

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

**TWENTY-FIRST & TWENTY-SECOND REFLECTIONS**  
**PARIS & VENICE**

**Context:**

Getting to know the "Iniguistas, the Companions, "Friends in the Lord', the development of 'community', bound in cordial affection.



Ignatius with The Spiritual Exercises



Francis Xavier



Peter Favre



Fr Pierre Favre recently ordained as a priest receives the vows of the six other companions, including Ignatius at the front.

While in Paris Ignatius had been gathering companions, like-minded Catholics, for reform of life both personally and within the Church and society. He led them individually through 'The Spiritual Exercises'. In his Autobiography he writes "***During this period he was carrying on conversations with Master Pierre Favre and Master Francis Xavier, both of whom he later won to God's service through the Exercises.***"

These 'companions' were to be the co-founders with Ignatius of what would become the Society of Jesus. On 15<sup>th</sup> August 1534, Ignatius led the small group of six other companions to the Chapel of Saint-Denis in Montmartre. They called themselves "Friends in the Lord".

The only priest in the group, Fr Peter Favre who had been ordained a priest on 30 May 1534, celebrated Mass in the crypt. Before Holy Communion, each 'companion' in turn, made his vows. They bound

themselves by vows of poverty and chastity, and to make a journey to the Holy Land. At this time there was no express purpose of founding a religious order.

Their commitment was to great ideals : to convert the 'infidels', the Muslims who were challenging Christians in the Holy Land, to continue evangelising by preaching so that the Christian Faithful would come to salvation, and, without charge, be Confessors and celebrants of the Holy Mass. Already the shape of a 'community' was emerging.

The group members were prudent in their planning and made provision that in the event of their not being able to undertake a Mission in the Holy Land then they would travel instead to Rome to place themselves at the disposal of the 'Sovereign Pontiff', the Holy Father.

Ignatius was the leader at this time, but he was ably supported by his first companion Peter Favre, from Savoy, a most agreeable and humble person who had a gift for friendship which brought many to a knowledge of God.

The second companion was Francis Xavier, another aristocratic Spaniard, who was close to both Favre and Ignatius. Francis Xavier had been taken through the Exercises and was completely converted from a life of pleasure-seeking to one of irrevocable dedication. Xavier was to become the great Apostle of the East.

The third companion was James Lainez a Castillian who while a student at Alcala University, after Ignatius had left, decided to seek out Ignatius in Paris. With his friend Salmeron they went to Paris and shortly became

companions of Ignatius. On the Feast of The Assumption at St Denis in Montmartre they joined the others in the vows of religion.



James [Diego] Lainez was a Spaniard of Jewish descent who became a distinguished theologian and was to succeed Ignatius in the leadership of the Jesuits. His friend from Alcala, Alfonso Salmeron, a Spaniard from Toledo, after graduating went to the Sorbonne University in Paris. While there he and his friend Lainez took the vows at Montmartre. Salmeron was to become a distinguished Scriptural scholar with a doctorate from Bologna University [the oldest in Europe].



Founded in 1088 Bologna is still a front rank university.

Salmeron undertook diplomatic missions for the Church, visiting Vilnius in Lithuania and also Scotland while on a visit to Ireland. Salmeron was a leading figure in the Counter-Reformation, preventing the spread of Protestant ideas. He was influential in the modernising and reforming Council of Trent.



Simon Rodriguez was Portuguese born in 1510 in the village of Vouzela in northern Portugal. His first university education was in Lisbon and from there in 1527 he went to Paris. He studied at Collège de Sainte-Barbe with Ignatius. One of the founders he was among the first companions. Later when the Society of Jesus was formed he was responsible for introducing and sustaining the

Society of Jesus in Portugal despite some initial difficulties. He was the Provincial of the Portuguese province from 1546-1552. In 1553 he was called to Italy, where he remained until 1564,

when he went to Spain. He returned to Portugal in 1573 where he died at Lisbon on 15<sup>th</sup> July 1579.



Nicolas Bobadilla was another of the 'Friends in the Lord', who consecrated their lives at St Denis in Montmartre. Nicolas Bobadilla del Camino, a Castilian from Valencia was educated at the universities in Alcala and Valencia before going to Paris to study ancient languages. Having made 'The Exercises', with Ignatius, Bobadilla switched to study Dogmatic Theology. Bobadilla was a colourful character slightly argumentative, eccentric, irrepressible he became a notable preacher. He spent much of his ministry in Germany where he gave his support to the Emperor Charles V in the continuing war with Francis I of France. This occasioned some differences with Ignatius who was wanting to encourage peace. Bobadilla had many skills, as a preacher and in the care of people.

Having bound themselves together the "Companions, Friends in the Lord", their university days in Paris completed were now resolved to take the next step : travel to Venice to find a ship to take them to the Holy Land.

Ignatius was worn-out by the exertions of travel, study and the demanding tasks of caring spiritually for many 'Friends in the Lord'. He eventually agreed to the advice of the physicians and his friends that he should return to the bracing mountain air of his home in Azpeitia.



He returned to Spain for a period of convalescence, after requesting his companions to meet in [Venice](#). The period of 'convalescence' at home was punctuated by his continuing desire to be doing the work of the Lord. He writes of himself in the Autobiography “ ***Besides teaching Christian doctrine, he used to preach on Sundays and feast days with benefit and profit to the souls who came many miles to hear him. He also tried to eliminate some abuses, and with God’s help he corrected some of them.***”

He undertook reform of the clergy, particularly where the parishes were in the Patronage of the Loyola family.

Having rested for a period Ignatius travelled through Spain visiting the homes of his 'companions' where this was possible. From Valencia he took a ship to Genoa, and then began the long road journey through northern Italy to Bologna. That was a hazardous journey and after falling from a footbridge into cold muddy water the Pilgrim entered the illustrious University city, cold and in mud-soaked clothes.



The Spanish College of San Clemente where Ignatius found lodging with his fellow countrymen.

They gave him food and accommodation. He fell ill and was bed-ridden for about seven days. Finding that the climate at Bologna did not agree with him Ignatius set-out for Venice after Christmas and finally there at the end of 1535. This was to be another period of theological consolidation, a period of prayer, of giving the Spiritual Exercise, and inevitably another period of testing when once again Ignatius had to defend himself following persecution and suffering. He writes of this in the Autobiography: ***“the pilgrim suffered another persecution while in Venice, with many saying that his effigy had been burned in Spain and in Paris. This affair reached such a point that he was brought to trial, and a sentence, favourable to the pilgrim, was given.”***

Ignatius found lodging with Andrea Lippomani, Prior of the Holy Trinity. Lippomani was a poor and learned man with an excellent and extensive library. Ignatius continued in theological study and engaging in spiritual



conversations with the clergy, lay people and giving The Spiritual Exercises for those that he considered ready for the personal, interior journey with Jesus. Ignatius' approach in all of these activities was to care for each individual in the circumstances of his or her life - the Latin phrase '*cura personalis*' captures the Ignatian approach "care of the whole person."

Ignatius devoted himself to this ministry for a year, until January 1537, when Fr Faber who was responsible for gathering 'the companions' met with Ignatius in Venice.

### **Some comments :**

- Ignatius has a gift for friendship : cares for each person as he finds them – his conversations and his silences are companionable
- Ignatius encourages others to meet each other and talk, he attracts people by challenging them
- Ignatius uses all the gifts at his disposal, including his noble family with its extensive connections, and the gifts of his character constantly tested – everything he does is 'For the Greater Glory of God'. All his resources are concentrated on the simple aim to serve God-in-Christ completely
- Ignatius tries to build bridges between disputing groups, he seeks to end discrimination, and he is forthright in defending himself when people speak all manner of evil against him.
- Ignatius appreciates the inestimable value of education – a life-long task in which he takes every opportunity to increase his knowledge and understanding of Scripture.

- \* we can reflect on our conversations with Ignatius as we talk over in our minds how we react to the characters who were the first "Companions", the Montmartre Seven- in what way, if any, do our circumstances of life have any points of contact,
- \* we can reflect on those friends that we have 'in the Faith', do we share conversations about being 'Friends of Jesus'?
- \* Imagine the Pilgrim's Journey – these long stretches of dusty road, the sea journeys in sailing ships, the constant danger of robbery, violence from brigands or opposing armies, the prevalence of pestilential disease. We can consider the similar journeys made today by whole families of migrants and reflect on Catholic responses.

### **Keeping up with the Pilgrim Journey of Ignatius Loyola :**

- Ignatius determined to follow Jesus with a committed intensity when his leg was shattered at Pamplona in 1521. After life-saving surgery he was restored to health and enjoyed convalescence at his family home at Loyola. He abandoned military and courtly life and travelled to the Shrine of the Black Madonna at Montserrat where he gave away his fashionable clothes and surrendered his sword and military accoutrements. After that he travelled to the nearby town of Manresa where he experienced utterly transformative events as he sat by the banks of the River Cardener which confirmed his intentions to follow Jesus. 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, Alcalá, Salamanca, Paris, Bruges and Antwerp in the Spanish Netherlands, London, Paris and then after a holiday at home in the mountainous Basque country to Venice.

- Ignatius is driven by his insights, and his 'irrevocable dedication' to the mission he has a mission to accomplish- to be a pilgrim soldier for Christ.
- Ignatius has never been short of supporters wherever he travelled. He attracted generous financial backers, and through his companionable conversations he leads others to Jesus.
- After seven years in Paris in some of the most prestigious academic colleges in Europe and through his travels also he was in contact with the leading minds of his day. His interests in Scripture, the human person, memory and imagination all find a place in his methodology- how he engages people to lead them to God.
- From Paris to Venice by a circuitous route his Life's work is taking shape -soon he is to be joined again by his 'Companions'

## **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 labour 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** : Looking with quiet sincerity and simplicity of heart  
at the day:

What comes to mind about today? Think and pray and see the  
strengths and weaknesses. Recognise the smiles and the tears and be  
at peace :

*Jesus Mercy, Mary Pray*

How do I want to enter tomorrow?



# EXAMEN

Give thanks

Pray for light

Review the day

Look at what's wrong

Make a resolution for the day to come

## Scriptural Reflection : St Luke 21. 8-19

*<sup>8</sup> Jesus replied: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them. <sup>9</sup> When you hear of wars and uprisings, do not be frightened. These things must happen first, but the end will not come right away."*

*<sup>10</sup> Then he said to them: "Nation will rise against nation, and kingdom against kingdom. <sup>11</sup> There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven."*

*<sup>12</sup> "But before all this, they will seize you and persecute you. They will hand you over to synagogues and put you in prison, and you will be brought before kings and governors, and all on account of my name. <sup>13</sup> And so you will bear testimony to me. <sup>14</sup> But make up your mind not to worry beforehand how you will defend yourselves. <sup>15</sup> For I will give you words and wisdom that none of your adversaries will be able to resist or contradict. <sup>16</sup> You will be betrayed even by parents, brothers and sisters, relatives and friends, and they will put some of you to death. <sup>17</sup> Everyone will hate you because of me. <sup>18</sup> But not a hair of your head will perish. <sup>19</sup> Stand firm, and you will win life."*

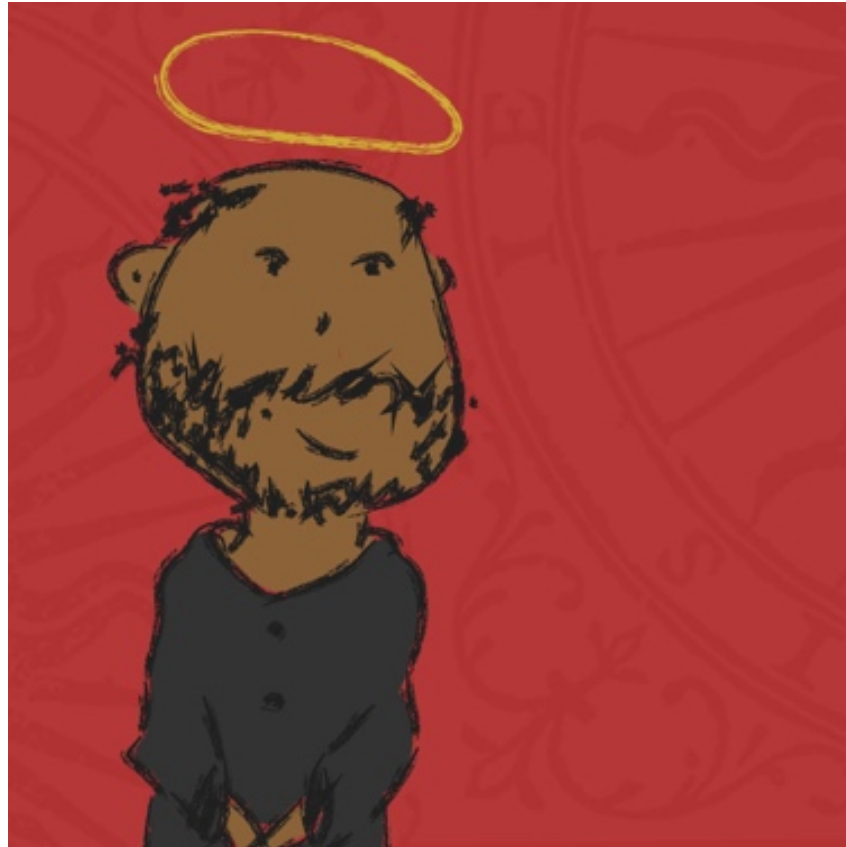
## **Some comments for reflection and prayer :**

Jesus warns all of his disciples from his own time until our times that what we see and hear in the world around us can be interpreted as signs of the times : opportunities for reflection on the way in which destructive behaviour whether personal or social can have an adverse effect on our world. In a universe of cause and effect every action has consequences that go beyond our immediate appreciation.

Sometimes we fail to see signs of persecution in our society : the campaigns to terminate vulnerable children in the womb; the constraints on free speech; the prejudicial attitudes which affect employment opportunities.

*“Lord, you see into my heart. A pure heart create in me. Take away my heart of stone, and give me a heart of flesh, so that I may become as compassionate as you are”.*

**A Period of Silence** in which we pray with St Ignatius seeking understanding and insight, ever searching, ever finding, always willing. Repetition is a valuable method of reinforcing what we learn. By using these reflections for TWO weeks we can by imaginative repetition enhance our experience of the Ignatian Journey.



The Journeys of the Pilgrim Ignatius saw him travelling over previous routes. Walking with him, recalling earlier reflections, we travel in our minds along the same roads and enter places previously visited. We can immerse ourselves in this man's pilgrimage.

It is exemplary and encouraging as he always walks as a Companion of Jesus.

*"For those who love, nothing is too difficult, especially when it is done for the love of our Lord Jesus Christ."*  
*Ignatius Loyola*

### **The Lord's Prayer**

*Jesus Mercy, Mary Pray*



*Praise God Always*

# Chronology of the life of Ignatius Loyola until Venice 1535

{Adapted from St Ignatius of Loyola Personal Writings by J Munitz & P Endean}

**1491** Probable date of birth. The family was distinguished in the Basque country, possessed considerable land, and had contacts with the Castilian nobility. His baptismal names were Inigo Lopez, the first of these being the one most used until the name 'Ignatius' began to appear.

**1506** Move to Arevalo (some miles north of Avila) to serve as page in the household of Juan Velazquez de Cuellar, Treasurer of King Ferdinand of Castile; formal courtly education.

**1515** Summoned for involvement in a brawl near Loyola.

**1517** Financial ruin and death of his patron; Inigo obtains post.in the retinue of Antonio Manrique, Duke of Najera and Viceroy of Navarre.

**1521** Successful diplomatic mission in Gipuzkoa; then disastrous Battle of Pamplona, where his right leg is shattered; operation and convalescence; conversion experience.

**1522** Visits Montserrat; then moves temporarily to Manresa, where leads a life of prayer and penance.

**1523** Pilgrimage to Jerusalem, via Rome and Venice.

**1524** Settles in Barcelona, starts private studies: first text of Spiritual Exercises (?);

**1526** Moves (with three followers) to Alcala for University studies; first ecclesiastical trial.

**1527** Second and third trials; moves to Salamanca; interrogated by Dominicans, new trial.

**1528** Moves alone to Paris, and re-starts studies.

**1529-35** Arts course, with begging journeys to Flanders and England in search of funds; 'First Companions' contacted.

**1532** Letters 2, 3.

**1534** 'Vows' at Montmartre.

**1535** Travels to Spain (return visit to Loyola) and Italy.

Private theology studies in Venice. Venice; Letters 4-7.