

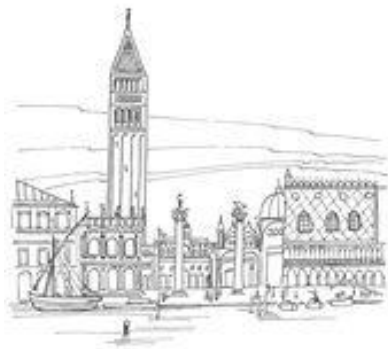


The Venice Ball

→ [Link to the video of the topo \(with subtitles\)](#)

After their vows in Montmartre, the early companions decide that they will leave to Venice in order to embark to Jerusalem to stay there and help souls. In a way, Ignatius is anticipating **the emergence of a fourth cannonball**: if they couldn't embark to Jerusalem after a year, they will go to Rome, with the intention to put themselves at the disposal of the Pope, who has a universal vision of the Church and who undoubtedly will know where they will be most useful for the service of souls and the glory of God...

As he needs to take care of himself, Ignatius is returning alone to his native country on March 28, 1535 to announce to his Spanish companions families their new project. While refusing to stay at the family castle, he is preaching, catechizing children, and promoting social reforms (women's dress, helping the poor people, cards games...). Then he crosses Spain again towards Italy and his companions...



Ignatius arrives in Venice at the beginning of 1536.

A year later, he will be joined by the 6 "Montmartre" companions and 3 new "French" companions. Those who were not yet priests, including Ignatius, were ordained as priests on June 24, 1537 by the Nuncio in Venice, under the title of voluntary poverty (which meant that they could not claim an ecclesiastical allowance).

While waiting to embark for Jerusalem, they were living in groups of 2 or 3, or even all together, praying, helping souls in Venice and Vicenza and living on alms.

In Rome

Because of the war between Venice and the Turks, the companions have to give up Jerusalem. **This**

was Ignatius' fourth cannonball. The group decides to meet in Rome at Easter 1538. Mid-November 1537, Ignatius had left to Rome via Cassia with Favre and Laynez. **In the chapel of La Storta where he went in to pray, Ignatius has a vision of the Father who puts him right with his Son:** Ignatius feels "such a deep change in his soul and sees so clearly that God the Father puts him right with Christ his Son. He would never have the audacity to doubt that".

Laynez also reports Ignatius words about this vision, "I thought I saw Jesus Christ with his cross on his shoulder and right next to



him the Eternal Father saying to his Son, 'I want you to take this one as your servant.' And Jesus said to me: 'I want you to serve us. "

Points of reflection...

- What does this story mean to me? Does it resonate with anything I know, have been through or witnessed?
- Ignatius takes care of his friends by visiting their families back home. In turn, I can entrust the families of my friends.
- Ignatius is sent with the Son to serve the Father. This sending concerns all believers. Today how will I serve the Father by following him?

I can leave a note on the spiritual wall of the retreat

I prepare for this personal time of prayer:



- As I approach the place of prayer, I remember that I am going to spend a moment of intimacy with the Lord.
- I decide on a time for this prayer (15 minutes? 20 minutes?)
- I look for a space and a position that helps me to be present.
- I am silent, I turn off my mobile phone, I breathe slowly: my whole body calms down.
- I realise that I am entering the presence of the Lord. I look at him as he looks at me.
- After a sign of the cross, I ask the Holy Spirit to support me in listening to the Lord during the time of prayer. May everything that happens help me to find Jesus Christ, to know him better, to love him more and to follow him more closely.



BIBLICAL TEXT: GN 12, 1-9

Introduction

As the Lord told him, Abraham is leaving his country in response to a broad and generous promise: *"I will make a great nation out of you, I will bless you, I will make your name great, and you will become a blessing yourself..."*

Lord, give me a large and generous heart equal to your gift!

In the name of the Father and the Son and the Holy Spirit. Amen

Biblical reference

The text of this day is taken from the Book of Genesis, chapter 12.

Track 1

Abram's roots are in Chaldea, Mesopotamia, in the land of his ancestors. He lives in his father's house surrounded by his wife and his close relatives. I look at this rich man who lacks nothing...
But is Abram a happy man?

Track 2

"Leave your country, your relatives and your father's house and go to the country that I will indicate to you..."

God does not judge, but he calls to a greater life. Even if it means changing your life!
And what about me? To which greater life do I feel called to? Even for small things...?

Track 3

Abram left as he was told by the Lord. He takes everything with him: his wife, his nephew, his possessions! I look at this well loaded caravan of Abram: it reflects how he is attached to life, his desire to make it bear fruits.

And what am I so attached to?

To the point that I am ready to make it bear even more, but in another country?

Introduction to the second reading

As I listen again to this passage, I contemplate Abram in the desert and all that caravan on their way to Canaan.

What treasure are they carrying inside?

What mysterious call is driving them?

Final track / colloquium

Lord, you know how we easily settle into comfort, abundance and a well-ordered life.

Awaken my deepest desires!

Give me to love LIFE to the point of letting myself be challenged and set off by its unpredictable calls.

At the end of the prayer

- I take a moment to look at the way it happened, to see if the setting was appropriate (place, time, duration etc.)
- I write down a fruit of the prayer in my notebook
- I can leave a note on the spiritual wall of the retreat

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