

**St Mary's, Inverness**  
The RC Diocese of Aberdeen: SC005122]  
**The Year of St Ignatius**  
**20 MAY 2021 >31 JULY 2022**

**NINETEENTH REFLECTION**  
**BARCELONA AGAIN AND ARRIVAL IN PARIS**



**From Salamanca :“Fifteen or twenty days after leaving prison, he set out by himself, carrying some books on a donkey..”**

**Context:** The books- what were they? Almost certainly *‘Lives of the Saints’*, probably also *‘The Imitation of Christ’*, and different theological and scriptural works. While at Salamanca the manuscripts of what were to become *“The Spiritual Exercises of Ignatius Loyola”* had received the approval of the Professorial doctors, the ‘nihil obstat’. It was these writings, notes of his spiritual experiences and his reflective insights on them, that he used in engaging with others in spiritual matters. This ‘book’ was a project in progress. Ignatius knew how to use these ‘exercises’ with men and women for deepening faith. He also recognised

that to be better equipped for evangelising he needed to be better educated.

Ignatius decided that he would remedy his lack of a formal education by attending the University of Paris. His four companions of Alcala and Salamanca were unsure and remained there while Ignatius went ahead to see how things might be. In the Eighteenth Reflection the course of life subsequently undertaken by the others was indicated seeing the different ways in which God drew them into their own individual life-choices.

Leaving Salamanca, despite his ordeals, Ignatius had been strengthened in his love of God, and he had a thankful heart for the memories of his time there. Some of the Dominican friars at St Esteban had been encouraging, in addition to the support of many faithful Catholics of that city. Little did he know that he was leaving Salamanca never to return to it, yet it was there that the determined purpose was set in his mind. From Salamanca onwards there is a fixed intention – go to Paris, undertake serious study and also as elsewhere to engage people with the Spiritual Exercises, a life's work was beginning to take shape.

in Salamanca Ignatius started out for Paris, but his first stage was to proceed to Barcelona where he had friends.



Ignatius returned to the house near the Church of Santa Maria de Mara, the home of the widow, Ines Pascual. Ignatius had already met her at Montserrat, and she was to be a constant friend and supporter throughout her life. Also in Barcelona was his sponsor from his previous visit, Isabel Roser the Catalonian aristocrat, and various other notable men and women. They surrounded him with support and affection during his few months in Barcelona. They tried to dissuade him from travelling through France because of the dangers of warfare. France [Francis I] and Spain and the Emperor [Charles V] had plunged Europe into an arena of violence. But Ignatius' mind was settled, so in late December or early January 1528 our pilgrim set out again to travel the seven-hundred miles on dangerous roads, infested with robbers, and in constant danger of being assaulted as a Spaniard in war-torn France. It is most likely that he travelled in company with others for their common protection.



Favoured by good weather Ignatius arrived at the south-east of Paris, entering the city by the Porte Saint Jacques, now heavily fortified by the

troops of King Francis I, on 2 February 1528. He found lodgings with some fellow Spaniards.

Knowing that, in his late thirties by now, returning to serious study would not come easily so Ignatius undertook the preparatory course in Latin at the College de Montaigu, again in classes with teenage boys.



This was both realistic and a sign of real humility and his dedicated sense of purpose. At the College de Montaigu the courses of study had been 'reformed' by the Flemish scholar Johannes Standonck and his successor Pierre Tempete.

The College had a long roll of extinguished alumni, including Erasmus and the Scottish Franciscan John Mair [Johannes Mayor]. Dr Mair was a highly esteemed teacher of Mathematics, Logic, History and Theology in Paris at the time. Mair's life deserves fuller treatment elsewhere. The

general tone of the College was that of 'The Devotio Moderna', which Ignatius had encountered before while at Montserrat.

Once again misfortune afflicted our Pilgrim : he had been given generous funding by his Barcelona benefactors in the form of a 'Bill of Exchange' valued at twenty-fives ecus [ a very considerable sum]. This was cashed by a Spanish merchant and Ignatius in turn gave it to a fellow Spaniard in his lodgings for safe-keeping. He seemed to have an instinctive distaste for holding large sums of money. His trust was misplaced as the money was spent recklessly leaving Ignatius with no money for lodgings or the means to continue his studies. He was advised to go to Flanders to seek out wealthy Spanish merchants. So begins yet another stage in the winding career of this dedicated soldier for Christ as once again he leaves the cloisters of academia to beg for funding for his great enterprise.



## Catching up On the Journey so far :

- Ignatius determined to follow Jesus in a fully committed way after the life-changing events at Pamplona shattered his leg, and his hopes of military and social advancement. After life-saving surgery he was restored to health and enjoyed convalescence at his family home at Loyola. Thereafter he quite self-consciously abandoned military and courtly life when he consecrated himself at the Shrine of the Black Madonna at Montserrat. Thereafter the utterly transformative events at Manresa, by the banks of the River Cardener, confirmed this when Ignatius experienced illuminative insights, which he referred to as having *'received such a lucidity in understanding'* that other experiences would never add up to that experience of divine affirmation. His path of irrevocable dedication took him to Barcelona, Venice, the Holy Land, Genoa, Barcelona, Alcala, Salamanca and Paris – yet he is compelled by necessity to travel further to Antwerp in the Spanish Netherlands. Ignatius is driven by his insights, and his irrevocable dedication to the mission that he has to accomplish- to be a pilgrim soldier for Christ.
- Ignatius has never been short of supporters wherever he travelled. The relationships of cordial affection which he establishes, nurtures and cherishes are important to him. Quite spontaneously they encourage generosity.

## **Prayers of St Ignatius :**

### **Anima Christi**

Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.  
O Good Jesus, hear me.  
Within your wounds hide me.  
Permit me not to be separated from you.  
From the wicked foe, defend me.  
At the hour of my death, call me  
and bid me come to you.  
That with your saints I may praise you.  
For ever and ever.

Amen.

### **Suscipe**

Take, Lord, and receive all my liberty,  
my memory, my understanding,  
and my entire will,  
All I have and call my own.

You have given all to me.  
To you, Lord, I return it.

Everything is yours; do with it what you will.  
Give me only your love and your grace,  
that is enough for me.

## **Prayer for Generosity**

Eternal Word, only begotten Son of God,  
Teach me true generosity,  
Teach me to serve you as you deserve,  
To give without counting the cost,  
To fight heedless of wounds,  
To labor without seeking rest,  
To sacrifice myself without thought of any reward,  
Save the knowledge that I have done your will.

Amen.

**We review our day and look forward with Jesus**

## **Daily Examen**

### **Thanksgiving:**

What am I especially grateful for in the past day?

The gift of another day?

The love and support I have received?

The courage I have mustered?

An event that took place today?

### **Petition:**

I am about to review my day; I ask for the light to know God and to know myself as God sees me.

### **Review:**

Where have I felt true joy today?

What has troubled me today?

What has challenged me today?



Where and when did I pause today?

Have I noticed God's presence in any of this?

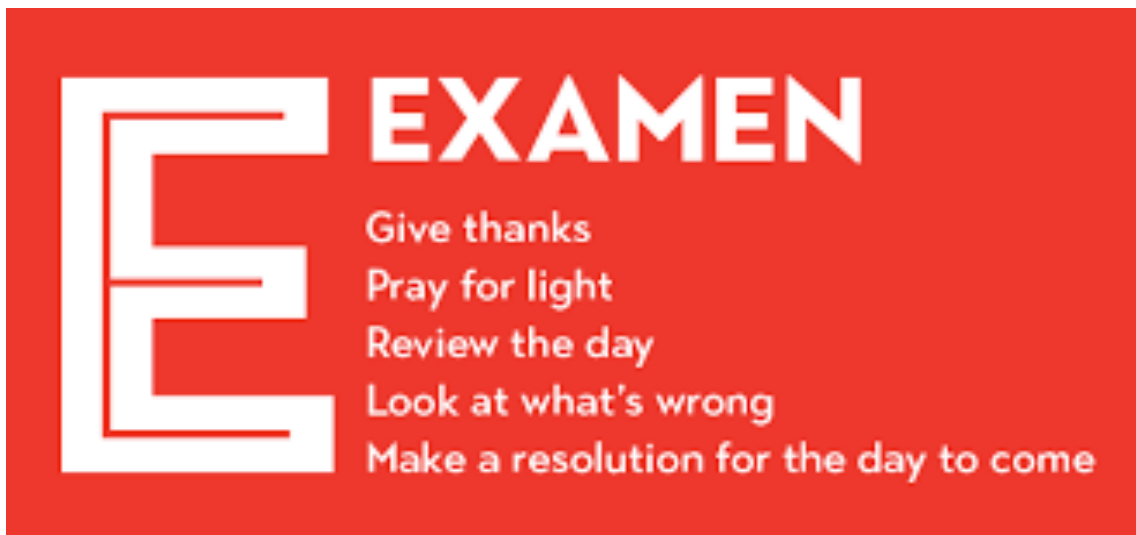
**Response:**

In light of my review, what is my response to the God of my life?

**A Look Ahead**

As I look ahead, what comes to mind?

With what spirit do I want to enter tomorrow?



**Scriptural Reflection : St Luke 18.18-30**

***The Rich and the Kingdom of God***

***<sup>18</sup> A certain ruler asked him, "Good teacher, what must I do to inherit eternal life?"***

***<sup>19</sup> "Why do you call me good?" Jesus answered. "No one is good—except God alone. <sup>20</sup> You know the commandments: 'You shall not***

*commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honour your father and mother.<sup>[a]</sup>*

*<sup>21</sup> "All these I have kept since I was a boy," he said.*

*<sup>22</sup> When Jesus heard this, he said to him, "You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."*

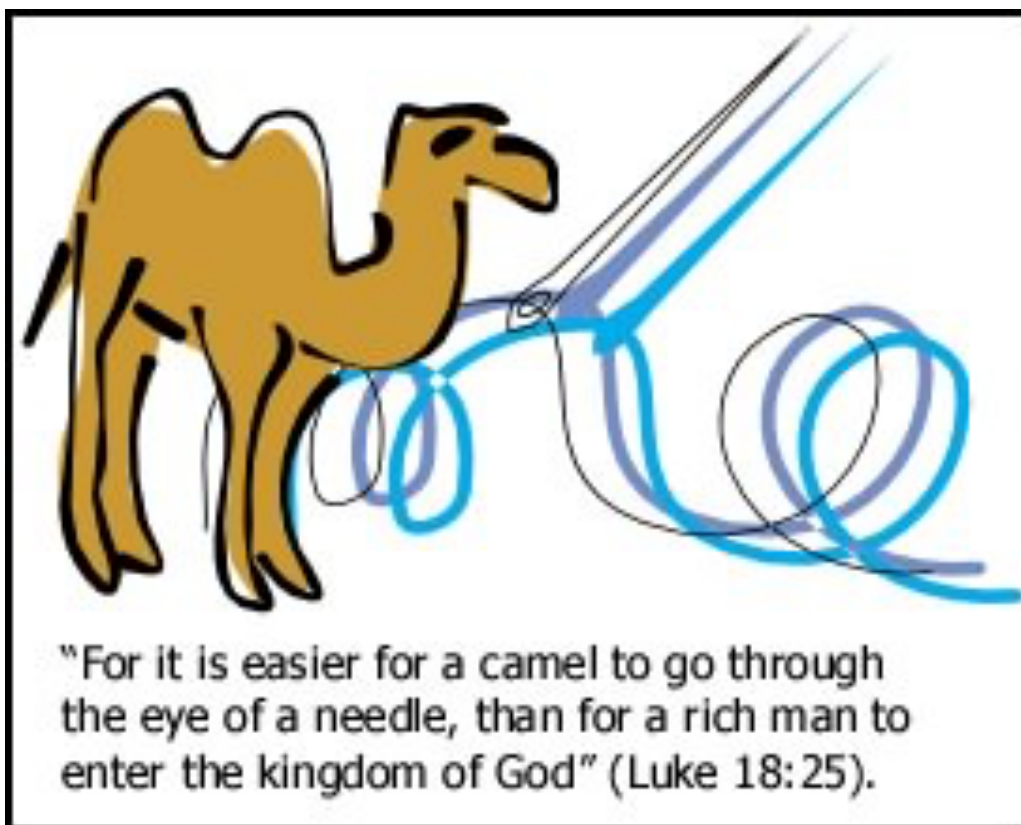
*<sup>23</sup> When he heard this, he became very sad, because he was very wealthy. <sup>24</sup> Jesus looked at him and said, "How hard it is for the rich to enter the kingdom of God! <sup>25</sup> Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."*

*<sup>26</sup> Those who heard this asked, "Who then can be saved?"*

*<sup>27</sup> Jesus replied, "What is impossible with man is possible with God."*

*<sup>28</sup> Peter said to him, "We have left all we had to follow you!"*

*<sup>29</sup> "Truly I tell you," Jesus said to them, "no one who has left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God <sup>30</sup> will fail to receive many times as much in this age, and in the age to come eternal life."*



There are very real difficulties in coping with riches : so much is expected of those to whom much has been given. There are heavy responsibilities of stewardship for the common good – to ensure that the widows and orphans are cared for, that the poor are given justice and dignity, the hungry are fed, the homeless are sheltered, the sick are visited for healing, and those in any kind of captivity are given hope, the migrants are made welcome, the children and young people are given education. Learning how to use one's resources in such a way as is prudent, giving hope to others and serving our brothers and sisters, is an exercise of life-long discernment and open-hearted generosity.

Ignatius gives away so much that he frequently has to rely on the generosity of others. He may encourage us in our thoughts about this passage : does our attitude to money, possessions disturb us, or challenge us, or give us any sense of satisfaction?

**A Period of Silence** in which we pray with St Ignatius seeking understanding and insight, ever searching, ever finding, always willing.



*Love ought to manifest itself in deeds rather than in words.... love consists in a mutual sharing of goods, for example, the lover gives and shares with the beloved what he possesses, or something of that which he has or is able to give; and vice versa, the beloved shares with the lover. Hence, if one has knowledge, he shares it with the one who does not possess it; and so also if one has honours, or riches. Thus, one always gives to the other."*

– *St. Ignatius of Loyola, The Spiritual Exercises*

### The Lord's Prayer



*Jesus Mercy, Mary Pray*

*Praise God Always*