



Ignatius Soo



**The Liturgy for the Inauguration of the
Ignatian Year**

May 20 2021 at 6:30PM



In the Pilgrim's Company

**THE INAUGURATION OF THE 'IGNATIAN YEAR' TO OBSERVE THE
500TH ANNIVERSARY OF THE CONVERSION OF ST IGNATIUS OF
LOYOLA**

You may adapt the following suggested material for the Holy Mass according to your
local needs

ENTRANCE HYMN (all the hymns suggested here are taken from the Blessed Sacrament Hymnal)

1. Spirit of God in the clear running water (77) or
2. Come Holy Spirit I need Thee (65) or
3. Any other

THE HOLY MASS BEGINS - In the name of the Father etc.

INTRODUCTORY READING

TAKEN FROM THE AUTOBIOGRAPHY OF ST IGNATIUS OF LOYOLA

Translated to English by Fr Paramananda R Divarkar

Nos 1, 1-2,2and 5,3-9,3

1. Up to the age of twenty-six he was a man given to the follies of the world; and what he enjoyed most was exercise with arms, having a great and foolish desire to win fame.

And so, whilst in a fortress that the French were attacking, when all were of the view that they should surrender, with their lives safeguarded - for they saw clearly that they could not offer resistance - he gave so many reasons to the commander that he actually persuaded him to resist, even against this view of all the officers, who drew courage from his spirit and determination.

When the day came on which the bombardment was expected, he confessed to one of these companions in arms. And after the bombardment had lasted a good while, a shot struck him on one leg, shattering it completely; and as the cannon ball passed between both legs, the other also was badly injured.

2. So with his fall, those in the fortress soon surrendered to the French; who on taking possession of it, treated the wounded man very well - treated him with courtesy and kindness. And after he had been in Pamplona for twelve or fifteen days. they took him home in a litter.

While at the Loyola castle he had to undergo two surgeries on his leg which caused him excruciating pain. At that time such surgeries were performed without anaesthetics.

5,3 And as he was much given to reading worldly books of fiction, commonly labelled chivalry, on feeling well he asked to be given some of them to pass the time. But in that house none of those that he usually read could be found, so they gave him a **Life of Christ** and a book of the **Lives of the Saints** in Castilian.

6. As he read them over many times, he became rather fond of what he found written there. But interrupting his reading, he sometimes stopped to think about the things he had read and at other times about the things of the world that he used to think of before. Of the many foolish ideas that occurred to him, one had taken such a hold on this heart that he was absorbed in thinking about it for two and three and four hours without realizing it: he imagined what he would do in the service of a certain lady; the means he would take so he could go to the place where she lived; the quips - the words he would address to her; the feats of arms he would perform in her service.

He became so infatuated with this that he did not consider how impossible of attainment it would be, because the lady was not of ordinary nobility: not a countess nor a duchess: but her station was higher than any of these.

7. Nevertheless our Lord assisted him causing other thoughts that arose from the things he read, to follow these. For in reading the life of our Lord and of the saints, he stopped to think, reasoning within himself, "what if I should do this which St Francis did: and this which St Dominic did?" Thus he pondered over many things that he found good, always proposing to himself what was difficult and burdensome; and as he so proposed, it seemed easy for him to accomplish it. But he did no more than argue within himself, saying, "St Dominic did this, so I have to do it; St Francis did this, so I have to do it."

These thoughts also lasted a good while; then, other things coming in between, the worldly ones mentioned above returned, and he also stayed long with them. This succession of such diverse thoughts lasted for quite some time, and he always dwelt at length on the thought that turned up, either of the worldly exploits he wished to

perform or of these others of God that came to his imagination, until he tired of it and put it aside and turned to other matters.

8. Yet there was this difference. When he was thinking of those things of the world, he took much delight in them, but afterwards, when he was tired and put them aside, he found himself dry and dissatisfied. But when he thought of going to Jerusalem barefoot, and of eating nothing but plain vegetables and of practising all the other rigours that he saw in the saint, not only was he consoled when he had these thoughts but even after putting them aside, he remained satisfied and joyful.

He did not notice this, however; nor did he stop to ponder the distinction until the time when his eyes were opened a little, and he began to marvel at the difference and to reflect upon it, realizing from experience that some thoughts left him sad and others joyful. Little by little he came to recognize the difference between the spirits that were stirring, one from the devil, and the other from God.

9. From this lesson he derived not a little light, and he began to think more earnestly about his past life and about the great need he had to do penance for it. At this point the desire to imitate the saints came to him, though he gave no thought to particulars, only promising with God's grace to do as they had done. But the one thing he wanted to do was to go to Jerusalem as soon as he recovered, as mentioned above, with as much of disciplines and fasts as a generous spirit, ablaze with God, would want to perform.

PENITENTIAL ACT

GLORIA

COLLECT

O God, in your great mercy you called Saint Ignatius to a new life in the Spirit and to head the Society of Jesus to lead your people to holiness, bless all our people to find Jesus in all that they are and do. Through Our Lord Jesus Christ your son who lives and reigns with you and the Holy Spirit, one God for ever and ever.

ALTERNATIVE COLLECT

God our loving Father, you gave St Ignatius the grace of renouncing worldly ambitions and seek ardently your greater glory in following Christ Our Lord. Grant us we pray as we commemorate his conversion today to seek in all our labours God's infinite glory. We ask this through our Lord Jesus Christ your Son who lives and reigns with you and the Holy Spirit, God for ever and ever.

1ST READING

1. Conversion of St Paul Acts 9:1-19 or
2. Love of Christ Phil 2:1-11 or
3. Any other

RESPONSORIAL PSALM

1. The Lord is my Shepherd Ps. 23 or
2. Any other

GOSPEL ACCLAMATION

For what shall it profit a man, if he shall gain the whole world, but lose his soul
Mark 8:36”

GOSPEL

1. No one can serve two masters Mt 6:16-24 or
2. The rich young man Lk, 18:18-23
3. Nicodemus meeting Jesus Jn 3: 1-10
4. Any other

HOMILY

INTERCESSIONS

Offertory Hymn

1. Take and Receive no. 143
2. Any other

OFFERTORY PRAYER

May these offerings we make to you as we celebrate the 500th anniversary of Saint Ignatius' new life in the Spirit, O God, be pleasing to you. May the sacred mysteries lead us to greater depth and commitment.

ALTERNATIVE OFFERTORY PRAYER

Sanctify, O Lord these gifts we bring of bread and wine. May your Holy Spirit transform them into the Body and Blood of Christ so that we who partake of them may become more like Christ Our Lord who lives and reigns with you and Holy Spirit, God forever and ever.

PREFACE:

The Lord be with you.

And with your spirit.

Life up your hearts,

We lift them up to the Lord,

Let us give thanks to the Lord our God.

It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord holy Father, almighty and eternal God,.

For you summon us to imitate the discipline of Saint Ignatius, as he responded so generously to the voice of the Spirit at his conversion, with docile and trusting hearts, and you move us to conform our life to Christ that we might imitate him, the model of every virtue: through him, O Father of mercy, we were preordained by you that, by responding to your gifts, we may complete the journey of faith, be sustained by the support of hope, be refreshed by the strength of love.

Therefore, now and for ages unending, with all the host of Angels, we sing to you with all our hearts, crying out as we acclaim:

Holy, Holy, Holy Lord God of hosts.....

EUCCHARISTIC PRAYER III

COMMUNION ANTIPHON

Thus, says the Lord: I have come to cast fire on the earth, and how I wish that it were kindled!

PRAYER AFTER COMMUNION

Bring us, who have been fed by the food of Angels, O Lord, to serve you with greater openness to the realities around us in the world today with greater commitment and joy.

ALTERNATIVE PRAYER AFTER COMMUNION

Nourished by this Sacrament of the Body and Blood of Christ may we be strengthened to bear witness to the glory of St Ignatius sought so ardently in all things. We ask this through Christ Our Lord, Amen

SOLEMN BLESSING

May God, who created you to praise, reverence, and serve him by loving him above all things and all things in him, sustain you by the particular grace to be faithful to your calling;

Amen

May Christ, who desired our holy father Ignatius to serve him under the banner of the cross, call you to follow him and make you faithful servants of his Kingdom.

Amen

May the Holy Spirit, who inspired Saint Ignatius and companions to serve the Church even to the farthest ends of the earth, lead you to the reward promised to faithful labourers of the Gospel.

Amen

And may the blessing of almighty God, the Father, and the Son, +and the Holy Spirit, come down on you and remain with you forever.

Amen.

FINAL HYMN

March of St. Ignatius

Noble Knight, leader of a brave array. lead us on, O lead us on
We will fight neath thy sway (2)
What tho' foes gather near, we don't fear (2) We'll not shun, we'll not quit
this our noble career.

We will fight ever true to death to thee:
true to God to faith and thee. true to thee.

Lead us on gallantly, ever on valiantly
'Neath thy banner to fight
for the Church and its right.
All for God's own greater glory is our cry,
our battle cry!
Not for gain, nor in vain is our strife in this life;
but for God who is our king
all to him our hearts we bring.

Growing stronger and stronger
as fighting lasts longer
and purer and purer
to make heaven surer
with crosses and trials
and many denials - we'll fight!

But to die
loyal and true to our king who doth reign on high! Ignatius lead us on - till we die!!