

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

TWENTIETH REFLECTION

PARIS to ANTWERP to LONDON to PARIS to VENICE

Context: The Pilgrim Journey to the Heart of Jesus with Ignatius



The heavily fortified city gate at Porte St Jacques where Ignatius arrived in Paris on the 2nd of February, 1528. He was to be a student within that city at different colleges until 1535.

On arrival he found lodgings with some other Spanish students at the College de Montaigu.



The Pilgrim for Christ had been given generous funding by his Barcelona benefactors in the form of a 'Bill of Exchange'. He cashed this through a Spanish merchant. The money was given to a fellow Spaniard in his

lodgings for safe-keeping. Ignatius had an instinctive distaste for handling large sums of money. Regrettably the money was spent recklessly by his fellow lodger and by Easter, 12th April 1528 Ignatius could not pay for his accommodation and was without the means to continue his studies. A Spanish friar advised him to go to Flanders to seek out wealthy Spanish merchants who were known to be generous to students. Later that year he began his journey and by Lent 1529 he was embarked upon his first begging tour in the Spanish Netherlands.



Visiting Bruges his social connections enabled Ignatius to meet and have dinner with Juan Luis Vives a Spanish scholar and Renaissance humanist who spent most of his adult life in the Southern Netherlands. He is known as 'the father of modern psychology' because of his understanding of the human soul, his insights into memory, education and medical practice.



Juan Luis Vives was a friend of Erasmus and was, for a time, Private secretary to Catherine of Aragon, Queen, and wife of King Henry VIII of England. Catherine of Aragon was Queen of England from June 1509 until May 1533 as the first wife of King Henry VIII; she was previously Princess of Wales as the wife of Henry's elder brother, Arthur, who died.

Juan Luis Vives lost this employment when Catherine was in disfavour, and Henry was wanting a divorce.



Ignatius encouraged by Juan Luis Vives went to England in 1530 and again in 1531 for the same purpose of raising funds. In his Autobiography Ignatius wrote ***“Once he even went to England and brought back more alms than he usually did.”***

The London benefactors are unknown, but their continuing generosity enabled Ignatius to continue his education in Paris.

While he was in Paris, wherever he went, Ignatius sought to engage others in Spiritual conversations. He had a passionate concern to help other people change their lives, to become as he was - a converted Catholic. The evangelical intensity of this sometimes had awkward repercussions. It was not long before some converted enthusiasts began to cause disruption by their attitudes to the university authorities. These *Iniguistas* caused such a stir that he had to explain himself to the religious authorities, even in one case narrowly avoiding a flogging by an irate College Master. This episode finally convinced him that he must settle to education, and only after ordination to the priesthood would he again engage in public evangelism.

His academic career continued with his matriculation at the prestigious College of Sainte Barbe in Sep 1529 [founded in 1460 under the patronage of St Barbara].



St Barbara

Ignatius graduated as a Bachelor of Arts in 1532, and in March 1533 he was awarded the Licentiate in Philosophy. He undertook further studies with the Dominicans in Sacred Theology at the College of St Jacques



On 14 March 1535 Ignatius Loyola was awarded the prestigious Master of Arts [MA].

It was while in Paris that Ignatius had been gathering companions, like-minded Catholics, for reform of life both personally and within the Church and society. Ignatius 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 15th August 1534, Ignatius led the small group of six other companions to the Chapel of Saint-Denis in nearby Montmartre.



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.

After graduation as an MA Ignatius' health was not strong. He says ***"His affliction was growing worse, and he was unable to find any remedy though he had tried many."***

He eventually agreed to the advice of the physicians and his friends that what he needed was a break, a return to the bracing mountain air at home in Azpeitia.



Consequently Ignatius of Loyola returned to Spain for a period of convalescence, after requesting his companions to meet in Venice. Fr Faber was responsible for gathering them together. After Ignatius himself, Faber was highly esteemed by Francis Xavier and the four other companions. Leaving Paris on 15 November 1536, Faber and 'the companions' gathered with Ignatius at Venice in January 1537.

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

Cardoner 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, Alcala, 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. ***'The Spiritual Exercises of Ignatius Loyola'***, a handbook for spiritual guides, becomes the mainstay of Ignatian spirituality. With a Bible!

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.

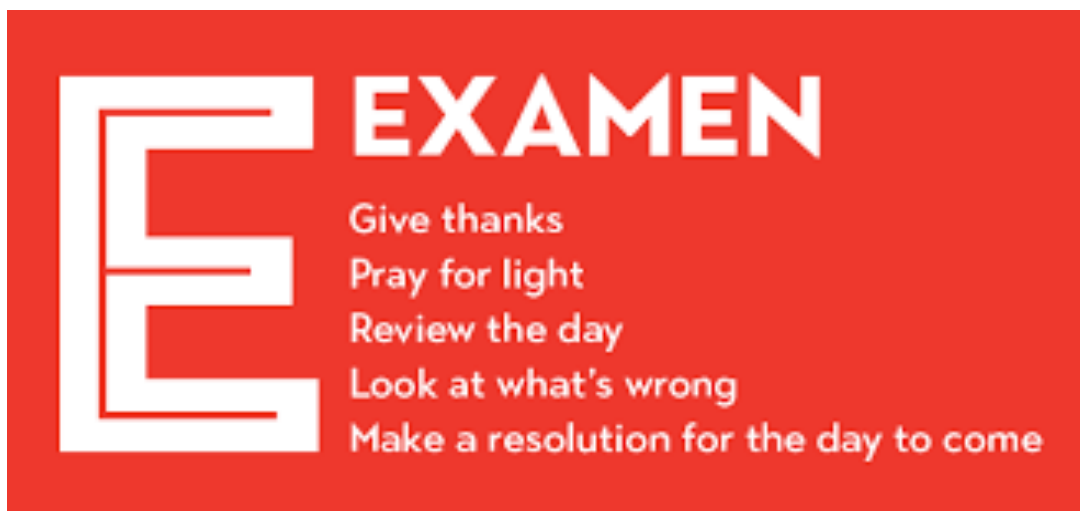
Amen.

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?



Scriptural Reflection : St Mark 7. 14-23

Then Jesus called the crowd again and said to them, "Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile." When he had left the crowd and entered the house, his disciples asked him about the parable. He said to them, "Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, since it enters, not the heart but the stomach, and goes out into the sewer?" (Thus he declared all foods clean.) And he said, "It is what comes out of a person that defiles. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person."

Some comments for reflection and prayer :

Good thoughts of Love, Kindness, Forgiveness come to us from God and flows from us to others.

The words of Pope Francis emphasise this: "***Keep your gaze fixed on Jesus Christ and learn from him how to love with a truly human heart, to care for the lost and hurting members of his flock, to work for justice and show solidarity with the weak and the poor***" (To Sacred Heart Missionaries, May 2018).

"A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence nor deprive me of your Holy Spirit" Psalm 50 (51)..

What comes out of my heart? Am I seen as warm-hearted, forgiving, compassionate, and large-hearted? Is the world better for my being around?

Jesus again warns us against doing things merely for the sake of keeping up appearances. What counts is the inner motivation: often not the external 'good act' – but the reason that prompts me to do it.

Mark is making clear to his gentile (non-Jewish) Christian community that to be a follower of Jesus Christ does not require the observance of a multiplicity of Jewish ritual ablutions.

I am not defiled, separated from God, by externals, such as the kinds of food I eat, but by the sins of the heart, evil intentions and sinful actions.

“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.

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