunity to go deep into oneself, to clear all problems and obstacles that prevented the action of grace and hindering a committed service of the neighbors.²⁰⁷

He gained the confidence of all; the Pope, the cardinals, bishops, important persons who enjoyed his manner of dealing and his teaching. Faber very specially enjoyed the confidence of Ignatius and all the first companions.²⁰⁸

3.5.2 Foundation for Spiritual Life

Thus for Faber the Exercises were not only a means of deep personal experience of God but also a method and foundation for his spiritual life and that of his ministry. By making the Exercises and directing so many people through the Exercises he understood in depth the working of the Spirit and the efficacy of the method and manner of the Exercises. His own experience of struggle with scruples, temptations and other forms of difficulties and the help received through the Exercises in reducing them enabled him to understand and empathize with those who made the Exercise with him and guide them effectively.

The most significant and profound impact Faber had on the exercitants was his knowledge and total conviction of the efficacy of the method of the Exercises which was rigorous,

²⁰⁶ Albuquerque, *Fabro tuvo...* (II), Op. Cit, 83.

²⁰⁷ González Magaña, E. *Pedro Fabro, El Mejor...* Op. Cit, 305 “Como los primeros grandes directores, Fabro dio sus primeros pasos con el objetivo claro de ganarse la confianza de sus oyentes. Intentaba hacerse presente en la vida de los sujetos, hacia lo posible por interesarse en su situación personal ... En un segundo momento, les ofrecía la oportunidad de llegar al fondo de sí mismos y de su problemática para desalojar todos los obstáculos que pudieran estar impidiendo la acción de la gracia, dificultando asimismo, una acción más comprometida a favor de los prójimos”.

²⁰⁸ Albuquerque, *Fabro tuvo...* (II), Op. Cit, 84.

serious, progressive and disciplined. Faber knew how to give the Exercises, knew thoroughly the method after having experimented in his large hours of prayer and penance. Above all the skill and efficacy what attracted about Faber was his love and conviction at transmitting the force of his personality, patience and tranquillity with those whom he directed and accompanied.²⁰⁹

Further speaking of his manner and method of the Exercises Magaña says

Faber knew how to go beyond the appearances of the exercitant ; knew the person well and recognized the gifts and natural abilities of each person. He sensed he was near, questioned and provided accordingly. He adapted and gave the exercises according to annotation 18 for the benefit of the exercitants. He accepted youth and adults, important people and academics and knew how to deal with great personalities. ... in some cases, even if the exercitants under his supervision were highly special people, he did not hesitate to give them only “some exercises” and leave them and attend to others who showed greater possibility of benefitting from the retreat and receive much fruit in their encounter with the reality, as they were out of the retreat.²¹⁰

3.5.3 The Points of the Exercises and Methods of Prayer

The points of the meditation were gradually oriented towards the mysteries and it was necessary to contemplate, pray, meditate, repeat etc. Faber did all this based on his experience of making the Exercises and having made some important decisions of his life. He knew his role as director of the Exercises was to give this method of manner and order so emphasised by Ignatius. The most meritorious aspect of Faber was sharing the depths of himself, what he believed and what transformed him. What was necessary for this was complete and total humility.²¹¹ From the many Spiritual Exercises that he conducted and judging by the effect and influence it had on people we can say that Faber was greatly successful in this aspect.

²⁰⁹ González Magaña, E. *Pedro Fabro, El Mejor...*, Op. Cit, 337.

²¹⁰ Ibid, 337-338. “...Fibro sabía ir más allá de las apariencias del ejercitante; lo conocía personalmente y se daba cuenta de los dones y capacidades naturales de cada person. Intuía, estaba cercano, cuestionaba y siempre de acuerdo con ello, se daba cuenta de lo que descansadamente podía llevar y aprovecharse en ellas, según anotación 18. Supo recibir indistintamente a jóvenes y adultos, personas importantes y universitarios y, en todo caso, supo ser libre ante grandes personalidades. Hemos visto como, en algunos casos, aun cuando las personas que se ejercitaba bajo su supervisión eran sumamente señaladas, no dudó en darles sólo “algunos ejercicios” y dejarlas para ir a atender a otras que ofrecían mayores posibilidades de vivir intensamente el retiro y dar mucho fruto en su encuentro con su realidad, al salir del retiro”.

²¹¹ Ibid, 338.

3.5.4 The Different Types of Exercises He Gave

Faber directed all types of Exercises; adapting to the needs of people who were simple, to some he gave the Exercises of the first week, to others only the general confession due to their lack of time, some after the first week continued with certain contemplations of the second week and some the whole retreat itself. He adapted himself to the needs of the exercitants. Faber often had three or four exercitants simultaneously and he spoke to them separately which meant he had plenty of work besides him having conversations, confessions etc. with other persons. The full Exercises with election were given especially to possible candidates of the Society. He also followed up those who did the Exercises under him.²¹²

He knew the fruit and goal of each of the Exercises and was able to assess whether the exercitants had received this grace. Faber also continually informed Ignatius and his companions in Rome about the exercitants and he requested their prayers for them, knowing that the experience of God that they were looking for was the work of the Spirit. It was also demanded of the directors and giver of the Exercises that they pray much for the exercitants and request the prayers of others.²¹³

According to me the abovementioned reasons amply justify as to why Ignatius and others considered Faber as the best to give the Spiritual Exercises. His experience of the Exercises made under Ignatius had great impact in his personal life and he had interiorised the method, the steps and process of the retreat in its different forms like only the First Week of the Exercises with general confession, light Exercises adapted to the needs of each individual, the complete Exercises and so on. Besides as he had the opportunity to engage in this ministry wherever he went and to different people, he gained more experience and became more skilled in directing people in this ministry and was really effective.

²¹² Albuquerque, *Fabro tuvo...* (II), Op. Cit, 84-85.

²¹³ *Ibid*, 86.

Conclusion

From the account of the ministry of Spiritual Exercises of Faber it is clear that he was not only successful but effective and drew people to God. His own personal experience of the Exercises combined with the circumstances of his ministry of being on the move enabled him and gave him different perspectives and understanding of the Exercises. According to me the life and ministry of Faber especially that of the Spiritual Exercises has great relevance and value for our times as a fitting instrument and tool in directing people to experience the depth of themselves and God.

The question for us is what aspects of the life of Faber and his ministry has relevance for us today and how it can be of help to us in the context of today's changing world of progress, growing technology, individualism, consumerism, fundamentalism, lack of religiosity, conflicts of all kinds based on religion, ideologies, geographical boundaries etc.

In my view the following could be some of the aspects in which one could draw inspiration from the life of Faber and he still can offer us a new perspective and a paradigm. Keeping in mind the different personal qualities that we have already described, Faber could be considered as a model spiritual director who with his personality, facility for conversation, understanding and knowledge was able to guide the retreatants and all who sought his help. Personal Conversation and communication with each other are means to strengthen and deepen one's bond of friendship and relationship with others and Faber excelled in it. In this aspect he could be an example to be imitated and followed as these values are ever enduring and applicable at all times, situations and contexts. We also see Faber as a person fully

moulded and formed by the Exercises and who grew personally in his spiritual life. Faber learned and had the deep personal experience of the Exercises from Ignatius and used it in the length and breadth of his apostolic activity.

Another specific aspect that comes to mind is the importance and significance of this ministry of the Spiritual Exercises. The ministry of the Spiritual Exercises is an effective instrument and method for guiding people. Faber through his life was an embodiment of this ministry. In today's world people from all walks of life both lay and religious are interested to make the Exercises. As it has been the legacy and charism of the Society from its inception it is also a duty and responsibility of the Society of Jesus to maintain, carry forward and disseminate this charism to as many people as possible. The ministry of Spiritual Exercises is very much alive and active in the world of today and many Jesuits and lay people are involved in it. The life example and the ministry of the Spiritual Exercises of Faber can inspire and renew the enthusiasm of all those interested in the ministry of Spiritual Exercises.

Enrique Gómez Puig calls Faber 'an inspiring model for the culture of our time'²¹⁴ and I feel that it is an apt and appropriate explanation of Faber's short life of ministry. In the light of the diverse cultural situations, multi ethnic and pluri-religious contexts of today, Faber could be an inspiration to be emulated as by his life he has given as a paradigm to live one's Christian life in diverse contexts and situations.

The experiences that Faber went through could be that of any person and it could happen even today. This experience of the Spiritual Exercises could be a changing life journey for all as it can be done by any person whether Catholics or non Catholics, believers or non believers, old or young, children or adults, persons of high standing or lower strata of society etc. What is necessary is the whole hearted desire and willingness on the part of the one making it and the creativity and adaptability on the part of the one giving it. We know that Faber was a master in adapting the Exercises to the needs of each individual and he was able to draw the best fruit for each of his exercitants as in the case of Peter Canisius and many others. Today in all parts of the world to be effective in this ministry adaptability is the unwritten and unavoidable norm. The interpretation of the Exercises according to the need of the individual is necessary. It is only then that it becomes meaningful and personalized.

²¹⁴ Gómez Puig Enrique, *Pedro Fabro un modelo inspirador para la cultura de nuestro tiempo*, Ignaziana, 18, 2014, 209.

Faber could also be considered as an example of promoting union of minds and hearts as he always remembered his fellow companions in the Society and incessantly prayed for the good of them and constantly kept in touch with them enquiring about their activities and informing all that he was doing. From the communication of his companions it is very clear that they all had great affection and love for Faber. His love for the Society and its members are well known and the *Memorial* gives many instances where he prays, recalls and wishes the good of the Society and its members. In [M 123, 164], Faber in the context of the Mass prays for all the families of my brethren in the Society of Jesus and also for the deceased brethren in the Society of Jesus, while in [M 367] he prays for strong foundation for the Society, in [M 392] he prays for the opportunity for the members of the Society to die as martyrs, in [M 437] Faber prays for all the places he had gone or any member of the Society had ever gone. There are also further references to this aspect of Faber's life in [M 398, 400, 413, 441, 442]. Thus his love for the Society and all its members always remained. He also continually prayed for people in power and position besides regularly praying for the Protestants and others.

Faber's life also offers us an opportunity to understand and interpret the different happenings of one's life whatever they be as proceeding from God or is centred on God. His ministry, friendships, relationships, hardships and struggles, sickness, his encounters with all people etc. he was able to see in this perspective. From this it is clear that for Faber as a believer everything had its source in God and he was able to have such experience.

Faber and his life of ministry could also be offered as an example of true religious life and how it could be lived in spite of the personal struggles and difficulties, unfavourable conditions and cultural contexts, constant movement to new places etc. What characterized Faber was his faith and trust in God though conditions were not always conducive and favourable but with his personal conviction and interest in the task that was given to him, he went ahead doing good and bringing glory to God.

His devotion to the saints and praying through their intercession very clearly stands out in the *Memorial* as each entry of it is filled with the names of the saints and praying through their intercession for all types of people and needs. It also shows his deep reverence and belief in the intercessory prayers. As we have seen wherever he went he prayed through the intercession of the saints of that particular place. For example in *Memorial* [28] Faber

invokes the saints of Spain²¹⁵ and of other places. Besides he also prayed for all types of people and he also had personal devotions to particular individuals who had not been beatified or declared a saint like his master Peter Velliard and so on. Thus invoking the saints and praying through their intercession had become part of his spiritual life and his life journey.

Faber in his time of the sixteenth century was a firm believer in the reform of individual and that of the Church for the change that was being sought especially in the context of the conflicts between Catholics and Protestants. Through his life and through the instrument of the Spiritual Exercises, he was an agent of change in the lives of individuals and that of the people. Thus Faber's life and the method of the Exercises are very relevant and applicable in the pluralistic and multi religious societies of our time. His approach and manner of dealing with people and situations could be used as model even for today.

²¹⁵ "... as I journeyed into Spain, I had many noteworthy devotions and spiritual feelings concerning the invocation of the principalities, the archangels, the angel guardians, and the saints of Spain. I conceived, in particular, great devotion to St. Narcissus in Gerona, St. Eulalia in Barcelona, our Lady of Montserrat, our Lady of the Pillar, St. James, St. Isidore, St. Ildefonsus, the holy martyrs Justus and Pastor, our Lady of Guadalupe, St. Engratia of Saragossa and others... to Fray Juan of Spain, Frère Jean Bourgeois and my master Pierre Velliard -to me these men are saints though not canonized..." [M 28]

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Appendix I Chronology

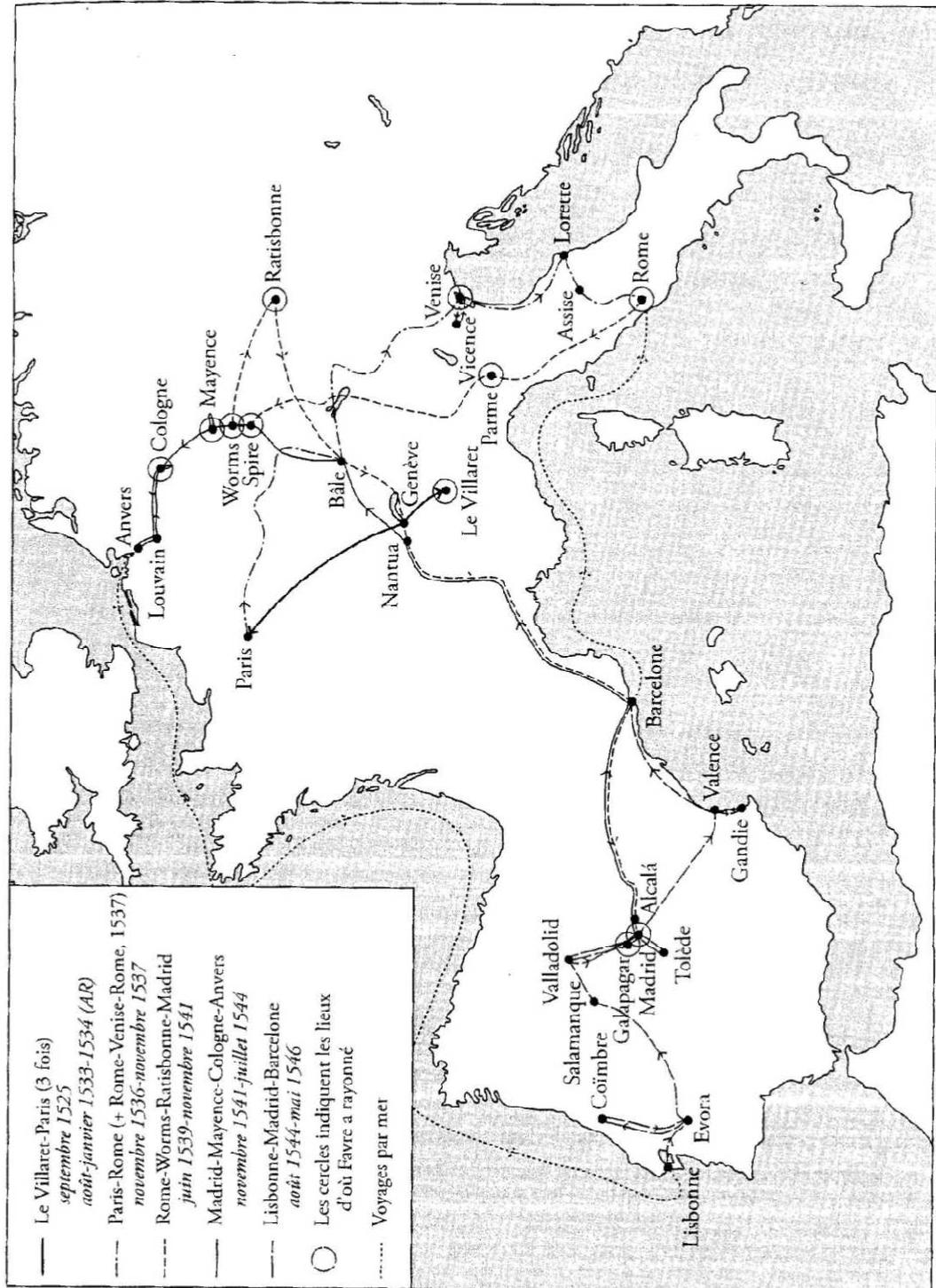
Chronology of the Life of Peter Faber

- 1506** Born on 13 April in Villaret, Savoy in the diocese of Ginebra in a family of shepherds
- 1516** Starts his learning in Thones with a priest Crozet who teaches him how to read and write
- 1517-1525** Continues his learning in La Roche with Peter Velliard until the spring of 1525, studies Latin and humanities, rhetoric and rudiments of theology. He continues his studies with the influence of his paternal uncle Dom Mamert Faber prior of the Carthusians of Reposoir (1508-1522), three hours from Villaret. He was also influenced by his cousin Claudio Perissin who was the successor of Dom Mamert as prior of the same Carthusians (1522-1527).
- September, comes to study in Paris university in the college of Sainte-Barbe, resides with Francis Xavier, Juan de la Peña
- 1529** September, Ignatius enrolls himself in Sainte-Barbe and he is given the same room for his stay with Faber and Francis Xavier
- 1530** January 10, bachelor in Arts (Philosophy), March 15, licentiate in Arts; starts his studies of theology
- 1533** July to early January 1534, visits his family

- 1534** January-February, month long Spiritual Exercises under Ignatius in Paris. On 30 May ordination to priesthood, on 22 July First Mass and on 15 August takes vows along with other first companions in Montmartre
- 1535** April, Ignatius set out from Paris for Spain and Faber is given charge of the group. In summer gives the Exercises to Heylar and during this period Claude Jay (a companion of Faber in La Roche), Jean Codure and Pascal Broet also make the Exercises under Faber and join the group.
- 1536** October 3, Master of Arts; the highest title in Philosophy. On 15 November leaves for Venice from Paris together with other companions
- 1537** Early January reaches Venice with other companions and meets with Ignatius. March-November waiting to set out for Holy Land, travels to Rome for presenting themselves to the Pope and seeking permission for the pilgrimage to Jerusalem and permission for Holy Orders for those not ordained in the group, permissions received, returns to Venice, as pilgrimage not possible the group divides themselves and by the end of 1537 along with Laynez and Ignatius set out for Rome, witness to the 'La Storta Vision' of Ignatius.
- November in Rome since could not embark to Holy Land. Preaches and gives conferences in Sapienza (Roman University).
- 1538** Spring, becomes the secretary of Ignatius along with Codure
- 1539** Spring, deliberation of the first fathers about the foundation of the Society
- June, sent to Parma along with Laynez, preaching and giving of Exercises
- 1540** October, Sent to Germany with Dr Ortiz. Participates in the colloquy of Worms until January 1541.
- 1541** By the end of January in Ratisbon, participates in the Diet, preaching and giving the Exercises. In June signs the Teaching on Faith and Customs with Vauchop.
- July 9, Final Vows. End of July leaves for Spain.
- November in Ocaña, accompanies the children of Charles V. Writes the teaching on Charity
- 1542** February leaves Spain and returns to Germany. Encounter with Francis Borgia.
- April in Speyer; preaching and giving Exercises
- June 15 starts writing his Memorial, during the rest of the year travels to different parts of Germany. By September he is in Mainz, in December gives lectures on the Psalms and founds an inn/refuge for pilgrims and a house for seriously/chronically ill people

- 1543** January, With Cardinal Brandenburg in Aschaffenburg. Returns to Mainz, writes the Instructions on Pilgrimage and Peter Canisius makes the Exercises
- September, he called to Portugal, becomes sick for two months in Louvain and is not able to embark for Portugal
- 1544** January returns to Cologne to found a Jesuit community. Ministries, writes his guidelines on Confessions
- July, once again called to Portugal and he sets out and reaches there in August
- In Evora as papal envoy in the court of King John III, sick for two months and spends two months in Coimbra
- 1545** January returns to Evora to the court of John III
- February departs for Valladolid reaches there in March, in the court of prince Philip and his wife. Ministry.
- July, foundation of a Jesuit Community in Valladolid, Faber moves with the court to Madrid.
- October, Foundation of a Jesuit Community in Alcalá
- 1546** January, returns to Madrid; sickness
- April 20 leaves Spain to attend the Council of Trent, on the way meets Francis Borgia in Gandia
- May, sick in Barcelona
- July reaches Rome, Fever
- August 1 Death
- 1872** Beatification by Pope Pius IX.
- 2013** December 13, Canonized a Saint by Pope Francis

Travels of Peter Faber²¹⁶



Voyages de Pierre Favre. 1525-1546
(Carte réalisée par Bl. SAUVLET)

²¹⁶ This map is from *Pierre Favre un Portrait* by Dominique Bertrand, Editions Lessius, Bruxelles, 2007.

Appendix II Chosen Texts

Chosen Texts from the *Memorial* of Faber

True and False consolation

Memorial 304

: On the vigil of the Lord's Ascension, I felt as I commonly did, troubled, and in desolation as I thought over certain widespread evils which seemed to cast a shadow over the service of Christ not only in a general way but also over the work that I myself am engaged in. Then I felt somewhat comforted in spirit by considerations of the opposite kind, and at once I began to experience consolation.

I was then given to understand that consolations of this kind, arising from purely nonessential things or even from imaginary spiritual abundance, are just as much to be shunned as the desolation which is their contrary. I say this because of their tendency to end frequently in excess and because true stability of heart is disturbed alike by superficial joy or sadness – at times to a greater extent by joy, in spite of an element of spiritual illusion, can help us more in our work for souls than the melancholy we find mingled with groundless disquiet. This disquiet usually has its origin in the evil spirit, though it is wont to end in the good one, just as the joy (its contrary) which commonly has its origin in the good spirit often ends in the evil one. This is because the good spirit makes use of our moods of dejection to attract us to lasting good and to bring us true consolation once that counterfeit and misleading joy has been brought to nothing. In the same way the enemy is wont to take advantage of our joyful moods to draw us on to a superficial happiness from which sadness eventually results.

Let us be on our guard, then, and attend to the beginnings and the ends, both extremes, of these excessive tendencies so that we may be able to recognize which are the spirits that initiate, develop, and terminate these movements of the soul and these spiritual impulses.

The tension between sins of the flesh and spirit

Memorial 107

The same day I considered how men commit not only carnal sins but almost all other kinds with close application of soul and spirit. They brood over the matter of these sins; they make it subject of conversation; they devote their eyes and ears to it. Then a series of prayers came to me in which I asked our Lord to restrain evil spirits from tempting men so much. For at present there is so much talk and discussion and still more reflection and craving devoted both to the pleasures of the table (now become, so to speak, nourishment for the spirit) and to other, even lawful, bodily satisfactions that as a result men give themselves to these pleasures with all their souls. It is as if they wished, in nourishing their bodies and satisfying their needs, to nourish and provide for the soul, which requires to be fed with another food and be satisfied with other delights than those of the body.

So it happens in our day that libertines worsen their sins by making their spirits participate to excess in them and by involving their souls in the defilement of their bodies. It happens too that even married folk dishonour the marriage bed by getting their spiritual life too much mixed up in their conjugal relations and by seeking to satisfy the longings of the soul at the same time as they satisfy indifference to and estrangement from the things of God.

Memorial 108

Hence it happens that the spirit is unable to find for itself proper food, and soon it desires to satisfy its hunger with the pods that the body feeds on as if it were a pig.

It would, however, have been better to lead the body to relish the spiritual food enjoyed by its soul and its spirit so that, when we gazed on some work of God or listened to his words or implemented them with our own hands, our spirit would enter so fully into all those things as to draw with it our entire sensitive soul to the perception of them. This is indeed to go out and find pasture.

In truth, we cannot succeed in this before we have drawn everything into our deepest depths, that is, before we have achieved complete interior recollection and are prepared to live in that state. This happens when we first make efforts to free ourselves completely from being affected by sensual impressions. And so we should petition God to raise us up to the world above and to the contemplation of matters altogether spiritual so that in the end all else becomes in some way spiritual and is apprehended in a spiritual manner. This is far superior to receiving a grace of the Holy Spirit by means of which we would experience the things of this world in a holy but yet in some way sensible manner.

About Prayer and the Spirit in Prayer

Memorial 128

To this end, therefore, will our prayers be directed more frequently than to its contrary, which is having prayer as the end of our activity. I should state this as a general rule, having regard to the ideal aimed at in this kind of mixed life. Considering the matter more closely, however, and taking particular cases, things could turn out otherwise; for we often pray for the success of this or that good work while, on the other hand, we devote considerable effort to attain what we have sought in prayer. But we should not only devote ourselves to seeking Christ's aid for purely spiritual practices such as contemplation and prayer, both mental and affective, for the purpose of performing them well and even very well, but also put forth our best efforts to find the same grace in our external labours, in our vocal prayers, and even in private conversations or in sermons to people.

But it is true that many things can easily be said and done without any spiritual movement, especially if they are not things that must be done or said against one's own inclination, whether innate or acquired, or against one's custom or one's will. For at these times our need of the spirit appears more clearly evident, and without it we too often quit. In all situations, however, the spirit must be sought for the understanding and the more prompt willing of the good that lies in these labours, especially in those I referred to as being more difficult and more opposed to the old man. These, since they have their source in a greater spirit, obtain in their execution a spirit greater than that acquired in less irksome labours. They will lead you to perceive what is in man and why you

need the spirit of God, and they will do this better than those things which are done easily and without opposition. This happens in both mental and affective prayer, which requires a special actual spirit; otherwise the mind goes completely astray and does not pursue the aim proposed in prayer.

On Desires

Memorial 155

Desires in themselves are good, provided they come from God, through him, in him, and for him. So it happens that we often desire in prayer things that will not take place, things beyond our power, and even what is naturally impossible. These desires do not displease God, for it is he who communicates them; to him are they ordered, and in his Spirit are they experienced. What is more, he rouses us to faith and hope in that way and to a charity not merely undertakes. God often causes us to desire and envisage the most exalted things, to place our hope in them in order that we may accomplish readily and without diffidence at least quite ordinary things.

Memorial 38

At the same time, during the octave of St. John the Baptist, I noted something very necessary for setting in order one's personal concerns, one's desires and preoccupations - in short, for the right ordering of one's interior life so as to attain tranquillity in one's spiritual and corporal occupations. That was in connection with the saying of our Lord "Do not take thought about the morrow." This means that even in spiritual desires and anxieties it is good for us not to allow one's attention to stray or one's thoughts to dwell either joyfully or sadly on what might happen afterwards.

If one's soul is divided among many things so far off, it is impossible to do well what is at hand and devote yourself to it with that degree of attention you would have with a spirit that wandered less.

Another time there came to me a petition to be made to the Most Holy Trinity, namely, that it might give me the grace that in every good desire, work, or contemplation of mine my three faculties might always concur so that one might not impede the other and, on the contrary, if one of them should happen to wander off in pursuit of some evil end, that the others might never concur but instead prevent it.

Good and Bad Spirit

Memorial 254

The same day after Mass I reflected on the different kinds of spirits which often agitated me, causing me to change my mind about the likelihood of bearing fruit in Germany. I often became aware that in no single instance should we give assent to the words of that spirit who insinuates that everything is impossible and keeps on bringing up difficulties. We should rather attend to the words and the effects of the spirit who suggests possibilities and inspires courage. But let us be on our guard against veering too far to the right as we run. We must make use of discernment so that, by keeping midway between right and left, we may avoid mingling our hopes with illusions that feed on abundance or adding to our fears through a discouragement induced by penury.

But if we cannot prevent ourselves from veering to one side or the other, it is safer and less perilous to forge ahead with confidence as in a time of abundance rather than yield to that depression in which lie a thousand errors and deceits together with the seeds and shoots of a thousand moods of bitterness and bewilderment.

When one has learned to recognize the spirit of abundance and his words and also the spirit that tempts and disturbs, one can draw a lesson from both experiences. We will have to preserve joy and consolation, comfort and tranquillity, and all the feelings which spring from a good interior disposition, and to these we shall have to return so that eventually they may become more deeply rooted in us. But the same welcome should not be given to all the words which present themselves. Some may have an admixture of falsehood because the evil spirit can transform himself into an angel of light.

But in dealing with the contrary spirit and his words, we must act in the opposite way. That spirit and all the feelings that proceed from him are to be driven out and put to flight. Not so with all his words, for you can accept many of them as warnings about being more cautious, and so you will be brought to act with more prudence in your affairs. Many of these words are true and useful, provided they are interpreted afterwards in the sense suggested by the other spirit.

Memorial 328

On the fourth Sunday after Pentecost, on my way to Mass I was given to ask that my soul and spirit might have protection against the evil spirits of demons and men. I then noted that up to that time I was frequently troubled in mind and deeply depressed. This would happen whenever I reflected on the evil spirits of men – I mean, when I considered those unworthy dispositions of theirs which caused me to suspect in one way or other that they, moved by some evil spirit, were about to assail my soul and my spirit and that they were observing and censuring my spiritual poverty and human weaknesses. To be sure, I was well aware of my utter powerlessness to combat that ill will I imagined in others. It even seemed to me far less trying to have all men use their combined strength in a physical attack on me than to have one single man under the influence of an evil spirit endeavour to assail my soul in its weakness.

So I invoked the protector of my soul, and I came to understand better at the same time the nature of those persecutions we suffer in spirit from the wicked spirits of demons and of men.

Memorial 52

Before that I had another desire: that the Lord might teach me by his grace how to speak about things I have experienced (for myself and for others) under the influence of the good spirit. For I am accustomed to say, write, and do many things without remaining faithful to that spirit in which I had first experienced them. For example, I sometimes express myself in a familiar way, light heartedly and with a merry exterior, when speaking about something I had previously experienced in a spirit of compunction, or of compassion or admiration, and with some spiritual tears. Hence this benefits the hearer less because it has not been expressed to him in such a good spirit as that in which I had received it.

So I asked the Lord to grant me in the birth and in the growth of my labor and in what I say and write the same spirit as in their conception. That will come about when the first movement, then the reflection, the expression, and lastly the execution have all been influenced by the same spirit. From this I concluded that our Teacher and Master was to be imitated even to his manner of speaking so that, if the Holy Spirit caused us to experience or know something with tears, we should try to express it also with tears when we speak or write about it. And we should desire to edify the hearer in the way the Holy Spirit has edified us when he gave us a knowledge or an awareness of it.

From this I gained a special understanding of this text, "Jesus was led by the Spirit into the desert," and of this, "He came by the Spirit into the temple. In them one perceives a special awareness of the Spirit which takes hold of a person and moves him to act or to speak without leaving him to himself and to his own personal experience alone.

Memorial [23] - Faber's Final Profession²¹⁷

In that same year, on the octave of the Visitation of our Lady, our Lord conferred on me a signal favor. In Ratisbon, at the main altar of that called Our Lady of the Old Chapel, I took the solemn vows of my religious profession and sent them to Master Iñigo, who had been elected superior general. As I made them I felt much spiritual consolation together with a great fortifying of my soul in the renunciation of the possessions I had already given up and the pleasures of the flesh I had already forsaken, and in humility, which consists in submission and in the denial of one's entire will. For all this, I say, I received fortitude anew and knowledge anew and deep feelings of goodwill. My vows were of chastity, poverty, and obedience to the general of the Society, together with another vow of obedience, in which we all promise obedience to the Supreme Pontiff with regard to missions.

I made my profession before the Blessed Sacrament at the time of Communion, using the following formula:

I, Pierre Favre, promise and vow to God our Lord, to our Lady, and to all the saints of heaven to observe with their aid perpetual chastity, perpetual poverty, and perpetual obedience to the superior of the Society of Jesus Christ. Likewise, perpetual obedience to the Supreme Pontiff with regard to the missions. And I promise to observe all this in conformity with the constitutions and rule of the said Society.

That is the way I made my profession. And because it is true and because I make it once again to God our Lord and to our Lady and to you, Master Iñigo of Loyola, who as its superior take the place of Jesus Christ in this Society, I sign it with my hand this day, July 9, 1541.

²¹⁷ *Spiritual Writings of Pierre Favre: the Memoriale and Selected Letters and Instructions*. Edmund C. Murphy & Martin E. Palmer ed., St. Louis, MO, 1996, 2 ed.: Gujarat Sahitya Prakash, Anand 1999, 81.

Appendix III Fr. General's Letter

A Letter²¹⁸ of Fr. Adolfo Nicolas, S.J. on CANONIZATION OF PETER FABER S.J.

Dear brothers and friends in the Lord:

With profound pleasure I am writing to the whole Society on the occasion of Pope Francis' proclamation that Peter Faber, "the silent companion" of the first generation of Jesuits, is a saint. On a day coinciding with his birthday, our Holy Father wanted to present to the universal Church a gift that is very significant and precious to him.

The canonization of Peter Faber happens to coincide with another great event of our time - a Jesuit Kairos: the Bicentenary of the Restoration of the Society (1814). Without any doubt our beloved Savoyard companion can provide us incentive and drive for a *dynamic restoration* of our lives as Jesuits, personally as well as corporately, lives which are never complete for we are always on pilgrimage. That transparent, spontaneous, and childlike faith

that Faber showed can help us persevere as "companions in His Company," convinced in an Ignatian way that "it is the Lord who does all things in us, and for whom all things operate, and in whom they all exist" (*Memorial*, 245).

Bless the Lord, O my soul, and forget not all his benefits. Peter Faber chose this beginning verse of Psalm 102 to humbly open the door of his heart in his *Memorial*. It sums up in a few profound words the essential stance of Faber before life and before God: blessing, memory, and gratitude.

Although the human and religious stature as well as the great deeds of some of his Jesuit companions (Ignatius, Xavier, Laínez, Borgia, or Canisius) may have led us to overlook or even ignore the person and accomplishments of Faber, today we recognize in his life and legacy a way of proceeding that is genuinely Ignatian and profoundly rooted in the person of our Lord; Faber was truly a companion of Jesus.

On the first day of August 1546 Faber passed away in Rome, barely forty years of age. He was the second of the First Companions of Paris to die, following Jean Codure who had died in August 1541. Faber had arrived in the Eternal City from Coimbra a few days before, arriving exhausted by the long and hard journey. Although his friends Laínez, Salmerón, and Le Jay were waiting for him in Trent with hopes of seeing him, word began to spread in Europe: "Master Faber is now found at a better Council, because he passed away from this life on the first of August" (*Monumenta Lainii* I, 52).

²¹⁸ This letter is published in *Ignis Quarterly*, 2014. 1/Vol. XLIV No. 1, Gujarat Sahitya Prakash, Anand, 2014, 49-54.

What does “Master Faber” continue to teach us almost 470 years after his death in that manner so much his own, a *pedagogy in a soft voice*? And what can we personally learn if “we open our heart and let Christ occupy its center”? (*Memorial*, 68)

Providentially, at the end of September 1529 three university students came to live together on the third floor of the Collège Sainte-Barbe as students of the Arts: Peter Faber, Francis Xavier, and Ignatius of Loyola. After five years of course work and shared experiences, at Montmartre on the 15th day of August 1534, Faber presided at a Eucharist at which the first seven “friends in the Lord” fixed their eyes and hearts on the same desire: Jerusalem. It was the beginning of an unanticipated project, the Society of Jesus, which continues with vitality and surprises today.

When Ignatius left for Azpeitia, his birthplace, in March of 1535, “Master Faber” remained “as *our elder brother*” (Lainez to Polanco, *FN I*, 104), overseeing the welfare and growth of the group. What type of leadership did Peter Faber exercise at that time? Thanks to his attention and friendship, the “least Society” did not cease to grow in number and virtue. By means of conversation and the Spiritual Exercises he first incorporated Claude le Jay, Jean Codure, and Paschase Broët in the group. In later years Francis Borgia and Peter Canisius joined the Society. The fire that was already burning in his heart began to light other fires. In Faber we recognize the brother who watched over and cared for the “union of souls,” the conservation and the growth of the body, the construction of the building that would be his beloved “company of Jesus,” for which he constantly desired “a birth in good desires of holiness and justice” (*Memorial*, 196)

In 1577, near the end of his life, Simon Rodriguez remembered Peter Faber who had died thirty one years earlier: “he had the most charming gentleness and grace that I ever saw in my life for *dealing and conversing* with people.... With his modesty and charm he won for God the hearts of those he dealt with.” Faber is for us a Master of the *rhetoric of the divine*, someone who “in whatever subject and without disturbing anyone found material for thinking and talking about God” (*Monumenta Broetii*, 453). At the beginning of 1534, he made the Spiritual Exercises with Ignatius in the neighborhood of Saint Jacques in Paris. From that time on, as no one else, Faber penetrated the inner understanding of this method of conversation between the Creator and the creature, which he so delicately and accurately shared with others. Ignatius said of him that “he had the first place in giving the Exercises” (Luis G. de Câmera, *Memorial*, *FN I*, 658). In Faber we recognize a man of the Ignatian charism, molded by the method of the Exercises, disposed to look for and find God in all things, and always creative when the opportunity arose for “providing a method and order” for prayer to quite different people in the most diverse situations.

His conversation bore fruit because it sprang from an inner life inhabited by the presence of God. Getting inside Faber we discover the *mystic in history and in the world*, rooted in time but living from the gift that always and in all things “descends from above” (*Spiritual Exercises*, 237). For Faber any circumstance, place, or moment was an occasion for an encounter with God. Master Faber was, above all but without claiming to be so, a *Master*

of prayer. He understood that his friendship with Jesus was based on the mysteries of the Life of Christ, “lessons of the Spirit” for his vocation and his Christification, which he contemplated piously and from which he knew how “to reflect on so as to obtain some benefit.” Faber prayed in constant colloquies with Jesus and Mary, with the angels and the saints, with the martyrs and his “private

saints,” among whom he counted his great tutor and master of his youth, Peter Veillard, whom he considered a saint. He prayed about the elements of nature or the passing of seasons, about obstacles, about infirmity. He prayed for the Church, for the Pope, the Society, for heretics and persecutors. He prayed with his body and his senses. He was a believer in *continual prayer*, in a life infused by Mystery; he was convinced that God had made him a temple, and he remained in constant dialogue with Him.

Perhaps it is in this spirit, rooted and grounded in Christ, that his *apostolic activity*, so varied and fruitful, makes sense: teaching catechism to children, preaching in court, giving colloquies in Germany, founding colleges in Spain (Alcalá, Valladolid) and Germany, teaching lessons of theology in Rome. Faber was given the experience and desire for being what another companions would later call a “*contemplative in action*.”

Among his other activities, Faber stood out as a *Master of Reconciliation*. Ignatius knew Faber’s extraordinary gifts for conversation and did not hesitate to send him to the very center of a Europe in conflict. His was one of the most significant examples of that ministry to which the first Jesuits gave themselves so generously: “reconciling the estranged” (*Formula of the Institute*, 1550, 1). Similar to the spirit of our last General Congregation, Faber worked hard to maintain unity and to establish peace in a Europe that was theologically convulsed and challenged by religious questions and political-ecclesial conflicts: Worms (1540) and Ratisbon (1541) were some of the places where Faber sought understanding and

harmony, which he saw with sorrow becoming ever more distant. And Faber united *piety and erudition* so naturally - a wise and discreet spiritual manner of expressing a deep theological foundation- that he was able to make the appropriate gesture or “say the right word.” He carried deep within himself one of the guiding principles of the *Exercises*: “to try hard to save the proposition of one’s neighbor” (*Spiritual Exercises*, 22): “whoever would like to help the heretics of this time should have much charity towards them and love them truly,” communicating “with them familiarly” (*Monumenta Fabri*, 399-402). At the Society’s origin, Faber’s manner expressed our contemporary vocation of being present at the frontiers and being bridges of reconciliation.

Following the footsteps and example of his beloved companion in Paris, Faber was also a *Pilgrim* who embodied the *mysticism of travel* so proper to the first Jesuits. “It seems that Faber was born to never remain still in any one place,” wrote the Secretary of the Society

(*Monumenta Ignatiana*, Epistolae I, 362). He traveled thousands of miles throughout the Europe of his time, a sign of his abnegation, availability, and obedience. He was frequently found engaged in “so many travels and exiles” (*Monumenta Fabri*, 419-420) that as a “perpetual stranger... I will be a pilgrim wherever the will of God leads me as long as I live” (*Monumenta Fabri*, 255), a will to which Faber spontaneously bound himself with his sense of obedience, making himself an echo of those words of the Centurion to Jesus: “come and he comes, go and he goes” (Mt 8:9). “For Him alone – for Jesus - have I changed houses many times [...] not infrequently have I gone to stay in places contaminated and dangerous for my body,” there was cold, fatigue, intemperate weather, and poverty, but Faber always knew how to maintain his contemplative outlook: “may he be blessed forever who protected me and all those who were in the same situation I was” (*Memorial*, 286).

Today, with serene happiness and “internal joy,” we have reason to continue to see in Peter Faber our “elder brother.” His manner of being present is a blessing for us; he is a reminder to be humble and to constantly return to our “least Society;” staying close to him, we distance ourselves from temptations to empty triumphalism or the powerful forces of arrogance.

Faber is a call to a life of “having before our eyes first of all God our Lord,” looking always to do His will in this His Institute (cf. *Formula of the Institute*, 1). Faber is a call to the care and attention to the Body of the Society, a call to dialogue and unconditional openness, of obedient availability and confident surrender. With Faber nearby, judgment is enlightened; “You have given all to me - to You, Lord, I return it.”

On the occasion of the canonization of this humble “friend in the Lord,” we once again recognize, with “true happiness” (*Spiritual Exercises*, 329) and grateful wonder, the nearness of God to his Society of Jesus. Today his Infinite Goodness reaches and blesses us with the memory and presence of Peter Faber among us.

The current season of Advent is a call to make level the ways of the Lord and prepare his coming. May the Lord Himself give us light to bring to action the best we are for the generous service of the Church.

Sincerely yours
Adolfo Nicolás, S.J.
Superior General
Rome, 17 December 2013

Appendix IV Homily of Pope Francis

POPE FRANCIS ON ST. PETER FABER²¹⁹

Friday, 3 January 2014

St Paul tells us, as we heard: “Have this mind among yourselves, which was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant” (Phil 2:5-9). We, Jesuits, want to be designated by the name of Jesus, to serve under the banner of the Cross, and this means: having the same mind as Christ. It means thinking like him, loving like him, seeing like him, walking like him. It means doing what he did and with his same sentiments, with the sentiments of his Heart.

The heart of Christ is the heart of a God who, out of love, “emptied” himself. Each one of us, as Jesuits, who follow Jesus should be ready to empty himself. We are called to this humility: to be “emptied” beings. To be men who are not centred on themselves because the centre of the Society is Christ and his Church. And God is the *Deus semper maior*, the God who always surprises us. And if the God of surprises is not at the centre, the Society becomes disorientated. Because of this, to be a Jesuit means to be a person of incomplete thought, of open thought: because he thinks always looking to the horizon which is the ever greater glory of God, who ceaselessly surprises us. And this is the restlessness of our inner abyss. This holy and beautiful restlessness!

However, because we are sinners, we can ask ourselves if our heart has preserved the restlessness of the search or if instead it has atrophied; if our heart is always in tension: a heart that does not rest, that does not close in on itself but beats to the rhythm of a journey undertaken together with all the people faithful to God. We need to seek God in order to find him, and find him in order to seek him again and always. Only this restlessness gives peace to the heart of a Jesuit, a restlessness that is also apostolic, but which must not let us grow tired of proclaiming the *kerygma*, of evangelizing with courage. It is the restlessness that prepares us to receive the gift of apostolic fruitfulness. Without restlessness we are sterile.

It was this restlessness that Peter Faber had, a man of great aspirations, another Daniel. Faber was a “modest, sensitive man with a profound inner life. He was endowed with the gift of making friends with people from every walk of life” (Benedict XVI, *Address to the Jesuits*, 22 April 2006). Yet his was also a restless, unsettled, spirit that was never satisfied. Under the guidance of St Ignatius he learned to unite his restless but also sweet — I would say exquisite — sensibility, with the ability to make decisions. He was a man with great aspirations; he was aware of his desires, he acknowledged them. Indeed for Faber, it is precisely when difficult things are proposed that the true spirit is revealed which moves one to action (cf. *Memoriale*, 301). An authentic faith always involves a profound desire to change the world. Here is the question we must ask ourselves: do we also have great vision

²¹⁹ Holy Mass on the Liturgical Memorial of the Most Holy Name of Jesus, Homily of Pope Francis, Church of the Gesù, Rome Friday, 3 January 2014, This homily is available on http://w2.vatican.va/content/francesco/en/homilies/2014documents/papa_francesco_20140103_omeliasantissimo-nome-gesu.html

and impetus? Are we also daring? Do our dreams fly high? Does zeal consume us (cf. Ps 68:10)? Or are we mediocre and satisfied with our “made in the lab” apostolic programmes? Let us always remember: the Church’s strength does not reside in herself and in her organizational abilities, but it rests hidden in the deep waters of God. And these waters stir up our aspirations and desires expanding the heart. It is as St Augustine says: pray to desire and aspire to expand the heart. Faber could discern God’s voice in his desires. One goes nowhere without desire and that is why we need to offer our own desires to the Lord. The *Constitutions* say that: “we help our neighbour by the desires we present to the Lord our God” (*Constitutions*, 638).

Faber had the true and deep desire “to be expanded in God”: he was completely centred in God, and because of this he could go, in a spirit of obedience, often on foot, throughout Europe and with charm dialogue with everyone and proclaim the Gospel. The thought comes to mind of the temptation, which perhaps we might have and which so many have of condemnation, of connecting the proclamation of the Gospel with inquisitorial blows. No, the

Gospel is proclaimed with gentleness, with fraternity, with love. His familiarity with God led him to understand that interior experience and apostolic life always go together. He writes in his *Memoriale* that the heart’s first movement should be that of “desiring what is essential and primordial, that is, the first place be left to the perfect intention of finding our Lord God” (*Memoriale*, 63). Faber experiences the desire to “allow Christ to occupy the centre of his heart” (*Memoriale*, 68). It is only possible to go to the limits of the world if we are centred in God! And Faber travelled without pause to the geographic frontiers, so much so that it was said of him: “it seems he was born not to stay put anywhere” (mi, *Epistolae* i, 362). Faber was consumed by the intense desire to communicate the Lord. If we do not have his same desire, then we need to pause in prayer, and, with silent fervour, ask the Lord, through the intercession of our brother Peter, to return and attract us: that fascination with the Lord that led Peter to such apostolic “folly”.

We are men in tension, we are also contradictory and inconsistent men, sinners, all of us. But we are men who want to journey under Jesus’ gaze. We are small, we are sinners, but we want to fight under the banner of the Cross in the Society designated by the name of Jesus. We who are selfish want nonetheless to live life aspiring to great deeds. Let us renew then our oblation to the Eternal Lord of the universe so that by the help of his glorious Mother we may will, desire and live the mind of Christ who emptied himself. As St Peter Faber wrote, “let us never seek in this life to be tied to any name but that of Jesus” (*Memoriale*, 205). And let us pray to Our Lady that we may be emissaries with her Son.

Appendix V Pope Francis on Faber

The model: Peter Faber, ‘Reformed Priest’

(Interview with Pope Francis by Antonio Spadaro, S.J. on August 19, 2013)²²⁰

I am wondering if there are figures among the Jesuits, from the origins of the Society to the present date, that have affected him in a particular way, so I ask the Pope who they are and why. He begins by mentioning Ignatius Loyola [founder of the Jesuits] and Francis Xavier, but then focuses on a figure who is not as well known to the general public: Peter Faber (1506-46), from Savoy. He was one of the first companions of St Ignatius, in fact the first, with whom he shared a room when the two were students at the University of Paris. The third roommate was Francis Xavier. Pius IX declared Faber blessed on 5 September 1872 (and he was canonized on 17 December 2013.)

The Pope cites an edition of Faber’s works, which he asked two Jesuit scholars, Miguel A. Fiorito and Jaime H. Amadeo, to edit and publish when he was provincial superior of the Jesuits in Argentina. An edition that he particularly likes is the one by Michel de Certeau. I ask the pope why he is so impressed by Faber.

“[His] dialogue with all,” the pope says, “even the most remote and even with his opponents; is simple piety, a certain naïveté perhaps, his being available straightaway, his careful interior discernment, the fact that he was a man capable of great and strong decisions but also capable of being so gentle and loving.”

Michel de Certeau characterized Faber simply as “the reformed priest,” for whom interior experience, dogmatic expression and structural reform are inseparable. The pope then continues with a reflection on the true face of the founder of the Society.

“Ignatius is a mystic, not an ascetic,” he says. “It irritates me when I hear that the Spiritual Exercises are ‘Ignatian’ only because they are done in silence. In fact, the Exercises can be perfectly Ignatian also in daily life and without the silence. An interpretation of the Spiritual Exercises that emphasizes asceticism, silence and penance is a distorted one that became widespread even in the Society, especially in the Society of Jesus in Spain. I am rather close to the mystical movement, that of Louis Lallement and Jean-Joseph Surin. And Faber was a mystic.”

²²⁰ This is an excerpt from the interview given to Antonio Spadaro where the Pope speaks about his model. The whole interview is available on http://W2.Vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html