

## **St Mary's, Inverness**

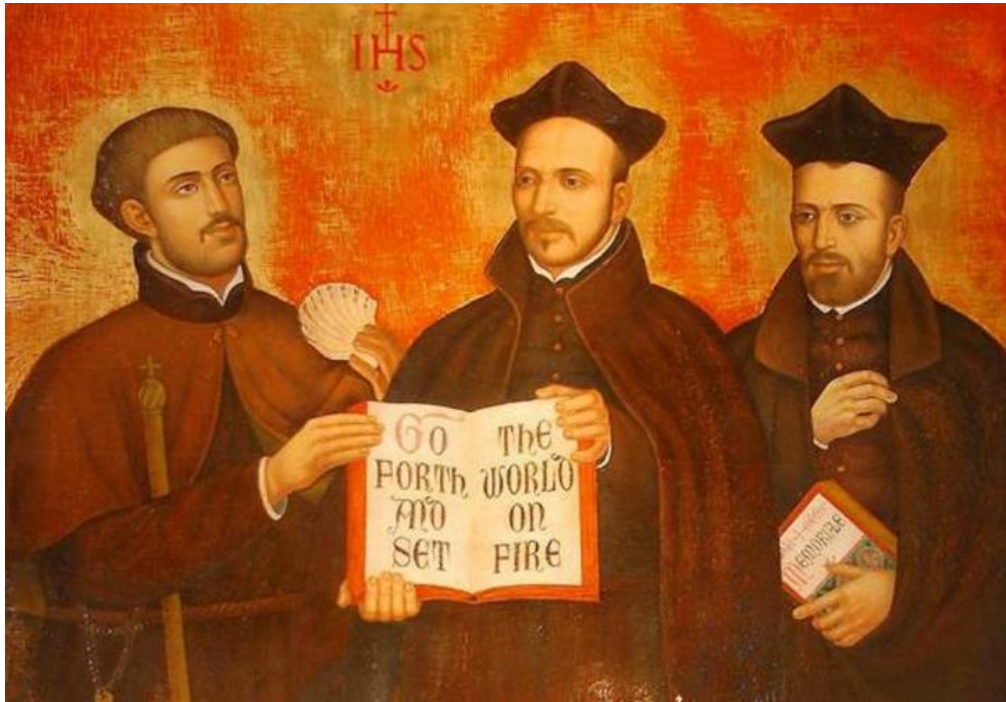
The RC Diocese of Aberdeen: SC005122]

### **The Year of St Ignatius**

20 MAY 2021 >31 JULY 2022

#### **SIXTY FIRST IGNATIAN REFLECTION**

#### **IGNATIUS : ENGLAND and MARTYRDOM**



#### **St Ignatius Loyola, with St Francis Xavier and St Peter Faber**

These three companions who met while at university were to gather and inspire others to follow Ignatius in Pilgrimage, what was to become a life-long Mission. With others they made solemn vows of celibate chastity, poverty and obedience on the Feast of the Assumption, 15 August 1534. These first companions had found life-changing conversions within their souls having been led in processes of prayerful discernment by Ignatius using the techniques that were the hard-won fruits of his own spiritual experiences. From the somewhat proud, vainglorious and sensual life of pleasure seeking as a courtier and a gentleman-at-arms, Ignatius had

undergone a rude awakening following the horrific leg injuries he received at the Battle of Pamplona in 1521. Spiritual reading, much soul-searching, confession, and laying-up his military accoutrements, as he changed the direction of his life, were to lead to such intense prayer that he was able to draw on these experiences and assist others into the service of Jesus, as Master and Lord. Reflections at Manresa, deep thoughts and illuminations into the Gospel truths drew Ignatius nearer to Jesus as he reflected by the River Cardoner. These experiences were so radically affirming that Ignatius noted them and from them grew ***The Spiritual Exercises of Ignatius Loyola***. This manual, a handbook for spiritual directors, was to become a great resource as Ignatius and his followers, (in time, the Society of Jesus) directed their skills and energies to the evangelisation of the world.

**Francis Xavier** departed early for India, in 1540, just months before the Society of Jesus was formally ratified. He ministered in India, the Molucca Islands, Japan, and while attempting to reach mainland China he stopped at an off-shore island preparing for the onward journey, but while there he caught a fever and died on 3 Dec 1552. His impact was colossal founding churches throughout the East and making ready a Mission to China.

In 1546, Fr Peter Faber was appointed by Pope Paul III to act as a consultant expert [*peritus*] at the Council of Trent. By this time, at the age of forty, Fr Peter Faber was worn-out by his extensive travels, always on foot. Exhausted, and weakened by a fever, he died in Rome, in the arms of his close friend Ignatius Loyola on 1 Aug 1546.

He was the first of the original founding members to die.

**Ignatius Loyola** had been elected as the first Superior General of the Society of Jesus in 1541. From his rooms at the Church of Maria del Strada, and then in the Gesu, the great Church of Jesus, which had become his headquarters, Ignatius directed the world Mission of the Society of Jesus. Europe had been divided into Provinces and overseas Missions were established in the East, in South America, Mexico and beyond.

Priests of the Society of Jesus were at the forefront of the Counter Reformation, both in dialogue with Protestants, and in sustaining the Catholic Church wherever it was under threat. The educational apostolate, founding schools and colleges, was a major imperative and one of the Jesuits' greatest contributions to Mission in the Name of Jesus.

St Ignatius was a co-ordinator, guide, correspondent and a sagacious counsellor to rulers, popes, bishops and clergy. He was particularly solicitous of his own companions, encouraging them by hand-written letters throughout his ministry.

Ignatius died in Rome, at the Gesu, at 5.30 am on 31 June 1556.

### **The Impact of Ignatius : England**

In the late sixteenth century Catholics in England were persecuted and at risk of losing their lands, their rights and even their lives. Being a Catholic was seen as being suspiciously close to treason. There was great fear of a Catholic Spanish invasion. The Crown, Queen Elizabeth, the 'midwife of the Church of England, who secured a Protestant Church and State establishment was fearful of

Catholic attempts to recover the situation following the death of the Catholic Queen Mary.

The Jesuits were in the vanguard of the Mission to recover England for Catholicism. The first Jesuit priest to arrive, on 16 June 1580 was Fr Richard Persons, closely followed by Fr Edmund Campion on 25 June 1580. Meeting briefly in London they then split up, Fr Persons went to the east midlands whereas Fr Campion ministered in the Oxford and Berkshire areas.



Edmund Campion had been an outstanding scholar while at Oxford, even being known to Queen Elizabeth I. He was gifted, a leading figure in English writing. Turning away from a life of privilege, wealth and security Edmund Campion pursued a vocation within the Catholic Church. On reaching Rome, after a period of study at Douai in France, he joined the Society of Jesus. After a period teaching in Prague, Campion responded to the call to be part of the

clandestine mission to England to serve the Catholics who were filled with fear and suffering persecution. Travelling under cover as a jewel merchant he began his work after his secret meeting with Fr Persons in London.

Campion as wrote a Manifesto, the first Statement of the Catholic position to be published as part of the Catholic Mission to England. Campion's detractors called it '***Campion's Brag***'

*To the Right Honourable, the Lords of Her Majesty's Privy Council:*

*Whereas I have come out of Germany and Bohemia, being sent by my superiors, and adventured myself into this noble realm, my dear country, for the glory of God and benefit of souls, I thought it like enough that, in this busy, watchful, and suspicious world, I should either sooner or later be intercepted and stopped of my course.*

*Wherefore, providing for all events, and uncertain what may become of me, when God shall haply deliver my body into durance, I supposed it needful to put this in writing in a readiness, desiring your good lordships to give it your reading, for to know my cause. This doing, I trust I shall ease you of some labour. For that which otherwise you must have sought for by practice of wit, I do now lay into your hands by plain confession. And to the intent that the whole matter may be conceived in order, and so the better both understood and remembered, I make thereof these nine points or articles, directly, truly and resolutely opening my full enterprise and purpose.*

*I. I confess that I am (albeit unworthy) a priest of the Catholic Church, and through the great mercy of God vowed now these eight years into the religion [religious order of the Society of Jesus. Hereby I have taken upon me a special kind of warfare under the banner of obedience, and also resigned all my interest or possibility of wealth, honour, pleasure, and other worldly felicity.*

*II. At the voice of our General, which is to me a warrant from heaven and oracle of Christ, I took my voyage from Prague to Rome (where our General Father is always resident) and from Rome to England, as I might and would have done joyously into any part of Christendom or Heatheness, had I been thereto assigned.*

*III. My charge is, of free cost to preach the Gospel, to minister the Sacraments, to instruct the simple, to reform sinners, to confute errors-in brief, to cry alarm spiritual against foul vice and proud ignorance, wherewith many of my dear countrymen are abused.*

*IV. I never had mind, and am strictly forbidden by our Father that sent me, to deal in any respect with matter of state or policy of this realm, as things which appertain not to my vocation, and from which I gladly restrain and sequester my thoughts.*

*V. I do ask, to the glory of God, with all humility, and under your correction, three sorts of indifferent and quiet audiences: the first, before your Honours, wherein I will discourse of religion, so far as it toucheth the common weal and your nobilities: the second, whereof I make more account, before the Doctors and Masters and chosen men of both universities, wherein I undertake to avow the faith of our Catholic Church by proofs innumerable-Scriptures, councils, Fathers, history, natural and moral reasons: the third, before the lawyers, spiritual and temporal, wherein I will justify the said faith by the common wisdom of the laws standing yet in force and practice.*

*VI. I would be loath to speak anything that might sound of any insolent brag or challenge, especially being now as a dead man to this world and willing to put my head under every man's foot, and to kiss the ground they tread upon. Yet I have such courage in avouching the majesty of Jesus my King, and such affiance in his gracious favour, and such assurance in my quarrel, and my evidence so impregnable, and because I know perfectly that no one Protestant, nor all the Protestants living, nor any sect of our adversaries (howsoever they face men down in pulpits, and overrule us in their kingdom of grammarians and unlearned ears) can maintain their doctrine in disputation. I am to sue most humbly and instantly for combat with all and every of them, and the most principal that may be found: protesting that in this trial the better furnished they come, the better welcome they shall be.*

*VII. And because it hath pleased God to enrich the Queen my Sovereign Lady with notable gifts of nature, learning, and princely education, I do verily trust that-if her Highness would vouchsafe her royal person and good attention to such a conference as, in the second part of my fifth article I have motioned, or to a few sermons, which in her or your hearing I am to utter such manifest and fair light by good method and plain dealing may be cast upon these controversies, that possibly her zeal of truth and love of her people shall incline her noble Grace to disfavour some proceedings hurtful to the realm, and procure towards us oppressed more equity.*

*VIII. Moreover I doubt not but you, her Highness' Council, being of such wisdom and discreet in cases most important, when you shall have heard these questions of religion opened faithfully, which many times by our adversaries are huddled up and confounded, will see upon what substantial grounds our Catholic Faith is builded, how feeble that side is which by sway of the time prevaieth against us, and so at last for your own souls, and for many thousand souls that depend upon your government, will discountenance error when it is bewrayed [revealed], and hearken to those who would spend the best blood in their bodies for your salvation. Many innocent hands are lifted up to heaven for you daily by those English students, whose posterity shall never die, which beyond seas, gathering virtue and sufficient knowledge for the purpose, are determined never to give you over, but either to win you heaven, or to die upon your pikes. And touching our Society, be it known to you that we have made a league-all the Jesuits in the world, whose succession and multitude must overreach all the practice of England-cheerfully to carry the cross you shall lay upon us, and never to despair your recovery, while we have a man left to enjoy your Tyburn, or to be racked with your torments, or consumed with your prisons. The expense is reckoned, the enterprise is begun; it is of God; it cannot be withstood. So the faith was planted: So it must be restored.*

*IX. If these my offers be refused, and my endeavours can take no place, and I, having run thousands of miles to do you good, shall be rewarded with rigour. I have no more to say but to recommend your case and mine to Almighty God, the Searcher of Hearts, who send*



*us his grace, and see us at accord before the day of payment, to the end we may at last be friends in heaven, when all injuries shall be forgotten.*

Whereas the tone of this may sound 'insolent', or indeed a 'brag', it reflects the adversarial spirit of the age, with an appeal to reasonableness yet a resolute determination to face the consequences of his statement and his subsequent ministry. The publication and circulation of this Manifesto ensured that he

was hunted down as quickly as possible.

It did not end well Edmund Campion, only forty-one years of age was captured, imprisoned in the Tower of London where he was tortured and after a Trial was executed at Tyburn on 1st December 1581 alongside two other Jesuits, Fr Ralph Sherwin and Fr Alexander Briant.

St Edmund Campion is the Proto-Martyr (the first martyr) of the British Jesuits and as such is

the patron saint of the British province of the Society of Jesus.

**Fr Ralph Sherwin** was a Catholic schoolmaster, the first former seminarian of the English College in Rome to suffer martyrdom. With thirteen companions Ralph Sherwin arrived in England in early August of 1580. His mission was successful but brief : on 5 November he was arrested in London while preaching. Imprisoned in The Tower of London he suffered torture and attempts to seduce him from Catholicism by offers of being made a bishop in the Anglican Church if he converted. He was a resolute defender of the Catholic Faith and



suffered for it. He was tried at the same time as Edmund Campion and shared his fate.

On the scaffold Ralph Sherwin again "professed his innocence, proclaimed his Catholic faith, and prayed for the Queen". Sherwin's last words were ***"Iesu, Iesu, Iesu, esto mihi Iesus! [Jesus, Jesus, be to me Jesus].***

**Fr Alexander Briant**, a seminary priest, was arrested on 28 April 1581, after a brief ministry. During imprisonment in the Tower of London he wrote applying to become a Jesuit which was granted. With six other Catholic priests he was tried on 16 Nov 1581 and sentenced to death.

At Tyburn on 1 Dec 1581, the three Jesuits were faithful unto death.



**Fr Persons** returned to France and during the winter of 1581-1582 he was mostly involved in progressive diplomacy, writing letters and interceding with Henry I, Duke of Guise. With the Duke's assistance Fr Persons founded schools and colleges for the sons of English recusant Catholics. Persons was involved with the Catholic gentry of Scotland who were trying to achieve the freedom of Mary, Queen of Scots [a Catholic].

There was a reaction to these manoeuvrings from the Presbyterian nobility who captured the young James VI to prevent his association with Catholics. These decisive actions in August 1582 thwarted the Catholic plans. Just over a year later in September 1583 the Throckmorton Plot was discovered. It was one of several attempts by one of a series of attempts by English Roman Catholics to

depose Elizabeth I of England and replace her with Mary, Queen of Scots, who was under house arrest in England.

Sir Francis Throckmorton was a cousin of Bess Throckmorton, a lady-in-waiting to Queen Elizabeth. He conspired with Queen Mary, the Spanish Ambassador in London, and others. The plot aimed to secure a Spanish-led invasion of England under the command of the French, Henry Duke of Guise. It was hoped that with the release of Queen Mary, she would marry Henry of Guise, thus securing a Catholic dynasty.



Throckmorton's plans were discovered due to an English spy in the French Embassy in London. Francis Throckmorton was arrested in November 1583 and executed in July 1584.

Father Persons and the Jesuits turned to other educational endeavours after the Jesuit Superior General, Father Claudio Acquaviva, considered the conspiracies and plotting would not be beneficial in the long term. Persons was told, with the knowledge of Pope Gregory XIII, to end all association with plans to assassinate Queen Elizabeth.

The Jesuit mission to England took time to recover but it developed as other Jesuits came from Europe.

**Fr William Weston** was educated at Oxford and afterwards at the Universities of Paris and Douai. On leaving these he made his way, on foot, to Rome where he entered the Society of Jesus in November 1575. His novitiate was spent in Spain. He taught there and worked in parishes until he was appointed to be the Superior of the English mission. He arrived in September 1584, when there was not a Jesuit



at liberty in the country. One of his first acts was to reconcile and receive into the Catholic Church Philip Howard, Earl of Arundel.

Fr Weston became a considerable fund-raiser securing large donations from Catholic laity which helped to underwrite the Mission.

Inevitably Fr Weston was arrested and imprisoned for being a Catholic priest, and in 1588 was moved to Wisbech Castle. In some ways this was comparatively relaxed with a degree of come and go, whereby Catholics would come in to visit the priests. There were some controversies in 1589 during which Fr Weston was moved to the Tower of London. In 1603 Weston was deported and sent into exile. He settled into the English seminaries at Seville and at Valladolid. He became Rector at Valladolid and died there in 1615.





Fr Henry Garnet SJ took over the financial side of the Jesuit Mission after Fr Weston's arrest in 1586, when he became Superior of the Jesuit English Mission. There was an attempt, a plot, led by some young Catholic laymen to blow up the Houses of Parliament and assassinate the king. It was led by Guy Fawkes and Robert Catesby, whom Fr Garnet had met in the summer of 1605.

Fr Garnet had knowledge of the Plot, but as he had learned it from another priest 'under the seal of confession' he was not able to divulge it openly. He attempted by requesting the Jesuit superiors in Rome to warn English Catholics against using violence in pursuit of their aims.

The plot failed and Fr Garnet sought to evade arrest, but he was eventually apprehended in January 1606. Incarcerated in the Tower of London he was brought to trial and sentenced to death for treason. He was executed at Tyburn on 3 May 1606.

### **Fr Robert Southwell SJ**

Robert Southwell was born around 1561 in Norfolk, the youngest son and fifth child in a family of eight. The family were well-connected socially even although Catholics. He was sent in 1576 to the Jesuit College at Douia as was the custom among the



Catholic sons of county, or noble families. By the time that he was seventeen he was drawn to a religious vocation and in 1578 he was admitted to the Jesuit novitiate at Rome. In 1581 he transferred from the Roman to the English College, where he became tutor and prefect of studies. He was ordained in 1584 and was sent on the English mission landing secretly, with his fellow Jesuit Fr Henry Garnet somewhere between Dover and Folkestone in early July 1586. He was twenty-five years old. The young Fr Southwell lived a clandestine life for about six years working as a priest mostly in and around London with some forays into the Midlands. In June 1592 Richard Topcliffe, a notorious hunter-down of Catholic priests, succeeded in capturing Southwell. He was interrogated and tortured by Topcliffe and others working for the Privy Council. He was eventually transferred to the Tower of London. After two years in the Tower he was taken to Newgate Prison in preparation for his trial. On the 20 Feb 1595 he was tried and convicted of being a Catholic priest who had administered the sacraments in England. This was considered to be treason. He was found guilty and was executed the next day by hanging, drawing, and quartering.

Southwell was a celebrated writer and poet most of his work having been written between the time of his return to England in 1586 and his capture in 1592.

## **The Aftermath :**

Despite the harsh legal and penal restrictions the number of Jesuits working in England and Wales gradually increased so that by 1621 there were about one hundred and four menserving the Mission.

The Jesuits established schools and colleges for the education of the English Catholics. The Society had assumed control of the English College in Rome in 1579. It was also responsible for the administration of the English College at Valladolid from 1589, and similarly the English College at Seville, which the Society managed from 1592. Many of these settlements had been single-handedly negotiated by Fr Robert Persons, in the difficult diplomatic circumstances surrounding the administration of English colleges in other Jesuit provinces.

The English College at St Omer was the first to be owned by the English Jesuits themselves, and its foundation in 1593 provided English Catholic families with somewhere to send their sons to receive a Catholic education. It had also been created by Robert Persons as a response to rumours that the English government were going to remove children from recusant households to be brought up by Protestants. By 1619, the English Mission had grown to such strength that it was felt it would be appropriate to confirm its existence and make it a vice-province of the Society of Jesus, and by January 1623, the vice-province had been raised into a full province.

## **Points to ponder**

- From the first beginnings of the Ignatian enterprise many men had been drawn to the collegiality of the Society of Jesus and had committed themselves to a life of evangelising, proclaiming the

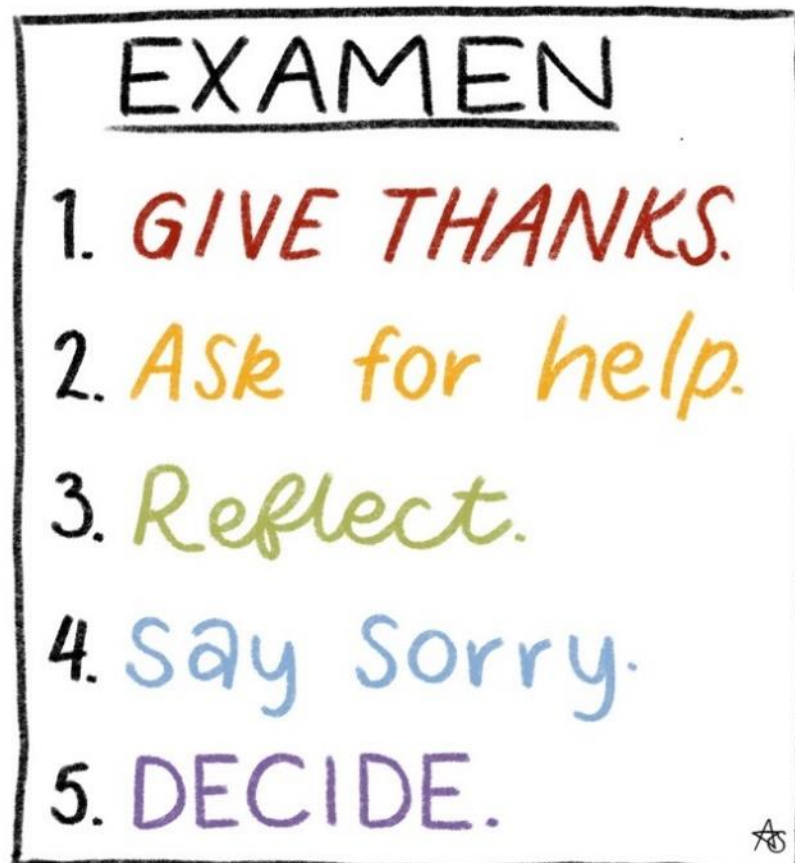
Faith and defending it. This sacrificial life frequently led to martyrdom. How are we drawn to emulate them and be open to the examples and prayers of the saints?

- Jesuits became involved with state and political issues, as matters of faith and justice. Their stance in trying to avoid violence was not always straightforward. Speaking truth to power is not easy. How do we manage? How do we respond to anti-Catholic bigotry? How bigoted are we?
- Catholic Schools and Colleges : how do we value separate Catholic education?

## EXAMINATION OF OUR LIVES [THE EXAMEN]

### Daily Examen:

Looking with quiet sincerity and simplicity of heart at the day





## GETTING READY FOR THE GIFT OF SCRIPTURE

- We ask the Holy Spirit to settle our minds and open our hearts.
- Our conversation with God begins as we express our gratitude for our blessings and by expressing our sorrow for personal sin.
- We ask that The Holy Spirit may enliven our reading and understanding. ***Come, Holy Spirit, our souls inspire and lighten with celestial fire;***
- We place ourselves into the scene of the Scripture : what we see, what we hear, what it feels like, what we smell, what we might taste.
- Reading silently or aloud we form the words as they take shape in our creative imagination.

### Passage of Scripture for Reflection :



## St Paul's Letter to the Romans Chapter 12

*I appeal to you therefore, brothers[and sisters] by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup> Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*

*<sup>3</sup> For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. <sup>4</sup> For as in one body we have many members, and the members do not all have the same function, <sup>5</sup> so we, though many, are one body in Christ, and individually members one of another. <sup>6</sup> Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; <sup>7</sup> if service, in our serving; the one who teaches, in his teaching; <sup>8</sup> the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.*

*<sup>9</sup> Let love be genuine. Abhor what is evil; hold fast to what is good. <sup>10</sup> Love one another with brotherly affection. Out-do one another in showing honour. <sup>11</sup> Do not be slothful in zeal, be fervent in spirit serve the Lord. <sup>12</sup> Rejoice in hope, be patient in tribulation, be constant in prayer. <sup>13</sup> Contribute to the needs of the saints and seek to show hospitality.*

*<sup>14</sup> Bless those who persecute you; bless and do not curse them. <sup>15</sup> Rejoice with those who rejoice, weep with those who weep. <sup>16</sup> Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. <sup>17</sup> Repay no one evil for evil but give thought to do what is honourable in the sight of all. <sup>18</sup> If possible, so far as it depends on you, live peaceably with all. <sup>19</sup> Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." <sup>20</sup> To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." <sup>21</sup> Do not be overcome by evil, but overcome evil with good.*

#### **Points for Reflection:**

- Do we make a morning 'Offering' of the day?
- How do we renew our minds, day by day?
- In our Common Life in the Body of Christ there are many opportunities to use our 'gifts'- education, experience, skills, other resources. How do we seek to serve the Common Good?
- Living peaceably – a gift, an aspiration, a cause
- and duty of prayer. How do we generate peace?

After a moment of quiet we offer our day and our week:

*Take Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. Thou hast given all to me. To Thee, O lord, I return it. All is Thine, dispose of it wholly according to Thy will. Give me Thy love and thy grace, for this is sufficient for me.*



*Jesus Mercy, Mary Pray*

*Praise God Always*