

“NINE OF MY FRIENDS IN THE LORD...”¹

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Précis: The first Friends in the Lord sealed a spiritual communion that was given them 'from above'. They were united first by the love of God. They realized that union in communication, by bringing themselves to conform together in their thoughts and desires, and finally by the enterprise of obedience. In going through this same experience, we know that the love of Jesus Christ calls us, unites us, and then sends us out. In the sending, the same friendship reaches to our lay colleagues. It even reaches, as the Norms declare, to the "friends of the Lord," the poor and marginalized. The issue in current Jesuit life is to find how we can accept as a gift from above the friendship given us, to extend it to our colleagues, and even to the poor in the world we are sent to.

“**I**n the middle of January, there arrived here from Paris nine of my friends in the Lord”. The key phrase lay forgotten for more than four centuries until Pedro Arrupe had the happy idea of rescuing it from one of the volumes of the *Monumenta Ignatiana*. Then it was incorporated into the Society’s official documents, as a way of encapsulating the *communio* of life and work characteristic of an apostolic body dispersed all over the world in service of Christ’s mission. “We are not merely fellow workers; we are friends in the Lord”, affirmed GC 34.² In making this statement, the congregation was lending its own authority to this way of defining and referring to ourselves as sharers in the *communio* created by God between Ignatius and his first companions.

But is it really true that we can *recognize* ourselves fully in this expression, used by Ignatius only once “long before the foundation of the Society of Jesus”? This was the question which Fr General Peter-Hans Kolvenbach had put to the Society for its *officio* letters in 1996.³ The replies were far from being unanimous.

An expression with a history

Perhaps it was without any forethought that Ignatius wrote this simple phrase. It comes in the letter sent from Venice on 24 July 1537 to his old friend Juan de Verdolay. The letter's purpose was to tell Verdolay about the first companions with whom, from Paris, Ignatius had jointly founded a little “company of Jesus” committed to apostolic goals. We have no other record of the phrase's use in his correspondence. The “friends in the Lord”, Masters of Arts and “quite well versed in theology”, included four Spaniards, two Frenchmen, two from Savoy and one from Portugal. They had finished their university studies and then again joined Ignatius, who had been waiting for them in Venice. Those not already priests had just been ordained, and all of them were preparing for their journey to the Holy Land. Ignatius told Verdolay about his companions' arrival and their immediate plans:

They had to cope with many threats from wars, long journeys on foot and the worst of the winter. All were lodged in two hospitals, and split up in order to care for the sick who are in poverty, doing the jobs that are most demeaning and physically repugnant. After two months of this exercise they went to Rome, with some others who had come to share their aspirations, for Holy Week. They were poverty-stricken, penniless, and without the backing of any outstanding academics, or of anything else, placing all their trust and hope simply and solely in the Lord, for whose sake they had come; and thus they found, without any difficulty, much more than they wanted.⁴

Those who had gone to Rome had in fact spoken to the Pope, who bestowed on them all kinds of favours: a blessing to go to Jerusalem, a licence to be ordained for those not yet priests, and even “a grant of about 60 ducats”, encouraging them to persevere in their intentions. On their return to Venice seven of them had been ordained. They had agreed to split up and work in various places in Northern Italy, waiting for the opportunity to begin their journey to the Holy Land, as they had vowed in Montmartre:

This year, despite all their hope for a passage to Jerusalem, there has been no boat, nor is there one now--all because of the armada being prepared by the Turks . . . [Thus] tomorrow the people here will set out two by two to take up any work they can find likely to please Our Lord, for whose sake they are going. So they will be spread out over this part of Italy until next year, when they will see if they can cross over to Jerusalem. Then if it is not God Our Lord's good pleasure that they make the journey, they will not wait any longer but carry on with whatever they have begun. Here some companions have wanted to attach themselves to us, and they do not lack sufficient learning. Still, our concern has been to restrict rather than to expand, for fear of fallings away.⁵

Ignatius's letter recounts what the group in Venice was intending to do in order to realize their dreams during the years of study in the University of Paris and the promises

they had made: they will “carry on with whatever they have begun”, the letter firmly states. If the pilgrimage to Jerusalem cannot take place, they will present themselves to the Pope at the end of the year agreed on. The Pope can see the needs of all Christendom, and can therefore tell them where they can best employ themselves in the service of God and the help of souls.

In another letter, written to his nephew, Beltrán de Loyola, in 1539, Ignatius speaks of the “Company I was hoping for”, and of how at last “it has pleased God our Lord in his infinite and supreme Goodness...to show special providence for us and our affairs, or, to put it better, his own affairs (for in this life we do not pursue our own interests)”.⁶ After many setbacks and conflicting verdicts, the Pope had *approved and confirmed* Ignatius’s way of proceeding--“living regularly and in consensus”--and had given them faculties to write constitutions together, as they might judge more appropriate for “our way of life”.

“Friends in the Lord” seems to be an isolated phrase: it was probably never repeated and it was written before the Society’s foundation. But its context is a narrative that vividly brings together all that the group had lived through in the previous years and was hoping to do in the future. Moreover, this narrative describes a foundation process which was still continuing. Obviously the official date of the Society’s foundation is 27 September 1540, the date of the bull *Regimini militantis ecclesiae* through which Paul III approved and confirmed the apostolic project of Ignatius and his nine companions. But the long process by which that small group had formed itself had begun many years previously, against the background of the University of Paris.

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Ignatius’s 1537 letter to Verdolay thus takes up a history of more than seven years of friendship, of intimate personal experiences of God, of intense communication and discernment, of hearts and minds coming together around an ideal nourished in the Exercises, of progressive convergence in a distinctive “way of proceeding”. The little community of friends in the Lord had been born and was growing to full health. It had been *called together* by the personal love through which Jesus had conquered each one. It was *held together* by the force of this same love that called them all his friends (Jn 15:15). It was *nourished* by their desire to commit their lives in the discipleship and service of the one they considered their only head and superior. All this was well expressed a few years ago by GC 33, speaking of our charism: “A Jesuit’s life is rooted in the experience of God who, through Jesus Christ and in the Church, calls us, unites us to one another, and sends us forth”.⁷ This is nothing other than the way of life led by the first companions as they arrived in Italy, as recounted by Ignatius from Venice when he describes his nine friends in the Lord. Precisely in the subsequent days, in Vicenza, they were to decide to identify themselves as the “Company of Jesus” when anyone asked them who they were and what they were committed to. The expression is modest and circumspect. In Ignatius’s mouth, it probably had no affective connotations beyond those normally

associated with the word "friend" in any language. But he and his companions certainly lived in authentic friendship.

"Friends in the Lord" may have been a phrase uttered without any great thought, but it exquisitely encapsulated what the group had come to be, the intentions which united it, and their expectations for their future. When, in 1539, they came to the decision to maintain and consolidate their *communio*, bringing themselves into one body that no division, however great, could break, they justified their option by saying, "we must not undo the union and bringing together that God has made".

The expression is thus redolent of a history, a history led gently by God's provident hand. Ignatius tells us in his *Autobiography* that the Lord dealt with him on his spiritual pilgrimage in the same way as a schoolteacher deals with a child--God was teaching him.⁸ Years later, Nadal would offer this splendid commentary on the divine gestation of the Society of Jesus:

While he was in Paris, he did not pursue only the study of liberal arts, but at the same time he directed his mind towards where the Spirit and his divine vocation were leading him, towards the foundation of a religious order. However, with a unique modesty of heart and mind, he was following, not anticipating, the Spirit who was leading. And so he was being led gently towards something he did not know, for he was not thinking at that time about the foundation of an order--but little by little he was clearing the way for this and moving towards it, wisely imprudent, so to speak, in the simplicity of his heart in Christ.⁹

This was the conviction that all the companions had regarding this foundational period. Simão Rodrigues writes, in his account of the Society's origins and development, "All of us who are brought together into the Society know that it was in that great and famous academy of Paris that God sketched out its initial shape and likeness".¹⁰

Fr General thus had every reason to consult Jesuit communities about how far they recognized themselves in this phrase: this way of naming and characterizing community in the Society was being used frequently both in the Society's more recent official documents and in the everyday language of Jesuits at large. In his recent letter to the Society about community life, his reference to this consultation follows a discussion of how the Society is a universal body, used by the Spirit to continue the Son's mission among the men and women of our time. Further, this body's apostolic activity, "draws its meaning and purpose, its dynamic energy, from a movement of love which begins and ends--to use Master Ignatius's own words--in the Holy Trinity (*Const.* 671). *In this movement of love in the Trinity rises the union of the universal body of the Society*".¹¹

*the whole Society
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The response from the *ex officio* letters was varied. Differences in age and in cultural sensibilities, says Fr General, explain why a significant number of Jesuits "share Master Ignatius's reserve in using the word 'friend' even while he lived in genuine friendship with the companions".¹²

Many others, however, could indeed recognise themselves in the phrase, and share the observation made by GC 34 regarding mature friendship among Jesuits as a support for celibacy and as a means of deepening affective relationship with God.¹³ Fr General himself in his letter encourages the whole Society to live more fully as a community of friends in the Lord.

To help the whole Society get to the point of recognising itself in this expression, we need to unpack what it meant for Ignatius, for the first companions, and for the nascent Society in its *communio* of life and mission. We also need to trace the process that led them gradually to confirm what they called in the 1539 Deliberation “the union and bringing together that God has made”.¹⁴

Towards the *Community* of Friends in the Lord: The Beginnings

We need to return to an evening in October, 1529. Two twenty-three year old students and roommates in Sainte Barbe had to make space for a man fifteen years older. Juan de la Peña, their tutor and now also that of the new arrival, had told the latter that he was to share this room.

Pierre Favre and Francis Xavier had been living together in this austere lodging for three and a half years, and, despite their differences in character, had formed a close friendship. Favre was more silent, with scrupulous and depressive tendencies; Xavier was cheerful and energetic, a young man who made his mind up quickly. Because Iñigo was finding it difficult at the beginning of his liberal arts course, Favre was asked by Juan de la Peña to give him some help. They quickly got onto the same wavelength and Iñigo, who had now had to change his name to Ignatius, was gradually becoming Pierre’s confidant, counsellor, and spiritual director. They shared their property, Favre was to recall later:

[Peña] having decided that I was to instruct the above-mentioned holy man, I managed to relish his public conversation, and very soon also more interiorly. We lived together in the same lodging, sharing the same table and the same purse. He was my master in spiritual things, giving me a way of ascent into the knowledge of the divine will and of self-knowledge. We ended up being one in desires, in will, and in the firm intention of choosing this way of life we now lead--those of us who are and who will be in this Society, of which I am not worthy.¹⁵

Favre soon confided in Ignatius, and gradually he learnt the daily examination of consciousness, and the practice of weekly confession and communion, following the *Exercises*. But four years would have to pass before Ignatius would take him on for the full process.

With Xavier, so far as we know, Ignatius’s relationship was more complicated. The familiar

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comment attributed to Polanco affirms: "I've heard our great former of men, Ignatius, say that the toughest nature he ever had to handle was this young man Francis Xavier at the beginning". Though they became friends at once, there was no spiritual resonance between them. Xavier did not take part in the spiritual conversations Favre and Ignatius were having, and indeed he scorned the path the pilgrim had chosen, laughing at it. His dreams and ideals were different. Ignatius had to work on him patiently, sometimes indeed helping him financially and drumming up support for the classes which Xavier had begun to give. Gradually God was conquering Xavier's heart, "ordering his desires and changing his first affection" to adapt a phrase from the *Exercises*,¹⁶ until he finally yielded in 1533. Once again conversation, Ignatius's favourite means, had obtained its goal, as he himself was to recall: "At this time *he was conversing* with Master Pierre Favre and Master Francis Xavier, whom he later won for the service of God by means of the Exercises".¹⁷

The Others Arrive

In 1533 two long-standing and inseparable friends arrived in Paris: Diego Laínez and Alfonso Salmerón, aged twenty and seventeen respectively. They came from the University of Alcalá, where they had heard much about Iñigo the pilgrim, and they approached him for help in finding lodging. Following on from that, they struck up "familiar conversation and friendship", as Laínez put it. Both did the full Exercises in that same year, each one separately, ending with the same decision: that of taking up the life-project which they had so greatly admired in Ignatius.

Simão Rodrigues, a young Portuguese aristocrat, was held by his fellow students to be moody and awkward. He had been in Paris since 1527, and was also studying liberal arts at Sainte Barbe. He knew Ignatius, but was not aware of his goals or of the existence of the little group that had formed around him. However, he did approach Ignatius to confide in him, and found in these conversations the answer to the difficulties that were disturbing his spirit regarding how better to serve God. At once he joined the first companions.

Nicolás de Bobadilla, from Castille, was twenty-four when he arrived at Ste Barbe. García-Villoslada describes him as a young man of

frank and open character, cheerful and with a sense of humour, a bit of a bumpkin. He was quite unbalanced and arbitrary; he was quite happy to tell anyone exactly what he thought; he did not like hypocrisy, flattery or pharisaical behaviour; his heart was noble, devout, and ready for sacrifice.¹⁸

Bobadilla's way of joining the group says much about his personality: "having recourse to Iñigo, as a person with a reputation for helping many students, even on temporal matters, he was helped by him, getting means to be able to stay and study in the University".¹⁹

He was to cause Ignatius many headaches, but would outlive all the other companions, dying in his eighties after a fruitful apostolic life in Germany and Italy.

The *Communio* of Friends in the Lord Grows

The little seed thus began to grow. Its ideals and ways of proceeding were inspired by Jesus Christ, whom the companions were seeking to know interiorly and to love passionately, in the spirit of the Exercises, and to whom they had decided to give their lives in order to follow him and serve him in mission. These first seven companions were united, thanks to the personal friendship of each one with his Lord--a friendship that overflowed in such a way as to unite them to each other. The process of conversion was something they shared, and thus a *communio* in the Spirit between them was growing. Throughout the time they were in the university, they continued in communication, helping each other with study and with material needs. They did not undertake any specific apostolic work beyond spiritual conversation and dealings with their fellow-students, for they were fully occupied with their academic tasks.

Nevertheless, new companions joined them. Favre, who had functioned as “the senior brother” after Ignatius journeyed to Spain for health reasons, gave the Exercises to the other three who were to complete the group of the “nine of my friends in the Lord”: Claude le Jay, like Favre from Savoy, a priest; through him Paschase Broet, also a priest; finally, Jean Codure, a Frenchman, 27 years old. None of these three had made the Montmartre vows in 1534, but the whole group came back to that place in 1535 and 1536, some renewing the vows, others making them for the first time.

*the process of conversion
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The companions had made a shared decision to consecrate their lives totally to God for the service of human beings, according to “Ignatius’s way of proceeding”. Thus they were no longer an uncommitted group of university friends that would dissolve once studies were finished. Instead, they had sealed a spiritual *communio* centred on a common project of life and work--a *communio*, they were convinced, called into being by Jesus Christ and maintained by personal responses to the love of its Lord.

How did the companions live during their time in Paris? How did they understand the community which had made its decisive commitment at Montmartre? We have little evidence regarding their life at this time. They had taken the decision not to make any change in their visible behaviour in order to dedicate themselves fully to their studies, which took up all their time. Polanco, in his *Summaria*, simply lists the means by which the companions “established and conserved themselves in their intentions”. The *vows* pronounced at Montmartre were the bond that enabled perseverance and growth in their *communio*: chastity, poverty (which, however, they only began to practise once they graduated), the pilgrimage to Jerusalem, commitment to university work. These ideals were fed by frequent *communication* between them. Although *they did not all live*

together, meetings in the room of one or other of them in order to "eat in charity" served as occasions to discuss business and to sort out the small problems arising from daily life together, which the differences of nationality, language, character, and culture sometimes occasioned. "And thus between them the love in Christ was being nourished and was growing."²⁰

"Friends in the Lord" was truly the authentic expression of something which had become connatural among them. They were experiencing the friendship offered to them by Jesus and which had bound them all in a *communio* transfiguring their confraternity and overcoming their differences. This was the secret that kept them, "in a most gentle peace, concord, and love, a sharing of all their property and all their hearts. They met each other in order to progress in their good intentions...and thus they came to be ten--all, even though from such different nationalities, of one single heart and will".²¹

This idyllic language must not, however, prevent us from seeing the difficulties which they had to conquer arising from their great differences in character. Almost all the documents recounting the foundational deliberations and consultations testify to this. The account of the 1539 Deliberation begins by admitting these differences frankly and trying to justify them:

We decided to meet for several days among ourselves before the separation and to discuss systematically this vocation and form of life that was ours. For, since we were many, and some were French, others Castilian, others Savoyards, others Cantabrians, we were split between different positions and opinions regarding this state of ours; and yet there was one shared mind and will among all of us, namely to seek the perfect will and good pleasure of God, as envisaged in our vocation.²²

Fr André Ravier has studied in detail the system of human relationships between Ignatius and his first companions, relationships that could be harmonious, cool, or even conflictive--he is writing, obviously, about harmony or otherwise between "natural temperaments prior to any free act or action of grace".²³

Between 2 February 1528, when Ignatius entered Paris "alone and on foot", and the middle of November 1537, when a "very little Company of Jesus", made up of ten priests strongly linked through a common goal and way of life and proceeding, arrived in Rome, ten years elapsed. These were taken up with a long pilgrimage, both geographically and spiritually, marked by various peak moments: Montmartre (1534), Venice, Vicenza (1537--the "second Manresa" in San Pietro de Vivarolo), La Storta. The little community of friends in the Lord, each one won over by Ignatius in co-operation with divine grace, had arisen and was growing from the spirit of the *Exercises*, overcoming difficulties and hardships of all kinds. Their original intention had led them to make their first vows in Montmartre--an intention marked by a passionate decision to follow Jesus Christ, their only head, and

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the idea of reproducing in the sixteenth century the community existing between the Lord and his apostles. Now this intention bound them irrevocably. In the eternal city they would have to deal with some obstacles that would briefly threaten their existence, and then they would put the finishing touches to their project.

The Deliberations of Lent in 1539--“as the time was approaching when we would have to be divided and separated from each other (which indeed we were waiting for with the very deepest desires so that we could arrive the more quickly at the end set out and envisaged and passionately desired)”²⁴--consolidated their *communio* and led to the vow of obedience to one of their own number. The decisions taken were brought together into the Five Chapters, and they presented them to the pope for his approval. The *community of friends* became an *apostolic body*, created precisely so that the

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dispersion that was about to happen, arising from the missions which the pope was beginning to entrust to them, should not undo “the union and bringing together that God has made”, but rather confirm it and establish it more deeply. The companions decided unanimously to remain united among themselves, and bound together in one body, in such a way “that no bodily division, however great, could separate us”. Together they formed a *community for dispersion*. The “friendship in the Lord” underlying this communion was to be perpetuated through tight bonds, in such a way that “coming together into one body [*reducendo nos ad unum corpus*]”, the members would continue to care for each other, and have knowledge of each other, for a greater fruit of souls.²⁵ These links, explicitated more fully, would find their way into Part VIII of the *Constitutions* as means for the union of hearts and minds: the love of God our Lord; communication; uniformity (or, as Francis Xavier would call it, *conformidad de ánimos*); obedience.

The Love of God, Chief Bond of Union

On both sides the chief bond to cement the union of the members among themselves and with their head is the love of God our Lord. For when the superior and the subjects are closely united to His Supreme and Divine Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all others, and especially into the body of the Society.²⁶

The conviction entrusted to us by Ignatius and his companions in this text from the *Constitutions* is of an extraordinary beauty and theological depth. The Society’s *communio* is a *gift received from above*. Love *descends* from God and is lavished upon us through the life-giving presence of the Spirit within us; and *this same love*, beginning from ourselves, *extends* to all other human beings, and *especially into the body of the Society*. It is from here that we can fully understand what was said in the 1539 Deliberation: the union and coming together of the Society has been wrought by God,

in God's love. Bald though its formulation may be, this text enshrines a theology of love as *communio*. Love of God and neighbour are indissolubly linked; the eternal love of the Trinity is the source of love between sisters and brothers, and, poured into us as a gift, enables us to love God and live in an intimate *communio* of exchange and reciprocity with all human beings, an image of the *communio* within the Trinity. The text invites the Jesuit to see as one and the same reality his personal love for God, his *communio* with his companions, and his apostolic zeal towards people of all kinds.

Here we find the heart of the simple phrase, "friends in the Lord". Each of us is called to Jesus Christ through the personal love and friendship with which *he calls us*: "I do not call you servants any more but friends" (Jn 15: 14-15). This love wells up from within us and overflows, linking us to each other as friends within the Society, and sending us to love and serve all women and men. This is how it is that GC33 could, as we saw earlier, see us as rooted in an experience of God who, in Jesus Christ, calls us, unites us, and sends us.

Friendship in the Lord, then, is the love and friendship through which Jesus calls each one of us and which, shared as it is among us, brings us together into the Society. But this friendship is not confined to the narrow limits of our own community, which then, because it is apostolic, just happens to have its centre of gravity outside itself, in the service of others. We are also friends in the Lord with lay people, our co-workers, people with whom we are called to work together. We are also friends in the Lord with his chosen ones, the poor. The *Complementary Norms* speak of how our sensitivity to mission can be enhanced by "frequent direct contact with these 'friends of the Lord', from whom we can often learn much about faith".²⁷

It seems that this reality was being lived out in the early years of the Society, almost ten years after Ignatius wrote to Verdolay about his friends in the Lord. In 1546, the very day of Favre's unexpected death, the then secretary of the Society, Bartolomeu Ferrão, sent a circular with information about how Ignatius's first companion had died that August 1, "surrounded by many friends in the Lord and the Society".²⁸ We cannot be sure who exactly these friends were. Given, however, that *la Compañía* at that point designated the founding, professed Fathers, the "friends" may have been other Jesuits (novices, scholastics, brothers), and also close friends and benefactors from outside. Whatever the precise interpretation, the note indicates that Ignatius's spontaneous expression had already found its way into the everyday language of the first Jesuits.

The first colleges which Ignatius 'sent', founding them near universities, were made up of small groups of scholastics accompanied by a companion more familiar with the Society's spirit. They tried to reproduce the way of life and proceeding of the founding Fathers, and constituted communities in which friendship in the Lord was both an ideal and a task. The community which had formed around Ignatius at the University of Paris became the model for every other community in the Society, which was now beginning to be dispersed throughout the world. The letters written from various places to Ignatius as General,

*an experience of God in
Jesus Christ...*

and his answers, testify to the effort made to be faithful to the original charism, to “the union and bringing together that God has made” through friendship in Jesus Christ, the one who was calling them, uniting them, and sending them to help all their neighbours.

If the Society is to renew and strengthen its life and mission, it will need to look at this original inspiration, in order to adapt it to the different conditions, cultures and challenges of the contemporary world. How can it best live and express friendship in the Lord in these conditions? The same Spirit who deigned to begin it is also the one who conserves it, governs it, and carries it forward in the divine service. The Society, like Ignatius, will need to let itself be led, in docility, by this Spirit in order to find its most appropriate forms of life and service. This is how the Society was born; this is how it will continue growing--out of the life-giving inspiration of the Spirit.

Fr Arrupe, to whom we owe the Society’s retrieval of this phrase of its founder, used to say that the Society had to be “reborn every day”. The Society is

not an inert body, but a life which is transmitted and which opens new paths for itself. This task we have to be doing every day and we come to understand the task in the measure that we do it. As St Ignatius died he was still making and understanding the Society, more and more all the time. The task is ultimately a story, a story within the history of God’s dealings with human beings--itself a part of this divine action.²⁹

...calls us, unites us, and sends us

The more the Society of Jesus experiences its *communio* as fragile, and thus the more complex it becomes to understand and live out friendship in the Lord today, so the Society must try all the more to strengthen its *communio* with God and in God among all the companions. If it is to do this, it must have constant recourse to its originating charism, and read it in the light of present and future challenges. It will have to seek and find its point of reference in communal memory, and in the bonds of *communio* traced by the *Constitutions*, if it is to maintain, in full vigour, union of hearts and minds in an apostolic body, dispersed all over the world.³⁰

NOTES

1. MHSJ EI I, 118-123: Letter to Mosén Juan de Verdolay, Venice, 24 July 1537. Re-edited by Benigno Hernández Montes in *Manresa*, 56 (1984), 321-343. English in Saint Ignatius of Loyola, *Personal Writings*, translated and edited by Joseph A. Munitiz and Philip Endean (London: Penguin, 1996), 144-147.
2. GC 34, d. 26, n.11.
3. Peter-Hans Kolvenbach, Letter on Community Life, March 1998, n.4.
4. MHSJ EI I, 122 (*Personal Writings*, 145).
5. MHSJ EI I, 123 (*Personal Writings*, 146).

6. MHSJ EI, I, 149.
7. GC 33 d.1, n.11.
8. *Autobiography* n. 27.
9. MHSJ MN 5, 625-626: *Quo tempore Lutetiae fuit, non solum studia litterarum sectatus est, sed animum simul intendit quo spiritus illum ac divina vocatio ducebat, ad ordinem religiosum instituendum; tametsi singulari animi modestia ducentem Spiritum sequebatur, non praeibat. Itaque deducebatur quo nesciebat suaviter, nec enim de ordinis institutione tunc cogitabat, et tamen pedetentim ad illum et viam munebat et iter faciebat quasi sapienter imprudens, in simplicitate cordis sui in Christo.*
10. MHSJ FN 3, 10.
11. Letter to the Whole Society on Community Life nn. 3-4, emphasis added.
12. *Ibid.* n.4.
13. See GC 34 d.8, n.32.
14. MHSJ Const I, 3.
15. MHSJ FN I, pp. 4, 8.
16. *Sp.Ex.*16.
17. *Autobiography* n.82, emphasis added.
18. Ricardo García-Villoslada, *San Ignacio de Loyola: Nueva biografía* (Madrid: BAC, 1986), 381.
19. MHSJ FN I, 182 (Polanco); compare MonBob 614-615.
20. MHSJ FN 2, 567: *Et ita fovebatur et augebatur inter ipsos in Christo dilectio.* See also FN I, 184 (Polanco), 102-5 (Laínez).
21. MHSJ FN 4, 233-235 (Ribadeneira).
22. MI Const I, 2.
23. “Profils psychologiques d’Ignace de Loyola, de ses premiers compagnons de Paris-Venise et de ses principaux ‘hommes de confiance’: Esquisse de leurs relations”, published as an appendix to *Les chroniques: Saint Ignace de Loyola* (Paris: Nouvelle Librairie de France, 1973). See also Louis Beirnaert, “L’expérience fondamentale d’Ignace de Loyola et l’expérience psychanalytique”, *Le psychanalyse*, 3 (1957).
24. MHSJ Const I, 1-2
25. MHSJ Const I, 3.
26. *Constitutions* VIII.1.8 [671].
27. *Complementary Norms* n. 246.I.
28. MHSJ MF 481-482: *muchos amigos en el Señor y la Compañía.*
29. Pedro Arrupe, “Reengendrar cada día la Compañía” (Lima, 1979), in *La identidad del jesuita en nuestros tiempos* (Santander: Sal Terrae, 1981), 487.
30. Javier Osuna, *Amigos en el Señor: Unidos para la dispersión*, second edition (Bilbao-Santander: Mensajero-Sal Terrae, 1998), 456-459. The text of Fr Arrupe’s conference has been taken from this recently published work. An English text of the first edition of *Friends in the Lord* was made by Nicholas King (London: The Way Publications, 1974).